

A FOREST OF PEARLS  
FROM THE DHARMA GARDEN  
VOLUME IV

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**BDK English Tripiṭaka Series**

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

**(Taishō Volume 53, Number 2122)**

Translated

by

Harumi Hirano Ziegler

**BDK America, Inc.  
2020**

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## **A Message on the Publication of the English Tripiṭaka**

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

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

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

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

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

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991



## Editorial Foreword

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

The initial Committee included the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, (late) NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, (late) TAMARU Noriyoshi, (late) TAMURA Kwansei, (late) URYŪZU Ryūshin, and (late) 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 2017, 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



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## Translator's Introduction

The *Fayuan zhulin* (*A Forest of Pearls from the Dharma Garden*), compiled by Shi Daoshi at Ximing Monastery, belongs to the category of *leishu* (reference books with entries arranged according to subjects) in the classification of Chinese literature.<sup>1</sup> As such, this work can be considered an encyclopedia of Buddhism.

As for *leishu* of Buddhism prior to the *Fayuan zhulin*, catalogues of Buddhist scriptures list several titles, including the *Fayuan jing* (*Sutras in the Dharma Garden*), in one hundred and eighty-nine fascicles,<sup>2</sup> and the *Neidian boyao* (*Extensive Essential Points of Buddhist Scriptures*), in thirty fascicles, compiled by Yu Xiaojing of the Liang dynasty,<sup>3</sup> which was one of models for the *Fayuan zhulin*.<sup>4</sup> However, only the *Jinglü yixiang* (*Various Phases of the Sutras and Vinayas*, T. 2121), in fifty fascicles, compiled by Baochang in 516 C.E., and the *Zhujing yaoji* (*Collected Summaries of All Scriptures*, T. 2123), in twenty fascicles, by Shi Daoshi are currently extant.

Regarding the completion date of the *Fayuan zhulin*, two different dates are found in Li Yan's preface to the text: "In the first year of the Zongzhang period (668 C.E.), on the thirtieth day of the third month, the compilation was completed."<sup>5</sup> Yet another preface to the *Fayuan zhulin* by Li Yan, found in Daoxuan's *Guang hongming ji*, says, "The compilation was completed in the third year of the Linde period of the Great Tang dynasty, the Year of the Tiger (666 C.E.), on the tenth day of the third month."<sup>6</sup> While former date is most commonly used,<sup>7</sup> the completion date for this compilation remains controversial. Ichirō Kominami agrees with Yoshiteru Kawaguchi's theory that the compilation was first completed in 666 C.E. and a new edition was brought out in 668.<sup>8</sup>

According to Shi Daoshi's biography in the *Song gaoseng zhuan*,<sup>9</sup> Daoshi was also known as Xuanyun (pseudonym). He was from the Han family whose ancestors had emigrated from Yique (present-day southern suburbs of Luoyang) to Chang'an. His birth and death dates are unknown. Daoshi renounced the world at the age of twelve at the Qinglong (Blue Dragon) Monastery in Chang'an,

where he studied Vinaya texts. Later he joined Xuanzang's scripture translation group and moved to Ximing Monastery where he promoted Buddhism with his senior, the monk Daoxuan.

The *Fayuan zhulin* is composed of one hundred chapters starting with "The Measurement of the World Age" (*jieliang*) and closing with "Biographies" (*zhuanji*). Each chapter is divided into several sections (*bu*). In some cases, sections are further subdivided, forming a complicated structure. In the twenty-eight chapters, from Chapter Ten to Chapter Thirty-seven, that I have translated, the basic framework of each chapter is that it begins with an introduction (*shuyi*), followed by quotations from sutras, Vinayas, or *sāstras*, and miracle stories (*ganying yuan*) about events that took place in China, related to the theme of the chapter, serve as the conclusion.<sup>10</sup> The adoption of miracle stories is the most significant distinction of the *Fayuan zhulin*, and is not a feature found in the other extant *leishu*, the *Jinglü yixiang* and the *Zhujing yaoji*.

Following the *Jinglü yixiang*, Daoshi indicates the sources of all quotations from Buddhist scriptures in both the *Fayuan zhulin* and the *Zhujing yaoji*. In the *Jinglü yixiang* the source of an explanation or description quoted from Buddhist scriptures is given after the quotation, while in the *Fayuan zhulin* and the *Zhujing yaoji* the title of the source scripture comes before the quotation. Similarly, Daoshi provides a source for every miracle story and these sources are various and extensive, including official histories, monks' biographies, local gazetteers, travel records and journals, and narrative literature. It is particularly remarkable that many stories of *zhiguai* (literary works of mysterious stories), mostly compiled during the Six Dynasties period (222–589 C.E.), such as the *Records of the Profound and Auspicious* (*Mingxiang ji*) and the *Records of Rewards and Retributions from the Unseen World* (*Mingbao ji*), are quoted.

Thanks to Daoshi's indication of the sources of the quotations from Buddhist scriptures and miracle stories, we can see what Buddhist texts were circulated and how Buddhism was accepted by Chinese people from the Six Dynasties period through the early Tang dynasty (third century to mid-seventh century). We also find many texts, both Buddhist and non-Buddhist, cited in the *Fayuan zhulin* that are no longer extant. Kawaguchi's study shows that one hundred and four Buddhist scriptures (sutras, Vinayas, and *sāstras*) among those quoted in the *Fayuan zhulin* are not included in the Taishō canon. Of these, forty-four texts have never been listed in any Buddhist catalogue.<sup>11</sup> Outside of Buddhist

scriptures, there are various miracle stories from lost literary works in the *Fayuan zhulin*. It is well known that Lu Xun compiled the *Guxiaoshuo gouchen* by collecting major stories from this encyclopedia of Buddhism.<sup>12</sup> In addition to these lost texts, the *Fayuan zhulin* provides a good corpus of material for the study of Sinified Buddhism.<sup>13</sup>



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



## Fascicle 21

### Chapter Ten The Field of Merit

(This chapter consists of three parts:) (1) Introduction, (2) Superiority or Inferiority, and (3) Equality.

#### 1. Introduction

From the one who attained great enlightenment and who entered nirvana (i.e., the Buddha), merits come to all sages. Bodhisattvas and arhats promote the teachings of the latter days. They all fly to numerous lands and edify [sentient beings]. They assist and lead [sentient beings] according to the law of conditions. If [sentient beings'] potential for receiving the teaching differs from [the sages' salvific activities, both groups] are extremely far away from each other even if they are in the same room. If the sages' salvific activities fit [sentient beings' potential receptivity, both groups] are just as if they were face to face even if they are in different places from each other. Therefore, if you follow and pay respects to a Buddhist monk, your five pure eyes will be open. If you follow and make even a small donation to [a monk], your [merit of] the six *pāramitās* will be inexhaustible.

#### 2. Superiority or Inferiority

Just as it is said in the *Youposai jie jing* (*Upāsaka-śīla-sūtra*, T. 1488):

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The Buddha said, “There are altogether three kinds of fields of merit in the world. The first is the field of repaying one’s indebtedness, the second is the field of producing meritorious virtue, and the third is the field of giving things to the poor. The field of repaying one’s indebtedness refers to what we call parents, *upādhyāyas*, and virtuous saints (*guṇakṣetra*). The field of producing meritorious virtue refers to those who have attained the Dharma of warmth (*uṣmagata*) up to those who have attained highest,

perfect enlightenment (*anuttarā samyaksambodhi*). The field of giving things to the poor refers to all people who suffer from poverty and are in dire straits.

“The World-honored One (the Buddha) is referred to as the two kinds of fields [of merit]: first is the field of repaying indebtedness and second is the field of producing meritorious virtue. The Dharma is also like this. The Sangha is referred to as three kinds of fields [of merit]: first is the field of repaying indebtedness, second is the field of producing meritorious virtue, and third is the field of giving things to the poor. Because of these causes and conditions, those who have already received [*upāsaka*] precepts should make offerings to the Three Treasures with sincerity.

“If a group of persons donate their material goods and if [the mind of] the field of merit (i.e., the *bhikṣus*) and that of the donors are all equal, these two [sides] do not differ in attaining meritorious virtue. If the gift of material goods is equal to the [donor’s frame of] mind and if the field of merit is excellent, [the donor] attains wonderful meritorious virtue. If the field [of merit] and the [donor’s] mind are all inferior and yet the gift of material goods is superior, however, the meritorious virtue attained is wonderful. If the field [of merit] and the gift of material goods are all inferior and yet the donor’s mind is superior, the meritorious virtue attained is also wonderful. If the field of merit and the gift of material goods are all superior and yet the donor’s mind is inferior, the meritorious virtue attained is not as good as [that in the cases mentioned above]. Good sons [and daughters]! When a wise person makes a donation he does not do so for the sake of reward. Why? Because he certainly knows that this (the donation) causes him [and the field of merit] to surely obtain a reward.”

Furthermore, the *Sengqiezhā jīng* (*Saṅghāṭa-sūtra*, T. 423) says:

The Buddha told Yiqieyong (“All Bravery”) Bodhisattva, “Suppose the trichiliocosm were filled with sesame seeds and there were as many wheel-turning noble kings (*cakravartins*) as there are [sesame seeds]—even if someone were to make donations to [as many] wheel-turning noble kings as these, he is not as good as one who donates to just a single person who has attained the fruit of stream-enterer of the sacred Dharma (*śrota-āpatti-phala*). If someone were to donate to all people who have attained the

*srota-āpatti-phala* in the trichiliocosm, the merit obtained is not as good as that of one who donates to just a single person who has attained the fruit of once-returner (*sakṛdāgāmi-phala*). If someone were to donate to all the people who have attained the *sakṛdāgāmi-phala* in the trichiliocosm, this is not as good as one who donates to just a single person who has attained the fruit of nonreturner (*anāgāmi-phala*). If someone were to donate to all people who have attained the *anāgāmi-phala* in the trichiliocosm, this is not as good as one who donates to a single arhat. If someone were to donate to all arhats in the trichiliocosm, this is not as good as one who donates to just a single *pratyekabuddha*. If someone were to donate to all *pratyekabuddhas* in the trichiliocosm, this is not as good as one who donates to just a single bodhisattva. If someone were to donate to all bodhisattvas in the trichiliocosm, this is not as good as one who gives rise to the clean, pure mind in a single tathāgata's place. Even if someone were to give rise to the clean, pure mind in all tathāgatas' places of the trichiliocosm, this is not as good as an ordinary person who hears this Buddhist teaching; the latter excels the former in merit, to say nothing of the case in which he reads, recites, and holds fast to [this Buddhist teaching].”

At that time, all the people addressed the Buddha, “O World-honored One! How much capacity does a buddha's merit have?”

The Buddha replied, “It is compared, for example, to [the number of particles of] fine dust on the earth. If sentient beings as numerous as grains of sand in the Ganges River all become bodhisattvas of the final (i.e., tenth) stage, the merits of these bodhisattvas of the final stage are not equal in power to a single buddha's merit.”

Moreover, the *Apitan ganlouwei jing* (*Abhidharmāmṛta-rasa-śāstra*, T. 1553) says:

[What do you think of] the goodness of the field of merit? There are three kinds. The first is the field of [sages of] great virtue, the second is the field of hardships of poverty, and the third is the field of the hardships of poverty of [sages of] great virtue. What do you think of the field of [sages of] great virtue? It refers to buddhas, *pratyekabuddhas*, and *śramaṇas* who have attained one of the four fruits of sainthood.<sup>14</sup> What do you think of the field of hardships of poverty? It means the state of animals, birth,

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aging, sickness, or other [hardships]. What do you think of the field of the hardships of poverty of [sages of] great virtue? It means a sage's aging, sickness, and other [hardships].

If you donate to the field of [sages of] great virtue with a respectful mind, you will attain a great reward. If you donate to those in the field of hardships of poverty with a compassionate mind, you will attain a great reward. If you donate to those in the field of the hardships of poverty of [sages of] great virtue with a respectful and compassionate mind, you will attain a great reward. These are referred to as the goodness in the field of merit.

What do you think of the goodness of sentient beings? They do not kill, steal, rob, swindle, or deceive, and they make donations of pure things in accordance with more or less what one obtains.<sup>15</sup> These are referred to as the goodness of sentient beings.

If you donate to the Buddha you immediately attain all merits. If you donate to the Sangha and they make use of your donation, you attain all merits, but if they do not make use of [what you donate] you do not attain all merits. If you make an offering to the Dharma you attain a great reward because of this. If someone who learns [the Dharma] is sharp and makes an offering to the Dharma with great wisdom, this refers to making an offering to the Dharma.

When you make a donation you obtain wealth. After donations have been received [the donor] attains merit, such as happiness, powers, or longevity, which is remarkably excellent and he [or she] attains a great reward.

If you donate to animals, you will receive a reward for a hundred existences. If you donate to an unwholesome person, you will receive [a reward] for a thousand existences. If you donate to a wholesome person, you will receive [a reward] for ten million existences. If you donate to an ordinary person who has left behind desires, you will receive a reward for as many existences as ten million times a hundred million. If you donate to someone who has attained the [Buddhist] Way, you will receive [a reward] for immeasurable generations. If you donate to the Buddha, you will be able to reach nirvana.

Furthermore, there are six difficulties in making donations. The first is a donation made with arrogance. The second is a donation given in order to go after fame. The third is a donation given in order to become powerful.

The fourth is a donation given by force. The fifth is a donation based on [selfish] motives. The last is a donation given in order to gain a reward.

Moreover, the *Foshuo huaju tuoluoni*[zhou] *jing* (*Puṣpakūṭa-dhāraṇī*, T. 1358) says:

The Buddha said, “Furthermore, if there is someone who holds the seven treasures as large as Mount Sumeru and donates them to *śrāvakas* and *pratyekabuddhas* during a *kalpa*, [this case] is not as good as when monks and laypeople who are only able to hold a small amount of money donate it to someone who first generates the aspiration for enlightenment (*bodhicitta*). The latter attain numerous merits. Compared to this, the merit of the former case is not even one-hundredth, one-thousandth, or ten-thousandth [the value of the latter case], the value of which is beyond compare and cannot be calculated.”

The *Baoliang jing* says:<sup>16</sup>

The Buddha said, “Good people! I will now explain that there are two types of people in the world who should receive donations from devotees. What are the two [types]? First are those who diligently practice and courageously progress [in the Buddhist teaching]. Second are those who attain liberation. [Both of these] cause their donors to attain great benefit. There are three kinds of donations. First is to frequently donate food. Second is [to donate] residential buildings for the monastics. Third is to practice a benevolent mind. Among these three meritorious deeds, [to practice] a benevolent mind is the most excellent.”

Furthermore, the *Pusa benxing jing* (T. 155) says:

Sudatta (Xuda) was a poor man who lived his life at home and had no property. When he came to believe in the [Buddhist] Way, the Buddha taught him to donate. Sudatta addressed the Buddha, “Shall I donate a lot, or a little?” The Buddha told Sudatta, “Even if you donate a lot you will attain little reward; yet if you donate only a little you will attain a large reward. Even if you were to donate much but you do not have sincerity, you are highly conceited, and you believe in heterodox and absurd views, then you will not be able to be a straightforward person. [Therefore,]

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even though you may donate much you will attain little reward. It is just like the case that even if there are many seeds under the soil of an infertile field, only a few crops can be harvested. What is the case in which a donation is small and yet great merit is obtained? It is just like when even though a donation is small [the donor] is happy and respectful, giving without expecting a reward, and [he or she] donates to buddhas, *pratyekabuddhas*, *śramaṇas* in the four [fruits of sainthood], and others. Even though the donation is small the reward one attains is great. It is just like when a fertile field is seeded sparsely yet abundant crops are harvested.”

Moreover, the [*Da*] *zhidu lun* (*Mahāprajñāpāramitā-śāstra*, T. 1509) says:

Although donating with a great compassionate mind is one and the same, there is greater or lesser merit according to the superiority or inferiority of the [donor’s] mind. It is just like when Śāriputra offered a bowl of food to the Buddha. The Buddha immediately gave it to a dog, then asked Śāriputra, “You offered a meal to me and I gave it to a dog. Who has attained more merit?” Śāriputra replied, “As I understand the significance of the Buddhist teaching, the merit the Buddha attained for giving [a meal] to a dog is greater.” The Buddha’s field of merit is the best. [Śāriputra’s field of merit] is not as good as that [of the Buddha who] gave [his food] to the dog. For this reason we know that great merit arises from the mind; it does not exist in the field [of the recipients of one’s donation]. Even if those like Śāriputra make greater effort, a thousand, ten thousand, or a hundred million times more, [their minds] will still not equal the Buddha’s mind.

Why is this? It is because the mind is one’s master internally while the field is an external matter. Sometimes the merit of a donation exists in the field of merit. It is just as in [the case of] the arhat Śroṅakoṭīvimśa, who offered a flower to a Buddhist stupa in the past. [Because of this] he enjoyed pleasure in the realms of heavenly and human beings for ninety-one *kalpas*, and with the remaining power of that merit he attained arhatship. Moreover, it is just as in [the case of] King Aśoka, who offered a lump of earth to the Buddha when he was a child. The king erected eighty thousand stupas in Jambudvīpa and finally attained the [Buddhist] Way. While what he had donated [to the Buddha when he was a child] was quite

worthless and was given with a child's thoughtless mind, the field of merit (i.e., the Buddha) was wonderful. Therefore he attained a great reward. We should know that great merit arises from a good field. Those who have the greatest morality mentioned above possess all three factors: a mind, something [to donate], and a field of merit, which are all wonderful. It is just as [a sutra says], "The Buddha scattered good flowers for buddhas in the ten directions."<sup>17</sup>

Question: How can this, the merit that results from a donation, be increased?

Answer: Just as it is stated in sutras, you can increase the merit because you make a donation to meet current requirements. If you donate to a hungry person you will be able to increase the merit. Or if you donate [to someone] on a vast road or a dangerous path when [you see] him traveling to or from a distance, or if you frequently make donations, without ceasing, or if you often think of making donations and therefore make a donation, you will be able to extensively increase [the merit].

Furthermore, the *Zengyi ahan jing* (*Ekottarāgama*, T. 125) says:

Those who give food to animals attain a hundred times greater merit than others. Those who give food to someone who has violated the precepts attain a thousand times more merit than others. Those who donate food to someone who observes the precepts attain ten thousand times more merit than others. Those who donate food to a hermit who has cut off desires attain ten million times more merit than others. Those who offer food to someone who is in cultivation toward the *srota-āpatti-phala* attain innumerable merit, not to mention [the case of donating food to] someone who has accomplished the *srota-āpatti-phala*, or [the case of donating food to] someone who is in cultivation toward the *sakṛdāgāmi-phala* or someone who has attained the path of the *sakṛdāgāmi-phala*, up to those such as one who has attained the *anāgāmi-phala*, an arhat, a *pratyekabuddha*, and a tathāgata. The meritorious virtue [due to donating food to these people] is beyond praise and calculation.

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Again, the [*Da*] *zhidu lun* says:

It is just like a painter who lived in Puṣkarāvātī City in Dayueshi kingdom.

His name was Karṇa.<sup>18</sup> He went to Takṣasilā in the east.<sup>19</sup> As a visitor he painted for twelve years and obtained thirty tael of gold. Taking [the gold], he returned to his home country. Then he heard the sound of the drumbeat to call a great assembly in Puṣkarāvātī. He went and saw numerous monks. He had clean and pure faith [in Buddhism]. Then he asked a Buddhist deacon, “How much is required for a day’s worth of meals for this many [monks]?” The Buddhist deacon answered, “Thirty taels of gold are necessary to obtain a day’s worth of meals [for the monks].” [Karṇa] then gave the Buddhist deacon all thirty taels of the gold he possessed [and said,] “Please provide a day’s worth of meals [for the monks] on my behalf. I will come back tomorrow.” [Karṇa] returned home empty-handed.

[Karṇa’s] wife asked him, “What did you get from working for twelve years?” He replied, “I obtained thirty taels of gold.” She then asked, “Where is the gold?” He answered, “[The gold] has already become a seed in the field of merit.” His wife said, “What is the field of merit?” He answered, “It is a donation to the Sangha.” His wife then bound her husband and took him to a government office to investigate his crime and adjudicate the matter.

A ranking official asked [Karṇa’s wife], “What is the matter?” The wife said, “My husband is idiotic. He gave away all thirty taels of gold he had obtained from working for twelve years without showing compassion for his own wife and children. Therefore, just as it is instituted in the government office, I bound him and brought him here.”

The ranking official asked her husband (Karṇa), “Why did you not provide [the gold] for your wife and children but give it away to others?” [Karṇa] replied, “I did not make merit in my previous existence. I suffer from poverty and have undergone various hardships in my present existence. In this life I have encountered the field of merit. If I do not plant [good roots of] merit I will once again live in poverty in a later existence. I will continue to live in poverty lifetime after lifetime and will have no chance to escape from [it]. I now wish to immediately let go of suffering from poverty. For this reason I donated all my gold to the Sangha.”

The ranking official was a Buddhist layman (*upāsaka*) and had pure

faith in the Buddha. After hearing [Kārṇa's] words he praised him, "This is considered to be very difficult. You obtained this small amount of material wealth by working diligently despite hardships, and you donated it all to the monks. You are a good man."

[The ranking official] then removed a necklace of precious stones from his body, which he gave to the poor (i.e., Kārṇa) along with the horse he rode on, as well as a village. He told [Kārṇa], "You donated [food] to the Sangha for the first time. The monks have not yet eaten. This is because the millet has not been planted, although the buds are already starting to form. A great reward awaits you in a future existence."

For this reason, it is said that if you donate everything you have obtained despite hardship, the merit [you will attain] is the greatest.

### 3. Equality

According to the *Dazhuangyan lun* [*jing*] (*Kalpanā-maṇḍitikā*, T. 201):

If you take the field of merit, you must take the element of virtue. You should not choose on the basis of the young and energetic or the old and weak.

The Buddha said, "I heard at one time in the past that there was a donor (*dānapati*) who sent a Buddhist monk of his acquaintance to visit a Buddhist monastery (*saṅgha-ārāma*) and invite many monks. [The donor,] however, asked only for the old and did not invite the young. Later his acquaintance, the monk, invited all the monks. Subsequently novices (*śrāmaṇeras*) arrived but they were not needed. The novices asked, 'Why do you not need us?' [The monk] replied, 'The donor does not need you. It is not my intention.' The monk who begged for alms then said in verse:

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The old have virtue earned in a previous existence.  
 They are white-haired and have wrinkles on their faces.  
 They have long eyebrow hair and they are toothless.  
 Their backs are bent and the joints of their bones are crooked.  
 The donor is fond of [monks] like this,  
 And he is not happy to see the young.

"At that time all the novices of the monastery were arhats. They all made this statement, 'That donor is foolish and unintelligent. He is not

fond of the virtuous and merely wants the old.' They then said in verse:

What is called an elder is  
Not necessarily one who is white-haired, wrinkled, and toothless.  
[The donor] is foolish and unintelligent.  
Who is esteemed is one who can cultivate merit,  
Remove and leave behind all evils,  
And purely perform moral practices.  
This is what is considered to be an elder.  
We do not give rise to a mind of fluctuations  
In praise and censure.  
We, however, cause that donor  
To receive a sin and a fault.  
Moreover, he slanders the Sangha, the field of merit,  
And produces [a mind of] fluctuations.  
We should swiftly go to that donor,  
Cause him to give rise to the aspiration for enlightenment,  
And cause him to not fall into the evil realms.  
All the novices will soon transform  
To old figures  
Through supernatural powers.  
Being white-haired, with wrinkled faces,  
Long-haired eyebrows, and toothless,  
With bent backs, supported by a cane,  
They will go to that donor's house.  
The donor sees them  
And produces great joy in his mind.  
He burns incense and scatters beautiful flowers  
And quickly asks them to take a seat.  
When in an instant  
They restore their [young] figures as novices,  
The donor is astonished.  
Their transformation is just like this.  
Because of drinking heavenly nectar,  
Their features suddenly change.

“At that time, the novices said, ‘We are neither *yakṣa* demons nor *rākṣasa* demons. Previously we saw that you, our donor, preferred the old, and you produced a fluctuating thought of the Sangha, the field of merit, thereby destroying your wholesome root. Therefore, we transformed in this way and caused you to repent.’ They then said in verse:

It is just as if with a mosquito’s beak  
 You wish to empty the ocean to the bottom.  
 In the world there is no one who can survey  
 The meritorious virtue of the Sangha.  
 All of the people have no competence  
 To assess the meritorious virtue of a Buddhist monk,  
 Not to mention the case where you alone wish to assess it.

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[“Again, the novices said to the donor,] ‘Have you not heard [the *Sutra of*] *Four Things of Which You Should Not Make Light Spoken by the Tathāgata?*<sup>20</sup> [You should not make light of] princes, snakes, fires, or novices. Just like the *āmara* fruit, there are things that from the outside appear ripe yet on the inside they are unripe, or the outside is unripe yet the inside is ripe. Do not judge recklessly the good or bad of your predecessors. Even in a momentary thought you can attain the [Buddhist] Way. Do not give rise to discriminative thoughts of the Sangha, the field of merit.’ They then said in verse:

The sea of the Sangha’s meritorious virtue  
 No one can survey.  
 The Buddha still gives rise to joy and respect,  
 And praises you personally with a hundred verses,  
 Not to mention all other people.  
 Should they not admire you?  
 In a vast fertile field  
 A few seeds can produce abundant crops.  
 Therefore, to the Sangha,  
 Regardless of old and young,  
 You should offer with the mind of equality.  
 You should not give rise to discriminative thoughts.

“At that time the donor, on hearing these words, was overcome with goosebumps. He prostrated his body, praying for mercy and repenting.”

Verses say:

In order to be led to the four fruits,  
Understand the six sense organs thoroughly.  
The search for what is profound awakens you.  
Testify truth and recollect a good omen.  
Old and young are on friendly terms.  
They are all respectful, prudent, and sincere.  
They go together following the law of conditions.  
They assist and lead you to the deep and profound world.

## Chapter Eleven

# Taking Refuge and Believing in [the Three Treasures]

(This chapter consists of three parts:) (1) Introduction, (2) Minor Sincerity, and (3) Great Sincerity.

### 1. Introduction

Faith is the origin of the [Buddhist] Way and the mother of meritorious virtue. Wisdom is the foundation of transcending the world and leading to emancipation. One who has no faith cannot board even a small boat. One who is unintelligent cannot cut off even small delusions. This way (the Buddhist Way) is evident; rising and setting can be seen. I frequently see ignorant people who do not believe in the law that karma is able to cause retribution or reward. They think that poverty or wealth is spontaneous, joy and sorrow are natural temperaments, beauty or ugliness does not stem from forbearance or anger, and the noble or the humble is not concerned with being discreet or lazy. All sentient beings personally feel that they may be compared to grass and trees, that good or bad is spontaneous, and how these might be derived from causes.

We now rely on Buddhist sutras, which are not the same as those of non-Buddhist teachings. [Buddhist sutras] consider that poverty or wealth derives entirely from karmic conditions, [whether one is] noble or humble is not concerned with fate, lack of intelligence is not a mere variation of thinking, and beauty or ugliness is not a mere physical variant. Therefore, sutras say, “Reward and retribution, beauty and ugliness, are determined by karma.”<sup>439a</sup> The *Book of History (Shujing)* says, “Fate and good or bad fortune are suspended in Heaven.”<sup>21</sup> On this account it is said that among soldiers and civilians the people who are poor in karma are given [this Buddhist teaching] and yet do not attain it, and those whose outer appearance indicates wealth are certainly assured to be continually wealthy.

Formerly Emperor Wen of the Han dynasty favored Deng Tong because [the emperor had been helped by Deng Tong] in a dream. A physiognomist divined Tong's fortune [and said,] "[Tong] will starve to death in poverty." The emperor said, "I am able to make him rich. Why do you say he will [die] in poverty?" [The emperor] gave [Tong] a copper mine and let him freely [mine it and] smelt ore. Later [Tong] met with a mishap, fled, and died of starvation in someone else's house.<sup>22</sup>

Furthermore, a maidservant of King Yeongpumni became pregnant. A physiognomist divined [her baby's] fortune [and said,] "[This baby] is noble and must become a king." The king said, "He is not my descendent," and intended to kill the baby. The maidservant said, "The energy came down from Heaven and therefore I have become pregnant." When the baby was born the king thought that he was inauspicious. [The baby] was thrown into a sty, where the hogs warmed him with their exhaled air. Then he was abandoned in a stockpen where the horses suckled him. So he survived and at last he became the king of Puyo.

Therefore we know that karmic conditions and fate are determined at the beginning of the obscure state in which nothing has been embodied. They are not changed after all and they cannot be given or taken away. Accordingly it is known that to do good is to attain merit, and to do evil is to receive misfortune. [The law of] karma and its effects is infallible. This law is clear. How can you remain obscured by ignorance, harbor delusions, and not be awakened?

Moreover, at the time of Wu Ding [of the Shang dynasty] in the past, two kinds of mulberry trees grew in the imperial court of Bo (i.e., the capital city of the Shang dynasty). The Grand Scribe divined and said, "If wild plants grow in the imperial court the dynasty will fall." Wu Ding was frightened. He lived cautiously in apprehension and cultivated wholesomeness. The mulberry trees withered away.<sup>23</sup> The way of the Shang dynasty was restored. Isn't this because that to do good causes good fortune?

Furthermore, at the time of Di Xin (i.e., King Zhou of the Shang dynasty), a sparrow gave birth to a crow in a corner of the city.<sup>24</sup> The Grand Scribe divined and said, "Because the small gave birth to the large the state will be surely prosperous." Di Xin was arrogant and cruel, and he did not govern well. Consequently, the Shang dynasty fell. Isn't this because that to do evil causes misfortune?

In this way books of history introduce numerous [examples] in detail. How can you obstinately reject and oppose [what is described in] the classics and in history books? The people of the world all witness that when a seed is sown in the spring the [crops grow and] are collected and stored in winter. If you donate you will obtain a reward in the future. If you feel you are pregnant, give away the money that is in your palm. Your virtue will surely be revealed and a reward will come to you, just as [when a huge serpent] held a pearl in its mouth and gave it [to the marquis of the state of Sui to repay his kindness], and [a king rewarded] a deer [that had rescued a man from drowning and] carried him on its back.<sup>25</sup>

Again, formerly a person rescued someone from starvation [by giving him] a ladle [of food], and he was rewarded with the supporting wheel mark. Now a purification assembly is offered in order to allow for donations to the *bhikṣu* sangha. How could there be no happiness and reward?

## 2. Minor Sincerity

Just as the Buddha says in the *Nirvāṇa-sūtra* (T. 374 and 375), there are two types of sentient beings: those who have faith and those who lack faith. Those who have faith are called ones who can be saved. They will surely attain nirvana. It is because they have no ulcers and warts (i.e., faults). Those who lack faith are called *icchantikas*, or ones who cannot be saved.

Furthermore, in the *Za ahan jing* (*Samyuktāgama*, T. 99), for the sake of a brahman the World-honored One speaks in verse on cultivation of the field:

One who takes faith as a seed,  
 Asceticism as timely rains,  
 Wisdom as a plough or a yoke, and  
 The sense of shame as the shafts of a carriage.  
 And who protects oneself with mindfulness is  
 The tamer of humans.  
 That person comprehends bodily and verbal acts,  
 Recognizes where he or she eats and keeps it in mind.  
 He or she considers truth to be of what he or she really avails himself  
     or herself,  
 Pleasant life to be an indolent breath, and  
 Diligence to be the rejection of negligence.

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He or she advances quickly and peacefully,  
Goes straight ahead without falling back,  
And is able to reach the place of no anxiety.  
One who cultivates the field in this way  
Will come to attain the nectar fruit.  
One who cultivates the field in this way  
Will not turn back and will receive all that exists.

At that time the brahman, on hearing this, awakened the aspiration for enlightenment, renounced the world, and attained arhatship.

Moreover, the [*Jiujing yisheng*] *baoxing lun* (*Ratnagotravibhāga-mahāyānotaratantra-śāstra*, T. 1611) says:

For the sake of the six kinds of people the Three Treasures are explained. First is the Tamer of Humans (*puruṣa-damyā-sārathi*, i.e., the Buddha), second is the Dharma of the Tamer of Humans, and third are the disciples (Sangha) of the Tamer of Humans. What are the six kinds of people? First are those of the Mahayana, second are those of the *pratyekabuddha* vehicle, third are those of the Hinayana, fourth are those who believe in the Buddha, fifth are those who believe in the Dharma, and sixth are those who believe in the Sangha.

Furthermore, the *Sengqiezhā jing* (T. 423) says:

At that moment, Yiqieyong Bodhisattva addressed the Buddha, “O World-honored One! By what causes and conditions can all sentient beings of this assembly awaken the aspiration for *bodhi*?”

The Buddha replied, “O Yiqieyong! In the past, incalculable *kalpas* ago, there was a buddha, a world-honored one, called Baode (“Honorable Virtue”). I was a boy (*mānava*) at that time. The sentient beings of this assembly are those who abide in the Buddha’s wisdom. Formerly they all existed in the realm of deer. Then I made a vow that I would cause all the deer to completely abide in the Buddha’s wisdom. At that moment, shortly after the deer heard this, they all made a vow and attained [this status]. O Yiqieyong! The masses of this assembly should attain highest, perfect enlightenment on the basis of the wholesome faculty of that time.”

Moreover, the *Zhengfanian [chu] jing* (*Saddharma-smṛtyupasthāna*, T. 721) says:

If sentient beings cultivate wholesomeness, take refuge with a clean and pure mind in the Buddha, Dharma, and Sangha, and if they do not give rise to other thoughts for a time as long as it takes to clap one's hands ten times, they will be reborn in the white *maṇi* heaven after death. With the five desires they will give rein to passion, and they will be happy and cheerful in their minds and thoughts. The merits attained from taking refuge in the Three Treasures will lead them to the exhaustion of retribution. They will be able to reach nirvana in a future existence.

Furthermore, the *Wushangchu jing* (T. 800) says:

The Buddha told the *bhikṣus*, “There are three highest places. First, the Buddha is the highest place. Second, the Dharma is the highest place. Third, the Sangha is the highest place. If all sentient beings who have either two legs, four legs, no legs, or many legs, if they have form or no form, if they have thoughts or no thoughts, or if they are neither those who have thoughts nor those who have no thoughts, the Tathāgata will speak about the highest places among them. If there are those among sentient beings who awaken faith and have aspiration in these [three] highest places, they will attain the highest reward in the realm of heavenly beings.”

### 3. Great Sincerity

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Just as the *Chusheng putixin jing* (T. 837) says:

At that time the brahman Kāśyapa addressed the Buddha, “O World-honored One! How much merit should those who give rise to the aspiration for enlightenment have?”

The Buddha replied in verse:

If all sentient beings of this buddha land are caused  
 To abide in faith and to observe the precepts,  
 The collection of supreme great merits attained through this are  
 Not equal to one-sixteenth of [the merits attained through] the  
 aspiration for *bodhi* (enlightenment).

If all sentient beings of this buddha land are caused  
To abide in faith and to practice the Dharma,  
The collection of supreme great merits attained through this are  
Not equal to one-sixteenth that of the aspiration for *bodhi*.  
If in all buddha lands as numerous as grains of sand in the  
Ganges River  
All beings build temples because they seek merit,  
And they erect various stupas as large as Mount Sumeru,  
[The collection of supreme great merits attained through this] are  
Not equal to one-sixteenth that of the aspiration for *bodhi*.  
If there are buddha lands as numerous as grains of sand in the  
[Ganges] River,  
Where everyone donates all seven treasures,  
The collection of supreme great merits attained through this are  
Not equal to one-sixteenth that of the aspiration for *bodhi*.  
If immeasurable stupas as tall and vast as Cakravāḍaparvata  
Are erected for the sake of all buddhas,  
And sentient beings seek merit in this way,  
The collection of supreme great merits attained through this are  
Not equal to one-sixteenth that of the aspiration for *bodhi*.  
If all sentient beings have [the Buddhist teaching] for a full *kalpa*  
Or if they always carry it on their heads and shoulders,  
The collection of supreme great merits attained through this are  
Not equal to one-sixteenth that of the aspiration for *bodhi*.  
Those who [have the aspiration for *bodhi*] in this way  
Attain the wonderful Dharma.  
If they seek *bodhi* and benefit other sentient beings,  
They are the most excellent among sentient beings.  
There is no one to compare with them—how could there be anyone  
above them?  
Therefore, when people are able to hear these various teachings,  
The wise people always give rise to a wish for the Dharma in  
their minds.  
One should obtain boundless great merit  
And promptly attain a testimony in the highest path.

Furthermore, the *Nirvāṇa-sūtra* says:

The Buddha praised Kāśyapa [and said,] “If there are sentient beings who awaken the aspiration for enlightenment at all buddhas’ places as numerous as grains of sand in the Hiranyavatī River, then in the evil world they will be able to hold fast to a sutra like this and will not give rise to slander.

“Good man, if there are those who awaken the aspiration for enlightenment at the places of all buddhas and world-honored ones as numerous as the grains of sand in a single Ganges River, then later in the evil world they will be able to not slander this sutra and to be happily fond of this scripture, and yet they will be unable to discern and explain it at length for others.

“If there are sentient beings who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in two Ganges Rivers, then later in the evil world they will be able to not slander this Dharma. They will correctly understand, happily believe in, hold fast to, and read it aloud, and yet they will be unable to explain it at length for other people.

“If there are sentient beings who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in three Ganges Rivers, then later in the evil world they will be able to not slander this Dharma. They will hold fast to, read aloud, and copy the sutra scrolls. Although they will be able to explain it for other people, they will not understand the profound meaning.

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“If there are sentient beings who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in four Ganges Rivers, then later in the evil world they will be able to not slander this Dharma. They will hold fast to, read aloud, and copy the sutra scrolls. They will explain one-sixteenth of the meaning at length for other people. Even though they will deliver a speech it will still be incomplete

“If there are sentient beings who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in five Ganges Rivers, then later in the evil world they will be able to not slander this sutra. They will hold fast to and read it aloud. They will explain at length eight-sixteenths (i.e., a half) of the meaning for others.

“If there are those who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in six Ganges Rivers, then later in the evil world they will be able to not slander this sutra. They will hold fast to and read it aloud. They will explain twelve-sixteenths (i.e., three-quarters) of the meaning at length for other people.

“If there are those who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in seven Ganges Rivers, then later in the evil world they will be able to not slander this Dharma. They will hold fast to and read it aloud. They will explain fourteen-sixteenths (i.e., seven-eighths) of the meaning at length for other people.

“If there are those who awaken the aspiration for enlightenment at buddhas’ places as numerous as the grains of sand in eight Ganges Rivers, then later in the evil world they will be able to not slander this Dharma. They will hold fast to and read it aloud. They will also exhort other people and cause them to be able to copy it. They will be able to listen to and receive it for themselves. They will also exhort other people and cause them to be able to hear and receive it.”

Furthermore, the *Dabei jing* (*Mahākaruṇā-sutra*, T. 380) says:

The Buddha said to Ānanda, “If there is a sentient being who awakens faith at various buddhas’ places, one of good faculty like this will not be defeated and overthrown after all, not to mention one who has various other good faculties.

“For instance, suppose a man breaks off and divides a piece of hair into a hundred pieces. He takes one of [the hundred pieces of] hair and moistens it with a drop of water. Then he brings [the moistened hair] to me and says, ‘I entrust this [drop of] water to you, Gautama. Do not cause this water to increase or decrease! Do not cause wind to violently blow or the sun to dry up this water, either! Do not cause birds and beasts to drink it up! Do not mix it with other water! Keep it in a container and do not put it on the ground!’

“At that time, I, the Tathāgata, immediately received the entrusted water and placed it in the Ganges River, where I did not allow [the river’s water] to enter and whirl about. I did not cause other things to brush against it or break into it, either. In this way the water drop stayed in the great

river, followed the [river's] current, and left. [Other water] is not allowed to enter and whirl about, and again nothing obstructs it. No birds and beasts can drink it up, either. In this way the water drop neither increases nor decreases. It is all the same, as it has always been. Together with a great amount of [the river] water it gradually flows into an ocean. The water drop is like this at the time when a very strong wind, called *vairambhaka*, blows at the destruction of the world. If this person lives in the world for a *kalpa* and I am also able to live in this way for a *kalpa*, at the time when the *kalpa* comes to an end he approaches me and says, 'O Gautama. Presently do you have the water I formerly entrusted to you?'

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"At that time, I, the Tathāgata, know that his water drop stayed in the ocean. I see and know where it is. It is not mixed with other water. It has neither increased nor decreased. It is the same as it has always been. I retrieve it and return it to that person.

"O Ānanda! In this way, the Tathāgata, Arhat, Perfectly Enlightened One has great supernatural powers and immeasurable insights and thoughts. He clearly understands without hindrance. Among those who received the entrustment, he is the most esteemed and the most eminent. Even if what the Buddha is entrusted with is only a tiny amount, a drop of water like this, it lasts a long time and is never depleted. The significance of this should be known.

"O Ānanda! That tiny piece of hair can be compared to the mind and consciousness. The Ganges River can be compared to the transmigration of birth and death. The water drop is compared to a very small amount of the wholesome faculty to awaken the aspiration for enlightenment. The ocean is compared to the Buddha, the Tathāgata, Arhat, Perfectly Enlightened One. The man who entrusted [the water drop] is compared to those such as laypeople (i.e., *upāsakas* and *upāsikās*), brahmans, wealthy people of virtue, and lay believers (*grhapati*). The duration of one *kalpa* is compared to [the period from] the time the Tathāgata received that entrusted water to the time it is found, not depleted after all, and it is also equivalent to the period that that water drop entrusted by that man lasted a long time without being depleted even a bit.

"Thus, Ānanda, if in the Buddha's place a person gives rise to faith, he [or she] will not lose the wholesome faculty and, needless to say, all

other excellent, subtle wholesome faculties. I say that this person completely advances toward the fruition of nirvana. Even if he [or she] were to fall into the three evil realms because of remaining unwholesomeness, since the Buddha knows they have the original wholesome faculty [the Buddha] pulls them out from there and places them on the fearless shore. [The Buddha] causes them to remember the wholesome faculty that they have planted, to stop all suffering, and to attain all joy.”

Furthermore, the *Foshuo wuweinü jing* (*Sutra of Aśokadattā Spoken by the Buddha*) says:<sup>26</sup>

At that time, King Ajātaśatru had a daughter called Aśokadattā, who was incomparably upright, and who had attained the most excellent and extremely subtle virtue. She had just turned twelve years old. She was seated in the imperial palace of her father, the king, wearing shoes made of gold and jewels.

Once the girl Aśokadattā saw various *śrāvakas* but she did not stand up and go out in person to meet them. She remained silent and did not join them to have a conversation. She did not welcome, worship, or yield a seat to them.

King Ajātaśatru, seeing that Aśokadattā remained silent, immediately asked her, “How can you not know that these people are all Śākyamuni Tathāgata’s leading disciples who have attained the great Dharma, and that they are all the field of merit in the secular world? Because they have compassionate thoughts for all sentient beings, they go begging for alms. Now you have already seen them. Why didn’t you stand up, go swiftly to meet them, worship them, commit to asking questions together with me, and yield a seat to them? You see them now. Why do you not stand up and go out to meet them?”

At that moment, Aśokadattā replied to her father, the king, “I am not liable to conviction, Great King! Have you more or less seen or heard that when a wheel-turning noble king sees various minor kings he stands up to go out in person to meet them?” The king said, “No.”

[Aśokadattā] again asked, “Have you more or less seen or heard that when a lion, the king of animals, sees a fox, [the lion] stands up and goes out in person to meet [the fox]?” The king answered, “No.”

[Aśokadattā] asked again, “Have you more or less seen or heard that Śakra-devānām-indra goes out in person to meet other heavenly beings?” The king replied, “No.”

[Aśokadattā asked,] “Have you more or less seen or heard that the ocean god respectfully worships the god of rivers and ponds?” The king answered, “No.”

His daughter said, “O Great King! It is just like this. The bodhisattva who awakens the aspiration for *bodhi* and who practices for highest, perfect enlightenment is the wheel-turning noble king. I have awakened this aspiration with great benevolence. Why should I, [a bodhisattva,] respectfully worship *śrāvakas*, minor kings, who leave behind great benevolence? O Great King! Are there many cases where a lion, the king of animals, that has completed seeking the highest Way of right, perfect enlightenment worships beings like the foxes of the Hinayana school? Are there many cases where someone who intends to reach the sea of great wisdom and who wishes to seek the good knowledge of the collection of the great Dharma seeks out *śrāvakas* who are following the tracks of a cow (i.e., the Buddha’s teachings)? O Great King! If someone is intimate with a *śrāvaka*, that person will awaken the aspiration for the *śrāvaka* mind. If someone is close to a *pratyekabuddha*, that person will awaken the aspiration for the *pratyekabuddha* mind. If someone is intimate with one of right, true, perfect enlightenment, that person will awaken the aspiration for the mind of highest, perfect enlightenment.”

At that time, King Ajātaśatru said again to his daughter Aśokadattā, “You are extremely arrogant. The reason I say this is because when you see various *śrāvakas* you do not respectfully welcome them.”

The daughter replied, “O Great King! Please do not make such a statement. You, Great King, are haughty, too. The reason I say so is that you do not receive people of great poverty into Rājagrha.”

The king told his daughter, “They are not of my class. Why do I have to receive them?”

The daughter said, “O Great King! I, a bodhisattva on the first stage, am just like this, too. All *śrāvakas* and *pratyekabuddhas* are not in my class, either.”

The king said to his daughter, “Haven’t you seen that all bodhisattvas entirely respect all sentient beings?”

The daughter replied, “O Great King! Bodhisattvas liberate all sentient beings from arrogance and anger, and cause them to be able to give rise to the mind of transferring their merit to others. Therefore, to respect with courtesy all sentient beings is to increase the various foundations of their wholesome roots. For this reason, [bodhisattvas] respect with courtesy [all sentient beings].”

At that time, Aśokadattā Bodhisattva’s mother, called Moonlight (Candraprabha; Yueguang) [went to the Buddha’s place with King Ajātaśatru. The Buddha said,] “This lady Moonlight will be reborn in Trāyastriṃśa Heaven after giving up her present body, and she will be called the Son of Heaven Powerful Light (Guangming Zengshang Tianzi). In this way, when Maitreya [Bodhisattva] attains enlightenment [he will appear as the king’s brilliant son and, after making an offering to Maitreya Buddha,]<sup>27</sup> he will promptly renounce the world. He will see all the buddhas of the auspicious *kalpa* one by one, and will be able to make offerings to all of them. Afterward, at the place of Ligou (“Leaving Behind Defilement”) Tathāgata, he will be able to become a great king who completely possesses the seven treasures, and he will be called Dharaṇiṃdharo (Chidi).<sup>28</sup>

“After making an offering to the buddha of that time, he will attain highest, perfect enlightenment and will be called Bian’guang (“Brightness Over All”) Tathāgata.”

Verses say:

Covered by delusion, we are ignorant for a long time.  
Lingering and hiding within a dream,  
The defilements of our mind have not been completely washed away.  
We are afraid of receiving the benefit of nectar juice.  
The light emitted from the [Buddha’s] kindly face  
Illuminates us just as if we are seeing the morning sun.  
Suddenly we come across a virtuous friend  
Who educates and enlightens us,  
And who increases mystic light.

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We have gradually awakened.  
 Our mind is clear and calm.  
 We come to detest secular life.  
 [Our mind] is vast and expansive, without boundary.  
 The Buddhist laypeople are all respectful.  
 Buddhist monks are lofty, too.  
 Those who see them are happy.  
 They take refuge in them and go to a seminary [to study] the Buddhist  
 Way.  
 If we believe in heterodox and absurd [views]  
 What misfortune will we suffer from in the future?

### Miracle Stories

(Three stories are briefly cited.)

[Dharma Master Zhu, a *Śramaṇa* of the Jin Dynasty]

Dharma Master Zhu [Fayang], a *śramaṇa* of the Jin dynasty, who resided in Guiji, was very close to Wang Hengzhi of Beizhong. Together they discussed issues of birth and death, evil acts and meritorious deeds, as well as reward and retribution, but these issues were indistinct and difficult to clarify and they could not ascertain whether or not there are such things. Accordingly, they came to make an agreement that the one who died first should report to the other one [about these issues]. Later they were separated from each other and Wang Hengzhi lived in the metropolis.

[One day, Wang went to a temple where] he unexpectedly saw Dharma Master [Zhu] coming there. Wang asked with surprise, “O *upādhyāya!* Where did you come from?”

[Zhu] replied, “I passed away on a certain day. The relation between evil acts and meritorious deeds [and retribution and reward] is not entirely groundless. It is just as a shadow follows form and sound follows voice. You, my donor, should diligently practice the [Buddhist] Way in order to promote and save your spirit. Since I formerly promised you [I would do so], I came to report this to you.” When Zhu had finished speaking he disappeared.

(The story above is found in the *Second Series of Records of Inquiries of the Spirits* [*Xu soushen ji*].)

[Yuan Bing, a Lay Believer of the Song Dynasty]

Yuan Bing of the Song dynasty, whose pseudonym is Shunhuan, was a man from Chen prefecture (in present-day Henan province). He became the Director of Linxiang [county] in the last year of the Taishi era (471 C.E.). A long time later after his death, his friend Sima Xun, quite early in the morning, saw in the borderland between sleeping and waking that Yuan Bing had come to say that they had separated from each other for a long time, and he inquired after [Xun].

Then [Bing] told Xun, “When we used to discuss making a resolution, we often said, ‘Living is a series of rushing and death is rest.’ Today I found out for the first time that this is surely not the case. My constant worry when I was in this world was that some people are eagerly engaged in striving after moneymaking and giving presents to each other. Even in the other world the situation is just like this.”

Xun asked [Bing], “What are the facts of the relationships between evil or meritorious deeds and retribution or reward?”

Bing answered, “As far as I previously saw, the facts do not always tally with the teaching expounded in the sutras. [The teaching expounded in the sutras] is simply the account of the Sage who tries to restrain [people from evil]. As far as I see now, the great law of good and evil is in brief not different from [that of this world]. Surely the destruction of life is still the heaviest prohibition. Therefore, you must be careful and should not violate [this prohibition].”

Xun said, “Your instruction of this with corroborative evidence is truly and unspeakably appreciated. I should report it to the Imperial Secretary.”

Bing said, “Very good! Please send my good regards to the Imperial Secretary at the same time.”

At that time Minister of Works Lord Wang [Sengqian, whose posthumous name is] Jianmu, was the Imperial Secretary of the Ministry of Personnel. Both Bing and Xun had been members of his staff. Therefore they mentioned [Lord Wang].

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They exchanged many hundreds of words. When [Bing] was about to leave, Xun said, “We have been separated from each other for a long time. I always wished to get together and talk with you, but it is very difficult for us to meet each other. Can’t you stay a little bit longer?”

Bing replied, “I just stopped by for a short time. I cannot make a long

visit. Moreover, I am not allowed to tell this kind of story completely.” Thereupon [Yuan Bing] left.

At first Bing came at night, yet for some reason or another Xun could clearly see [him]. When Bing was leaving, [Sima] Xun got down from his bed to see him off. As [Bing] put on his clogs it was still dark. Xun saw in the space between Bing’s legs a light about one *chi* long,<sup>29</sup> which shone upon [Xun’s] legs, too. It was said that the rest of the place was still totally dark.

(The story above is found in the *Records of the Profound and Auspicious* [*Mingxiang ji*].)

[Shi Daoxian, a *Śramaṇa* of the Sui Dynasty]

In the Sui dynasty there was Shi Daoxian at Zhulin Temple on Mount Guankou of the Shu region (present-day Sichuan province). He was originally from Kangju (present-day Kirgiz) and had taken up peddling as his occupation. He plied [his wares] in the Wu and Shu regions (present-day Jiangsu and Sichuan provinces) and accumulated pearls and valuables worth a hundred thousand *guan*.<sup>30</sup> Later, he arrived at Mount Niutou of Zizhou (in present-day Sichuan province), where he came across a monk who was preaching the Dharma. [Daoxian] deeply awakened. Therefore, he immediately threw all of the money he had accumulated into a large river. He then joined Zhulin Temple on Mount Guankou (in present-day Sichuan province) and renounced the world.

On the day he took the tonsure, at the beginning he made an oath to all [the people], “Until I attain the [Buddhist] Way, I vow that I will not leave the mountain.” He made a resolution to not live in the community; he stayed in the fields with the birds and beasts. Once he sat down in meditation, he took five days as a period [of meditation]. If a visitor arrived at his gate he was secretly aware of it, promptly awoke [from meditation], and stood up [to meet and] talk with the visitor. When there was no visitor, he sat up straight in the meditation room (*jingshi*), as quiet as the empty sky.

Sometimes he notified others beforehand, “Tomorrow I will accept the guests who are coming. There will be a certain number of them.” [He foretold] the appearance of the guests and the colors of their clothes exactly. Next day, as had been expected, [the guests] arrived. Their number and their clothes [and appearances] were all just as [Daoxian had foretold].

At one time there was a severe drought. Farmers were fearful, terrified, and anxious about the crops, turning pale with worry. They all came and

begged [Daoxian] to pray for rain. [Dao]xian immediately went to the cave of a dragon, knocked on its door with his cane, and shouted, “The sentient beings [are distressed].<sup>31</sup> Why do you spend hours in idle slumber?” He spoke like this. The dragon quickly woke up. Then dark clouds gathered from the four directions and a heavy rain fell everywhere. The people relied on this benefit. People of all ranks and classes vied with each other in admiring [Daoxian], just as they did the heavenly gods.

Xiu, the king of Shu of the Sui dynasty, was responsible for the garrison in the area of Mount Min (in present-day Sichuan province). Someone informed the king, “I looked for [Daoxian] and dispatched [a messenger] to summon him [for you], but he did not accept the order at all.” The king became angry and changed his countenance. He personally led troops to go and arrest [Daoxian]. [The king thought,] “Certainly if [Daoxian] firmly disobeys me he should be executed.” [Dao]xian heard the soldiers arrive but he acted audaciously, as if there were no one else around. He covered himself with a *saṃghāṭī* robe and sat straight up, meditating and chanting [a sutra].

When the king arrived at the foot of the mountain he unexpectedly encountered a rainfall. Snow mixed with hail poured down on him, thunder roared, and floodwaters gushed and filled the river in an instant. The helpless corps was enveloped [by the flood], and [the soldiers] were afraid that they would die. As [the king] found himself afflicted and in a predicament, he repented [his fault] and took refuge in [Daoxian,] worshipping [Dao]xian’s virtue from a distance. The hanging clouds suddenly scattered and the mountain path became clear and smooth, so that the king and his troops could reach [Dao]xian’s place. The king fully paid respect to [Daoxian] in person, wholeheartedly took refuge in him, and repented [his sin]. [Dao]xian preached the Dharma for [the king], who gave rise to faith again. Then [the king] politely and respectfully invited [Daoxian], and he returned with [Daoxian] to Chengdu (in present-day Sichuan province). They arrived at Jingzhong Temple where [Daoxian] was cordially worshiped, revered by all the people of the city. He was known as Ācārya [Dao]xian. During the Renshou era (601–604) he returned to his mountain temple, where he died and was buried.

441c (The story above is found in the *Biographies of Eminent Monks* compiled in the Tang dynasty [*Tang gaoseng zhuan*, i.e., *Xu gaoseng zhuan*, T. 2060].)

## Chapter Twelve

### Men and Women

(This chapter consists of two parts:) (1) Secular Men and (2) Secular Women.

#### 1. Secular Men

(This is subdivided into three parts:) (1) Introduction, (2) Admonition for Secular People, and (3) Exhortation and Guidance.

##### 1. Introduction

As for laypeople, there are two types, superior and inferior. One is noble and the other is humble, one is rich and the other is poor. People of wealth and high position are mostly self-indulgent. They are haughty, overbearing, and conceited, and they despise and humiliate others and maltreat their subordinates. Some people, taking advantage of authority and the influence of their native place, esteem themselves and maltreat others. Some people who are erudite and intelligent, relying on their natural abilities, maltreat others. Some people who are eloquent speak smooth words yet maltreat others. Some people who are proud of themselves are extremely arrogant, disrespectful to others, and maltreat them. Some people who are good-looking maltreat others on the basis of their appearance. Some people who ride well-fed and swift horses maltreat others who must rely on riding [in a cart]. Some people who have wealth and servants maltreat others on the basis of their [lack of] wealth. Cases like these are numerous; it is impossible to completely explain them all.

Sentient beings are foolish and ignorant; they are greatly pitiable. They are unaware that the impermanence [of phenomena] is about to visit them. They recklessly give rise to haughtiness. In the future a retribution just like being boiled in hot water over a charcoal fire awaits them. The wardens of hell take spears in their hands, waiting a long time for the day [of their arrival] to come. [Yet the people] are not concerned about this matter, and they are openly very joyful. How different are they from hogs and sheep who do not know that they are about to be slaughtered? How different are they from flies that greedily feast on a corpse?

Thinking of ancient and present times, wealthy and noble people are numerous. Birth and death come alternately. The noble and the humble are the same as dust. Wealth and high position are merely like abandoned graves that we see. Humble and destitute circumstances are already the same as dirt. If we all know that the noble and the humble are the same as ashes, then we must be humble ourselves and respect our seniors. Therefore, intimacy and remoteness have nothing definite. Being noble or humble is not permanent. Joy and sorrow change positions, and the rise and fall [of a public position] alternate with each other.

## 2. Admonition for Secular People

The *Garland Sutra* (*Huayan jing*; *Avataṃsaka-sūtra*, T. 278 and T. 279) says:

There are ten kinds of arrogant acts that we must avoid. First, if in the places of respectable fields of merit, such as *upādhyāyas*, *ācāryas*, parents, *śramaṇas*, and brahmans one does not venerate and worship them or make offerings to them, this is an arrogant act.

Second, there are various Dharma teachers who have attained the excellent and subtle Dharma, who know the path out of the transmigration of birth and death in the profound Dharma of the Mahayana, who have attained *dhāraṇīs*, who have attained the status of the learned, who possess the repository of wisdom, and who can skillfully expound the Dharma. If one fails to faithfully receive [their teachings], respect them, and make offerings to them, this is an arrogant act.

Third, at the time of listening to and receiving the Dharma, when one hears the profound Dharma he [or she] should arouse the mind to leave behind desires and to be immeasurably happy. If, however, one does not praise the Dharma teacher who causes people to be happy, this is an arrogant act.

Fourth, if one gives rise to self-conceit, is proud of oneself, makes little of others, does not examine the reality of oneself, and does not regulate his own mind, this is an arrogant act.

Fifth, if one gives rise to the mind of comparing himself with others, whenever he sees a person of virtue and wisdom he does not praise that person for his goodness. Whenever he sees a person of no virtue, on the

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contrary, he speaks of the goodness of that person. When he hears [other people] praise someone else, his mind is filled with envy toward that person. This is an arrogant act.

Sixth, suppose there is a Dharma teacher who knows that this is the Dharma, this is the Vinaya, this is reality, and this is the Buddha's word, yet if he says out of jealous hatred that it is not the Dharma, not the Vinaya, not reality, and not the Buddha's word. Since he intends to ruin other people's faith, this is an arrogant act.

Seventh, suppose someone sits on the raised seat to give exposition in person, and that person says, "I am a Dharma teacher. I should not carry out temple business. I need not respect other people and make offerings to them. Older and virtuous people who cultivate various pure practices all must respect and make offerings to me," then this is an arrogant act.

Eighth, [suppose there is a Dharma teacher] who leaves far behind seeing others with scorn or evil eyes, and who always equally observes sentient beings with a peaceful countenance. His words are gentle and he has no ferocity or rudeness. He leaves behind vehement hatred. If however, one were to look for the faults of that Dharma teacher, this is an arrogant act.

Ninth, someone is filled with self-conceit and does not go to the learned, respect them, and begin to listen to the Dharma. He puts obstacles in the path of his cultivation. Neither does he inquire what wholesomeness is, what unwholesomeness is, what actions should be taken, what actions should not be taken, what acts benefit all sentient beings during the long night of spiritual darkness (*dīrgharātra*), what conduct is not of benefit to sentient beings, what conduct causes one to enter from brightness to brightness, and what conduct causes one to enter from darkness to darkness. This kind of person drifts and sinks due to his own mind, and he or she cannot get a chance to see the right path out of the transmigration of birth and death. This is an arrogant act.

Finally, suppose that someone, giving rise to self-conceit, does not meet all buddhas and has difficulties in attaining the Dharma. He exhausts the wholesome faculty he had planted in his previous existences. He speaks what he should not, is stung by conscience, and further makes ridiculous arguments with others. If he abides in the Dharma in this way, he must enter wrong ways. Out of the power of his aspiration for enlightenment,

however, he does not permanently give up the bodhisattva practices. Yet even though he does not give up the way of bodhisattva, he does not meet a buddha for innumerable *kalpas*, not to mention get a chance to listen to the Dharma. This is an arrogant act.

Furthermore, verses in the *Chuyao jing* (*Udānavarga*, T. 212) say:

Sentient beings are bound by their haughtiness.

They are polluted by self-conceit.

They are deluded in their views.

They cannot escape from the limits of birth and death.<sup>32</sup>

Therefore, it is known that if ordinary people do evil, even if only to a small degree, this will later result in serious suffering; such people will receive endless retribution. It is just as when there is poison in the mind. People's thoughts differ from each other. Laypeople engage in ordinary life without ever concerning themselves about death. Nevertheless, life cannot be maintained [forever] and death visits us all, surely and suddenly. This sudden danger of [the end of] life can happen at any moment. A tragedy will soon occur; nothing is permanent. [Ordinary people] vainly cultivate their lands, adorn their houses, and are deeply attached to their spouses and children.

The *Faju [pi]yu jing* (*Dharmapadāvadāna-sūtra*, T. 211) says:

442b When the Buddha was staying in Śrāvastī, there was a brahman in the [capital] city. [This brahman] was nearly eighty years old and possessed great wealth. By nature it was difficult for him to be edified. He did not have knowledge of the right path and its virtue, nor did he have the contemplation of the impermanence [of phenomena]. He was [busy] constructing a good residence with a front hall, a rear hall, a balcony, a heated room, and small rooms around a main building on both the east and west sides, which were several tens of beams long. Only the sunshades in front of the rear hall had not yet been completed. At that time the brahman always managed [the project] himself; he directed and instructed all matters [pertaining to the construction].

The Buddha looked on this elder with his great insight [and thought to himself], “His [present] life will come to an end before the end of today.

He must go to the next life. Yet he cannot be aware of this in person and just now hurriedly manages [all matters]. He has no merit in his spirit. He is quite pitiable.”

Together with Ānanda, the Buddha arrived at the [brahman’s] gate. [The Buddha] questioned the elder, “Are you not fatigued? You are now building this house. What are you planning?”

The elder replied, “The front hall is to entertain my guests and the rear hall is my own residence. The small rooms in the two wings on the east and west will be arranged for my children, belongings, and servants. In the summer I will go up to the balcony and in the winter I will go into the heated room.”

The Buddha told the elder, “I have heard about you, virtuous elder, for a long time. I wish to talk with you. I, the Buddha, have an important verse that is advantageous in the transmigration of life and death. I would like to give it to you as a present. I am not sure [if you will allow me to do so]. May I ask that you abandon your project for a moment, sit down, and talk with me?”

The elder replied, “Right now I am in a great hurry. I cannot sit down and talk. Please come back another day, and I will talk at length with you. You can then speak the important verse you mentioned.”

Thereupon the World-honored One said in verse:

“I have children and wealth.”

The ignorant is only restless.

Self is also not-self.

Why is one worried about children and wealth?<sup>33</sup>

“In summer I will precisely stay here.

In winter I will precisely stay there.”

The ignorant often worries beforehand.

He does not know the coming misfortune.

He is ignorant and stupid.

He says he is intelligent.

He is ignorant yet he claims to be intelligent.

This is called the extremely ignorant.

The brahman said, “You have skillfully spoken this verse! But I am now really in a great hurry. Please come back later. Let’s talk more about it.” Then the World-honored One felt sorrow [for the brahman] and departed.

Later, the elder was himself handing over a rafter beam of the house when it fell on his head and split it open. He immediately died. His family members wept and wailed, astonishing the neighbors. This accident happened before the Buddha had traveled very far.

[The Buddha came to] the outskirts of a village, where he met several dozen brahmans. They asked the Buddha where he had come from. The Buddha replied, “Recently I went to the house of the elder who passed away,<sup>34</sup> and expounded the Dharma for his sake. He, however, did not believe in the Buddha’s words. He did not know about impermanence. The elder has already suddenly left for the next life.”

[The Buddha] further completely explained the meaning of the previous verse for the sake of all the brahmans. They heard it, were happy, and then attained the way to practice it. Thereupon, the World-honored One spoke to them in verse:

The ignorant who approaches the wise is  
Just like a ladle that scoops up something delicious.  
Although one is familiar with [the wise] for a long time,  
He still does not know the Dharma.  
An enlightened one who approaches the wise is  
Just like a tongue that tastes something delicious.  
Although he receives training for only a brief moment,  
He promptly understands the essence of the [Buddhist] Way.  
When an ignorant person performs conduct,  
He brings disaster upon himself.  
When he feels happy and does evil,  
He brings serious misfortune upon himself.  
If he performs unwholesome conduct,  
He takes a step backward, bears regret for it,  
And renders a tearful face.  
Retribution derives from the habits accumulated in his past lives.

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At that time all the brahmans heard this verse repeatedly. They gave rise to sincere faith, more and more, and worshiped the Buddha. They rejoiced, upheld the teaching, and practiced it.

### 3. Exhortation and Guidance

I think that self-conceit is common in both the clergy and laypeople, neither the intelligent nor the ignorant are exempted from it, and both the noble and the humble possess it. If we just remove unimportance and discuss importance, [self-conceit] is serious in the secular world. There is also frivolous speech, self-praising, criticizing the virtuous, and ridiculing and slandering people of eminent virtue. All laypeople do these from morning till night. Even for a single day they have never been ashamed of their sins, expressed a feeling to seek the wonderful path, or examined themselves. Therefore, a non-Buddhist text says, “If one earnestly longs for the wholesome way, he may find shelter for life. If he earnestly longs to be a filial son and respectful to his elder brothers, he may bring glory to his parents.”

There are also wise people who greatly admire Śākyamuni’s teaching, who abide by and practice it, who are virtuous and benevolent, who yield for others, who are upright and prudent, and who faithfully follow [the teaching]. These are all due to what one has planted in his previous existences. One’s natural disposition is spontaneous. How different is this from the Way?

There are also those who have renounced the world yet do not rely on the sacred teaching and violate the Buddhist precepts, *śīla*, and Vinaya, who do not study and remain ignorant, and who are no different from vulgar people. Nevertheless, although the clergy and laypeople differ from each other in appearance, [those among the clergy] who violate [the precepts] are few.

There are light and darkness in the mind and there is the relative gravity of faults. Consequently, those who are renouncing the world keep this in mind before violating [their vows] and they enter the Buddhist Way. If good deeds [done in one’s previous existence] have already influenced [one’s present existence], the foundation of one’s meritorious virtue is already very strong. Even if [such a person] has a minor vice, if he is even slightly ashamed of it [the vice] cannot overwhelmingly affect his condition. If he is even slightly ashamed of it, then he can recover cleanness. When I speak of secular people, they remain in the situation of no shame. They have no feeling of

shame in their minds. They support their wives and raise children. Their halls and rooms are filled with the five desires for wealth, sex, food and drink, fame, and sleep. Strong-smelling foods, wine, and meat are obtained as they wish. Their feeling of attachment is deep and they cannot even temporarily give up anything. Evil conditions dwell together in them. How can they escape from this?

This is the point where the paths of light and darkness branch off from each other and the difference between the clergy and laypeople. Therefore it is known that light can destroy darkness, while darkness cannot destroy light. The light of a small lamp can already illuminate the interior of a room. Even if someone who has renounced the world violates [the precepts] with a minor fault, the previous light [he had given rise to] is already complete. It is surely possible that the light does not increase brightness yet the original light continually shines. Just as a the dish of [a lamp] exists and the lamp's wick stands, the field of merit is stable and karma is external.

In addition, it is extremely difficult for someone who has renounced the world to do evil. It is just like trying to sail a ship on land. It is precisely easy for laypeople to give rise to evil, just like rowing a boat at sea. Moreover, someone who has renounced the world practices the Buddhist Way as easily as a boat can be rowed at sea. For laypeople, doing meritorious deeds is extremely difficult, just as sailing a ship on land. Even though the ship [they use] is the same, there is a difference in where they travel; Therefore the speed [and ease of the journey] is not the same.

There are relative difficulties in practicing and violating [the teaching], From this it is known that during the transmigration of birth and death [sentient beings] are easily defiled and wholesome things are difficult to accomplish. Seek self-liberation soon! Exert yourself to admire those who have renounced the secular world!

443a Furthermore, the *Xianyu jing* (T. 202) says:

Regarding the merit of renouncing the world, this blessing is very plentiful. If one sets male and female servants free, listens to the people, and renounces the world of his own accord to enter the Buddhist Way, the merit [of this] is immeasurable, beyond comparison. The merit of renouncing the world is higher than Mount Sumeru, deeper than a great ocean,

and vaster than the sky. The reason for this is that because one renounces the world, he [or she] completely achieves the Buddhist Way.

When the Buddha resided in this world there was an elder called Śrīvardhana in Rājagrha. He was more than a hundred years old. Every member of his family, both adults and children, disliked him and slighted him [because he was senile]. They heard [the elder] said that the merit of renouncing the world is immeasurable. [The elder] soon went to the Buddha's place, seeking and wishing for the way to renounce the world, but the Buddha was absent. Then he went to Śāriputra's place, and Śāriputra saw that he was [too old] and could not be liberated. In this way five hundred great arhats all refused to liberate him. He came out of the monastery and stopping at the threshold of a gate, he bitterly wept aloud. The World-honored One later went to him and consoled and advised him in various ways. The Buddha promptly told Maudgalyāyana to allow the elder to renounce the world. Maudgalyāyana allowed [the elder] to renounce the world and gave him the precepts.

Again the elder was often verbally abused by the young *bhikṣus*. He wanted to throw himself into a river to drown and die. Maudgalyāyana saw this and with his supernatural power he [rescued the elder and] placed him on the bank of the river. [Maudgalyāyana] asked [the elder] and came to know the cause [of his suicide attempt]. Maudgalyāyana thought to himself, "This man is not afraid of the transmigration of birth and death. There is nothing by which he attains the Buddhist Way." Then he ordered [the elder], "With sincerity, grab onto a corner of my robe."

They flew up into the sky and arrived on the shore of an ocean, where they saw the fresh corpse of a good-looking woman. They watched as a worm emerged from her mouth and returned through her nostril, and further as it came out from her eye and reentered through her ear. After Maudgalyāyana observed this, he threw away [the corpse].

His disciple (i.e., Śrīvardhana) asked him, "Who was this woman?"

[Maudgalyāyana] replied, "This was a wife of a great caravan master, [Sārthavāha,] in Śrāvastī. She had well-proportioned features, which are rare in the world. The wife always held a mirror with a handle of three wooden pieces to cast light over her face. She looked at her own pleasing

appearance, gave rise to haughtiness, and was deeply attached to herself. Her husband respected and loved her very much.

“He took her with him and they put out to sea together, but the conditions at sea were bad. Their ship wrecked and sank, and they died. [Her body] was cast ashore. Because the caravan master’s wife had been attached to her own body, she was reborn in her former body after death and became the worm. After giving up her worm life, she will fall into the great hell where she will endure immeasurable suffering.”

Again [Maudgalyāyana and Śrīvardhana]) walked a little further and saw a woman carrying a copper cauldron on her back. While supporting the cauldron, she poured water [into it], made a fire, and boiled [the water]. Then she took off her clothes and entered the cauldron. Her flesh was cooked and her bones were separated [from the flesh]. The water boiled over and the bones came out [of the cauldron]. A blast of wind blew. Soon thereafter she recovered a human body. She then took her own flesh and ate it.

Śrīvardhana asked [Maudgalyāyana], “Who was this woman?”

His teacher answered, “In Śrāvastī there was a *upāsikā* who respectfully believed in the Three Treasures. For one summer she invited a *bhikṣu* and made offerings to him. She stayed on the roadside and made a room in which she stayed. She personally prepared various kinds of delicious foods and sent a maidservant to deliver them [to the *bhikṣu*]. When the maidservant came to a place hidden from view, however, she selected good things and ate them in advance, and gave the remaining food to the *bhikṣu*. The lady became aware of this and asked the maid, “Have you eaten some of the food by stealth?”

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The maidservant replied, “Not at all. After the *bhikṣu* ate, he gave me some of what remained, which I then ate. If [indeed] I first took some of the food, please cause me to eat my own flesh lifetime after lifetime.” Because of this she first received the current retribution, and later she will fall into hell.”

Next, they advanced a little more and saw a tree made of flesh. Numerous insects surrounded and picked at the body, leaving no space on it. [The tree] shouted, wept, and wailed. It sounded just like the voice from hell.

The disciple asked his teacher, “What is this tree?”

Maudgalyāyana replied, “This was Lailizha,<sup>35</sup> a *bhikṣu* who was in charge of administration [of the sangha]. Because of his free will he gave to laypeople [the sangha’s] resources, belongings, flowers, fruits, drink, and food. Because of this cause he has received this current retribution. Later he will fall into hell. All the insects pecking at the tree are the same people who were given the goods at that time.”

Next, they advanced again and saw a man, around whom were many various evil spirits with animal heads and human bodies. Each [of these spirits] held a crossbow, a trident, and a poisoned arrow in their hands. The arrowheads were all burning with flames. They vied with each other in shooting [at the man]. His entire body was in flames.

Śrīvardhana asked his teacher, “Who was this man?”

Maudgalyāyana replied, “In his former existence this man was a great hunter and killed many animals. Therefore, he receives this suffering. After finishing this existence, he will fall into the great hell.”

Next, they advanced again and saw a big mountain. At the base [of the mountain] knives and swords were arranged. They saw a person thrown down from the top [of the mountain and the knives and swords] pierced and destroyed his body. After being thrown down, he again ascended [the mountain and was thrown down again,] just as before, without ceasing.

Śrīvardhana asked his teacher, “Again, who was this person?”

His teacher again replied, “This was the king’s great fighter of Rājagrha. Because he was brave and fierce, he was placed in the vanguard [on a battlefield] and he injured and destroyed the lives of sentient beings. First he receives this suffering, and later he will fall into hell.”

Next, they again went on and saw a mountain of bones. The mountain was as high as seven hundred *yojanas* and could obstruct the sunlight and cause the sea to become dark and black. At that time, on a great ridge of this bone mountain, Maudgalyāyana came and went, walking around slowly.

The disciple asked his teacher, “What was this bone mountain?”

The teacher answered Śrīvardhana, “You wish to know this. These are precisely the bones of your former body.”

After hearing this, Śrīvardhana became frightened and had gooseflesh. He perspired from fear and addressed the *upādhyāya*, “I have now heard

about myself. In a brief moment before my heart breaks, I pray that you will now explain for me my karmic history from beginning to end.”

Maudgalyāyana told him, “There is no end to the transmigration of birth and death. When one creates good or evil karma, nothing decays and becomes rotten after his death, and he certainly receives retribution or reward according to his conduct.

“In the past there was a king here in Jambudvīpa, called Dharmavaradhana. He was fond of donating, observing the precepts, and listening to the Dharma. He had compassion toward sentient beings and did not harm the lives of living creatures. He ruled over the state by means of the true Dharma for fully twenty years. During that period of time in his leisure time he gambled with other people.

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“There was once a man who had violated the law by committing murder. Vassals reported it to the king. The king at that time was engaged in gambling and he neglectfully answered, ‘Punish him in accordance with the law of the land.’ According to the law, which stipulated that one who commits homicide must be executed, they subsequently put [the offender] to death. After the king finished gambling, he asked all the vassals, ‘Where is the criminal?’ His vassals answered, ‘We have put him to death.’ When the king heard this he fainted in agony and fell to the ground. He was sprinkled with water and brought back to consciousness.

“Weeping, the king said, ‘The court ladies, female entertainers, elephants, horses, and the seven treasures will all remain here but I alone will enter hell. I have just now murdered a person. You should know that I am a *caṇḍāla* king. I do not know where I should go lifetime after lifetime. I have now decided that I must not remain on the throne. I will give up the throne, enter a mountain, and abide by myself.’ When he later died he was reborn in the ocean and became a *makara* fish measuring seven hundred *yojanas* long.

“Various kings and ministers, relying on their own influence, overpower the peasants through injustice. They kill limitlessly. After death, many of them fall into the state of *makara* fish, and numerous various insects pick at the huge fish’s body. Since [the fish] feels itchy it scratches its body with a mountain and kills the insects. Polluting the sea, the blood spreads to a hundred *li*.<sup>36</sup> The sleep of a [*makara*] fish lasts a hundred years. When

[the *makara* fish] feels hungry and thirsty, it drinks water. Water flows into its mouth just as a large river drains itself into [the mouth].

“Accidentally at that time there were five hundred traveling merchants, who had put out to sea to collect treasures. They came across an open-mouthed [*makara*] fish and their ship quickly went into the [fish’s] mouth. Fearful, the merchants shouted and cried out loudly. Just as they were about to be swallowed by the fish they chanted in unison, ‘We take refuge in the Buddha!’ The fish heard the voices invoking the Buddha and closed its mouth. The flow of water stopped and the merchants survived.

“The fish starved to death and was reborn in Rājagṛha, where it became you. After the fish died, demigods (*asuras*), *yakṣas*, and *rākṣasas* took [the fish] out of [the sea] and placed it on the shore. The flesh [of the fish] vanished but the bones remained and became this bone mountain. King Dharmavardhana is you. Because you had the man put to death, you fell into the sea and became a [*makara*] fish.”

On hearing this, Śrīvardhana deeply dreaded the transmigration of birth and death. Observing his former self, he understood that everything is impermanent and attained the fruit of arhatship.

## 2. Secular Women

(This is subdivided into two parts:) (1) Introduction, and (2) The Wicked and Falsehood.

### 1. Introduction

Women in the secular world are excessively grievous and loathsomely unpleasant. The Buddha said that they are more wicked flatterers than men. Some women avail themselves of applying [rouge and face powder] to their faces and necks and make adjustments to decorate themselves with cosmetics. Some women, wearing gorgeous dresses, delude and tempt shallow men. Some haughtily trifle with men with eloquence, and obsequiously look askance at a man while singing and smiling. Some sigh while intoning a verse and gaze at their audience. Some expose their breasts while covering their faces with their hands and hiding their heads. Some walk slowly and sinuously, the form of their body playing with shadow. Some become suddenly sad or happy, closing or opening their eyes, to confuse and delude ignorant men

and cause them to give rise to wild desire. In this way they are seductive and false. In the end it is difficult to explain everything [about them].

444a Ordinary men are bewitched by [women]; they are all deluded by [them]. [A woman] is just like a villain who has committed numerous, various kinds of fraud, and also just like a painted bottle full of excrement to deceive people, also like a net hung high to trap a flock of birds, also like a fine net into which many fish jump, also like a pit in the darkness into which a blind man falls, also like a fire that attracts a flying moth into its flames, and also like a fly that greedily enjoys a putrid corpse. When [women] come close, they disorder a country and ruin one's family. When you touch them, it is just like holding a venomous serpent. Their outward words are just like honey, but their intentions are just like poisoned wine. Sufferings from poverty of a family are all due to women. Leaving one's family for a distant place and ruining himself are also due to women. Domestic discord is also due to women. Alienation between a man and a woman is also due to women. Breaking up between brothers is also due to women. One's estrangement from members of his clan and loneliness are also due to women. Falling into the evil realms is also due to women. Not being reborn in heaven and the realm of human beings is also due to women. The obstruction to the path of wholesome acts is also due to women. Not entering the sacred fruit is also due to women. In this way, it is impossible to completely discuss demerits and troubles [due to women]. The sentient beings are very pitiful like this. They are continuously burned by the fire of lust, and unable to leave behind [these conditions]. They result in receiving sufferings from misfortune. Up to the present it has not discontinued.

## 2. The Wicked and Falsehood

Just as the *Chuyao jing* (T. 212) says:

Formerly in Śrāvastī there was a woman. Carrying a pitcher, with a child in her arms, she went to a well to draw water. There was a good-looking man there who sat on the right edge of the well.

(There is also a sutra that says, “[The woman] found that Ānanda, who was performing ascetic practices, was good-looking, and she hankered to propose marriage to him.” This incident appears in another sutra.)

[The *Chuyao jing* continues:]

[The man] entertained himself by playing a stringed instrument. At the time, that woman had extremely strong desires and she indulged in attachment to the man. The man also had vigorous desires; he indulged in attachment to the woman. The woman's desires caused her to be completely confused. She tied a thick rope around her child's neck and hung the child in the well. Soon she returned and pulled [the child] out of the well, but the child was dead. [The woman] was distressed and heartbroken. She cried bitterly and loudly, weeping copiously. (She departed from [the right path], and so on.)

Furthermore [a sutra says]:<sup>37</sup>

The Buddha was staying in the kingdom of Kauśāmbī. The king was called Udayana. In the kingdom of Kuru there was a brahman called Māgandiyā. His daughter was born, and she was decent and beautiful in appearance with few matches in the world. The father saw that his daughter's [beautiful] face was very rare in the state. So she was called Anupamā (Matchless). All the kings, officials, and men from influential families of the neighboring states wanted to take her in marriage. The father replied, "If there is a gentleman who is as good-looking as my daughter, I will comply with his request."

The Buddha was temporarily residing in that country at that time. The brahman saw that the Buddha had the thirty-two marks and the eighty minor marks of physical excellence, his physical form was of purplish-gold color, he was magnificent and dignified, and his brilliant appearance and deportment were supreme. [The brahman] was happy in his heart and said, "My daughter has a match, who is exactly this man!" He came home and told his wife, "I found a husband for Anupamā." He urged her to adorn their daughter to go [to see the Buddha]. The husband and wife both dressed her up. When their daughter walked, beautiful light emanated from her. Her necklace of pearls and precious stones magnificently brightened the kingdom. The husband and his wife together went to the Buddha, taking [their daughter with them].

The wife, on the way, saw the Buddha's traces, the marks of his physical excellence, and the color of his luster, which are unearthly. When she realized that these were [the characteristics] of the World-honored One, she

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told her husband, “The well-regulated patterns of this man’s footprints are really not what we hear about in the world. This man must be extraordinary. He must be spontaneously clean and pure and have no sexual desire. He will not take our [daughter in marriage]. There is nothing with which he will disgrace himself.” The husband asked her, “How do you know this is so?” The wife thereupon explained in verse:

A licentious man walks dragging his feet.  
An enraged man takes steps with curled toes.  
An ignorant man treads upon the earth.  
This footprint is of the World-honored One.

The brahman [Māgandīya] said, “This is not something you, a woman, could know. If you are unhappy, return home by yourself.”

He then took his daughter by himself to the Buddha’s place. Bowing his head to the Buddha’s feet, he addressed [him], “O Great Benevolent One! You diligently teach us. I have nothing to offer you. I have only this demoralizing daughter. I wish to give her to you as your wife.”

The Buddha asked him, “Do you think your daughter is good?”

[The brahman] answered, “From the moment of her birth we saw that she has a really fine appearance. There is no match [for her] in the world. Many kings and members of influential families of various countries have proposed marriage to her, but I did not comply with their requests. I caught a glimpse of you. O Great Benevolent One! You are of golden color, and you are dignified. You are not what we see in the world. Since I wish to offer what I have to you, I only brave to personally take refuge in you.”

The Buddha asked, “What, do you think, are this woman’s good points?”

The brahman answered, “Observing all over, from her head to her feet nothing is not good.”

The Buddha said, “You are deluded by your physical eyes. As I see her now, there is not even a single good point from her head to her feet. You see that she has hair on her head. The hair is just fur. The tails of elephants and horses are like this, too. Under the hair there is the human skull, which is bone. The skull of a butchered pig is entirely that, too. In the head there is a brain. A brain is just like mud. It smells bad and causes

people's noses to twitch. Even if it were to drop and stick to the ground, no one would step on it. The eyes are ponds. Gouge them out and purify the bodily fluids. In the nose is nasal mucus, and in the mouth is just saliva. The belly contains the liver and the lungs. All these smell offensive. The intestines, the stomach, and the bladder are merely full of excrement and urine. It is difficult to talk about how they decay with a bad odor. The belly is a leather bag in which there are various impurities. In the four limbs, the hands and feet, bones support each other. The muscles are tangled and the skin shrinks. They only depend on the breath in order to move. For instance, the body can be compared to a wooden doll. A machine made it. After it is finished, if that body is taken to pieces the parts separate from each other, and the hands and feet are totally in disorder. A human being is also like this. What good points are there? You, however, said that there are few matches [for your daughter in the world].

“Formerly when I stayed under the *aśvattha* tree,<sup>38</sup> the king of devils of the sixth heaven [of the realm of desire] adorned his three daughters, whose faces were beautifully decorated. There was no match in heaven. [His intention] was not merely for these girls. He intended to destroy my aspiration for enlightenment. I then explained for them what is filthy and disgusting in the body. Accordingly, [the daughters] transformed into old women. Their [original fine] appearances were decayed and not restored. They departed, ashamed of themselves.

“What disturbance does this excrement bag want to make now? Quickly return home, taking your daughter with you! I will not take her in marriage.”

The brahman [Māgandīya] heard what the Buddha said. He suddenly felt ashamed [of his conduct] and had no words [in reply].<sup>39</sup> Again, [the brahman] addressed the Buddha, “If Benevolent One, you do not take [my daughter] in marriage, may I marry her to King Udayana?”

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The Buddha did not answer. The brahman sent his daughter to King Udayana and gave her [in marriage to the king]. The king, on receiving the girl, was greatly happy. He appointed her father Grand Mentor, built a palace for her, and gave a thousand musicians to attend her.

King [Udayana]’s queen had studied under the Buddha and attained the path of the *srota-āpatti-phala*. The [brahman’s] daughter slandered

[the queen] to the king. The king was misled by her words, and shot the queen with a hundred arrows. The queen saw the arrows but she was not afraid of them. She was not enraged at all. Her thoughts and her sole intention were of recalling the Buddha's benevolent mind. As she kneeled upright, facing the king, all the arrows went around her three times and returned to in front of the king. All hundred arrows did this.

King [Udayana] then realized [his fault]. He felt disappointed and frightened. He immediately rode a golden vehicle led by a white elephant and rushed to the Buddha's place. He got off the vehicle before arriving at [the Buddha's place] and kept his attendants away. He folded his hands in greeting, proceeded forward, and bowed to the Buddha's feet. Kneeling upright, [the king] confessed and said, "I have a grave fault. I feel ashamed of myself in the presence of the Three Revered Ones. The reason is that this licentious witch gave rise to wickedness following her desires.<sup>40</sup> I held atrocious malice toward the Buddha and his disciples and shot one of the Buddha's disciples with a hundred arrows. Then [miraculous] things happened to her. I saw this and I was frightened. I think that you, the Buddha, the Most August, have immeasurable compassion. The power of your disciple laywoman's compassion is like this; how much greater is the highest, right, and true power of the Buddha? I now confess my sin and take refuge in the Three Revered Ones. I only pray that you, Buddha, will forgive me for my fault with your great benevolence."

The Buddha sighed in wonderment and said, "Good! The king realized the evil and is repentant. This is the action of an intelligent man. I accept the king's good intentions."

The king bowed his head to the ground. In this way he [bowed] thrice to the Buddha, who received the worship. The king again touched his head to the ground. He withdrew, took a seat, and said, "The energy with which I am naturally endowed is fierce and stupid. I am irritable, perverse, and selfish. I have no forbearance. I have not removed the three poisons. Evil conduct is pleasing [to me]. Women are wicked and harmful. I did not know their evils. I think for myself that I will definitely go to hell after death. I pray that the Buddha will have compassion on me and extensively explain the evil aspects of women, the evil spirits. Few of those who have fallen into their nets can pull themselves out. If I hear of the disasters

[they bring upon me], I will certainly take them as warnings. My people, the noble and the menial, will be able to correct their moral conduct.”

The Buddha said, “Do you take this matter to be your question? I will, however, explain other meanings.”

King [Udayana] replied, “If I receive other meanings some other day, it is not too late. Women’s intentions to delude men bring great disasters and misfortune. If I do not hear about the disasters they cause, how can I keep away from them? I pray that the Buddha will fully explain for me calamities of hell as well as the filth of women.”

The Buddha said, “Just listen ! Men possess the vice of stupidity. Let’s step back and see women’s bewitchment!”

The king said, “Good! I wish to receive your brilliant teaching.”

The Buddha said, “Men have the four kinds of evils, the vitals. You should know that in the world there are licentious men who continually think about seeing women and hearing their seductive voices. They keep away from or give up the true Dharma. They doubt truth and believe depraved thoughts. They wish to be trapped in a net [of desire] and be submerged in darkness. They want to be used by women just as slaves revere their masters. They covet and enjoy women’s charms and do not consider that the impure fluids from the orifices of the body are stinking and filthy. In a chaotic state, they are in the midst of desire. Just like hogs kept in a dirty place, they are not aware of the bad odor and happily think that they are content with it. They do not consider that later they must fall into Avīci Hell where they will suffer from pain limitlessly. They concentrate their attention on lewdness, lap up [women’s] nasal mucus and saliva, amuse themselves with women’s pus and blood, treasuring them as much as gems and enjoying them as much as honey. Therefore they are called men who are slaves to desire. This is the first evil aspect of men.

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“Furthermore, regarding the matter of parents raising a son, the mother becomes pregnant and gives birth to him and the child attains manhood. It is difficult to talk about the hardships [endured by] the parents, who work diligently [to raise him]. When the son grows up to be a man, he might not remain living in the home, he might exhaust the [family’s resources], or he might have [a physical disability such as] walking on his knees or with his elbows touching the ground. Depending on a matchmaker,

[the parents], out of their love for him, arrange for him to have a wife. Even if he lives in another city [his parents] try to look out for him regardless of the distance; they are unconcerned about suffering from hardship. [The son,] however, gives his mind to lewdness, deserts his parents, and forgets they are getting old. Soon he makes a girl to be his wife and values her as highly as treasure. Wishing to indulge in private amusements with each other he turns malicious eyes upon his parents. He believes the wicked words [of his wife] and comes into conflict [with his parents]. He does not think about from whom he was born. He neglects his parents' immeasurable favor [to him]. This is the second evil aspect of men.

“Moreover, people conduct themselves in life with diligence and hard work, and they obtain money and stores of grain. They originally possess sincere faith and the intention to respect the [Buddhist] Way. They respectfully support the mental [cultivation of] the *śramaṇas* and brahmins. They realize that the [phenomenal] world is impermanent and that making donations is meritorious. After they take a wife, their feelings are deluded by licentious desire. They hinder themselves with ignorance and go against truth and toward wrong. This is entirely due to women's plot. Even if they have the intention to donate [money], they really just want to say, “I would rather [buy things with the money] for women to adorn themselves.” They abandon clean and pure conduct. They are controlled [by women] and become mean men. They do not know the important admonitions stated in the Buddhist scriptures, and to what fortune and misfortune are attributable. If licentiousness causes them to throw themselves into a net [of desire], they will surely fall into the evil realms and in the end will not correct themselves. This is the third evil aspect of men.

“In addition, if one is fortunate to be someone's son, he may not think of his parents' favor in raising him. Even if he makes a good living and amasses a fortune, he may not support his parents. Instead he may seek the path to sensuality from east to west. He may think of keeping treasures and inviting men and women, or he may kill the six kinds of domestic animals to offer to the spirits of popular religions. He may drink wine, sing and dance in gatherings of men and women. He may cheerfully enjoy such pleasures all day long more and more often. He may outwardly ask and pray for happiness but inwardly welcome licentiousness. After being

intoxicated, [the people in gatherings] may seek each other out as an expedient [to excuse themselves for their wrong conduct]. Furthermore, they may engage in satisfying their licentious feelings. When they consummate sexual union their joy is beyond comparison. They indulge in sensuality, which binds them. There is nothing they recognize. At that moment, there is only pleasure. They do not realize the stink and filth of impure bodily fluids, or the suffering and pain in hell [they may experience later]. First, such men are laughable. Second, they are pitiful. For instance, they are just like crazy wild men who do not know their own faults. This is the fourth evil aspect of men. Men have these four evils, by which they fall into the three evil realms. You must discern this deeply and then you will avoid suffering. Furthermore, you will hear of women's evils.”

The Buddha explained in verse:

[Women] are considered to be moved by desire.  
 They are unscrupulous and unable to be peaceful.  
 They are accustomed to illicitness.  
 How could they be considered to be wise?  
 Out of desire they do the deeds of animals,  
 And out of desire they destroy themselves at the same time.  
 They are like maggots that create bad odors.  
 They do not know that they are in severe difficulties.  
 Just like maggots in a dirty place,  
 They do not know the difference between east and west.  
 They are bound by licentious desire.  
 Probably [women] are a kind of insect.  
 Because of licentiousness they cannot see the path.  
 They plant the roots of sin day and night.  
 Presently the relationship between sovereign and subject is in disorder.  
 The upper and lower classes are indistinct and mixed up together.  
 The laws of the land are confused.  
 State affairs are uncertain and troubled.  
 Farmers give up their normal occupations.  
 Merchants unite for the sake of valuables.  
 The present world is a prison to a greater degree.

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After death [sinners] enter Mount Tai,  
Where they must suffer from a hundred kinds of poisons.  
The pain is unspeakable.  
Molten copper is poured into their mouths.  
The mountain vehicle runs over their bodies.<sup>41</sup>  
These kinds [of torments] are counted in the hundreds.  
It is difficult to explain them all one by one.<sup>42</sup>  
They always remain in the three evil realms,  
Into which they transmigrate, just as if on a wheel.  
Even if the Buddha exists in the world at that time,  
They cannot hear [his teaching].  
Women do evil to the extreme.  
It is hard to give them [the teaching of] causes and conditions.  
Once they bind a man with kindness and affection,  
They take him through the gate of sin.  
What good points do women have?  
They just have various impurities.  
Why do they not attentively believe what is right?  
Yet for these [women], [men] go crazy and wild.  
Inside they stink and are filthy.  
Outwardly they look neatly and properly dressed.  
In addition, in their mouths is a poisonous insect.  
They are as dangerous as a snake or dragon.  
For instance [women] are just like a lance wrapped in brocade,  
Or the sharp point of a knife draped in silk crepe.  
The ignorant sees the appearance [of women].  
He finds pleasure in them, inviting disaster.<sup>43</sup>  
The wise is aware of [this] and leave off from them.<sup>44</sup>  
The shallow men cause casualties.  
Carnal desire is like this, too.  
[Men] take knives in their hands and destroy themselves.  
They see the new and then become tired of it.  
Therefore their enjoyments are also impermanent.  
[Women's] speech is like cutting with a sword or ax.

Their smiles are like being pricked by a thorn.<sup>45</sup>  
 They harbor smelly and filthy poison inside the mind,  
 And decorate the outside beautifully and fragrantly.  
 The ignorant sees them joyfully.  
 He does not think of suffering from disaster he will receive later.  
 For instance, [a woman] is just like a poisonous drug  
 That is mixed with nectar.  
 The shallow men covet the taste. 445c  
 Those who have drunk it all fall flat on the floor.  
 [Men] are also like firewood that catches fire,  
 Or grass and trees covered by heavy frost.  
 Wherever [women] face, everything is demolished.  
 This is the most inauspicious.  
 Women's poison is worse than this.  
 No one can see their whole shape.  
 The surface is seen, yet the hidden side is not.  
 Therefore, if one has carnal desire,  
 His demeanor is very easily seen.  
 The shallow men do not cut off this feeling.<sup>46</sup>  
 Cut off desires in order to seek the [Buddhist] Way!  
 You may diverge even a little from the Way.  
 People are, [however,] originally clean and pure.  
 They are just like fish that live in an abyss.  
 Nets are pitched on all sides,  
 And the fish that are caught cannot return.  
 The net of desire is more strenuous than this.  
 Uniting with [the net] is more than just being strong.  
 The wise men are able to realize this by themselves,  
 And can escape from that condition.  
 [The ignorant men] are just like a hungry ape  
 That sees ripe sweet fruit,  
 And throws itself into the thorny shrubs, taking a risk.  
 Such men are numerous and fall into [evil realms].  
 [The ignorant men] are also like a fish that swallows a hook,

Or a moth that flies into a lamp,  
Devotedly throwing itself into fire, seeking danger,  
Without thinking it will later suffer from disaster.

The Buddha spoke in this way. King Udayana was greatly delighted. He promptly bowed his head to the ground and addressed the Buddha, “Since the time I was born I truly did not hear about these evil aspects of women, and men, following them, go against [the right path] and fall into evil. I just did not know about it. Therefore, I did not control my mind and intentions. From now on I will repent all through my life, take refuge in the Three Revered Ones, and will not venture to violate it again.” He bowed to the Buddha, was joyful, and withdrew.

A book says:

Zhongni (i.e., Confucius) said, “Women and mean men are difficult to manage. If you become acquainted with them, they become haughty. If you stay away from them, they become discontented.”<sup>47</sup>

Therefore a sutra says:

Women who bewitch men with seductive charms have eighty-four aspects. There are eight serious aspects, which intelligent men hate. First is jealousy. Second is reckless anger. Third is using abusive language. Fourth is cursing. Fifth is suppressing others. Sixth is stinginess and greed. Seventh is loving to adorn themselves. Last is using poisons. These are the eight serious aspects [of women].<sup>48</sup>

Because of these [aspects] women have many and various seductive charms. I pray that you will reject their flattering evils in order to seek the true Dharma. Attain renunciation of the world soon to benefit yourself as well as others!

Furthermore, the [*Da*] *zhidu lun* says:

As for women’s characteristics, if [a woman] respects [her husband], she causes his spirits to be high. If she abandons the wish to treat [her husband] respectfully, she causes him to feel afraid of her. In this way, women usually bring defilement, anxiety, and fear to people. How can we be close to them or become intimate with them?

As it is said, a king had a daughter whose name was Kumuda. There was a fisherman called Shuboqie.<sup>49</sup> While following a path he saw the princess on a top floor of a tall building in the distance. Seeing her face in the window, he imagined [meeting] her and developed attachment to her. He did not forget her even for a moment. As time passed he could not eat and drink. His mother asked him the reason. He replied to her with emotion, "I saw the princess and I cannot forget her." The mother reasoned with him, "You are a poor commoner while the princess is noble. You cannot win her [love]." The son said, "I think of her with happiness and I cannot forget her even for a moment. If it does not go as I wish, I will not be able to go on living."

The mother went to the palace for her son's sake. She had frequently sent rich foods, such as fish and fowl, to present to the princess without receiving any money. The princess felt strange and asked [the mother], "What do you seek?" The mother replied to the princess, "Please ask all the servants to leave the room. I must tell you my feelings. I have an only son, who respects and loves you, Princess. He has become depressed because of his affection for you and is ill. Now his life will not last much longer. Please take compassion on him and save his life." The princess told her, "You must leave now! On the fifteenth day of the month, [have your son] stand behind a god image in a certain shrine." The mother returned and said to her son, "What you wish is already accomplished." She told him [the princess' words] as described above. The son bathed, put on new clothes, and went to stand behind the god image.

When the time came, the princess addressed her father, the king, "There is something inauspicious [around me]. I must go to a shrine in order to seek auspiciousness and happiness." The king said, "Very good!" Five hundred vehicles were accordingly adorned. The princess went out and soon arrived at the shrine. She ordered all her attendants to stay at the gate and entered the shrine alone. The heavenly god [of the shrine] thought [about the son who was hiding there], "This should be not so. The king is my donor. I cannot let this mean man defame and disgrace the princess." [The god] immediately detested the man and put him to sleep and let him not wake up. The princess, having entered [the shrine], saw him sleeping deeply. She pushed him but he did not wake up. Then

she left him a necklace of precious stones as valuable as a hundred thousand taels of gold and departed.

Later the man woke up and saw the necklace. He asked people [about the princess]. Then knew that the princess had come. The vow of his affection was not fulfilled. He felt sad and regretful, remorseful and angry. The fire of sensuality broke out within him and he burned up and died. From this testimony it is known that a woman's mind does not choose what is noble and what is humble but only engages in desire.

Furthermore, the *Sapoduo lun* (i.e., *Sapoduo pini piposha*, T. 1440) says:

[A monk] would rather be inside the mouth of a venomous serpent's [than that of a woman], because of his status. Do not consort with women. A serpent has three ways to harm people: When it is seen, it causes harm to people. When it is touched, it harms people. When it bites, it harms people. Women have also three kinds of ways to cause harm. If [a monk] sees a woman and produces the thought of [carnal] desire, he destroys the people's wholesome Dharma. If he touches a woman, he is guilty of the offense of probation (*saṃgha-avaśeṣa*) and destroys the people's wholesome Dharma. If he has sexual intercourse with [a woman], he is guilty of a grave offense (*pārājika*) and destroys the people's wholesome Dharma.

446b First, if he is harmed by a venomous serpent, only his body is harmed. If he is harmed by a woman, numberless bodies are harmed. Second, if he is harmed by a venomous serpent, he attains a body of neither good nor evil (*avyākṛta*), which has no reward or retribution from the injury. If he is harmed by a woman the body of the wholesome Dharma is harmed. Third, if he is harmed by a venomous serpent, the body of the five kinds of consciousnesses is harmed. If he is harmed by a woman, the body of the six kinds of consciousnesses is harmed. Fourth, if he is harmed by a venomous serpent, he can still join the community [to expound the precepts]. If he is harmed by a woman, he cannot act with other monks. Fifth, if he is harmed by a venomous serpent, he will be able to be reborn in heaven and to meet wise ones and sages in the realm of human beings. If he is harmed by a woman, he will enter the three evil realms. Sixth, if he is harmed by a venomous serpent, he is able to attain the *śramaṇa*'s four fruits of sainthood because of it. If he is harmed by a woman, he cannot

benefit from the eightfold holy path. Seventh, if he is harmed by a venomous serpent, people kindly think of him, and relieve and nurse him. If he is harmed by a woman, the people altogether reject him and have no joy in their minds. Because of these causes and conditions, [a monk] would rather be inside of a venomous serpent's mouth [than that of a woman], because of his status. After all, he should not touch a woman at all for these [reasons].

Moreover, the *Zengyi ahan jing* (T. 125) says:

[The Buddha said,] “Women have five kinds of powers with which they are disrespectful to their husbands. What are the five kinds? First is the power of female charms. Second is the power of their kinsmen. Third is the power of their farmlands. Fourth is the power of their sons. Fifth is the power of self-protection. This means that women have these five kinds of powers, with which they are accordingly disrespectful to their husbands.

If a husband has a power, he will completely conquer his women. It is what is called the power of wealth and high position.

The harmful [devil king] *Māra-pāpīyān* has five kinds of powers, too. They are what are called form, sound, smell, taste, and touch (i.e., the five senses and their objects). If ignorant people become attached to these five elements they cannot attain liberation. If a disciple of the Sage attains a single power, which is called the power of not being indolent, he will not be restrained [by the five senses]. Then he will be able to discern the law of birth, aging, sickness, and death, and defeat the devil [*Māra*]'s five powers. He will not fall into the realm of devils and will reach the place of *wuwei* (nirvana).”

At that time, the World-honored One accordingly spoke these verses:

The precepts are a path of nectar.  
 Being indolent is a path of death.  
 If you are not greedy, you will not die.  
 Losing the [Buddhist] Way is to lose yourself.

At that time, the World-honored One told all the *bhikṣus*, “Women have five thoughts of desire. What are these five [thoughts]? First is to be born in an influential and noble family. Second is to marry into a wealthy

and noble family. Third is to cause her husband to follow her words and do what she says. Fourth is to have many sons. Fifth is to be able to do everything according to her own [decisions] at home. This means that [women] have these five matters as their thoughts of desire.”

Further, the *Daweide tuoluoni jing* (T. 1341) says:

446c The Buddha told Ānanda, “For instance, just as when in a great sandy place a drop of water moistens the sand, [the water] will penetrate it. If a woman receives the good fortune of desire with a thousand men, she cannot be made content. This woman has three things with which she does not know to be content. First, she adorns herself. Second, she receives the pleasures of desire from a nearby man. Third, she loves [to receive] flattering compliments.

“Ānanda, this woman has five holes for worms, while men do not have these. Her five [holes for] worms exit within her vagina. One hole has eight thousand worms. [The worm] has two heads, each of which has a mouth. [The mouths] are all like a pointed needles. Those worms continuously trouble her and eat in her. They cause her to make actions and to repeat them. Therefore she is caused to act. Therefore, they are called annoyance. Licentious women thus do not work together with the Dharma. Through karmic retribution they give rise to the actions of desire and become greedily attached to men without knowing contentment. When these women see a man they immediately say fine things, look up to him, and gaze at him closely for a long time. After gazing at him they look at him again, look up to him respectfully, and observe him while thinking of a love affair in their minds. On their face an evil look is seen. They wish to take on other looks. They bite their lower lips with the teeth. Their faces turn bluish-purple. Because of their desires sweat beads on their foreheads. When they sit idly they do not want to stand up [again]. When they stand up they do not want to sit down again. Just as tree branches extend down to the ground, [women] playfully wave both of their hands. Some walk three steps and when they take the fourth step they look up to the left and right. At the door, some frown, moan, or heave a sigh. They wiggle, lift their garments with the left hand, and pat their thighs with the right hand. In addition, they rub their teeth with their fingernails, or they

pick their teeth with grass or a twig from a tree. They scratch lightly the back of their heads with the hand. They expose their calves and make other men whistle. They walk calmly but when they stumble and fall, they anxiously look in all directions. From such characteristics you must know women only want to initiate a love affair. Detest and leave [off women]! Reject and abandon them! Do not cause yourself to transmigrate and to be born in the great darkness.”

Moreover, the *Zhengfanian [chu] jing* (T. 721) says:

A heavenly bird spoke for the sake of all the heavenly gods in verse:

Women are not eternal friends.

They are just like lamp flames that do not stay still.

They really frequently have ill-will.

They are just like patterns on talc.

They are intimate only with wealthy men.<sup>50</sup>

If [a man] has no property, they dislike him.

If [a man] has property, women come close to him.

He who has no property is rejected by women.

Giving goods and offerings, [men] make various merit.<sup>51</sup>

[Women's] minds are just like a flame,

Which [men] cannot grasp in their hands.

Men comply with [women] in this way,

Just as what [women] wish for in their minds.

[Men] are like this,

But women always delude men.

Just like a snake covered with flowers,

Or a fire covered with dust.

Form covers the mind in this way.<sup>52</sup>

Women are also like this.

Just as one sees a poisonous tree

Which delights his eyes, but [the tree] is unwholesome.

Women are like poisonous flowers.

The wise should reject them and part from them.

The *Ahan koujie shier yinyuan jing* (T. 1508) further says:

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There was an arhat who discerned with the divine eye and saw that numerous women fell into hell. Then he asked the Buddha, “What are the reasons for this?”

The Buddha said, “It is because of four causes and conditions. First, it is because [women] have numerous desires and are greedy for valuables, treasures, and clothes. Second, it is because they feel jealous of each other. Third, it is because they prattle. Fourth, it is because they frequently have unrestrained manners and licentious intentions. Because of these causes and conditions, [women] who fall into hell are numerous.”

Verses say:

The five desires trouble the root of the spirit.  
The six thieves confuse the state of our mind and body.<sup>53</sup>  
Illusory flames float in the air, chasing our feelings.  
The net of attachment is woven following our mind.  
Even though the season has changed from autumn to winter,  
Murderous schemes have not come to the end.  
I look at a dove, but I have nothing to debate at all.  
An ape hangs on and rests here.<sup>54</sup>

[End of] Fascicle Twenty-one of  
*A Forest of Pearls from the Dharma Garden*

## Fascicle 22

### Chapter Thirteen Entering the [Buddhist] Way

(This chapter consists of four parts:) (1) Introduction, (2) Delight and Revulsion, (3) Tonsure, and (4) Quoted Testimonies.

#### 1. Introduction

The clergy and secular people differ from each other in appearance. Pure and impure are distinguished from each other in destination. Since good and evil are not equal to each other, reward and retribution are not the same. When we, [Buddhist monks,] would like to see the ways of benevolence, justice, and great virtue we should seek models of decorum and the profound rules. Accordingly, we can give up what we have treasured, part from our parents, and reject honored and influential positions. We are temperate in eating delicious foods, adopt a vegetarian diet, and practice asceticism. A plain robe covers the body. We do not care for adornments to amuse ourselves. We use things complying with what we like and set our bodies [and minds] at ease. We do not seek fame and wealth. We suppress the three poisons and restrain desires. With the eight superior qualities of the Buddha's voice, in the three thousand Buddhist rules of deportment, and the manners of observing the five hundred precepts, our movements are proper. They all have standards.

There are twelve different divisions of eighty thousand sutras, which are expounded and by which Buddhist practitioners' minds unite with the Buddha. They benefit sentient beings at all times. It can be said that they are a model for heavenly and human beings and a boat to enter the [Buddhist] Way.

#### 2. Delight and Revulsion

As the *Wenshu*[*shilī*] *wen jing* (*Mañjuśrīpariṣecchā*, T. 468) says:

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The Buddha told Mañjuśrī, “In all various merits [the minds of those who remain householders] are not equal to the minds of those who have

renounced the world. Why? Because those who remain householders have immeasurable demerits and those who have renounced the world have immeasurable merits. Those who remain householders have hindrances while those who have renounced the world have no hindrances. Those who remain householders do various evil actions, but those who have renounced the world leave behind all evil actions. Those who remain householders are in a place of dust and dirt [that defiles their minds] while those who have renounced the world are in a place where dust and dirt have been removed. Those who remain householders drown in the mud of desires, but those who have renounced the world are free from the mud of desires. Those who remain householders follow the ways of the ignorant while those who have renounced the world stay away from the ways of the ignorant. Those who remain householders do not attain right livelihoods but those who have renounced the world attain right livelihood. Those who remain householders are in a place of anxiety, sadness, and anger, while those who have renounced the world are in a place of bliss.

“Those who remain householders are in a place of defilements, but those who have renounced the world are in a place of liberation. Those who remain householders are in a place of harm while those who have renounced the world are in a place without harm. Those who remain householders are greedy for benefit and happiness, but those who have renounced the world have no greed for benefit and happiness. Those who remain householders are in a place of confusion and noise while those who have renounced the world are in a place of tranquility. Those who remain householders are in a humble place but those who have renounced the world are in a noble place. Those who remain householders are burned by defilements while those who have renounced the world extinguish the fire of defilements. Those who remain householders always exist and behave for others but those who have renounced the world always exist and behave for themselves. Those who remain householders consider suffering to be happiness while those who have renounced the world consider liberation to be happiness. Those who remain householders grow harshness but those who have renounced the world can exterminate harshness. Those who remain householders attain inferior teachings while those who have renounced the world attain the great Dharma. Those who remain

householders do not have the essence of the Dharma but those who have renounced the world have it. Those who remain householders are reviled by the three vehicles (i.e., bodhisattvas, *pratyekabuddhas*, and *śrāvakas*) while those who have renounced the world are praised by them. Those who remain householders are never content, but those who have renounced the world are always content. Those who remain householders are thought of fondly by the king of devils, while those who have renounced the world terrify the devils.

“Those who remain householders are often self-indulgent but those who have renounced the world are never self-indulgent. Those who remain householders are servants of other people while those who have renounced the world are the masters of servants. Those who remain householders are in a dark place, but those who have renounced the world are in a bright place. Those who remain householders are in a place in which arrogance increases while those who have renounced the world are in a place in which arrogance is exterminated. Those who remain householders are rewarded a little, but those who have renounced the world are bountifully rewarded. Those who remain householders often act against their wills in order to flatter others while those who have renounced the world have simple and honest minds. Those who remain householders continually have anxiety and suffering, but those who have renounced the world continually hold joy in their minds. Those who remain householders are under the law of deception while those who have renounced the world are under the law of truth. Those who remain householders are often confused, but those who have renounced the world are never confused. Those who remain householders are in a place of the transmigration [of birth and death] while those who have renounced the world are in a place free from transmigration. Those who remain householders are just like poisonous drugs, but those who renounce the world are like nectar. Those who remain householders lose introspection while those who have renounced the world attain introspection. Those who remain householders have no place in which to take refuge, but those who have renounced the world have it.

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“Those who remain householders frequently become angry while those who have renounced the world frequently practice acts of benevolence. Those who remain householders have heavy responsibilities, but those

who have renounced the world have parted from them. Those who remain householders incur sins while those who have renounced the world have no sin. Those who remain householders transmigrate in birth and death, but those who have renounced the world have a limit [to the period of transmigration]. Those who remain householders consider property to be treasure while those who have renounced the world consider merit to be treasure. Those who remain householders follow the current of birth and death, but those who have renounced the world go against the current of birth and death. Those who remain householders are in the ocean of defilements while those who renounce the world are on a great ship. Those who remain householders are bound by defilements, but those who have renounced the world leave behind defilements. Those who remain householders are led and admonished by a sovereign while those who have renounced the world are taught and admonished with the Buddhist Dharma. Those who remain householders can easily obtain companions, but those who have renounced the world do not easily obtain companions. For those who remain householders, to harm others is victory while for those who have renounced the world, to save sentient beings is excellent. Those who remain householders increase defilements, but those who have renounced the world leave defilements behind. Those who remain householders are just like [someone caught] in a patch of thorns while those who have renounced the world are free from the patch of thorns.

“O Mañjuśrī! If I were to revile those who remain householders and praise those who have renounced the world, even if my words [were enough to] fill the empty air, my speech would still be inexhaustible. This is called the demerits of those who remain householders and the merits of those who have renounced the world.”

Moreover, the *Nirvāṇa-sūtra* says:

Those who remain householders are pressed as if they are in prison. All defilements arise because of this. Those who have renounced the world are as magnanimous and open as the empty sky. All good things increase and advance because of this.

People who remain householders anxiously think of their spouses and children internally, and outwardly they busily run about in the military services

for a sovereign. If they are wealthy, in a high position, and very successful, then they are self-indulgent. If they are poverty-stricken and humble, then they lose their ambition because of [suffering from] hunger and cold. They are disturbed in public and private and work diligently day and night. Numerous duties drag and bind them. How can they have spare time to cultivate themselves in the [Buddhist] Way?

Furthermore, the *Yuqie changzhe jing* (*Ugrapariprcchā*) says:<sup>55</sup>

Those who remain householders have numerous defilements. They are bound by affection for their father, mother, wife, and children. They always think of [acquiring] property or [engaging in] a love affair and greedily seek these things insatiably. When they obtain them then they have numerous worries about protecting them. They transmigrate in the six realms. They go against and are separated from the Buddhist Dharma. They are regarded as enemies who hate the thought of good Buddhist teachers (Skt. *kalyāṇa-mitra*). They should develop revulsion for their home life and actively give rise to the ambition to renounce the world. There is no chance for those who remain householders to receive training in the path to highest enlightenment. Due to renouncing the world they all attain the highest path.

Those who remain householders are filthy while those who have renounced the world are excellent. Those who remain householders are restricted while those who have renounced the world are liberated. Those who remain householders frequently experience pain but those who have renounced the world are joyful. Those who remain householders are humble while those who have renounced the world are noble. Those who remain householders are servants while those who have renounced the world are masters. Those who remain householders depend on others, but those who have renounced the world are unrestricted. Those who remain householders have many anxieties while those who have renounced the world have no anxiety. Those who remain householders have heavy responsibilities, but those who have renounced the world have abandoned responsibilities. Those who remain householders must attend to their duties in haste, but those who have renounced the world are peaceful and calm in mind.

In addition, the *Chujia gongde jing* (*Sutra on the Merits of Those Who Renounce the World*) says:<sup>56</sup>

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If one releases male and female slaves and other people, and renounces the world, his merit is immeasurable. For instance, if one makes offerings to arhats who fill the four continents on all sides of Mount Sumeru for a hundred years, such a person is not as good as someone who, for the sake of nirvana, renounces the world and receives the precepts even for a single day and night. This person's merit is immeasurable. Moreover, if one erects a high stupa of the seven treasures which reaches Trāyastriṃśa Heaven, the merit [of this act] is not as good as that of one who has renounced the world.

Furthermore, the *Dayuan jing* (*Great Sutra on Conditions*) says,<sup>57</sup> “Because of renouncing the world for even one day and one night, he will not fall into the three evil realms for twenty *kalpas*.”

Moreover, the [*Mohe*] *sengqi lü* (*Mahāsāṃghika-vinaya*, T. 1425) says:

Those who renounce the world for even a single day and night and who cultivate themselves in pure practice will leave behind the suffering of the three evil realms for six hundred six thousand and sixty years.<sup>58</sup>

Again, the *Chujia gongde jing* (T. 707) says:

If one causes those who have renounced the world to suffer, disturbs their cultivation, and restrains them, that person precisely cuts off the seed of buddhahood. All evils gather upon him just as [water gathers into] the ocean. He will get leprosy in his present existence, and after death he will enter the dark hell. There is no chance for him to come out of it.<sup>59</sup>

Furthermore, the *Jiashe jing* (*Kāśyapa-sūtra*) says:<sup>60</sup>

At that time the great king and the crown prince heard that the merit of renouncing the world is very deep. At the same time they all awakened the aspiration to renounce the world. On the four continents on all sides of Mount Sumeru there was not even a single sentient being who was [delighted in] remaining at home.<sup>61</sup> Everyone awakened aspiration and wished to renounce the world. Since all those sentient beings already renounced the world they did not need to plant [crops]. On their land various [kinds of] nonglutinous rice and trees spontaneously grew, and their clothes were all supplied by heavenly beings.

Further, the *Fozang jing* (T. 653) says:

You must pursue the [Buddhist] Way wholeheartedly and practice according to the Dharma. Do not think of food and clothing! There are necessary things in the white curl of hair between the Tathāgata's eyebrows. One supply is enough for all generations to come. All disciples who have renounced the world are also unable to exhaust them.<sup>62</sup>

Moreover, the *Xianyu jing* (T. 202) says:

It is just as even if there were a hundred blind men but there is an excellent doctor, he can cure their vision and immediately cause them to see clearly. In addition, [it is just as] even if there were a hundred people whose eyes should be gouged out as punishment, if someone has the capability to rescue them from the punishment, he will cause them to not lose their eyes. Even though the merit of these two people is immeasurable, it is still not as good as [the merit of] a person who causes other people to renounce the world and who renounces the world for himself. His virtue is boundless.

### 3. Tonsure

First of all, if you intend to renounce the world relying on the Vinayas, invite two masters in advance: an *upādhyāya* and an *ācārya*. (The Vinayas are consulted for all rules.)

The *Sapoduo lun* (T. 1440) says:

Even if the *upādhyāya* has first been invited, but when one receives the ten wholesome precepts the *upādhyāya* has not yet appeared, that person will still attain the ten wholesome precepts. If one learns of the death [of the *upādhyāya*], then he is unable to receive the precepts. If he has not heard of the death [of the *upādhyāya*], then he can complete receiving the precepts. As for the *ācārya*, it is the same.

Furthermore, the *Qingxinshi duren jing* (*Sutra on the Upāsaka's Liberating People*) says:<sup>63</sup>

If you intend to take the tonsure, first sprinkle fragrant hot water all over the ground of the place for tonsure, hang banners on four sides within a seven-*chi* circumference, arrange a raised seat intended for the one who

448b is renouncing the world to sit, and then make two more distinctive seats intended for the two masters to sit. He who wishes to renounce the world puts on his regular secular clothes. He says goodbye to his parents and his esteemed relatives. After that, he says in verse:

While I transmigrate in the three realms of existence,  
I cannot leave behind your kindness and love.  
Giving up kindness and entering nirvana are  
True requital for kindness.

After reciting this verse, he removes his secular clothes.

The *Shanjian lun* (i.e., *Shanjianlü piposha*, T. 1462) says, “[He who is to be tonsured] should take a bath of fragrant hot water and remove the traces of a layman.”

The *Duren jing* (*Sutra on Liberating People*) says:<sup>64</sup>

Even though [the initiate] puts on monk’s clothes, he can only put on the *nivāsana* and *saṃkaksikā* robes; he cannot yet put on the *kaśāya*. When he enters a the Buddhist seminary he should go before his *upādhyāya* and kneel on his right knee. The *upādhyāya* should give rise to the thought [of caring for] a child and cannot give rise to a malicious or mean-spirited intention. The disciple should give rise to the thought of his master as his father, and esteem and serve him. The *upādhyāya* preaches the Dharma variously for [his disciple], and admonishes and encourages his [disciple’s] mind. Then, [the disciple] goes before the *ācārya* and sits there.

The *Shanjian lun* says:<sup>65</sup>

In addition to being sprinkled with fragrant hot water, [the initiate] is praised in verse:

Good, a real person!  
You can understand the world is impermanent.  
You abandon the secular world and go to nirvana.  
It is very rare and beyond the mind and language.

After this verse is spoken, he is directed to bow to the buddha lands in the ten directions.

Again, a verse of praise is uttered:

You take refuge in the great World-honored One.  
 You can cross over the suffering of the three realms of existence.  
 You also wish that all sentient beings will  
 Universally enter the happiness of nirvana.

After this verse is spoken, the *ācārya* then shaves his head.

The *Duren jing* says:

When he takes the tonsure, bystanders chant hymns of renouncing the world for him:

You alter your appearance and abide by your ambition and moral fortitude.  
 You give up what you have treasured and have nothing to love.  
 You forsake your home and enter the sacred way.  
 You wish to liberate all people.

When he is tonsured he must leave a few hairs on the crown of the head unshaved, come before the *upādhyāya*, and kneel on his right knee. The *upādhyāya* asks him, “Now I will remove the hair on the crown of your head for you. Do you allow me to do so?” He answers, “Yes!” Then the *upādhyāya* puts a *kaṣāya* on him. At the moment when the [*kaṣāya*] is put on, according to the *Shanjian lun*, a verse of praise is recited:

How great is the robe of liberation (i.e., *kaṣāya*)!  
 It is the formless dress of the field of merit.  
 You put it on as respectfully as practicing in accordance with the precepts.  
 And extensively liberate all sentient beings.

The *Duren jing* says:

After putting on a *kaṣāya* [the initiate] bows to the buddha [image] and then walks around it chanting a sutra. The Buddhist clergy and laypeople follow behind him and circumambulate [the buddha image] three times. [The initiate] recites a verse, developing the celebratory intention:

Good fortune! Of those who encounter the Buddha,

448c           Who is not happy?  
              With my meritorious vow, I meet him in this existence.  
              I now attain the merit of the Buddhist law.<sup>66</sup>

After circumambulating [the buddha image] while chanting a sutra, he again bows to the gathering and the two masters. After that, he goes to his seat and stays there. He receives the respects his relatives of the six relations (i.e., father, mother, elder and younger brothers, wife, and children) pay to him. Bearing the intention of renouncing the world and leaving behind the secular world, he is happy in mind. His parents and relatives all bow to him, and they are delighted with his aspiration for enlightenment (*bodhicitta*). Finally, at the midpoint of or before the tonsure ceremony meals should be provided to the Buddhist monks.

According to the *Pinimu lun*,<sup>67</sup> “He [who is initiated] receives the tonsure and dons a *kaṣāya*. Then his *upādhyāya* gives him the Three Refuges, the five precepts, and other teachings.”

(If one has never attended a Buddhist service [for receiving the tonsure], it is impossible to completely explain [the procedure]. If one makes allowances for [tonsure] at the time of taking it, his or her rebirth in a wholesome place will be more successful.)

#### 4. Quoted Testimonies

As the *Zabao zang jing* (T. 203) says:

Formerly there was a woman who was especially good-looking. She renounced the world and cultivated herself according to a non-Buddhist teaching. At that time someone asked her, “Your appearance is so beautiful. You should have stayed in the secular world. Why did you renounce the world?”

The woman replied, “I was not bad looking, just as I am today, but I have detested licentious desire ever since I was young. Therefore, I have renounced the world. When I was living at my [parental] home I was disposed [to marry] early in life because I was good-looking, and soon I gave birth to a boy. My son consequently grew up. He is inimitably handsome.

“He came to feel emaciated and weak; he looked like an ill person. I then asked my son about the reason and condition of his illness. My son

was not willing to tell me. I did not stop asking him. He could not stop me and told me, his mother, ‘I dare not speak honestly because I am afraid I will not escape from death. If I honestly explained all, I would feel extremely ashamed.’ Accordingly, he told me, his mother, ‘I wanted to possess you, mother, in order to secretly satisfy my carnal desire. I cannot have you. Therefore, I simply became ill.’ I, his mother, immediately said, ‘Since ancient times on, how could there have been such a matter?’ Again, I thought to myself, ‘If I do not subordinate [his passions], my son will possibly die. I would rather defy reason in order to keep him alive.’ Then I called my son and intended to meet his will [and have relations with him]. When my son was climbing onto my bed, however, the floor split open and my son instantly fell into [the hole] alive. I was frightened. I tried to pull him back and caught my son’s hair in my hands. Therefore, I still have my son’s hair today, which I keep in my bosom. I was keenly moved by this matter and because of this event I renounced the world.”

Furthermore, the [*Da*] *zhidu lun* (T. 1509) says:

In the Buddhist Dharma, even if those who have renounced the world violate the precepts and are punished [by falling into evil realms], they will attain liberation after their punishment comes to an end. Just as the *Youboluohua biqiuni bensheng jing* (*Uppalavarṇā Bhikṣuṇī Jātaka*) says,<sup>68</sup> when the Buddha resided in this world, a *bhikṣuṇī* (nun) acquired the six supernatural powers and attained the fruit of arhatship. She entered the residences of the nobility and always praised the teaching of renouncing the world. She told all the women of distinguished families, “My sisters! You should renounce the world.” All the noblewomen said, “We are young and energetic, and very beautiful in appearance. It is difficult to observe the precepts. Or we must now be violating precepts.” This *bhikṣuṇī* said, “If you violate the precepts, then violate them! Just renounce the world!” [The noblewomen] asked, “Those who violate the precepts will fall into hell. Why would we violate them?” [The *bhikṣuṇī*] replied, “If you fall into hell, then fall!” All the noblewomen laughed at this and said, “Hell is a place of punishment. Why should we fall into it?” The *bhikṣuṇī* said, “I recollect my former existences. At one time I was an actress, and I wore various costumes and spoke miscellaneous languages. Then once I cracked

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a joke and laughed as I put on a *bhikṣuṇī*'s robe. Because of this cause and condition, I became a *bhikṣuṇī* at the time of Kāśyapa Buddha. Presuming on my distinguished family background and good looks, I gave rise to haughtiness in mind and violated the Buddhist precepts. Therefore, I fell into hell and suffered various sorts of punishments. After I had finished suffering from all the punishments, I met Śākyamuni Buddha. I renounced the world and attained the path of arhatship. Even if I again violate the precepts I will be able to attain fruition of the [Buddhist] Way (i.e., enlightenment).”

In addition, when the Buddha resided at Jeta Grove Monastery, a drunken brahman came to the Buddha's place and asked [the Buddha] to make him a *bhikṣu*. The Buddha ordered Ānanda to have [the brahman's] head shaved and to put a Dharma robe on him. The brahman soon recovered from his drunkenness. Frightened that he had suddenly become a *bhikṣu*, he promptly ran away. All the *bhikṣus* asked the Buddha, “Why did you allow this drunken brahman to become a *bhikṣu*?” The Buddha replied, “This brahman has had no ambition to renounce the world for immeasurable *kalpas*, but now he got drunk. Therefore, he abruptly slightly awakened the aspiration. Because of this cause and condition, later he will renounce the world and attain the [Buddhist] Way. Through various sorts of causes and conditions like this, the profits and merits of renouncing the world are immeasurable. Because of this, even though laypeople have the five precepts, they are not as good as those who have renounced the world, whose merits are great.”

Further, the *Zabao zang jing* says:

In the past King Udāyi lived in the city of Roruka. He was sagacious and perspicacious, and had great wisdom. He had a wife called Candraprabhā (?) a rare beauty who had virtuous conduct as well. The king loved and respected her very much.

In the laws of his country at that time sovereigns did not play the lute themselves. At that time, [Candraprabhā] was in an inner chamber happily playing together with the king. Presuming on being the king's favorite, she sent a lute for the king to play and rose up and danced for him of her own accord. When she raised her hands at the beginning, the king, who

was originally good at physiognomy, saw that the shadow of death had already appeared on his wife's face. He counted the remainder of her life, which was no more than seven days. The king immediately let go of the lute and sadly heaved a deep sigh. [Candraprabhā] said to the king, "I receive your favor and dared to ask you, king, to play the lute in the inner chamber, and I got up and danced for you of my own accord. By doing so, we enjoyed ourselves. What discomfort do you feel that you put down the lute and sighed deeply? Please tell me." The king was unwilling to answer. [His wife] was polite but did not stop asking. The king sincerely answered. When his wife heard [what he said], she became very anxious and afraid. She then said to the king, "I have heard from a *bhikṣuṇī* of the stone chamber that if one can renounce the world with faith for even one day, he or she will surely be able to be reborn in heaven. I wish to renounce the world. Please, king, listen to me and allow me [to do so]." The king loved his wife very much, so he told her, "At the beginning of the sixth day I will allow you to leave me." They both honored one another's intentions.

When the sixth day came, the king said to his wife, "You have a wholesome mind and wish to renounce the world. If you are able to be reborn in heaven, be sure to come and see me. I will then allow you to leave." 449b  
After taking this oath, she was given leave. Then [Candraprabhā] was able to renounce the world and received the eight precepts of abstinence. Accordingly, on that same day she drank some syrup made of sugar candy, which coagulated and formed a lump in her stomach. On the morning of the seventh day her life came to an end. Due to the advantage of her wholesome condition she was able to be reborn in heaven.

[Candraprabhā] remembered her original oath [to the king] and went to visit the king. Light brightly illuminated the entire palace. At that time, the king asked, "Who are you?" The heavenly being answered, "King, I was your wife, Lady Candraprabhā." The king happily said, "Please come and be seated." The heavenly being answered, "King, I now see that you smell bad and are filthy. I am unable to come close to you. Because of my previous oath, however, I came here to see you, king." On hearing this, King Udāyi was fascinated and liberated in mind. He exclaimed, "This heavenly being used to be my wife. She renounced the world for one day and then was able to be reborn in heaven. Her spirit is lofty and

profound, so she now sees me to be vile. Why shouldn't I now renounce the world? I once heard it said that one fingernail of a heavenly being is worth one Jambudvīpa. This country is not worthy for me to covet." After saying this, [the king] abdicated the throne in favor of his son. He renounced the world, cultivated himself according to the [Buddhist] Way, and attained arhatship.

The [*Da*] *zhidu lun* (T. 1509) therefore says in verse:

Even though peacocks adorn themselves with colors,  
They are not better than the wild swans and cranes that can fly far.  
Even though laypeople possess wealth, high position, and power,  
They are not as good as those who renounce the world, whose merits  
are deep.

Furthermore, the *Za piyu jing* (T. 204) says:

In the past, two brothers lived in the world. They had wealth and rank; their property was immeasurable. Their parents passed away and they had no one else on whom to rely. Although they were brothers their ambitions differed. The elder brother was fond of the Buddhist Dharma while the younger brother loved the family business. The younger brother saw that the elder brother did not love their family business and frequently despised it.

[The younger brother said to his elder brother,] "We are brothers, but our parents died early. I diligently think of livelihood while you go against and desert our family business. You chase after *śramaṇas* and receive the Buddhist scriptures through listening. How can *śramaṇas* give you clothing, money, and jewels? Our family has fallen into straitened circumstances. Our property is diminishing day by day. We will become a negligent family laughed at by others. To succeed to our parents' [business] is nothing more than filial piety."

The elder brother responded to him. "[Observing] the five precepts and the ten wholesome acts, making offerings to the Three Treasures, and edifying our relatives with the [Buddhist] Way are nothing more than filial piety. It is the fate of nature that the clergy and the laity are contrary to each other. What the clergy is delighted with is what the laity detests. What the laity values is what the clergy despises. The wise and the ignorant

are not the same. There are light and darkness in strategies. Therefore, the wise leaves behind darkness, goes to the light, and reaches truth through the [Buddhist] Way. What you are now delighted with is the counterfeit of distress. How do you know about hardship?"

The younger brother was angry. He tilted his head, not believing [his elder brother]. The elder brother saw that [his younger brother] was like this. Then he told his younger brother, "You are greedy for household affairs, and consider property to be valuable. I am fond of the Dharma stated in sutras. I take wisdom to be precious. Now I want to leave home and take refuge in the field of merit. Counting the amount of time one has to live in the world, it passes as quickly as dust flies. [Life] is impermanent and [death] suddenly arrives. We will be bound in punishments. Therefore, I will renounce the world, avoid dangers, and go to the secure place." The younger brother, seeing the elder brother's inclination for the Buddhist Dharma, was silent and did not respond. The elder brother left home and became a *śramaṇa*.

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Day and night [the elder brother] diligently sat in meditation and pondered. His practice suited the [Buddhist] teaching and he achieved the realization of the fruition of the [Buddhist] Way. The younger brother heard about this and his anger became more intense. He became even more greedy in the family business, to a point to which he had never been. Later his life came to an end and [on rebirth] he fell among the cattle and became a tremendously fat ox. A merchant bought him to carry raw salt to sell [at market]. Coming and going several times, the ox consequently became emaciated and worn out. He could not advance further. When he tried to climb a slope, he was exhausted, crippled in both legs, and he lay down and could not stand up. The merchant beat him. Shaking his head, [the ox] then and only then moved.

At that time, the elder brother traveled around by flying through the air. He saw his younger brother [as the ox] in the distance and said to him, "You, my younger brother, used to live in a farmhouse. Where are you now? You threw yourself down among cattle. Through my supernatural power I will illuminate and show you your original nature. Accordingly you will recognize it yourself and reproach yourself, weeping. You acted with unwholesomeness, you were stingy, greedy, and jealous. You did not

believe in the Buddhist Dharma and you were disrespectful to the sangha. You did not trust in your elder brother's words and butted against me, following only your own decisions, disregarding others. Therefore, you [were reborn] among cattle and you are now worn out and weakened. Regret cannot mend matters. I, your elder brother, know your innermost thoughts. I am brokenhearted and feel sorrow for you." He accordingly told the owner of the ox the whole story of his brother. When the merchant heard it he gave [the ox to the *śramaṇa*].

[The *śramaṇa*] took the ox back to his monastery. He caused [the ox] to think of the Three Treasures. The ox had food at all times. After its life came to an end, it was able to be reborn in Trāyastriṃśa Heaven. At that time, the merchant and the people all thought and said, "We make a living but we cannot make donations. We do not know the Buddhist Dharma. Death is also fearful." Then they all deserted their houses, giving up their wives and children. They abandoned items of great value and became *śramaṇas*. They were diligent and not negligent. They also all attained the [Buddhist] Way.

Observing from this, worldly property and treasures are not beneficial for people. Admire and respect the Three Revered Ones! Cultivate yourselves and study the [Buddhist] Way! Then you will obtain peace generation after generation.

Moreover, the *Fufazang jing* (i.e., *Fufazang yinyuan zhuan*, T. 2058) says:

In ancient times the arhat Sheyeduo,<sup>69</sup> one of eminent virtue, led all his disciples to visit the city of Takṣaśilā. After arriving in the city he felt saddened and unhappy. He went on for awhile and saw a crow in the road. He then smiled with pleasure. His disciples asked their teacher, "Please tell us the story about this!"

The eminent one replied, "When we first arrived in the city, I saw under the city gate a young spirit. He was starved and anxiously told me, 'My mother entered the city to seek food for my sake. Five hundred years have passed since the time I was separated from my mother. I am impoverished with hunger and my stomach is empty. My life is coming to an end before long. Eminent one, when you enter the city, if you see my mother please tell her about my hardship. Pray tell her to come back soon!'

“Only then did I enter the city. Then I saw [the spirit’s] mother, to whom I completely explained her child’s wish. The spirit mother answered to me, ‘Five hundred years have passed since the time I came into the city. I have not been able to obtain even a single person’s nasal mucus or saliva. My strength to produce [nasal mucus or saliva] is already weak and low. Even if I am able to produce a small amount of saliva, all the other spirits snatch it from me. I met a person and happened to obtain a little saliva. I want to take it out of the city and share it with my child. Under the gate, however, there are many powerful spirits. I am afraid of them and do not dare go out. Please, eminent one, send me out of the city. I am immediately going out. Let me eat together with my child.’ I then asked the spirit, ‘When were you born?’ The spirit replied, ‘I have seen the rise and fall of this city seven times.’ I heard the spirit said, ‘I sigh over birth and death and suffering for a long time.’ Therefore, I was sad.

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“As for the crow of that time, [I will tell you the story]. Ninety-one *kalpas* ago a buddha appeared in the world, called Vipassī. At that time I was the child of a wealthy man of virtue. I wished to attain renunciation of the world. If I renounced the world at that point, I would have surely attained arhatship. My parents, however, did not listen to me and compelled me to marry a charming wife. Shortly after I married, I again sought to renounce the world. My parents said to me, ‘If you have a son, we will release you.’ I subsequently received the teaching and later [my wife and I] had a boy. When he became six years old, I again intended to leave home. My parents taught my boy to hang on to my legs, crying, and say, ‘Father, if you desert me, who will bring me up? You must first kill me, then later you may go.’ At that time, seeing [the boy] I became attached to him. So I said to my son, ‘For your sake, I will not renounce the world again.’ Because of my child, from that time on I have transmigrated in the five realms for ninety-one *kalpas* and have been unable to see my son. Now, with excellent discernment I observed that crow—my son from the previous existence. I take pity on the ignorance under which he has been experiencing the transmigration of birth and death for a long time. That is why I smiled.

“With this cause and condition, if someone again hinders another person from renouncing the world, that person will be retributively punished and

continuously remain in evil realms, where he will receive extreme suffering. There is nothing by which he may attain liberation. After finishing the punishment of the evil realms, if he is reborn among human beings he will be blind, with no eyes.”

Therefore, wise people, when they encounter someone who wishes to renounce the world, must exert themselves with expedient means to advise and help that person in his achievement. Do not put obstacles in their way!

Again, the *Chujia gongde jing* says:

In ancient times when the Buddha resided in the world, he entered the city of Vaiśālī together with Ānanda. At that time, they had come and begged for alms. There was a prince, called Vīrasena, who amused himself with the court ladies on the top floor of a tall building. Hearing a musical sound, the Buddha said to Ānanda, “I know that this person will most certainly die in seven days. If he does not renounce the world, he will probably fall into hell.”

After hearing this, Ānanda went to edify [the prince] and exhorted him to renounce the world. The prince listened to [Ānanda’s] exhortation. For the first six days [the prince] exhausted his intention to take enjoyment, and on the seventh day he asked the Buddha to renounce the world. For one day and night he practiced and observed the pure precepts. Then, when his life came to an end, he was reborn in the realms of the four heavenly kings as a son of Vaiśravaṇa, the heavenly king of the northern direction. Along with all his court ladies, he enjoyed the pleasures of desires arising in connection with the five senses. His life in that heaven was terminated after five hundred years.

450b Later, he was reborn as a son of Śakra-devānām-indra in Trāyastriṃśa Heaven. His life in that heaven was one thousand years. Next, he was reborn as a prince of Yama [Heaven]. His life span there was two thousand years. Afterward he was reborn in Tuṣita Heaven again as a prince. He died at the age of four thousand. Next, he was born in Nirmāṇarati Heaven as the heavenly king’s son, and his life span was eight thousand years. When his life in Nirmāṇarati Heaven came to an end, he was reborn in Paranirmitavaśavartin Heaven, the sixth [heaven of the realm of desire,] as a prince of the heavenly king. He received the [pleasures of the] five desires along with all his court

ladies. [His] following [existences] were extremely wonderful. His life as a heavenly being was over after sixteen thousand years. He received pleasures in this way. He came and went seven times in the six heavens of the realm of desire and did not experience an early death.

He who renounces the world for even one day will not fall into evil realms for a full twenty *kalpas*, and will be continuously reborn in heaven, where he will receive happiness spontaneously. He will be reborn last in the realm of human beings, where he will completely possess wealth, happiness, family property, and treasures. He will feel revulsion toward the world when he approaches old age after passing through the prime of life. Then he will renounce the world, cultivate himself in the [Buddhist] Way, become a *pratyekabuddha* called Piliudili,<sup>70</sup> and extensively liberate limitless heavenly and human beings.

For this cause and condition the merit of renouncing the world is immeasurable, boundless, and beyond comparison. Suppose that there are numerous arhats filling the four continents on all sides of Mount Sumeru, if a person completely exerts his mind to offer the four requisites to them without any shortage for a hundred years, or if someone erects a stupa for them when they enter nirvana and offers various things such as flowers, incense, and necklaces, the merit they earn [by doing these things] is still not as great as that of a person who seeks nirvana, renounces the world, and observes the precepts for even a single day and night. From this, it is said that the virtue of renouncing the world is truly respectable. You must not greedily become attached to secular matters such as not having enough money or women, wander about in the transmigration of birth and death, and give yourself pain.

The *Zhong benqi jing* (T. 196) speaks of Devadatta: [In the Qi dynasty he was called Tianre (“Natural Heat”). When he was born, heavenly and human beings were all amazed and enthusiastic. Therefore, he was given this name.]

Moreover, the *Wuxing she lun* (i.e., *She dasheng lunshi*, *Mahāyāna-saṃgrahōpanibandhana*, T. 1598) talks about Devadatta: [In the Tang dynasty he is called Tianshou (“Endowed by Heaven”) or Tianyu (“Given by Heaven”), which means one who was obtained from heaven through entreating. Therefore, he is called Tianshou.]

Further, the *Zengyi ahan jing* says:

Devadatta addressed the Buddha, “Please allow me to maintain the right path to attain the [Buddhist] Way.” The Buddha said, “You should remain a householder, and be kind enough to give us alms. It is really not easy to become a *śramaṇa*.” [Devadatta] repeatedly asked the Buddha but [the Buddha] again told him, “You should not renounce the world.” Devadatta then gave rise to an evil thought, “This *śramaṇa* feels jealous of me. I now had better shave my head by myself and study moral practices well. Why do I have to take this *śramaṇa*’s words?”

Devadatta later committed the five rebellious sins. With an evil mind he intended to come to the Tathāgata’s place. When [Devadatta] landed on the ground, a big fire and wind arose from underground and swirled around Devadatta’s body. He was burned in the fire. He then wished to repent and [tried to] call out, “*Namas* Buddha!” (i.e., “I take refuge in the Buddha”). However, he was not actually able to finish it, and subsequently he entered hell.

Ānanda asked, sorrowfully sobbing, “How long will Devadatta remain in hell?” The Buddha replied, “He will be there for a great *kalpa* (i.e., a period of four different *kalpas*). After his life there comes to an end he will be reborn in the heaven of the four heavenly kings. He will wander from one heaven to another, and come to Paranirmitavaśavartin Heaven. He will pass through sixty *kalpas* without falling into the three evil realms. Finally he will be reborn and become a *pratyekabuddha* called *Namas*, because he called out ‘*Namas*’ when his life was coming to an end.”

450c At that time Mahāmaudgalyāyana said, “I would like to go to Avīci Hell, visit Devadatta, and console, cheer, and offer congratulations to him.” The Buddha said, “The sinners in Avīci Hell do not understand human beings’ sounds.” Maudgalyāyana addressed the Buddha, “I understand sixty-four kinds of sounds. I should go and talk to him using these sounds.”

Maudgalyāyana came to above Avīci Hell as quickly as the time it takes to bend and stretch out one’s arm. From the air he commanded, “Devadatta!” A hell warden replied, “In this section there are [sinners called] Devadatta from the time of Krakucchanda Buddha and from the time of Kāśyapa Buddha as well. What [Devadatta] do you command now?” Maudgalyāyana said, “I command Devadatta, a son of Śākyamuni

Buddha's paternal uncle." The hell warden burned [Devadatta's] body to wake him up and said, "You, look up in the air!" [Devadatta] saw that Mahāmaudgalyāyana sat on a lotus flower made of treasures. He asked Maudgalyāyana, "Eminent One, why did you come down here?" Maudgalyāyana replied, "The Tathāgata explained that you intended to kill the World-honored One. Because of this condition you entered Avīci Hell. In the end you will become a *pratyekabuddha* called Namas." After hearing this, Devadatta happily said, "If today I lie down on my right side in Avīci Hell, even for the duration of one *kalpa*, I will have no fatigue and weariness at last." Maudgalyāyana again asked him, "Is there an increase or decrease in pain?" Devadatta replied, "My body is run over by a hot iron wheel and destroyed.<sup>71</sup> Then my body is crushed with an iron pestle.<sup>72</sup> There is a black cruel elephant that treads on my body. Moreover, there is a volcano [from which lava] flows and covers my face. My *kaṣāya* from the old days transforms into a copper metal plate. Something extremely vigorous [comes and attaches to my body. The origins and conditions of my pain are like this]. Now, entrusting it to your care, I will worship the World-honored One by bowing my head to his feet. Furthermore, I will worship the Eminent One Ānanda."

Maudgalyāyana then used supernatural power to travel and return to the World-honored One's place.

Moreover, the [*Da*] *zhidu lun* (T. 1509) says:

Devadatta and a disciple [of the Buddha called] Kokālika (Jujiali) slandered Śāriputra and Maudgalyāyana. When their lives came to an end they fell into Lotus Hell.

Further, the [*Zhong*] *benqi jing* (T. 196) calls Quheli [Kokālika].

What is more, the [*Dafangbian fo*] *baoen jing* (T. 156) says:

As for Devadatta, in the remotest past, incalculable *kalpas* ago, a buddha appeared in the world. His name was Yingxian ("Corresponding Manifestation").<sup>73</sup>

After this buddha's nirvana, during the period of the semblance Dharma, there was a meditation *bhikṣu* who lived alone in a grove. At that time the *bhikṣu* was always troubled by a louse. He made a pact [with the louse],

451a saying, “When I sit in meditation, you should silently hide yourself and remain quiet.” The louse did as prescribed. Shortly after a local flea approached the louse and asked, “Why are your body and muscles so plump and healthy?” The louse said, “The master on whom I depend always cultivates himself in meditation. He taught me the time to eat and drink. Since I eat and drink as he taught, my body has become bright and plump.” The flea said, “I also want to learn that method.” The louse said, “You can do as you please.” Soon after the *bhikṣu* sat in meditation. At that time the local flea smelled the odor of blood and flesh and immediately [bit the monk] to eat them. At that time distress arose in the *bhikṣu*’s mind and he immediately took off his robe and burned it in a fire.

The Buddha said, “The *bhikṣu* who sat in meditation at that time is now Kāśyapa. The local flea of that time is now Devadatta, and the louse of that time is now myself. Devadatta injured me in order to enrich and nourish himself. Consequently today I attained buddhahood. Again, since [Devadatta] caused the Buddha’s body to bleed in order to enrich and nourish himself, he entered hell alive. Devadatta continuously harbored evil in his mind and injured the Tathāgata. If I were to speak more on this issue, it would take *kalpa* after *kalpa* without coming to an end.”

The *Zabao zang jing* says:

The Buddha stayed in the kingdom of Kapilavastu. He entered the city, begging for alms, and arrived at the house of his cousin, Sundarananda. It happened that Nanda (i.e., Sundarananda) had adorned his wife and applied a fragrant cosmetic on the middle of her forehead. He heard that the Buddha was inside the gate and wanted to go out to see him. His wife made an agreement with him, saying, “Go out and see the Tathāgata! Come back here before the cosmetic on my forehead has dried up!”

Nanda promptly went out, saw the Buddha, and worshiped him. [Nanda] took a bowl, went back to the house, put food into the bowl, and offered it to the Buddha. The Buddha did not take it and passed on it to Ānanda, who did not take it, either. Ānanda said, “From whom did you get the bowl? Go and return it to its original place!”

Thereafter, [Nanda] went after the Buddha holding the bowl. They arrived at the monastery of Nigrodhārāma. The Buddha then ordered a

barber to shave Nanda's head, but Nanda did not agree. Shaking his fist in anger, [Nanda] said to the barber, "Can you shave the heads of all the people of Kapilavastu now?"

The Buddha asked the barber, "Why did you not shave him?" [The barber] answered, "Because I am scared of him, and I dared not shave him." The Buddha along with Ānanda personally approached [Nanda]. Nanda was afraid of [the Buddha]. Therefore, he did not dare to refuse to be shaved. Even though his hair had been shaved, he always wished to return home, but the Buddha always led him about and he was not able to get away.

Later, one day [the Buddha's disciples] had to take turns to watch over the residential quarters. So [Nanda] was very happy for himself. "Now it is truly my chance! I can return home! After waiting until the Buddha and the monks had all left, I will go back home." After the Buddha entered the city, [Nanda] thought to himself, "I should draw water, fill the water jars for them, and then go home." Subsequently, he drew water [to fill the jars, but] as soon as one jar was filled, another jar was overturned. Time went by in this way and he could not fill the jars. Then he said, "It is impossible to fill all [the jars]. I will let the *bhikṣus* draw water for themselves after they come back. Now I will just put the jars in their room and leave them there." He then closed the doors [of the room]. As soon as one leaf [of the door] was closed, the other leaf opened again. As soon as one door was closed, the other door opened again. He further thought, "Since I cannot shut them all I will just leave [the doors] as they are and go away. Even if all the clothes and belongings of the *bhikṣus* are lost, I have abundant money and jewels enough to be able to compensate them." [Nanda] then left the monks' residential quarters, but he thought to himself, "The Buddha will certainly pass this way. I will leave along a different path."

The Buddha knew [Nanda's] intention and came along the different path that [Nanda had taken], too. [Nanda] saw the Buddha approaching from a distance and hid behind a big tree. The spirit of the tree lifted the tree up into the air, exposing [Nanda] standing on the ground. The Buddha saw Nanda and took him back to the monastery. [The Buddha] then asked him, "Do you think of your wife?" [Nanda] replied, "Yes, I really do!" Immediately [the Buddha], taking Nanda with him, headed toward the

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top of Mount Anabo.<sup>74</sup> [The Buddha] again asked Nanda, “Is your wife beautiful?” [Nanda] answered, “Yes, she is!”

In the mountain there was an old blind monkey. Once again, [the Buddha] asked, “How beautiful is the countenance of your wife Sundarī, compared with that of this monkey?” Nanda felt remorseful and angry, and thought to himself, “My wife is a rare beauty among the people. Why does the Buddha now compare my wife with a blind monkey?”

The Buddha then went to Trāyastriṃśa Heaven, leading [Nanda]. They went all over the heavenly palaces and saw them together. [Nanda] saw that all the gods and the goddesses entertained each other. He saw that in a palace there were five hundred goddesses but no god. He sought out the Buddha to ask him [the reason]. The Buddha said, “Go and ask them yourself!” Nanda went and asked them, “In all the other palaces there are gods. Why is there not even a single god in just this [palace]?” All the goddesses answered, “The Buddha’s younger brother Nanda is in Jambudvīpa.<sup>75</sup> The Buddha compelled him to renounce the world. Because of the cause and condition of renouncing the world, after his life comes to an end he will be reborn in this heavenly palace and become our god.” Nanda replied, “This is precisely myself!” and wanted to live there immediately. The goddesses said, “We are goddesses, while you are now a human being. The paths of human beings and heavenly beings differ from each other. For the time being, if you return and give up your human life, and you are reborn in this place, then you will be able to live here.” [Nanda] then returned to the Buddha and fully told the World-honored One about the things mentioned above. The Buddha said to Nanda, “Is your wife as beautiful as the goddesses?” Nanda answered, “Comparing the goddesses with [my wife] is just like comparing her to the blind monkey.”

The Buddha returned to Jambudvīpa, leading Nanda. Nanda became more diligent in the observance of the precepts because he wished to be reborn in heaven.

Ānanda at that time said to [Nanda] in verse:

For instance, just as a castrated ram struggles  
To go forth yet it retreats more,  
You observe the precepts for your desires.  
What you do is also just like that.

The Buddha led Nanda again and they arrived in hell. [Nanda] saw that all the boiling cauldrons, without exception, were filled with people. He saw one cauldron that bubbled up [hot water] but it was empty. Wondering why, he came and asked the Buddha. The Buddha told him, “Go and ask them yourself!” Nanda accordingly went and asked a hell warden, “Without exception all the cauldrons are boiling and punishing sinners. Why is this cauldron empty without anyone being boiled in it?” [The hell warden] answered, “In Jambudvīpa there is a disciple of the Tathāgata called Nanda. Because of the merit he earned by renouncing the world he will attain rebirth in heaven, [but] because of the cause and condition of giving up the [Buddhist] Way for desires, he will fall into this hell after his life in heaven comes to an end. Therefore, I stoke the cauldron, waiting for Nanda.”<sup>76</sup> After hearing this, Nanda became afraid that the hell warden might detain him. He said, “I will take refuge in the Buddha. I will take refuge in the Buddha. I only pray that you will protect me and take me back to Jambudvīpa!” The Buddha told Nanda, “Can you diligently observe the precepts and cultivate your heavenly merit?” Nanda replied, “I do not need to be reborn in heaven. Now I only pray that I will not fall into this hell.”

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The Buddha expounded the Dharma for [Nanda]. In seven days he achieved arhatship. All the *bhikṣus* said in admiration, “It is very laudable and greatly distinguished that the World-honored One appeared in the world.” The Buddha said, “Not only today is like this, but also the past was like this, too.” All the *bhikṣus* said, “The past was just so, too. What does this mean? Please explain it for us!”

The Buddha said, “Formerly there was the king of Kāśī, called Pūrṇamukha. In the kingdom of Videha there was a licentious woman who was extremely beautiful. At that time these two kingdoms continually held grudges against each other. At his side [Pūrṇamukha] had a flattering courtier, who said with a sigh to the king of Kāśī, ‘In the other kingdom there is a licentious woman who is a rare beauty in the world.’ The king heard these words and gave rise to deluded attachment in his mind. He sent a messenger to look for her. That kingdom did not give [the woman to him]. [Pūrṇamukha] again sent a messenger, saying, ‘I would like to see her for a short time. In four or five days, she will be returned. You must send her out.’ The king of the other kingdom (i.e., Videha) then

instructed the licentious woman, ‘Your figure is completely equipped with all good qualities. Cause the king of Kāśi to become deluded and attached to you! Then he will be unable to leave you even for a moment.’ The king then sent her out and ordered her to go.

“Four or five days passed. Suddenly [the king of Videha] called out, ‘I would like to arrange for a grand sacrifice. I must get the woman back. Return and release her for a while. Later I will send her again.’ The king of Kāśi immediately sent her back.

“After the grand sacrifice came to an end, [the king of Kāśi] sent a messenger and asked [the king of Videha] to return [the woman] to him. [The king of Videha] replied, ‘She will be sent tomorrow.’ On the next day, [however,] she was not sent back again. While he continued to lie in this way, many days passed. The king [of Kāśi] had deluded attachment in his mind. He wanted to go to the other kingdom, taking only a few men with him. All his vassals remonstrated with him, but he was not willing to accept [their warnings].

“At that time, on Immortal Mountain there was a monkey king who was intelligent, broadly learned with extensive knowledge. His wife accidentally died and he took a female monkey [as his mate]. The whole group of monkeys became angry. They scolded and blamed [the king], ‘This female monkey is our common property. For what reason do you monopolize her?’ The monkey king then fled to the kingdom of Kāśi, taking the female monkey with him, and they stayed in the palace of the king [of Kāśi]. The monkeys all chased him and soon arrived in the city, where they broke the houses apart and destroyed the walls. It was impossible to control them.

452a “The king of Kāśi said to the monkey king, ‘Why don’t you now return this female monkey to all the monkeys?’ The monkey king replied, ‘My wife has passed away. I would no longer have a wife. O King! Why do you now want me to return her to them?’ The king said [to the monkey king], ‘Your monkeys are ruining and throwing my kingdom into disorder. How can you not return her?’ The monkey king said, ‘Is this matter not good?’ The king answered, ‘No, not good!’ This went on again and again. Since the king said that it was not good, the monkey king said, ‘In your palace there are eighty-four thousand ladies but you do not happily love

them and want to go to another hostile kingdom chasing after a licentious woman. I have no wife now and take only this one, but you say it is not good. All your people live looking up to you. Why do you abandon state affairs for one licentious woman?

“O great king! You must know that licentious desires bring only small pleasure and great suffering. It is just like holding a flaming torch against the wind. An ignorant person does not let go of [the torch] and is surely burned. Desire is as impure as a heap of dung. Desire appears on the external figure and is merely covered by a thin skin. Desire has no requital of kindness, just like a venomous snake daubed with dung. Desire, like a harmful bandit, is deceitful and intimately attaches to people. Desire is like a loan that must certainly be returned. Desire is detestable, just like a flower growing in a toilet. Desire is like sores from scabies when one comes close to a fire; when they are scratched they become severe. Desire is just like when a dog gnaws a dry bone; when his saliva mixes with [the bone] he thinks it is tasty, and although his lips and teeth are completely broken, he is never satisfied. Desire is like a thirsty man drinking saltwater; his thirst increases more than ever. Desire is like a piece of meat that a flock of birds vie in chasing after. Desire is like being greedy for the taste of a fish or an animal that causes one to die.<sup>77</sup> It is a very serious disaster.’

“The monkey king of that time is me. The king [of Kāśī] of that time is Nanda. The licentious woman of that time is Sundarī. I, at that time, pulled Nanda out of the ditch of desires. Now again I will pull him out of the suffering of the transmigration of birth and death.”

The *Weizengyou* [*yinyuan*] *jing* (T. 754) says:

Rāhula renounced the world and became a novice at the age of nine. The king ordered fifty princes of powerful families and various lords all to renounce the world, following Rāhula. Śāriputra was the *upādhyāya* and Mahāmaudgalyāyana was the *ācārya* [at the ceremony] and they gave the ten wholesome precepts. Rāhula’s mother, Yaśodharā, was the Crown Prince’s wife. In less than three years she renounced the world.

(Since matters concerning the other disciples are broad and numerous, it is impossible to explain them all in detail. A few important points will be presented.)

As for novices, the *Biography of Buddhayaśas* says:

In the Sui dynasty it was called menial labor because cultivation in the [Buddhist] Way is laborious. Moreover, it was translated as *xici*, which means to stop [*xī*] worldly defiled feelings in order to deliver all beings through benevolence (*ci*). Additionally, even though the Buddhist Dharma was founded worldly feelings still exist. So they must stop evil and do acts of benevolence.

Furthermore, the *Zengyi ahan jing* says:

The Buddha told all the *bhikṣus*, “There are four castes (i.e., *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*) in the world, but those who have renounced the world have no original caste. It is said, however, that *śramaṇas* are the sons of Śākyamuni. The reason is that they were born following my birth and they became *śramaṇas* following completion of the Dharma. They come out just as all the four great seas come out of Lake Anavatapta.”

Moreover, the *Mishasai [bu hexi wufen] lü (Mahīśāsakanikāya-pañcavarga-vinaya*, T. 1421) says:

You, *bhikṣus*, have renounced the world from various family backgrounds. All of you gave up your original family names and call yourselves the son of Śākyamuni, *śramaṇa*. (A *śramaṇa* is one who stops evil.)

Furthermore, the *Chang ahan jing (Dīrghāgama*, T. 1) says:

When Maitreya appears in the world, all *bhikṣus* and disciples will be also called the Benevolent One’s sons, just as my disciples are now called the sons of Śākyamuni.”<sup>78</sup> (Maitreya is a family name. It refers to the benevolent family.)

[The *Shijiapu* (T. 2040) says:]

452b When I (i.e., Shi Sengyou) observe the modest incarnate form of the Great Awakened One (i.e., Buddha), his posture to edify the people is equal to that found in earthly literature. Therefore, [his Dharma] descendants succeed to his wisdom and his followers increase, one after another. At the same time, the conditions are revealed for innumerable *kalpas*. Therefore, we can assist and support his wonderful edification.

Moreover, [I think that] when the four rivers enter the sea, they are all called “the sea.” When the four castes take refuge in the [Buddhist] Way, they are all called Buddhists. It can be said that, after all, the origin of these differences is the same, only one taste!

Verses say:

The divine help of the previous existence has consequently ripened.  
 Now I attain renunciation of and transcendence from the world.  
 I gave up the secular world and banished defilements.  
 Being detached, I have joyfully realized.  
 Wisdom lies in a peaceful mind free from prejudice.  
 Wondrousness cannot be enumerated.  
 When I was inspired, I encountered the [Buddhist] Way.  
 I cut off affairs to restrain and restrict me.  
 I am diligently eager for study.  
 I take this nectar.  
 My meritorious achievement is not reduced.  
 I sense the sacred excellent shelter.  
 Solemnly a spirit comes.  
 Gracefully a deity takes steps.  
 There are he and I without others.  
 Dharma mates meet each other.

### Miracle Stories

(Five stories are briefly quoted.)

[Zhiyan, a *Śramaṇa* of the Song Dynasty]

At Zhiyuan Temple in the metropolis of the Song dynasty there was Shi Zhiyan, a man from western Liangzhou (present-day Gansu province). He renounced the world at the Chinese age of twenty and became famous for his dedication and diligence. He traveled around the western countries for study and made inquiries into the ways of meditation. He was extensively well versed in sutras and discourses. He returned from the Western Region with rare and precious scriptures. He had not yet translated and copied the sutras and discourses he had acquired, but in the fourth year of the Yuanjia era (427) of the Song dynasty he translated them together with [monks] such

as Baoyun. [Zhiyan] did not accept special invitations from laypeople who intended to make offerings only to him (*bieqing*). He always supported himself by mendicancy (Skt. *piṇḍapāta*). He was completely accustomed to the Buddhist edification, inspiration, and the unseen and manifesting worlds.

Someone who had seen evil spirits said, “Inside the Grand Shrine of Xizhou I have seen evil spirits speak to each other. They said, ‘When Eminent [Zhi]yan comes, we must retreat.’” This person did not understand it. [Zhi]yan suddenly arrived there. For the time being [the person] asked him his name. Sure enough, [the monk] called himself Zhiyan. [The person] stayed silent but [Zhiyan] recognized [what was going on]. [Zhiyan] secretly applied the rites for nonhumans.

Née Liu, the wife of Xiao Sihua, Director of Lanling (in present-day Shandong province), suffered from a disease. She often saw evil spirits coming and cried out in fear. At that time [Sihua] welcomed [Zhi]yan for a sermon. [Zhi]yan had just arrived at the outer hall when née Liu saw that a group of evil spirits scattered away. [Zhi]yan already advanced and spoke on a sutra for the wife. She was cured of the disease because of this. Accordingly she received the five precepts and the whole family believed in [Buddhism].

[Zhi]yan was clean, simple, and unselfish. He gave away things as soon as he received them. He roamed throughout the corners of the world when he was young and had no fixed place to live. He was submissive by nature and never talked about himself. Therefore, even though he had much virtuous conduct, his virtue could not be fully transmitted in the world.

Formerly, before [Zhi]yan renounced the world, he received the five precepts on one occasion but he [subsequently] had a violation against them. Later he entered the Buddhist Way and received a complete set of precepts as a monk, but he always doubted if he had not [actually] attained some precepts. He was often afraid of this. He meditated for years but could not understand it all by himself. Consequently he crossed over the sea and arrived in India again. He consulted with various intellectuals, arhats, and *bhikṣus*. He questioned them about the issues in detail. The arhats did not venture to conclude [the issues]. They then entered into meditation for [Zhi]yan’s sake and went to the palace of Tuṣita Heaven, where they consulted with Maitreya. Maitreya replied, “He has attained the [complete] precepts.” [Zhi]yan was greatly happy. Thereafter he walked back and arrived in Kaśmīra (present-day

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Kashmir), where he died without having a disease. At that time he was seventy-eight Chinese years old.

In that country there were various places to cremate monks, both common and saintly. Even though [Zhi]yan was an expert on the precepts and moral principles, he was not recognized for putting them into practice. His corpse initially was moved toward the graveyard for common monks but the corpse was too heavy to lift. Then they changed direction, heading toward the graveyard of saintly monks. [Zhiyan's corpse] then spontaneously became airily light. [Zhi]yan's disciples, Zhiming and Zhiyuan, came from the west [to attend the funeral]. They reported this auspicious sign and then returned together to the foreign country [where they studied]. Judging from this, [Zhi]yan truly attained the [Buddhist] Way. It is, however, unknown if he was midway to [final] fruition and how deep was [his realization].

[Guṇavarman, a *Śramaṇa* of the Song Dynasty]

At Qiyuan Temple in the metropolis of the Song dynasty there was Guṇavarman, whose name translates as “Armor of Merit” (Gongdekai) here [in China]. He was originally from the *kṣatriya* class. [His family] was of the royalty of successive generations ruling in Kaśmīra. He was smart and talented, and had deep magnanimity. He was benevolent and extensively knowledgeable. He respected virtue and strived after wholesomeness.

He arrived at Jianye (near present-day Nanjing) in the first month of the eighth year of the Yuanjia era (431) of the Song dynasty. Emperor Wen (r. 424–453) granted an audience to him and took the trouble to politely ask him questions. Accordingly, [the emperor] said, “I, your disciple, would always like to observe the precepts and try to not kill, but I am compelled to follow [the people]; I cannot realize my determination. Since you, Dharma teacher, did not regard ten thousand *li* to be far and came to edify [the people] in this country, how can you teach me about this?”

Guṇavarman replied, “The [Buddhist] Way lies in the mind, not in affairs. The Dharma is up to oneself, not up to others. Moreover, a sovereign is different from ordinary people in what he must cultivate. The words and orders of ordinary people of humble status and inferior position do not have power. If they do not subdue and torment themselves, how would they be saved? A sovereign takes the empire as a big family and the entire nation as his children. When he speaks fine words, all the men and women are happy. When he

governs well, the people and the gods harmonize. If lives are not taken as punishment and there is no trouble with labor in the military services, the wind and rain arise in a timely manner and heat and cold match the seasons. Then, all kinds of grain will grow luxuriantly and the mulberry leaves and hemp will be thick. In observance of the precepts like this, purification [for a sovereign himself] is also great. In [observing] the precept of not killing there are many [merits]. Would you rather discern that going without a meal for half a day causes an animal [that will be cooked] to escape from death, and later [going without a meal for half a day] will be a great salvation?”

The emperor then touched a small table, exclaiming, “Worldly people are confused about the profound principles. *Śramaṇas* stagnate in common teachings. Those who are confused in profound principles say that the utmost way (i.e., Buddhism) is false talk. Those who stagnate in common teachings adhere rigidly to books. Regarding what you, Dharma teacher, said, I truly think that it is [the speech of] an enlightened and intelligent man. I should say it is the speech [made by] the ultimate heavenly being.” Then, he issued an imperial decree and invited [Guṇavarman] to live at Qiyuan Temple, and he offered great kindness to [Guṇavarman]. Among princes and people of outstanding ability and virtue, none did not believe in and serve him.

His great translations of sutras and discourses are listed in full in the *Biographies of Eminent Monks*.<sup>79</sup> The meanings of his translations are also detailed and proper; his Chinese [translations] do not differ from the [original] Sanskrit [texts].

453a At that time, the nuns of Yingfu Temple, such as Huiguo and Jingyin, all invited Guṇavarman. They said, “Formerly, in the sixth year [of the Yuanjia era (429)] eight nuns came to the metropolis from Sīṃhala (present-day Sri Lanka) and said to us, ‘There has not been a nun before in the land of the Song dynasty. How could you, two nuns, receive the precepts [for nuns]?’ We are afraid that [our law of] precepts is incomplete.” Guṇavarman replied, “The law of precepts originally came from multitudes of monks. If [the law of precepts] is not an original form, nothing hinders people from attaining the precepts. It is just like the condition of being fond of the [Buddhist] Way.” All the nuns were, furthermore, afraid that [their training] term was less than [that required to qualify as a nun] and they earnestly wanted to receive his further [instruction]. Guṇavarman told them, “Good! If you wish to expand

your understanding, I will greatly help you. It is my pleasure. Nuns of western countries [who are staying in this land], however, are not yet old enough. Moreover, the number of nuns is insufficient. Furthermore, you have to teach them the language of the Song dynasty (i.e., the Chinese language). Additionally, through the laypeople from Central Asia you should ask more foreign nuns to come [to China]. Ten or so more [nuns] would be sufficient.”

In summer of that year [Guṇavarman] held a retreat at Lower Dinglin Temple. At that time, some believers picked flowers and spread them out [under the monks’] seats. The colors of the flowers under Guṇavarman’s seat were brighter than the others. All the people worshiped him in the manner of worshipping a saint. At the end of the summer [Guṇavarman] returned to Qiyuan Temple. On the twenty-eighth day of the ninth month of that year, before the end of the midday meal, [Guṇavarman] got up and returned to his room before everyone else.<sup>80</sup> His disciples came [to his room] later, [and found that he] had suddenly passed away. He was sixty-five Chinese years old.

After [Guṇavarman’s] death he was held and seated on a rope couch. His facial appearance had not changed. He looked as if he had entered into meditation. Both the clergy and laypeople who attended numbered more than one thousand. They all smelled something exceedingly fragrant, and they all saw a being whose appearance was similar to that of a dragon or snake,<sup>81</sup> which would measure about one *zhang*<sup>82</sup> long. It rose up beside [Guṇavarman’s] corpse and rushed straight up to heaven. There was no one who could give its name. [Guṇavarman] was cremated with fragrant firewood that had been sprinkled with fragrant oil. Five-colored flames broke out, and a vigorous atmosphere hung in the sky. The mournful voices of the four categories of Buddhists (i.e., monks, nuns, laymen, and laywomen) and the crowd of people moved heaven. They wept hopelessly, unable to overcome their sorrow.

(The two stories above are found in the records of the *Biographies of Eminent Monks* compiled in the Liang dynasty [*Liang gaoseng zhuan*].)

[Tanhui, a Nun of the Song Dynasty]

Shi Tanhui, a nun of the Song dynasty, was a woman from Chengdu in Shu prefecture (present-day Sichuan province). Her original family name was Qingyang and her first name was Baiyu. At the [Chinese] age of seven she was delighted with sitting in meditation. Every time she sat in meditation

she could perceive something, but she had no idea of what it meant and she thought it was nothing but a dream.

One time [Baiyu] was sleeping with her elder sister. She entered into meditation at midnight. Her elder sister found her behind a screen; her body was hard, like a piece of wood or a rock, and she was out of breath. Her elder sister was greatly astonished and shouted out in a loud voice to their family members. They nursed her by turns. Even at daybreak [Baiyu] had not yet recovered consciousness. [The family members] hurriedly went to sorcerers and asked them [for a solution]. All [of the sorcerers] said that [Baiyu] was possessed by evil spirits.

When [Baiyu] was eleven [Chinese] years old, a foreign meditation master called Kālayaśas came to Shu prefecture. Tanhui asked him for his opinion about [what had previously happened to her]. Kālayaśas thought Tanhui's meditation had potential and he wished to encourage and edify her in order to cause her to renounce the world. At that time, Tanhui was going to marry and the wedding date was already fixed. Fayu, [a nun,] who had not fully known and communicated with [Baiyu's] family, secretly took [Baiyu] back with her to the temple where she lived. Once her family realized this, they were going to force [Tanhui] to marry. Tanhui was unwilling and deeply swore an oath, "If my aspiration for the Buddhist Way is not achieved and consequently I am restricted and forced [to marry], then I must give up my  
453b filthy body by diving into a fire or feeding it to a tiger. I pray all the buddhas in the ten directions to testify to my sincerity."

Regional Inspector Zhen Fachong, who believed in and esteemed the true Dharma, heard about Tanhui's ambition and conduct. So he invited her for a meeting, and at the same time he summoned the magistrate, the assistant magistrate, and virtuous *śramaṇas* [to the meeting]. He had them alternately put difficult questions to Tanhui. She replied to them without yielding. All the people present were struck with wonder. Fachong then approved her to leave the family into which she was going to marry, and allowed her to enter the Buddhist Way. In the nineteenth year of the Yuanjia era (442) King Kang (i.e., Liu Yiqing, 403–444) of Linchuan invited her to a temple in Guangling.

[Zhao Xi, a Layman of the Song Dynasty]

Zhao Xi of the Huainan area (in present-day Anhui province) of the Song dynasty became Adjutant of the Palace Guard Armory in the twentieth year

of the Yuanjia era (443). He was ill for a while and felt anxious that he would not find relief [from his illness]. He always took refuge in the Buddha with sincerity. One night he dreamed that a man, who looked like a holy man with a striking countenance, granted him a small parcel and a razor [that he took] from the top of a beam of the house, saying, “Take this medicine, use this razor, and you will certainly recover from your illness.” Xi was surprised and woke up. Sure enough, he found a razor and some medicine [by his bedside]. He immediately took the medicine and, then became well. [Zhao] Xi renounced the world and was called Sengxiu. He passed away when he was over eighty years old.

[Two Daughters of the Lun Family of Dongguan during the Song Dynasty]

The Lun family of Dongguan (in present-day Guangdong province) had two daughters.<sup>83</sup> In the first year of the Yuanjia era (424) of the Song dynasty, the elder daughter was ten [Chinese] years old and the younger one was nine. Their village was located in the Yue region, which was a savage land. So they did not know about the Buddhist teaching. On the eighth day of the second month of that year, both girls suddenly went missing. They returned three days later, and spoke roughly that they had met the Buddha. On the fifteenth day of the ninth month they again went missing and returned ten days later. They spoke foreign languages, chanted sutras in Sanskrit, and when they met a monk from the Western Region they spoke [to him in a foreign language] and he understood. On the fifteenth day of the first month of the next year they disappeared again. A farmer working in a field saw that they ascended into the sky on the wind. Their parents wept with sorrow and invoked spiritual beings’ aid. A month later they returned. They came back tonsured as nuns, wearing Dharma robes, and holding their shaved hair in their hands.

[The two girls] said, “When we met the Buddha and *bhikṣuṇīs*, [the Buddha] said, ‘You will be my disciples due to relationships from your former existences.’ Then he patted us on the head and our hair fell off. He gave us Dharma names: Fayuan for the elder daughter and Facai for the younger one. When we were sent back to home, he said, ‘You should build a nunnery. You must give the Buddhist teaching [to the people].’”

[The girls] arrived at their house. Immediately they removed the altar for spiritual beings and built a nunnery, where they performed worship and

recited sutras every morning and evening. Every [night] five-colored light appeared and floated over mountains. From this time on, the girls became graceful and gentle in their movements and manners, and their speech exactly conformed to the rules. Even the customs of the capital city were not above [their fine manners and speech]. Regional inspectors such as Wei Lang and Kong Mo all welcomed them and admired their extraordinariness, and so on.

(The three stories above are found in the *Records of the Profound and Auspicious* [*Mingxiang ji*].)

[End of] Fascicle Twenty-two of  
*A Forest of Pearls from the Dharma Garden*

## Fascicle 23

### Chapter Fourteen *Can and Kui*<sup>84</sup>

(This chapter consists of two parts:) (1) Introduction and (2) Quoted Testimonies.

#### 1. Introduction

We transmigrate in the three periods of existence, going around in the six realms. Even if we possess spiritual intelligence there is no one who does not go through many places. Since nothing is fixed in our natural dispositions, there are those who are intelligent and those who are ignorant. Because the nature each one receives is distinct from that of others, [some people] do good and [some] do evil. They practice virtue. Therefore they have *can* and *kui*. They do evil. Consequently they have neither *can* nor *kui*.

In the conventions of ordinary people, however, each one harbors delusions. If one has not been able to study the [Buddhist] Way and remove [delusions], he should exert himself day and night and dedicate himself to learning *can* and *kui*. In profound emptiness he excuses himself from this world as well as the netherworld. [Ordinary people] are ignorant from the beginning and do not know the highest truth. They come to act with defilements and embrace multiple heavy defilements. If they hope to avail themselves of a wholesome act and get rid of myriad nuisances, they should expel and wash away serious confusion and be open, clear, clean, and pure.

Therefore, the Great Sage attentively prevails with all the clergy and laypeople. Arhats who deeply feel can receive the title of a field of merit at will. *Śramaṇas* who revere *kui* assume the title of *bhāikṣāka* (“one who begs”) without bias. Bodhisattvas who advance to nonbeing concurrently have the ability to offer salvation [for sentient beings]. *Śrāvakas* who retrogress have virtues with which to regulate themselves. Those who humiliate their teacher monks or who fail to live up to donors’ expectations are unworthy of traveling in the sovereign’s land. If one has nothing with which to repay his parents’

kindness, this matter is equal to breaking a bottle and its meaning is the same as scorching seeds. Also, if a *tāla* tree has already been cut down, how can it grow again? After a stone has been broken apart, nothing can put the pieces back together in the end. Spirits always wipe out traces and cry, “We are evil ones!” The Tathāgata admonishes them, saying, “You are not my disciples. You cannot become a field of merit for the world.” How can spirits get the better of him and be worshiped? In a familiar example they hinder heavenly and human beings, and in a far-reaching example they obstruct the way of sages. If this sin is repeated, what more can be said about it?

Those who stay in the clergy are respectable and those who remain in the secular world would rather be delivered. Therefore, once you lose your human body, you will move [from one realm to another], *kalpa* after *kalpa*. You will meet and use your original [body] again; you will return to the same [realm] and meet the original [body]. Now you must wash out the dust of your mind with the water of *can* and *kui*, and taking the knife of expressing [your sins] in your hands, cut the net of what you hide. Ancient sages who revere *kui* deeply felt *can* for the merit of the future. They repent with the utmost sincerity, thoroughly trace to the very source, and come to the ultimate. When we look at all ordinary people and sages, they equally respect the Buddha’s thought. They regulate their minds and humble their thoughts as if they were inferior thoughts. If you have all faults in mind, do not give rise to even a single thought and privately hide your mind. If you have all wholesomeness and always give rise to the intention to study, briefly explain this intention. This is what is called *can* and *kui*.

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## 2. Quoted Testimonies

As the *Nirvāṇa-sūtra* says:

There are two wholesome elements that can save sentient beings. One is *can* and the other is *kui*. *Can* is to not commit a sin of one’s own accord, and *kui* is to teach others not to commit a sin. *Can* is to have a sense of shame inwardly oneself, and *kui* is expressing it to others. *Can* is to feel ashamed before others while *kui* is to feel ashamed before heaven. These are called *can* and *kui*. One has *can* and *kui*, and therefore he can be respectful to his parents and teachers.

All clergy members and secular people as well as nonhuman beings can esteem the Three Treasures and exterminate all evil acts.

Furthermore, the *Jiayan lun* (i.e., *Apitan bajiandu lun*, T. 1543) says:

What is called *wucan*? The answer is: “It is to not be ashamed of what one should be ashamed of, to not prevent what can be prevented, to not be virtuous and respectful, and to not transmigrate in wholesome places. This is called *wucan*.” What is called *wukui*? [The answer is:] “It is to not be abashed at what one should be abashed at, to not fear what one should fear, and to not fear vices. Therefore, it is called *wukui*. In addition, to transmigrate in unwholesome places is called *wucan*. To not show fear of [committing] vices is called *wukui*. The terminology mentioned above when reversed are therefore called *can* and *kui*.”

Moreover, the *Xin posha lun* (i.e., *Apidamo dapiposha lun*; *Abhidharma-mahāvibhāṣā-śāstra*, T. 1545) says:

When sentient beings of the world see *wucan* they say it is *wukui*, and when they see *wukui* they say it is *wucan*. Do not think that the essence of these two is one.<sup>85</sup> I would now like to demonstrate the differences of their essential natures and characteristics, and to cause those who doubt this to attain an unflinching understanding.

Question: What differences are there between *wucan* and *wukui*?

Answer: In one of freedom (Skt. *svayambhū*) no fear arises. This is *wucan*. No fear is shown toward any vice. This is *wukui*.

Again, in one of freedom there is no arising of fear. This is *wucan*. In all vices fear is not shown. This is *wukui*. Furthermore, to be not respectful is *wucan* and to be not fearful [of unwholesome things] is *wukui*. Moreover, to not detest and despise defilement is *wucan*. To not detest and despise evil deeds is *wukui*. Further, to indulge in evil-doing and yet not reflect upon oneself is *wucan*, and to indulge in evil-doing and not feel ashamed toward others is *wukui*. Furthermore, to indulge in evil-doing and not have a sense of shame is *wucan*, and to indulge in evil-doing and be haughty and wayward is *wukui*. Moreover, to commit a sin by oneself and not have a sense of shame is *wucan*, and to commit a sin against others and not have a sense of shame is *wukui*. Again, if one commits a sin against a

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small number of people and yet does not have a sense of shame, this is *wucan*. If one commits a sin against a large crowd of people and does not have a sense of shame, this is *wukui*. Furthermore, if one commits a sin against sentient beings of evil realms and does not have a sense of shame, this is *wucan*. If one commits a sin against sentient beings of good realms and does not have a sense of shame, this is *wukui*. Further, if one commits a sin against the ignorant and does not have a sense of shame, this is *wucan*. If one commits a sin against the wise and does not have a sense of shame, this is *wukui*. Again, if one commits a sin against an inferior and does not have a sense of shame, this is *wucan*. If one commits a sin against a superior and does not have a sense of shame, this is *wukui*. Moreover, if one commits a sin against those who remain householders and does not have a sense of shame, this is *wucan*. If one commits a sin against those who have renounced the world and does not have a sense of shame, this is *wukui*. Further, if one commits a sin against those who are not his *upādhyāya* and *ācārya* and does not have a sense of shame, this is *wucan*. If one commits a sin against his *upādhyāya* and *ācārya* and does not have a sense of shame, this is *wukui*. Again, if one does not feel ashamed of himself in the sight of heaven when he indulges in evildoing, this is *wucan*. If one does not feel ashamed of himself in the sight of people when he indulges in evildoing, this is *wukui*. Furthermore, if one cannot be scolded and blamed in the matter of all evil causes, this is *wucan*. If one cannot be loathed and feared in the matter of all evil effects, this is *wukui*. Further, the homogeneity of cause and effect (*niṣyanda*) in avarice is *wucan*. The homogeneity of cause and effect in ignorance is *wukui*. These are the differences between *wucan* and *wukui*.

These two elements are merely bonds to the realm of desire, and they are unwholesome. All unwholesome things are due to the functions of the mind. They everywhere comply with each other but only the self-nature is deducted.

(All reversals of the evils mentioned above are called *can* and *kui*.) Moreover, the *Yuqie [shidi] lun* (*Yogācāra-bhūmi*, T. 1579) says:

What are *wucan* and *wukui*? They mean to inspect oneself or others but feel shame at nothing, and then to intentionally violate the precepts and

be unable to liberate oneself in accordance with the Dharma after the violation, and to take pleasure in engaging in various kinds of conflicts, accusations, disobedience, and disputation. (This is called *wucan* and *wukui*.)

Furthermore, the *Yijiao jing* [*lun*] (T. 1529) says:

*Can* is just like an iron hook. It can properly control people's unlawfulness. Therefore, *bhikṣus* should always practice *can* and *kui* and not neglect it for even a short time. If they leave behind *can* and *kui* they will lose all merits. For those who have *kui*, there are wholesome things. If one does not have *kui*, he is no different from birds and beasts.

Again, the [*Da*] *zhidu lun* says in verse:

Those who have entered the [Buddhist] Way and practice *can* and *kui*  
 Bless the sentient beings holding a bowl.  
 Why would they indulge in the dust of desire  
 And sink in the five feelings?  
 If one, wearing armor and holding a sword and cane,  
 Sees his enemy and retreats by running [away],  
 A timid person like this is  
 Slighted and laughed at by all the people of the world.  
 A *bhikṣu* is one who begs for alms.  
 He shaves his head and puts on a *kaṣāya*.  
 If he is controlled by the horse of the five feelings,  
 He will also be laughed at in this way.  
 Moreover, if just like a powerful high-ranking person  
 He wears [gorgeous] dress, adorns himself,  
 And goes begging for clothing and food,  
 He will be laughed at by the multitude.  
 If a *bhikṣu* who has removed the beauty of ornaments  
 And who disfigures his appearance in order to regulate the mind  
 Further seeks the pleasures of the [five] desires,  
 He will also be laughed at in this way.  
 He has already given up the pleasures of the five desires,  
 Abandoned them, and does not pay attention to them.  
 Why would he still wish to obtain them

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Just as an ignorant person eats what he has vomited up?  
A greedy person like this does not know to see the original vow.  
Nor does he recognize beauty and ugliness.  
He is wildly intoxicated with craving attachment [to his existence].  
*Can* and *kui* is the teaching of respect.  
All [*bhikṣus*] have already abandoned  
With virtuous and intelligent people are not intimate with,  
And what ignorant and unintelligent people like to be close to.  
All desires are suffering when one seeks,  
And they are very dreadful when one obtains them.  
When one loses them, he bears depression and annoyance in his mind.  
There is no happy time at all.<sup>86</sup>  
All desires are troublesome like this.  
How should you give them up?  
If you attain the happiness of various meditations,<sup>87</sup>  
Then you will not be deceived.  
If you attach to the pleasure of the [five] desires insatiably,  
How can you wipe it out?  
If you attain the contemplation on the impurity of the body,  
This mind is spontaneously nothing.

Furthermore, the *Zhengfanian* [*chu*] *jing* says:

If you violate the precepts, have many desires, and do evil things, you are not truly a *śramaṇa*. Even if you call yourself a *śramaṇa*, you are just like a wild fox that disguised itself with a lion's pelt, or just like a spurious treasure that is empty within and holds nothing.

Furthermore, the [*Da*] *zhuangyan lun* [*jing*] (T. 201) says in verse:

Since you wear a motley robe,  
You must cultivate yourself in the good Dharma.  
With this garment you should be in nirvana.  
You always think to regulate yourself to be flexible and gentle.  
Why do you, wearing this robe,  
Glare [in anger], with eyes opened wide,  
Knit your eyebrows, purse your cheeks together,

And make angry looks?  
 Anger is not suitable as a dwelling place  
 For those who have renounced the world.  
 Grudges and hatred can be compared to a butcher's cangue.  
 Anger is really fear,  
 A house of meanness,  
 A seed of ugliness,  
 A companion of abusive language,  
 Raging flames that burn the grove of thoughts,  
 An act that indicates the evil realms,  
 The gate of conflict, dispute, enmity, and harm,  
 And the bed of an evil name.<sup>88</sup>  
 [Anger] suddenly becomes the foundation of evil.  
 You must inspect yourself.  
 With the mark (*nimitta*) of those who have renounced the world,  
 Do your mind and appearance correspond to each other,  
 Or do they not correspond to each other?  
 The law of *bhikṣus* is  
 To support themselves by begging alms from others. 455a  
 Why do you, eating [food] donated by believers,  
 Give rise to serious anger?  
 While their food is in your stomach,  
 Why do you give rise to anger  
 And come to snuff out the donations from believers?  
 This body is defiled.  
 From its nine apertures filth is always discharged.  
 Its offensive odor and dirtiness are very detestable.  
 It is really a vessel of numerous sufferings.  
 This body is extremely humble.  
 It is the place where carbuncles gather.  
 If it is slightly touched,<sup>89</sup>  
 It gives rise to great distress.  
 The body is just like a target of an arrow.  
 When there is a target, the arrow accordingly hits it.  
 When there is a body, numerous sufferings are added.

When there is no body, there is no suffering.  
Mosquitoes, gadflies, flies, and poisonous insects  
All can sting and kill human beings.  
You must diligently devote yourself to [the Buddhist Way]  
And maintain detachment from the body.

Therefore, you should know from what is recorded above that whether you are a monk or a layperson, you must always be careful of yourself and see right mindfulness before your eyes. If you cannot understand even a small portion of the teaching, you will give rise to haughtiness and you will not develop *can* and *kui*. Even though people like those in the four stages of sainthood (i.e., *srota-āpatti-phala*, *sakṛdāgāmi-phala*, *anāgāmi-phala*, and arhatship) should not receive common retribution as human beings, they will still receive individual retribution. Therefore, the *Xianyu jing* (T. 202) talks about those such as Aṅgulimāla. Because he killed nine hundred and ninety-nine people, even though he met the Buddha and became an arhat he stayed in his room where the fire of hell came out of pores of his skin, and he was extremely distressed in pain; not to mention ordinary people who are outside of enlightenment and who have not given rise to the mind to correctly remove [hindrances]. According to how you perform one act, it determines whether or not you will fall into the three evil realms. It is really difficult to obtain a human body. If you encounter evil causes and conditions, then you will easily lose [your human body]. Because evil flourishes while wholesomeness is scarce, one will have a hundred or a thousand evil thoughts and not one wholesome thought in a day.

Furthermore, the *Jingdu sanmei jing* (*Samādhi Sutra on Liberation through Purification*) says:<sup>90</sup>

Demerits and merits pile up against each other and they are often distinct. Later we will receive retributions or rewards for these demerits or merits. No one will avoid it. By one thought one receives a body. By a good thought one receives a body in heaven and the realm of human beings. By an evil thought one receives a body in the three evil realms. By a hundred thoughts one receives a hundred bodies. By a thousand thoughts one receives a thousand bodies. If one plants the root of transmigration of birth and death for even a single day and night, he will later receive eight

hundred and fifty million miscellaneous kinds of bodies. If in a lifetime of a hundred years one plants a sapling for his next existences, he will receive so many bodies. It is hard to count them. His transient spirit, complying with what he has planted, will receive forms throughout the trichiliocosm; bodies, bones, skin, and hair are all over the trichiliocosm. There is no space without them.

Moreover, the *Pusa chutai jing* (i.e., *Pusa cong doushutian jiang shenmutai shuo guangpu jing*, T. 384) says in verse:

From innumerable *kalpas* ago,  
 I have transmigrated in the path of birth and death.  
 Giving up one body and receiving another again, 455b  
 I have not left behind the law of existence.  
 Counting what I have gone through,  
 I remember one life but not others.  
 I solely become a body of a white dog.  
 My accumulated bones fill Mount Sumeru.  
 If sharp needles were planted on the earth,  
 Every needle would pierce my body,  
 Not to mention those of motley dogs  
 Whose number is innumerable.  
 Therefore, I regulate my mind  
 In order not to be greedy and self-indulgent.

Moreover, the *Tiwei jing* (*Sutra on Trapuṣa [and Bhallika]*) says:<sup>91</sup>

It is just as if someone were to hang a tiny thread from the top of Mount Sumeru, while down below another person holds a needle to thread [it into the needle's eye], and between them is a whirlpool of mist and a violent wind blows. It would be extremely difficult for the thread to go through the eye of the needle. To obtain a human body is exceedingly more difficult than this.

Again, in the *Pusa chutai jing* the World-honored One says in verse:

A blind tortoise and a hole in a floating piece of wood  
 Can still often happen to encounter each other.

Once a person loses his life,  
It is difficult to recover even after a hundred million *kalpas*.  
Seawater lies deep and vast,  
Three hundred thirty-six fathoms.  
If a pin were thrown into the sea  
And you sought for it, you would still be able to get it.  
Once you lose your human life, [however,]  
It is more difficult to recover than [that pin from the sea].

Furthermore, the *Dazhuangyan lun* [*jing*] says in verse:

It is also difficult to leave behind all difficulties.  
It is difficult to obtain a human body.  
If you can already leave behind all hardships,  
You must be continuously diligent in [Buddhism].

[The *Dazhuangyan lun jing* continues:]

I formerly heard that there was a little boy. A sutra (i.e., the *Za ahan jing*, T. 99) says, “A blind tortoise happens [to rise through] the hole of a floating piece of wood. This matter is very difficult.” At that time the boy intentionally bored a hole in a wooden board through which he could put his head. He threw the board into a pond, and then himself entered the pond. Lowering his head [below the surface] and then raising his head [above the surface], he hoped to rise up through the hole [in the wooden board]. Because the wooden board was drifting about in the water, he could not do it. He then pondered to himself and gave rise to extreme loathsomeness. “A human body is difficult to obtain. The Buddha explained it using the simile of the ocean. A hole in a floating piece of wood is small and a blind tortoise has no eyes. It may happen [that they encounter one another] once in a hundred years. It is truly difficult [for a blind tortoise] to be able to happen [to rise through the hole]. Now, in my case, the pond is small and the hole in the wooden board is large. In addition, I have both eyes (i.e., eyesight). Even if I were to raise my head out [of the water] a hundred times a day, I would still be unable to happen [to rise up through the hole]—how much less would a blind tortoise happen to do it!”

Then he said in verse:

The great sea is extremely vast.  
 The hole in a floating piece of wood is moreover small.  
 It happens once in a hundred years.  
 It is very difficult to be able to meet.  
 Now, in my case, the water in the pond is but a small amount,  
 And the hole in the floating piece of wood is extremely large.  
 I often raise my head out [of the water] 455c  
 Yet I am unable to encounter the hole in the wood.  
 The blind tortoise encounters the floating piece wood.  
 It is very difficult that both meet each other.  
 To recover a human body from the evil realms  
 Is also as difficult as this.  
 I now happen [to possess] a human body.  
 I must not be indolent.  
 There are buddhas as numerous as grains of sand in the Ganges River.  
 I have not been able to meet [even a single buddha] yet.  
 Today I can inquire and receive  
 The words of the World-honored One of the ten powers.  
 The wondrous Dharma spoken by the Buddha,  
 I must learn and practice.  
 If I am able to learn it well,  
 Salvation from suffering will be extremely great.  
 It is not that I can obtain what other people have made.  
 Therefore, I will make effort.  
 If I fall into the eight difficulties,  
 How can I leave that condition behind?  
 Karma made in the world follows us,  
 And we will fall into the evil realms.  
 We must now run away from them  
 And be able to leave the prison of the three transmigratory existences.  
 If I do not get out of this prison,  
 How will I attain liberation?  
 There are various different [species] in the realm of animals.  
 To go through a *kalpa* is an extremely long time.  
 In hell and in the realm of hungry ghosts

It is dark and the miseries there are deep.  
If I do not study diligently,  
How can I leave behind  
The dangers of all the evil realms?  
Today I obtain a human body.  
I have not exhausted the extremity of suffering.  
I have not left behind the prison of the three transmigratory existences.  
I must diligently practice with expedient means.  
I will surely leave behind the prison of the three transmigratory  
existences.  
Now I seek to renounce the world.  
I will certainly attain liberation.

Furthermore, the *Zuiye baoying jing* (i.e., *Zuiye yingbao jiaohua diyu jing*, T. 724) says in verse:

Running water does not run permanently.  
Raging fire does not burn for a long time.  
The sun rises and must set in a moment.  
The moon, after becoming full, wanes again.  
Those who are dignified, honored, outstanding, and noble are  
[Even] more impermanent than these.

Therefore, you should know that the human body is difficult to encounter and easy to lose. Since it is easy to lose you must not become attached to life. You should know that the human body is approaching death every moment, just like a hog or sheep being led to an abattoir.

Accordingly, the *Nirvāṇa-sūtra* says:

Observe this life! It is always haunted by immeasurable ill-will and grudges. It decreases every moment and there is no increase. It can be compared to raging water that cannot stop, and also to drops of morning dew that do not last for a long time, or to a convict who is heading toward the marketplace [for his execution], approaching death step by step.

456a Moreover, the *Moye jing* (T. 383) says in verse:

For instance, it is just as a *caṇḍāla*

Drives cattle to an abattoir.

[The cattle] approach the jaws of death, step by step.

Human life passes even faster than this.

Since the time of the Great Sage, the essence [of his teaching] has not yet been completely clarified. Even though we partially realize nonarising we still transmigrate because of the three characteristics of phenomenal things (i.e., arising, abiding, and passing away), not to mention ordinary, ignorant people who are far from the pure realm in the ultimate principle of the universe. Wholesomeness and unwholesomeness are disordered, mixed and not clearly separate from each other. How can we avoid a fault due to defilement or a loss due to attachment? Now, when we hear the virtue of renouncing the world and entering the [Buddhist] Way, it cannot be said that [those who have renounced the world] have no evil. When we hear of the faults of laypeople and those who remain householders, we must not [say] that they do not have any wholesomeness at all. If one internally cultivates practice, then he will have virtue just like that of those who have renounced the world. If one internally goes against faith, he will become a monk in vain.

Those who remain householders have various dependents and public as well as private troubles. In providing for and treating [monks] with what they need, they should not be stingy. *Śramaṇas* abide by pure conduct and are solely independent. They require only the three kinds of robes and the six kinds of necessities for living, or in an extreme case, [they need] only one item from each category of the numerous necessities for monks. They shut themselves off from the conditions of the external world. Why is it necessary for them to save up [things]? [Regarding saving up,] the sutras and Vinayas completely denounce this, and it is clarified in the sacred teachings. If [monks] are stingy with the wealth of the Dharma and do not give it to ignorant and poor people, they do not accumulate intelligence and then they will lose the seed of buddhahood. Consequently, even a minor offense is still a cause for great fear. They should always be modest, respectful, and deferential to both their elders and juniors. They must not be conceited and disrespectful to their predecessors. If they commit a great offense, possess extensive livestock, farmland, and houses, if they undeservedly store up [things] or assiduously engage in secular business, these are all prescribed as heinous offenses. It is unnecessary to explain this further.

I now briefly mention people of mediocre level and below. They are not well educated and have only superficial knowledge. Yet they think they surpass others in intelligence and give rise to great arrogance, boast of their appearance, offend and disdain all other people, and lump heaven and earth together. They sit before their teachers stretching out both legs [disrespectfully], or they revile someone near an esteemed one. The Way is originally harmonious and those who are obedient are monks. If mind and appearance already go against each other, how can they become members of the sangha, [one of the Three] Treasures? Some [monks] exclusively read non-Buddhist texts, amuse themselves [by playing] the *qin* (Chinese zither) or playing *qi* (Chinese chess), or they recite the *Book of Odes* (*Shijing*) and the *Book of History* (*Shujing*). They spend their time in vain.

Buddhism is the Dharma medicine. Saving sentient beings is urgent. The literature is profound; its principle is deep; and its expression is splendid, mysterious, and abundant. If we can understand even one sentence we will develop it into immeasurable meanings. There are several thousands of fascicles of old and new sutras and discourses. Formerly I did not investigate or pick up the meaning of even a single sentence. Non-Buddhist texts were not an urgent matter. I diligently studied day and night. I was afraid laypeople would laugh at my ignorance [because] I did not study worldly books. What would one think if I could not answer when a secular person asks me about the meaning of a sutra? If I continue [studying] Buddhism while being unfamiliar with non-Buddhist teachings, this is not enough for me to be ashamed of myself. If I continue [to study] Buddhism without understanding Buddhism, my shame would be more serious. It is truly because our time is the [period of the] last and decadent Dharma. Human life hurriedly transmigrates. Impermanence is very close to us. We fail to plan in the morning even for that very evening. I am afraid that once we enter dark paths (i.e., the three evil realms) it is difficult to come out of them for successive *kalpas*. Even if we encounter the Buddhist Dharma again, we will think that we have no means by which to learn it. If we have some sutras and Vinayas, studying non-Buddhist teachings is [undertaken only] to subdue the non-Buddhist Way. This is of the highest class.

A wise man says, “First we are versed in the Buddhist teaching and concurrently we come to know non-Buddhist teachings. [Then] we can make a remonstrant argument as sharp as the tip of a lance, and utter words related

to authority. Those who are well versed in both Buddhist and non-Buddhist teachings are worthy of being skilled teachers. Those who can follow what the sutras say come to subdue the non-Buddhist Way. Now we measure ourselves and contact phenomenal objects incompetently. Our consciousness is continually covered up, ignorant, simple, and dark. We have nothing on which to rely in order to save ourselves. What is able to save sentient beings? Form and scent are not in common with each other. How do you distinguish beans from wheat? I pray to retreat, examine, and study for myself.

Therefore, the *Nirvāṇa-sūtra* says:

The Buddha told all the *bhikṣus*, “Those who have renounced the world should cultivate wisdom by studying the Buddhist teaching and make insistent effort to find out [the truth] in sutras. They must not open and read non-Buddhist books, such as those of the Lokāyatika school. They always stay out in the hills and valleys, in quiet places, or in meditation rooms, cultivate in meditation, recite sutras worshiping the Buddha, cut off wrong, and manifest rightness. These are what you fundamentally respect.”<sup>92</sup>

Moreover, the *Shujia jing* (*Sutra of Śuka-Taudeyaputra*) says:<sup>93</sup>

Śuka-Todeyyaputra, a brahman’s son, addressed the Buddha, “If laypeople who stay at home can practice meritorious virtue and good deeds, they surpass those who have renounced the world. How is this so?” The Buddha replied, “I do not have a definite answer for this. Some of those who have renounced the world do not cultivate good deeds. Accordingly they are not better than those who remain householders. If those who remain householders can practice [good deeds], then they surpass those who have renounced the world [and who do not do so].”

In addition, the [*Da biqiu*] *sanqian weiyi* (T. 1470) says:

Regarding the duties performed by those who have renounced the world, first is meditation; second is recitation of the written Dharma in sutras; and third is to convert people [to Buddhism] and advise them to donate [to the sangha]. If one completely conducts these three activities, that monk follows the [Dharma] for those who have renounced the world. If he does not, he will live and die in vain. He has only the cause to suffer from sin.

Furthermore, the *Baiyu jing* (T. 209) says:

Formerly there was an incident of a person who used fire and cold water [at the same time]. Attending the fire, he put [cold] water into a washbowl and placed it on the fire. Later he wished to take the fire but all the flames had been extinguished. He wished to take the cold water but the water ended up hot. Both the fire and the cold water were lost.

People of the world enter the Buddhist Dharma, renounce the world, and seek the [Buddhist] Way. They have already renounced the world yet they still miss their wives and children and the pleasures of the five desires. Because of this, they lose the fire of their meritorious virtue and concurrently they lose the water of observance of the precepts. Those who long for desires are also just like this.

Moreover, the *Nirvāṇa-sūtra* [says]:

The Buddha said, “After my nirvana some of my *śrāvaka* disciples will be ignorant, violate the precepts, cherish life, fight, reject the twelve kinds of scriptures, read and recite various kinds of books, compositions, hymns, and literary works of non-Buddhist teachings, receive [gifts of] livestock or other impure things, and they will say that these are all allowed by the Buddha. People like this will exchange good sandalwood for earthenware or wood, gold for brass, silver for pewter, silk for coarse woolen cloth, or nectar for evil poison.”

456c Moreover, the *Yijiao jing* [lun] says:

Daytime is when you study and learn good things with a diligent mind, and nothing causes you to lose them. During the first and last parts of the nighttime (6:00–9:00 P.M. and 1:00–5:00 A.M.) do not lie down. In the middle part of the night (9:00 P.M.–1:00 A.M.) recite sutras and sleep according to your wish. Do not allow yourself to spend your entire life in vain and to have nothing to attain through the cause and condition of sleeping [too much].

Following this practice of the [Buddhist] Way, you can attain the *śramaṇa*’s four fruits of sainthood leading to highest wisdom. One who practices like

this is worthy of being a master and a truly good field of merit, and can accept donations from laypeople.

Again, the [*Apitan*] *piposha lun* says:

Just as when someone [looks directly at] the sun his vision is not clear, the wisdom eye used when one ponders and seeks non-Buddhist writings and discussions is not clear. Just as when someone looks at the moon and his vision is clear, the wisdom eye used when one ponders and seeks the sutras and discourses of the Buddhist Dharma is clear.

If we ponder and seek non-Buddhist or secular matters, just like beating a rhesus monkey, we only produce impurity. If we ponder and seek the Buddhist Dharma, just like tempering true gold, the more we temper, the purer we will become.

Furthermore, the *Pusa shanjie jing* (T. 1583) says:

Of bodhisattvas, those who neither read nor recite the Tathāgata's true sutras but who read and recite worldly books, literature, hymns, writings, or annotations commit an offense. Those who do not commit this offense can correct a wrong view if they enter into an argument. Take two-thirds [of your learning] from the Buddhist scriptures and [only] one-third from non-Buddhist scriptures. Why? Because one knows that non-Buddhist scriptures are deceptive and wild teachings, while the Buddhist Dharma is true. Because one knows worldly matters, and therefore he is not disrespected by the people of the world.

By this composition, it is testified that if a person who studies the Buddhist Dharma once rejects the Buddhist teaching and seeks non-Buddhist teachings, then he has committed a sin. If a person understands the principle [of Buddhism] and practices it, he will quickly learn and subdue the non-Buddhist Way. He still must have revulsion for and renounce [the secular world]. To engage in advanced studies of Buddhist deeds causes him to increase his excellence. If he becomes attached only to one side, he ruins the true Dharma.

Therefore, the [*Pusa*] *dichi lun* (T. 1581) says:

If a bodhisattva says at the Buddha's place, "I will give up and not study [the Buddhist teaching] and [instead] will learn only wrong discussions

of non-Buddhist teachings and worldly scriptures,” this is called committing numerous offenses. This is the offense of giving rise to defilements. If the sharpest person can promptly receive learning, he will attain the immovable wisdom. If daily or monthly he receives two-thirds of his learning from the Buddhist Dharma and one-third from non-Buddhist books, this is called a non-offense. If he is interested in and happy with worldly books, the non-Buddhist Way, or paganism, and neither rejects them nor thinks to reject them, this is called committing numerous offenses. This is the offense of giving rise to defilements.

Verses say:

A fox in winter has abundant fur.

The string of a cocoon in spring is light silk.

As the [physical] body changes, one becomes distressed.

As the mind and consciousness turn back, one deceives oneself.

At the age of shedding milk teeth, I sang a song while drumming on  
my belly.

Formerly when I was young,

I drove a carriage following a man of chivalrous spirit,

And I poured wine while playing with a seductive, charming girl.

I thought only of the pleasing things before my eyes.

How could I know of the sorrows of my next existence?

457a Once I felt prudently ashamed of this,

I left all attachments behind eternally.

I wish to discern the foundation of truth and falsity.

Then impurity and purity will spontaneously separate from each other.

I am ashamed of stagnating under the five coverings.

How can I know [my actions] are the same as the four reliances

*(catvāry apāśrayaṇāni)?*

# Chapter Fifteen

## Encouragement and Guidance

(This chapter consists of four parts:) (1) Introduction, (2) Quoted Testimonies, (3) Giving Rise to Faith, and (4) Karma and Cause.

### 1. Introduction

The noble and the humble are not constant; rich and poor have no fixed [status]. It can be compared to [the situation] that water and fire alternately become intense or that coldness and heat arise in turn.

Accordingly, we see wealthy people whose rooms are warm, who have abundant clothing and enough food, and who make a living without having to do hard labor. These all spontaneously come to them. On the other hand, we see those in poverty and hardship, starving and exhausted by *corvée* labor. They run about seeking [to meet their needs] from the early morning when they wake up until nighttime when they go to bed. Because of this their bodies are damaged and worn out and their hearts are troubled. Even if they obtain something, it is [soon] scattered and lost in many ways. They wish all day long to have abundant wealth but they have never been [wealthy] even for a short time. Because of this suffering, consequently I exhort and encourage you to exert yourselves to be kind enough to donate, and I earnestly encourage you to do good deeds.

If, furthermore, there are those whose garments, necessary utensils, and amusing things are all attractive, splendid, beautiful, and clean, the energy of the full cycle of the seasons properly rotates in order; cold and warm repeats. The four seasons change; each follows what awaits it without fail.

In addition, we see there are [those who wear] a less-than-one-*chi* cloth or tattered silk fabrics as long as one *zhang*. They are filthy and dark, covered with dirt; they stink, and are greasy, decayed, and rotten. They do not know of a hemp garment [to wear] in the scorching heat of summer or silk or cotton fabric [for] the ice and snow of winter. Or their bodies are covered by nothing; both men and women are naked in mixed company. This is not only shameful,

they also feel very ashamed of themselves. If you see such hardship, how can you not keep away from it? Consequently, I exhort and encourage you to exert yourselves to do good deeds. You should give clothing as well as houses to them. How can you not see that all other people have [things] while you alone have nothing? Therefore you must be brave and fierce in cultivation and learning.

If, moreover, there are those who eat sweet things and are also offered rare delicacies and fully praise them; small tables are put together and seat mats cover the floor. Aromatic tasty, good-smelling, and fragrant [foods] are arranged in a line.

On the other hand, there are those for whom even a meal of plain brown rice is insufficient and a coarse soup is always lacking. For a long time there have been neither salt nor plums [for seasoning] and both fish and vegetables have been lacking. Or such people can eat only on alternate days; they have only porridge and rice bran, again and again, which are mixed with fruit or to which greens are added. They are weak, fatigued, and seriously in danger but they do not possess the right method to save themselves. If you see such hardship, how can you not keep away from it? Consequently, I exhort and encourage you to exert yourselves to do good deeds. You should give drink and food as well as mixed starches. How would it be possible that all other people have sufficient [food] while you alone have only hardship? Therefore you must be brave and fierce in cultivating and learning.

If, again, there are those of honorable rank, who achieve prominence in official positions, who ride on well-fed horses wearing light garments, and who act freely as they desire, wherever they go heavenly and human beings look up to them and when they stop, the spirits treat them with respect.

457b On the other hand, we see mean, low, and vulgar people who are not even spoken of. When they are born no one knows of their birth, and when they die no one knows of their death. They exist on the side of a ditch full of mud and coals, [while] they hope to be sitting and lying about in [soft] loam. Even though they have loud voices with which to scold, [yet if they do so], they invite the suffering of being beaten. They are not respected by spirits, and are also harmed by dogs. If you see such hardship, how can you not keep away from it? Consequently, I exhort and encourage you to exert yourselves to do good deeds. You should exterminate arrogance and uphold and practice

modesty and courtesy. How could it be possible that other people are always of a noble class while you are always living in a lowly way? Therefore you must be brave and fierce in cultivating and learning.

In addition, if there are those who have decent features and who speak [as naturally as] the wind blows, they always keep in mind to extensively benefit [others]. They are benevolent with universal love and their words do not cause harm to others.

On the other hand, there are those who have ugly boils on their faces and whose words are mean and cruel. They know only how to benefit themselves and do not consider others. Because other people bear with them, they consequently attain victory, but because many people become enraged with them, they consequently invite evils. If you see such hardship, how can you not keep away from it? Consequently, I exhort and encourage you to exert yourselves to do good deeds. You should exterminate anger and uphold and practice forbearance. How could you cause other people to always achieve the place of excellence while you keep yourself eternally apart from the pure condition? Therefore you must be brave and fierce in cultivating and learning.

Moreover, if there are those whose possess strong willpower and who seldom become ill, they always sustain practice of the [Buddhist] Way without hindrance.

On the other hand, there are those who are emaciated and distressed, and are frequently ill. They lose their vigor. Every time they move their troubles increase. They are uneasy whether sleeping or sitting. If you see such evils, you really had better go far away from them. Consequently, I exhort and encourage you to exert yourselves to do good deeds. You should give them medicine and provide relief for them at any time. How is it possible that some people never have sickness or fatigue, while you are eternally in a stagnant state? Therefore you must be brave and fierce in cultivating and learning.

All [what I have said here] is just like this matter. I truly and strongly urge you [to do good deeds]. If I do not urge you in this way, I am not diligent as those who study [Buddhism].

## 2. Quoted Testimonies

As the *Nirvāṇa-sūtra* says, “Staying at home is just like [being in] prison.

One's wife and children are like shackles. Property is like a heavy burden. Relatives are like enemies."<sup>94</sup>

You, however, are able to receive and hold fast to the pure precepts for even a day and night, circumambulate a buddha image chanting a sutra during the six periods of the day (i.e., three in the daytime and three at night), and also to have the three purification months a year as well as the six purification days a month. Vegetables are moderately seasoned. You check on yourself bodily, verbally, and mentally, not letting yourself go to other things. You focus your attention on leaving secular life and highly admire the Buddhist Dharma. There is nothing deficient in your bending and lifting of the head (i.e., daily behavior) and you have nothing to lose in sitting and lying (i.e., daily life). Darkness is connected to the bright phase. In the daytime you think of the pure Dharma, deeply respect *śramaṇas*, and benefit secular people with a mind of compassion. If you can do things like these, even if you remain a householder, it is possible to cross over [the river of] suffering.

Thus, a sutra says:<sup>95</sup>

[When] the Buddhist Dharma is about to be exhausted laypeople protect the Dharma. If they cultivate wholesomeness they will rise up and be reborn in heaven; [they are as pure] as a snowflake falling through the air. If a *bhikṣu* violates the precepts (*śīla* and Vinaya) he will fall into evil realms, just as rain falls from the sky. You must know that when you do good deeds while experiencing hardship, those good deeds are the greatest; if you commit a sin while in a state of happiness, that sin is not minor.

Therefore, if you enter happiness from hardship, you have not known [the greatest] happiness in happiness. If you go into hardship from happiness, you know [the worst] hardship in hardship. This saying is provable. It is my earnest hope that you will understand it.

Moreover, the *Faju [piyu] jing* (T. 211) says in verse:

There is no greater heat than licentiousness.

There is no stronger poison than anger.

There is no more intense suffering than [having] a body.

There is no greater happiness than extinction (i.e., nirvana).

[The *Faju piyu jing* continues:]

The Buddha, after speaking this verse, said to all the *bhikṣus*, “In the remotest past, when there were innumerable worlds, there was a *bhikṣu* who possessed the five supernatural powers. His name was Atibalavīryaparākrama (Jing-jinli).<sup>96</sup> Staying under a tree on the mountain, he quietly and peacefully sought the [Buddhist] Way. At that time there were four birds and beasts that always attained peace by relying on him and staying by his side. First was a dove; second was a crow; third was a venomous serpent; and last was a deer. These four animals went out to seek food in the daytime, and in the evening they came back to stay overnight [by the monk].

“One night the four animals asked each other, ‘Among the suffering of the world, what is considered to be the most serious?’ The crow said, ‘Hunger and thirst are the most serious suffering. When we are hungry and thirsty our bodies become weak; everything we see goes black and our consciousness is not at ease. We throw ourselves into a net and ignore [the danger of] the sharp points and edges of weapons. There is no other reason than this for us to lose our life. Because of this, I would say that hunger and thirst should be considered the [most serious kind of] suffering.’

“The dove said, ‘Licentious desire is the most serious suffering. If sexual desires are vigorous, we care about nothing else. There is no other reason except than this for us to be in danger and lose our life.’

“The venomous serpent said, ‘Anger is the most serious suffering. Once we give rise to a malicious intention we no longer have scruples about closeness and remoteness. We may kill a person or commit suicide as well.’

“The deer said, ‘Fear is the most serious suffering. While I am in the forests and fields I am continually afraid and cautious. I dread hunters and all ravenous and cruel beasts. If I hear any sound of them, I quickly throw myself into a hole in the ground or onto the bank of a river. Even a mother [doe] and her fawns give up each other and palpitate with terror from the bottoms of their hearts. Because of this I would say that fear is the [most serious kind of] suffering.’

“The *bhikṣu* heard [the animals’ discussion] and responded to them. ‘What you have discussed is merely the tail [of the issue]. You have not investigated thoroughly the foundation of suffering. In the suffering of the world, there is nothing more [serious] than having a body. The body is the vessel of suffering in which anxiety and fear are immeasurable. For

this reason, I gave up the secular world to study the [Buddhist] Way. I uproot my intentions, cut off my thoughts, and do not covet the four great elements. I wish to destroy the foundation of suffering. I maintain my ambition [on the attainment of] nirvana.”

Accordingly we know having a body is the great foundation of suffering. Therefore, a book says that there is no greater trouble than having a body.<sup>97</sup>

### 3. Giving Rise to Faith

As the *Naxian biqiu wenfo jing* (*Milindapañha*, T. 1670A, B) says:

At that time King Milinda asked an arhat called Nāgasena Bhikṣu, “[Suppose] a man does evil when he lives in the world. When he becomes a hundred years old and is about to die, if he thinks of the Buddha he will be reborn in heaven after his death. I do not believe these words. Moreover, it is said that if one destroys life, when he dies he will enter hell. I do not believe this, either.”

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Nāgasena Bhikṣu asked the king, “If someone were to place a pebble he holds onto the surface of water, will the pebble float?” The king replied, “No. The pebble sinks.” Nāgasena asked, “If he has a hundred large pieces of slate and puts them on a boat, will the boat sink?” The king answered, “No, it will not.” Nāgasena said, “A hundred large pieces of slate on a boat will not sink because of the boat. Even if someone possesses great evil, if he thinks of the Buddha even for a moment, because of this he will not enter hell and will be reborn in heaven. Why do you not believe this? The case where the pebble sinks is just like the case of a person who does evil without knowing Buddhist sutras will enter hell after he dies. Why do you not believe this?” The king said, “Good! Good!”

Nāgasena Bhikṣu continued, “Suppose two people die at the same time, and one of them is reborn in the [first meditation] heaven ruled by Brahma, [which is located above the six heavens of the realm of desire], while the other is reborn in the state of Kaśmīra. Even though there is a great distance between these two people, when each dies they both reach [their respective destinations] in an instant. It is just as when a pair of flying birds, one of which perches on a high tree and the other on a low tree, yet when the

two birds fly away together at the same time, their shadows reach the ground at the same time.”

Nāgasena Bhikṣu said, “If an ignorant person does evil he will have great misfortune. If a wise person does evil he will have only minor misfortune. This is like the case in which a heated iron is placed on the ground: one person knows that it is heated iron but another does not; both people pick up [the hot iron] at the same time but the hands of the person who did not know [that the iron was hot] are heavily burned while those of the one who did know this are only lightly burned. Doing evil is also like this. An ignorant person cannot repent by himself; therefore his misfortune becomes heavy. A wise person does evil yet he knows he should not have done so. Everyday he is penitent; therefore, he has only minor misfortune.”

Furthermore, the *Sipin xue[fa] jing* (T. 771) says:

Among ordinary people, some are not as good as animals. Among animals, some are better than human beings. What is the reason for this? Those who do not stop committing sin enter hell after they die. They become hungry ghosts only when their punishment [in hell] is over. After punishment [in the realm] of hungry ghosts they are reborn as animals. After punishment [in the realm] of animals they come back to human status. Therefore, they finish their punishment in [the realm] of animals and only then they are able to become human beings. For this reason, you should do good, admire the teaching of the Three Revered Ones, leave behind the three evil realms for a long time, receive bliss as a heavenly and human being, and later attain liberation for a long time.

What is more, the *Sishierzhang jing* (T. 784) says:

The Buddha said, “There are five difficulties in the world: the difficulty of making donations faced by poverty-stricken people, the difficulty in learning the [Buddhist] Way faced by wealthy and distinguished people, the difficulty in controlling life in order not to die, the difficulty of being able to see Buddhist scriptures, and the difficulty of being reborn in the world where the Buddha resides.”

Moreover, the *Za piyu jing* says:

458b There are eighteen matters as serious difficulties in the world. First is the difficulty of happening to be in the world where the Buddha resides; second is the difficulty of being able to be a human being even if one meets the Buddha; third is the difficulty of being reborn in the Middle Kingdom even if one becomes a human being; fourth is the difficulty of being reborn in the *gotra* family even if one resides in the Middle Kingdom;<sup>98</sup> fifth is the difficulty of being completely possessed of four limbs and six sense organs even if one is [born] in the *gotra* family; sixth is the difficulty of obtaining wealth even if one has four limbs and six sense organs; seventh is the difficulty of meeting a good virtuous friend or teacher who leads one to the Buddhist Way even if he obtains wealth; eighth is the difficulty of being endowed with wisdom even if he obtains a good virtuous friend or teacher; ninth is the difficulty of possessing a wholesome mind even if one attains wisdom; tenth is the difficulty of being able to donate even if one attains a wholesome mind; eleventh is the difficulty of intending to obtain a versatile, good, and virtuous person even if he can donate; twelfth is the difficulty of going to the place where the versatile, good, and virtuous person is even if one obtains him; thirteenth is the difficulty of getting a proper chance even if one goes to that place; fourteenth is the difficulty of being able to receive and listen to the [versatile, good, and virtuous person's] speech even if one gets a proper chance; fifteenth is the difficulty of attaining the wisdom to correctly understand even if one listens to the speech; sixteenth is the difficulty of being able to receive the profound teaching even if he can understand; seventeenth is the difficulty of being able to practice in accordance with the speech even if one receives the profound teaching; and eighteenth is the difficulty of being able to testify to the sacred fruition even if he receives the profound teaching and practices in accordance with the speech. These are the eighteen matters of difficulties.

#### 4. Karma and Cause

The *Foshuo taizi shuahu jing* (T. 343) says:

King Ajātaśatru's crown prince, called Subāhu, addressed the Buddha,<sup>99</sup> "Through what cause and condition does a bodhisattva obtain a beautiful countenance? Through what cause and condition is he reborn transformed

in lotus flowers without entering a woman's womb? Through what cause and condition can he know about former existences?"

The Buddha told the crown prince, "Since [a bodhisattva] can be forbearing, he is good-looking. Because he is not dissipated and licentious, he can be reborn transformed. He lives in the human [world] for [a year, a month, and] seven days,<sup>100</sup> and then knows the matter of the innumerable worlds in former existences."

[Crown Prince Subāhu asked the Buddha] again, "Through what cause and condition does a bodhisattva have the thirty-two marks of physical excellence? Again, through what cause and condition does he have the eighty minor marks [of physical excellence]? Furthermore, through what cause and condition do those who look upon the Buddha's body never tire of seeing it?"

The Buddha replied to the crown prince, "Originally when he became a bodhisattva, he was fond of donating various miscellaneous things and gave to all buddhas, bodhisattvas, teachers, parents, and other people whatever they need. For this reason, he obtains the thirty-two marks of physical excellence. A bodhisattva should have benevolence and think with compassion of all beings, even the wriggling species, just as people regard a baby. Everyone wishes for liberation. For this reason, he obtains the eighty minor marks [of physical excellence]. He looks on people of ill-will just as he regards his own parents; he has the mind of equality without discrimination. Therefore, [people] never tire of looking at the Buddha."

Again, [the crown prince addressed the Buddha], "Through what cause and condition does [a bodhisattva] know the wisdom of the profound teaching and the practice of *dhāraṇī*? Through what cause and condition does he know the immovable *samādhi* and attain the peaceful state of mind? Moreover, through what cause and condition do those who listen to the wholesomeness spoken by the Buddha all happily receive it in faith?"

The Buddha told the crown prince, "A bodhisattva joyfully copies, faithfully receives, recites, and learns [sutras]. For this reason he knows the wisdom of the profound teaching and attains the practice of *dhāraṇī*. Furthermore, he always focuses his thoughts on an object. For this reason he attains the *samādhi* and a peaceful mind. Whatever the Buddha says

458c is of great sincerity. For this reason, what [the Buddha] said is entirely believed by the people, and those who listen to it are happy.”

Again, [Crown Prince Subāhu asked the Buddha], “Through what cause and condition is [a bodhisattva] not reborn in evil realms? Moreover, through what cause and condition can he be reborn in heaven? Additionally, through what cause and condition does he not covet attachment and desires?”

The Buddha replied to the crown prince, “A bodhisattva believes in the Buddha, Dharma, and Sangha, generation after generation. Because of this he is not reborn in the eight evil realms.<sup>101</sup> Since he observes the precepts completely he is reborn in heaven. Because he knows that the foundation of the Dharma is emptiness (*śūnyatā*) he does not covet anything.”

Again, [the crown prince asked the Buddha], “Through what cause and condition are a bodhisattva’s bodily, verbal, and mental acts and what he intends to do all pure? Moreover, through what cause and condition are devils unable to take advantage of him? Again, through what cause and condition do [people] not dare to slander the Three Treasures?”

The Buddha replied to the crown prince, “A bodhisattva loves the Three Treasures. For this reason he attains purity. He is dedicated and diligent, without tiring [in his efforts]. For this reason, devils cannot take advantage of him. All of his acts are done with the greatest sincerity. Therefore, people dare not slander the Three Treasures.”

Again, [the crown prince asked the Buddha], “Through what cause and condition does a bodhisattva obtain a lofty voice like that of the king of Brahma Heaven? Again, through what cause and condition does he possess the eight vocal superior qualities? Furthermore, through what cause and condition does he know that all people’s thoughts can completely receive responses?”

The Buddha replied to the crown prince, “A bodhisattva is greatly sincere and does not deceive, generation after generation. Therefore, he obtains a good and lofty voice like that of the king of Brahma Heaven. Because he does not use abusive language, generation after generation, he obtains the eight vocal superior qualities. Since he neither utters words that cause enmity between people nor tells lies, generation after generation, [he knows that] all people’s thoughts can completely receive responses.”

Again, [Crown Prince Subāhu asked the Buddha], “Through what cause and condition can [people] have a long life? Further, through what cause and condition can they have good health? Again, through what cause and condition can they maintain their families in harmony and comfort and not cause [their family members] to separate?”

The Buddha replied to the crown prince, “Do not destroy life. Because of this you will [later] be reborn as a human being with a long life span. Do not wield a sword or cane in your hands and beat other people. Because of this you will later be reborn as a healthy human being. Reconcile people with one another when you see that they are fighting, and make them happy. Because of this you will later be reborn as a human being who cannot experience separation.”

Again, [the crown prince asked the Buddha], “Through what cause and condition can [people] obtain wealth and not lose it? Again, through what cause and condition can [people] never be robbed by others? Moreover, through what cause and condition can [people] achieve an esteemed lofty position?”

The Buddha replied to the crown prince, “If one does not covet other people’s wealth, because of this he will be wealthy and happy. If he is fond of making donations and not stingy, because of this he will not lose his property. If he is not jealous, because of this he will attain an esteemed lofty position at rebirth.”

Again, [the crown prince asked the Buddha], “Through what cause and condition can [a bodhisattva] attain the divine eye and clairvoyance? Furthermore, through what cause and condition can he attain the divine ear and the ability to hear any sound at any distance? Again, through what cause and condition can he know the matter of birth and death in the world?”

The Buddha replied to the crown prince, “If with a good intention one offers a lighted lamp before the Buddha, because of this he will [be reborn as a human being who] obtains the divine eye and clairvoyance. If he joyfully performs music before a Buddhist temple, because of this he will [be reborn as a human being who] obtains the divine ear and the ability to hear any sound at any distance. [A bodhisattva] joyfully concentrates his thoughts on an object. Because of this he knows the mutation of birth and death in the world.” 459a

Again, [Crown Prince Subāhu asked the Buddha], “Through what cause and condition can [a bodhisattva] attain the ability to fly anywhere at will and the four foundations of supernatural powers (*catuṣ-ṛddhipādāḥ*)? Again, through what cause and condition can [a bodhisattva] know the matter of former existences from innumerable past *kalpas*? Moreover, through what cause and condition can [a bodhisattva] attain the three bodies of the Buddha and further [enter] *parinirvāṇa*?”<sup>102</sup>

The Buddha replied to the crown prince, “[A bodhisattva] is delighted to give things such as a vehicle, a horse, or a boat to the Three Treasures and to other people. Because of this he can attain the ability to fly anywhere at will and the four foundations of supernatural powers. [A bodhisattva] always devotes himself to concentrating his thoughts on all the buddhas and joyfully instructs others in the practice. Because of this he is able to know the matter of former existences for innumerable *kalpas*. A bodhisattva attains the path of proceeding to highest enlightenment without retrogressing to a lower spiritual stage (Skt. *avaivartika*). Because of this he can sever the root of birth and death and, after attaining the Buddhist Way, he can enter *parinirvāṇa*.”

Verses say:

In a vast, deserted building,  
Moving busily about I am merely deluded.  
Abiding in suffering, I think it is happiness.  
Not being diligent, I do not exert myself.  
I do not follow the doctrine,  
And transmit a fanciful [daydream] in vain.  
I externally follow the six sense organs and their objects,  
And internally go against the brightness of my mind.  
I am guided with kindness yet instead I am deluded.  
I tap sincerity and give rise to refreshment.  
Spiritual communication discloses brilliance.  
Darkness provides wonderful sounds.  
I trust my mind to right, perfect enlightenment.  
A ferry to enlightenment is a fortunate reward.  
As I touch it, it unites with me.  
My merit surpasses that of the past.

## Miracle Stories

(Three stories are briefly cited.)

[Zhu Changshu of the Jin Dynasty]

Regarding Zhu Changshu of the Jin dynasty, his ancestors are from Central Asia. His family had property through successive generations; they were wealthy. The Zhu family moved their residence to Luoyang during the Yuan-kang era (291–299) of the Jin dynasty. Changshu believed in the Dharma wholeheartedly. He was particularly fond of reciting the *Sutra on Avalokiteśvara* (*Guanshiyin jing*).

Later, his neighbor accidentally caused a fire. Changshu’s house was entirely straw-thatched, and furthermore it was exactly leeward of the fire. [Changshu] estimated that since the fire was already so close to his house, even if he tried to take out some household effects almost nothing would survive. He then ordered his family not to carry anything out on a cart. No one tried to extinguish the fire by pouring water onto it; they all simply chanted the sutra with sincerity. After a while the fire [completely] burned up the neighbor’s house [but when the flames approached] Changshu’s house at the distance of the bamboo fence, the wind suddenly shifted. The fire stopped just at the edge of [Changshu’s] house. At that time everyone thought this was a miracle.

In the village there were four or five frivolous and cunning boys. They ridiculed [the event], saying, “The wind happened to shift. What kind of divine work would this be? Let’s wait for a dry night and burn that house down! If it cannot be burned we will accept [the divine work].”

After that, when the weather was very dry and the wind rose up and howled, the boys secretly got together and made torches, which they threw onto the roof of [Changshu’s] house. They threw a lit torch three times and every time the flames of the torch died out. They were then greatly frightened and all ran back home. The next morning, they all went together to Changshu’s house. They confessed what they had done the day before, bowed their heads to the ground, and apologized. Changshu replied, “I do not have supernatural powers at all. I just recite [the *Sutra on*] *Avalokiteśvara*. It must be due to the help of awesome spiritual powers. Boys, you should reform yourselves and take the path of believing in [Avalokiteśvara].”

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From that time on, all the people in the neighboring villages and local communities particularly revered [Avalokiteśvara].

[Xing Huaiming of the Song Dynasty]

Xing Huaiming of the Song dynasty was a man from Hejian (in present-day Hebei province). He was the Adjutant General-in-Chief of the Song dynasty. He once followed Zhu Xiuzhi, Governor of Nanjun (in present-day Hubei province) in an expedition to the north. [The troops] were all captured by the enemy. They then tried to catch the enemy off guard so they could all escape and go back. They traveled at night and did not move in the daytime. Three days passed but they were still afraid of their pursuers. So they sent out a man beforehand to observe the enemy scouts. Several days passed but the man had not yet returned. One evening, in the darkness under the threat of rain, the man who had been sent out suddenly returned at daybreak. He said in surprise, “A while ago I saw from a distance that the light from the campfire was very bright, so I dashed over here. After arriving, however, it is instead quite dark.” Xiu[zhi] and other people were surprised and startled by this.

Huaiming believed in the Dharma from early on. Since the time he went on the expedition he always placed [a small scroll of] the *Sutra on Avalokiteśvara* [in the hair of] his head and never stopped reciting it. That evening he was reciting [the sutra]. Everyone wondered if [the events were due to] the supernatural power of the sutra. Thereafter, they always also offered prayers [to the sutra]. Consequently, they were able to escape from [dangers] and they resided in the capital city.

In the seventeenth year of the Yuanjia era (440), a *śramaṇa* visited Huaiming and said, “I see that particularly on this lane and in your house there is a bloody vapor filling the air. You should relocate in order to avoid it.” After saying this, he left. Huaiming saw him off. As [the *śramaṇa*] went out of the gate he disappeared. [Huaiming] felt very displeased.

Twenty days later, Zhang Jingxiu, [Huaiming’s] neighbor, injured his father and killed his father’s concubine. Huaiming thought that this was a sign of the bloody vapor and prayed that all would be well.

At that time [Huaiming’s house] adjoined those of Liu Bin and Liu Jingwen, and they all lived on the same lane. It is said that in that year all the people [who lived on that lane] were considered to be partisans of Liu Zhan and they were punished with death.<sup>103</sup>

[Wang Shuda of the Song Dynasty]

Wang Qiu of the Song dynasty, whose pseudonym is Shuda, was a man from Taiyuan (in present-day Shanxi province). He was the Governor of Fuling (in present-day Sichuan province), but in the ninth year of the Yuanjia era (432) he had failed to defend his prefecture [from a rebellion] and was put in prison. Since then he was shackled with heavy chains. Qiu had earlier practiced vegetarianism and from the time he was imprisoned he was especially careful about his diet. There were more than one hundred people in the prison and most were starving. Qiu shared every meal with others. Every day he observed the precept of not eating after noon and thought of Avalokiteśvara with sincerity.

One night he had a dream in which he ascended a raised seat and saw a *śramaṇa*, who gave him a one-fascicle sutra. The title of the sutra was *The Chapter on Light and Peaceful Practices (Guangming anxing pin)*.<sup>104</sup> This was given together with all the bodhisattvas' names. Qiu took [the sutra] in hand, opened it, and read it. He forgot the first bodhisattva's name but the second was Avalokiteśvara and the third was Mahāsthāmaprāpta. Furthermore, he saw one wheel of a vehicle. The *śramaṇa* said, "This is the wheel of the five realms."

When Qiu woke up, all the chains [spontaneously] came off. He realized that this was due to supernatural powers. He concentrated his attention on the prayer more and more. Because of this, he was able to refasten the chains by himself. Three days later he was pardoned for his offense. 459c

(The three stories above are found in the *Records of the Profound and Auspicious [Mingxiang ji]*.)



## Chapter Sixteen

### Speaker and Audience

(This chapter consists of nine parts:) (1) Introduction, (2) Quoted Testimonies, (3) Rites, and (4) Violation of the Dharma. (The remaining five parts of this chapter are continued in Fascicle 24.)

#### 1. Introduction

The significance of relationships between a teacher and his disciples is valued, and the wisdom cultivated by studying [the Buddhist teaching] is distinctive. Cultivating by righteousness, adjusting one's actions, and being erudite are wholesome. Therefore, Āśvaghoṣa saved the large rope that was about to be cut, and Nāgārjuna imparted large and small volumes of debates. The wheel tracks of wisdom are evident. Pure expositions have been outstandingly put forth. Those who have faith [in Buddhism] can completely understand the names and numbers [of the bodhisattvas], numerous trainings, and longstanding doubts. On the other hand, to learn and to not speak are the concerns of Confucius,<sup>105</sup> while to not understand meanings is what Śākyamuni admonishes against. Therefore, [the *Vimalakīrtinirdeśa*]-*sūtra* says, "Worshiping the Dharma (*dharmapūjā*) surpasses all worship."<sup>106</sup> Consequently a non-Buddhist scripture says, "A good man is a teacher for a bad man. A bad man is a help for a good man."<sup>107</sup>

If you receive [the Buddha's] statement without disobedience, truth exceeds the storehouse of your feelings. If you listen to [the teaching] as stated and yet go against the foundation, [while such a case] is rare it is difficult to remove hardships by explaining about the contradictions between various teachings. On this account, once the *Xiang* (annotation of hexagrams in the *Book of Changes*) is entirely lost, then the hexagrams will fail. Once you lose [the Buddha's] words you will suffer misfortune for successive *kalpas*. Therefore it is known that the transmission of the Dharma is not easy and receiving and following [the Dharma] is extremely difficult. It is truly because we are apart from [the time of] the Sage; as time goes by the sublime words have gradually become obscure. It is also a difficult practice to firmly receive

every statement [spoken by the Buddha]. Be wary of being concerned about fame and wealth and of hardship to purify defiled feelings!

## 2. Quoted Testimonies

The *Zhong lun* (*Madhyamaka-sāstra*, T. 1564) says in verse:

It is difficult for an audience to obtain  
The true Dharma and a [good] speaker.  
Therefore, if things are like this,  
The transmigration of birth and death is neither finite nor infinite.

Moreover, the *Shidi [jing] lun* (T. 1522) says:

Since both speaker and audience do not conform to the Dharma, each of them has two faults. One is the fault of not speaking equally, and the other is the fault that the Buddha does not feel happy [about their actions].

Therefore the [*Dafangdeng*] *daji jing* (*Mahāvaiṣṭya-mahāsaṃnipāta-sūtra*, T. 397) says in verse:

If all sentient beings have no capacity to receive the Dharma,  
The Tathāgata then cultivates nonattachment,  
Sets up great expedient means, and waits for a ripe opportunity to come.  
This is because he causes them to attain true liberation.

The *Dazhuangyan lun* (i.e., *Dasheng zhuangyan jinglun*, T. 1604) says in verse:

You attain realization following [the teaching] that you hear.  
If you have not yet heard it, then exercise caution and do not slander.  
Without hearing more than immeasurable things,  
Disparaging [the teaching] will result in acts of folly.

460a The [*Jiujing yisheng*] *baoxing lun* (T. 1611) says in verse:

The ignorant and the self-conceited  
Are fond of practicing the lesser teaching.  
If they slander the Dharma and Dharma teachers,  
They will be scolded in a loud voice by all buddhas.

Even though they may externally show a dignified mien,  
 They do not know the Tathāgata's teaching.  
 If they slander the Dharma and Dharma teachers,  
 They will be scolded in a loud voice by all buddhas.

I now see young laypeople and clergy in the beginning stage of learning [the Buddhist Way]. They start with delusions. In regard to the meaning of a text they give rise to thoughts of self-satisfaction. Relying on themselves, they try to tower over others and shift humiliation onto others.

Accordingly, the *Dichi lun* says:<sup>108</sup>

There are five kinds of faults of taking the meanings in following texts. First is to believe incorrectly, second is to retrogress in making heroic effort, third is to delude sentient beings, fourth is to slight the Dharma, and fifth is to libel the Dharma.

Even one who can preach the Dharma still has defilement in mind, not to mention the question that listeners can give rise to faith. If he preaches the Dharma with a pure mind, even if [the listeners are still revolving in] the transmigration of birth and death, he transforms [them so that they enter] nirvana. On the other hand, if he preaches [the Dharma] with a deluded mind, even if [the listeners are already heading toward] nirvana, he transforms [them so that they remain in] the transmigration of birth and death.

Furthermore, the *Nirvāṇa-sūtra* says:

The Mahayana is nectar. It is also called a poisonous drug. If it can eliminate [evils], then it is nectar, but if it cannot it becomes a poisonous drug. It is just like how putting a man into [a vat of] poisonous milk can kill him.<sup>109</sup>

Therefore, the *Baoxing lun* (*Discourse on the Treasure Nature*) says in verse:<sup>110</sup>

If one has neither knowledge nor a wholesome consciousness,  
 Bad friends will damage his right practice.  
 [It is just as when] a spider falls into milk,  
 The milk is poisonous.

Moreover, the [*Dafangguang*] *shilun jing* (T. 410) says:

If *caṇḍāla* people who belong to the *kṣatriya* class see those who have renounced the world relying on my Dharma, from *śrāvakas* and *pratyekabuddhas* to the Dharma teacher who preaches the Mahayana teaching,<sup>111</sup> and if they slander, revile, disgrace, or deceive the true Dharma and interrupt the cultivation and confuse the mind of the Dharma teacher, because of these causes and conditions they will fall into Avīci Hell. If you see one who has renounced the world relying on my Dharma, and you frequently direct anger toward that person, and revile and disgrace the Dharma I expound, unwilling to faithfully receive it, if you destroy a stupa, resident priests' quarters, or temple buildings, or if you kill a *bhikṣu*, all the good deeds you had previously made will be completely wiped out. When you are about to die your four limbs and the joints of your bones will all ache as acutely as if they are being burned by fire. Your tongue will be as if fastened and bound and you will be unable to speak for many days. After you die you will fall into Avīci Hell.

### 3. Rites

As the [*Da biqiu*] *sanqian weiyi* says:

There are five issues at the time of ascending the upper seat to chant a sutra. First, [the monk who is chanting a sutra] must first worship the Buddha; second, he must worship the Dharma of the sutra and a senior monk who is supervising the rite; third, he must first take a step over the *asengti*,<sup>112</sup> ascend, and be correctly seated; fourth, he must face the senior monk who is supervising the rite; and fifth, he must first place his hands on the seat and then withdraw them.

460b After being seated there are five matters to which to attend. First, the buddha [image] must be placed on a seat; second, after the sound of the *ghanṭā* (i.e., bell, or clacker to tell the time of events) verses (*gāthā*) and hymns must first be chanted; third, [a sutra] concerned with the service must be chanted; fourth, even if there is an offensive person present [the monk] cannot show anger while seated on the seat; and fifth, if there is a person who has donated his possessions, [the donation] must be arranged in order and placed before [the buddha image].

Moreover, there are five issues for asking about the sutra. First, you must rise up from seat and ask a question in accordance with the Dharma;

second, you cannot ask a question while sitting together with [a Dharma preacher]; third, if there is something you do not understand, you must frankly ask a question about it; fourth, you cannot hold fast to your views and you should think in your mind that this is due to an external cause and condition; and fifth, when you understand, you bow your head to the ground, face toward the opposite direction, and depart through the door.

Further, the *Shizhu piposha lun* (*Daśabhūmi-vibhāṣā-śāstra*, T. 1521) says:

When the Dharma preacher places himself on the lion seat (i.e., the seat from which a sutra is expounded), there are four kinds of laws. What are the four? First is that when he is ascending the raised seat he must first respectfully bow to the assembly and then ascend the seat. Second is that if there are females in the assembly, he must practice the contemplation on impurity. Third is that he [must] have the seal of physical excellence of a great person (*mahā-puruṣa-lakṣaṇa*) in his deportment and his eyes, and if he has a peaceful and happy countenance while expounding the Buddhist teaching every one of the audience will faithfully receive it; he must not speak of non-Buddhist scriptures; and he must have no fear in mind. Fourth is that in dealing with abusive language and difficult questions he must practice forbearance.

In addition, there are four more laws [for the Dharma preacher]. First is to give rise to the thought of benefiting all sentient beings. Second is to not give rise to the thought of self as a real substance (*ātma-saṃjñā*) in all sentient beings. Third is to not give rise to the thought of things as real substances (*dharmā-saṃjñā*) in all written languages. Fourth is to pray that all sentient beings will not retrogress from proceeding toward highest, perfect enlightenment by hearing the Dharma from you.

Again, there are four more laws. First is to not slight yourself. Second is to not slight your audience. Third is to not slight what you speak. Fourth is to not benefit and support yourself.

Moreover, the *Wenshushili wen jing* (T. 468) says:

Mañjuśrī addressed the Buddha, “When can the four categories of your disciples (i.e., monks, nuns, laymen, and laywomen) not give voice or make sounds with their bodies or mouths, a piece of wood, a stone, or

any other thing?” The Buddha replied to Mañjuśrī, “They cannot make any noise during the six periods of the day, when worshiping the Buddha, when listening to the Dharma, when all the people assemble, when begging for alms, during meals, and when relieving themselves.”

[Mañjuśrī asked the Buddha,] “Why must they not make noise during these time periods?” The Buddha replied to Mañjuśrī, “During these time periods all heavenly beings come to us. All the heavenly beings continually have a pure mind, a mind without defilement, a mind of emptiness, a mind to follow *prajñā*, and a mind to contemplate the Buddhist Dharma. Those noises make their minds unstable. Since their minds become unstable, they all return to [the heavens]. Because all the heavenly beings leave us, all the evil spirits come to us and cause unbeneficial and disturbing things. They come in to this [world] and cause various disasters. People starve and further mutually encroach upon each other’s rights. For this reason, Mañjuśrī, [my disciples] must be quiet when worshiping the Buddha.”

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The Buddha spoke in *geya* (i.e., verses that summarize main points):

Do not make a noise whether with one’s body or mouth,  
Or any other noises by [knocking on] a piece of wood or a stone.  
One who quietly worships the Buddha is  
Praised by the Tathāgata.

Furthermore, the *Fo benxing[ji] jing* (T. 190) says:

The Buddha said to all the *bhikṣus*, “From today on I will control all my disciples. You cannot invite those of stupid and dull faculties, those who violate the precepts, and those who do not possess all the precepts to deliver any teachings. From now on, if you request someone to preach the Dharma you must invite only people of excellent conduct who completely possess the precepts, or those who have accomplished wonderful bodhisattva conduct among all sentient beings.

“If there are [*bhikṣus*] who can clarify many sutras and Vinayas, and who understand the people of the *mātaṅga* (i.e., the lowest social class), you should choose [from among them] those who can distinguish written language clearly and who fully possess the ability of eloquence and have them preach the Dharma. These *bhikṣus* will be sent one by one from a lower position to preach the Dharma for the people. If the first one becomes

tired, the second one is invited. If the second one is exhausted, the third one should be requested. If the third one is weary, the fourth one should be invited. If the fourth one is tired, the fifth one should be requested. Consequently, some [*bhikṣus*] who are capable of preaching the Dharma should be invited one after another to expound the Dharma for the people.”

At that time the people saw that the Dharma preacher (*dharma-kathika*) possessed eloquence and could expound the Dharma. They then scattered incense and flowers and over him. At that point, none of the *bhikṣus* accepted these things and they gave rise to feelings of disgust and wished to leave. Why is this so? Because the Buddha had decided that those who have renounced the world cannot own powdered perfume (*vilepana*) and incense powder, or any other incense or flower decorations. At that time, all the people heard and saw this matter. They said, abusively, “These *bhikṣus* are still not worthy of receiving offerings like this, not to mention that [the Dharma preacher] surpasses them.”

All the *bhikṣus* then went to the Buddha and closely questioned him about these facts. At that time the Buddha said to all the *bhikṣus*, ‘O *bhikṣus*! If there are all lay donors who, with a joyful mind, bring various offerings of incense, flowers, powdered perfume, incense powder, and flower decorations and scatter them over the Dharma preacher because it is auspicious, you must accept them.’

At that point all the lay donors arrived, bringing various items, treasures, and *kaṣāya* robes that they offered to the Dharma preacher. Those *bhikṣus* were all dreadfully overwhelmed with shame and did not accept the items. The people in the world said, in an abusive and gossipy way, “The Buddha’s disciples such as these *śramaṇas* are not worthy of receiving even a few unimportant offerings, not to mention that [the Dharma preacher] surpasses them.”

At that time the *bhikṣus*, after hearing of this matter, went to the Buddha and closely reported it to him. The Buddha then said to all the *bhikṣus*, “O *bhikṣus*! If there are secular people who bring various material goods and *kaṣāya* robes to offer to the Dharma preacher, it is because they are happy. I approve of their almsgiving. If there are useful things [among their offerings], I approve of you to accept them. If there are things that are not useful, I approve of you to return them.”

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At one time a *bhikṣu* took the meaning of a summary of various sutras and spoke about it for others, but did not follow the sequential order. On that occasion the *bhikṣu* felt ashamed of his conduct and was afraid. He worried that he had disobeyed the sutras and precepts. He closely told the Buddha. The Buddha then said to all *bhikṣus*, “I approve you to select and take important meanings from various sutras as you like, and to preach the Dharma through examining and comparing phrases for the people. You, however, may not damage the text of a sutra by making out malicious meanings.”

Again, the *Fo benxing[ji]jing* says:

Once the *bhikṣus* had gathered in a hall. There were two *bhikṣus* who preached the Dharma [at the same time], and therefore they interfered with each other. Accordingly, two halls were set up [for Dharma talks]. In each of the two halls, the two monks separately preached the Dharma but they still obstructed each other, just as before. [A *bhikṣu*] of one hall went to the other hall, leading his group. In the other hall there were various *bhikṣus*. [The *bhikṣus* of that hall] alternately lured [the *bhikṣus* of the other hall] and caused them to visit their hall. The promiscuous coming and going [of the groups of monks] intersected. Consequently many people were disordered; some people came and some left. The Dharma event was cut off. Some *bhikṣus* were not happy to hear the talk in this Buddhist teaching. So all the *bhikṣus* closely reported it to the Buddha.

The Buddha told all the *bhikṣus*, “From now on, two people cannot preach the Dharma [at the same time] in the same hall. Again, two halls cannot be so close to each other that the preachers’ voices can be heard and interfere with each other. Once again, the people of one [hall] cannot visit the people of the other [hall] and the people of the other [hall] cannot go over to that [hall]. Again and again, you cannot loathe the Buddhist teaching and you cannot be unhappy to hear the [Dharma] talk. If you loathe it, you will have to be punished in accordance with the Dharma.”

What is more, the *Sifen lü (Dharmagupta-vinaya, T. 1428)* does not allow for two Dharma preachers to speak in the same hall, for the raised seats to be close to each other, or for [the Dharma preachers] to speak while seated

side by side. The voices of [two people] singing praises and speaking and the chorus of chanting hymns are all entirely unapproved. Other Vinayas do not allow for the Dharma preacher to receive flowers scattered by laypeople. If any flowers touch his body he must brush them off.

Furthermore, the *Shanjianlü* [*piposha*] says:

When the Dharma preacher expounds the Dharma for the people, the females in the audience should cover their faces with a fan. Be prudent to not grin! If someone laughs, drive that person out! Why? [The Dharma is] what the Highest Perfect Enlightened One (Samyak-sambuddha) speaks with his golden mouth, out of compassion for sentient beings. You must give rise to the mind of shame for your sins and listen. Why do you laugh? Drive him out!

#### **4. Violation of the Dharma**

As the *Fozang jing* says:

The Buddha said, “Śāriputra, in the future *bhikṣus* will be fond of reading non-Buddhist scriptures. When they preach the Dharma they will revise the diction [of sutras] to make the people happy. At that time devils will help confuse the people and hinder the wholesome Dharma. If there are those who are covetously attached to sounds and words and who skillfully elaborate on the diction [of the sutras], or those who are fond of reading non-Buddhist scriptures, then all the devils will misguide the people and cause their minds to be agitated. All these people will be deluded by the devils. Their eyes of wisdom will be covered and obstructed, and they will deeply covet what benefits and nourishes them. Looking at various non-Buddhist books can be compared to a group of blind people who are deceived by a con man and who are all made to fall into a deep pit and die.

“Next, Śāriputra, an impure Dharma preacher does not know the Tathāgata’s intention to comply with propriety. He does not properly understand himself and yet he speaks for others. This person has five faults in this existence. What are the five? First, at the time of preaching the Dharma he harbors fear and is afraid that the people will reprove him. Second, he

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internally harbors anxiety and fear but externally he speaks for others. Third, this is none other than an ordinary person who has true wisdom. Fourth, what he speaks is impure and is merely words. Fifth, there is no sequence to his words and in all respects he has extracted them [from the sutras]. Therefore he gives rise to fear among the people. An ordinary person like this has no wisdom and no unfailing attainment [to the Dharma] in mind. He simply seeks a worldly reputation. Doubts and penitence consist in his mind and yet he speaks for others.

“For this reason, Śāriputra, if one sits on the raised seat [to preach] before he has testified to the Dharma, this is a case where one teaches others without having personal knowledge. By law he will fall into hell.”<sup>113</sup>

Moreover, the *Zengyi ahan jing* says:

At that time the World-honored One said to all the *bhikṣus*, “You should know that there are four kinds of birds. What are the four [kinds]? First, there are birds with good voices but whose appearance is ugly. This [bird] called a *kokila*. Second, there are birds with good appearance but whose voices are ugly. These are called birds of prey (*zhi*). Third, there are birds whose voices are ugly and whose appearance are ugly, too. This is what is called an owl. Fourth, there are birds whose voices are good and whose appearance is good as well. This is what is called a peacock.

“There are also four types of people in the world. You should all be aware of this. What are the four [types]? First, there are *bhikṣus* who have pleasant facial features and a perfectly dignified demeanor, yet they are unable to skillfully chant the teachings in the beginning, the middle, and the final parts. This means that these people have good appearance but a bad voice. Second, there are people who have a good voice but an ugly appearance, who are incomplete in every action and lack a dignified demeanor, yet they are good at preaching and they are diligent, observe the precepts, [learn all teachings] well in the beginning, the middle, and the final parts, and have profound understanding of the principles. This means that these people have a good voice but an ugly appearance. Third, there are people who have a bad voice and an ugly appearance. It means that they violate the precepts and are not diligent. In addition, they do not

learn much and further they lose what they have learned. This means that these people have a bad voice and an ugly appearance. Fourth, there are people who have a good voice as well as a good appearance. It means *bhikṣus* who have good facial features and who completely possess a dignified demeanor. Moreover they diligently cultivate the good Dharma and learn extensively without forgetting [what they have learned]. They can skillfully chant all the teachings in the beginning, the middle, and the final parts. This means that these people have a good voice as well as a good appearance.”

Again, the *Zengyi ahan jing* says:

At that time the World-honored One said to all the *bhikṣus*, “There are four kinds of clouds. What are the four [kinds]? First, there are clouds that cause thunder without rain. Second there are clouds that cause rain without thunder. Third, there are clouds that cause rain as well as thunder. Fourth, there are clouds that cause neither rain nor thunder. These are the four kinds of clouds, which resemble the four types of people in the world. First, what does it mean that *bhikṣus* can cause thunder without rain? There are *bhikṣus* who learn the twelve kinds of scriptures by reciting aloud. Reciting them, they do not lose their meanings but they do not extensively preach the Dharma for people. This means [they cause] thunder without rain. Second, what does it mean that [*bhikṣus* cause] rain without thunder? There are *bhikṣus* who have good facial features and who entirely possess a dignified demeanor. However, they do not learn much; they do not learn the twelve kinds of scriptures by reciting aloud. Again, they do not forget what they have received from others. They are fond of mutually accompanying virtuous friends or teachers (*kalyāṇamitra*). They are fond of preaching the Dharma for others, too. This means [they cause] rain without thunder. Third, what does it mean that [*bhikṣus* cause] neither rain nor thunder? There are *bhikṣus* who do not have good facial features and who do not possess a dignified demeanor. They do not cultivate the good Dharma and they do not learn much. Further, they do not preach the Dharma for others. This means these people cause neither rain nor thunder. Fourth, what does it mean that [*bhikṣus* cause both] rain and thunder?

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There are *bhikṣus* who have good facial features and who entirely possess a dignified demeanor. They are very happy to study and fond of preaching the Dharma for others. They exhort others and cause them to receive [the Buddhist Dharma]. This means that these people cause rain as well as thunder.”

[End of] Fascicle Twenty-three of  
*A Forest of Pearls from the Dharma Garden*

## Fascicle 24

### Chapter Sixteen Speaker and Audience (*continued*)

(This consists of the five remaining parts of this chapter:) (5) Selecting People, (6) Gradual and Sudden, (7) The Gift of the Dharma, (8) The Requit of Kindness, and (9) Benefit.

#### 5. Selecting People

When the Dharma preacher ascends the [raised] seat, he must first respectfully worship the Three Treasures and purify his own mind. When he sees the virtuous selected, he should generate the benevolent thought to save all sentient beings and benefit the people. Then he should preach for them.

Therefore, the [*Dafangbian fo*] *baoen jing* says:

If the audience is seated but the preacher is standing, [the preacher] should not speak for them. If the audience asks the preacher to go beyond the proper limits, [the preacher] should not speak for them. If the audience relies on a person (i.e., the preacher) but does not rely on the Dharma, or if they rely on words but do not rely on the meaning, or if they rely on a sutra that does not reveal the whole meaning of the Buddhist Dharma but do not rely on a sutra that reveals the whole meaning of the Buddhist Dharma, or if they rely on cognition but do not rely on wisdom, [the preacher] should not speak at all. Why? Because such people are unable to respect the pure Dharma of all the buddhas and bodhisattvas. If the preacher venerates the Dharma, the Dharma audience also gives rise to reverence and listens to [the preaching] with sincerity. They do not give rise to disrespect. This is called the pure preaching.

Therefore, the *Ahan jing* (*Āgama* sutra) says in verse:<sup>114</sup>

The audience's correct mind is just like the craving for drink (i.e., thirst). They absorbedly enter into the meaning of words.

462a By listening to the Dharma their minds leap with sorrow and joy.  
[The Dharma] should be preached for people like this.

Furthermore, the *Wufenlü* says:<sup>115</sup>

[A preacher] should remove his greed. He should establish states of mind such as a mind of no self-abasement, a mind to not slight the masses, a benevolent mind, a joyful mind, a mind to benefit others, and an immovable mind. Consequently, he fully preaches a four-line verse. If he causes the people concerned to understand things as they really are, then they will enjoy immeasurable comfort and benefit for a long time.

Successively, the *Nirvāṇa-sūtra* says:<sup>116</sup>

If you [are my disciple and] hold fast to, recite, copy, or preach [this sutra], do not preach at the wrong time, in a wrong country, or when you are not requested [to preach], if you preach recklessly, slighting others, pitying yourself, or here and there, or if you preach going against or destroying the Buddhist Dharma, consequently you will cause immeasurable people to die and fall into hell. This is a bad friend or teacher for sentient beings.

Moreover, the *Shisong lü* (*Sarvāstivāda-vinaya*, T. 1435) says:

There are five types of people who ask questions. [The Vinaya] should not be preached for all of them. First are those who ask for trials [or proofs]. Second are those who ask without having any doubts. Third are those who do not ask for the reasons they should repent their offenses. Fourth are those who ask without receiving a preaching. Fifth are those who ask only in order to reprove.

These cannot be entirely answered. If the people concerned really have goodwill, they do not possess the [bad] intentions listed above. For those who wish to give rise to wholesomeness and destroy evil, the Dharma preacher speaks for them, according to their faculty through expedient means with goodwill. If [the preacher] has not clearly understood himself or has doubts about the Dharma, then he cannot speak for others. I am afraid that he will cause the people concerned to have the fault of erroneous transmission. He will commit a sin in that case.

Further, the *Baiyu jing* and the *Pitan lun* (i.e., *Apitan piposha lun*, T. 1546) say:

There are four lines of arguments in question-and-answer form. First, there is the determined answer (*ekāṃśa-vyākaraṇa*). For instance, [someone asks] if all sentient beings die. For this there is a determined answer. Second, [someone] asks if one who dies will certainly have rebirth. This must be answered through discretion (*vibhajya-vyākaraṇa*). When one's attachment to existence is exhausted there is no rebirth, but when one is still attached to existence, he or she certainly has rebirth. This is called an answer through discretion. Third, if someone asks whether or not human beings are the most wonderful, you should first question that person in return, "Are you asking [in terms of comparison with beings of] the three evil realms or with all heavenly beings?" If that person asks [in order to compare with beings of] the three evil realms, [then in this case] human beings are truly the most wonderful. If that person asks [in order to compare with] all heavenly beings, [then in this case] human beings are certainly not the most wonderful. [Questions with such] connotations are called an answer through asking a question in return (*paripṛcchā-vyākaraṇa*). Fourth, if someone asks about the fourteen difficulties, or if someone asks whether or not there is a limit to the world and sentient beings, or whether or not there is a beginning and end of the world and sentient beings, [questions with such] connotations are called an answer that remains open (*sthāpanīya-vyākaraṇa*). Arguments to such questions are similar to a [normal] argument. Various non-Buddhists are ignorant but they consider themselves to be intelligent. They are not familiar with the four lines of argument [in question-and-answer form]. They follow only one line of argument: answer through discretion.

Furthermore, the *Youposai jie jing* (T. 1488) says:

The Buddha said, "Those who abide in accordance with the Dharma can benefit themselves and others. Those who do not abide in accordance with the Dharma cannot be called those who benefit themselves and others. Those who abide in accordance with the Dharma have eight kinds of undefiled wisdom. What are the eight [kinds]? First is wisdom of the Dharma

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(*fazhi*); second is the wisdom of reason (*yizhi*); third is the wisdom of time (*shizhi*); fourth is the wisdom of contentment (*zhizuzhi*); fifth is the wisdom of self and others (*zitazhi*); sixth is the wisdom of the multitudes (*zhongzhi*); seventh is the wisdom of spiritual faculties (*genzhi*); and eighth is the wisdom of superiority and inferiority (*shangxiazhi*). One who completely possesses the eight kinds of undefiled wisdom like these generally has sixteen characteristics in his speech. First is to speak timely; second is to speak with sincerity; third is to speak in sequence; fourth is to speak harmoniously; fifth is to speak following the meaning; sixth is to speak joyfully; seventh is to speak freely; eighth is to speak without slighting the audience; ninth is to speak without scolding the audience; tenth is to speak in accordance with the Dharma; eleventh is to speak in order to benefit oneself and others; twelfth is to speak without disorder; thirteenth is to speak summarized meanings; fourteenth is to speak true and correct things; fifteenth is to not give rise to arrogance after speaking; and sixteenth is to not wish for a reward in a future life after speaking.

One like this can listen to others. When he listens to others he possesses sixteen things. First is listening in a timely way; second is to listen happily; third is to listen with sincerity; fourth is to listen respectfully; fifth is to listen without trying to find fault [with the speaker]; sixth is to listen not for the sake of argument; seventh is to listen not to gain victory over [the speaker]; eighth is to not slight the speaker when listening; ninth is to not slight the Dharma when listening; tenth is to not slight oneself after listening; eleventh is to leave far behind the five coverings when listening; twelfth is [to listen] in order to hold fast to and recite [a sutra] when listening; thirteenth is [to listen] in order to remove the five desires when listening; fourteenth is [to listen] in order to have complete faith when listening; fifteenth is [to listen] in order to harmonize sentient beings when listening; and sixteenth is [to listen] in order to cut off stupid and dull faculties when listening.<sup>117</sup>

Good people! Those who possess the eight kinds of undefiled wisdom can speak and listen. People like this can benefit themselves and others. Those who do not possess them cannot be called those who benefit themselves and others.

Next, regarding those who can preach the Dharma, there are two types. One is pure and the other is impure. There are five issues regarding an impure [preacher]. First is to preach for profits; second is to preach for reward; third is to preach in order to surpass others; fourth is to preach for worldly rewards;<sup>118</sup> and fifth is to preach with doubts.

There are five issues regarding a pure [preacher], too. First is to offer food first and then preach after that; second is to preach in order to enhance the Three Treasures; third is to preach in order to cut off one's own defilements and those of others; fourth is to preach in order to discern unrighteousness and righteousness; and fifth is to preach in order for the audience to attain the supreme [state of the mind].

Good people! An impure preacher of the Dharma is called filthy, one who betrays the Dharma, a disgrace, an erroneous preacher, and one who is disappointed.

(For the pure preacher [of the Dharma], the reverse of the above list applies.)

Moreover, the *Faju [pi]yu jing* says:

Thereupon, the Buddha spoke in verse:

Even though one may recite a thousand chapters,

If the meaning of the sentences is not right,

This is no better than being able to annihilate a thought

Through hearing the essential [teaching].

Even though one may recite a thousand words,

If they are not righteous, what advantage would they have?

This is no better than being able to be liberated

Through hearing of a single righteousness and practicing it.

Even though one may recite a sutra many times,

If it is not understood, what advantage would it have?

Through understanding a single Dharma phrase

And practicing it, one can attain the [Buddhist] Way.

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What is more, the *Dafaju tuoluoni jing* (T. 1340) says:

If people who receive the Dharma wish to cause the Dharma to not be cut off through practicing *dhāraṇī*, when all the Dharma preachers are about

to expound the Dharma, they carefully adjust their appearance, sit properly, and first recite the *dhāraṇī*:

*Dadieta tuojuana ajiananjiana jiana jiana najia jiajianajia ajiajianajia  
jiana jiana jianaajiana jiajiana pobisha diyetapobisha yetaqieqiena  
duotapobishadi duotamojiashe najiashe jiajiashe.*<sup>119</sup>

At that time, the Dharma preacher surrounded by his dependents can immediately achieve the expedient means of divine protection, which causes that Dharma preacher's mind to be undisturbed, his preaching of the Dharma to not be cut off, and desires and attachments to be exterminated. He causes all those in the audience including *rākṣasīs* to not be disturbed by devils in their cultivation. What the Dharma preacher needs is not to cause obstructions.

## 6. Gradual and Sudden

As the *Baiyu jing* says:

In the past there was a village five *yojanas* from a capital city, and in that village there was good, tasty water. By imperial ordinance the king had the villagers regularly send some of the good water to him every day. The villagers were exhausted and suffered [from this labor]. They all wished to move away from and stay away from the village. At that time, that village headman said to all the people, “You must not leave! I will address the king for your sake to change [the distance between the village and the capital city] from five *yojanas* to three *yojanas*. If you can go and return for a shorter distance you will not be tired.” Then [the village headman] went and addressed the king. The king reformulated [the distance] and pronounced that it was three *yojanas* and they were greatly happy after hearing this. Someone then said, “Since it is fundamentally five *yojanas* [between this village and the capital] this [pronouncement] makes no difference.” Even though [the people] heard his words they were not willing to give up since they believed what the king had said.

People of the world are like this, too. As they cultivate the true Dharma in order to ferry over the five realms and head toward the city of nirvana, they give rise to fatigue in their minds and want to give up [their course of study]. They are promptly driven by birth and death and they cannot

move further. The Tathāgata, the Dharma King, has great expedient means. Dividing the Dharma of One Vehicle, he speaks of three [vehicles]. The people of the lesser vehicle (i.e., Hinayana) hear this and are happy. They consider it to be an easy practice. Doing good acts and improving virtue, they seek [the way] to ferry over birth and death. Later, they hear someone say that there are not three vehicles; therefore this must be the One Vehicle. Because they believe the Buddha's words they are not willing to give up at last. Like those villagers [who believed the king's pronouncement,] they are also just like this.

Moreover, the *Garland Sutra* (T. 278) says:

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O Buddha's disciples! For instance, it is just as when the sun rises: the [sun]light shines upon all the kingly big mountains; next it shines upon all the big mountains; and then it shines upon Mount Diamond Treasure. Afterward it shines all over the earth. The sunlight does not think, "I should first shine upon all kingly big mountains and then shine upon one after another [mountains], leading up to [shining] all over the earth." It is simply because there are variations of high and low in mountains and lands and there are things are first and last in being shone upon.

The Tathāgata, Arhat, Samyak-sambuddha is also like this.<sup>120</sup> He completed the sun of wisdom in the immeasurable, boundless Dharma realm and always emits the immeasurable and unhindered light of wisdom. The light shines upon the kings of all big mountains, such as bodhisattvas; next it shines upon *pratyekabuddhas*; next it shines upon *śrāvakas*; and next it shines upon sentient beings who unfailingly attain good conduct and receive edification in accordance with each being's own way. Afterward it shines upon all sentient beings, leading up to those who have an evil nature (*mithyātvā-niyata-rāśi*). For them [the light] makes beneficial causes and conditions in the future. The Tathāgata's sunlight of wisdom does not think, "I must first shine upon bodhisattvas, leading up to those who have an evil nature." [The Tathāgata] simply emits the sunlight of great wisdom to universally illuminate all beings.

O Buddha's disciples! For instance, it is just as when the sun and moon appear: in the lands leading up to steep mountains and deep valleys everything is shone upon. The sun and moon of the Tathāgata's wisdom are

also like this. It shines upon all beings clearly. Sentient beings are simply not the same in terms of their hopes and good conduct. Therefore the Tathāgata's light of wisdom has various differences.

## 7. The Gift of the Dharma

As the *Shizhu piposha lun* (T. 1521) says:

If a bodhisattva wants to give the Dharma to sentient beings, he should study and comply with the Dharma preacher's merits, the meaning of preaching the Dharma, and precepts, just as is praised in the "King of Determination," the Mahayana scriptures. It means that he should conduct the four ways of preaching the Dharma. What are the four [ways]? First is to learn extensively to be able to maintain all words, chapters, and sentences. Second is to attain unfailingly good knowledge of the characteristics of the arising and extinguishing of all phenomenal things in the mundane world, as well as the world beyond the mundane world. Third is to attain meditation and wisdom and to comply with all the teachings stated in sutras without dispute. Fourth is to act according to what is stated [in the sutras] without increasing and decreasing.

Furthermore, the *Zhengfanian [chu] jing* says:

If there is a sentient being who honestly practices good deeds and preaches the Dharma in a single verse for the sake of someone who has a wrong view, thereby causing that person to purify his mind and believe in the Buddha, after the death of [that sentient being] he will be reborn in [Hua]yingsheng Heaven (Paranirmitavaśavartin), where he will receive various pleasures. Then, after leaving that heaven he will transmigrate according to his karma.

If one preaches the Dharma to others only in order to gain money or material goods, does not benefit sentient beings with compassion, and takes the money or material goods, [this is called the lowest grade of giving the Dharma]. If he drinks wine or drinks and eats together with a woman using [what he obtained from preaching the Dharma], or if he sells himself to seek money just as an actor does, then the reward for giving the Dharma in these ways is very small. He will be reborn in heaven

and become a bird of wide information that can speak verses. This is called the lowest grade of giving the Dharma. 463b

What is called the middle grade of giving the Dharma? [Someone expounds the Dharma] for others only in order to attain fame, to surpass others, or to surpass other great Dharma preachers. Or he expounds the Dharma for others with a jealous mind. The reward for giving the Dharma in these ways is small, too. He will be reborn in heaven where he will receive the middle rank of reward, or he will be reborn in the human realm. This is called the middle grade of giving the Dharma.

What is called the highest grade of giving the Dharma? With a pure mind one wishes only to enhance sentient beings' wisdom and expounds the Dharma not for money and profits; because of this, he causes sentient beings of wrong views to abide in the true Dharma. Giving the Dharma in this way benefits himself as well as others. It is as superlative and supreme as nirvana. Its merits are inexhaustible. This is called the highest grade of giving the Dharma.

Moreover, the *Jiashe jing* says:<sup>121</sup>

At that time the World-honored One spoke in verse:  
 If the trichiliocosm  
 Were filled with jewelry and valuables,  
 And one uses them to make donations,  
 The merits one earns are few.  
 If one expounds the Dharma in a single verse,  
 The merits of this are numerous.  
 If all the pleasant things of the three realms of existence were  
 Entirely donated to one person,  
 This would not equal giving even a single verse;  
 The merit for this is supreme.  
 This merit surpasses that [of the former],  
 And can cause all suffering to be left behind.  
 If worlds as numerous as grains of sand in the Ganges River  
 Were filled with jewelry and valuables,  
 And one donates them to all the tathāgatas,  
 This is no better than giving a single [verse of] the Dharma.

Even though giving valuables produces numerous merits,  
It does not equal giving a single [verse of] the Dharma.  
The merit of [giving] a single verse is much better,  
Not to mention that it is more difficult to surmise.

Again, the *Shizhu piposha lun* says:

Laypeople should practice giving material goods, and clergy must practice giving the Dharma. Why? Laypeople's gifts of the Dharma are no better than that of the clergy, because those who listen to and receive the Dharma, laypeople, have shallow faith. Moreover, laypeople possess much money and goods. The clergy recite and understand clearly all the teachings stated in sutras and explain them for the people. They have no fear among all the people. On this point laypeople cannot come close to them. In addition, [laypeople] are inferior to the clergy in causing an audience to give rise to a respectful mind. Moreover, [laypeople] are no match for the clergy in wishing to expound the Dharma and convincing an audience.

Verses say:

Cultivate and practice the Dharma for yourself first!

Later, teach other people!

Then you should speak these words,

“You! Follow what I have practiced!”

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If you do unwholesomeness personally,

How can you cause others to be wholesome?

If you do not attain tranquil, complete extinction yourself,

How can you cause others to achieve extinguishment?

Furthermore, if the clergy practice giving material goods, they will damage their remaining wholesomeness, they will leave their hermitages (*aranya*) far behind, and they will certainly come to villages or towns where they will become engaged in [secular matters] with laypeople. [Then the clergy] will make many statements, begin to give rise to the three poisons, and slight the six *pāramitās* in their minds. Consequently they will come to greedily cling to the five desires, abandon the precepts, and return to secular life. Therefore, this is called death. Or they will go against the precepts and easily commit a felony. This is called the various

defilements and miserable perils, including death. Because of this cause and condition, for the clergy the giving of the Dharma is admired and for laypeople the giving of material goods is praised.

Moreover, the [*Hebu*] *jin'guangming jing* (*Suvarṇaprabhāsa-sūtra*, T. 664) says:

In preaching the Dharma there are five kinds of issues. First, the gift of the Dharma benefits both [the preacher] himself and others, but the giving of material goods does not. Second, the gift of the Dharma can cause sentient beings to escape from the three realms of existence, but the giving of material goods cannot cause them to even get out of the realm of desire. Third, the gift of the Dharma is beneficial for the *dharmakāya*, but the giving of material goods fosters and nourishes only the material body (*rūpakāya*). Fourth, the gift of the Dharma inexhaustibly grows, but the giving of material goods can certainly be exhausted. Fifth, the gift of Dharma can break ignorance, but the giving of material goods stops one from conquering greed.

Therefore, it is known that giving material goods is not better than [the gift of] the Dharma. While giving the Dharma there is a spontaneous sequence. If one has within his understanding that which is not necessary for other people to know, and being afraid that others are better than himself he keeps it unknown and does not speak of it, then he will not be able to personally listen to the Dharma eternally in the future.

The [*Da*] *zhidu lun* further says, “If one is stingy in [giving] the Dharma, he will be eternally reborn in a remote place where there is no Buddhist Dharma.” Because of being stingy in [giving] the Dharma, he hinders other people’s intelligence. This would be no better than betraying the Dharma. On the contrary, other people would be superior to such a person.

Moreover, the *Chengshi lun* (T. 1646) says:

If a person can simply preach the Dharma for others, this is called benefiting others. Even if this person does not practice in accordance with the Dharma personally, because he preaches for the sake of others he will also attain benefit for himself.

On this point, regarding giving [the Dharma], there are briefly three grades. The lowest [grade] of giving the Dharma is to preach the Dharma of donation but not wisdom. The middle [grade] of giving the Dharma is to preach observance of the precepts. The highest [grade] of giving the Dharma is to preach wisdom.

In order to speak about wisdom, one who teaches others has an insight into truth. Thus he can cut off deluded knowledge and the two kinds of hindrances (i.e., the hindrance of evil passions and the hindrance to the correct knowledge of objects), escape from the transmigration of birth and death, and achieve the highest wisdom and the happy fruition of nirvana in the future. Even if he is merely able to offer only the Hinayana teaching, he will edify one person and cause [that person] to observe that life is empty. To have faith and understanding [of the Buddhist teaching] is to rely on practices. Even if he has not attained the Buddhist Way (i.e., enlightenment), he excellently edifies all sentient beings in Jambudvīpa and causes them to practice the ten wholesome acts. By having faith and understanding of the Buddhist teaching a person clarifies and cultivates the sacred Way. He then has the cause to go out from [the transmigration of birth and death]. He will certainly attain nirvana.

464a Moreover, the *Zhufayongwang jing* (T. 822) says:

Suppose all sentient beings that exist on land and water and fly in the air in Jambudvīpa attained a human body. If someone teaches all those people and causes them to peacefully abide in the five precepts and the ten wholesome acts, the merit that person earns is not equal to that of someone who teaches one person and causes [that person] to attain faith in and practice [the Buddhist teaching].

Again, the *Shizhu piposha lun* says:

There are four ways by which one can lose wisdom. These are what bodhisattvas must leave far behind. What are the four [ways]? First is to disrespect the Dharma and the Dharma preacher. Second is to secretly hide important teachings and to be stingy with them. Third is to make hindrances for those who are delighted with the Dharma and to destroy their intention to hear [the Dharma]. Fourth is to be haughty, self-conceited, and to despise

others. There are also four ways by which you can attain wisdom, and which you should always cultivate and follow. What are the four [ways]? First is to be respectful of the Dharma and the Dharma preacher. Second is to speak in accordance with the Dharma that you hear, and which you recite for the sake of others with a pure mind, without seeking profits. Third is to diligently and continually seek [the Dharma], just as you would brush off sparks of flame from your hair, because of knowing how to attain wisdom by following the learned. Fourth is to hold fast to the Dharma in accordance with what you hear and to not forget, to esteem to practice according to what is spoken, and to not value language.

## 8. The Requit of Kindness

As the *Shan'gongjing jing* (T. 1495) says:

The Buddha said to Ānanda, “If you hear a four-line verse from others, either copy it or write down [all of your teachers’] names on bamboo tablets or textiles. For several *kalpas* you will recall those such as *upādhyāyas* and *ācāryas* and carry them on your shoulders, or even sometimes on your back, or continually carry them on your head. [Buddhist] practitioners take all musical instruments to offer [music] to these teachers. Even if you do these things you still cannot fully repay your indebtedness to your teachers.

“If in the life to come someone gives rise to disrespect for his teacher and *upādhyāya*, and if he continually speaks of their faults, I would say that such an ignorant one will have extreme suffering frequently and will certainly fall into evil realms in his future life. Therefore, Ānanda, I instruct you to always practice the mind of reverence. You must attain the supreme Dharma like this, which is what is called the very profound Dharma of respectfully loving and valuing the Three Treasures.”

Moreover, the *Fanwang jing* (T. 1484) says:

O Buddha’s disciples! If you see that a Mahayana Dharma preacher, a companion who has the same views as yours, or someone who practices alongside you is coming into the priests’ living quarters, entering buildings,

or entering a city, or if [you see such a person] approaching from over a hundred *li* or a thousand *li*, immediately welcome him and see off him [when he leaves], worship, and give offerings to him. Make an offering at the three times (i.e., morning, midday, and evening) every day. Daily meals, three taels of gold, drink and food of every taste, and bedding and a seat mat are offered to the Dharma preacher. All necessities should be entirely given to him. Regularly ask the Dharma preacher to expound the Dharma during the three times every day. Worship at the three times every day. Do not give rise to a mind of anger or a troubled mind. Even if you would ruin yourself for the sake of the Dharma, ask for the Dharma. If you do not do so you commit a minor offense of defiling pure conduct.

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Again, the *Youposai jie jing* says:

After a layman receives and holds the six important precepts, if there is a Dharma lecture in a place within a distance of forty *li*, and he is unable to go and listen to it, he commits a minor offense (*duṣkṛta*).

Furthermore, the *Dafangdeng tuoluoni jing* (T. 1339) says:

The Buddha said to Ānanda, “If someone has parents, a wife, and children who will not let him go to a Buddhist seminary, while facing those such as his parents he should burn various incense before them, kneel upright with joined palms, and make this statement, ‘I now wish to go to a Buddhist seminary. Please have compassion on me and accept [my prayer]!’ He also should admonish and explain to them in various ways. He should expound the Dharma complying with propriety. He should make this request three times as well. If they will not grant his request, then while staying in his house he should keep silent, ponder by himself, and recite and hold fast to [this] sutra.”

Again, the *Zhengfanian [chu] jing* says:

If someone makes an offering to the Dharma teacher who expounds the Dharma, you must know that that person precisely makes an offering to the World-honored One of the present time. That person, complying with what he offers in this way, will achieve that for which he has made a vow. Consequently, he will attain highest, perfect enlightenment because he

can make an offering to the teacher who expounds the Dharma. Why? Since he hears the Dharma he can control his mind. Since he controls his mind he is able to break the darkness of ignorance and transmigration. If you depart from listening to the Dharma, there is no chance to be able to control your mind by a single Dharma.

Furthermore, the *Shengsiwei* [*fantian suowen*] *jing* (T. 587) says:

To not give rise to an evil, sinful act, acts which produce merit and happiness, or acts which cause an immovable mind is called an offering to the Buddha.<sup>122</sup>

Moreover, the *Huashou jing* (*Kuśalamūla-saṃgraha*, T. 657) says:

If you offer things such as flowers, incense, clothing, food, and decoctions of medicine to all the buddhas, this is not called the true offering. If a person follows and is able to cultivate and learn the subtle Dharma he has attained in the place of enlightenment, where the Tathāgata sits, this is called the true offering. Therefore, verses say:

Flowers, powdered perfume,  
 Clothing, food, and decoctions of medicine—  
 If these things are offered to all the buddhas,  
 This is not called the true offering.  
 In the place of enlightenment where the Tathāgata sits,  
 If a person can cultivate and learn  
 The subtle Dharma he attained,  
 This is the true offering to [all] the buddhas.

Again, the *Shizhu piposha lun* says:

The Buddha said to Ānanda, “Sending incense and flowers from heaven is not designated as making offerings and paying respect to the Tathāgata. If *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās* absorbedly, without being self-indulgent, intimately cultivate the sacred Dharma and accrue merit, this is called the true offering to the Buddha.”

Moreover, the *Baoyun jing* (*Ratnamegha-sūtra*, T. 658) says:

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Do not offer gifts of material goods to the Buddha. Why? The Tathāgata's *dharmakāya* does not need gifts of material goods. Offer only the gift of the Dharma to the Buddha. In order to complete the Buddhist Way, the offering of the Dharma is the best.

Again, the *Shan 'gongjing jing* says:

The Buddha said, "Suppose there is a *bhikṣu* who is unable to learn and understand a Dharma phrase like this even though he has had numerous summer retreats. He must rely on other [*bhikṣus*] for learning. What is the reason for this? He still does not understand for himself, not to mention the case where he wishes to help others and become a teacher who supervises new monks. Even if he is a good, senior, elder *bhikṣu* who has experienced numerous summer retreats, if he cannot understand the hidden matters of *śramaṇas* or if he does not understand things such as the Dharma and Vinaya, he must speak only while relying on someone for learning, too. If there are *bhikṣus* who have received the Dharma from another [teacher, those *bhikṣus*] should give rise to a mind of reverence and to have high regard for that teacher.

"When you are about to receive the Dharma, you must not smile, even slightly, bare your teeth, cross your legs, look at your feet, move your legs, nor walk with a limp before your teacher. Before the teacher begins questioning, you cannot arbitrarily speak. Generally, if there is a duty for which you are employed, you cannot disobey orders. Do not look at your teacher's face. Keep three *zhou* away from the teacher.<sup>123</sup> When you are ordered to take a seat, sit down at that place. You cannot disregard his teaching. You should give rise to a merciful mind at the teacher's side. If you have a doubt about some point, you should first inquire of him [if you are allowed to ask a question]. If you see that the teacher has listened to you, ask him later about his judgment.

"You must know that at the three times of the day you should visit and ask him for instructions on your actions. If you do not visit to ask for instructions during the three times, the teacher must punish you in accordance with the Dharma. When you go to visit your teacher but do not find him, you should take up a lump of earth, a piece of wood, or a blade of grass to mark [the place] and prove [that you attempted to visit]. If you

then find the teacher in his room, at that time you, the student, should give rise to sincerity, circumambulate his room three times, worship him by bowing your head to the ground, and then depart. If you do not find the teacher, stop all duties. You cannot do them. An exception is an order to answer the call of nature.

“Furthermore, you disciples must not speak roughly in your teacher’s place. You should not refute him for whatever he may scold or blame you. The mat on which the teacher sits and sleeps should first be spread out and cleaned. You should make sure it has no dust, stains, insects, or ants. When the teacher sits or lies down and also stands up, you should cultivate the activity of reciting.

“At the time the sun rises in the east, you, the student, should go to the teacher’s place. Keep track of the time very well, and approach the teacher often and ask what he may need: ‘What shall I do for you?’

Moreover, you disciples cannot shed tears or drip snot or saliva in front of your teacher. When walking within the temple, out of respect for the teacher do not cover your shoulder with the *kaṣāya*. You cannot cover your head. If the climate is hot, fan the teacher at the three times every day, offer water three times, and prepare a bath for him. Additionally you should offer a cold drink to the teacher at the three times. For everything the teacher does, you should exert all your physical powers to help manage them for him.”

The Buddha said to Ānanda, “If in the future world there is one among the *bhikṣus* who does not give rise to respect [for his teacher] at the teacher’s place, who speaks malicious criticism of his teacher monk, that person is not [a monk who has attained] the *srota-āpatti-phala*. He is not even an ordinary person, either. That ignorant person must be punished in this way. Even if a teacher really has a fault, [his disciples] still cannot speak about it, not to mention the case where [the teacher] certainly has no fault.

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“If there is a *bhikṣu* who does not pay a respect to his teacher by his side, I would say that there is separately a minor hell [for such a *bhikṣu*] called Duipu (“to smash with stones”), and that person will fall into it. After falling into that place, he will have a body with four heads. His entire body will be burned. In appearance [his body] will be just like a big ball of raging flames, sending out violent blazes. [His body] will burn

vigorously without cessation; after burning, it burns again. In that hell there are also numerous insects called *gouzui* (“crochet hook and stone needle”). Those numerous poisonous insects will continually eat away his tongue.

“That ignorant person will then abandon his body from that [hell] and will be reborn in the realm of animals. This is all because he reviled and disgraced his teacher in the past. Because of the fault committed by his tongue, he will always eat excrement and urine. After abandoning that [animal] body, he will be reborn in the human realm but will be always reborn in a remote place and possess only a wrong teaching. Even though he is able to obtain a human body, he will not look like a human being; he cannot possess a human appearance. He will be continually slighted, slandered, and maltreated. Away from the Buddha, the World-honored One, he will always lack wisdom. After he exhausts that [condition] and dies, he will fall back into hell, where he further receives the lessons of immeasurable and boundless suffering.”

## 9. Benefit

As the *Zhengfanian [chu] jing* says:

There are ten merits in the exposition of the Dharma. There are many beneficial points. What are the ten? First is to possess time and place. Second is to discern and easily understand. Third is to correspond to the Dharma. Fourth is to act not for profits. Fifth is to control the mind. Sixth is to follow the exposition of the Dharma obediently. Seventh is to affirm that a donation has a reward. Eighth is to affirm that there are various hindrances in the law of birth and death. Ninth is to affirm that [even] heavenly beings can fall down [to a lower existence]. Tenth is to affirm that there are always results for what one has done in a previous existence.

If a Dharma preacher has these ten ways, he causes those who listen to the Dharma to attain much merit, many benefits, and peace, leading to nirvana. If you hear the Dharma you have merit. You achieve the profound mind. The root of faith is purified. You believe in the Three Treasures earnestly with a pure mind. You visit a place to listen to the Dharma. Due to listening to the true Dharma, every time you raise your foot to step,

you entirely give rise to the virtue of the king of Brahma Heaven (*brāhma-puṇyatva*).

Furthermore, the *Dapusa zang jing* (*Bodhisattva-piṭaka*) says:<sup>124</sup>

Give rise to deep affection and pleasure (*ramaṇīya*) for all bodhisattvas just as you do for a great teacher. Give rise to affection and pleasure for the place of the true Dharma just as you do for your own body. Give rise to affection and pleasure for the Tathāgata's place just as you do for your own life. Give rise to affection and pleasure for a respectable teacher just as you do for your parents. Give rise to affection and pleasure for all sentient beings and see them just as you do your only child. Give rise to affection and pleasure for the place of the *ācārya*, the teacher from whom you received the teachings, and respect him just as you do your own eyes. Give rise to affection and pleasure for all right conduct just as you do for your ears, eyes, body, and head. Give rise to affection and respect for the [six] *pāramitās* just as you do for your hands and feet. Give rise to affection and pleasure for the Dharma preacher just as you do for many treasures of great value. Give rise to affection and pleasure for the true Dharma you seek just as you do for good medicine. Give rise to affection and pleasure for one who can name and recollect his sins just as you do for a good doctor.

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Moreover, the *Sengqiezha jing* says:

At that time, Yiqieyong Bodhisattva addressed the Buddha, “O World-honored One! If there are sentient beings who hear this Dharma, how many *kalpas* are their life spans?”

The Buddha replied, “Their life spans are fully eighty *kalpas*.”

Yiqieyong Bodhisattva asked, “How is a *kalpa* measured?”

The Buddha replied, “For example, suppose a large city of twelve *yojanas* both in length and width and three *yojanas* in height is abundantly filled with sesame seeds. There is a man who has lived a long time. Every hundred years he takes one [sesame seed] away. In this way, even after all the sesame seeds in the city have been taken away, a *kalpa* has not yet been exhausted. Moreover, it can be compared to a large mountain twenty-five *yojanas* in length and width and twelve *yojanas* in height. There is a

man who has lived a long time. Once every hundred years he comes and whisks [the mountain] with a light silk fabric. In this way the mountain is [eventually brushed away and] entirely removed, yet a *kalpa* has not been exhausted. This designates the span of a *kalpa*.”

Yiqieyong Bodhisattva then addressed the Buddha, “O World-honored One! Once a person makes a vow [for enlightenment] he attains multiple merits in this way and [obtains] a life span as long as eighty *kalpas*, let alone those who extensively cultivate all practices in the Buddhist Dharma.”

Furthermore, the *Nirvāṇa-sūtra* says:

Even if one were to try to attain nirvana leaving behind the four teachings, there is no case like this. What are the four [teachings]? First is to associate with good friends. Second is to devote oneself to listening to the Dharma. Third is to ponder concentrating on one object. Fourth is to practice in accordance with the Dharma.

For this reason, through the cause and condition of listening to the Dharma, one is able to draw close to great nirvana (*mahāparinirvāṇa*). Why? Because he opens the Dharma eye.

There are three kinds of people in the world. First are those without eyes (for instance, ordinary people). Next are those with one eye (for instance, *śrāvakas*). Last are those with two eyes (for instance, all bodhisattvas). Those without eyes refer to the people who do not often listen to the Dharma. Those with one eye provisionally listen to the Dharma but their minds do not abide in it. Those with two eyes devote themselves to listening to and receiving [the Dharma] and practice in accordance with what they have heard. Because of listening to the Dharma, you can know of these three kinds of people in the world.

In addition, the *Faju [pi]yu jing* says:

In the past the Buddha stayed in the Jeta Grove Monastery in Śrāvastī, where he expounded the Dharma for all heavenly and human beings. At that time King Prasenajit had a widowed [daughter] called Vajrakumāri. [Vajrakumāri’s] parents felt pity for her so they built a separate good house for her and gave her five hundred female entertainers to amuse her. Among the people in an elder’s [household] there was a maidservant

called Kubjottarā. She often went to a marketplace to buy cosmetics, incense, and flowers. One time she saw numerous people, both men and women, holding incense and flowers for offerings, who were going out of the city to visit the Buddha. She asked some passers-by, “Where are you all going?” They answered, “The Buddha has appeared in the world. He, the Honored One in the three realms of existence, liberates sentient beings and they will all attain nirvana.” On hearing this Kubjottarā was very happy. Accordingly, she thought to herself, “I am now old. It must be merit from my previous existences that I can see the Buddha.” She then took a portion of her money for incense, with which she bought beautiful flowers. Following the crowd, she arrived at the Buddha’s place. She worshiped him, withdrew, and stood [to one side]. She scattered the flowers, burned incense, and listened to the Dharma absorbedly. 465c

As she passed by the marketplace she bought some incense. Due to the merit due to listening to the Dharma and her karma from previous existences that followed her, the fragrance of the incense floated and the weight [of the incense] was double that of her last [purchase]. [The people at her place of work, however,] complained to her about her lateness and they all berated her. Because she respectfully served the [Buddhist] Way, Kubjottarā told them the bare facts. [She said,] “In the world there is a sage teacher, the Honored One in the three realms of existence, who beats the drum of the supreme Dharma and shakes the trichiliocosm. Innumerable people go and listen to the Dharma. In fact, I followed them and listened to the Dharma. That is why I was late.”

Vajrakumāri’s followers heard [Kubjottarā] say that the World-honored One’s Dharma and its meaning are profound and subtle, not what is heard in the world. They felt terrified and yet they were also pleased. They sighed to themselves and said, “What sins do we alone have that hinder us from hearing the Dharma?” Accordingly, they asked Kubjottarā, “Please try to expound it for us!” Kubjottarā replied, “I am of humble origins and my mouth is filthy. I dare not easily propagate it.”

[The Buddha said to Kubjottarā], “In the rule of expounding the Dharma, first prepare a raised seat.” Kubjottarā received the [Buddha’s] decree and closely propagated the sacred decree. All of the five hundred maidservants were greatly joyful. Each of them took off a piece of clothing

and piled them up to make a raised seat. Kubjottarā bathed, received the Buddha's awesome power, and expounded the Dharma properly. Vajrakumāri and the five hundred maidservants [resolved] all the doubts with which they had been fettered, broke evils, and attained the path of *srota-āpatti-phala*. [Kubjottarā's] exposition of the Dharma was very good. So no one was aware that [their house] had accidentally caught on fire. They were all burned to death in an instant and then reborn in heaven.

The king came, leading his men, intending to save the people from fire, but he saw that they had been already burned. He cleared the ruins away, had their bodies placed in coffins, and completed burying them. [The king] then went to the Buddha's place and worshiped the Buddha. He addressed the Buddha, joining his palms together in worship, and said, "Vajrakumāri was unfortunately not aware of the outbreak of fire. All the people, regardless of high and low positions, were burned. The burials just ended. I am not convinced [regarding this accident]. What sin did they incur to have been killed by this fire? I pray to you, World-honored One, to clarify to me what I have not yet heard."

The Buddha told the great king, "In a past world there was a city called Vārāṇasī in which a wealthy man's wife lived. She went outside of the city leading five hundred maids and held a great worship ceremony. The teaching was difficult and rigorous. People of the other gender could not approach them. Regardless of their closeness or lack of closeness to the women, if anyone came to them [he] was thrown into a fire. In the world at that time there was a *pratyekabuddha* called Kāla, who lived in a mountain. He came out at daybreak to beg for alms, and always returned to the mountain in the evening. Kāla came to a small shrine in the outskirts of a town begging for alms. The wealthy man's wife saw him and became furious with anger. Along with [her maids] she caught Kāla and threw him into a fire. His entire body was scorched and broke out in sores. Then [Kāla] manifested supernatural power and soared up into the air. All the women were frightened and showed penitence, with tears in their eyes. Kneeling upright and raising their heads, they all said, 'We, women, have been ignorant and silly. We did not recognize an arhat. We are deluded and our haughtiness increased. We abused and disgraced a divine spirit. We ourselves think that our faults, sins, and vices are as large as a mountain.

We beseech you to grant us honor and virtue in order to remove our serious misfortune.’ Shortly after they spoke, [Kāla] came down and entered great nirvana. All the women erected a stupa and gave offerings to the relics.”

The Buddha spoke in verse for the great king:

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The ignorant and silly [women] engaged in vice.

They cannot understand it themselves.

Disaster chases them and they are burned.

Their sin becomes vigorous flames.

The ignorant do not wish for such a place [of adversity],

[Yet] without thinking they arrive at [a place of] suffering.

At the moment of falling into the place of adversity,

They then realize their unwholesomeness.

The Buddha said to the great king, “The wealthy man’s wife of that time is currently your daughter, Vajrakumāri. The five hundred maids are today the five hundred female entertainers, including Kubjottarā. Sin and merit follow after people. Everything manifests over a long time. Good and evil follow people, just as the shadow follows the form.”

When this Dharma was expounded, all people, regardless of high and low position, who had come there immediately attained the practice of the [Buddhist] Way.

Furthermore, the *Ayuwang jing* (i.e., *Ayuwang zhuan*, T. 2042) says:

In ancient times King Aśoka had a Buddhist teacher expound the Dharma, when all the women were made to stay behind with a bamboo fence with curtains and were blocked from listening to the Dharma. At that time a Dharma preacher expounded the Dharma for all the women. He continually preached the discourse on offering donations, the discourse on precepts, and the discourse on rebirth in heaven. There was one woman who violated the king’s law and came out from behind the curtain to face the Dharma preacher. She stepped forward to ask a question to the Dharma preacher, “When the Tathāgata, the Great Awakened One, realized all phenomenal things under the *bodhi* tree, did he become aware of donations and precepts? Did he further realize other things?”

The Dharma preacher replied, “The Buddha realized that all defiled things are only suffering. It is just like melting iron. This suffering is associated with arising from causes. It is just like a poisonous tree. Cultivate the eightfold holy path in order to exterminate suffering and its cause.”

This woman could hear these words and attained the path of *srota-āpatti-phala*. She was put in the pillory under a blade and came to the king’s place. She addressed the king, “Today I violated the king’s important law. I pray that you, O King, will punish me according to the law.”

The king asked her, “What matter did you violate?”

She replied, “I broke the king’s prohibition and went to the place of the Buddhist [teacher]. Just like a thirsty cow that does not avoid death, I was really thirsty for the Buddhist Dharma. Therefore I imprudently offended against [the law] and listened to the Dharma.”<sup>125</sup>

The king asked her, “When you listened to the Dharma, did you gain much?”

She answered, “Yes, I attained the Dharma. I saw the Four Noble Truths, understood the five *skandhas*, the twelve sense fields (*āyatana*s), and the eighteen realms, and furthermore I understood that all great elements are nonself.<sup>126</sup> Consequently I attained the Dharma eye.”

The king heard these words and was very happy. Immediately he bowed to her. Then he gave an order, “From now on, do not make a fence and block anyone from hearing [the Dharma]. Those who are delighted with listening to the Dharma may hear it. They can directly go to a Dharma teacher’s place, meet face to face with him, and listen to the Dharma.” He exclaimed, “Wonderful! From within my own palace a human treasure has appeared!”

Because of this cause and condition, you must know that listening to the Dharma has great benefit.

Moreover, the *Zabao zang jing* says:

At that time, the state of Pañcāla made a present of five hundred wild white geese to King Prasenajit.<sup>127</sup> The king ordered that they be sent to Jeta Grove Monastery.

At the sangha’s meal time [all the monks] beg food from the local people. When the geese saw the monks gathered, they came and stood before

[the monks]. Whenever the Buddha expounds the Dharma in one voice, each sentient being understands in accordance with their species. Just at that time the flock of geese also understood the monks' speech. They listened to the Dharma and were greatly delighted. Crying out in a chorus, they returned to their pond. 466b

Later the birds migrated a long distance and arrived at another place, where a hunter caught them all in a net and killed them. As [they were caught in the net] one goose cried out and all the other geese cried out in harmony. It is said that [their cries were the same as] the sound they made when they heard the Dharma. Taking advantage of this wholesome mind, they were all reborn in Trāyastriṃśa Heaven.

For the way to be reborn in heaven, there are three thoughts in the Dharma. First is to think of the place from which you originally came. Second is to think and decide where you will be reborn. Third is to think what action you first made that enabled you to attain a future rebirth in heaven.

So [the former geese] thought to themselves, "When we see the causes we made in our previous existences, we have no other wholesomeness. We only listened to the Dharma near the Buddha and the monks." After [the former geese] had this thought, five hundred heavenly beings immediately descended to be near the Tathāgata. The Buddha expounded the Dharma for them and they all attained *srota-āpatti-phala*.

King Prasenajit happened to be at the Buddha's place. [The king] had often seen the five hundred geese spread out before the Buddha but he did not see them on this day. So he asked the Buddha, "Where have all geese that used to be here gone?"

The Buddha said, "You wish to see all the geese. Earlier the geese flew away to another place where they were [captured and] killed by a hunter. They were reborn in heaven after death. All these five hundred heavenly beings, who are wearing good heavenly caps and who are well formed and extremely distinguished, used to be [those geese]. Today they listened to the Dharma and they all attained *srota-āpatti-phala*."

The king asked the Buddha, "What karmic conditions caused this flock of geese to fall into the realm of animals, to be reborn in heaven after death, and then to attain the [Buddhist] Way today?"

The Buddha replied, “Formerly, at the time of Kāśyapa Buddha five hundred women all together received the precepts, but they were not firmly careful and they transgressed the precepts they had received. Due to the cause and condition of their violation of the precepts they fell into the realm of animals and became these geese. Because of having received the precepts, however, they were able to meet the Tathāgata, listen to the Dharma, and attain the [Buddhist] Way. Because of the cause and condition of having listened to the Dharma while they were geese, they were reborn in heaven.”

Further, the *Jiu zapiyu jing* (T. 206) says:

In former times there was a *śramaṇa* who recited sutras day and night. A dog used to lie down under [the *śramaṇa*'s] bed, listening to the sutras wholeheartedly, and it never thought of eating. [The dog] was like this for years. After death [the dog] obtained a human form and was reborn as a woman in Śrāvastī. When she grew up, she saw a *śramaṇa* begging for alms. So she ran after him, carrying food by herself, and gave it to the *śramaṇa*. She was delighted. Later she became a *bhikṣuṇī* and attained the path of arhatship.

Verses say:

The Way of the sovereign administers the external [world].

The Way of the Spirit soothes the internal [world].

The imperial realizes the true Dharma.

This is the highest, virtuous teacher.

You respectfully receive the profound teaching.

The esteemed, virtuous one stirs up brightness.

A teacher speaks and disciples receive.

Fragrant leaves brilliantly grow.

The Four Noble Truths are realized.

The three transcendental knowledges are amiable and cordial.

Open your mind and the sutras!

Expound and instruct the divine plan!

Emptiness and existence equal each other.

The profound truth penetrates subtlety.

Remove [defilement] until there is nothing more to reserve!  
 The way to reach truth is not far from you.

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## Miracle Stories

(Nine stories are briefly cited.)

[Zhu Daosheng, a *Śramaṇa* of the Song Dynasty]

Zhu Daosheng, of Longguang Temple in Chang'an during the Song dynasty, was a man from Julu (in present-day Hebei province) whose secular family name was Wei. He renounced the world when he was young. He was sharp, marvelous, and outstanding. Therefore, when he was at the age to dedicate himself to the pursuit of learning [the Buddhist teaching], he ascended the Dharma seat. His questions and answers were as rhythmical as the musical notes of gong and shang. Both Buddhist monks and laypeople esteemed him and submitted to him. When he became the age to be ordained, his caliber deepened day by day. His disposition was sharp and quick-witted. His mind was pure and majestic. At first he entered the Mount Lu and lived apart from society for seven years in order to abide by his spiritual ambition. He always considered realization through wisdom to be the foundation in the pivot of entering the Buddhist Way. Therefore, he intensively studied numerous sutras with reverence and took miscellaneous discourses into consideration. He followed the Dharma endlessly through thick and thin. Later, he traveled with Huirui and Huiyan (363–443) to Chang'an, where he received instructions from Kumārajīva. All the monks in Guanzhong (present-day Shaanxi province) thought [Daosheng] was a genius. He later returned to the capital city (Nanjing) and stayed at Green Garden Temple (Qingyuansi).

The third emperor of the Song dynasty, Emperor Wen (407–453; r. 424–453), deeply praised and valued [Daosheng]. Later, the emperor arranged an assembly, in which he, the emperor, casually sat on a bamboo mat spread on the ground, in the same way as did the ordinary people. He dined with them for a while. All the people wondered if it was the afternoon.<sup>128</sup> The emperor said, "Noontime has just begun." [Dao]sheng said, "The sun (i.e., the emperor) hangs in [the middle of] the sky. The emperor said, 'Noontime has just begun.' How could it not be noontime?" He then took up his bowl and ate. Thereafter, all the people followed him. Everyone praised Daosheng for his prudent and quick wit.

Later, [Daosheng] examined absolute and relative reality and researched causality. He then advocated that those who do good conduct do not receive retribution and that buddhahood is attained through sudden enlightenment. Moreover, he authored discourses such as the *Discourse on the Twofold Truth* (*Erdi lun*), the *Discourse on the Existence of Buddha-nature* (*Foxing dangyou lun*), the *Discourse on the Nonform of the Dharmakāya* (*Fashen wuse lun*), the *Discourse on the Buddha Having No Pure Land* (*Fo wu jingtu lun*), and the *Discourse on Responding to the Link from Past Existence* (*Yingyouyuan lun*), which completely cover old theories and have subtly profound purposes. Those who stuck to language, however, greatly gave rise to ill will and raised their voices in disorder for and against [Daosheng], vying with each other.

Moreover, the *Nirvāṇa-sūtra* in six fascicles was first introduced to the capital city. [Dao]sheng analyzed the doctrine of the sutra, had an insight into what is profound and subtle, and then elucidated that even *icchantikas* are able to entirely attain buddhahood.

At that time the larger version [of the *Nirvāṇa-sūtra*] had not yet been transmitted. [Daosheng] alone announced the explicit statement first, but his unique view grated upon the people. Thereupon, those of the old learning considered [Daosheng's] theory to be heretical, giving rise to much slander and indignation toward him. [Daosheng] was put on public display, to be exiled and driven away. [Dao]sheng stood up straight before the masses and took an oath, "If my theory goes against the meaning of [the *Nirvāṇa-sūtra*], I request that a serious disease will immediately erupt on my present body. If [my theory] is not contrary to ultimate reality, I wish I will be able to occupy the lion seat when I pass away." After finishing his speech, he adjusted his robes and departed.

467a He first stayed [in a temple] on Mount Huqiu of Wu prefecture (present-day Wu county of Jiangsu province). Within ten days he had several hundreds of disciples. In the summer of that year, thunder shook the Buddha Hall of Green Garden Temple and a dragon ascended into the sky, and the light [from the dragon] reflected on the west wall [of the temple]. Accordingly, the name of the temple was changed to Dragon Light (Longguang) [Temple]. At that time, the people lamented, "The dragon has already left us. [Dao]sheng too must leave us."

Soon [Daosheng] went to live in [a monastery] on Mount Lu and disappeared into a cave on the mountain peak. All the monks on the mountain admired him.

Later, the larger version of the *Nirvāṇa-sūtra* [in forty fascicles] was introduced to Nanjing. As a matter of fact, it affirms that all *icchantikas* have buddha-nature, thus agreeing with what [Daosheng] had previously asserted, just as two pieces of a tally fit together. [Dao]sheng had obtained this sutra and soon he explained it.

On the *gengzi* day of the eleventh month, in winter of the eleventh year of the Yuanjia era of the Song dynasty (434), [Daosheng] ascended the Dharma seat at the monastery on Mount Lu. He was openminded and his virtuous voice profoundly rang out. Discussions were held several times. His way of probing into the very root of things was completely wonderful. Everyone among the audience comprehended it with joy. When the Dharma assembly was about to end [the audience] saw [Daosheng's] whisk suddenly fall down. He then sat properly, straightened himself, leaned on a small table, and passed away. His countenance did not change; he looked as if he was entering into meditation. Both the Buddhist monks and laypeople were in shock with grief. People, both those who were close to him and those who were far from him, whimpered in lamentation.

Thereafter, all the monks of the capital city felt ashamed of themselves, felt hatred toward themselves, and admired [Daosheng] after his death. The utmost degree of his marvelous insight manifested as an auspicious sign like this. He was buried in a mound on Mount Lu.

At the beginning [Daosheng] was a fellow student of [Seng]rui,<sup>129</sup> [Hui]yan, and [Hui]guan, and attained fame equally with them. Therefore, the people of that time commented, “[Dao]sheng and [Seng]rui displayed the pure nature given by heaven. [Hui]yan and [Hui]guan attained awakening with unremitting zeal. Huiyi advanced with pride and smugness. Kou and Yuan stayed away from society and kept silent.” [Dao]sheng and [Seng]rui alone put a mark on the pure nature given by heaven. Therefore, they were outstanding among many scholars.

In an earlier time, Sengzhao (384–414?) of Guanzhong (present-day Shaanxi province) annotated the *Vimalakīrtinirdeśa-sūtra* for the first time. All the

people of the world appreciated it. [Dao]sheng furthermore showed the profound purpose of the sutra, and expressed a new and different interpretation. His annotations on various sutras were treasured by all the people of the world.

Wang Wei (415–443) compared [Dao]sheng with Guo Linzong (i.e., Guo Tai, 128–169), and wrote a biography in order to make known [Daosheng’s] influence. The people of the time thought, “[Dao]sheng deduced that even *icchantikas* attain buddhahood. His word on this has authority.” [Daosheng’s] assertions [that buddhahood is attained through] sudden enlightenment and [that those who behave with wholesomeness will] not receive retribution were also chartered. The third emperor of the Song dynasty gave an account of [Dao]sheng’s doctrine of sudden enlightenment on one occasion, and *śramaṇas* such as Sengbi (365–442) all raised serious objections. The emperor said to them, “If I could bring the dead (i.e., Daosheng) back to life, would I be talked down to by you all?”

In Dragon Light Temple there was also a *śramaṇa* called Baolin. At first he stayed in Chang’an, where he received the learning. Later, he expounded various theories of [Dao]sheng. The people of that time called him One who Befriends Profound [Dao]sheng (You Xuan Sheng).<sup>130</sup> He authored the *Records of Nirvana* (*Niepan ji*) and annotated the *Discourse on Different Tenets* (*Yizong lun*), the *Manifesto to Evil Spirits* (*Ximowen*), and other texts.

Fabao, a disciple of [Bao]lin, studied both Buddhist and non-Buddhist teachings (i.e., the Chinese classics). He authored the *Discourse on Those Who Have Mastered Vajra* (*Jingang houxin lun*) and other texts. Moreover, he also expounded [Dao]sheng’s theories.

Furthermore, in recent times there is Shi Huisheng, who also stays at Dragon Light Temple. He keeps a vegetarian diet and is well versed in many sutras. Concurrently he is skilled in cursive and clerical styles of calligraphy. The people of the day called [Daosheng and Huisheng,] the Great and the Young [Sheng], the “Two Shengs,” as they succeeded one after another in the same temple.

(The story above is found in the *Biographies of Eminent Monks* compiled in the Liang dynasty [*Liang gaoseng zhuan*].)<sup>131</sup>

[Fei Chongxian, a Layman of the Song Dynasty]

Fei Chongxian of the Song dynasty was a man from Wuxing (in present-day Zhejiang province). He was an avid believer in the Dharma from the

time he was young. When he was over thirty [Chinese] years old, he became more devoted and industrious in [Buddhism]. In the third year of the Taishi era (467) he received the bodhisattva precepts. He resided temporarily at Xie Huiyuan's house and performed purification. For twenty-four days, both day and night, he was not negligent [in the rite]. Every time he heard sutra chanting, he always placed a long-handled incense burner in front of himself as he knelt. On the third evening of the purification he saw a man of outstanding appearance and clothing who came to him, lifted up the incense burner, and was about to leave. Chongxian looked at the incense burner in front of his knees, which was still there. He again looked at the man in close detail, and saw very clearly the man departing, carrying [the incense burner]. Chongxian then realized that this [event] was beyond human power. He thought that his personal clothing was freshly washed and there was nothing impure. There was, however, a spittoon at the side of his seat. After [Chongxian] had the spittoon removed, he saw again that the man returned the incense burner [to where it had been before], in front of his knees. Before the one burner had been returned, the two incense burners were still seen as separate but when the burner came back, both burners united to become one. In this case, was what the holy man carried a shadow of the incense burner?

Moreover, Chongxian heard some people say that in Fuyuan Temple there was a nun called Sengqin who was dedicated and diligent in [Buddhism] and who had attained the Buddhist Way. He was delighted and wished to meet her. Before he was able to go to see her, his anticipation grew extremely. At one time he performed purification in other people's house. At midnight (12:00–2:00 A.M.) he suddenly saw a nun whose deportment was upright and respectful. She wore a *kaṣāya* of red cloth and stood upright before the seats for the purification rite. Around meal time she disappeared. Later, when Chongxian met the nun, her appearance and clothing were exactly the same as what he had seen before the window [of the place for purification].

(The story above is found in the *Records of the Profound and Auspicious* [*Mingxiang jī*].)

[Ratnamati, a *Śramaṇa* from India, of the Wei Dynasty]

During the Yuan-Wei dynasty (i.e., Northern Wei dynasty) there was Ratnamati, a *śramaṇa* from Central India. In the [Northern] Wei dynasty he

was called Baoyi (“Honorable Intention”).<sup>132</sup> He was from a western state (i.e., Central India) but it is unknown what clan [he belonged to]. He was versed in the entire Tripiṭaka and excellent in reciting *dhāraṇīs*.

At the beginning of the Yongpin era (508) of the [Northern] Wei dynasty [Ratnamati] came all the way to Eastern China. Emperor Xuanwu (r. 499–515) asked him every day to lecture on the *Garland Sutra*. He read it dedicatedly and diligently; he did not give up for even a single day. He sat straight on the raised seat [for lecture]. Suddenly there appeared a man holding a ceremonial tablet (*hu*) and a title. His appearance was just like that of a high-ranking official. He said, “I am here having received with respect the orders of Śakra-devānām-indra, who asks you, Dharma preacher, to lecture on the *Garland Sutra*.”

[Bao]yi replied, “Now this Dharma assembly has not yet come to an end. Please wait for me to conclude the text of the sutra. I should come and follow this order. Nevertheless, a Buddhist service is done with assistance, it cannot be done alone. The chief of the lecture meeting (*dujiang*) burns incense and lights a candle for the service, and the Buddhist deacon (*weina*) chants hymns. This is all completely necessary. I must ask you to make them fixed.”

The messenger, as had been asked, saw the lecture and all the monks. The Buddhist service was already about to end. Again, the aforementioned messenger said, “Since I have received the order of Śakra-devānām-indra, I came down to meet you.”

[Bao]yi then smiled amiably, and cordially said goodbye to the people. He immediately passed away on the Dharma seat. The four monks, including the chief of the lecture meeting all died at the same time. The monks and laypeople in the territory of the [Northern] Wei dynasty learned of this extraordinary incident. Everyone grieved.

[Shi Sengfan, a *Śramaṇa* of the Qi Dynasty]

In the Qi dynasty there was *śramaṇa* Sengfan at Dajue Temple in Yedong (in present-day Henan province). His secular family name was Li, and he was a man from Pingxiang. He was good at understanding a multitude of books. At that time he was called the “treasury of archives.”

In his later years he renounced the world. He was well versed in sutras and discourses. His statements and deeds complemented each other. Auspicious signs frequently appeared.

Once the Regional Inspector of Jiazhou, Du Bi was at Xianyi Temple in Ye and requested [Seng]fan to hold a winter lecture meeting. When [Seng]fan came up to the section of the sixth stage of the *Garland Sutra*, a wild goose suddenly flew down. From east of a stupa it came along [the side of the stupa] and entered the hall. [The wild goose, landed and] lay down on the floor right across from the raised seat [for the lecturer], listening to the Dharma. When the lecture meeting adjourned, [the goose] slowly went out, returning along the west side of the stupa, and then soared away.

Furthermore, [Sengfan] held a summer lecture meeting at this temple. A sparrow came and alighted in the southwestern [part of the temple], and it listened to [the lecture], remaining for ninety days. Moreover, once [Sengfan] lived in Jizhou (in present-day Shandong province). An owl flew into [the hall] and listened to [the lecture] too. After the lecture ended it left. In addition, there was a monk who harbored anger and slandered [Sengfan], calling him names, “Stubborn, stupid old monk! What do you know?” On that very night a god struck [the monk], who almost died. Unless one harmonizes themselves with the Way and accords with the unseen world, how could they have the Buddha’s responsive activity in conjunction with their faith and meritorious acts like these?

On the second day of the third month of the sixth year of the Tianbao era (555) [Sengfan] died at Dajue Temple at the Chinese age of eighty.

[Shi Tanyan, a *Śramaṇa* of the Sui Dynasty]

At Yanxing Temple in the metropolis of the Sui dynasty there was Shi Tanyan, whose secular family name was Wang. He was a man from Wanquan in Puzhou (in present-day Shanxi province).<sup>133</sup> His family was wealthy and influential and they successively served as government officials in the Qi and Zhou dynasties. Moreover, they were associated with books by nature. The people of their local area lauded their deeds.

[Tanyan] investigated and awoke to the profound principles [of Buddhism]. He knew clearly without fail. He intended to write a great annotation on the *Nirvāṇa-sūtra*, but he was afraid that he would stagnate in the delusions conceived by an ordinary person. He prayed sincerely every night before he went to bed and also every morning after he woke up, wishing to attain good signs. One night he dreamed of a man wearing white clothes and riding a

white horse, the mane and the tail of which brushed the ground; [the man] orally instructed on the purport of the sutra and [Tan]yan, holding the horse's mane by hand, asked to discuss it with him. After [Tanyan] woke up, he thought and said, "This must have been Aśvaghōṣa Bodhisattva who instructed me with a clue of the meaning. Since I held the mane and knew its purport, it may be seen that I have reached the issue." Even though he felt that this was an auspicious sign, he was still afraid that it was illogical. Furthermore, [Tanyan,] holding the sutra and the annotation, [went] to Chenzhou (in present-day Henan province). He examined them in front of a stupa of the Buddha's relics at Renshou Temple. He burned incense and made an oath, "I, [Tan]yan, respectfully fathomed your sacred thought with my ordinary ability. The evaluation and explanation have already been done. All are just as you see in the separate fascicle. If it is a profound achievement and a subtle accomplishment, I pray that you will display a supernatural wonder. If [the work] does not move you, I swear not to transmit it [to the world]." After he finished speaking, the axes of the scrolls of the *Nirvāṇa-sūtra* emitted light all at the same time. There were auspicious signs all through the night. Both clergy and laypeople congratulated him. The relics in the stupa also emitted light, and the bright light did not cease for three days and three nights. It illuminated the Milky Way above and shone upon the mountains and rivers below. All the people of the local regions saw the light and everyone came to see [Tanyan] and pay respects. All the people were moved by the auspicious signs and they were humbly instructed in [Tanyan's annotation]. The sovereign and subjects valued [Tanyan's] virtue, [saying], "This is a rare man."

On the thirteenth day of the eighth month of the eighth year of the Kaihuang era (588) of the Sui dynasty, [Tanyan] passed away at Yanxing Temple at the Chinese age of seventy-three.

[Shi Huiyuan, a *Śramaṇa* of the Sui Dynasty]

At Jingying Temple of the metropolis of the Sui dynasty there was Shi Huiyuan, whose secular family name was Ji. He was a man from Dunhuang (in present-day Gansu province). Later he lived in Gaodu in Shangdang (in present-day Shanxi province). He was well versed in the Tripiṭaka and had clear knowledge of the nine schools.<sup>134</sup> He was sharp by nature and his manners were graceful. He led [the people] by lecturing on [sutras]; this was his occupation. The people of the world all counted on him.

Formerly he resided in Qinghua (in present-day Sichuan province). He raised a goose, which attended and listened to [Huiyuan's] lectures. In the seventh year of the Kaihuang era (587), he was summoned by imperial decree to the capital city. The goose was left behind in the original temple. Its nest was in a small place in a corridor [of the temple]. Day and night it honked and many [monks] felt pity for it. So it was sent along with a messenger and arrived at the capital city. [The goose] was released when they reached the great outer gate of Jingying Temple. It flew about in a lively way, honking, and then entered Huiyuan's room. Just as before, [the goose] obediently listened to [Huiyuan's lectures] without shrinking from cold or hot weather. When it heard the sound of the bell for the Dharma assembly, regardless of whether it was during the morning or evening, [the goose] entered the lecture hall together with all the other people, quietly bowed down, and listened. When the monks and laypeople left in an orderly way, [the goose] also went out of the hall and soared aloft, honking. If there was a regular meeting of monks and other members of the order [held on the fifteenth and the thirtieth days of the lunar month (*uposāda*)], even though [the goose] heard the bell sound it did not enter [the hall] to listen to a lecture [at those times]. At the time, all the people thought this was strange. If [Hui]yuan lectured and explained [a sutra] in the usual way, [the goose] quietly listened to it, according with the Dharma. If [Huiyuan] offered an anecdote midway [through the lecture], however, [the goose] honked and flew out.

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It is truly known that the [Buddhist] Way is propagated relying on the people and a sacred bird is a good response [from the unseen world]. No one is allowed to ascend the Dharma seat except for one who has testified the Dharma. [If an unqualified monk ascends the Dharma seat] he will surely fall into hell. This is also a suggestion for the time of parting (i.e., death). You cannot follow another blindly and reject all.

[Huiyuan] passed away during the Kaihuang era (581–600) at Jingying Temple.

[Shi Fayan, a *Śramaṇa* of the Sui Dynasty]

In the Sui dynasty there was Shi Fayan at the Zhenji Buddhist seminary (i.e., temple) of the Western Capital (i.e., Luoyang). His secular family name was Zhang. [His family] resided in Luozhou (in present-day Henan province), far from their original native place. He was determined to cause the great

Dharma to flourish. He was sharp, well known, and outstanding among his peers in the same generation. Even though he was versed in the entire Tripitaka, he was well known solely for [his expertise in] the *Mahāprajñāpāramitā-śāstra* (*Da zhidu lun*). He was engaged in Dharma assemblies here and there. No one dared to refute [his arguments]. In the sixteenth year of the Kaihuang era (596) an imperial decree was issued to appoint [Fa]yan as the leader of the *Mahāprajñāpāramitā-śāstra*. He resided in Zhenji Temple. The town was led and edified [by Fayan] for a long time.

Stupas were built [in various places] during the Renshou era (601–604). [Fayan] was again summoned to send relics to Ruzhou (in present-day Henan province). In the fourth year (604), in obedience to another imperial decree [Fayan] sent relics to Shanying Temple in Yizhou (in present-day Shandong province). [People] dug down more than one *zhang* under the foundation [of the stupa], where they obtained alluvial gold that was two *sheng* altogether, after it had been refined into pure solid gold.<sup>135</sup> Its brightness dazzled people's eyes.<sup>136</sup>

Furthermore, people became aware that a common Chinese ox came before the stupa, bent its knees and forelimbs, and stopped after bowing twice. [The cow] turned around, and again saluted Emperor Wen (r. 581–604) and reverently bowed to an image of the Buddha. When [the relics] were placed into a stone container, about thirty thousand people all saw a five-colored cloud in the sky, more than ten *zhang* long and three or four *zhang* wide. It was surrounded by white clouds and looked like thin silk cloth. The cloud floated in the air just above the foundation. It remained from 12:00–2:00 P.M. and then it disappeared. After [all the clouds were extinguished,] the five-colored cloud appeared again. [Then the white clouds] came back from the four directions. The situation was as auspicious as before.

Moreover, [people] became aware that five black cranes came from the northwest, circled above the stupa four times, and then left and came back again. They were also aware that white cranes flew around above and after a while they were gone. Furthermore, they perceived that a five-colored snake coiled up outside of the container [of relics]; it was about three *chi* long and its head faced toward the relics. [People] were surprised but they were not afraid of it after all. Things like this happened several times.

Regional Inspector Zheng Shanguo said in a memorial to the Throne:

I have heard that when we respect Heaven and support all things, celestial phenomena reveal their powers, and when we follow Earth and nourish the people, the Great Earth shows its virtues. Therefore, when Tao Tang (i.e., Yao) disciplined himself and was not negligent, the hidden energy manifested auspicious omens. When [Yu of] Xiahou made achievements in controlling water and earth, the black jade tablet was bestowed. We exactly know that the influences between opportunities of time vouchsafed by Heaven and human affairs are like divine [works].

I humbly think, Your Majesty, that you hold plans in your mind and act in a humble and gentle way. You accepted the mandate of Heaven, became an emperor. No dust remains in your territory, and you have completely unified the imperial cultural education for the people. You have the great virtue to encompass all things; you are glorious and majestic; you are benevolent and compassionate; and you are vast and expansive. Heaven and all the buddhas show the model and sent down these honors and auspicious omens. At the six places under the stupa the extraordinary alluvial [gold] was obtained. [The gold] dazzlingly shines, and it is the same as all gold treasures. It has never been experienced from ancient times that an ox performs worship. Now we see that the clouds soar in the five colors. Furthermore, we perceived that a snake manifested with miscellaneous bright colors and coiled on the foundation of the stupa, and that cranes, both black and white, flew around in the sky. Even though Xuanhuang (i.e., the Yellow Emperor) had happy auspicious omens, he vainly passed on the old system [to later generations]. Emperors of the Han dynasty had signs of blessings, which were written in books in vain. Except for one whose virtue makes the Three Treasures (i.e., Buddhism) flourish and whose way stands alone above all kings, who else can cause [people] to perceive these good blessings and invite mysterious and extraordinary [phenomena]?

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The emperor was greatly happy about this. It was written in a separate record.

In the third year of the Daye era (607), [Fayan] passed away at [the temple in which] he resided at the Chinese age of sixty.

[Shi Daozong, a *Śramaṇa* of the Tang Dynasty]

In the Tang dynasty there was Shi Daozong at Shengguang Temple in the western metropolis. His secular family name was Sun. He was a man from Jimo in Laizhou (in present-day Shandong province). He was versed in the Tripitaka and had a particularly thorough knowledge of the *Mahāprajñāpāramitā-śāstra* (*Da zhidu lun*). Every time he lectured on the *Mahāprajñāpāramitā-śāstra* numerous flowers rained down from the sky. [The flowers] circled around the lecture hall then flew into the hall through the door. None of [the flowers] fell on the ground and after awhile [returned to the sky]. All the people in the gathering exclaimed on seeing this rare auspicious occurrence.

In the sixth year of the Wuda era (623) [Daozong] passed away at [the temple] where he resided at the Chinese age of seventy-one.

[Shi Daosun, a *Śramaṇa* of the Tang Dynasty]

In the Tang dynasty there was Shi Daosun at Renshou Temple in Puzhou (in present-day Shanxi province).<sup>137</sup> His secular family name was Zhang. He was a man from Yuxiang in Hedong (the present-day southwestern part of Shanxi province). He had a lofty air. He was generous and guileless in mind. He had good knowledge of the pivot times and was proficient in the way to govern [the mind]. Even though he was well versed in a large number of books, he earnestly considered the *Nirvāṇa[-sūtra]* and the *Mahāyānasamgraha* (*She dasheng lun*) to be the foundation for his spirit to abide.

In a month of the winter of the second year of the Zhenguan era (628), [Daosun] was asked to lecture on the *Nirvāṇa[-sūtra]*. He knew beforehand that [his life] was coming to an end, so he politely declined the invitation. The aforementioned person could not fathom [Daosun's reason] and respectfully invited [Daosun again]. [Daosun] said, "I cannot excuse myself from your intention." He went to [the place where] he was invited and ascended the [lecture] seat. He gave the subject [of his talk] and told all the four categories of Buddhists (i.e., monks, nuns, laymen, and laywomen) [about his imminent death].

They lamented, "We personally think that the holy one will leave us far behind. The subtle words will be secretly cut off!"

[Daosun] replied, "What I, an ignorant person, transmit is not worthy to be emulated. Devote yourselves earnestly to [the Buddhist Way] with faith,

and you should attain enlightenment by yourselves. Now I will stop lecturing here on the seat. After saying some verses, [I will ask to entrust everything to my next existence].<sup>138</sup> The world will spontaneously come to an end in a short time. Since the time is coming closer, I hope that everyone will exercise caution.”

Consequently he expressed himself in written form. Just at the time when he came to the beginning of the verse, he lost consciousness. He died without any suffering at the Chinese age of seventy-five.

In the twelfth month of that year [Daosun's body] was sent to a recess of the southern mountain in Ziwu Valley in the royal city. All the people of the area wailed together, just as if they had lost their parents. That night it snowed all around within a distance of three or four *li*. So they cleared the road and passed through. The corpse was placed in the mountain range. After that night strange flowers suddenly grew. Circling around [Daosun's] burial site, [the flowers] burst out from the ground. There were about five hundred branches and they were around two *chi* high. They illuminated brightly and luxuriantly above, and their color looked like that of a butterbur (or coltsfoot, *kuandong*),<sup>139</sup> but they were completely different in form and characteristics. The masses were astonished. Sad and joyful people were clamorous on the mountain. They plucked the flowers, entered into the city, and showed them to all the respected elders. Thereupon they put [the flowers] in a vase with water. [The flowers] still had not withered in the fifth month of the next year. Except the case where [these flowers] were given through the divine help of a previous existence, how could the people receive such a good and auspicious response from the unseen world?

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There was a man in Jinzhou who loved hunting by nature. At first he did not believe in [Buddhism]. Someone gave him information on the people's receptivity [to Daosun's salvific activity] (i.e., the flowers that did not wither). Therefore, he went to the mountain to see [the flowers] himself but he only found an empty place. He repented by himself and said, weeping mournfully, “While [Daosun] was alive I did not receive an opportunity to believe in [Buddhism], and did not meet with auspiciousness after his death. Why do I alone have no receptivity [to his salvific activity]? There must be the Way of the Spirit. I pray that hidden auspiciousness will be revealed.” After he

spoke [these words], a wonderful flower burst out of the ground, two *chi* high as well. The man was gratified with the good response. He awakened the aspiration [for enlightenment] and remained a strong [believer] thereafter.

(The seven stories above are found in the *Biographies of Eminent Monks* compiled in the Tang dynasty [*Tang gaoseng zhuan*].)

[End of] Fascicle Twenty-four of  
*A Forest of Pearls from the Dharma Garden*

## Fascicle 25

### Chapter Seventeen Views

(This chapter consists of two parts): (1) Introduction and (2) Quoted Testimonies.

#### 1. Introduction

The mind undergoes changes; its noumenon is impermanent. Understanding and delusion overthrow each other. What incarnation is the Sage? He pacifies your spirit and shines with freedom from all preoccupation, responding to your capability just like an echo. What is called nirvana is motionless. You perceive it and consequently reach it. For enlightenment one needs the condition and the opportunity, and later the [Buddha's] divine edification. Therefore, written language is utilized and spreads throughout the universe. The Sage's transformation is in conformity with every place and completely contains the Dharma realm (i.e., the entire universe). Except for the utmost Sage of the six supernatural powers who else could grant edification to those of the five realms?

#### 2. Quoted Testimonies

As the *Fenbie gongde lun* (T. 1507) says:

The reason the Tathāgata extensively expounds the first principle for each of the four categories [of the Buddha's disciples] is precisely for the future. In the Dharma left [by the Buddha, people of] the four social classes and Buddhist monks have different views from each other. Together they discuss right and wrong and proclaim their own group [and view] to be superior and those of the others to be inferior. People like this are innumerable. Therefore, [the Tathāgata] prevents this from occurring and opens the self-sufficient path. It is just as among [the kinds of] light, sunlight is superlative; among constellations, the moon is superlative; among flowing

water, the ocean is superlative; among the six heavens [of the realm of desire], Pāpīyas is considered to be superlative; among the eighteen heavens of the realm of form Śuddhāvāsa (Jingjutan) is considered to be superlative; among [monks of] the ninety-six schools, Śākyamuni's monks are considered to be superlative; and among the ninety-six kinds [of teachings], the Buddhist Way is considered to be superlative.

469a Thereupon, of the five hundred *śrāvaka* disciples it is impossible to minutely list each of them separately according to their spiritual understanding.<sup>140</sup>

First is precisely Ājñāta-kaunḍinya Bhikṣu, the first disciple edified and given the Dharma [by the Buddha]; he was the first monk welcomed [by the Buddha]. Therefore, he is called the foremost.

Then Gavāṃpati Bhikṣu was good at protecting [the Buddhist Way] from being slandered and loathed, and he hid himself in heaven. Therefore he is called the foremost.

Therefore, the [*Fenbie*] *gongde lun* says:

Gavāṃpati Bhikṣu could not reside in the world for two reasons. Because this *bhikṣu*'s feet looked like cow's hooves and when he was full he chewed [just as a cow chews its cud]. Because of these two matters he could not reside in the world. If non-Buddhists were to see him they would have thought that all *śramaṇas* have no fixed time for eating and they would give rise to a mind of slandering [monks]. For this reason, the Buddha sent [Gavāṃpati] to heaven and had him meditate in the Good Dharma Lecture Hall (Sudharman).

Suprabuddha Bhikṣu often went on errands to heaven for the sangha. After the Buddha's nirvana Kāśyapa tolled a bell and called monks from far and wide. He ordered Aniruddha to check all over the world and see if anyone was not coming. Aniruddha immediately saw the world and everyone had come. Only Gavāṃpati Bhikṣu remained in heaven. Accordingly Suprabuddha was sent to summon [Gavāṃpati Bhikṣu]. When Suprabuddha arrived in Trāyastriṃśa Heaven he saw that [Gavāṃpati Bhikṣu] had entered the meditation in which mental functions are completely annihilated (*nirodha-samāpatti*) in the Good Dharma Lecture Hall. [Suprabuddha] snapped his fingers to wake [Gavāṃpati Bhikṣu] and said, "Fourteen days have passed since the World-honored One entered nirvana. Kāśyapa has gathered all the monks, and he ordered me [to come collect

you for the assembly]. You should come down to the world and go to the sangha's gathering place."

Gavāṃpati replied, "The world is already empty. I cannot bear to return there. I would rather enter nirvana." Accordingly he handed his robe and bowl over to Suprabuddha to return them to the sangha. Then he entered nirvana. Due to this cause and condition he is good at protecting [the Buddhist Way] and he peacefully placed himself in heaven. Therefore, he is called the foremost.

Second, the [*Fenbie gongde*] *lun* says:

The reason Uruvilvā-kāśyapa is called the foremost is that from the time of his previous existence he and his two brothers continually had a thousand disciples who followed them. Now that they have encountered the Buddha they have been liberated and altogether they have attained arhatship. [Uruvilvā-kāśyapa] offered the four requisites [to the sangha]. Because of this he was happy. Since he helped and protected the Buddha's disciples, he is the foremost in offering.

Third, the [*Fenbie gongde*] *lun* says:

As for why Śāriputra is called the greatest in wisdom, the World-honored One [said],<sup>141</sup> "If you want to know how much wisdom Śāriputra has, imagine Mount Sumeru as an inkstone, the water of the four great seas [surrounding Mount Sumeru] as ink, all the bamboo trees and forests of the four continents [surrounding Mount Sumeru] as writing brushes, the people filling the four continents as calligraphers, and even then if you wished to [cause them to] record all of Śāriputra's wisdom, you would still not be able to complete it, much less could you survey it with an ordinary person's five supernatural powers. Therefore he is called the greatest in wisdom."

Fourth, the [*Fenbie gongde*] *lun* says:

As for why Mahāmaudgalyāyana is called the greatest in the supernatural power of travel, the World-honored One has spoken this testimony. [In the past] when the three calamities spread, all the people were greatly famished. [Mahāmaudgalyāyana] intended to reverse the great earth and

469b take the fertile soil from under the land [using his supernatural power] in order to offer it to the lives of the people. The Buddha stopped him and would not allow him to do so, because he was afraid [reversal of the great earth] would harm the sentient beings [on the earth]. [Mahāmaudgalyāyana] also wished to hold the sentient beings by the hand and reverse the earth with his other hand. The Buddha would not allow this, either. Therefore it is known that [Mahāmaudgalyāyana] was the greatest in the supernatural power of travel.

As the *Miji jingang lishi jing* (*Tathāgata-guhya-sūtra*) says:<sup>142</sup>

Maudgalyāyana received the Buddha's sacred decree. In the western direction there is a world called Flag of Light (Guangmingfan), where a buddha called King of Light (Guangming wang) presently expounds the Dharma. Maudgalyāyana arrived there and heard the buddha's speech. He saw that the buddha was forty *li* tall, all the bodhisattvas were twenty *li* tall, and the almsbowls in which those bodhisattvas have food were all one *li* in height. Maudgalyāyana walked on the edge of an almsbowl.

At that time all the bodhisattvas addressed the World-honored One, "O Great Sage! From where has this insect come? It wears a *śramaṇa*'s robe and goes along the edge of a bowl." On that occasion [King of Light] Buddha said, "Good people! Be careful! Do not give rise to a mind of disrespect toward this virtuous man! Why is this? This elder is called Mahāmaudgalyāyana. He is the greatest in the supernatural power of travel among Śākyamuni Buddha's *śrāvaka* disciples." Then [King of] Light Buddha said to Mahāmaudgalyāyana, "The bodhisattvas and all *śrāvakas* in my land see your small body and they have all given rise to disrespect. You, virtuous one, must manifest your supernatural power of travel and receive the influences of Śākyamuni's awesome virtue." Maudgalyāyana bowed his head to [the buddha's] feet, circumambulated him seven times, and then jumped up and floated in the air.

After extensively manifesting his supernatural power of travel, [Maudgalyāyana] again went before [King of Light] Buddha. All the bodhisattvas exclaimed at such an unprecedented event. The buddha said, "He wished to try to discover how far Śākyamuni Buddha's voice travels. Therefore he came to this land." [King of Light Buddha said to Maudgalyāyana,]

“You, virtuous one, should not try to discover [how far] the Tathāgata’s voice travels. The Tathāgata’s voice travels limitlessly without any fixed distance. Its extent and range are immeasurable. It is incomparable.” The World-honored One (i.e., King of Light Buddha) said, “How did you reach this world by your supernatural power? Originally it was established by the awesome virtue of the World-honored One, Śākyamuni Buddha. If you worship Śākyamuni Buddha who is far away in the distance, you will return there spontaneously. Even if you intend to return to your homeland through your own supernatural power of travel you will not arrive there even after a *kalpa*.”

Maudgalyāyana knelt with his right knee on the ground, faced the eastern direction, and worshiped Śākyamuni Buddha. He joined his palms in salute and took refuge in [the Buddha]. As quickly as the time it takes to bend and stretch out his arm, he was able to return [to his homeland].

Therefore, it is known that Maudgalyāyana is the greatest in the supernatural power of travel.

Fifth, the [*Fenbie gongde*] *lun* says:

As for why Aniruddha is called the greatest [in having the divine eye], once when the Buddha was expounding the Dharma for a great assembly Aniruddha fell asleep on his seat. The Buddha saw him and said, “At present the Tathāgata is expounding the Dharma. Why did you fall asleep? Sleeping blocks the mind and intentions. It is no different from death.” Aniruddha felt ashamed of himself, kept this in mind, and took an oath to dare not fall asleep again. Consequently, he did not sleep for a long time and [as a result] he lost his eyesight.

The causes [to maintain one’s physical functions] require altogether six conditions. There are two conditions for the eyes; one is to see forms and the other is sleep. There are also two conditions for each of the five objects of the five sense organs. When these conditions are obtained, the six sense organs are then perfect. Since [Aniruddha’s] eyes did not receive a [necessary] condition (i.e., sleep), he lost his eyesight.

469c

The Buddha ordered Jīvaka to cure [Aniruddha]. [Jīvaka] said, “Sleeplessness is incurable. [Aniruddha] has already lost [the use of] his physical

eyes. He will be unable to see anything ever again.” All [of Aniruddha’s] five hundred disciples gave up on him and quickly scattered away.

[Aniruddha] once hired someone to thread a needle and he mended his own clothing by touching lightly with his fingers. The thread completely and repeatedly passed through [the cloth]. There was no one he could hire so he said to some people nearby, in a voice that was like chanting, “Someone who wishes to seek merit, please thread a needle for me!” The World-honored One unexpectedly came before [Aniruddha to help him, saying,] “I will thread [the needle] for you.” [Aniruddha] asked, “Who are you?” [The Buddha] replied, “I am the Buddha.” [Aniruddha] said, “Buddha, you already have sufficient merit. Do you seek more merit?” [The Buddha replied,] “Should seeking any merit be detestable?” Aniruddha pondered [the question. He thought to himself,] “Even the Buddha still seeks merit, to say nothing of an ordinary person.” [Aniruddha] became depressed so he quickly looked toward the Buddha. Due to his sincerity he suddenly attained the divine eye. He pondered this again and then attained arhatship.

Generally, all those who have attained arhatship have three types of eyes; first are the physical eyes, second is the divine eye, and last is the eye of wisdom. Those who see with all three types of eyes may become confused since the physical eyes compete with the divine eye for merit, and refinement and coarseness are mixed up. Therefore [Aniruddha] exclusively used only his divine eye, observed the trichiliocosm, and saw refinement and coarseness completely. Therefore, he is called the greatest in having the divine eye.

Sixth, the [*Fenbie gongde*] *lun* says:

As for why [Mahā]kātyāyana is called the greatest in being good at discerning meanings, he merely wanted to collect and write down the store of the Dharma. He thought, “Human beings are confused in their minds and agitated. They do not concentrate with profound thought.” So he hid himself in the earth for seven days. After collecting and writing down the great Dharma, he submitted it to the Buddha. [The Buddha] said, praising him, “Good! This is approved by the Sage and is considered to be a collection [of Buddhist teachings].” The meaning of this is subtle and subdued

non-Buddhists. Therefore, he is called the greatest [in being good at discerning meanings].

In addition, the Buddha praised, “The virtuous one [Mahākātyāyana] is the greatest in eloquence, interpretation, and elaboration of truth as well as understanding meanings.”

Seventh, the [*Fenbie gongde*] *lun* says:

As for why Bakkula is called the one of extreme long life, he gave offerings to sixty-thousand buddhas in former times, he continually acted with benevolence at various buddhas’ places, he always offered kindness to tangible living creatures, such as insects that fly and wriggle, and he never had even the slightest thought to kill them.

The Buddha said to Ānanda, “As I celebrate my eightieth birthday today, I, the Tathāgata, follow the world and intend to adapt myself to sentient beings; I will not reveal any difference from them. Therefore, I am eighty years old. Bakkula receives merit for the benevolence [he has shown in] his former existences. Therefore, he is a hundred and sixty years old, twice as long as [eighty years].

“In the past, when Vipaśyin Tathāgata appeared in the world, there was an elder who abided in knowledge, who virtuously cultivated, and whose natural disposition was good and modest. He invited the Buddha and all his disciples and offered the four requisites to them for ninety days. A *bhikṣu* came to ask [the elder] for medicine. The elder asked him, ‘In what part [of your body] are you suffering?’ [The *bhikṣu*] said, ‘I have a headache.’ The elder responded to [the *bhikṣu*], ‘This must be due to water upon the diaphragm. [The water] flowed upward and is causing harm to your head. Therefore you have a headache.’ [The elder] then gave [the *bhikṣu*] a fruit called *harītakī*. After eating it [the *bhikṣu*’s] illness was cured. Due to the meritorious reward [of having cured the *bhikṣu*], [the elder] has never fallen ill for [the duration of] ninety-one *kalpas*.”

470a

Ānanda asked Bakkula, “Why do you not preach the Dharma for the people? Do you not preach because you do not possess the four kinds of unhindered speech and wisdom?”

[Bakkula] replied, “I am not deficient in the four kinds of unhindered speech and I have a quick wit. I am simply delighted with tranquility and

unhappy to feel confusion and agitation. Consequently, I do not preach the Dharma.” [Bakkula] is therefore the greatest in having a long life and avoiding trouble.

Eighth, the [*Fenbie gongde*] *lun* says:

As for why Upāli is called the greatest in observance of the precepts, he was the tonsure master for five hundred boys of the Śākya clan. He did this duty neither lightly nor heavily; he removed [their hair] in a very smooth manner [like water flowing]. The Buddha said to him, “You are welcome, *bhikṣu* (*svāgatam*).” [On hearing this, Upāli] immediately became a *śramaṇa*. The Buddha then gave him the precepts and he attained arhatship. Next [the Buddha] gave the precepts to the five hundred boys of the Śākya clan, and made Upāli a senior monk. All the Śākya boys said, “This man was a servant of our family. Due to what condition must we now have to bow to him?” The Buddha said, “This is not so! There are no ranks in the Dharma. A precursor is considered to be your elder brother. Bow down to him and look up to him incessantly!” They controlled their impulses and bowed to [Upāli]. Immediately heaven and earth shook greatly. All the gods above said in praise, “Good! Good! Today all [the boys of] the Śākya clan subdued their self-conceit. This meaning is beyond our perseverance. Therefore the earth shook for them.” At the very same time that the five hundred boys of the Śākya clan became Buddhist [monks], there were ninety-nine thousand people who also renounced the world and became Buddhist [monastics].

From the time Upāli received the precepts from the Buddha, he did not violate them even to as small a degree as a hairbreadth. Therefore he is called the greatest in observance of the precepts.

Again, there was a *bhikṣu* who lived north of Jeta Grove Monastery. He became ill and did not get any better for a period of six years. Upāli went and asked [the *bhikṣu*], “In what part [of your body] are you suffering? What is it that you want to use?”

[The *bhikṣu*] replied, “There is something I want to use, but since it goes against the Buddha’s teaching I should not say it.”

[Upāli] said, “Just speak up! Then you will have no suffering.”

[The *bhikṣu*] said, “I think only of wine. If I could obtain five *sheng* [of wine] then my sickness will be gone.”

Upāli said, “Just stay here! I will ask the Buddha for your sake.” Upāli returned and asked the Buddha, “There is a *bhikṣu* who needs wine as medicine for his illness. I do not know about this. Should he be able to drink [wine] or not?”

The World-honored One said, “The rule I instituted [that forbids consuming wine] excludes those who are suffering from illness.”

Upāli then returned, asked for some wine, and gave it to the sick *bhikṣu*. His illness was gone at once. Additionally [Upāli] preached the Dharma for [the *bhikṣu*], who then attained the path of arhatship.

The Buddha praised Upāli, “You asked me about this matter and enabled the sick *bhikṣu* to recover and to attain the path [of arhatship]. If he had not attained liberation, later he would have fallen in the three evil realms and would never have had a chance to escape from there.<sup>143</sup> You can precisely establish an institution for future *bhikṣus*. You caused [that *bhikṣu*] to gain knowledge to a degree of relative importance and were able to save him from a perilous difficulty. You really observe the precepts. I will consign the collection of the precepts to you. Do not allow it to be neglected and lost. You must not show it to novices and laypeople.” Again, Upāli is called the greatest [in observance of the precepts].

Ninth, the [*Fenbie gongde*] *lun* says:

As for why Nandika Bhikṣu is called the best-looking,<sup>144</sup> all of the other *bhikṣus* have [various] characteristics (i.e., physical marks of excellence). Śāriputra has seven characteristics and Maudgalyāyana has five. Ānanda has twenty characteristics. Only Nandika has thirty characteristics. Nandika wore a golden-colored [robe] and Ānanda wore a silver-colored one; their garments were radiant.

470b

Putting on shoes encased with gold and holding an almsbowl made of lapis lazuli in his hands, [Nandika] entered a city to beg for alms. Everyone who saw him was delighted. Except for the Tathāgata, there was no one among all other disciples who could match [Nandika in splendid appearance]. Therefore he is called the best-looking.

[Once] Āmrapālī invited the Buddha. She saw Nandika outside and gave rise to a deep feeling of affection and enjoyment. She worshiped him by bowing her head to his feet and then rubbed [his feet] with her hands. Even as [Nandika] saw [Āmrapālī's] beautiful figure, he was peaceful without any feeling or thought [of desire]. When [people of good appearance] sense each other, they [usually] indulge in impurity. Āmrapālī's [feeling] did not reach [Nandika], however. She doubted if [Nandika] had any thought of desire. The Buddha, aware of her intention, said to Āmrapālī, "Do not give rise to doubt. Nandika will attain arhatship seven days after returning." For this reason it is said that [the Buddha] knew [that Nandika's] mind did not change. Therefore [Nandika] is called the best[-looking].

Tenth, the [*Fenbie gongde*] *lun* says:

As for why Bhadra Pātaliputra Bhikṣu is called the greatest in dissolving people's impediment of doubt, all the buddhas of the three periods of existence together take the eighty-four thousand [teachings] to be the way of practice. Sentient beings who have attained the [Buddhist] Way do not necessarily practice everything. Among numerous practices they follow that to which they awake and consider it to be their foundation. The reason for this is because sentient beings' defilements differ from each other. There are more and less in illness and relative severity of defilement. For this reason, the Tathāgata established several ways to teach. There is a medicine that can cure many diseases, or many medicines may be required to cure a single disease. It is just as the six *pāramitās* unify each other: when one practice is principal, all other practices follow it. A single practice is not specialized. When many diseases follow one upon another and break out, the appropriate medicine should be given according to the cause of each disease. If someone thinks of permanent arising, respond to it with impermanence. If one thinks of giving rise to the mind of attachment, respond with the mind of emptiness. Just at the moment you undertake to practice with impermanence, [keep in mind that] all practices are of impermanence. It is just as if someone donates to create eighty-[four] thousand [stupas]; all the [stupas] are created through donation. It is also just as among the eight superior qualities of the Tathāgata's voice one

quality unifies all the eight sounds, one sound unifies a hundred teachings, and one teaching unifies a hundred principles. Each mutually undertakes another and [eventually] [the teachings and principles] reach a huge number. One voice rewards myriad numbers [of things]. Its mutability is just like this. [Bhadra Pātaliputra Bhikṣu] simply speaks and unifies all practices. His illustrations are also exactly like this. This *bhikṣu* solely considers simple speech to be the principal practice. Therefore [Bhadra Pātaliputra Bhikṣu] is called the greatest [in dissolving people’s impediment of doubt].

Eleventh, the [*Fenbie gongde*] *lun* says:

As for why Deva-Subhūti is called the best dressed, there were two men called Subhūti among five hundred disciples; one is a royal descendant and the other is from a wealthy family. Deva-Subhūti [of whom we speak] is a royal descendant. He is called Deva[-Subhūti] because he was continually reborn in heaven for five hundred generations, and he descended from Paranirmitavaśavartin Heaven and was reborn in a royal family.<sup>145</sup> He was spontaneously blessed with adequate food; he has never gone hungry.

When the Buddha returned to his original country, he ordered [the boys of the Śākya clan] to renounce the world. [He said to them,] “You must live frugally, keep your principles, content yourselves with plain clothes and coarse goods, and take a grass mat as a bed and feces and urine to be medicine.” This *bhikṣu* (i.e., Deva-Subhūti) heard the Buddha’s rigorous teaching, withdrew, and intended to return home.

The Buddha accepted King Prasenajit’s invitation. [Deva-Subhūti] then went to the Buddha’s place, excused himself from there, and returned. 470c  
 Ānanda said [to Subhūti], “Just stay the night!” Subhūti replied, “How can I stay in a Buddhist facility? I will go to a layperson’s house and stay overnight there. I should return home tomorrow.” Ānanda said, “Stay here! Now I must arrange it neatly and properly.” [Ānanda] then went to the king’s place. Various sitting mats, streamers, flowers, incense, oil, and solemn decorations were all provided. This *bhikṣu* (i.e., Deva-Subhūti) was surrounded [by these things] and stayed overnight. Because everything was suitable for his original intention, [Deva-Subhūti’s] mind attained concentration. He pondered the Four Noble Truths. Late that night he attained arhatship.

Ānanda addressed the Buddha, “Deva-Subhūti has already attained arhatship. Now he can fly and float in the air.” The Buddha said to Ānanda, “There are two kinds in garments; those to which you should be close and others to which you should not. If a good garment that you put on increases your aspiration for *bodhi* (*bodhicitta*), that is what you should be close to. If it decreases your aspiration for *bodhi*, that is what you should not be close to. For this reason, Ānanda, some people attain the [Buddhist] Way through wearing good garments, and some people attain the [Buddhist] Way with coarse garments made of piece and scraps from various old clothes. What one realizes lies in his mind and is not restricted by his body and clothing.” Therefore, it is said that Deva-Subhūti is the best-dressed.

Twelfth, the [*Fenbie gongde*] *lun* says:

As for why Rāhula is called greatest in the observance of the precepts without slandering [the Buddha], someone said, “Rāhula is fond of telling lies” and [someone else said,] “Rāhula likes to get angry [at the Buddha] because the Buddha gave up the throne of a wheel-turning noble king (*cakravartin*) and became a *śramaṇa*. Shouldn’t [the Buddha] feel ashamed of himself for going from east to west begging for alms?” Rāhula disliked the Tathāgata so he made a false statement. If someone asked him about the Tathāgata’s whereabouts, even if [the Tathāgata] was then in fact at Jeta Grove Monastery, he answered, “[The Tathāgata] is in Andhavana,” or if [the Tathāgata] was in fact in Andhavana, he answered, “[The Tathāgata] is at Jeta Grove Monastery.” [Rāhula] told repeatedly told lies [like this] and deluded visitors.

Ānanda addressed the Buddha, “Rāhula has told a lie.” The Buddha summoned Rāhula [and asked him,] “Did you really tell a lie?” [Rāhula] replied, “Yes, I did indeed.” [The Buddha said,] “The reason why I gave up the throne of the wheel-turning noble king is because it is impossible to rely on [a throne]; everything comes to impermanence. Even if one surely becomes Śakra-devānām-indra or King Brahma, it is entirely impossible to maintain [his position], not to mention that of a wheel-turning noble king. Would it be possible to rely on it?”

The Buddha continued,<sup>146</sup> “O Rāhula! It is impossible to enumerate

how many times I have given up this [throne] from beginning to end. Do you, however, still resent me at the present time?"

The Buddha said to Rāhula, "Go get water, and come back!" Rāhula immediately filled a bowl with water and gave it to the Tathāgata. Taking water from the bowl, the Tathāgata said to Rāhula, "Do you see this water?" [Rāhula] replied, "I have seen it."

The Buddha said, "The water that fills the bowl [to the brim] does not decrease. This can be compared to the observance of the precepts and the perfect possession of them, without anything missing."

Further, [the Buddha] drained a half of water from the bowl and asked Rāhula, "Do you see this water?" [Rāhula] replied, "Yes I do." The Buddha said, "Losing half of this water can be compared to the incomplete possession of the precepts."

Again, [the Buddha] drained off the rest of the water completely and then showed the bowl to Rāhula, saying, "Do you see this empty bowl?" [Rāhula] answered, "I have seen it." The Buddha said, "Violating the precepts completely can be compared to an empty bowl."

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Again, he placed the bowl face-down on the ground and showed it [to Rāhula], saying, "Do you see this?" [Rāhula] replied, "I have seen it." The Buddha said, "One who has already violated the precepts completely must fall into hell. This can be compared to the opening of the bowl facing down into the earth."

After Rāhula was personally instructed and admonished [by the Buddha] in this way, he never violated the precepts again, even to as small a degree as a hair's breadth. Therefore, he is called the greatest in observance of the precepts [without slandering the Buddha].

Rāhula is also the greatest in the practice of forbearance. Formerly, Śāriputra entered Śrāvastī with Rāhula to beg for alms. At that time a brahman saw Rāhula following behind [Śāriputra] and gave rise to an evil intention. He attacked Rāhula, hitting his head, and blood flowed down [Rāhula's] face. Rāhula immediately gave rise to a malicious thought: "I must undertake expedient means and repay this enemy." Śāriputra, already aware of [Rāhula's] thought, wiped away the blood and said to Rāhula, "You should recall your father (i.e., Śākyamuni). In the past when he was

a king, a man came and asked him for his eyes, so he gouged his eyes out and gave them [to the man]. When his hands and legs were cut off, he did not feel remorse for that, either. Again, when he was an elephant he gave his tusks to a man and yet he did not get tired of it, either. Why do you now give rise to this malicious thought?”

Rāhula heard what [Śāriputra] said and reproached himself rigorously. “Why do I now face [this brahman] with an evil mind?” He maintained his forbearance as [firmly] as the earth. He never gave rise to a harmful mind, even to as small a degree as a hairsbreadth. At that time the man who attacked Rāhula fell into Avīci Hell. Due to this cause and condition, [Rāhula] is the greatest in observance of the precepts [without slandering the Buddha] and in the practice of forbearance.

Thirteenth, the [*Fenbie gongde*] *lun* says:

As for why Cūḍapanthaka Bhikṣu, who was extremely dark-skinned, is called the greatest in the ability of transformation,<sup>147</sup> it is truly because the Buddha taught him and caused him to recite the words *sao* (“to sweep”) and *zhou* (“broom”). When he intoned *zhou*, he forgot *sao*; when he intoned *sao*, he forgot *zhou*. For six years he concentrated with his whole mind on the recitation of these words. Consequently, he realized the meaning. He thought to himself, “*Zhou* is *hui* (“bamboo broom”) and *sao* is *chu* (“to remove”). *Hui* can be precisely compared to the eightfold holy path and *fen* (“dung”) can be compared to the defilements of the three poisons. Cleaning off the defilements of the three poisons with the broom of the eightfold holy path is the meaning of *sao* and *zhou*. Does it precisely refer to this?”<sup>148</sup> He thought deeply about this reasoning, his mind flashed, and he understood. He attained the path of arhatship.

Furthermore, a brahman called King of Brahma Heaven, or Shidian (“Non-Buddhist Book”). He extensively read various books, maps, and secret books about omens, and he was involved in studying everything, including astronomy and geography. Therefore, he was called Shidian. He considered himself to be highly virtuous. So he commanded [Cūḍapanthaka] to debate with him. He said to Cūḍapanthaka, “Are you able to debate with me?” Cūḍapanthaka replied, “I can still debate your grandfather, King of the Brahma Heaven, let alone you, an eyeless blind man.” The brahman,

seeking for what [Cūḍāpanthaka] meant, asked, “What difference is there between a blind man and an eyeless man?” Cūḍāpanthaka stayed silent and did not answer.

[Cūḍāpanthaka thought to himself,] “I have nothing with which to reply to him.” Then, with his supernatural power of travel, he responded to [the brahman]. He soared into the air and sat with crossed legs four zhang and nine chi above the earth. The brahman looked up at [Cūḍāpanthaka] and respect arose in his mind. At that time Śāriputra knew that [Cūḍāpanthaka] had exhausted his words and had responded to [the brahman] by manifesting an extraordinary event. “If I do not go there [to intervene, the *bhikṣus*] will be humiliated and [the brahman] will not be liberated.” Immediately [Śāriputra] transformed himself into Cūḍāpanthaka through his supernatural power of travel and then caused Cūḍāpanthaka’s original body to disappear. In his transformed figure [Śāriputra] asked [the brahman], “Are you a heavenly being or a human being?” [The brahman] answered, “I am a human being.” [Śāriputra] asked again, “If you are a human being, are you male?” [The brahman] answered, “Yes, I am male.”

471b

Again [Śāriputra] asked, “What difference is there between a human being and a male?” [The brahman] answered, “There is no difference.” [Śāriputra] asked again, “A human being is a generic name and the word “male” is [a designation] on the basis of the body. Why are they no different from each other? A blind man whom I previously mentioned means one who does not see the rewards or retributions for good or evil acts in present and later existences. An eyeless man means one who has no eye of wisdom to cut off defilements.” The brahman’s mind was liberated and he attained the pure Dharma eye (*dharma-cakṣur-viśoddhita*; i.e., insight into the truth of things). Due to this cause and condition, Cūḍāpanthaka is called the greatest in transformation.

(This arhat is called the greatest being partially on the basis of a single good point. As it is discussed, he is the greatest in all true virtue and spiritual liberation.)

As the *Zengyi ahan jing* says:<sup>149</sup>

One time the World-honored One expounded the precepts on the fifteenth day, when the entire *bhikṣu* sangha and a group of five hundred *bhikṣus*

visited [Lake] Anavatapta (the head source of the four great rivers in Jambudvīpa) from Jeta Grove Monastery. At that time the dragon king [called Anavatapta] came to the World-honored One's place. He worshiped by bowing his head to [the World-honored One's] feet, and then took a seat to one side. [Anavatapta] saw that many *bhikṣus* filled the place, and said, "Śāriputra is not here." The Buddha said to Maudgalyāyana, "Go quickly to Śāriputra's place and give him my message." Maudgalyāyana received [the Buddha's] instruction and went to Śrāvastī. He said to Śāriputra, "The Buddha summons you. The dragon king Anavatapta wishes to have a chance to see you." Śāriputra took off the sash of his *saṃkaksikā* by himself and put it before Maudgalyāyana. He said to Maudgalyāyana, "If you have the supernatural power of travel, lift up this sash and tie it [to a branch of a *jambu* tree (i.e., *Engenia jambos*)." Maudgalyāyana picked up the sash but he could not move it. When he exerted all his powers to lift it, the entire earth shook greatly. Śāriputra then lifted [the sash]. Maudgalyāyana fastened [the sash] to the eastern continent, Pūrvavideha. Then [Śāriputra] bound [the sash] to Mount Sumeru. Maudgalyāyana then lifted and moved Mount Sumeru. Śāriputra again bound the sash to the Tathāgata's seat. Maudgalyāyana consequently could not move it, let go of the sash, and returned to the dragon king's place. He saw Śāriputra in the distance, who had already arrived and was sitting with crossed legs before [the Buddha].

Thinking continuously before [the Buddha], Maudgalyāyana addressed the Buddha, "Have I lost my supernatural power of travel? How did Śāriputra who left later than I did arrive here before I did?" The Buddha said, "[Your supernatural power] has not receded. It is only because Śāriputra has great wisdom." The Buddha said to Maudgalyāyana, "Many *bhikṣus* have no respect for you. They say that Śāriputra's supernatural power of travel surpasses yours. You should therefore reveal your awesome power here among the assembly of *bhikṣus*."

[Maudgalyāyana] replied to [the Buddha], "I receive your instruction." He immediately rose from his seat and went to the summit of Mount Sumeru. He trod on the top of the mountain with his [left] foot, raised his other foot, and placed it upon Brahma Heaven. He kicked Mount Sumeru and caused the earth to quake in six times. At that time all the *bhikṣus*

exclaimed at the unprecedented event. When Maudgalyāyana spoke in verse, because of this sixty *bhikṣus* exhausted their defilements and their minds were liberated.

Moreover, the *Wenshushili panniepan jing* (T. 463) says:

The Buddha said to Bhadrāpāla Bodhisattva, “Mañjuśrī has great compassion. He was born in the Brāhṃa-puṇyatva brahman family of Tāla village in this country. At the time of his birth, his house transformed into one like a lotus flower. He emerged from his mother’s right armpit and his body was purplish-gold in color. When he descended to the earth he could already speak. Just like a heavenly youth, a canopy of the seven treasures was suspended above him. All ninety-five types of debaters were incapable of responding to him. In the Buddha’s place he renounced the world and studied the [Buddhist] Way. He abided in the *sūraṃgama-samādhi* (the *samādhi* of heroic valor). 471c

“Four hundred and fifty years after the Buddha’s nirvana, [Mañjuśrī] came to the Himalayas, where he exalted the twelve kinds of scriptures for five hundred hermits. After edifying and causing them to abide in the stage of nonretrogression on the path to realizing highest, perfect enlightenment, he returned to his birthplace. Under a *nyagrodha* tree in a marsh in an open field, he sat with crossed legs and entered the *sūraṃgama-samādhi*. Golden light radiated from all pores of the skin of his body and illuminated all over the worlds of the ten directions. He liberated those who had created the conditions [for this opportunity].

“[At that moment] his body was just like a purplish-gold mountain. He was exactly one *zhang* and six *chi* tall. A halo manifested majestically. Its surface equaled one fathom in diameter. Within the halo were five hundred transformed buddhas, and each of the transformed buddhas had five transformed bodhisattvas as attendants.”

The Buddha said to Bhadrāpāla, “Mañjuśrī possesses immeasurable supernatural powers and transformations, which are impossible to completely explain. If there are sentient beings who merely hear the name of Mañjuśrī, their sin of transmigration in birth and death will be removed for one billion two hundred million *kalpas*. If there are those who worship and give offerings to him, in every rebirth they will always be reborn in

a buddha land. If someone has been unable to see [Mañjuśrī], he must hold fast to recitation of the *Śūramgama-samādhi[-nirdeśa]* and call the name of Mañjuśrī for seven days, and Mañjuśrī will certainly come to that person. If someone has hindrances due to actions committed in previous existences, he will be able to see [Mañjuśrī] in a dream. Those who can see [Mañjuśrī] in a dream, if they seek to become a *śrāvaka* in the present existence they will attain the *srota-āpatti-phala*, [*sakṛdāgāmi-phala*,] or *anāgāmi-phala* because they have seen Mañjuśrī. If those who have renounced the world see [Mañjuśrī], they will achieve arhatship in one day and night because they could see [Mañjuśrī]. If there are those who deeply believe in the Mahayana sutras, the Dharma Prince (i.e., Mañjuśrī) will expound the profound Dharma for them in the midst of meditation. To those who are frequently deluded, [Mañjuśrī] will speak the meaning of truth in their dreams and cause them to become stable and attain the stage of nonretrogression to proceed to the highest path.

“After my nirvana some sentient beings who can hear the name of Mañjuśrī or who see his image will not fall into evil realms for a hundred or a thousand *kalpas*. If there are those who hold fast to recitation of the name of Mañjuśrī, even if they have grave hindrances, they will not fall into the atrocious raging flames of Avīci Hell. They will be continually reborn in other pure lands, meet a buddha, hear the Dharma, and attain the clear cognition of the unproduced nature of all existences (*anutpattika-dharma-kṣānti*).”

Furthermore, the *Xianyu jing* says:

472a

The Buddha resided on Vulture Peak near Rājagṛha. At that time, the king of Vārāṇasī was called Brahmadaṭṭa. The king had a prime minister who had just had a new baby boy. [The baby boy] fully possessed all the marks of physical excellence and his body was purplish-gold in color. [The boy’s] appearance was remarkable and extraordinary. Seeing his son, the prime minister’s joy was redoubled. Previously, the temperament of the [boy’s] mother was neither capable nor good. Since the time she became pregnant, [however,] she felt sad and sorry for others’ hardships, mercifully benefited people, and protected and supported them with a mind of equality (*samacitta*). The [boy’s] father invited a physiognomist and asked him to

foretell [the boy's] fortune through reading his physical marks and signs. When [the physiognomist] saw [the baby boy] he was happy. Accordingly, he established an alias [for the boy]; his pseudonym was Maitreya.

That boy was exceptionally praised. [Hearsay and rumors about him] circulated throughout the land. The king heard them and he was very afraid that [the boy would grow up to] usurp the throne. He learned that [the boy] had not yet come of age, and thought, “[The boy] must be put to death in advance.” [The king] immediately ordered the prime minister, “I have heard that you have a son, whose appearance has extraordinary characteristics. You should bring him here. I would like to see him.” At that time someone in the palace came [to report the king's intention] to the [boy's] father. The father (the prime minister) became aware of the king's avaricious scheme and he fell into great misery.

(Another sutra says that the scheme was immediately announced and the king ordered his attendants to dispatch [his men] to a country in Southern India, where [the boy] was being fostered in the family of his mother's brother, and [the boy] came to serve the king.)

The boy had an uncle called Bāvarī, the most reverend priest in Bopuluo state.<sup>150</sup> He was sharp, lofty, learned, intelligent, prominent, and very talented. Five hundred disciples always followed him, sought his advice, and received his commands.

At that time the prime minister felt pity and love for his son, and was fearful that his son would be killed. He secretly made a plan. He dispatched a man to put [his son] on an elephant and send [him to his uncle, Bāvarī].

The uncle met [Maitreya] and saw [Maitreya's] appearance was good. He raised [Maitreya] with love, paying special attention. Looking at him with respect, [Bāvarī] had a thought. The boy gradually grew up and got older. [Bāvarī] taught [the boy] and had him engage in study. [The depth of] the boy's [queries,] seeking advice and receiving instructions, for one day surpassed those of other people for an entire year. In his studies, before one year passed he had understood all the classic books.<sup>151</sup> At that time Bāvarī saw that his sister's son had mastered all the books even though he had not studied for a very long time. [Bāvarī] intended to hold an assembly for [Maitreya] to praise his virtue. [Bāvarī] sent one of his disciples to Vārāṇasī to talk with the prime minister and tell him what his

son had studied. [Bāvarī] asked [the prime minister] for jewelry and valuables, with which he intended to arrange the assembly. That disciple had gone halfway [to Vārāṇasī] when he heard that people spoke of the Buddha's immeasurable virtuous conduct. He longed for [the Buddha] and wanted to go see him. Immediately [the disciple] went to the Buddha's place, however, before reaching the midpoint he was eaten by a tiger. Due to the advantage of his virtue he was reborn in the heaven of the four heavenly kings, the first [of the six heavens in the realm of desire]. Bāvarī then used all of his possessions to arrange the assembly for [Maitreya].

All the [brahmins] gathered and when the arranged assembly had come to an end the property was given to [those who had attended]. One person obtained five hundred gold coins. After all the property and goods were exhausted a brahmin called Raudrākṣa was the last to arrive [at the assembly]. [Raudrākṣa said to Bāvarī], "Only I alone was not able to have a meal. Just give me five hundred gold coins!" Raudrākṣa further said, "I have heard that you planned [the assembly of] offering property and food. Why has all [the food and property] already been exhausted? If you surely reject me and I am not given anything more, in seven days your head will break into seven pieces."

At that time Bāvarī fearfully [thought], "There are evil curses as well as other paths in which spells are cast over people. This matter should not be taken lightly." He was deeply afraid of the threat. His former disciple, who had previously served as a messenger and who had been reborn in heaven after death, saw from far away that his teacher was unhappy and haggard and had nothing on which to rely. Immediately he descended from heaven and came before [his teacher, Bāvarī], and asked him, "Why are you so sad?" The teacher extensively explained [all the events]. The heavenly being addressed the teacher, "Raudrākṣa does not know of *mūrdha-avasthā* (the second of the four virtuous faculties). He is a stupid, deluded, evil man. What can he do in the end? However, you are worried about this. At present there is only the Buddha, who superlatively elucidates *mūrdha-avasthā*. He is the infinite Dharma King. Especially you should take refuge in him."

472b

At that time Bāvarī heard the heavenly being speak of the Buddha so he again asked [the heavenly being], "What kind of a person is the Bud-

dha?” The heavenly being explained, “The Buddha’s merit and wisdom are incalculable. He currently resides on Vulture Peak near Rājagrha.” When Bāvarī heard [the heavenly being] exclaimed the Buddha’s virtue he thought to himself, “He must be the one recorded in my book as the sage who was born just when the constellation Puṣya appeared and heaven and earth greatly moved. Now everything matches this [story].” He immediately ordered sixteen people, including Maitreya, “Go and see the major and minor marks of his physical excellence! Think to debate him [by asking], ‘How many marks of physical excellence do you think our teacher Bāvarī has? How old is he? What family background is he from? How many disciples does he have?’ If [that person] can answer [these questions] and he knows all, he must be the Buddha. You must send one disciple to me and report the information to me.”

Maitreya and the others went to Rājagrha and approached Vulture Peak. They saw the Buddha’s light, various wonders, and all of the astonishing marks of physical excellence of the Buddha. They were more and more delighted and respectfully carried out their teacher’s order. From far away they tried to debate [the Buddha] tacitly. The Buddha responded to them from the distance. Everything was correct.

They gave rise to deep respect for him. [They went to the Buddha’s place.] After they had worshiped [the Buddha] by bowing their heads to his feet, the Buddha expounded the Dharma for them. Fifteen people among [the sixteen disciples dispatched by Bāvarī] attained the pure Dharma eye and sought to renounce the world. The Buddha said, “You are welcome [to practice the Buddhist Way]!” The beards and hair [of the fifteen people] spontaneously fell off and they donned Dharma robes. [The Buddha] again expounded the Dharma [and all fifteen people] achieved arhatship.

Among the sixteen disciples there was a man whose alias was Piṅgiya. He was Bāvarī’s elder sister’s son and the one who was sent back to report the information [to Bāvarī]. He returned to his homeland and told [Bāvarī] everything that he had heard and seen. Bāvarī was happy to hear it. He got up from his seat and kneeled upright with palms joined. Facing toward Rājagrha he sincerely begged the Buddha, “I pray only that you could oblige me by coming to see me and save me!” The Tathāgata was aware

[of Bāvarī's prayer] from the distance. As quickly as the time it takes to bend and stretch out one's arm [the Buddha] appeared before [Bāvarī]. On raising his head after bowing, [Bāvarī] saw the Buddha and was pleasantly surprised. The Buddha expounded the Dharma for him. [Bāvarī] attained the *anāgāmi-phala*. At that time the World-honored One soon returned to Vulture Peak. (Only Maitreya alone did not accept the minor fruition. Instead he made a vow for the great aspiration (*bodhicitta*). His purpose and interest were enlightenment.)

The Buddha said to all the *bhikṣus*, "In the future this land of Jambudvīpa will be a regular square space, flat, and wide, without mountains and rivers. On the ground soft grass will grow. [The grass] will be just like a heavenly robe. At that time people's life spans will be eighty-four thousand years. They will be eight *zhang* tall. Their uprightness will be extremely wonderful. The people will be kind and peaceful in nature. They will completely cultivate the ten wholesome acts.

"At that time there will be a wheel-turning noble king called Śāṅkah. (Called Bei in China.)<sup>152</sup> On that occasion in a brahman family a boy will be reborn. The boy's alias is Maitreya. His body is purplish-gold in color and will possess all of the thirty-two major marks and all [the eighty] minor marks of physical excellence.

472c "The light [of his body] will be particularly bright. He will renounce the world, study the [Buddhist] Way, and achieve highest, right, perfect enlightenment. He will extensively turn the noble Dharma wheel for sentient beings. He will liberate a category of nine billion three hundred million sentient beings at his first great assembly, nine billion one hundred million [sentient beings] at the second [great] assembly, and nine billion [sentient beings] at the third great assembly. Those who are able to attain liberation through the Dharma preached in these three assemblies are all of the sentient beings who will plant seeds of merit in the Dharma left by me. All people will be able to be present at those three assemblies."

Ānanda addressed the Buddha, "I am not convinced. How was the name Maitreya established?" The Buddha replied, "In the remotest past he learned the concentration on benevolence (*maitrī*). His stable mind is soft and tender. Moreover, he has no malicious intent. Therefore his alias is Maitreya."

(As for the Sanskrit name Maitreya, it means the buddha family of benevolence. Maitreya is also a family name. Other sutras say that in the past there was a buddha whose alias was Maitreya. One who had met the buddha made a vow to have the same name, Maitreya. As for the alias Ajita, it means to be *wusheng* [“unsurpassable”]. His intelligence goes beyond that of others. Therefore he is called Wusheng.)<sup>153</sup>

Verses say:<sup>154</sup>

If virtuous ones follow the profound liberation,  
 Those who left home in their youth ascend into the air.<sup>155</sup>  
 If a teacher has thorough knowledge, his disciples will give rise to  
 aspiration by themselves.  
 Mystic light shines upon those related [to the Buddhist teaching].  
 In responding to wonders everyone differs.  
 The Sage’s book is the same as the signs and marks that portend good  
 fortune.  
 [Maitreya] takes advantage of heaven and accords to the virtue of  
 heaven.<sup>156</sup>  
 His outstanding sound is clear throughout the trichiliocosm.  
 The Dharma drum rouses the profound teaching.  
 A dragon flies and responds to human and heavenly beings.  
 [Maitreya’s] undisturbed wisdom is profound and extremely subtle.  
 Far and faintly he sings what is extremely profound.  
 He circumambulates the forty-nine–storied Mañi Palace.<sup>157</sup>  
 With good fortune he arrives at the central banner.  
 Sustaining his appearance with the thirty-two major marks of physical  
 excellence,  
 He will be shining and luxuriant in the Majestic Grove Garden (Hualin-  
 yuan).

### Miracle Stories

(Just as in the school of Daosheng or Sengzhao, or the class of Fotudeng or Daoan, there are many great virtuous people, who are discussed in a separate chapter in order to avoid complication and duplication. Therefore, just two stories are briefly quoted here.)

[Kumārajīva, a *Śramaṇa* of the Jin Dynasty]

During the time of the Jin dynasty, Kumārajīva was in Chang'an. He was called Tongshou (i.e., "a boy's life span") here [in China]. He was a man from India. His family had been ministers through successive generations. Kumārajīva's grandfather, Kumāradatta (Daduo), had the great aspiration and remained apart from others, and his name was valued in his country. Kumārajīva's father Kumārayāna was sharp and had virtuous fidelity. When Kumārayāna succeeded to the position of minister, he declined [the succession] and renounced the world. He headed east and crossed the Pamirs. The king of Kucha heard that [Kumārayāna] had given up his honorable [position], and revered him with admiration. [The king] went out to the outskirts of the capital city to personally meet him on arrival and asked him to become the Most Reverend Priest [of his land].

The king had a sister who had just turned twenty years old. She was talented and intelligent; she could understand whatever she took in with a single glance, and could recite from memory whatever she had heard only once. Furthermore, she had a red mole on her body, which indicates the fate of giving birth to a sagacious son. Royal families of various countries asked for her in marriage, but she did not accept any of their offers. When she saw Kumārayāna she wished with all her heart to take him as [her husband]. So [the king] forced him to marry her.

Before long, she became pregnant with Kumārajīva. While Kumārajīva was in her womb, the mother's intelligence and comprehensive faculties doubled. She heard that Śāhira Great Temple (Quelidasi) had already produced many eminent monks, and moreover there were monks who had attained the Buddhist Way.<sup>158</sup> Along with noblewomen of the royal family and many nuns of virtuous conduct, she held a religious service, asked for purification, and listened to the Dharma for many days.

473a Kumārajīva's mother suddenly and spontaneously became proficient in the Indian language. No matter how difficult the expressions of questions were, she definitively mastered their profound principles. All the people admired her. Dharmaghoṣa (Damoqusha) Arhat said, "This lady must have conceived a sagacious child," and he told her of the miracle of Śāriputra when he was in his mother's womb. After Kumārajīva was born, however, his mother forgot what she had been told previously.

After a while she wished to renounce the world but her husband [Kumārajīva] did not allow her to do so. Thereupon she gave birth to another boy, called Puṣyadeva (Fushatipo). Incidentally, [Kumārajīva's mother] later went out of town and traveled for sightseeing, and she saw some dried-out bones scattered here and there in a graveyard. She then pondered the origin of suffering and decided to seek to renounce the world. She made a vow to never eat and drink if she was not allowed to take the tonsure. On the night of the sixth day [of her fast] her energy was weak and exhausted and it was doubtful if she could live to the next morning. Her husband, fearful of this, then allowed her [to renounce the world]. Since she had not yet received the tonsure she still would not eat. Accordingly [her husband] ordered someone to shave her head and she finally took food and drink. The next morning she received the precepts [to become a nun] and then began meditation practice and concentrated all her effort on the practice. She was not negligent in her studies and attained the first fruit (*srota-āpatti-phala*) of the four stages of sainthood.

Kumārajīva renounced the world at the age of seven accompanied by [his mother]. Following a teacher monk, he received sutras. He recited one thousand verses in a day. There are thirty-two syllables in a verse, so, he recited thirty-two thousand syllables in total [in a day]. [Kumārajīva] had already finished reciting the Abhidharma (i.e., the doctrine of the Hinayana) and a teacher gave him the meanings. He immediately mastered them; [for him] nothing was obscure and everything was easily understood.

At that time, the people of Kucha offered much benefit and support to [Kumārajīva] since his mother was the king's sister. Accordingly his mother guided him in order to avoid [excessive support].

When Kumārajīva was nine years old, he followed his mother, crossed the Indus River, and arrived at Kaśmīra, where he met the highest virtue Dharma teacher Bandhudatta, a cousin of the king of Kaśmīra. [Bandhudatta] had profound and perfect knowledge and was broadminded. Talented, sharp, and erudite, he was unrivaled at the time. He was completely versed in the Tripiṭaka and the nine kinds of scriptures. From morning until noon he hand-copied one thousand verses and from noon until the evening he also recited one thousand verses. His name spread throughout the countries and the people, regardless of where they were, considered him to be their teacher.

Kumārajīva came to [Kaśmīra] and immediately revered [Bandhudatta] with great courtesy as his teacher. [Kumārajīva] received from him the *Kṣudraka-piṭaka* (*Zazang jing*) and two kinds of Āgama sutras, the *Madhyamāgama* and the *Dīrghāgama*, altogether four million syllables.<sup>159</sup> Bandhudatta always praised Kumārajīva for his outstanding talent. Consequently [Kumārajīva's] reputation reached the king [of Kaśmīra].

The king immediately invited [Kumārajīva to the palace]. He gathered non-Buddhist disputants for [Kumārajīva] to debate. When [the non-Buddhist disputants] first began to exchange words with [Kumārajīva], they thought little of him since he was so young, and their speech was very arrogant. Kumārajīva took advantage of their weakness and defeated them. The non-Buddhist disputers submitted to him. Ashamed of themselves and regretful, they were left with nothing to say. The king respected and marveled at [Kumārajīva] more and more. He gave him the salted and dried meat of a pair of geese, three pecks each of nonglutinous rice and flour, and six *sheng* of milk per day. This was a traditional votive offering of a foreign country (i.e., Kaśmīra). The abbot of the temple where [Kumārajīva] resided sent five senior monks and ten novices (*śrāmaṇeras*) to take care of [Kumārajīva] and clean [his residence], just as if they were [Kumārajīva's] own disciples. He was greatly revered in this way [in Kaśmīra].

When [Kumārajīva] turned twelve years old, his mother took him back to Kucha. All the various countries invited him, offering good noble titles, but Kumārajīva did not care about any of that at all.

At that time, Kumārajīva's mother led him to the Northern Hill of the Yueshi tribe. An arhat saw [Kumārajīva] and felt that he was unusual. The arhat told his mother, "You should protect this novice always. If he does not violate the precepts until the age of thirty-five, he will cause the Buddhist Dharma to flourish greatly and will liberate innumerable people. He will be no different than [the great teacher] Upagupta.<sup>160</sup> If he is unable to observe the precepts completely, he will not be able to accomplish anything great and will be merely nothing more than a talented and superior scholar monk."

Kumārajīva further advanced and arrived at Kashgar. He carried a Buddhist almsbowl upon his head and thought, "This bowl is very large in size. Why is it so light?" Then [he tried to lift the bowl up, but] the bowl became too heavy [to lift]. So he unexpectedly cried out and put it down. His mother

asked him why he had done so. He replied, “Because I have prejudiced views (i.e., notions of duality) I merely feel that the bowl is light and then heavy.”

After all Kumārajīva stayed in Kashgar for a year. That winter he recited the Abhidharma. Regarding various chapters, such as chapters on *The Ten Gates* (*Shimen baqu*) and *The Cultivation of Intelligence* (*Xiuzhi baqu*) [of the Abhidharma], there was nothing he had to be instructed about, and he mastered the marvelous principles. Moreover, concerning all fields of the six fundamental discourses [of the Sarvāstivāda school], nothing of them was unclear to him.

In Kashgar there was a *śramaṇa* named Priyadarśana (Xijian), who was well versed in all the three divisions of the Buddhist teaching. [Priyadarśana] told the king, “You must not underestimate this novice. Your Majesty, you should ask him to open the Dharma gate (i.e., to cause the Buddhist teaching to flourish) for the first time. Generally there are two merits for this. First, *śramaṇas* in this country will feel ashamed of themselves for being inferior to him and will certainly be encouraged [to improve themselves]. Second, the king of Kucha must be thinking, ‘[Kumārajīva] is from my country and is respected in that country (i.e., Kashgar). This means that my country is respected.’ He will then surely come to have a friendly relationship with this country.” The king approved of this. A great assembly was arranged and Kumārajīva was asked to ascend the raised seat and expound the *Dharma-cakra-pravartana-sūtra* (*Zhuanfalun jing*). The king of Kucha, as had been expected, sent an envoy in order to reward [the king of Kashgar] for his friendship [with Kucha].

In between periods of expounding the Dharma, Kumārajīva looked for non-Buddhist scriptures and learned the *Vedaśata-śāstra* well. He clarified many issues such as diction, composition, and question and answer. He read widely the scriptures of the four Vedas (i.e., *Atharvaveda*, *Rgveda*, *Sāmaveda*, and *Yajurveda*) and all of the commentaries on the five fields of studies (*wu-ming*; *vidyāsthāna*).<sup>161</sup> He studied the arts of *yin-yang* and astrology; everything was investigated thoroughly. He was wondrously proficient in fortune-telling; what he said matched the fact just as two pieces of a tally fit together. He possessed a generous nature.

Kumārajīva first learned Hinayana [Buddhism] and later specialized in Mahayana [Buddhism]. He lamented, “I formerly learned Hinayana [Buddhism].

I was just like someone who does not recognize gold but considers brass to be wonderful.” Accordingly, he widely sought the essence of principles. He received and recited the *Zhong lun* (T. 1564) and the *Bailun* (T. 1569), as well as the *Shiermen lun* (T. 1568) and others.

Soon, following his mother, Kumārajīva moved on to Akush (or Uch-Turfan), the northern boundary of Kucha. At that time, a brahman in Akush had a marvelous fluent tongue and was outstanding; his name pervaded various countries. He personally beat the drum of the royal palace and made an oath, “If anyone who debates bests me, I will accept being beheaded to apologize to him.” Kumārajīva had already arrived [and he and the brahman] examined the two principles thoroughly. The brahman immediately became confused and dazed. He bowed his head to the ground and took refuge in [Kumārajīva]. Thereafter [Kumārajīva] rose in fame in the area east of the Pamirs, and his honor spread throughout the area beyond the Yellow River.

The king of Kucha went to Akush in person, greeted Kumārajīva, and returned to the country with him. [Kumārajīva] extensively expounded various sutras. Scholars in remote countries in the four directions held him in high esteem; there was no one who could oppose him.

At that time, there was a princess who had become a nun. Her pseudonym was Akṣayamati. She read extensively many sutras. In particular she had profound knowledge of the heart of meditation. She said she had been certified as having attained the second fruit [of the four stages of sainthood] (*sakṛ-dāgāmi-phala*). When she heard the Dharma [expounded by Kumārajīva] she was greatly happy.

She then set up a great assembly and asked [Kumārajīva] for the essence of the Mahayana sutras. Kumārajīva explained for [the assembly] that all phenomenal things are entirely empty and there is no self, and that the discernment of [subjectivity and objectivity] in the sensory realm are merely provisional names; they are not reality<sup>162</sup> At that time, none among the audience in the assembly was not moved and impressed, and all the people regretted that they had taken so much time to awaken.

When [Kumārajīva] turned twenty years old he received the precepts [to become a monk] in the royal palace. He learned the *Shisong li* from Vimalākṣa  
473c (337–413?).<sup>163</sup> Soon after Kumārajīva’s mother was to leave [Kucha] for India. She said to Bo Chun, the king of Kucha, “Your country is gradually

declining. I am now leaving for India, where I will advance up to the third fruit (*anāgāmi-phala*)." Before departing she told Kumārajīva, "The profound teaching of Mahayana [Buddhism] must be widely propagated in China. To transmit it to the eastern land depends only on your power. There is, however, no benefit for yourself in doing so. What do you think you should do?" Kumārajīva replied, "The way of the *mahāsattva* lies in benefiting others without thinking of oneself. If I can surely transmit the great edification [to the eastern land] and help enlighten ignorant people, even if my body experiences the suffering of boiling in a cauldron over a fire, I will have no regrets." So [Kumārajīva] stayed in Kucha and resided at [Wang]xin Temple.

Later, in the former palace near the temple, the text of the *Fangguang [boruo] jing* was found for the first time. [Kumārajīva] first picked it up, unrolled it, and was reading it when a devil (*māra*) came and covered over some passages of the scripture so that it looked like a blank sheet of paper. Kumārajīva realized that this was the work of a devil and redoubled his vow. The devil left and the inscriptions reappeared. [Kumārajīva] then repeatedly recited them. Again, he heard a voice in the air, "You are a man who has plenty of knowledge. Why do you need to read this?" Kumārajīva answered, "You are a minor devil. You should promptly leave [this place]. My mind is as stable as the earth. You cannot move it."

[Kumārajīva] stayed [at Wang]xin Temple] for three years, during which time he extensively recited Mahayana sutras and discourses, and he clarified the secret principles [of Mahayana Buddhism]. The king of Kucha had a lion seat of gold made for [Kumārajīva] and spread a cushion covered in Chinese brocade on it. [The king] bade Kumārajīva to ascend the seat and expound the Dharma. Kumārajīva said, however, "My teacher (i.e., Bandhudatta) has not yet understood Mahayana Buddhism. I would like to go in person and teach him with respect and courtesy. I will not be able to stay here."

Suddenly Great Master Bandhudatta came without reference to the long distance [of his journey]. The king said, "O Great Master! Why did you come all this way from such a distance?" Bandhudatta replied, "First, I have heard that what my disciple (i.e., Kumārajīva) realized is uncommon. Second, Your Majesty, you propagate and praise the Buddhist Way. Therefore, I traveled [from afar], braving difficulties and dangers, to come all the way to your country." Kumārajīva was able to welcome his teacher and was glad that he

could fulfill his long-cherished plan. He expounded for [Bandhudatta] the *Sutra on the Virtuous Woman's Questions (Danüwen jing)*,<sup>164</sup> and fully clarified that [all phenomena] arise from causes and conditions; they are empty and false. This was something that both he and his teacher had not believed in formerly. Therefore, [Kumārajīva] explained it first.

The teacher asked Kumārajīva, “What different characteristics did you find in Mahayana [Buddhism] by which you have come to esteem it?” Kumārajīva replied, “Mahayana Buddhism is profound and pure and clarifies that all existing things have no reality, while Hinayana [Buddhism] is one-sided and is very much stagnant in name and form (*nāma-saṃsthāna*).” The teacher [Bandhudatta] said, “You explain that all things are entirely empty. This is a very frightening theory. Why have you given up the view that all things exist and stick to the view that everything is empty? You are just like the insane man of former times who ordered a spinning artisan to make beautiful yarn, extremely thin and high-quality yarn. The spinning artisan paid special attention and made yarn as thin as fine dust, yet the insane man still resented that the yarn was too thick. The spinning artisan became very angry and said, pointing into the air, ‘This is thin yarn.’ The insane man asked, ‘Why is it invisible?’ The spinning artisan said, ‘This yarn is extremely fine. Even a skilled worker of my studio cannot see it. How could other people see it?’ The insane man was very happy and paid money to the spinning artisan, who imitated [the insane man and paid his workers], too. All the workers received a good payment but in fact they had produced nothing. Your teaching of emptiness follows this [logic].”

474a Kumārajīva then explained it again, giving similar cases in succession. They earnestly traded questions and answers. More than a month passed. Only then was [Bandhudatta] convinced. The teacher said in wonderment, “This is something that I, your teacher, could not master, yet to the contrary, you, my disciple, have opened up my determination. I verify it right now.” He then bowed to Kumārajīva and had him for his teacher. [Bandhudatta] said, “O *upādhyāya*! You are my teacher of Mahayana [Buddhism], and I am the *upādhyāya*'s teacher of Hinayana [Buddhism].”

All people in the countries of the Western Region completely admired Kumārajīva's excellent talent. Every time [Kumārajīva] gave a talk, all the kings of various countries knelt upright to the side of the raised seat, requiring Kumārajīva to step on them in order to ascend the seat. He was [tremendously]

valued in this way. Kumārajīva's teaching flowed throughout the Western Region and his reputation reached the Eastern River (i.e., China).

At that time, Fu Jian (338–385; r. 357–385) was a pretender to the throne in Guanzhong (present-day Shaanxi province). In the foreign regions there were the king of Qianbu (Yar Khoto, near present-day Turfan) and the younger brother of the king of Kucha. They came together and offered a tribute to [Fu] Jian, who granted an audience to them. These two royal members said to Jian, “In the Western Region many rare and precious things are produced. Please dispatch troops and subjugate the region. Then we will submit ourselves to you.”

In the first month of the year of Dingchou, the thirteenth year of Jianyuan (377), the Grand Astrologer reported to [the throne], “A star appears in the celestial sphere above the foreign countries. There must be a person of great virtue and a wise person who will come to help China.” Fu Jian said, “I have heard of Kumārajīva in the Western Region and Śramaṇa Daoan (314–385) in Xiangyang. Could it mean these [two] people?” He immediately sent messengers to find them.

In the second month of the seventeenth year [of Jianyuan] (381), the king of Milan, the king of Qianbu, and others again talked to [Fu Jian] and asked him to dispatch troops to subjugate the Western Region. In the ninth month of the eighteenth year [of Jianyuan] (382), Fu Jian sent Cavalry General Lü Guang and the Lingjiang General Jiang Fei, who led the king of Qianbu, the king of Turfan, and others and commanded seventy thousand soldiers to subjugate the countries in the west, such as Kucha and Karashahr.

When [the troops] departed Fu Jian held a farewell dinner for Lü Guang at the Jianzhang Palace. Jian said to [Lü] Guang, “The sovereign rules over the world in accordance with the mandate of Heaven, and considers his affection for the people, as if they were his own children, to be the foundation. How could he covet other lands and subjugate them? [The reason for the expedition] is precisely because he wants to find one who has the true teaching in mind. I have heard of Kumārajīva in the Western Region, who deeply understands the essential nature of things, is well versed in *yin* and *yang*, and is the head of the scholars of later generations. I admire him very much. Those who are outstanding in virtue and learning are the great treasures of the country. If you gain victory over Kucha, swiftly send Kumārajīva by stagecoach to me.”

Before Lü Guang's troops arrived, Kumārajīva warned the king of Kucha, Bo Chun, "Fortune has deserted this country. There is a formidable enemy. The people of the national capital [of China] are coming from the east. You should respectfully cater to them. Do not oppose their vanguard." [Bo] Chun, however, did not listen to him and fought against [the invaders]. [Lü] Guang consequently defeated Kucha, killed [Bo] Chun, and made Zhen, Bo Chun's younger brother, the ruler. [Lü] Guang had already obtained Kumārajīva but he did not infer how intelligent [Kumārajīva] was. He saw that [Kumārajīva] was still young. So he made fun of [Kumārajīva] and treated him as an ordinary person.

On the way back [to China], [Lü] Guang halted his troops at the foot of a hill, where the officers and soldiers were already resting. Kumārajīva said [to Lü Guang], "You should not stay here; you will certainly find yourself in a difficult position. You had better move your forces to the hilltop." [Lü] Guang, however, did not accept his admonition. When night came, just as [Kumārajīva] had warned, it rained heavily and floods suddenly arose. The water became several *zhang* deep and the fatalities numbered in the several tens of thousands. [Lü] Guang secretly thought for the first time that [Kumārajīva] was indeed extraordinary. Kumārajīva said to [Lü] Guang, "This is an unfortunate place. You must not stay here long. I inferred our misfortune and foresaw our fate. You should promptly order [your troops], 'Go back [to China]!' On your way back, I am sure that there will be a land of good fortune in which you can reside." [Lü] Guang followed [Kumārajīva's suggestion].

When they arrived at Liangzhou (present-day Wuwei area of Gansu province), they heard that Fu Jian had already been killed by Yao Chang (330–393; r. 384–393). [Lü] Guang ordered his huge forces to put on plain white clothes [for mourning] and advance south of the city. [Lü Guang] then usurped the title of ruler outside of Hangu Pass, and the [new] era was named Taian.

In the first month of the second year of Taian (387), a gale blew in Guzang [in Liangzhou]. Kumārajīva said, "This is an inauspicious wind. There will be a vicious riot but it will be spontaneously settled without much trouble." Later, Kumārajīva's [exact] prediction of this event was verified.

Kumārajīva stayed in Liangzhou for years. Since Lü Guang and his son did not propagate the [Buddhist] Way, [Kumārajīva's] profound views were kept within him; he had no chance to propagate the teaching. Fu Jian had

already died so he and [Kumārajīva] did not see each other after all. When Yao Chang usurped the throne in Guanzhong, he also heard of [Kumārajīva's] high reputation and disinterestedly requested [Kumārajīva] to come to [his court]. Because Kumārajīva possessed deep tactical skill and understood various things, Lü [Guang]'s family was afraid that he would contrive plots to benefit Yao [Chang]. So [Kumārajīva] was not allowed to go into the eastern land.

When [Yao] Chang died [in 393] and his son Xing (366–416; r. 394–416) succeeded the throne, [Yao's family] again made a sincere request. In the third month of the third year of the Hongshi era (401) during [Yao] Xing's reign, trees with interlocking branches sprang up in the imperial court, and in the Peripatetic Garden (Xiaoyaoyuan) scallions were transformed into leeks (*xie*). [Xing] thought these were good omens, saying, "A wise man must be coming." In the fifth month, Xing dispatched [Yao] Shide, a lord of Longxi, to subjugate Lü Long in the west. Long's troops were utterly defeated. In the ninth month, Long presented a memorial to Xing and surrendered.

Finally [Xing] could greet Kumārajīva, who entered Guanzhong. [Kumārajīva] arrived at Chang'an on the twentieth of the tenth month of that year.<sup>165</sup> [Yao] Xing treated [Kumārajīva] with due honors as the Most Reverend Priest. [Kumārajīva] was extremely favored. Whenever [Xing and Kumārajīva] met they talked to each other for an entire day. When they examined the niceties [of doctrines] to reach the ultimate, they spent a year tirelessly.

From the time the great Dharma reached the east (i.e., China) and began during the reign of Emperor Ming (r. 57–75) of the Later Han dynasty, it went through the Wei dynasty (220–264) and the Jin dynasty (264–419), and the sutras and discourses gradually increased. Most of the texts translated by Zhi [Dun] (314–366) and Zhu [Faya], however, were literally incomprehensible and regulated with the principles of Daoist philosophy.<sup>166</sup>

Xing worshiped the Three Treasures from the time he was young. With an earnest intention he gathered people to talk [about the sutras]. After Kumārajīva arrived and stayed in Chang'an, [Xing] asked him to go to the Western Light Pavilion (Ximingge) and the Peripatetic Garden and translate numerous sutras. Kumārajīva had already recited most of them from memory and there was nothing he had not thoroughly studied. He became [more and more] competent in the Chinese language and his transliteration was fluent

and appropriate. He looked at the texts of old translations and found many mistakes in meanings. This was entirely because the texts translated previously had failed to follow their purpose and did not correspond to [the original] Sanskrit texts. [Yao] Xing arranged for more than eight hundred monks, such as the *śramaṇas* Senglüe, Sengqian, Faqin, Daoliu, Daoheng, Daobiao, Sengrui, and Sengzhao, to inquire and receive instructions on the doctrines from Kumārajīva. Furthermore, he had the *Mahāprajñāpāramitā-sūtra* translated. Kumārajīva held the Sanskrit text in his hands, Xing took the old translation sutra in his hands, and they collated one with the other. The meanings newly translated [by Kumārajīva], which were different from the old translation, completely made sense. All the people were satisfied with them and submitted willingly to him; everyone joyfully praised him.

Xing thought, “The Buddhist Way is profound and all the practices are entirely wholesome. It is truly a good ferry to escape from suffering. It is the great law to govern the world.” Therefore Xing felt some inclination toward the nine kinds of scriptures and thought deeply about the twelve kinds of scriptures. He then composed the *Discourse on Understanding Thoroughly the Three Periods of Existence (Tongsanshi lun)* in order to encourage [the people] and show the law of cause and effect. All of the people under the princes respectfully praised his way of edification.

[Yao] Xian, the Great General and Duke of Changshang, and [Yao] Song, the Left Army General and Marquis of Ancheng, deeply believed in the Buddhist Dharma. They often invited Kumārajīva to the Great Temple in Chang’an to speak on new sutras.

474c Kumārajīva translated both Mahayana and Hinayana [Buddhist] sutras and discourses one after another; more than three hundred ninety fascicles in total. The titles of his translations are listed in another biography of him. They all clearly reveal the mysterious origin of the teaching and illuminate the profound principles.

At that time, righteous people most certainly gathered from throughout the four directions, regardless of distance. [Kumārajīva’s] grand work lasts long; it is still admired as the model [of translations] today. Among the Buddhist monks and laypeople who came from every direction there were outstanding people such as Shi Huiyuan (334–416 or 417). [Huiyuan] had learned numerous sutras thoroughly and was a leader of the edification of the teaching left by

[Śākyamuni]. His time, however, was far distant from that of the Sage (i.e., Śākyamuni), and he could not settle some doubtful points of the doctrines. Therefore, he wrote a letter and asked questions to [Kumārajīva].

[Kumārajīva said,] “When people have an audience with a sovereign [in India], they certainly praise his virtue. In the rites to see the Buddha, singing praises is considered to be valuable. The *gāthās* (four-line verses) and *ślokas* (stanzas) used in sutras are all examples of this. Through merely translating Sanskrit texts into Chinese, however, much of the elegance and grace [of the language] is lost. Even though the gist is retained [Chinese translations] are very different from [the original Sanskrit texts] in their literary style. It is just as if one chews some food and then gives it to someone else; [the food] not only loses its taste but also causes the other person to feel ill.”

[Kumārajīva] once composed verses and presented them to Śramaṇa Fahe. [The verses] say:

The mind [as lofty as] a mountain produces the highest virtue, and  
floating fragrance spreads throughout ten thousand *yojanas*.

The *luan* bird that cries sorrowfully perches alone on a paulownia tree,  
and the clear sound of his cries reaches the highest point of heaven.

[Kumārajīva composed] ten verses in total. The literary style of all [the verses] was like this.

Kumārajīva was originally fond of Mahayana Buddhism and his determination lay in promulgating it. He often lamented, “If I put pen to paper and write the Abhidharma (i.e., discourse on the Dharma) of Mahayana [Buddhism], what Kātyāyanīputra wrote (i.e., the *Apitan bajieandu lun*, T. 1543 and the *Apitan piposha lun*, T. 1546) will be nothing compared to it. At present in China, those who have profound knowledge about this are few. I will give up writing here. What do I have left to discuss?” [Kumārajīva] stopped writing, sadly. He wrote only two fascicles of the *Discourse on Ultimate Reality* (*Shixiang lun*) for Yao Xing’s sake and annotated the *Vimalakīrti-nirdeśa-sūtra*. The words that came out of his mouth formed a complete composition; there was nothing to correct and delete. His literary style was smooth and courteous, and everything was profound and subtle.

As for Kumārajīva’s personality, his frame of mind was clean and pure, and his self-confidence stood conspicuous. (i.e., he never compromised with

others). He understood everything according to circumstances. Few people could match him. He had a generous nature; he was benevolent and generous. He kept philanthropy in mind. He effaced himself and was good at inducing others [to follow the Buddhist Way], doing so tirelessly all day long.

Lord Yao (i.e., Yao Xing) always said to Kumārajīva, “O Great Master! You are sharp and incomparably awakened. There is none equal to you in the entire world. When you leave this world one day, how can you depart with no one to inherit the Dharma seed?”

Furthermore, Beidu Bhikṣu, who resided in Pengcheng (present-day Tongshan county of Jiangsu province) heard that Kumārajīva was in Chang’an. He lamented, “It has been more than three hundred years since I separated from this boy (i.e., Kumārajīva) for my amusement. I have heard nothing from him and I have not met him again. I only hope that I will have a chance to meet him in my next existence.”

Before his death, Kumārajīva realized that [his body consisting of] the four great elements would not recover from illness. He said, “I wish that all that I have translated will be transmitted and circulate in later ages, and that it all will be greatly popular. Today, before many people, I make a sincere vow. If in what I have transmitted there is no mistake, then my tongue will not be burned even after my body is cremated.”

On the twentieth day of the eighth month of the eleventh year of Hongshi (409) of the Later Qin dynasty, [Kumārajīva] passed away in Chang’an. This was the fifth year of Yixi of the Jin dynasty. Immediately in the Peripatetic Garden, following foreign customs, his body was cremated. The firewood burned completely and his body was reduced to ash and bone, but his tongue was not destroyed.

[Shi Faxian, a *Śramaṇa* of the Jin Dynasty]

475a In Xin Temple in Jiangling (in present-day Hubei province) of the Song dynasty, there was Shi Faxian, whose secular family name was Gong. He was a man from Wuyang in Pinyang prefecture (in present-day Shanxi province). His determination and conduct were intelligent and diligent, and in upholding the rules of deportment he was orderly and majestic. He frequently lamented the disorder and shortage of sutras and Vinayas. So he became determined to seek them out.

In the third year of the Long'an era of the Jin dynasty (399) along with his monk colleagues including Huijing, Daozheng, Huiying, and Huiwei, [Faxian] left Chang'an for the west and crossed the quicksand. There were no birds flying above and no animals running on land below. They saw nothing but emptiness all around; there were no landmarks to help determine where to go. They conjectured the direction of east or west only by observing the sun, and just indicated their course by [laying a trail of] human bones. There were frequent gusts of hot air and evil spirits. If anyone encountered them he would die. [Fa]xian entrusted himself to [the salvific activity of buddhas or bodhisattvas], left himself to fate, and passed through dangerous areas. After a while [Faxian's group] arrived at the Pamirs (in present-day Xinjian province), where the snow accumulates all year round. There was an evil dragon that emitted a poisonous wind and rained down pebbles and grit. Crossing the mountain pass was dangerous and the cliffs stood a thousand ren high.<sup>167</sup> There were roads that had been made in the past by cutting rocks, alongside of which wooden stairways were attached. [The group] crossed altogether more than seven hundred such places. Furthermore, they had to walk on a hanging braided rope bridge cross rivers at more than several tens of spots. All of these were places that Zhang Qian and Gan Fu of the Han dynasty had never reached. Subsequently, they crossed over a snow-covered mountain where they encountered a freezing wind that suddenly came up. Huijing could not speak and shuddered [out of fear].<sup>168</sup> He could not advance. He said to [Fa]xian, "I will die here. You should go on and leave me. We cannot die together." As soon as he uttered these words he passed away. [Fa]xian patted [Huijing's face] and said in tears, "It was his fate that he could not accomplish his original intention. What can I do now?" So he kept traveling alone through his own effort and passed through the dangerous mountain area. He traveled through more than forty countries altogether and was about to reach India.

There was a temple more than thirty *li* from Rājagṛha. [Faxian] was passing by there as the evening closed in. [Fa]xian intended to visit Vulture Peak (Mount Gṛdhrakūṭa). A monk of the temple warned him against going there and said, "The road is very difficult and there are many obstructions. Moreover, there are many black lions that have often [attacked and] eaten people.

How will you be able to reach there?” [Fa]xian replied, “I have already traveled over several tens of thousands of [*li*] from a great distance and I made a vow to go to Vulture Peak. We cannot expect our life [to be neverending] and we cannot keep breathing [forever]. How could I give up when I have already come this far with sincerity I have cherished for many years? Even though there are dangers and difficulties, I am not afraid of them.” Many people tried to stop him but none could. Accordingly two monks [accompanied Faxian] and they saw them off.

[Fa]xian had already arrived at the Vulture Peak in the dusk of the evening. So he intended to stay overnight. The two monks [accompanying him] felt misgivings about this, so they abandoned [Faxian] and went back. [Fa]xian stayed alone on the mountain, where he burned incense and worshiped. He longed dearly for the distant [past] at the old site just as seeing the sacred image [of the Buddha]. At midnight three black lions appeared, and they approached and crouched down in front of [Fa]xian. They licked their lips, waving their tails. [Fa]xian chanted a sutra without cessation and thought of the Buddha wholeheartedly. The lions then lowered their heads, dropped their tails, and prostrated themselves at of [Fa]xian’s feet. [Fa]xian patted them with his hands and said an incantation, “If you want to kill me, just wait until I finish chanting [the sutra]. If you are here to test me, you should withdraw from this place.” The lions left after a while.

475b Next morning, he returned [from the mountain]. The road was difficult and dark with many obstructions. There was only one path he could follow to pass through. Before he had walked one *li* or more, he suddenly came across a monk, about ninety years old. [The old monk] was shabbily dressed but he had a superior and profound air. Even though [Fa]xian was aware that [the old monk] was elegant and lofty, he did not realize that [he] was a holy man. Moreover, after that [Faxian] met a young Buddhist monk and asked him, “Who is the old man I saw earlier?” [The young Buddhist monk] replied, “He is the great disciple [of the Buddha], the *dhūta* Kāśyapa.” [Fa]xian greatly regretted [that he had not recognized the great monk]. Following after [Kāśyapa,] he came to a mountainous place. There was a horizontal rock blocking the entrance to [Kāśyapa’s] house and [Faxian] could not enter. [Fa]xian wept and then left that place.

[Faxian] went on and arrived at the Kāśi kingdom. There was a white-eared dragon in the kingdom and every [year the dragon] came to an agreement with many monks and caused the state to be prosperous. All the people had faith in and were devoted to [the dragon]. *Śramaṇas* set up a house for the dragon and arranged food of merit. At the end of the summer retreat every year, the dragon was always transformed into a small snake with white ears. All the people knew that this was the dragon. They put some cheese on bronze plates and the dragon was placed in the center [of the bronze plates]. [All the monks] from the superior to the inferior performed this rite. The dragon then turned into a small snake from head to tail and left there. This was performed once a year. [Fa]xian saw [the rite] with his own eyes, too.

Afterward [Faxian] arrived in Central India. At Heavenly King Temple (Tianwangsi) south of King Aśoka's stupa in Pāṭaliputra, in Magadha, he obtained the *Mahāsāṃghika-vinaya* (*Mohe sengqi lü*, T. 1425). Furthermore he obtained the *Extract of the Sarvāstivāda-vinaya* (*Sapoduo lüchao*), the *Za apitanxin*, the *Xian jing*,<sup>169</sup> the *Fangdeng niyuan jing* (T. 376), and other texts. [Fa]xian stayed there for three years, studying the Indian language and scriptures. He transcribed [scriptures and images] in his own hand. Thereafter he entrusted [copies of the] sutras and images to merchants.

[Faxian] reached Siṃhala (present-day Sri Lanka). [Originally] more than ten people had been traveling with [Fa]xian. [Along the way] some stayed [at a place that they liked] and some others had died. Looking at his shadow, he was always alone and he lamented in his mind. When he unexpectedly saw a merchant offer a moon-shaped silk Chinese fan before a jade image he unwittingly shed tears in sadness. [Faxian] stayed [in Siṃhala] for two years. He obtained the *Mahīśāsaka-vinaya* (*Mishasai bu hexi wufen lü*); two Āgama sutras, the *Dīrghāgama* and the *Samyuktāgama*; and the *Zazang [jing]* (T. 745), none of which had yet been introduced into China.

[Faxian] entrusted all [these scriptures] to some merchants on a big ship, and then he crossed the sea to return [to China]. There were about two hundred people on the ship. They encountered a windstorm and the ship sprang a leak. All the people were uneasy and afraid. They grabbed up miscellaneous things and threw them [overboard in order to help lighten the ship]. [Fa]xian was afraid that they might throw out his sutras and images, so he wholeheartedly

prayed to Avalokiteśvara, and took refuge in all the Buddhist monks of China. The ship went on, following the wind, and sustained no damage. More than ten days later the ship reached Yepoti.<sup>170</sup> After staying there for five months, [the ship and passengers] again followed the other merchant [ship] east, to Guangzhou.

More than twenty days after setting sail a sudden gale came up at night, and [the people on] the ship were terrified. All the people discussed among themselves and said, “Having this *śramaṇa* on board puts us in a difficult position. We cannot allow all the people to die for the sake of one person.” They all wanted to push [Faxian off the ship]. Faxian’s donor (*dānapati*) raised his voice and scolded the merchants in a loud voice, “If you throw this *śramaṇa* off the ship, then drop me off, too. Otherwise, you will be killed. The sovereigns of China believe in the Buddha and respect Buddhist monks. If I reach there, I will tell a ruler [about this incident] and surely you will be accused of the crime.” The merchants turned pale and looked at each other, and they stopped the plot. They had already run out of water and all the provisions were used up as well. They did nothing and resigned themselves to the wind, following the current.

475c Suddenly they reached shore and saw the green of pigweeds and beans growing profusely. They knew [they had reached] Chinese land but they could not surmise what area it was. They immediately went on board and [the ship] entered into a creek. They looked for a village and found two hunters. [Fa]xian asked them, “What region is this?” The hunters replied, “This is the south shore of Laoshan in Changguan prefecture in Qingzhou (present-day Shandong province).” The hunters returned and reported [on Faxian’s group] to Governor Li Yi, who originally believed in [the Buddhist Way] respectfully. He suddenly heard the *śramaṇa* arriving from a distance and personally came out to greet [Faxian] and showed appreciation of his efforts. [Fa]xian, carrying the sutras and images, followed [the governor to [the city].

Soon thereafter [Faxian] intended to return to the south. The Regional Inspector of Qingzhou asked [Faxian] to stay over the winter. [Fa]xian answered, “I cast myself into a land to which I had not expected to return. My resolution lies in spreading [the Buddhist Way] throughout the world. I have not yet

achieved what I had hoped to. I cannot stay here for a long time.” Consequently he left for the south and arrived at the capital city [of the Eastern Jin dynasty].

Following the foreign meditation master Buddhahadra, in Daochang Temple, [Faxian] translated more than a million words of sutras, Vinayas, and commentaries on sutras (Abhidharma). [The translations] were widely circulated for edification, and they all helped [people] learn [the Buddhist Way].

A family, whose name has been lost, lived near the Zhuque Gate and had believed in the edification of the true [Dharma] from generation to generation. [Members of this family] had copied a sutra with their own hands, chanted it, and offered to it. They did not have a room exclusively for the sutra; [the sutra] was placed in the same room along with miscellaneous other books. Later, wind and fire abruptly started up and spread to their house. All their property and goods were burned. Only the *Nirvāṇa-sūtra* remained, completely untouched, and was found undamaged amid the ashes. There was no change in its physical condition. [This story] was passed on to all the people of the capital city, and everyone sighed in wonderment at the marvel.

Some other sutras and Vinayas [that Faxian had brought back were not translated].<sup>171</sup> [Faxian] later came to Jingzhou (in present-day Hubei province), and passed away at Xin Temple at the age of eighty-six Chinese years old. All the people grieved extremely and lamented [his death]. There is a separate large biography about his pilgrimage to various countries (i.e., *Biography of the Eminent Monk Faxian*, T. 2085).

(The two stories above are found in the *Biographies of Eminent Monks* compiled in the Liang dynasty [*Liang gaoseng zhuan*].)

[End of] Fascicle Twenty-five of  
*A Forest of Pearls from the Dharma Garden*



## Fascicle 26

### Chapter Eighteen Previous Existences

(This chapter consists of four parts:) (1) Introduction, (2) Quoted Testimonies, (3) Habits from Former Existences, and (4) The Five Supernatural Powers.

#### 1. Introduction

Actions are diverse. Paths of relationships from previous existences are numerous. There is long and short in life span. The principle of brightness and darkness is transitory. Truly it is because of good or evil karmic causes. Due to these causes, there is obscurity or clarity in reward or retribution, a person has recollection for many *kalpas*, or he thinks of an object generation after generation, or he has remembrance in only one existence, or he only knows present [existence]. Therefore, ordinary people and sages are far apart from each other and previous existence lengthens and shortens. Even if you entrust to divinity and are grateful for sacredness, the habitual vapor (*vāsanā*) remains. If you remove delusion and see the truth, the playful mind still exists. Except for [bodhisattvas] who ascend the ten stages in rank, [one's] practice [to attain highest, perfect enlightenment] fully takes a *trikalpa-asamkhyeya* (*sanqi*).<sup>172</sup> How can you eternally cut off the cause which brings about an effect of the same nature (*xiyin*; *sabhāga-hetu*) and gratefully receive a wonderful reward in the present [existence]?

#### 2. Quoted Testimonies

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First, the [*Apidamo dapi*] *posha lun* (T. 1545) says:

In the heavenly realm there are also those who know others' thoughts with the wisdom of knowing the locus of their former existence and that of others (*shengchu de zhi*). This, however, goes into particulars. Therefore it is not explained separately here. It is just as I have already explained

completely in [the section on] reward and retribution in the height of the heavenly realm (*akaniṣṭha*). It is also the same as what is explained below about the realms of animals and hungry ghosts.

Therefore, the [*Apidamo dapi*] *posha lun* says:

[Those in the human realm do not have the wisdom of knowing the locus of their former existence and that of others.] What is the reason for this? This is because they do not possess the ability of the field of merit (*punya-kṣetra*; a monk or a buddha). It is because [human beings] have excellent wisdom, such as that of seeing, hearing, and speaking, which obscures and damages [their wisdom of knowing the locus of their former existence and that of others]. It is because they have the ability to know others' thoughts, and wisdom such as the wisdom that arises from a vow (*yuanzhi*; *prañidhi-jñāna*), and [the wisdom of knowing the locus of one's former existence and that of others] is concealed [by this ability and wisdom].

Commenting on this, I should make this explanation. In reason there is nothing wrong in that in the four realms (i.e., the realms of hell, hungry ghosts, animals, and asuras) one knows of each of the five realms (i.e., the human realm and the four realms) through the wisdom of knowing the locus of their former existence and that of others.

Second, someone asks, "In the human realm there is also a kind of wisdom that arises from innate thought (benxing nian sheng zhi), through which people should be able to know others' thoughts. Why do you not explain about this?"

I answer, "As for why I should explain it and yet do not, you must know there is something incomplete in this meaning. Furthermore, such instances are few. Therefore, I do not explain. That is to say, since in the human realm there are very few who attain this wisdom, I do not explain it."

The [*Apidamo dapi*] *posha lun* further explains:

This wisdom (i.e., wisdom that arises from innate thought) originates from inoffensive conduct (*bunaohaiye*). If there is a sentient being who can uphold [wholesome] bodily and verbal actions and who does not annoy others, when he is in his mother's womb he must be magnanimous;

he is not troubled by the two tactile senses of cold and hot, and he does not cause his mother's stomach to be troubled by impure, vitiated blood; when he comes out of the womb he is not pressed hard by [the passage through] his mother's vagina and [the experience of birth] does not cause his mind to become distracted, either.

Because of these causes and conditions, this person is clearly conscious and awakened. He knows what happened in his previous [existence]. If you do not know now [what happened], it is truly because you went against the matters mentioned above. Since you have forgotten [your previous existence] and are confused, you cannot know it.

Someone asks, "Do the beings in each realm know how many realms of existence there are?" I answer, "It is also just as the [*Apidamo dapi*]*posha lun* explains. Heavenly beings know about the five realms; human beings know about the four realms, (but do not know about the heavenly realm); [hungry] ghosts know about the three realms; animals know about the two realms; and beings in hell only know about matters in hell. Beings in the upper realms are superior so they can know of the lower [realms], but beings in the lower realms are inferior and therefore they cannot know of the upper [realms]."

Someone asks, "If [beings in the lower realms] are inferior and therefore they do not know of the upper realms, why do sutras say that dragon kings such as Susaṃsthita and Elāpattra can know what the eminent one Śakra-devendra thinks?"

I answer, "Just as the [*Apidamo pi*]*posha lun* (T. 1546) explains, these are all inferences, not right cognition. It is just as when Śakra-devendra intended to fight against the *asuras*, the bones on the back of the dragon king Susaṃsthita spontaneously produced a sound. He then thought to himself, 'I have now produced a loud voice from the bones of my back. Surely I know that all heavenly beings will certainly fight against the *asuras* with me. They must need me.' After having this thought he immediately left to go to Śakra-devendra's side.

"Moreover it is just as when Śakra-devendra wanted to play, fragrant hands spontaneously appeared on the dragon king Elāpattra's back. Then he thought to himself, 'Now fragrant hands have appeared on my back. I surely know that Śakra-devendra wishes to play in a garden. He must need me.'

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After having this thought he immediately transformed himself [into an elephant] and created thirty-two elephants; there were altogether thirty-three [elephants]. On the head of each [elephant] six tusks emerged. On each tusk seven great treasure ponds emerged. In each pond seven stems of lotus flowers appeared. Each lotus flower produced seven leaves. On each leaf seven jeweled raised platforms showed themselves. On each raised platform seven jeweled screens arose. In each screen there were seven heavenly maidens. Each heavenly maiden had seven attendants. Each of the attendants had seven girl musicians. Every girl musician played heavenly music. After making this transformation, in as brief a moment as it takes to flex and stretch out one's arm, [Elāpattra] came before Śakra-devendra's palace, where he stayed. After seeing [Elāpattra], Śakra-devendra ascended onto [Elāpattra's] original head together with his dependents. Other assistant ministers from Trāyastriṃśa Heaven, each leading their dependents, ascended onto the heads of the remaining thirty-two [elephants]. After every being [had been seated on their mounts], [Elāpattra] then flew up and traversed the sky, and [they all] quickly went to a pleasure garden.

“With this testimony it is also known that these are inferences, not right cognition. From this quoted incidence it is testified and known that [beings of] the upper realms know of the lower realms but [beings of] the lower realms do not know of the upper realms. This reason, however, has not yet been settled. It is just as if a wolf of the lower realm was aware of the woman's mental state and took her child's life.<sup>173</sup> This precisely indicates that [beings of] the lower realms can know of the upper realms. Why do you say that [beings of] the lower realms do not know of the upper realms? On the basis of many cases it is said that [beings of] the upper realms can know of the lower realms and [beings of] the lower realms cannot know of the upper realms. If you seek to know more about this, [beings of] the upper and the lower realms may know each other in common. It is impossible to quote [such cases] in detail.”

Again, as the *Xin posha lun* (i.e., *Apidamo dapiposha lun*) says:

In Rājagṛha there was a butcher called Qiezha.<sup>174</sup> He was King Ajātaśatru Vaidehiputra's intimate childhood friend. He had once addressed Crown Prince [Ajātaśatru Vaidehiputra], “When you ascend the throne, which of my wishes will you grant me?” The crown prince told him, “I should grant

you whatever you wish.” Later Ajātaśatru Vaidehiputra killed his own father and established himself [as king]. Qiezhā thereupon attended to the king and begged him to grant his wish. The king said, “Ask me whatever you like!” Qiezhā addressed [the king], “I wish for you, king, to allow me to monopolize the butchering trade in Rājagṛha.” The king then said, “Why do you ask me now for this evil wish? Aren’t you afraid of suffering in future [existences]?” The butcher addressed the king, “For all good and evil conduct there is entirely no effect. What are you afraid of?” The king thereupon asked him, “How do you know this?” Qiezhā said to the king, “I recall that in my past six existences I always worked in the butchering trade here in Rājagṛha. In my last existence I was reborn in Trāyastriṃśa Heaven, where I received much pleasure and happiness. Following my death in that heaven, I was reborn here in the human realm. I was able to have an intimate friendship with you, king, when I was a child. Accordingly, I know that for good and evil conduct there is certainly no effect.”

When the king heard this, he gave rise to doubt. So [the king] went to speak to the Buddha. The Buddha said to the king, “This is not a lie. That butcher however, once gave a meal to a *pratyekabuddha*. He made an evil vow, ‘Please let me always monopolize the butchering trade in Rājagṛha and later attain rebirth in heaven.’ Due to the cause of his good conduct [in offering food to a *pratyekabuddha*] his wish was fulfilled. The fruition he was given for the previous distinctive conduct has now been exhausted, [however]. In seven days he will surely die and will be reborn in Raurava (“Shrieking”) Hell. He will receive the retribution of sufferings one after another for his previous conduct in the butchering trade. Therefore, with this wisdom (i.e., the wisdom that arises from innate thought) people may know of their [former] seven existences at the maximum.

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“Moreover, someone said, ‘With this [wisdom] people are able to recall matters of their [former] five hundred existences at the maximum. Namely, there was a *bhikṣu* who remembered that he had fallen in the realm of hungry ghosts in his past five hundred existences. When he thought of the suffering of starvation he had endured, sweat ran all over his body and he was terrified and distressed deep in his heart. So he stopped all activities and vigorously purified himself. Later, after a long period of time, he attained the *srota-āpatti-phala*.’

“Again, there was a *bhikṣu* who remembered that he had fallen into hell for his past five hundred existences. When he thought of the suffering he had received in hell, blood poured out from the pores of his skin. His body and clothes became terribly filthy and stank. Every day he went to a river to bathe and wash his clothes. The people said, ‘He clings to a river and considers [his practice] to be pure.’”<sup>175</sup>

Furthermore, the *Sapoduo lun* says:

Question: “What differences are there between the wisdom that arises from a vow and the wisdom of knowing former existences?”

Answer: “The wisdom of knowing former existences is about knowing the past, while the wisdom that arises from a vow is about knowing the three periods of existence. The wisdom of knowing former existences is about knowing defilement (*sāsrava*), while the wisdom that arises from a vow is about equally knowing both the defiled and the undefiled. The wisdom of knowing former existences is about knowing one’s past [existences], while the wisdom that arises from a vow is about knowing [the past existence] of both oneself and others. The wisdom of knowing former existences is about knowing from one’s present existence to the next in order, while the wisdom that arises from a vow is about knowing [one’s existence to another existence in any timeframe,] skipping over a hundred *kalpas* in an instant. Regarding the reason why animals could talk in ancient times and why they cannot talk at the present time, it is thought that at the beginning of a *kalpa* (i.e., when the universe emerged) there were first only human and heavenly beings and [beings of] the three evil realms did not yet exist; all were from the human and heavenly realms. Since [the animals] had habits close to that of their previous existences (i.e., as human beings), they could talk. Presently animals mostly come from the three evil realms. Therefore they cannot talk.”

Moreover, the *Posha lun* explains:<sup>176</sup>

It is said that with self-nature wisdom of knowing the locus of one’s former existence (*shengchu zixing zhi*) one is able to know past former existences as well as others’ thoughts. Even if people did not cultivate causes [for

this wisdom] at the place of their rebirth, their self-nature knows. This wisdom spreads throughout the five realms, but there [are differences in the] strength [of its operation]. In the four realms, the three evil realms and the heavenly realms, the operation [of this wisdom] is strong. In the realm of human beings it is weak. Why is this so? It is because in the realm of human beings there are wisdoms such as the wisdom of speaking and looking at each other (*zhanxiang yan zhi*), the wisdom revealed through cultivating meditation (*xiu chan fa zhi*), up to the methods to know others' thoughts (*taxin fa*). [The self-nature wisdom of knowing about the locus of one's former existence] is obscured and hidden by these wisdoms. Therefore, even though [the self-nature wisdom of knowing about the locus of one's former existence] operates to some extent, it is weak and obscure, and does not reveal."

Just as the *Xin posha lun* (i.e., *Apidamo dapiposha lun*) says:

If all sentient beings, when they see a precipitous and narrow place, repair and widen it, thereby allowing passers-by to have no difficulty [crossing over that place], due to the power of that karma they will not have the suffering from the pressure in their mother's womb.<sup>177</sup> Therefore they attain this wisdom. There are other views. If all sentient beings give various great, wonderful food and drink to others, due to the power of that karma they are able to attract this wisdom. If all sentient beings do not do actions that trouble and disturb others and always do things to plentifully benefit others, due to this karma they are not afflicted by diseases such as a cold, a fever, asthma, or a chest ailment when they are in their mother's womb. When they come out of the womb they have no suffering from pressure [during the birth process]. Therefore they can recall all the events of their former existences. Accordingly there is this view, "If all sentient beings do not receive suffering from numerous diseases and pressure when they are in their mothers' wombs and when they come out of the womb, they should all be able to recall the things that happened in their past existences. They, however, forget all of this due to their mothers' diseases and the suffering of the pressure [of the birth process]."

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Third, [the *Apidamo dapiposha lun* says:]

In the realm of hungry ghosts there is the wisdom of knowing the locus of one's former existence and that of others and [hungry ghosts] know others' thoughts. How is this known? In olden times there was a woman who was bewitched by a spirit, and was emaciated and about to die. A master of the black arts asked the spirit, "Why do you annoy this woman now?"

The spirit replied, "This woman continually destroyed my life during my past five hundred existences. During my past five hundred existences I always destroyed her life as well. We have resentfully taken reprisal against each other and it has not yet come to an end. If she can give up, I can do so, too."

The master of the black arts consequently reported this to the woman, "If you hold your life dear, you must give up your hatred [toward the spirit]."

The woman replied, "I have already given it up." The spirit saw that the woman had not given up the hatred in her mind at all, that she was afraid of losing her life, and that she had lied about having already given up. Thereupon [the spirit] killed her, disregarded her, and departed.

Fourth, "How is it known that there is the wisdom of knowing one's former existences in the realm of animals?" The answer is found in the [*Apidamo dapi*] *posha lun*:

In ancient times there was a woman who left her child in a place and then went to another place by chance. A wolf took her child away. The mother saw it happen and chased them, saying, "Wolf! Why have you taken my child away?"

The wolf replied, "You are my enemy. Formerly, during five hundred existences you continually ate my child. Now I also wish to kill your child for five hundred existences. This is the resentment between foes, mutual reprisal. This must be due to natural law. Why do you bear anger?" After making this response, [the wolf] further said, "If you can give up killing with hatred, I will then let your child go."

The child's mother replied, "I give up my hatred."

At that time the wolf immediately stood up and pondered. [The wolf] observed the woman's mind and then knew that she had not given up [her hatred]. [The wolf] said, "Although you said [you have given up your

hatred], you still have not given it up in your mind.” After saying this, [the wolf] swiftly took her child’s life and left.

This is the spontaneous cognition of former existences (*zishi suming*) and is good testimony that [the wolf] knew the woman’s mind. [Beings of] other realms, from spirits to heavenly beings, also recognize their former existences and know others’ thoughts. It is thoroughly explained in all the chapters before and after, in sutras and discourses. I do not trouble you by repeatedly explaining this. These two wisdoms, however, are not the seed wisdom (i.e., omniscience). Regarding the two kinds of wisdom, that of knowing others’ thoughts and that of knowing one’s former existences, they arise and are attained only according to quiet thought or meditation. [The seed wisdom] is spontaneously acquired as a reward and exercised even in distracted thought. Therefore it is known [the two former types of wisdom] are not [the seed wisdom]. 477b

Fifth, “How can those who have the self-nature wisdom of knowing their former existence and that of others (*zixing summing zhi*) be reborn in hell?” The answer is found in the *Nirvāṇa-sūtra*:<sup>178</sup>

Five hundred brahmans came into hell after being killed by the king of the Xianyu kingdom.<sup>179</sup> They gave rise to the three kinds of wholesome thoughts and recalled what they had originally been. This is precisely a testimony for it. Moreover, as a discourse explains, sentient beings in hell are also able to know the hell wardens’ thoughts. This is also a testimony for it.

### 3. Habits from Former Existences (*Pūrvā-abhyāsa*)

Just as the *Foshuo shiziyue fo bensheng jing* (T. 176) says:<sup>180</sup>

The Buddha stayed in the Kalandaka Bamboo Garden near Rājagṛha together with great *bhikṣus*, a thousand two hundred and fifty *bhikṣus*, and a hundred bodhisattvas. At that time among the crowd there was a bodhisattva-*bhikṣu* called Vasumitra. He wandered around the bamboo garden and climbed up and down a tree. His voice sounded like that of a rhesus monkey. Or he did a performance, spinning three bells. At one time various wealthy people and passers-by gathered to watch [his performance].

When the people gathered his body was suspended in the air. He jumped to a branch of a tree and spoke in the voice of a rhesus monkey.

Vulture Peak (Mount *Ḡṛhṛakūṭa*) is a bodhisattvas' place where eighty-four thousand golden-colored rhesus monkeys gathered. Bodhisattvas repeatedly performed various kinds of transformations, which made [the monkeys] happy. At that time all the people said, "These *śramaṇas*, Śākyamuni's disciples, are just playing like children, confusing and deluding people. No one gives any credence to the evil they do. Moreover, they do unlawful things with birds and beasts." This bad reputation spread all over Rājagṛha.

There was a brahman who reported this to Great King Bimbisāra, and when the king heard this report he detested all Śākyamuni's disciples. Then he issued an imperial edict to Elder Kalandaka. He asked, "What are all of Śākyamuni's disciples and the numerous rhesus monkeys that gather in your garden doing? Does the Tathāgata know about this?" The elder reported to the king, "Vasumitra frequently performs transformations and makes all the rhesus monkeys happy for a moment. All the heavenly beings rain down flowers, which are used as offerings. I have no idea what they are doing."

At that time the great king, leading [his attendants] in front and behind, went to visit the Buddha's place. From the distance he saw the World-honored One, whose body emitted light. [The Buddha] looked like a purplish-gold mountain and caused all of the great assembly to be equally golden-colored. Reverend [Vasu]mitra, as well as eighty-four thousand rhesus monkeys, became golden-colored too. At that time all the monkeys saw that the great king was coming and they made various wonders. One among them picked flowers and offered them to the great king.

After seeing this, the king together with the great assembly came to the Buddha's place. [King Bimbisāra] bowed to the Buddha, circumambulated [the Buddha] in a clockwise direction three times, withdrew, and sat to one side. [The king] addressed the Buddha, "What merit did these all rhesus monkeys make in their former existences that their bodies are now golden-colored? And what sin did they commit to have been reborn in the realm of animals? What merit, moreover, did Reverend Vasumitra plant in his former existences in order to be reborn in a wealthy family and [to be able] to renounce the world and study the [Buddhist] Way? Furthermore, what sin did he commit by not practicing the observance of

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the precepts, to now perform accompanied by rhesus monkeys, to possess a singing and talking voice like that of a rhesus monkey, to cause non-Buddhists to laugh at him, even though he was reborn in the human realm and fully possesses all the faculties [of a human being]? Please, Heavenly Honored One, discriminate [these things] for me and make me understand.”

The Buddha said to the king, “Listen attentively! Think of this with good intentions! I will discern and explain it for you. In ancient times, innumerable *kalpas* ago, a buddha called Dīpaṃkara appeared in the world. After that buddha passed away, all the *bhikṣus* practiced the Buddhist Dharma in hills and valleys. They observed the Buddhist precepts as firmly as a man protects his eyes. Because of this they attained arhatship.

“At that time there was a rhesus monkey in a desert valley. [The monkey] came to an arhat’s place. When he saw the arhat sitting in meditation and entering into *samādhi*, he grabbed the arhat’s sitting cloth and wore it like a *kaṣāya*. Following the *śramaṇas*’ way he bared his right shoulder, lifted up a bronze censer, and circumambulated the *bhikṣu*.

“At that time that *bhikṣu* emerged from *samādhi* and saw that this rhesus monkey had a good, wholesome mind. He snapped his fingers and told the rhesus monkey, ‘O Dharma child! This very moment you should awaken the aspiration for highest *bodhi*.’ The rhesus monkey heard this and jumped about in joy. [The monkey] prostrated, respectfully worshipping the *bhikṣu*. He stood up, picked flowers, and scattered them over the *bhikṣu*. At that time the *bhikṣu* explained the Three Refuges to the rhesus monkey. Then the monkey immediately rose up and said, with his paws clasped in prayer, ‘O Great Virtue! I would like to now take refuge in the Buddha, Dharma, and Sangha.’ The *bhikṣu* endorsed the Three Refuges for him [and said,] ‘Next you must show repentance and completely confess your sinful acts. I attained arhatship and I can remove the immeasurable serious sins of sentient beings.’ Politely, in this way, [the *bhikṣu*] completed the [endorsement of] the monkey’s taking the Three [Refuges] and repentance, and said to it, ‘O Dharma child! You are now clean and pure. This is called a bodhisattva. You are now completing your life. After receiving the five precepts, seek highest, perfect enlightenment!’ At that time, relying on the teaching, the rhesus monkey received [the five precepts], having already completed making a vow, and jumped about in joy.

“[The rhesus monkey] then ran up a high mountain and climbed up into a tree, then fell down and died. Because he had received the five precepts he terminated the karma of animal rebirth. He was then reborn in Tuṣita Heaven, where he met a bodhisattva who takes up a buddha’s place in the next life. [The bodhisattva] spoke to him about the aspiration for highest *bodhi*. Then [the former rhesus monkey] held heavenly flowers and sent them down to the desert valley as an offering to the arhat. The arhat saw [the flowers] and immediately smiled. He said, ‘O Heavenly King! Reward and retribution for good and evil conduct are just like a shadow that follows a form. They are not separate from each other after all.’ He said in verse:

Karma can adorn you yourself.  
In all places it follows your next existence.  
The Dharma that is retained (*avipranāśa*) is just like a certificate.  
Karma is just like a loan.  
478a You are now reborn in heaven,  
Because of the karma of the five precepts.  
Your former self fell down [to the realm of animals] as a monkey,  
Following the existence in which you violated the precepts.  
The existence in which you observe the precepts is a ladder to heaven.  
Violation of the precepts results in being boiled in a cauldron.  
I see a person who observes the precepts,  
Whose body is adorned with light.  
In a wonderful tall pavilion of seven treasures,  
All heavenly beings serve him.  
His bed and curtains are made of many treasures.  
He has *maṇi* gems, flowers, and a necklace of precious stones.  
He meets a future buddha,  
Who gives him pleasure by speaking the excellent Dharma.  
I see a person who violates the precepts.  
He falls into hell.  
His tongue is plowed by an iron plow.  
He must lie on an iron bed.  
Molten copper flows on all four sides of his body.  
It burns and destroys his body.

Or he is placed on a mountain of blades,  
 In a forest of swords, in boiling excrement,  
 In a river of ashes, or in the cold icy hell.  
 He must eat iron pellets and drink molten copper.  
 Sufferings like these are  
 Continually put on him, just like a necklace of precious stones.  
 If you want to leave behind numerous difficulties,  
 Not fall into the three evil realms,  
 Wander about the path of heaven,  
 And go beyond and attain nirvana,  
 You must diligently observe the pure precepts,  
 Give donations, and cultivate a pure life.

“After speaking this verse the arhat remained silent. A son of Heaven, the former rhesus monkey, addressed him, ‘O Great Virtue! What sin did I commit to have been reborn in the realm of [animals] as a rhesus monkey in my former existence? And what merit did I have in order to have encountered you, Great Virtue, and to be able to escape from the realm of animals and be reborn in heaven?’

“The arhat replied, ‘In ancient times, in this Jambudvīpa world a buddha appeared. He was called Baohui Tathāgata.<sup>181</sup> After he entered nirvana, during the period of the semblance Dharma, there was a *bhikṣu* called Padmagarbha. He often befriended sovereigns, wealthy people, and laymen. He lived a dishonest life; he engaged in flattery and perversion, and did not practice observance of the precepts. After death he fell into Avīci Hell. Just like when lotus flowers spread over [a pond], he fully covered the eighteen divisions [of hell] where he received all sufferings. A life span [in Avīci Hell] is one *kalpa*. After the completion of one *kalpa* he was again reborn [in hell]. In this way he experienced all the great hells for fully eighty-four thousand *kalpas*. He came out of the hells and fell into the realm of hungry ghosts. He went through eighty-four thousand years [there], swallowing molten copper. He came out of the realm of hungry ghosts and again fell into the realm of [animals], cows, pigs, dogs, and monkeys. He experienced five hundred rebirths into the bodies of each of [these four animals]. Due to the condition of having previously made

offerings, observed the precepts, and taken the vow as a *bhikṣu* that are essentially important, you have now encountered me and attained rebirth in heaven. The *bhikṣu* who observed the precepts is precisely myself, and the self-indulgent *bhikṣu* was exactly yourself. The son of Heaven, the former rhesus monkey, heard these words and was astonished; his hair stood on end. He repented his former sin and then returned to heaven.”

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The Buddha told the great king (i.e., Bimbisāra), “As for the rhesus monkey, although he was an animal, once he encountered the arhat he received and held the Three Refuges as well as the five precepts. The merit conditioned by his former existence surpasses the extremely serious evil karma of a thousand *kalpas*. So he could be reborn in heaven and meet a bodhisattva who takes up a buddha’s place in the next life. From this time on, he will meet a buddha innumerable times, purely cultivate moral practices, possess the six *pāramitās*, and abide in the stage of non-retrogression for realizing highest, perfect enlightenment. In his very last existence he will come after Maitreya and later he will achieve highest, perfect enlightenment and [become] a buddha called Shiziyue Tathāgata.”

The Buddha said to the great king, “If you wish to know who Shiziyue Buddha of that country is, it is Vasumitra Bhikṣu, who is here in this assembly now.” When the king heard this statement he promptly stood up, and [worshiped] with joined palms. There was a [cold] sweat all over his body and he wept sorrowfully, dripping tears. He repented, reproaching himself. Facing Vasumitra, he bowed his head to the ground, took [Vasumitra’s] feet in his hands, and placed his head on them in worship. He repented of the sin he previously made.

The Buddha said to the great king, “If you wish to know what these eighty four thousand golden colored rhesus monkeys were, in ancient times, during the period of Krakucchanda Buddha, there were altogether eighty-four thousand *bhikṣuṇīs* in the two states of Vārāṇasī and Kauśāmbī. They engaged in unlawful activities and violated various important precepts. They were as wildly stupid and ignorant as crazy rhesus monkeys. When they met a good *bhikṣu* they looked upon him as if he was a traitor.

“At that time there was an arhat *bhikṣuṇī* called Shan’anyin.<sup>182</sup> She preached the Dharma for [the people] at great length. [The eighty-four thousand *bhikṣuṇīs*] harbored indignation [toward her]. Then the arhat

*bhikṣuṇī* saw that all the evil [*bhikṣuṇīs*] did not engender wholesome minds. Accordingly, she gave rise to benevolence. She soared up into the air and made eighteen transformations. On that occasion all the evil [*bhikṣuṇīs*], seeing the transformations, took off their gold bracelets and scattered them over the arhat *bhikṣuṇī*, [saying], ‘We pray that we will be reborn with a golden-colored living body. We now repent of all our former evils.’ At that moment the bodies of all the evil *bhikṣuṇīs* broke down and they died and fell into Avīci Hell. They passed through [all the hells] in sequence for ninety-two *kalpas*, continually reborn in hells. Then they came out of the hells. For the next five hundred existences they were always hungry ghosts. They came out of [the realm of] hungry ghosts. In the next thousand existences they were always rhesus monkeys [in the realm of animals]. Their bodies were golden-colored.

“O Great King! You must know that the eighty-four thousand *bhikṣuṇīs* who violated the precepts and who reviled the arhat *bhikṣuṇī* of that time are now all the eighty-four thousand golden-colored rhesus monkeys in this assembly, and the one who made offerings to all the evil *bhikṣuṇīs* at that time is now you, Great King. Because of the habits from former existences, all the rhesus monkeys hold flowers and incense and offer them to you, Great King. Those corrupted *bhikṣuṇīs* at that time are now Kokālika and the king’s five hundred eunuchs.”

The Buddha told the great king, “You must be careful in all your bodily, verbal, and mental acts.” 478c

At that time King Bimbisāra heard what the Buddha said. Facing the Buddha, he repented and felt ashamed of and reproached himself. He was suddenly liberated in mind and achieved the *anāgāmi-phala*. The eight thousand men led by the king asked him for permission to renounce the world and [the king immediately granted them their wish.] They all accomplished arhatship. All the remaining sixteen thousand people awakened the aspiration for enlightenment (*bodhicitta*). All eighty thousand heavenly beings together awakened the aspiration for enlightenment, too.

When eighty-four thousand golden-colored rhesus monkeys heard the story of their past existences they felt ashamed and reproached themselves. They circumambulated the Buddha a thousand times and repented before the Buddha. They all awakened the aspiration for highest enlightenment.

They follow each life span and after death they are reborn in Tuṣita Heaven, meet Maitreya, and attain the stage of nonretrogression for realizing highest, perfect enlightenment. Furthermore, after incalculable *nayutas* or *asaṃkhyas* [of time], as many *kalpas* as there are grains of sand in the Ganges River have passed, they will be able to attain buddhahood. Eighty-four thousand [buddhas] will appear in the world, one after another. Each of them will last a *kalpa*. The *kalpa* will be called “great light” (*mahāprabhāsa*). They will all equally be called King Fujin-guangming (?) Tathāgata.

Furthermore, the [*Foshuo*] *chuchu jing* (T. 730) says:

The Buddha said, “Gavāṃpati, who already attained the path of arhatship, chews the cud.” A disciple asked the Buddha, “Why?” The Buddha replied, “In his former existences he was a cow for seven hundred generations. In the present world he attained the [Buddhist] Way. Since the habit [from his former existences] has not yet come to an end, he chews the cud [just as a cow does].”

[The story mentioned above] is also in accordance with the [*Da*] *zhidu lun* (T. 1509).

Someone asks, “Why was he (i.e., Gavāṃpati) a cow?” I answer, “It is because in the past he passed through someone else’s grain field, took five or six grains of millet, tasted them, and spit them out on the ground. Since he damaged another person’s millet, he [was reborn as] a cow. Because he was a cow for many [generations], he has a cow’s feet and chews the cud.”

#### 4. The Five Supernatural Powers

Just as the *Pusa chutai jing* (i.e., the *Pusa cong doushutian jiang shenmutai shuo guangpu jing*, T. 384) says:

At that time Miaosheng Bodhisattva<sup>183</sup> addressed the Buddha, “O World-honored One! What Dharma does a bodhisattva who possesses the five supernatural powers learn in order to attain the path of the supernatural powers?”

The Buddha replied to Miaosheng, “All good men and women here in the realm of desire do not need the supernatural power of the [divine] eye. When they are born they clearly see all the species of sentient beings, their roughness and fineness, their beauty and ugliness, the inner and outer city walls, and the trees in Jambudvīpa. Some people’s eyes can see two, three, or four worlds. They do not need the supernatural power of the [divine] eye; when they are born, they can see. Some people do not need the supernatural powers of the [divine] eye and the [divine] ear. They clearly and thoroughly hear male and female voices and all the sounds in the world. They can precisely distinguish and recognize them. They do not study the supernatural power of the [divine] ear at all yet they understand everything. Some people never learn the spontaneous cognition of former existences, but they can completely distinguish and recognize from what place they came to be reborn here in the human realm, and their parents, clans, and the first and last names [they had in their former existences]. Certain people, without learning the supernatural powers, know others’ thoughts, their good or evil conduct, and their destination [as a result of their conduct], the place of rebirth to which they are going. They can completely know which sentient beings related to a buddha or bodhisattva in the past and which are not. Or certain people can go around or come and go by flying. Without studying the supernatural powers they can fly. There is nothing to offend or obstruct them. They walk in the sky just as on land, and they walk on land just as they do in the sky.”

479a

The Buddha said, “Good men and women! If you cultivate the sacred supernatural power of the [divine] eye, you will remove objects of vision and cut off defilements. By means of the concentration on three gates of liberation (i.e., emptiness, no characteristics, and no thought of action) you can see a thousand worlds, two thousand worlds, and the trichiliocosm; some people can hear all the various sounds of a thousand worlds, two thousand worlds, and the trichiliocosm. Good and evil as well as the six realms can be completely understood. Or certain people remove the cognitive defilements. Their inner and outer are free from blemish. They attain the sacred supernatural power of [others’] thoughts and the spontaneous cognition of former existences. They completely know their last existence, the second from last, up to innumerable *kalpas* ago, the places from which

they came, their parents and dependents, and the purity of the lands [of their former existences].

“Some people cultivate the ten supernatural powers. They understand the ultimate nature of things, have a good memory, and never forget. They are further able to know others’ thoughts. They completely know all their existences from the last, the second from the last, up to innumerable *kalpas* ago, the places from which they came, their parents and dependents, the purity of the lands, their first and last names, and the clans [of their former existences]. Or some people see things by means of pondering. They manage their bodies by their minds and their minds by their bodies. When they sleep or awaken from sleep, their thoughts are just like emptiness. They can easily raise their bodies, travel to another world, two worlds,<sup>184</sup> up to the trichiliocosm, and enter into the earth just as they enter the sky. In mountains and rivers or upon precipices there is nothing to hinder them. Or some people are approaching the attainment of buddhahood. By the power of wisdom they have removed sentient beings’ defilements. They are seated under a *bodhi* tree and do not rise from their seat. Therefore they can attain buddhahood and with the six supernatural powers they purely penetrate into things.”

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

Supernatural powers ordinary people attain are  
Just like those of all flying birds.  
Some are close and some are far.  
They do not leave behind the path of birth and death.  
The Buddha’s supernatural powers are of the unhindered Dharma.  
They are truth and purity.  
When he thinks, they go to the ten directions.  
When they come and go they are not weary.  
If you think of sentient beings with benevolence,  
You will attain the supernatural powers that are unhindered.  
A hermit’s wisdom of the five supernatural powers  
Regresses and is not accomplished.  
My supernatural powers are of the stable Dharma.  
They are essential to enter the gate of nirvana.

At that time in the assembly there was a bodhisattva called Puguang.<sup>185</sup> He stepped forward and addressed the Buddha, “I have not discerned the law of consciousness of the six supernatural powers. Is it a single [consciousness] or an undetermined number [of consciousnesses]? If [this] consciousness is single, then the Tathāgata is golden-colored, and [while residing] at the seminary of the supernatural power of travel one wanders about all buddha lands. He has consciousness that develops into a bodily [action] or he has a bodily [action] that develops into consciousness. If a bodily [action] develops into consciousness, then there are not the six supernatural powers. If consciousness develops into a bodily [action], this is called a single [consciousness]. If there is no body, there is no consciousness. Please, World-honored One, respond to me regarding this meaning.”

479b

The Buddha said to Puguang Bodhisattva, “You ask a question about the first principle (i.e., ultimate reality, *paramārtha-satya*). This is a question about the meaning of the secular [truth, too]. If the meaning of the secular [truth] is asked, there are some types of consciousness but there is no fixed characteristic. If [the meaning of] the first principle is asked, then there is neither body nor consciousness. Why? When we discriminate consciousness, its self-nature is empty and tranquil. Nothing comes and nothing goes. There is no attachment, either. You asked about [the Tathāgata’s] golden color. This is a thing of the phenomenal world, accomplished by the five *skandhas*. It is neither a spontaneous thing nor the first principle.

“I will now explain for you the law of consciousness and conception. Bodhisattvas possess the six supernatural powers in both body and consciousness. It is neither that consciousness comes first and the body comes later, nor that the body comes first and consciousness comes later. Why? Characteristics of things are spontaneous. Consciousness does not separate from the body and the body does not separate from consciousness, either. It is just like when two cows are yoked together. If a black cow comes before a white cow, planting is not accomplished, or if a white cow comes before a black cow, planting is not accomplished, either. If it is neither the former nor the latter case, then planting is accomplished. The fruition in the path of the supernatural powers of travel is also like this. Both body and consciousness are accompanied by each other and there is neither front, behind, nor middle [in their position]. The physical form of the Tathāgata has front,

rear, and middle. This is a matter of the secular world but it is not the first principle. In the law of emptiness and tranquility there is no divergence.

Verses say:

Good and evil are habits implanted in former existences.  
Receiving reward and retribution, each one goes to a different destination.  
One who was once a spirit kills his enemy.  
Or one becomes a wolf and takes revenge [on his enemy] with a  
misfortune.  
A butcher recalls his [former] butchery.  
Vasumitra has fun at the monkeys' village.  
Those who removed troubles through divine help from their former  
existences  
Live and roam in paradise.  
Establish a clean encounter by touching virtue.  
See through the nonduality of things at the first glance.  
Ordinary people and sages respectfully have a happy assembly.  
The wise and the stupid rejoice, immortalizing their names.  
Beings of the four modes of birth practice good deeds.  
Beings of the six realms are grateful for mystic light.  
Even though they differ from each other in their joys and sorrows,  
They equally know the relative length of their life spans.

### **Miracle Stories**

(Nine stories are briefly cited.)

[Yang, Grand Mentor of the Jin Dynasty]

479c Yang Hu (221–278), the Grand Mentor of the Jin dynasty, whose pseudonym was Shuzi, was a man from Taishan prefecture (in present-day Shandong province). As a distinguished official of the Western Jin dynasty he had the best reputation in China. When he was five Chinese years old, he unfortunately asked his wet nurse to get for him a ring he used to play with. The wet nurse said, “You do not have such a thing originally. From where shall I get it for you?” Hu replied, “In former days I played with it around the eastern fence and dropped it in a mulberry tree.” The nurse said, “You should

look for it by yourself.” Hu replied, “This is not my former house. So, I have no idea about that place.”

Another day, [Yang] Hu took a trip and went straight toward the east. The nurse followed him. When they arrived at Li’s house, [Hu] entered and went to the eastern fence, where he searched in a tree and found a small ring. The Li family was surprised and said, resentfully, “My son had this ring in the past and he often loved to play with it. When he was seven Chinese years old he died suddenly. After his death the ring was missing. This belongs to my deceased son. Why do you want to take it with you?” Hu grasped the ring and ran away. Li chased after him and asked why [he took the ring]. The nurse explained what Hu had told her. Li had a mingled feeling of joy and sorrow, and consequently wanted Hu back to be his son. The neighbors dissuaded [Li from adopting Hu]. Later they could stop him from doing so.

Hu grew to adulthood but always suffered from headaches. A doctor intended to treat him. Hu said, “On the third day after I was born, I lay with my head pointing to the north door and I felt the wind blow upon the crown of my head. I was very worried about it. I could not yet talk then, however. Since the cause of my disease happened a long time ago, it cannot be cured.”

Later, Hu became the Commander-in-Chief of Jingzhou and was garrisoned at Xiangyang (in present-day Hubei province). He made donations to Wudang Temple more than to other monasteries. Someone asked the reason for this but Hu remained silent. After a time, on the occasion of repentance he narrated the causality from his previous existence. Then he said, “In my previous existence I committed various sins. Through building this temple I finally could be relieved from the sins. Therefore, I make my mind of offering much more courteous and serious.”

[Wang Lian of the Jin Dynasty]

Wang Lian of the Jin dynasty, whose pseudonym was Xuanming, was a man from Langye (in present-day Shandong province). He was a palace attendant in the Song dynasty. His father Min (339–376), whose pseudonym was Jiyan, was the Secretariat Director of the Jin dynasty. Among his acquaintances there was an Indian monk.<sup>186</sup> Every time [the Indian monk] looked at Min’s appearance he was respectfully delighted with it. He always said to his fellow monks, “If I can be the son of this person in my next existence,

my present vow will be fulfilled.” Min heard this and said joking, “O Dharma Master! You have just good enough talent and [good] conduct to be able to become my son!” Soon thereafter the *śramaṇa* died from an illness. More than a year after his death, Lian was born. From the time [Wang Lian] was born he was able to speak; he also understood foreign languages. Regarding rare and precious things such as silver instruments, pearls, and jewels from remote countries, Lian had not seen these nor heard their names since the time of his birth, but he immediately mentioned their names and recognized where they had been produced. Furthermore, he spontaneously made friends with various Indian people, more than with Chinese people. All the people thought that the *śramaṇa* was indeed [Lian’s] former self. Therefore, Min gave him the pseudonym Alian.<sup>187</sup> It is said that [Lian] later became famous.

[Xiang Jing of the Jin Dynasty]

Xiang Jing of the Jin dynasty, whose pseudonym was Fengren, was a man from Henei (in present-day Henan province). When he was residing in Wuxiang prefecture (in present-day Zhejiang province) he lost his young daughter. In the early days, after the daughter fell ill, she used to play with a small knife. Her mother tried to take it away from her but the child would not give it to her mother and wounded her mother’s hand.

480a One year after the child’s death, her mother gave birth to another daughter. When this daughter was four Chinese years old, she asked her mother, “Where is my knife from former times?” The mother replied, “It is nowhere.” The daughter said, “In former days we fought for it and I wounded you on the hand because of it. Why do you say it is nowhere?”

The mother was quite amazed and puzzled. So she gave a detailed account of this to Jing. Jing said, “The knife of that time still exists, doesn’t it?” The mother replied, “Since it is painful to remember our deceased daughter, I do not often take in my hand.” Jing told her, “You should look for several more knives, put them together with the knife concerned in the same place, and let our daughter choose one.”

The daughter saw the knife with great joy. She immediately took the one [the other daughter had] formerly used and said, “This is what I expected!” Her parents and family members then realized that the deceased daughter was the former incarnation of this daughter.

(The three stories above are from the *Records of the Profound and Auspicious* [*Mingxiang ji*].)

[Shi Tandi of the Song Dynasty]

During the Song dynasty there was Shi Tandi on Mount Kunlun. His secular family name was Kang and his ancestors were people from Kangju (a country in Central Asia near Samarkand). They migrated to China during the reign of Emperor Ling (168–189) of the Han dynasty. During the revolt of the end of Emperor Xian’s reign (220) they relocated to Wuxing (in present-day Zhejiang province). Tandi’s father Rong (or Tong) once served as the Mounted Escort of Jizhou. His mother, née Huang, took a nap and had a dream that a Buddhist monk called her “Mother” and entrusted a whisk and two engraved iron paperweights to her. She woke up and found both of the objects were there. In virtue of this she became pregnant and gave birth to [Tan]di. When [Tan]di was five Chinese years old, his mother showed him the objects, such as the whisk. [Tan]di said, “Those are what the king of Qin presented to me as a gift.” His mother asked him, “Where did you put them?” He answered, “I do not remember.”

When [Tandi] became ten Chinese years old he renounced the world. He studied without following a teacher and attained realization spontaneously. Later he went to Fandeng following his father, where he came across the Buddhist monk Lüe, from Guanzhong (in present-day Shaanxi province). [Tandi] suddenly called Lüe’s name. Lüe asked him, “Boy, why did you call [my name,] the name of an elder monk?” [Tan]di replied, “The reason I suddenly spoke to you earlier is that you, *upādhyāya*, used to be my novice. Once when you were harvesting vegetables for the monks, you were hurt by a wild boar. Unconsciously I cried out.” Lüe had been Dharma Master Hongjue’s disciple. He gathered vegetables for other monks and had been injured by a wild boar. Lüe did not remember this in the beginning. So he visited [Tan]di’s father, who completely retold the whole story and showed him the objects, such as the paperweights and the whisk. Lüe then realized [what had happened] and said, in tears, “My former teacher is Dharma Master Hongjue. My teacher discoursed on the *Lotus Sutra* for Yao Chang (r. 384–393), [the king of the Later Qin dynasty,] when I was in charge of questioning him. Yao Chang gave my teacher these two kinds of objects.

Consequently, here they are now! Counting back to the date when Hongjue passed away, today is precisely the day when these things were given [to Hongjue].” Moreover, [Lüe] recollected the matter of gathering vegetables. He had deeper admiration with sadness. [Tan]di, later, studied and read scriptures and found the record of this event.

Afterward he entered Huqiu Temple in Wu, where he discoursed on the *Book of Rites (Liji)*, the *Book of Changes (Yijing)*, and the *Spring and Autumn Annals (Chunqiu)*, seven times each of them, and the *Lotus Sutra*, the *Mahā-prajñāpāramitā-sūtra*, and the *Vimalakīrtinirdeśa-sūtra*, fifteen times each. Furthermore, he was good at collecting literary writings. There are six fascicles in the collection that have also been circulated in the world. His nature was of love for the forests and springs (i.e., secluded places). Later he returned to Wuxing and entered Mount Kunlun in Guzhang, where he led a quiet life, drinking water from a mountain stream, for more than twenty years. He passed away at his mountain residence at the end of the Yuanjia era (453) of the Song dynasty, at the age of over sixty Chinese years old.

(The story above is found in the *Biographies of Eminent Monks* compiled in the Liang dynasty [*Liang gaoseng zhuan*].)

[Master Shi Sheng of the Yuan-Wei Dynasty]

480b During the Yuan-Wei dynasty (i.e., the Northern Wei dynasty, 386–534), there was the meditation master Sheng in Beidai. He always held fast to the *Lotus Sutra*. He was devoted and industrious, and not negligent. After he died, in the intermediate state between death and the next life (zhongyin), he was consigned to the Xue family of Hedong (present-day southwestern part of Shanxi province) and born as the fifth son. Soon after he was born, he was able to speak; he related the good and bad deeds he had done in his past life. He was not willing to stay in the secular world.

His father was appointed Regional Inspector of Dizhou (in present-day Shandong province) in the north. The fifth son (i.e., a reincarnation of Sheng) followed [his father on his] appointment, went to Zhongshan, and arrived at Qidi Temple. He looked for and found [a monk who had been] his disciple when he had originally been [a monk] in his previous existence. [He] said to [the monk], “You remember that following me you crossed over a river and went to Mount Lang, don’t you? Meditation Master Sheng is precisely

myself. The table before the altar in our room should be promptly removed.” [His former] disciple, hearing this testimony embraced [his former] teacher. [The former disciple] was extremely grieved and mourned. All the people, both clergy and laymen, felt that it was a wonder and was a great sign. [The fifth son’s] parents had love and fondness for him, and they were afraid he would renounce the world. So they kept him in their room. After that he forgot about the matters of his previous existence, but he often gave rise to a feeling of revulsion for and the desire to leave [the secular world]. He was always delighted with leading a tranquil life.

(The story above is found in the *Biographies of Eminent Monks* compiled in the Tang dynasty [*Tang gaoseng zhuan*].)

[Cui Yanwu, Regional Inspector of the Sui Dynasty]

During the Kaihuang era (581–600) of the Sui dynasty, Cui Yanwu from Boling, the Regional Inspector of Weizhou (both in present-day Hebei province), came to town on an inspection round. Astonished and pleasantly surprised, he told his attendants, “Formerly I was once someone’s wife in this town. Now I know where the house was located.” On horseback he entered an alley, followed its winding path, and came to a house.

He had [his attendant] knock on the door. The householder, an old man, ran out and paid his respects to [Yanwu]. Yanwu entered the house. He first went to the hall and looked at the upper part of the east wall. There was a raised part six or seven *chi* from the floor. The guest (i.e., Yanwu) said to the householder, “I formerly concealed in this wall [a copy of the] *Lotus Sutra* I used to read, as well as five golden hair clasps. The raised portion is the spot [where these things are hidden]. The last part of the paper of the seventh fascicle [of the sutra] has been burned and some of the text is missing. Even now, every time I recite this sutra, when I come to the last part of the seventh fascicle I always forget [the next part]; I cannot recall it.”

Accordingly, [Yanwu] ordered his attendants to bore a hole in the wall. As expected, they found the sutra case and opened it. The last part of the seventh fascicle that was burned and the golden hair clasps were all just as [Yanwu] had described. The householder said, weeping, “When my late wife was alive she often recited this sutra. The hair clasps were also hers.” Yanwu pointed to a locust tree in the courtyard [and said,] “When I was about to

give birth, I cut off my hair by myself and placed it in a hole in this tree.” He ordered someone to search for it in the tree as a test. Sure enough, the hair was found. So, the householder had [a mingled feeling of] joy and sorrow. [Cui] Yanwu left some clothes and other items as gifts of courtesy to the householder, and departed.

Minister Cui Dunli told me [this story]. Later in the past when I met Lu Wenli, he also told me almost the same [story], but he said that [the man was] the Regional Inspector of Qizhou and his full name was unknown. Since [Wenli’s story] was not as detailed as Cui’s, I have relied on Cui’s record [for this account].

(The story above is found in the *Records of Rewards and Retributions from the Unseen World* [*Mingbao ji*].)

[Shi Daochuo of the Tang Dynasty]

In the Tang dynasty at Xuanzhong Temple in Bingzhou (in present-day Shanxi province) there was Shi Daochuo (562–645). His secular family name was Wei, and he was a man from Wenshui in Bingzhou. He was clean and modest in his daily conduct. His intelligence and realization spontaneously were revealed. The successor of the past master [Tan]luan, [Daochuo] devoted himself to respectfully learning the practices [of Pure Land Buddhism].

480c On the eighth day of the fourth month of the second year (628) of the Zhenguan era, [Dao]chuo knew that his life was coming to an end. He notified [others] of his situation. Those who heard about this and went to see him filled the mountain temple. All the people saw Master [Tan]luan on a seven-treasure boat and said to [Dao]chuo, “Your hall in the Pure Land has been completed but the rest of your reward and retribution have not been exhausted.” In addition, they saw that transformed buddhas abode in the air and heavenly flowers scattered down. Men and women received them in the skirts and collars of their robes. [The heavenly flowers] were delicate, smooth, and lovely. Furthermore, lotus flowers were placed in dry ground and they did not wither even after seven days later. Moreover, there were many other good signs that cannot all be recorded here. When [Daochuo] was seventy Chinese years old, suddenly a new set of his permanent teeth grew in. [These teeth] were just like his former teeth [that he had lost]; there was absolutely no difference. The power of his reward and retribution was reinforced. If his

actions and receptivity had not been well comprehended [by the Buddha], how could he have met these good responses?

(The story above is found in the *Biographies of Eminent Monks* compiled in the Tang dynasty [*Tang gaoseng zhuan*].)

[Liu Shanjing of the Tang Dynasty]

Liu Shanjing, a man of Xicheng in Fenzhou (in present-day Shanxi province) of the Tang dynasty, was lovingly raised by his widowed mother when he was a child. His mother always learned and read Buddhist texts throughout her life, and she was diligent in ascetic practice. She died in the twenty-first year of the Zhenguan era (647). Shanjing was more consumed by grief than was customary. His tearful cries did not stop. The next year, while in a trance Shanjing saw his mother, who said, “I am able to receive a male body for the merit I earned by cultivation when I was alive. Now I will be reborn in the Song family of Shizhao village, south of this county. If you wish to meet me, you can immediately go there.” She disappeared after saying this. Shanjing went to the place she had mentioned and quickly arrived there without a moment’s delay.

On that day a boy was born to the Song family. Shanjing accordingly presented clothes and other things. He related the history [of the boy] in detail and entrusted [the Song family] with the boy he now saw before him. Shanjing always served him (i.e., the baby boy) with the courtesy he had shown to his mother. Shanfu, a *śramaṇa* of Xizhou (in present-day Shanxi province), and Shanjing had been acquainted with each other for a long time. [Shanfu] examined what Shanjing and the villagers said and had them relate [the story] to me.

[Xuangao, a *Śramaṇa* of the Tang Dynasty]

There is the monk Xuangao at Zhili Monastery in Fuyang county in Xiangzhou (in present-day Henan province), whose secular family name is Zhao. His elder brother’s son was a son of the Ma family of the same village as his former existence. The son of the Ma family died at the end of the Zhenguan era (649). In his last moments the son looked at his mother and said, “I have a relationship from my former existence with the head family of Zhao. After death I will become a grandchild of the head family. The head [family] is in the same village as [the Ma family].” The mother did not believe

this [but] she marked her son's left side with a black spot [that looked like] a large mole.

A wife of the Zhao family also had a dream in which this boy came to her and said, "I will be your son." In virtue of this she became pregnant. What she saw in her dream was like a child of the Ma family. After childbirth the mole on the boy's body was verified, still in the same spot as on his former body. When the boy became three Chinese years old, with no one leading him he went to the Ma family's house by himself and said, "This is my former house." This boy still lives and has already reached the age of fourteen or fifteen Chinese years old. Monks of Zhili Monastery in Xiangzhou, such as Huiyong and Fazhen, spoke of this.

(The two stories above are found in the *Gleanings of Anecdotes of Rewards and Retributions from the Unseen World* [Mingbao shiyi].)

[End of] Fascicle Twenty-six of  
*A Forest of Pearls from the Dharma Garden*

## Chapter Nineteen Greatest Sincerity

(This chapter consists of eight parts:) (1) Introduction, (2) Seeking Treasures, (3) Seeking the Precepts, (4) Seeking Forbearance, (5) Seeking Diligence, (6) Seeking Concentration, (7) Seeking Fruition, and (8), Relief from Difficulties.

### 1. Introduction

On the occasion of being touched by greatest sincerity there is no deity who does not respond to it. *Mahāsattvas* (i.e., bodhisattvas) feel some inclination toward [greatest sincerity], but without [sentient beings'] potential to receive the teaching they do not proceed. [*Mahāsattvas*] encourage themselves and devote themselves to [greatest sincerity] eternally. Consequently, in all of the [*mahāsattvas*'] great vows there is none that does not comply with patience and knowledge (*kṣānti-jñāna*). Their minds are extensive and they all abide in the stage of nonretrogression for realizing highest, perfect enlightenment (*avaivartya*). Except for [when] cultivating their minds through meditation, they value immutable integrity, make vows that are more firm than metal and stone, protect and maintain the profound mind for relief until death, propagate the [Buddhist] Way in order to repay the four kinds of favors, and nourish their virtue in order to help beings of the three realms of existence. This is merit spreads over incalculable time. The fruition goes throughout the ten stages [of bodhisattva practice].

### 2. Seeking Treasures

The *Dazhi jing* (i.e., *Dayi jing*, T. 177) says:

In ancient times in a country called Happiness (Huanle),<sup>188</sup> there was a layman called Mahājanaka and his wife's name was Sandaka. She gave birth to a boy who had fine features that were rarely seen in this world. [Soon after his birth] he stood on the ground and spoke. He made a vow,

“I will surely donate and give alms to the poor and benefit them.” His parents accordingly called him Daiyi (“Great Ambition”).<sup>189</sup> When he turned seventeen years old, he resolved for the sake of sentient beings to enter the sea and collect *maṇi-ratnas* (*mingyue*; gems that emit light at night) in order to aid them. After he entered the sea for the first time he came to Silver City. A dragon king gave him a *maṇi-ratna*, [saying,] “Twenty *li* farther on there is a treasure gem.” [Daiyi] advanced and then came to Gold City. A dragon king gave him a *maṇi-ratna* [and said,] “There is a treasure gem in forty *li*.” Again, [Daiyi] went on and arrived at Shuijing City.<sup>190</sup> A dragon king gave him a *maṇi-ratna* [and said,] “[The light of] this gem [shines] for sixty *li* where there is a treasure gem.” [Daiyi] again went on and came to Vaiḍūrya City. A dragon king gave him a *maṇi-ratna* [and said,] “[The light of] this gem [shines] for eighty *li* where there is a treasure gem. Later, when you attain the [Buddhist] Way, I wish to be your disciple. I will make more offerings to you than I have today with a pure mind. Please cause me to advance and attain wisdom.” Daiyi received the gem and left.

[Daiyi,] intending to return to his home country, traveled through the sea. All the kings of the sea gods accordingly discussed among themselves and said, “Even though there are numerous precious valuable treasures in our sea, there are no gems like these.” So they ordered a sea god to wrest [the *maṇi-ratnas* from Daiyi] at a key place.

481b The god transformed into a man and met Daiyi. He said, “I have heard that you have obtained unusual things. Could I borrow and look at them?” Daiyi opened his hand and showed him the four gems. The sea god then shook [Daiyi’s] hand and caused the gems to fall into water. Daiyi thought to himself, “When the [dragon kings gave [these gems] to me, they said that it is difficult to keep them, yet fortunately I obtained them. Now they have been snatched away by this boy. This is not a joke!” [Daiyi] immediately said to the sea god, “I worked by myself diligently, defying hardships, passed through dangerous places, in order to obtain these gems. You snatched them away from me. Now they will not return to me. So I must completely remove the seawater.” The sea god understood and asked, “Your resolution is wonderful and lofty. The depth of the sea is three million three hundred sixty thousand *yojanas*. Its width is boundless. What

can you do to exhaust [the seawater]? This would be like the sun not setting at all or like trying to grasp and restrain a strong wind. Even if the sun would [never] set or the wind could be grasped, it is impossible to remove all the water in the great sea and to cause it to be exhausted.”

Daiyi answered with a smile, “I remember the sequence of receiving a body, birth and death, the decay [of the body], the bones that accumulate higher than Mount Sumeru, and the blood that runs through the five rivers. I still intend to cut off the root of transmigration of birth and death. This small sea is merely not worthy for me to drain. Formerly I made offerings to all buddhas, took a vow, and said, ‘[I pray that you may] cause my resolution and conduct to be brave and that there will be no difficulties in judging what is upheld in the [Buddhist] Way.’ I will surely be able to move Mount Sumeru and exhaust all the water in the great sea. I will not withdraw my intention until the end.” Then he attentively began removing the seawater with a utensil. [Responding to] his pure and sincere intention, the four heavenly kings came and helped Daiyi. They removed two-thirds [of the seawater].

Thereupon, all gods in the sea became greatly alarmed. They discussed together and said, “If we do not return the gems to Daiyi now, this will not be a minor matter. If the seawater is exhausted and even the mud [of the seafloor] is taken out, our mansions will be destroyed.” So the sea gods took out numerous treasures to give to Daiyi, but Daiyi would not accept them. [He said,] “I want only to get back the gems [I was previously given].” [None of the sea gods] held back in the end; they knew [Daiyi’s] intention was firm. So they took out [Daiyi’s] gems and returned them to him.

Daiyi took the gems and returned to his home country. He made a great donation as was his wish. From that time on, in his area no one ever suffered from starvation or cold.

The Buddha said to all the *bhikkhus*, “I am the one who formerly was Daiyi.” Ānanda addressed the Buddha, “Due to what merit was [Daiyi] presented these four gems and the numerous treasures that followed them?”

The Buddha replied, “Formerly, at the time of Vipaśyin Buddha, Daiyi erected a stupa with four treasures for that buddha, made offerings to the Three Revered Ones, and fasted after noon for purification for seven days.

At that time five hundred people built a temple together at the same time; some installed silk canopies and lit lamps; some burned incense and scattered flowers; some made offerings to the sangha; and some recited sutras and explained and discussed them. Today everyone is able to meet the Buddha and they all attain liberation.”

Therefore, the [*Mohe*] *sengqi lü* says:

At that time a sea god thought in this way, “Even if he (i.e., a brahman) draws out this seawater for a hundred years, he will ultimately not be able to decrease it even as little as a hair’s breadth.” [The sea god] was moved by [the brahman’s] devotion and diligence and immediately returned the treasure to him. At that moment the sea god uttered these verses for the brahman:

481c       With the power of devotion, diligence, and expedient means,  
              His resolution does not abate.  
              Because I was moved by his devotion and diligence,  
              Although he had lost [the treasure], he got it back.

### 3. Seeking the Precepts

Just as the *Za piyu jing* says.<sup>191</sup>

In earlier times there was a man called Sārthavāha. He heard that there were extraordinary treasures in a foreign country and wanted to go and make a living there. There were, however, troubles with *rākṣasa* demons between the two countries (i.e., Sārthavāha’s and the foreign country). So it was impossible to travel there. As Sārthavāha roamed, he saw at the west gate of a marketplace a Buddhist seated on a couch without a mat. [The Buddhist] said, “I am selling the five precepts.” Sārthavāha asked, “What are the five precepts?” [The Buddhist] replied, “They are formless. They are received by your mind directly from my voice. If you observe them, later you will be able to be reborn in heaven. In this existence you can drive away the troubles caused by *rākṣasa* demons.” Sārthavāha wished to buy [the five precepts] and asked [the Buddhist] how much he was asking for them. [The Buddhist] answered, “A thousand gold coins.” [Sārthavāha paid and] soon completed receiving [the five precepts]. [The Buddhist] said, “When you head toward a foreign country and come to

the national border, if a *rākṣasa* demon comes to you just say, ‘I am a disciple of Śākyamuni’s five precepts.’”

Sārthavāha shortly arrived at the border between two countries. He saw *rākṣasa* demons who were one *zhang* and three *chi* tall. Their heads were as yellow as straw and their eyes as red as a scorpion’s tail. Their entire bodies were covered by hard scales. They, one after another, opened and closed their mouths just like the gills on a fish-shaped woodblock. When they looked up, their height was close to that of a flying swallow. When they trod on the earth, they sank down [into the ground] up to their knees. Hot blood spilled from their mouths.

There was a crowd of several thousands there. [A *rākṣasa*] directly took hold of [Sārthavāha]. Sārthavāha said, “I am a disciple of Śākyamuni’s five precepts.” The *rākṣasa* heard this yet he was not willing to release him for a long time. Sārthavāha struck [the *rākṣasa*] lightly with the both fists. He was drawn into its hard scales and could not escape. He was able to step on it with his feet and butted it with his head, but he still could not escape. His entire body was subsumed in the hard scales. He could move only his back. The *rākṣasa* said in verse:

Your entire body, hands, and feet are  
Completely restrained.  
You should just die.  
What are you jumping about for?

Sārthavāha’s willpower remained firm. He said to the *rākṣasa* in verse:

My body, hands, and feet are  
Temporarily bound.  
I, however, regulate my mind to be as firm as metal and stone.  
I will not in the end be killed by you.

The *rākṣasa* again said to Sārthavāha:

I am a king among demons  
With stronger physical powers than human beings.  
Up to now I have eaten [other humans] like you.  
I cannot recall the number [of my victims].

You should just die.

What are your words of self-consolation for?

Sārthavāha was about to curse in rage but thought to himself, “I, myself, have been transmigrating in the three realms of existence. I have not given [myself] to other people. By sacrificing [myself now] I will cause this *rākṣasa* immediately to eat to the full.” Then he said in verse:

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I have intended for long  
To be separated from this foul-smelling body.  
If a *rākṣasa* captures me,  
Take all of me as my donation.  
I aspire and seek the Great Vehicle (i.e., Mahayana).  
I will achieve the fruit of all-knowing wisdom.

The *rākṣasa* was sharp and understood what Sārthavāha said. [The *rākṣasa*] then gave rise to a feeling of shame and let Sārthavāha go. He knelt upright with palms joined, faced [Sārthavāha], and made his apologies.

You are a master to liberate the people.  
You are very rare in the three realms of existence.  
You aspire and seek the Great Vehicle.  
You will attain buddhahood certainly within a short time.  
Therefore I will take refuge in you.  
I will bow my head to your feet and worship you.

The *rākṣasa* finished his repentance and sent off Sārthavāha. [Sārthavāha] arrived in the foreign country where he obtained many pieces of jewelry and valuables. He was again sent off and returned home. He greatly cultivated himself, earned merit, and consequently attained the truth of the [Buddhist] Way.

Therefore, it is known that the power of precepts is miraculous. Those who diligently conduct all practices should firmly observe the Buddhist precepts and also, just like this man [Sārthavāha,] they should set their resolution and be brave and fierce.

#### 4. Seeking Forbearance

Just as the [*Da*] *zhidu lun* (T. 1509) says:

There was a poisonous dragon of great strength. A weak person would immediately die simply from the glance of [the dragon], and a strong person will die simply from [the dragon's] exhalation.

At one time the dragon received the precepts for a day. It renounced the world and entered a wood. It sat pondering for a long time. Then it became tired and negligent and fell asleep. In the manner of dragons, when they sleep their form is just like that of a snake. [The dragon's body] was made of seven treasures and multicolored. A hunter saw it, and said in pleasant surprise, "Wouldn't this very rare and scarce pelt be good to present to a king for the decoration of a ship?" Then [the hunter] held down [the dragon's] head with a stick and began flaying it with a knife. The dragon thought to itself, "With my physical strength I could cause the land of a nation to collapse. How can this petty man trouble me? Since I now observe the precepts, however, I do not look to myself. I must follow the Buddha's words." [The dragon] therefore bore [the pain]. It closed its eyes and did not look at [the hunter]. It stopped its breath without panting and felt compassion for the man. Because [the dragon] observed the precepts, while it was being flayed it never gave rise to the remorse [at its decision]. It soon lost all its skin and the bare flesh was on the ground. At that time the sun grew hotter. [The flayed dragon] meandered across the ground, intending to go to a large pond. It saw various small insects come and eat its body. Because of its observance of the precepts, it dared not move any further. Pondering to itself, it said, "I now give my body to various insects because it is for the Buddhist Way. I now give my flesh in order to nourish their bodies. Later, I will expound the Dharma in order to benefit their minds." The dragon's body was consumed and it died. It was then reborn in Trāyastriṃśa Heaven.

Even animals can firmly observe the Buddhist precepts. [The dragon] did not violate them right up until its death. [If a dragon can be this faithful to the precepts,] how much more so should we human beings be? How could those who intentionally violate [the precepts] be forgiven?

482b The [*Mishasai bu hexi*] *wufen lü* (T. 1421) says:

The Buddha said, “In ancient times there was a black snake that bit a calf and then returned to its burrow. A master of the black arts incanted using a black sheep; through the incantation he tried to get [the snake] to come out of the burrow, but he could not do so. The master of the black arts then built a fire in front of the calf and incanted to it. [The calf] transformed into a fire bee. [The fire bee] entered the snake’s burrow and bit and burned the snake. The snake felt unbearable pain and later came out of its lair. The black sheep then seized [the snake] with its horns and placed it in front of the master of the black arts. The master of the black arts said, ‘You, [snake]! Lick [the calf] and take the venom back into yourself or I will throw you into this fire!’ The black snake then said in verse:

Since I have already spit out the venom,  
I cannot take it back after all.  
Even if I come across a fatal event and die,  
I cannot get [the venom] back.

“Thereupon, [the snake] did not take the venom back and threw itself into the fire.”

The Buddha said, “The black snake of that time is now Śāriputra. Formerly he experienced the agony of death in this way, and yet he did not take the venom back, much less will he take the discarded medicine now.”

## 5. Seeking Diligence

Just as the *Zabao zang jing* says:

The Buddha said, “In times past there was a great prairie between the two countries of Kāśi and Videha, where there lived a demon called Śleṣaloma. [Śleṣaloma] damaged a road so that no one could pass through there. A chief merchant called Siṃha intended to pass through this road, leading five hundred merchants. They all feared [the demon] and were afraid that they would not be able to pass through. The chief merchant said, ‘Be careful, but do not be afraid of it! Just follow me!’

“So they advanced and arrived at the demon’s place. [The chief merchant] said to the demon, ‘Have you not heard my name?’ [The demon]

replied, ‘Yes, I have heard your name. That is why I am here and wish to fight against you.’ [The chief merchant] asked, ‘What can you do?’ He then took up a bow and arrow and shot the demon. All five hundred arrows he shot pierced the demon’s belly. His bow, swords, and weapons entered the demon’s belly, too. [The chief merchant] then advanced and directly struck [the demon] with his fist, but his fist also entered [the demon’s belly]. When he went to push [the demon] with his right hand, his right hand became stuck to [the demon]. When he trod on [the demon] with his right foot, his right foot also got stuck to [the demon]. When he stepped on [the demon] with his left foot, his left foot was stuck to [the demon], too. Successively he butted [the demon] with his head, and his head became stuck to [the demon] as well. The demon said in verse:

You tried with your hands, feet, and head,  
 All these things were, however, just became stuck to me.  
 What else is not stuck to me?

The chief merchant replied in verse:

I have tried with my hands, feet, head,  
 All money, swords, and weapons.  
 Although all these things were subsumed by you,  
 Only my diligence remains and it is not stuck to you.  
 If I persevere in being diligent,  
 The fight against you will continue to the end.  
 Now I persevere in being diligent.  
 I do not rouse awe in you to the end.

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“At that time the demon responded and said, ‘Now, because of you, I will let all the five hundred merchants pass.’”

## 6. Seeking Concentration

Just as the *Xin posha lun* (i.e., *Apidamo dapiposha lun*) says:

The king of devils, [Māra,] finally found the Bodhisattva sitting under the *bodhi* tree. Sitting to attention in an upright posture, immovable, [the Bodhisattva] made a vow to attain enlightenment. [Māra] quickly went out

of his palace and came to the Bodhisattva's place. He said to the Bodhisattva, "You, son of the *kṣatriya* class! You should rise from your seat. Now is the time of corruption and evil, when sentient beings are tough and strong. You definitely cannot testify to highest enlightenment. For the time being you should at present receive the throne of a wheel-turning noble king (*cakrvarīn*). I will offer the seven treasures to you."

The Bodhisattva said, "What you have said is like what is promised to induce a child. You can cause the sun, the moon, and Mercury to fall [from the sky], and the mountains, groves, and the great earth to ascend into the sky. If you wish to cause me to not attain the great realization now and arise from this seat, you definitely have no power of distinguishing right [from wrong]."

Later [the king of] devils [Māra] led his military forces of thirty-six *koṭi* of devils (*māras*).<sup>192</sup> All [the devils] appeared in various horrible forms. They had [numberless] arms of infinitely varied shapes and types, and they covered an area over thirty-six *yojanas* in size. Then they all rushed to the *bodhi* tree and tried to disturb the Bodhisattva, but they could not do so. In his body and mind the Bodhisattva was even more immovable than Mount Sumeru.<sup>193</sup>

## 7. Seeking Fruition

Just as the *Zabao zang jing* says:

The Buddhist Dharma is extensive; it saves and liberates [sentient beings] limitlessly. Those who seek the [Buddhist] Way with sincerity will invariably attain fruition. Consequently they will be allowed to laugh and enjoy themselves in fun. Happiness is not vainly given up.

It is just like a case in the past of an elderly *bhikṣu*. He was senile; his spirit was confused and clogged. He saw that all the young *bhikṣus* preached the Dharma in various ways. When he heard them explained the four fruits (i.e., the four stages of sainthood, *catvāri-phalāni*), he gave rise to praise and respect for them in his mind. He said to the young *bhikṣus*, "You are intelligent! I wish you will give me the four fruits." All the young *bhikṣus* said with a scornful laugh, "We have the four fruits. We need to obtain good food. Then we will give them to you." At that

time the elderly *bhikṣu* heard this and was greatly delighted. He immediately arranged for various kinds of dishes and food, invited the young *bhikṣus*, and begged them to give him the four fruits.

The young *bhikṣus* finished eating the food. They all commanded the elderly *bhikṣu*, mocking him, saying “O great virtuous one! You, be seated at a corner of this building. We will surely give you the fruit.” When the elderly *bhikṣu* heard this he felt great delight. He sat as they had said. All the young *bhikṣus* then hit him on the head with a leather ball and said to him, “This is the *srota-āpatti-phala*.” The elderly *bhikṣu*, on hearing this, focused his attention without becoming distracted. He then attained the first fruit of the four types of sainthood.

All the young *bhikṣus* again said, mocking him, “Even though we gave you the *srota-āpatti-phala*, you still have seven more births and deaths. Move further to another corner! Next we will surely give you the *sakṛdāgāmi-phala*.” At that time, because the elderly *bhikṣu* had already attained the first fruit, his mind was developed and improved. He immediately moved and sat down. All the young *bhikṣus* again hit him on the head with a leather ball, saying, “We give you the second fruit.” At that time the elderly *bhikṣu* focused his attention more and more. He accordingly testified to his attainment of the second fruit.

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All the young *bhikṣus* again said, mocking him, “You have already attained the *sakṛdāgāmi-phala* but you still have the difficulty of the transmigration of birth and death. You, move again and sit down! We will surely give you the *anāgāmi-phala*.” Then, the elderly *bhikṣu*, just as he had been told, moved and sat down again. All the young *bhikṣus* again hit him with a leather ball, saying, “We now give you the third fruit.” The elderly *bhikṣu* heard this and was greatly delighted. He doubled his sincerity and promptly testified to his attainment of the *anāgāmi-phala*.

[All the young *bhikṣus* again said, mocking him,] “You will, however, still receive the impure body in the realm of form (*rūpadhātu*) and the formless realm (*ārūpyadhātu*). Everything is impermanent, it changes and is gone. Every thought-moment is suffering. You, again move and sit down! Next we will give you the fruit of arhatship.” The elderly *bhikṣu* then moved and sat down, just as he had been told. All the young *bhikṣus* again hit him on the head with a leather ball, [making fun of him,] saying, “We now give

you the last one, the fourth fruit.” At that moment the elderly *bhikṣu* pondered with his whole heart and testified to his attainment of the fruit of arhatship. After attaining the four fruits the elderly *bhikṣu* was extremely happy. He arranged various dishes and foods and much incense and flowers, invited the young *bhikṣus*, and rewarded them for their kindness.

[The elderly *bhikṣu*] discussed with the young *bhikṣus* [the thirty-seven] practices for attaining nirvana (*bodhipakṣika*) and the highest pure merit. When all the young *bhikṣus*' comments grew stagnant and their speech was blocked, the elderly *bhikṣu* simply said to them, “I have already testified to my attainment of the fruit of arhatship.” When all the young *bhikṣus* heard his words, they repented and apologized to him for their sin of having [repeatedly] made fun of him.

Therefore, those who are engaged in religious practice must think of wholesomeness. Even an [elderly *bhikṣu*] who has been [cruelly] teased still attained a real reward, not to speak of someone who has sincerity.

Again, the *Zabao zang jing* says:

If a person seeks the [Buddhist] Way, a pivot lies in diligence and sincerity, which move with each other, and he will be able to attain fruition of the Buddhist Way (i.e., enlightenment).

It is just like [a case in] the past of a woman who was bright and intelligent and deeply believed in the Three Treasures. She always invited a *bhikṣu* according to the sangha's seating order,<sup>194</sup> and [the *bhikṣu*] went to her house and received her offering. One time an elderly *bhikṣu* came to her house. He was old and dull-witted; he originally had no knowledge for realization. At that time, the meal in the Buddhist service had already ended and the woman asked the elderly *bhikṣu* to preach the Dharma for her. She spread out a mat for herself, closed her eyes, and was silent. The elderly *bhikṣu*, aware that he himself was an imbecile and did not know how to preach the Dharma, watched to see that she closed her eyes.<sup>195</sup> Then he deserted her and ran back to the monastery.

The woman, however, [continued to] ponder with sincerity on the truth that things in the phenomenal world are impermanent, full of suffering, and empty, and therefore nothing exists by itself. She observed these things deeply in her mind and then attained the first fruit of the four stages

of sainthood. After she had already attained the fruit, she sought out the elderly *bhikṣu* in order to repay his kindness.

This elderly *bhikṣu* knew that he himself was ignorant, had deserted her, and had run away. His feeling of shame doubled. He again abandoned her and hid from her. The woman, however, continued to seek for him earnestly. Just then [the elderly *bhikṣu*] appeared. The woman then told him in detail that she had received [his favor] and had attained fruition of the Buddhist Way. Consequently, she gave him a present and made an offering to him in order to repay his great kindness. At that time, feeling extremely ashamed of himself, the elderly *bhikṣu* deeply reproached himself. He then attained the first fruit of the four stages of sainthood.

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Therefore, those who are engaged in religious practice must have sincerity. If you have sincerity, you will certainly attain what you seek.

## 8. Relief from Difficulties

Just as the *Sengqie luocha* [*suoji*] *jing* (T. 194) says:<sup>196</sup>

Formerly the Bodhisattva was in the form of a parrot that always perched on a tree. The wind blew the tree, which brushed against other trees and [eventually] caught fire. The fire gradually became stronger and consequently burned up the entire mountain. The parrot pondered, “Just as a flying bird that [temporarily] perches on a tree must repeatedly give rise to gratitude for the tree, so too must I myself, who perched on it for a long night [give rise to gratitude]. Can I extinguish the fire?” He then went to the great sea and drew up some seawater with both his wings. He flew above the fire and sprinkled the water over it, and let [water] spill from his beak. He rushed about, from east and west. At that time there was a good deity who was moved by [the parrot’s] working so diligently despite hardship. [The deity] then immediately extinguished the fire for [the parrot].

In addition, the [*Da*] *zhidu lun* (T. 1509) says:

In the past a brush fire burned a grove. In the grove there was a pheasant that industriously exerted itself to jump into a pond and then sprinkle the grove with water. [The pheasant] went back and forth and became

exhausted, yet did not consider it as suffering. At that time Śakra-devendra came and asked, “What are you doing?” [The pheasant] replied, “I am trying to rescue this grove because I feel pity for sentient beings. This grove is a place to shelter and to nourish them. They dwell here for a long time and it is a nice, cool, and joyful place. All the species of birds like me and all the members of the same ancestry as mine, everyone entirely relies upon [this grove]. I have physical strength. Why would I stand around and not try to rescue it?” Śakra-devendra asked, “For how long are you going to be so dedicated and industrious like this?” The pheasant replied, “I consider my death to be the limit.” Śakra-devendra asked, “Who can testify to this for you?” [The pheasant] immediately took an oath by himself: “I have the greatest sincerity in my mind. If [what I say] is true and not false, I pray that the fire will promptly extinguish itself.” At that moment the deity of Śuddhāvāsa Heaven knew of the pheasant’s great oath and immediately extinguished the fire for [the pheasant]. From that time on the grove is always exuberant and never burns in a fire.

(Therefore, a sutra says that when a person makes a good oath, the deities certainly listen to it. This saying is testified.)

Verses say:

With determination and sincerity I embrace purity.  
My life closes in, just as the sun sets in the west.  
I sigh over the swiftness of a raging river.  
How sad is the limitation of life!  
Here all my years have been harvested.  
I am afraid to become emaciated at the close of my life.  
With pure sincerity, I seek the practices of giving (*dāna*), observing  
the precepts (*śīla*),  
Forbearance (*kṣānti*), diligence (*vīrya*), meditation (*dhyāna*), and  
the eyes of wisdom (*prajñā*).  
Making a friend and gathering together are both far from me.  
At a wonderful spot, however, minds accord with each other.  
The merchant did not fear death.  
The *rākṣasa* could not yet transgress.  
Seeking treasure, a person drained the great sea.

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The gods, afraid, offered *mani-ratna* to him.  
 I will send a message to those who seek the [Buddhist] Way.  
 Make a resolution!  
 Reward or retribution is not unreal.

### Miracle Stories

(When we clarify things, in ancient and modern times, whether one is Buddhist clergy or a layperson, one should have nothing but the greatest sincerity. When people restrain themselves, they will certainly perceive a sign. Here I simply enumerate three cases from non-Buddhist sources and eleven cases from Buddhist sources; I briefly explain altogether fourteen stories of non-Buddhists and Buddhists.)

[Emperor Ming of the Jin Dynasty Condemned the Strongman Han Xuan to Death]

Emperor Ming of the Jin dynasty condemned the strongman Han Xuan to death. Xuan told the person who held the sword (i.e., the executioner), “I have many thick muscles in my neck. If you try to cut through it, [your sword] will immediately break. I will repay you [for the damage].” The executioner did not exercise caution and consequently he brought his sword down on [Xuan’s neck]; he had to make several blows before [the head] was severed. Shortly after, he saw Xuan, wearing a deep red-colored cap and vermilion garments. With a red bow and a scarlet arrow [Xuan] shot [the executioner]. The executioner cried, “Han Xuan paid me back belatedly!” Soon after he died.

(The story above is found in the *Records of Resentful Spirits of Those Who Died Unreasonably* [Yuanhunzhi].)

[Xiong Qu of Chu State Traveled at Night and Shot at a Rock]

Xiong Qu (d. 877 B.C.E.) of Chu state [during the Zhou dynasty] was traveling at night when he saw a rock, which he thought was a tiger lying on the ground. He drew his bow to the full and shot at it. The arrow pierced so deeply that the arrowhead disappeared and the feathers on the shaft flew off. Only when he dismounted from a horse and looked did he realize that [the shape] was a rock. Then he shot it again, but the arrow broke and there was no trace that the arrow had hit the rock.

At the time of the Han dynasty, when Li Guang (d. 119 B.C.E.) was governor of Wubeiping (in present-day Hebei province), he shot what he thought was a tiger but it was a rock, just as in the case of [Xiong Qu].

Liu Xiang (77–76 B.C.E.) said, “With the utmost sincerity even metal and stone can be pierced, to say nothing of a human being. If when you express your opinion no one agrees with you, or when you take an action but no one follows you, then you must have something incomplete in yourself. If the one who sits on the high-ranking seat wishes to reform the world, he should first improve himself.”

[Gan Jiang and Mo Ye of Chu State Hid a Sword]

Gan Jiang and Mo Ye [lived in Chu state]. [Gan Jiang expertly] tempered swords for the king of Chu. He took three years to complete the swords. The king became angry at him [because of the slow pace of his work] and intended to kill him. There were a pair of swords, male and female.

His wife, [Mo Ye,] was in the last month of pregnancy. He said to her, “I took three years to make these swords for the king. He is angry with me. If I go to see him, he will certainly kill me. If you give a birth to a boy, when he grows up tell him, ‘Go out of the house and look for the mountain to the south. There is a pine tree coming out of a rock. The sword is placed behind it.’” Thereafter, [Gan Jiang] took the female sword and went to be received in an audience with the king of Chu.

The king of Chu was greatly angered. He had [his retainers] investigate. It was found that the swords formed a male and female pair, and that [Gan Jiang had brought only] the female sword without the male one. Furious, the king killed [Gan Jiang].

After this incident, Mo Ye [gave birth to] a son and named him Chi. When he grew up he asked his mother, “Where is my father?” His mother replied, “Your father took three years to make swords for the king of Chu. The king became angry and killed him. Before he left home he asked me to tell you, ‘Go out of the house and look for the mountain to the south. There is a pine tree coming out of a rock. The sword is placed behind it.’”

So, the son [Chi] went out of the house and looked to the south, but he did not see a mountain. He only saw a pillar made out of a pine tree standing on a foundation stone in front of the main hall [of his house]. So he cut a

hole in the back of [the pillar] with an ax and obtained the sword. He schemed night and day about how to retaliate against the king of Chu.

The king of Chu had a dream in which a boy with a space one *chi* wide between his eyebrows intended to retaliate against him. The king immediately offered a thousand catties of gold for the boy's arrest.

The boy [Chi] heard about this and fled into the mountains. As he walked, singing a [sad] song, he came across a traveler. [The traveler] asked him, "You are still young. Why are you crying so sadly?" [Chi] answered, "I am a son of Gan Jiang and Mo Ye. The king of Chu killed my father and I wish to retaliate against the king." The traveler said, "I have heard that the king has offered a thousand catties of gold for your head. I will bring your head along with the sword to him and avenge your father's death for you." The boy said, "I would be very much blessed if you would do so." Then he immediately beheaded himself, and holding his head and the sword in both hands, he offered them [to the traveler], standing upright. The traveler said, "I will never let you down." [Chi's headless] corpse then finally fell to the ground.

The traveler, carrying the [boy's] head, went to have an audience with the king of Chu. The king of Chu was very happy. The traveler said, "This is the head of a brave person. It must be boiled in a cauldron of hot water." The king, as instructed, boiled the head three days and three nights but it was not yet completely cooked [and dissolved]. The head jumped up from the boiling water and its face had a maniacal expression of rage. The traveler said, "This boy's head cannot be boiled to softness. Please, king, approach and see for yourself. Then it will certainly cook completely." The king promptly came to [the cauldron] and the traveler drew the sword and struck the king. The king's head fell into the boiling water. The traveler again raised the sword and severed his own head as well, which also fell into the water.

The three heads cooked together until they were dissolved and could not be distinguished from one another. The flesh remaining in the hot water was divided into three portions and buried. Therefore, these were collectively called the Three Kings' Tombs, which exist even today in the vicinity of Xuanchun county, in the northern part of Runan prefecture (in present-day Henan province).

[King Kang Stole a Wife from Han Ping in Song State]

During the time of the state of Song [in the Warring States period], Grand Master Han Ping married a woman. Because she was so beautiful, King Kang

stole her away from him. Ping bore a grudge against the king. Because of this, the king captured [Ping] and imposed on him the penalty of city wall construction work.

[Han] Ping's wife secretly sent a letter to him. She took precautions about the expressions, [using secret language,] writing, "There has been a long rain. The river is large and the water is deep. The sun rises and illuminates my heart."

The king obtained the letter and showed it to his attendants, but no one understood its meaning. A retainer called [Su] He [interpreted and] gave an answer, "The expression 'there has been a long rain' means to sorrowfully think [of Ping]. The phrase 'the river is large and the water is deep' means to be unable to see him. The words 'the sun rises and shines upon me' means to have in mind the determination to die."

Soon after Ping committed suicide. His wife secretly damaged her clothes to make the fabric fragile. When she ascended a tower with the king, she threw herself from there. Attendants tried to grasp her but they could not catch her clothes in their hands [since the fabric was rotted away]. So she died.

Her will was written on her sash. It said, "King, you took advantage of my body while I was alive. I will take advantage of my death [to free myself]. I wish you will give my corpse to Ping and bury it along with his."

King [Kang], however, was angry and would not consent to this. He had the villagers bury both bodies so that that their graves faced each other. He said, "They, husband and wife, are endlessly in love with each other. If they can unite their graves, then I will not stand in their way."

Soon, from the end of each of the two graves two catalpa trees began to grow. In ten days, each of the two trees grow larger than an arm's width across. The trunks of both trees bent and came close to each other. The roots mingled with each other below and the branches were entwined above.

Furthermore, a pair of a male and a female mandarin ducks always roosted on the trees. They never left there from morning until night, crying sadly and entwining their heads against each other. Their cries moved people.

The people of the state of Song pitied [Ping and his wife], and they called the catalpa trees the "trees that are in love with each other" (*xiangsi*). The term "to be in love with each other (*xiangsi*)" began with this.

Today, in Luoyang there is Han Ping's city wall. The ballad [of Ping and his wife] is still handed down to the present day.

(The three stories above are found in the *Records of Inquiries of the Spirits* [*Soushen ji*].)

[Fu Wanshou of the Song Dynasty Prayed to Avalokiteśvara]

Fu Wanshou of the Song dynasty was a man from Pingchang (in present-day Shangdong province). In the nineteenth year of the Yuanjia era (442), he was Acting Administrator of the Imperial Garrison in Guangling (in present-day Jiangsu province). As his vacation came to an end he was returning to his province [by boat]. Around the early part of the fourth period of the night (2:00 A.M.) he began to cross the Yangzi River. When he began to cross the river's flow was calm and peaceful. But as he reached midstream a wind as sharp as an arrow arose. Furthermore, at that time it was extremely dark. No one knew which direction [the boat] was going.

From his earlier days Wanshou believed in the Dharma very diligently. [On the boat] he took refuge solely in Avalokiteśvara wholeheartedly, and prayed without stopping. Suddenly, together with several other people on the boat, [Wanshou] saw a light on the north bank, which looked like the lights of a village. The people on the boat were glad and said to one another, "That must be the light of Ouyang (present-day Weizheng prefecture in Jiangsu province)." The boat veered and headed toward the light and it reached [the north bank] before daybreak. When [the passengers on the boat] asked the people of the village [about the light], they all said, "No one lit a fire last night." Only then they realized that it had been a supernatural power. They all returned [home] and arranged for a purification [rite].

[Gu Mai of the Song Dynasty Prayed to Avalokiteśvara]

Gu Mai of the Song dynasty was a man from Wu prefecture (present-day Suzhou in Jiangsu province). He believed in the Dharma very diligently. He became Acting Administrator of the Imperial Garrison. In the nineteenth year of the Yuanjia era (442), he was returning from the capital city to Guangling. He started from Shitou City (west of present-day Nanjing) and went upstream on the lake. A north wind howled turbulently. The wind's power did not diminish but the boatmen strove hard, pushing forward. When they reached the middle of the course of the Yangzi River, the waves were haphazard and fierce. Only Mai's boat was sailing. He was anxious and restless, and felt powerless. He chanted the *Sutra on Avalokiteśvara*. After he had recited it

about ten times, the wind gradually weakened and the waves became slightly smaller, too. When [the boat] was in the middle reaches [Gu Mai] smelled a wonderful fragrance that did not abate, and he secretly praised it. Therefore he devoted himself to chanting the sutra without stopping. Consequently, he was able to safely cross over.

[Huihe, a *Śramaṇa* of the Song Dynasty, Prayed to Avalokiteśvara]

484c *Śramaṇa* Huihe of the Song dynasty was a monk of Zhongzao Temple in the capital city. At the time of the coup during the Yijia era of the Song dynasty, he was still a secular layman. He followed Liu Hu, [who took part in the coup with Zixun<sup>197</sup>] as a subordinate. At one time Hu sent scores of officers and soldiers to the east as spies. Huihe also took part in the march. They arrived at Que[wei]zhu (in present-day Anhui province) where they met the imperial army which was headed toward the west. The spies scattered, and they all escaped into thickets. Huihe could only flee [south]. When he reached the area of Xinlin (southwest of present-day Nanjing), he came across a rural old man whose clothes were worn to tatters. Huihe then exchanged his neat trousers and jacket for the old man's clothes. He disguised himself as a farmer holding a basket and carrying a load on his back. At that time [the enemy's] mobile forces were out catching the scattered spies. They saw Huihe's appearance and, suspicious, they questioned him. Huihe's responses were incoherent. Because of this, he was whipped, and was soon to be beheaded. From the time Huihe had fled, he constantly recited the *Sutra on Avalokiteśvara*. As he was about to be beheaded, his prayer became the most sincere. When the soldier raised his sword [to behead Huihe], he made a wrong step again and again. He raised the sword three times and every time the sword broke. Astonished, the people freed Huihe. After this, Huihe renounced the world and consequently accomplished the attentive cultivation.

[Han Hui of the Song Dynasty Prayed to Avalokiteśvara]

As for Han Hui of the Song dynasty, his original domicile was unknown. He resided in Zhijiang (in present-day Hubei province). His uncle (i.e., the younger brother of his father) Youzong became Adjutant of the Section for Inner Troops of the Xiangzhou office toward the end of the Song dynasty.

In the first year of the Shengming era (477), Shen Youzhi (d. 478), Regional Inspector of Jingzhou, raised an army and came to the east. Yu

Peiyu, Administrator of the Xiangzhou office, relied on the troops under his command and guarded the area by himself. It was unknown how matters were going. Youzong came under suspicion and was killed. The death sentence included his wife and children. Because he was the son of Youzong's elder brother, [Han] Hui was imprisoned in the prefecture. Iron and wooden implements of punishment covered his entire body, and he was firmly bound in chains and shackles. [The authorities] had to thoroughly investigate the situation and the implicated parties, with the intent to eradicate all the members. Hui was fearful and distressed but he was helpless. He could only await the day [of his execution].

Hui originally served the Buddha and often chanted the *Sutra on Avalokiteśvara*. So he recited the sutra day and night, several hundreds of times. Precisely at noon the chains [on his body] suddenly began to jangle spontaneously, sounding just like rocks or tiles that are burning and crackling. A little later he saw that the chains had fallen off by themselves. Hui was afraid that wardens might think he had removed them somehow or cut them off. So, he hurriedly called out and told them [what had occurred]. The wardens, surprised, refastened the chains and shackles on him. Hui chanted the sutra as usual. A day later the chains jangled and spontaneously came off again. The circumstance was just like that of the first time. The wardens then reported [these events] in detail to Peiyu, who took the chains and closely examined them. He was awestruck that Hui's prayers had been answered, and immediately released [Hui]. Hui is still in good health and is extremely diligent in religious service.

[Peng Ziqiao of the Song Dynasty Prayed to Avalokiteśvara]

Peng Ziqiao of the Song dynasty was a man from Yiyang county (in present-day Hunan province). He was appointed as Assistant Magistrate of his home prefecture, and served Crown Prince Shen Wenlong. In the first year of the Jianyuan era (479) he was imprisoned because of an offense.

Ziqiao had once renounced the world when he was a young boy. Even though he had returned to secular life, he still continually practiced recitation of the *Sutra on Avalokiteśvara*. At that time, [Crown Prince] Wenlong was greatly angered. Ziqiao's imprisonment was very strict and Wenlong certainly intended to kill him. Anxious and fearful, Ziqiao had no other alternative

than to recite the sutra with sincerity. He did so up to more than one hundred times, then he became tired and took a nap.

At that time there were about ten prisoners and they were all asleep. Du Daorong, an official of Xiangxi county, was imprisoned, too. He was off and on asleep and awake; he was not able to fall into a deep sleep.

485a Suddenly a pair of white cranes appeared and perched on [Peng] Ziqiao's screen. Soon one of the cranes flew down to Ziqiao's side. At that time [Daorong] felt that [the crane] looked like a beauty. Daorong got up and watched Ziqiao. A pair of the fetters came off from [Ziqiao's] legs but the carbuncles caused by fetters were still there. Daorong was startled. After he had been looking at [the scene] for a while, Ziqiao also awakened. [Daorong and Ziqiao] inspected the fetters together and sighed [in wonderment]. [Daorong] asked Ziqiao if he had dreamed. Ziqiao replied, "No, I did not." Daorong told Ziqiao what he had seen a little while before. Even though Ziqiao knew he would certainly die, he still was concerned that the wardens would doubt if he tried to escape. So he put the fetters that had fallen off back on to his legs, over the carbuncles. Four or five days later [Ziqiao] was released.

Lian, Yan's (i.e., my) cousin, who was closely acquainted with both Ziqiao and Daorong, heard what they had talked about. What each said individually was the same, just as related above.

[Shan, a *śramaṇa* of the Zhao Dynasty, Ate Pine Resin and Swallowed a Pebble]

There was a *śramaṇa* called Shan, [the Chinese character of which] is either *shan* (i.e., the Chinese family name) or *shan* ("good"), in the Zhao dynasty. His pseudonym was Daokai. His original domicile is unknown. In another biography (i.e., the *Gaoseng zhuan*) it is said that he was a man from Dunhuang and his original family name was Meng. [Shan] had renounced the world when he was young. Since he wanted to live in seclusion in a rocky valley, he first abstained from eating grains. At the beginning he took noodles. Three years later he ate only a paste of pine resin. Thirty years later, he only swallowed a pebble every once in a while. When the pebbles [easily] went down [in his throat], he then abstained from wine, dried and seasoned meat, and miscellaneous fruits. When he was concerned about catching a cold he took only pepper and ginger. He was feeble but his complexion was sleek.

He walked as if flying. The mountain deity tried [to shake him] several times but he was never moved. Immortals frequently visited him but he could not stand it. So every time they visited him, he chewed on garlic in order to drive them away. He sat upright, calmed his mind, and never slept, day and night.

He resided in Baohan (in present-day Gansu province) for a long time. In the second year of the Jianwu era (336) Shi Hu sent a messenger from Xiping (present-day Xining in Qinghai province) to invite [Daokai]. So [Daokai] left for the city of Ye (in present-day Hebei province). He did not travel on a boat or vehicle, and yet covered more than seven hundred *li* a day. When he passed by Nan'an (in present-day Gansu province), he ordained a boy and made him his novice (*śrāmaṇera*). The boy, who was thirteen or fourteen [Chinese] years old, also traveled as fast as Daokai.

After arriving [at Ye], they resided at Zhaode Buddhist Temple. [Daokai's] garments were worn to tatters, so his back and shoulders were always bare. A covered platform eight or nine chi high was constructed in a room, with a curtain woven of cogon grass suspended from the ceiling. [Daokai] meditated in this [structure].

He abstained from eating grains for seven years. He usually took miscellaneous medicines, in which there was a smack of pine resin or tuckahoe. He was an expert in curing eye diseases, and often traveled around the countryside treating the peasants. Presents sent to him by princes from far and near accumulated. He received them and gave them away to others, not even a single item remained [in his possession].

In the last year of Shi Hu's reign, he foresaw that turbulent times were coming. So he took refuge with his disciple in the south, in Xuchang (in present-day Henan province). In the third year of the Shengping era (359), they came to Jianye (in present-day Jiangsu province). Then they went to Panyu (in present-day Guangdong province) and resided on Mount Luofu. [Daokai] lay down in the shade of the woods, joyful and contented with living in isolation. He passed away in the seventh month of that year. His last wish was for his body to be left exposed in the woods. His disciple followed his will.

Yuan Yanbo (328–376)<sup>198</sup> of Chen prefecture became Governor of Nanhai in the first year of the Xingning era (363). Together with his brother, Ying[shu], he went up to and wandered about the mountain, and paid respect to Daokai's body, worshiping it by offering incense.

(The six stories above are found in the *Records of the Profound and Auspicious* [*Mingxiang ji*].)

[Dong Xiong of the Tang Dynasty Prayed to Avalokiteśvara]

During the Zhenguan era (627–649) of the Tang dynasty there was Dong Xiong in Hedong (the present-day southwestern part of Shanxi province). He became Aide in the Court of Judicial Review. From the time he was young, he was faithful and respectful to [the Buddhist Way]. He kept a vegetarian diet for ten years.

In the fourteenth year (640) he was implicated in the incident of Li Xiantong.<sup>199</sup> His Majesty, in high dudgeon, ordered Attendant Censor Wei Cong to conduct a rigorous judicial investigation. Accordingly, several dozen men were imprisoned. The Aide in the Court of Judicial Review, Li Jingxuan, and the Rectifier, Wang Xin, were also both implicated in the crime. Xiong was imprisoned and bound in fetters in a cell along with them. [Xiong] exclusively chanted the “Chapter of the Universal Gate” (*Pumen pin*) [of the *Lotus Sutra*]. He could chant it three thousand times a day.

485b One night, as [Xiong] sat and recited the sutra, his fetters suddenly fell off spontaneously and dropped to the ground. Xiong was surprised and related this to [Wang] Xin and [Li Jing]xuan. Both Xin and [Jing]xuan saw that the fetters were intact on the ground, yet the lock and fetters were separated from each other by several *chi*. [Xiong] promptly reported this to a jailkeeper. That night the Investigating Censor, Zhang Shou,<sup>200</sup> was on night duty. [Zhang Shou] ordered an official to unlock the fetters. [Zhang Shou] lit the area with a torch and saw that the fetters [had spontaneously] separated from [the lock] before it had been unlocked. Greatly surprised at this, [he ordered the official to] bind [Xiong] with the fetters again, sealed [them] with some paper on which he inscribed something, and left.

Xiong recited the sutra as usual. During the fifth period of the night,<sup>201</sup> his fetters again fell off and dropped, causing a noise. Xiong again told Xin and [Jing]xuan [about this]. At dawn [Xiong] reported to [Li] Jingxuan, and [Li] saw for himself. The seal and the inscription were just as they had originally been and [the lock and] the fetters had again spontaneously separated from each other. [Li] Jingxuan usually did not believe in the Buddhist Dharma. [Whenever he saw] his wife reading a sutra, he always thought, “Why does

she read this scripture and be misled by a non-Chinese deity?” When he came to see the incident with [Dong] Xiong, he deeply realized the fault of his impiety. Just then [Li Jingxuan] knew that the Buddha is the Great Sage. At that time [Wang] Xin also recited the names of the eight bodhisattvas. In the daytime when his recitation reached thirty thousand times, his fetters fell off and dropped to the ground. He saw it was just as what had happened in Xiong’s case. These incidents were completely related within and outside the imperial court. Soon both [Dong Xiong and Wang Xin] were released together.

(The story above is found in the *Gleanings of Anecdotes of Rewards and Retributions from the Unseen World* [*Mingbao shiyi*].)

[Daoji, a Śramaṇa of the Tang Dynasty, Had the Determination to Remonstrate Against Atrocities]

In the Tang dynasty there was Shi Daoji (568–636) at Pujiu Temple in Puzhou (present-day Shanxi province). He was from Anyi county in Hedong (in the present-day southwestern part of Shanxi province). His secular family name was Xiangli, and his [secular] first name was Zicai. After he entered the profound Dharma gate, he changed his name to Daoji. Regarding his ancestry, he was probably a descendant of Zichan, a high official of Zheng state [during the Spring and Autumn period]. In the past, when Zichan was born, he emerged making a fist. He opened his hand and [people] saw that the Chinese characters *xiang* (“prime minister” or “to assist”) and *li* (“village” or “community”) were [on the palm of his hand]. Because of this, [these two Chinese characters became] the family name. [Daoji’s] father, Xuanhui, was broadminded and ambitious. [Daoji] was fond of studying and he was erudite and respectful toward his father.<sup>202</sup> From his youth [Daoji] studied the writings of Confucius as well as books by the Three Augusts (i.e., Fuxi, Shennong, and the Yellow Emperor).

He had an honest and virtuous air. Extensively versed in sutras and discourses, he penetrated clearly major things as well as minor matters. He became a teacher of clergy and laymen; enriching red and blue (i.e., the two distinct groups of monastics and laity) at the same time. He formed his brief in the teaching of benevolence, which diffused far and near without obstruction, and he profoundly protected [others] from defilement. He repeatedly investigated doubtful points with care.

From the beginning, Daoji would not take into consideration allowing nuns to take refuge in him (i.e., ordaining women). He often said, “Women are disgraceful to the precepts. The sacred scriptures frequently state that the Buddha liberated [women] and allowed them to renounce the world but by doing so this damaged the true Dharma. Even by only hearing the word [“woman”] our minds will be stained. Moreover, how could there be no defilement if we meet them? Furthermore, in the [Buddhist] Way, cleanness and clarity are valued. If [women] do not take part in [Buddhism] it will not be abused. The common people value that I avoid suspicion, while gentlemen calmly serve [me]. Even though I am inadequate, if [women] ask me [for my help], then I will comply with [their request] and deliver them. For this reason, I give them the precepts and instruct them, and yet I have never ascended to [the imperial palace] to have an audience with [the emperor] and now I am very old. When [nuns] come to ask me questions, I do not let them enter my room.” In this way [Daoji] was honest, kept himself free from immorality, was clean and pure, and was aloof from the world. The distinguished and talented men of Hedong did not have the same manner as [Daoji].

Before [Daoji’s] time, at the beginning of the Sui dynasty (581),<sup>203</sup> Śramaṇa Baocheng had begun construction on a large [buddha] image, as tall as a hundred *zhang*, at Pujiu Temple. All the workers could only reach as far as one part of it. Before he was able to fulfill his vow to complete this [project], [Bao]cheng died at a young age.

485c The elders of the community asked [Dao]ji to continue [the construction project]. [Daoji] thought that the large image had not yet been completed. Leading seven noble people (Duan Da, Wang Shichong, Yuan Wendu, Lu Chu, Huangfu Wuyi, Guo Wenyi, and Zhao Changwen), [Daoji] completed the lofty [image]. It took ten years to repair and construct; the elegant decorations were all complete. Both clergy and laymen happily relied on [Daoji]. They were drawn up with joy.

At the beginning, on the night [before] [Dao]ji was asked [to continue the construction project], he saw in a dream two lions on the side of a cliff. They spit out *mani-ratna* gems beside a large image successively and ceaselessly. He soon awoke and thought to himself, “The king of animals (i.e., lion) is unrestricted. This [dream] shows that the current of the Dharma has not stagnated.

The *mani* gems spontaneously appeared in succession. This also explains that financial donation [for the project] will not be exhausted. Unseen fortune secretly improves and my accomplishment [of this project] is indicated.”

Immediately [Daoji] ordered artisans to make an illustration in front of a great image of Maitreya what he had seen in the dream. [The illustrations] still remain today. The temple is south of a hill in Puban (in present-day Shanxi province). [The location of the temple] is high and [the climate] is pleasant; it is a gorgeous and abundant place. [The temple] borders communities of numerous families to the east, and commands a view of rivers and mountains to the south. The image is set up three stories [high] with rock hallways surrounding it on all four sides. The upper building of monks' residence (*shangfang*) and the lower building (*xiayuan*) magnificently face each other. A garden, large piles [of harvested produce], rice fields, and vegetable gardens surround [the temple], in harmony with it. [The temple] is small but [the local area] it forms is large. This is all completely due to [Dao]ji's accomplishment. To brandish emptiness (*kong*) and establish existence (*you*) are entirely due to [Dao]ji's ability.

Moreover, [Daoji] wore a worn-out robe, ate coarse food, despised wealth, valued life, extensively saved all beings, and kindly supported them. He withdrew to a calm life and returned to a peaceful life. He acted [spontaneously] and yet did not rely on [what he had done].<sup>204</sup> He maintained a reclusive life. Heaven held the idea to oppose him, and stopped him from cutting off [all association with] the mundane world. [Daoji] did not intend [to be revered], but all the people spontaneously valued him highly. He did not go out but people came to him of their own accord.

Vice Director Pei Xuanzhen (i.e., Pei Ji) was favored [by the emperor] and occupied the position of prime minister. [Pei Xuanzhen] respected [Daoji's] good reputation, and frequently gave beautiful clothes to him. Regional Inspector Du Churong knew the significance of [Daoji's] personality. He visited [Daoji] and asked him for the Dharma. [Daoji] tenderly and wonderfully moved people entirely in this way.

Living during the last year of the Sui dynasty (618), [Daoji] confined himself [in his quarters]. Yao Junsu, Vice Governor of Hedong, garrisoned troops in a desolate city, and some of his troops committed atrocities. At that time, people did not dare to even glance at [those soldiers]. [Yao Junsu and his

followers] were planning to summon all the *śramaṇas* to the city in order to guard them there. Those who dared to admonish [Yao Junsu] were killed. All the monks and laypeople were anxious but no one could disobey him.

[Dao]ji felt anger and lamentation within himself. Disregarding his body and life, he said to his subordinates, “There are ups and downs in [the power of] the times, but there is no rising and falling in the Dharma. Here we have a law that Heaven has not lost. Moreover, *śramaṇas* are guests from the world beyond this world. Their actions are virtuous and lofty in the world. How could they take up weapons, put on armor, and become soldiers to guard against insults [of the mundane world]?” Consequently, leading *śramaṇas* such as Daosun and Shensu, he went up on the road to the mail hall, step by step. With a threatening look, he admonished [Yao Junsu], “I have heard this. If you were not afraid of death you could not frighten others by death. I now see death is just like living. I fear only that I will not attain death like that. Death has an advantage. This should be eagerly wished for. To strive for the fate of the city depends on your strategy, Lord, and the peace of the world depends on your destiny.

486a “How could the Five Thearchs and the Three Augusts save [the people] if they were untrue and lacking in courage? Formerly, in the Han dynasty, the Four Brilliant Old Men (*sihao*) were respected,<sup>205</sup> and the world was prosperous and peaceful. In the state of Wei [Duan] Gan Mu was honored and all the nations were well-governed. Today you wish to detain the people in order to have them attend military services. You go against the convention of Heaven in order to assemble the deities of heaven and earth. I simply fear to accept this inauspicious sign. I dare to announce my true thoughts and feelings. I pray that you deeply consider it; do not become a case similar to that of an empty shop that collapses spontaneously one day and later becomes the laughingstock of the world. We, monks, rely only on [the Buddha’s] sacred and sincere words, practice the [Buddhist] Way, worship, and chant sutras. For the sake of the country we revere happiness, and benefit common people unobtrusively. Gods protect us and help us. If you would rather demand my head, I will give it to you. That is still my original vow. Surely, if I am forced to devote my remaining life to being a foot soldier, I have no idea of the meaning of birth, why I was born, or of the meaning of death, why I am dying.”

When [Dao]ji spoke these words, the bystanders felt their blood run cold [in alarm]. [Yao Jun]su first listened to the admonition, and he valued the

persuasive manner of [Dao]ji's speech. He looked directly at [Dao]ji with eyes wide open and said, "How extraordinary it is to meet this person! Why is his spirit so significant and strong?" Then [Yao Junsu] relented and let [Dao]ji go. After [Dao]ji was released he returned to his original temple. Later it was known that [Yao Junsu] submitted to [Dao]ji; he visited [Dao]ji and expressed repentance [of his folly]. Yao [Jun]su had killed [people] without restraint, had given free rein to his malicious mind, and furthermore had slighted and disparaged others. Therefore, even though he stopped [such evil acts] at that time, misfortune later revealed its omen and he was unexpectedly killed by Xue Zong, a man of the city.

Generally speaking, Daoji's nature was strong and brave. Once he determined [a course of action], he never withdrew, even if he unexpectedly encountered someone's anger [toward him] and was about [to be chopped up like] fish meat. After he had already renounced the world, he blamed himself for his original condition, [born with such a strong nature in this world,] and he controlled his original nature. He turned [this shortcoming] to peacefulness and forbearance and enhanced those qualities. When he attained the Chinese age of sixty, his practice was even more vigorous. It became his nature [attained through] learning. These words are infallible.

On the seventeenth day of the ninth month of the tenth year of the Zhenguan era (636), [Dao]ji passed away at his original temple at the age of sixty-nine Chinese years old. At the onset of his illness [Dao]ji mentioned it but he did not complain of any [pain] clearly. He himself knew that he was weakening. He told his disciple, "I am now seventy-five years old. I will die this year." His disciple replied, "Teacher, you are sixty-nine years old. Why do you suddenly say this?" [Dao]ji said to him, "Death and birth are spontaneous workings of the universal law. I am not afraid of them. Moreover, I am about to turn seventy years old. The Regional Inspector showed a respectful manner to me and added six years [to my age]. Therefore, [I say that I am seventy-five years old]. Our life is transitory. You should deeply overcome your [shortcomings] and exert yourself. Look at what I have practiced." Furthermore, he said, "Haven't you learned from the sutras that the world is truly insecure and there is nothing stable?"

For three days following his death the bell was not tolled. After [Dao]ji passed away, things were just as they had been. All the people bemoaned

[their loss]. They admired him and showed love for him. Few people worked their lands [as they mourned].

[Śramaṇa of the Tang Dynasty Facheng's Testimony to a Sutra]

In the Tang dynasty there was Shi Facheng (563–640) at Wuzhen Temple on Mount Zhongnan (in present-day Shaanxi province). His secular family name was Fan, and he was a man from Wannian county in Yongzhou (in present-day Shaanxi province).

[Facheng] renounced the world when he was a child and lived at Wangxiao Temple in Landian (in present-day Landian county in Shaanxi province). He served Śramaṇa Senghe as his teacher. [Seng]he was also supported by a group of villagers who respectfully believed him; he was comparable to a sage. Once someone wanted to kill [Senghe] and went to his room at night. [The interloper] saw raging flames inside the door; the flames rose up along a curtain. Thereupon, he immediately repented [of his folly]. [Seng]he's nature was pure and clean [because he drank water from a clean fountain].<sup>206</sup> A person had tried to deceive him by secretly immersing a sheep bone in the water [of a fountain] and then [Senghe] drank from it. [Seng]he originally did not know this; yet when he drank [the water] he vomited. His hidden perception and latent consciousness were like this.

[Fa]cheng received [Senghe] with respect and sustained his instruction. He considered that encouraging himself to chant the *Lotus Sutra* every day was his regular activity. He eagerly upheld and practiced the lotus *samādhi*. He cleansed himself both inside and outside, and was always gentle and modest. He perceived in a dream that Samantabhadra encouraged him to inscribe the great teaching. [Fa]cheng said, “The great teaching is Mahayana [Buddhism]. All the buddhas' wisdom is what is called the great wisdom, *prajñā*. Ah! I will immediately enter into purification and circumambulate a buddha image, chanting a sutra. I will call on artisans and pay them well.” [Facheng] ordered [calligraphers] to copy the eight volumes of the *Prajñāpāramitā-sūtra* and incense burner stands and scrolls of the sutra were solemnly completed.

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Furthermore, on a mountain ridge on the south side of the temple [Facheng] built the Garland Hall (Huayantang). After the mountain was leveled and the valley filled in,<sup>207</sup> the eaves laid in a row and the roof fitted with tiles, [the hall was completed]. The front [of the hall] faces the high mountains above,

and looks out on a sloping gorge to the right. Clouds and fog come and go, and a sudden peal of thunder can be heard from above. [I (i.e., Shi Daoxuan) once visited there]<sup>208</sup> and it is really a spectacular sight. In addition, exhausting my attentive determination I copied the sutra and I hold fast to it.

The Academician of the Institute for the Advancement of Literature Zhang Xiaojing is Zhang Zan's father. At that time he was called Yingou ("Fine Stoke"), and few could surpass him. [Zhang Xiaojing] came to the mountain as he had been requested. He was ordered to receive the precepts. He purified himself, washed his body and cleansed his mouth, rinsed his mouth with some fragrant juice, and put on new clothes.

[Zhang Xiao]jing had begun copying the sutra on his long journey, but [what he was able to copy] filled less than fifty sheets of paper. Nonetheless [Fa]cheng paid double the price. With admiration he inspired [Zhang Xiaojing] to work intensively and diligently. Taking advantage of the money [paid by Facheng], [Zhang Xiao]jing did his best to copy [the sutra]. After each volume was complete, everyday [Fa]cheng burned incense and held a religious service before of a long table [on which the sutra was placed]. Between ink drops he recognized the external object with his mind (*xinyuan*) and saw it with his own eyes. There was almost no omission. Therefore, he imprinted it on his mind and deeply studied it with concentration.

Once he perceived an uncommon bird whose form and color were very rare. [The bird] flew into the hall, flew around, and stirred up [the people's minds]. It flew down to the sutra table and then went to perch on an incense burner. It looked peaceful and watched [the people]; it was naturally tame and was friendly [to the people]. After a good while it soared away. Next year, when the sutra project had been completed and [the people] were preparing the celebration [ceremony], the bird returned. Just as the previous year, it was tame and [calmly] disported itself, crying out mournfully.

In the first year of the Zhenguan era (627) images of one thousand buddhas were made [in the temple].<sup>209</sup> The bird returned again and perched on one of the artists' back. [Later] meals for the Buddhist monks were offered and all [the sutras and images] were celebrated.<sup>210</sup> It was already noon. [The people] wondered why [the bird] had not yet arrived. [Fa]cheng, gazing at the mountain peak, said, "The bird will not come. I cannot perceive it. [The bird] will cause no auspicious sign since it detests all wicked acts and giving

alms to frivolous beings.” Soon after he said this, [the bird] returned. It circled over the people, singing, entered into the fragrant water, and swiftly took wing; after bathing it departed. Before and after these events, phenomena appearing as auspicious signs happened one after another. It is difficult to describe them all.

[Fa]cheng was originally good at literary pursuits and the people living in rural areas knew this. Verses and wonderful phrases from sutras engraved on rocks in the mountains and in remote places with rough roads were copied by [Facheng] himself, and he had [the people] recite them. These are all [Fa]cheng’s writings.<sup>211</sup>

Moreover, [Facheng] copied the *Lotus Sutra* by his own hand, and it was placed exactly in the middle of an open field. He was engaged in a [Buddhist] service somewhere else and forgot to take it back. Suddenly a huge rainstorm occurred and the ditches and mountain streams [splashed with waves].<sup>212</sup> [Facheng] ran out to look for [the sutra]. Only [the sutra and]<sup>213</sup> the table it was on were dry; the other items had been completely washed away. He tried to block the streams by pulling a pine tree down sideways across them. Consequently [the pine tree] fell into the flowing water. [The items washed away by the water] had not gone down the mountain stream. [Facheng] did not realize it, but these things had landed up on a high bank, and no item, not even an insignificant one, had been damaged. We truly know that this was due to the power of the sutra.

Furthermore, there was an old Buddhist niche beside Qingni Temple. The Zhou family had filled in [the niche], and it has still not been revealed to the present day. One night [Fa]cheng saw in a dream a large respectable figure there. He soon woke up and went there to open up [the niche]. He found an image in the niche just as [he had seen in his dream]. With the lapse of many years all [the paint] had come off [the figure]; it was damaged. [The image] was repaired right away. Monks and laymen praised his good conduct. This is entirely the merit due to protection from the unseen world, which was developed by [Fa]cheng.

On the last day of the summer of the fourteenth year of the Zhenguan era (640) [Facheng] felt a complication set in and he spontaneously knew that he would soon leave the world. He prayed for rebirth in Tuṣita Heaven. He asked for water and finished washing [himself], and then again asked to repair

to his sedan chair. At the side [of the chair] he examined it himself, as he did not wish for a luxurious [chair]. Precisely on the last day of the month, as a bright sign was about to be revealed, [Facheng] suddenly spoke with no warning, “I wished to come to [the Buddhist Way] and now I have just entered into it, but I have not yet availed myself to play my lute and sing.” Looking at his attendants, he said, “I have heard that all things are impermanent and birth and death go around incessantly. Rebirth in [the Pure Land of] the nine grades will testify to these words. Now there is a boy who welcomes me. He has stayed outside the door for a long while. I am leaving this world now. All of you, live in good spirits! You have the Buddha’s rightful precepts. You must have no deficiency [in observance of the precepts]. Do not cause grief and regret later.” After he spoke these words, a bright light came from his mouth and illuminated [the interior of the room] surrounded by pillars. Moreover, a rare fragrance of superlative degree permeated. [The people] simply saw [Facheng] sitting upright and solemnly pondering. They did not realize that his spirit had already departed. He was seventy-eight Chinese years old at that time.

Regarding [Fa]cheng’s practice of reciting sutras, the number of his recitations of the *Lotus Sutra* was calculated at five hundred times in one summer.<sup>214</sup> On leisure days he chanted [the sutra], and as well he practiced it concurrently. So he reached a couple more of times [of recitation a day]. Even if a visitor came, requesting to speak with him, he would not speak with [the visitor] before finishing the recitation of the sutra. In brief, the number of times [he recited the sutra] is calculated at more than ten thousand times over ten years.

(The two stories above are found in the *Biographies of Eminent Monks* compiled in the Tang dynasty [*Tang gaoseng zhuan*].)

[*Bhikṣuṇī* of the Tang Dynasty Faxin’s Testimony to a Sutra]

During the Wude period (618–626) of the Tang dynasty, there was a nun called Faxin, who practiced [the Buddhist Way] for many years in the Hedong area (presently the southwestern part of Shanxi province). She frequently recited the *Lotus Sutra*. She found a skillful calligrapher, to whom she offered several times more than a normal wage, [to copy it]. She specially set up a pure room for the calligrapher to copy the sutra. On awakening, [the calligrapher] first bathed and his garments were perfumed with incense burned [by the nun]. In addition, [Faxin] made a hole through one wall of the sutra-copying

room and placed a bamboo tube into the hole. She bade the sutra-copier to take the other end of the bamboo tube in his mouth when he wanted to exhale so that his breath would go out of the room. It took eight years to complete copying the seven fascicles of the [*Lotus*] *Sutra*. With much enthusiasm [Faxin] held a special commemorative service to mark the completion of copying the sutra, and exerted all her respects for the sutra.

Faduan, a monk of Longmen [Temple], frequently assembled large groups of people and expounded the *Lotus Sutra*. After the nun [Faxin] had made a copy of the sutra in an accurate recension, he sent someone to ask her for it. The nun refused firmly and would not give the sutra to him. Faduan upbraided her. So, the nun reluctantly brought the copy to Faduan herself. When Faduan and others opened [one scroll of the sutra], they could only see the yellow paper without even a single character. They then opened the remaining scrolls, which were all the same.

Faduan and others felt ashamed and fearful, and immediately returned the sutra to the nun. [Faxin] received it, in tears, and washed the sutra container with fragrant water. After bathing, she placed the sutra on her head and circumambulated a buddha image while chanting the sutra. For seven days and nights she did not rest even for a short time. Soon [after completing the seven-day worship] she opened the sutra and saw that the inscriptions had been restored, just as before.

It is known that since purification was particularly promoted for copying sutras, this incident happened. The reason there is no miraculous virtue [these days] is simply that [purification] is not as assiduously practiced.

(The story above is found in the *Records of Rewards and Retributions from the Unseen World* [*Mingbao ji*].)

[End of] Fascicle Twenty-seven of  
*A Forest of Pearls from the Dharma Garden*

## Notes

### Translator's Introduction

- <sup>1</sup> See Genmyō Ono, *Bussho kaisetsu daijiten* (Tokyo: Daitō Shuppansha, 1967), vol. 10, p. 5; Gajin Nagao, Seizan Yanagida, and Yūichi Kajiyama, eds., *Daijō Butten*, Chūgoku Nihon-hen, 3, *Shutsusanzōki shū Hōon jurin* (Tokyo: Chūō Kōronsha, 1993), p. 299; and Fumio Ōuchi, “Hōon jurin Chūgoku no mono to natta Bukkyō no sekai,” *Gekkan Shinika* 9/3 (1998): 23–24.
- <sup>2</sup> *Chusanzang jiji*, T.2145:38b2–3. Sengyou of the Liang dynasty notes that this scripture is no longer extant.
- <sup>3</sup> The compilation of the *Neidian boyao* is explained in two Buddhist catalogues: the *Lidai sanbao ji* (T.2034:100a20–24) and the *Da Tang neidian lu* (T.2149:267b17–21).
- <sup>4</sup> See Li Yan's preface to the *Fayuan zhulin*, T.2122:269b5–6, and the *Guang hongming ji*, T.2103:246c11–12.
- <sup>5</sup> *Fayuan zhulin*, T.2122:269b10–11. The English translation of the quoted section is from Koichi Shinohara, trans., *A Forest of Pearls from the Dharma Garden* (Moraga CA: BDK America, Inc., 2019), Volume I, p. 5.
- <sup>6</sup> *Guang hongming ji*, T.2103:246c15–16.
- <sup>7</sup> See Ono, *Bussho kaisetsu daijiten*, vol. 10, p. 5; Shinkō Mochizuki, *Mochizuki Bukkyō Daijiten* (Tokyo: Sekai Seiten Kankō Kyokai, 1974), vol. 5, p. 4556.
- <sup>8</sup> Nagao, Yanagida, and Kajiyama, eds., *Daijō Butten*, p. 304.
- <sup>9</sup> *Song gaoseng zhuan*, T.2061:726c6–727a3.
- <sup>10</sup> Not all chapters have miracle stories. For example, among the twenty-eight chapters from Chapter Ten to Chapter Thirty-seven there are no miracle stories in Chapters Ten, Twelve, Fourteen, Twenty-one, Twenty-two, Twenty-eight, and Twenty-nine.
- <sup>11</sup> Yoshiteru Kawaguchi, “Hōon jurin ni mirareru itsuzon betsuon kyō nit suite,” *Nanto Bukkyō* 37 (1976): 83–102.
- <sup>12</sup> Nagao, Yanagida, and Kajiyama, eds., *Daijō Butten*, p. 307.
- <sup>13</sup> Ōuchi, “Hōon jurin Chūgoku no mono to natta Bukkyō no sekai,” pp. 22–26.

## Fascicle 21

### Chapter Ten

- <sup>14</sup> The *Apitan ganlouwei jing*, T.1553:966a13–14, says that “great virtue” refers to buddhas, bodhisattvas, *pratyekabuddhas*, and those who attain arhatship, *anāgāmi-phala*, *sakṛdāgāmi-phala*, or *srota-āpatti-phala*.
- <sup>15</sup> The Chinese characters *de* 得 (“to get”) and *wu* 物 (“thing”) are deleted, according to the *Apitan ganlouwei lun*, T.1553:966a21.
- <sup>16</sup> The *Baoliang jing* 寶梁經 refers to the *Baoliang juhui* in the *Da baoji jing*, T.310:638c10–648a7.
- <sup>17</sup> The Chinese character *shi* 時 (“when” or “time”) is deleted, according to the *Da zhidu lun*, T.1509:301b2.
- <sup>18</sup> The Sanskrit of the Chinese *Qianna* 千那 is *Karṇa*.
- <sup>19</sup> The Sanskrit of the Chinese *Duochashiluo* 多刹施羅 is *Takṣaśilā*.
- <sup>20</sup> The *Sutra of Four Things That You Should Not Make Light Of Spoken by the Tathāgata* (*Rulai suoshuo si bukeqing* 如來所說四不可輕) refers to the fifty-third sutra of the *Bieyi za ahan jing* (T.100:391c2–392a25). This passage appears in the *Dazhuangyan lun jing*, T.201:261c4–5.

### Chapter Eleven

- <sup>21</sup> While it is not the exact same expression, a passage in the *Zhou shu* 周書 reads, “Heaven may have decreed wisdom (to the king); it may have decreed good fortune or bad; it may have decreed a (long) course of years.” See James Legge, *The Chinese Classics: With a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes* (Taipei: Wen shih che ch’u pan she, 1972, second rev. ed.), vol. 3, pp. 430–431, n. 19.
- <sup>22</sup> See *Shiji* 史記, *Ningxing liezhuan* 佞幸列傳, for this story.
- <sup>23</sup> *Shiji*, fascicle 3, *Yin benji* 殷本紀. See William H. Nienhauser, Jr., ed., *The Grand Scribe’s Records* (Bloomington, IN: Indiana University Press, 1994–2002), vol. 1, p. 46.
- <sup>24</sup> The Chinese character *yu* 遇 (“to meet”) is replaced with the character *yu* 隅 (“corner”).
- <sup>25</sup> See Gan Bao’s *Records of Inquiries of the Spirits* (*Soushen ji*) and the *Jiuse lu jing* (T. 181) respectively for the stories of the pearl of the Marquis of Sui and the deer.
- <sup>26</sup> The *Foshuo wuweinü jing* 佛說無畏女經 refers to the *Wuweide pusa hui* in the *Da baoji jing*, T.310:550b12–555c22.
- <sup>27</sup> *Da baoji jing*, T.310:555b14–16.
- <sup>28</sup> According to the *Da baoji jing* (T.310:555b20), the name *Dichi* 地持 is replaced with *Chidi* 持地 (Skt. *Dharaṇimdhara*).

- <sup>29</sup> One *chi* 尺 is equivalent to about a foot.
- <sup>30</sup> A *guan* 貫 is a string of one thousand copper coins, strung through holes punched in the coins.
- <sup>31</sup> The Chinese characters *you* 憂 and *ku* 苦 (“distressing”) are added after *zhongsheng* 眾生 (“sentient beings”), according to the *Xu gaoseng zhuan*, T.2060:651b17.

## Chapter Twelve

- <sup>32</sup> The Chinese character *chu* 除 (“to remove”) is replaced with the character *ji* 際 (“limit” or “boundary”), according to the *Chuyao jing*, T.212:737c6.
- <sup>33</sup> The Chinese character *you* 有 (“to have”) is replaced with the character *you* 憂 (“to worry about”); see the *Faju piyu jing*, T.211:586b5.
- <sup>34</sup> The Chinese character *shu* 屬 (“to belong”) is replaced with the character *lü* 屢 (“frequently”); see the *Faju piyu jing*, T.211:586b12.
- <sup>35</sup> The Sanskrit of the Chinese name Lailizha 濼利吒 is unknown. The Tibetan text indicates the name as Lita, according to the *Kokuyaku Issaikyō*, Indo senjutsu bu, Hon’enbu 7 (Tokyo: Daitō Shuppansha, 1930–1932), p. 164, n. 30.
- <sup>36</sup> A *li* 里 is equivalent to about one-third of a mile.
- <sup>37</sup> The following story derives from the *Foshuo youtianwang jing* (T. 332; *Udayana-vatsarāja-paripṛcchā-nāma-parivarta*).
- <sup>38</sup> The *aśvattha* tree is the original name of the *bodhi* tree (*Ficus religiosa*); its fruit is called *pippala*.
- <sup>39</sup> The Chinese character *nü* 慙 (“ashamed”) is replaced with the character *hu* 忽 (“suddenly”), according to the *Youtianwang jing*, T.332:71a20.
- <sup>40</sup> The Chinese characters *zhi* 姊 (“niece”), *tu* 圖 (“to plan”), and *ye* 耶 (a phrase-final particle for a question) are replaced with the characters *yao* 妖 (“wicked”), *cong* 從 (“to follow”), and *ye* 邪 (“evil”) respectively, according to the *Youtianwang jing*, T.332:71b1.
- <sup>41</sup> The “mountain vehicle” (*shanche* 山車), usually an auspicious sign in China, spontaneously appears in the mountains during a peaceful reign. Here, however, it might indicate a vehicle that is as large as a mountain.
- <sup>42</sup> The Chinese character *er* 二 (“two”) is replaced with the character *yi* 一 (“one”), according to the *Youtianwang jing*, T.332:72a2.
- <sup>43</sup> The Chinese character *fang* 方 (“square”) is replaced with the character *yang* 殃 (“disaster”), according to the *Youtianwang jing*, T.332:72a12.
- <sup>44</sup> The Chinese character *zhi* 知 (“to know”) is replaced with the character *er* 而 (“and”), according to the *Youtianwang jing*, T.332:72a13.

## Notes

- <sup>45</sup> The Chinese character *qiang* 槍 (“spear”) is replaced with the character *jing* 荆 (“thorn”), according to the *Youtianwang jing*, T.332:72a16.
- <sup>46</sup> The Chinese character *xi* 惜 (“to pity”) is replaced with the character *qing* 情 (“feeling”), according to the *Youtianwang jing*, T.332:72a25.
- <sup>47</sup> *Lunyu* 論語, Yang Huo 陽貨; see Legge, *Chinese Classics*, Vol. 1, p. 330.
- <sup>48</sup> *Faju piyu jing*, T.211:604a20–23.
- <sup>49</sup> The Sanskrit of the Chinese name Shuboqie 術波伽 is unknown.
- <sup>50</sup> The Chinese character *sui* 雖 (“although”) is replaced with the character *wei* 唯 (“only”), according to the *Zhengfanian chu jing*, T.721:228a5.
- <sup>51</sup> The Chinese character *xing* 興 (“to rise”) is replaced with the character *yu* 與 (“to give”), according to the *Zhengfanian chu jing*, T.721:228a8.
- <sup>52</sup> The Chinese character *du* 毒 (“poison”) is replaced with the character *xin* 心 (“mind”), according to the *Zhengfanian chu jing*, T.721:228a13.
- <sup>53</sup> The term “six thieves” refers to the six sense organs: eyes, ears nose, tongue, tactile body, and mind.
- <sup>54</sup> The Chinese character *qiu* 秋 (“autumn”) is replaced with the character *zhuang* 狀 (“shape”), according to a similar verse found in the *Guang hongming ji*, T.2103:353b14.

## Fascicle 22

### Chapter Thirteen

- <sup>55</sup> The *Yuqie changzhe jing* 郁伽長者經 refers to the *Yuqie changzhe hui* in the *Da baoji jing*, T.310:472b7–480b28.
- <sup>56</sup> This citation is not found in the *Chujia gongde jing* (T. 707) but is found in the *Sifen lü shanfan buque xingshi chao* (T.1804:148c18–22) compiled by Daoxuan in 630, which says it is derived from the *Chujia gongde jing*.
- <sup>57</sup> The *Dayuan jing* 大緣經 is not found in the *Taishō shinshū daizōkyō*. The following passage is found in the *Sifen lü shanfan buque xingshi chao* (T.1804:148c26–27), which says it is derived from the *Benyuan jing* 本緣經.
- <sup>58</sup> The expression in the *Mohe sengqi lü* differs slightly from this; see T.1425:466c10–13.
- <sup>59</sup> This citation is not found in the *Chujia gongde jing* (T. 707) but is found in the *Sifen lü shanfan buque xingshi chao* (T.1804:148c28–149a2), which says it is derived from the *Chujia gongde jing*.
- <sup>60</sup> The *Jiashe jing* 迦葉經 refers to the *Mohe jiashe hui* in the *Da baoji jing* (T.310:501b12–514b7).

- <sup>61</sup> The Chinese character *le* 樂 (“delighted”) is added before the characters *zaijia* 在家 (“to remain householders”); see the *Da baoji jing*, T.310:510c20.
- <sup>62</sup> These passages are not a direct quotation from the *Fozang jing* but are similar to those found in the *Sifen lü shanfan buque xingshi chao* (T.1804:22a11–14), which says they are derived from the *Fozang jing*.
- <sup>63</sup> The *Qingxinshi duren jing* 清信士度人經 is not found in the *Taishō shinshū daizōkyō*. This citation is similar to passages found in the *Qingxinshi duren jing* in the *Sifen lü shanfan buque xingshi chao* (T.1804:150a16–21), which says it is derived from the *Qingxinshi duren jing*.
- <sup>64</sup> The *Duren jing* 度人經 is not found in the *Taishō shinshū daizōkyō*. The first part of this citation is also cited in the *Sifen lü shanfan buque xingshi chao* (T.1804:150a22–23), which says it is derived from the *Duren jing*.
- <sup>65</sup> The following citation is not found in the *Shanjianlü piposha*. The citations from 448b11 to 448c4 are almost verbatim to those in the *Sifen lü shanfan buque xingshi chao* (T.1804:150a28–b14), but the sources of the citations differ from each other; the *Shanjian lun* in the *Fayuan zhulin* and the *Duren jing* in the *Sifen lü shanfan buque xingshi chao*. The *Sifen lü shanfan buque xingshi chao* was completed in 630 by Daoxuan (道宣 596–667), while the *Fayuan zhulin* was compiled in 668 by Daoshi (道世). Therefore, it is possible that the former is the original.
- <sup>66</sup> The *Sifen lü shanfan buque xingshi chao*, T.1804:150b11–14, notes that this verse is derived from the *Duren jing* but it is found in the *Banniyuan jing*, T.6:184a5–6.
- <sup>67</sup> The *Pinimu lun* 毘尼母論 is known as the *Pinimu jing* (T. 1463). This passage is, however, not found in the *Pinimu jing*. It is probably cited from the *Sifen lü shanfan buque xingshi chao* (T.1804:150b15–16), completed in 630 by Daoxuan. It appears in the *Pini taoyao* (X.742:385c8–9) compiled by Xuanyun 玄暉 (i.e., Shi Daoshi 釋道世).
- <sup>68</sup> The *Youboluohua biqiuni bensheng jing* 優鉢羅華比丘尼本生經 is not found in the *Taishō shinshū daizōkyō*.
- <sup>69</sup> The Sanskrit of the Chinese name Sheyeduo 闍夜多 is unknown.
- <sup>70</sup> The Sanskrit of the Chinese name Piliudili 毘流帝梨 is unknown.
- <sup>71</sup> The Chinese character *shuo* 鑠 (“to smelt”) is replaced with the character *li* 轆 (“to run over”), according to the *Zengyi ahan jing*, T.125:805b29–c1.
- <sup>72</sup> The Chinese character *chui* 吹 (“to blow”) is replaced with the character *bu* 咬 (“to chew”), according to the *Zengyi ahan jing*, T.125:805c1.
- <sup>73</sup> The Sanskrit of the Chinese name Yingxian 應現 is unknown.
- <sup>74</sup> I found two different Sanskrit versions for the Chinese name Anabo 阿那波. Charles Willemsen, trans., *The Storehouse of Sundry Valuables* (Berkeley, CA: Numata Center for Buddhist Translation and Research, 1994), p. 192, suggests Anavatapta; the *Kokuyaku Issaikyō*, Hon’enbu 1, p. 265, note 3, has Ānapāna.

## Notes

- <sup>75</sup> The Chinese character *jian* 間 (“between two things”) is replaced with the character *yan* 閭 (“village gate”), according to the *Zabao zang jing*, T.203:486a19.
- <sup>76</sup> The Chinese character *chui* 吹 (“to blow”) is replaced with the character *chui* 炊 (“to cook”), according to the *Zabao zang jing*, T.203:486b7.
- <sup>77</sup> The Chinese character *zhan* 戰 (“to fight”) is replaced with the character *shou* 獸 (“animal”), according to the *Zabao zang jing*, T.203:86c21.
- <sup>78</sup> This exact expression is not found in the *Chang ahan jing* but is found in the *Shijiapu* (T.2040:10c9–11), which says it is derived from the *Chang ahan jing*.
- <sup>79</sup> *Gaoseng zhuan*, T.2059:341a20–27.
- <sup>80</sup> The Chinese character *wen* 問 (“to question”) is replaced with the character *ge* 閣 (“room”), according to the *Gaoseng zhuan*, T.2059:341b10.
- <sup>81</sup> The Chinese character *tuo* 陀 (“craggy”) is replaced with the character *she* 蛇 (“snake”), according to the *Gaoseng zhuan*, T.2059:341b17.
- <sup>82</sup> The Chinese *zhang* 丈 is a unit of length. During the Tang dynasty, when the *Fayuan zhulin* was compiled, one *zhang* was equivalent to about ten feet.
- <sup>83</sup> This story is found in the *Ji shenzhou sanbao gantong lu*, T.2106: 433c15–27. According to the *Kokuyaku Issaikyō*, Gokyōbu 5, p. 246, n. 15, Dongguan 東官 is interpreted as Donggong 東宮 (“Crown Prince’s Palace”). So, Lun could be the name of an official who served in the Crown Prince’s palace. I take Dongguan as a place name since the family’s village was located in the Yue region.

## Fascicle Twenty-three

### Chapter Fourteen

- <sup>84</sup> The Chinese compound *cankui* 慚愧 usually means “to be ashamed.” In Buddhism this word is used in the two terms *can* 慚 (Skt. *hrī*) and *kui* 愧 (Skt. *apatrāpya*), which are antonyms of *wucan* 無慚 (Skt. *ahrī* or *āhrīkyā*) and *wukui* 無愧 (Skt. *atrapā* or *anapatrāpya*). There are several different interpretations for these words, as seen in the following passages. I therefore do not translate these terms into English.
- <sup>85</sup> The Chinese character *dao* 到 (“to reach”) is replaced with the character *wu* 勿 (“not”), according to the *Apidamo dapiposha lun*, T.1545:179a4.
- <sup>86</sup> The Chinese character *chu* 處 (“place”) is replaced with the character *shi* 時 (“time”), according to the *Da zhidu lun*, T.1509:184a12.
- <sup>87</sup> The Chinese character *fu* 福 (“merit”) is replaced with the character *zhu* 諸 (“various”), according to the *Da zhidu lun*, T.1509:184a14.
- <sup>88</sup> The Chinese character *ru* 褥 (“rich ornament”) is replaced with the character *ru* 褥 (“bed”), according to the *Dazhuangyan lun jing*, T.201:304c8.

- <sup>89</sup> The Chinese character *gong* 共 (“all”) is replaced with the character *shao* 少 (“little”), according to the *Dazhuangyan lun jing*, T.201:324c2.
- <sup>90</sup> This is an indigenous Chinese Buddhist scripture. The entire text was reconstructed and published in Tairyō Makita and Toshinori Ochiai, eds., *Nanatsudera koitsu kyōten kenkyū sōsho*, vol. 2, Chūgoku senjutsu kyōten (sono 2) (Tokyo: Daitō Shuppansha, 1996), pp. 32–118, available in CBETA (ZW07n0063). An English translation of this text can be found in my Ph.D. dissertation, “The Sinification of Buddhism as Found in An Early Chinese Indigenous Sūtra: A Study and Translation of the *Fo-shuo Ching-tu San-mei Ching* (*The Samādhi-Sūtra on Liberation Through Purification Spoken by the Buddha*),” University of California, Los Angeles, 2001.
- <sup>91</sup> The *Tiwei jing* 提謂經 is an indigenous Chinese sutra composed during the Northern Wei dynasty after Emperor Wu’s persecution of Buddhism. The text was reconstructed and published in Tairyō Makita, *Gikyō kenkyū* (Kyoto: Kyōto Daigaku Jinbun Kagaku Kenkyūjo, 1976), pp. 184–206.
- <sup>92</sup> This citation is not found in any version of the *Nirvāṇa-sūtra* currently in circulation.
- <sup>93</sup> The *Shujia jing* 叔迦經 is not found in the *Taishō shinshū daizōkyō*. The *Yingwu jing* 鸚鵡經, found in the *Zhong ahan jing* (T.26:666c26–670a25), is another translation of the *Sutra of Śuka-Taudeyaputra*. The following passage is also cited in the *Shizhu piposha lun* (T.1521:79a17–21), which says it is derived from the *Shujia jing*.

## Chapter Fifteen

- <sup>94</sup> No verbatim passages can be found in the *Nirvāṇa-sūtra*.
- <sup>95</sup> This text cannot be identified.
- <sup>96</sup> The Chinese name Jingjinli 精進力 means “Power of Diligence.”
- <sup>97</sup> *Laozi daode jing* 老子道德經, Chapter 13. See James Legge, *Dao de jing ji Zhuangzi quan ji* (Taipei: Wen xing shu ju, 1963), p. 104, n. 2.
- <sup>98</sup> The Sanskrit term *gotra* means “family” or “lineage.” Here *gotra* refers to a family that leads one to follow a particular path to enlightenment.
- <sup>99</sup> The Chinese name given here for Subāhu is Shuahu 刷護, also called Hexiu 和休 in the *Foshuo taizi hexiu jing* (T. 344) and Shizi in the *Da baoji jing* (T. 310).
- <sup>100</sup> *Foshuo taizi hexiu jing*, T.343:153c29.
- <sup>101</sup> According to the *Wuku zhangju jing* 五苦章句經, the term *ba echu* 八惡處 (“eight evil realms”) refers to: (1) hell, (2) the realm of hungry ghosts, (3) the realm of animals, (4) the “backcountry” (a remote place), (5) the heaven of long life, (6) the human realm where one is blind, mute, handicapped, or deaf, (7) the human realm where one is completely possessed of the six emotions of feeling, is knowledgeable about worldly affairs, eloquent, learns worldly scriptures, holds wrong views, worships evil

spirits, butchers, hunts game, is unbridled, is deceptive about everything, and does not believe in the Three Revered Ones, because of which they fall into hell, and (8) the realm of rebirth before or after a buddha's appearance in the world. After this listing, this sutra says, "it is also called the eight difficulties (*banan* 八難)." The traditional definition of the term "eight difficulties" differs slightly from this; see *Wuku zhangju jing*, T.741:544a28–b7 and the Glossary.

<sup>102</sup> The terms for the three bodies of the Buddha (*trikāya*: *dharmakāya*, *sambhogakāya*, *nirmāṇakāya*) vary according to different sutras and schools. They are generally known as (1) the Dharma body, the reward body, and the accommodative body; (2) the self-nature body, the enjoyment body, and the transformation body; or (3) the Dharma body, the accommodative body, and the transformation body.

<sup>103</sup> Liu Zhan 劉湛, who was favored by Liu Yikang 劉義康, the fourth son of Emperor Wu, was reviled and killed by Emperor Wu. See the *Song shu* 宋書, fascicle ninety-six, or the *Nanshi* 南史, fascicle thirty-five.

<sup>104</sup> The text titled *Guangming anxing pin* 光明案行品 is unknown.

## Chapter Sixteen

<sup>105</sup> A passage in the *Lunyu* 論語, chapter 2, Wei zheng 為政 reads, "Learning without thought is labor lost; thought without learning is perilous"; see Legge, *The Chinese Classics*, vol. 1, p. 150.

<sup>106</sup> *Vimalakīrtinirdeśa-sūtra*, T.474:535c22, T.475:556b14–15.

<sup>107</sup> *Laozi daode jing* 老子道德經, chapter 27; see Legge, *Dao de jing ji Zhuangzi quan ji*, p. 118, n. 2.

<sup>108</sup> The following passage is from the *Dichi lun* 地持論, which is not found in the *Taishō shinshū daizōkyō*, but a similar passage found in the *Shidi jing lun*, T.1522:133c15–17, states that the fourth fault is to libel the Buddha and the fifth is to slight the Dharma.

<sup>109</sup> The first line of this passage, "The Mahayana is nectar," is found in the *Nirvāṇa-sūtra* (T.374:409b5 or T.375:650a12) but the following sentences appear to be a summary of those found in the *Daban niyuan jing*, T.376:844b3–7.

<sup>110</sup> This verse is not in the *Baoxing lun* (T. 1611) but is found in the *Foxing lun* (*Discourse on the Buddha-nature*), T.1610:800a26–27.

<sup>111</sup> The beginning of this sentence can be translated as "people such as those of the *ksatriya* and *caṇḍāla*" instead of "people such as those of the *caṇḍāla* of the *ksatriya*." In the *Dafangguang shilun jing* (T.410:13.699a-c), however, the compounds of *ksatriya-caṇḍāla* as well as *grhapati* ("laymen")-*caṇḍāla* appear before and after this sentence. The Sanskrit term *caṇḍāla* refers to the lowest class of Indian society and it is often translated as "outcaste." Here, it probably means a person of low morals.

<sup>112</sup> The term *asengti* 阿僧提 appears to be a Chinese transliteration of a Sanskrit term, but I have not been successful in finding the original term.

<sup>113</sup> These passages are repeated in the *Fayuan zhulin*, Fascicle 30 (T.2122:509a10–11).

## Fascicle 24

### Chapter Sixteen (*continued*)

<sup>114</sup> A very similar verse appears in the *Da zhidu lun* (T.1509:63b26–27), not in the *Ahan jing* 阿含經.

<sup>115</sup> The following citation is not found in the *Wufenlü* 五分律 but appears in the *Sifen lü shanfan puque xingshi chao* (T.1804:138b10–13), which says it is derived from the *Pinimu jing* (T.1463:832a29–b7).

<sup>116</sup> The following citation appears in the *Sifen lü shanfan puque xingshi chao* (T.1804:138c15–19), which says it is derived from the *Nirvāṇa-sūtra* (T.374:467c13–24, T.375:710b14–26).

<sup>117</sup> The term *wengen* 聞根 (“hearing faculty”) is used instead of the term *angen* 闇根 (“stupid and dull faculty”) in the original sentence from the *Youposai jie jing*, T.1488:1043c7.

<sup>118</sup> The Chinese term *shibao* 十報 (“ten rewards”) is replaced with the term *shibao* 世報 (“worldly reward”), according to the *Youposai jie jing*, T.1488:1043c12.

<sup>119</sup> These are Chinese transliterations of the words of the original *dhāraṇī*; the original cannot be reconstructed.

<sup>120</sup> The term *Samyak-sambuddha* (“one awakened to the equal nature of all existence”) is also one of ten epithets of the Buddha.

<sup>121</sup> See note 60.

<sup>122</sup> Kōshō Kawamura, *Shin Kokuyaku Daizōkyō*, Monju kyōtenbu 2 (Tokyo: Daizō Shuppan, 1993–1996), p. 310, n. 1 and 2, explains this passage as: “To not give rise to acts to attain merits results in no attachment to worldly matters, and to not give rise to acts to attain the immovable state of the mind results in no attachment to [nirvana].”

<sup>123</sup> One *zhou* 肘 is equal to one and a half to two *chi*.

<sup>124</sup> The *Dapusa zang jing* 大菩薩藏經 refers to the *Pusazang hui* found in the *Da baoji jing* (T.310:195a16–322a8).

<sup>125</sup> The Chinese word *mo* 默 (“silent”) is replaced with the word *mao* 冒 (“imprudent”), according to the *Ayuwang zhuan*, T.2042:128c21, footnote 25.

<sup>126</sup> In this context “great elements” refers to earth, water, fire, wind, and sky.

<sup>127</sup> In the *Zabao zang jing* (T.203:488c1) the Chinese character *yan* 鴈 is used instead of the character *yan* 雁; both mean “wild goose.”

<sup>128</sup> The Vinaya prohibits Buddhist monks from taking a formal meal in the afternoon.

## Notes

- <sup>129</sup> Enichi Ōchō, “Jiku Dōshō sen Hokkekyōsho no kenkyū,” *Ōtani Daigaku kenkyū nenpō* 5 (1952): 206, says that Sengrui 僧叡 is the same monk as Huirui 慧叡, who went to Chang’an with Daosheng 道生.
- <sup>130</sup> The Chinese character *shi* 逝 (“to pass on” or “to be gone”) is replaced with the character *you* 遊 (“to travel” or “to play”), according to the *Gaoseng zhuan*, T.2059:367a24.
- <sup>131</sup> *Gaoseng zhuan*, T.2059:366b23–367a28.
- <sup>132</sup> The Chinese character *shi* 實 (“true”) is replaced with the character *bao* 寶 (“treasure”), according to the *Xu gaoseng zhuan*, T.2060:429a6.
- <sup>133</sup> The place name Sangquan 桑泉 is used instead of Wanquan 萬泉 in the *Xu gaoseng zhuan*, T.2060:488a3.
- <sup>134</sup> The nine schools refer to Confucianism, Daoism, the school of Yin-Yang, Legalism, Nominalism, Mohism, the school of Political Strategists, the school of Miscellaneous Thoughts, and the school of Farming.
- <sup>135</sup> The Chinese *sheng* 升 is a unit of measure of capacity. During the Tang dynasty there were two kinds of *sheng*: a large *sheng* (600 ml.) and a small *sheng* (200 ml.).
- <sup>136</sup> The Chinese character *ri* 日 (“day”) is replaced with the character *mu* 目 (“eyes”), according to the *Xu gaoseng zhuan*, T.2060:505b18.
- <sup>137</sup> The name Shi Daohui 釋道慧 should instead be Shi Daosun 釋道遜; *Xu gaoseng zhuan*, T.2060:532c28. In addition, the Chinese character *nian* 年 (“year”) is replaced with the character *si* 寺 (“temple”), according to the *Xu gaoseng zhuan*, T.2060:533a8.
- <sup>138</sup> *Xu gaoseng zhuan*, T.2060:533b13–14.
- <sup>139</sup> The Chinese character *hua* 華 (“flower”) is replaced with the character *se* 色 (“color”), according to the *Xu gaoseng zhuan*, T.2060:533b19.

## Fascicle 25

### Chapter Seventeen

- <sup>140</sup> Fourteen smaller Chinese characters after this have been omitted, according to the *Fayuan zhulin*, T.2122:469, footnote 1.
- <sup>141</sup> The Chinese character *yun* 云 (“to say”) is added after the characters *shizun* 世尊 (“World-honored One”), according to the *Fenbie gongde lun*, T.1507:41b11.
- <sup>142</sup> The *Miji jingang lishi jing* 密迹金剛力士經 refers to the *Miji jingang lishi hui* found in the *Da baoji jing* (T.310:42b7–80c8), but the following passage is quoted from the *Jinglü yixiang* (T.2121:74b5–74c7), which says it is derived from the fascicle three of the *Miji jingang lishi jing*.
- <sup>143</sup> The Chinese character *si* 斯 (“this”) is replaced with the character *qi* 期 (“periods”), according to the *Fenbie gongde lun*, T.1507:46c18.

- <sup>144</sup> Nandika is also called Nandiya.
- <sup>145</sup> The Chinese character *wen* 聞 (“to hear”) is replaced with the character *tian* 天 (“heaven”), according to the *Fenbie gongde lun*, T.1507:47b27.
- <sup>146</sup> In the *Fenbie gongde lun* (T.1507:51b7) this phrase is rendered as “O Rāhula!” instead of “The Buddha spoke to Rāhula.”
- <sup>147</sup> Cūdapanthaka is also called Cullapatka, Kṣullapanthaka, or Śuddhipamthaka in Sanskrit.
- <sup>148</sup> The Chinese character *zhi* 止 (“to stop”) is replaced with the character *zheng* 正 (“exactly”), according to the *Fenbie gongde lun*, T.1507:52a10.
- <sup>149</sup> The following passages are not directly from the *Zengyi ahan jing*, but they are found in the *Jinglü yixiang* (T.2121:73b1–c1), which says they are derived from fascicle twenty-seven of the *Zengyi ahan jing*.
- <sup>150</sup> The Sanskrit of the place name Bopofuluo 波婆富羅 is unknown. In the *Xianyu jing* (T.202:432c2) Bolifuduoluo 波梨弗多羅 (Potalaka) appears instead of Bopofuluo.
- <sup>151</sup> The Chinese character *yue* 月 (“month”) is deleted according to the *Xianyu jing*, T.202:432c7.
- <sup>152</sup> The Chinese character *ju* 具 (“complete”) is replaced with the character *bei* 貝 (“shell”), according to the *Xianyu jing*, T.202:435c18, note 21.
- <sup>153</sup> Ajita is a *bhikṣu* who made a vow to become a wheel-turning noble king (*cakravartin*) for which he was scolded by the Buddha; *Xianyu jing*, T.202:436a2–4.
- <sup>154</sup> This verse is very similar to the verse *Mile zan* 彌勒讚 (*Praise to Maitreya*) found in the *Guang hongming ji*, T.2103:197a13–20.
- <sup>155</sup> The line “Those who left their home in their youth” (*ruosang* 弱喪) is based on a phrase found in the *Qiwu lun* 齊物論 of Zhuangzi 莊子: “How do I know that in hating death I am not like a man who, having left home in his youth, has forgotten the way back?” English translation in Burton Watson, *Chuang Tzu: Basic Writings* (New York: Columbia University Press, 1964), p. 42.
- <sup>156</sup> The term *qian* 乾 is the first of the eight diagrams, and refers to Heaven. The term *jiuwu* 九五 (“nine, five”) refers to the throne or the virtue of Heaven in the *Book of Changes* (*Yijing* 易經).
- <sup>157</sup> The forty-nine–storied Mañi Palace is located in Tuṣita Heaven.
- <sup>158</sup> There are several different theories for the origins of the name Queli 雀梨: The Sanskrit Śāhra or Cakri, or the Tocharian Cakhara. See Shōkō Kanaoka, *Kan'yaku Butten* (Tokyo: Gakushū kenkyūsha, 1992), p. 450, n. 6; Akira Sadakata, “Jari futo no na ni tsuite,” *Indogaku Bukkyōgaku kenkyū* 29/1 (1980): 31–36.
- <sup>159</sup> The *Kṣudraka-piṭaka* is the fifth Āgama of the Sarvāstivāda school.

## Notes

- <sup>160</sup> Upagupta was a teacher of King Aśoka; *Ayuwang jing*, T.2043:135b12–139a14.
- <sup>161</sup> The five fields of study in ancient India are: (1) *śabda-vidyā*, grammar including philology and scholium; (2) *śilpa-karma-sthāna-vidyā*, technology, astronomy, and calendrical studies; (3) *cikitsā-vidyā*, medicine, pharmacology, and charms (spells?); (4) *hetu-vidyā*, logic; and (5) *adhyātma-vidyā*, religious studies.
- <sup>162</sup> The Chinese term *yinjie* 陰界 is a short form of *wuyin* 五陰 (“five aggregates,” Skt. *pañca-skandhas*) and *shibajie* 十八界 (eighteen types of sensory things, namely the six sense organs, their objects, and the six consciousnesses corresponding to the sense organs and their objects). This refers to the world where subjectivity and objectivity are opposed to each other.
- <sup>163</sup> The biography of Vimalākṣa is found in the *Gaoseng zhuan*, T.2059:333b20–c14.
- <sup>164</sup> Sengyou lists the *Denüwen jing* 德女問經 in the *Chusan zang jiji* (T.2145:34b26), but the text is no longer extant.
- <sup>165</sup> Kumārajīva’s biography in the *Gaoseng zhuan* (T.2059:332a24–25) says that he arrived in Chang’an on the twentieth of the twelfth month.
- <sup>166</sup> Another interpretation of this passage is: “Most of those [texts] translated by monks from Yuezhi and India were literally incomprehensible and followed the principles of Daoist philosophy.”
- <sup>167</sup> One *ren* 仞 is equivalent to about eight feet. Here a thousand *ren* implies an unfathomable height.
- <sup>168</sup> The two Chinese characters *ling* 齡 (“age”) and *chan* 顫 (“to tremble”) are read as the characters *jin* 噤 (“to keep the mouth shut”) and *zhan* 戰 (“to tremble”), according to the relevant description of the *Gaoseng zhuan*, T.2059:337c14.
- <sup>169</sup> The Chinese character *yan* 縑 (“threads”) replaces the character *xian* 線 (“threads”) in the *Gaoseng zhuan*, T.2059:338a19. The titles of both the *Xian jing* 線經 and the *Yan jing* 縑經 are mentioned in other scriptures but the texts have not been transmitted.
- <sup>170</sup> There are several different theories for the location of the place called Yepoti 耶婆提: possibly Java, Sumatra, Jambi, or Palembang.
- <sup>171</sup> The Chinese characters *wei* 未 (“not”) and *yi* 譯 (“to translate”) are added, according to the *Gaoseng zhuan*, T.2059:338b23.

## Fascicle 26

### Chapter Eighteen

- <sup>172</sup> The Sanskrit term *trikalpa-asamkhyeya* refers to the vast period of time it takes for a bodhisattva to attain buddhahood, i.e., an almost infinitely long time.
- <sup>173</sup> This expression is based on a story found in the twelfth fascicle of the *Apidamo da-piposha lun*, T.1545:60a9–15.

- <sup>174</sup> The Sanskrit for the Chinese name Qiezza 伽吒 is unknown.
- <sup>175</sup> Regarding the phrase “to cling to a river and consider it to be pure” (*jishui weijing* 計水為淨), the *Kokuyaku Issaikyō*, Bidonbu 12, p. 43, n. 48, explains that people remarked that the *bhikṣu*’s practice was of *śīlavrata parāmarśa*, i.e., the wrong view of seeking nirvana by means of non-Buddhist precepts, in this case ritual purification in a river, a brahmanical practice.
- <sup>176</sup> The following statement is not found in the *Taishō shinshū daizōkyō*.
- <sup>177</sup> The Chinese character *lun* 論 (“discussion”) is replaced with the character *zhu* 諸 (“all”), according to the *Apidamo dapiposha lun*, T.1545:523a10.
- <sup>178</sup> The following story is not found in the *Nirvāṇa-sūtra*.
- <sup>179</sup> The Sanskrit of the Chinese name Xianyu 仙育 is unknown.
- <sup>180</sup> The Sanskrit of the Chinese name Shiziyue 師子月 is unknown.
- <sup>181</sup> The Sanskrit of the Chinese name Baohui 寶慧 (“Wisdom Treasure”) is unknown.
- <sup>182</sup> The Sanskrit of the Chinese name Shan’anyin 善安隱 (“Good Peace”) is unknown.
- <sup>183</sup> The Sanskrit of the Chinese name Miaosheng 妙勝 is unknown.
- <sup>184</sup> The Chinese character *you* 遊 (“to go”) is added before *yi tianxia* 一天下 (“a world”), according to the *Pusa cong doushutian jiang shenmutai shuo guangpu jing*, T.384:1040c28–29.
- <sup>185</sup> The Sanskrit of the Chinese name Puguang 普光 is unknown.
- <sup>186</sup> Toshihide Wakatsuki, et al., “Hōon jurin no sōgōteki kenkyū,” *Shinshū Sōgō Kenkyūjo kenkyū kiyō* 25 (2007): 167, n. 3, says that according to Wang Min’s 王珉 biography found in fascicle sixty-five of the *Jinshu* 晉書, this Indian monk could be Deva (Tīpa).
- <sup>187</sup> The word *alian* 阿練 is an abbreviation of the Buddhist term *alianruo* 阿練若 (“forest”; Skt. *araṇya*).

## Fascicle 27

### Chapter Nineteen

- <sup>188</sup> The Sanskrit of the Chinese name Huanle 歡樂 is unknown. In the *Dayi jing* (T.177:446b2) the name is Huanlewuyou 歡樂無憂 (“Happiness Without Worry”).
- <sup>189</sup> The Sanskrit of the Chinese name Daiyi 大意 is unknown.
- <sup>190</sup> The Chinese term *shuijing* 水精 (“water spirits”) refers to gems that were believed to protect against fire. It is also another name for crystal or pearl.
- <sup>191</sup> The following passages are not found in the *Za piyu jing* (T. 204, T. 205, T. 207) but seem to be cited from the *Jinglü yixiang*, T.2121:224b7–c13.

## Notes

- <sup>192</sup> The Sanskrit term *koṭi* is a numerical unit. One *koṭi* is equivalent to ten to the seventh power.
- <sup>193</sup> The last two sentences are not found in the *Apidamo dapiposha lun*.
- <sup>194</sup> The Chinese character *er* 二 (“two”) is replaced with the character *yi* 一 (“one”), according to the *Zabao zang jing*, T.203:494c4.
- <sup>195</sup> The phrase *qu qi shuimin* 趣其睡眠 (“to urge her to sleep”) is replaced with the relevant phrase *si qi minyan* 伺其泯眼 (“to watch to see that she closes her eyes”) from the *Zabao zang jing*, T.203:494c8.
- <sup>196</sup> The following passages appear to be directly quoted from the *Jinglü yixiang*, T.2121:60b28–c5.
- <sup>197</sup> Zixun 子勛, the king of Jin’an 晉安, rebelled against Emperor Ming 明帝 in the second year of the Taishi 泰始 era (466), and attempted to establish his power as an emperor with the new era called Yijia 義嘉. See fascicle 80 of the *Song shu* 宋書.
- <sup>198</sup> Yuan Yanbo 袁彥伯 is Yuan Hong 袁宏, compiler of the *Hou Hanji* 後漢紀. Yanbo is his pseudonym.
- <sup>199</sup> The incident involving Li Xiantong 李仙童 is unknown.
- <sup>200</sup> The *Records of Rewards and Retributions from the Unseen World (Mingbao ji*, T.2082:794c13) gives the name of the Investigating Censor as Zhang Jing 張敬 instead of Zhang Shou 張守.
- <sup>201</sup> The nighttime hours were formerly divided into five two-hour periods. The night watchmen took a shift every two hours. Here the fifth period was from 4:00 to 6:00 A.M.
- <sup>202</sup> The Chinese character *yong* 用 (“to use”) is deleted, according to the *Xu gaoseng zhuan*, T.2060:696a2.
- <sup>203</sup> The Chinese character *man* 滿 (“full”) is replaced with the character *sui* 隋 (the name of the dynasty), according to the *Xu gaoseng zhuan*, T.2060:696a28.
- <sup>204</sup> The expression “acted spontaneously and yet did not rely on what he had done” (*wei er bu shi* 為而不恃) derives from the *Zhuangzi* 莊子, Dasheng 達生; and the *Laozi daode jing* 老子道德經, chap. 2, 10, 51, 77. See Legge, *Dao de jing ji Zhuangzi quan ji*, pp. 96, 102, 142, 167, 465.
- <sup>205</sup> “Four Brilliant Old Men” refers to Dongyuan gong 東園公, Yongli xiansheng 用里先生, Qili Ji 綺里季, and Xiahuang gong 夏黃公. They sequestered themselves on Mount Shang during the period from the Qin dynasty to the Han dynasty.
- <sup>206</sup> The phrase in brackets is an interpolation, according to the *Xu gaoseng zhuan*, T.2060:688c18.
- <sup>207</sup> The Chinese character *qu* 闕 (“quiet”) is replaced with the character *tian* 闕 (“to fill”), according to the *Xu gaoseng zhuan*, T.2060:689a5.

- <sup>208</sup> The phrase in brackets is an interpolation, according to the *Xu gaoseng zhuan*, T.2060:689a6–7.
- <sup>209</sup> The Chinese character *fu* 復 (“again” or “to return”) is replaced with the character *zao* 造 (“to create”), according to the *Xu gaoseng zhuan*, T.2060:689a17.
- <sup>210</sup> The phrase in brackets is an interpolation, according to the *Xu gaoseng zhuan*, T.2060:689a18–19.
- <sup>211</sup> According to the *Xu gaoseng zhuan* (T.2060:689a23–24), verses by Facheng 法誠 and wonderful phrases from sutras were engraved on rocks along a mountain road.
- <sup>212</sup> The phrase in brackets is an interpolation, according to the *Xu gaoseng zhuan*, T.2060:689a25–26.
- <sup>213</sup> The phrase in brackets is an interpolation, according to the *Xu gaoseng zhuan*, T.2060:689a26; the Chinese characters *he* 合 (“together with” or “to combine”) and *bing* 並 (“all”) appear before and after, respectively, the character *an* 案 (“table”).
- <sup>214</sup> The Chinese character *duan* 斷 (“to cut apart”) is replaced with the character *liao* 料 (“to calculate”), according to the *Xu gaoseng zhuan*, T.2060:689b12.



## Glossary

*ācārya* (*asheli* 阿闍梨): A Buddhist teacher; a master or preceptor.

*anāgāmin*: Nonreturner. *See* four fruits.

arhat: One who has completed the four stages to the attainment of sainthood in the Hinayana. *See* four fruits; Hinayana.

*asaṃkhyā* (*asengqi* 阿僧祇): A numerical unit. One *asaṃkhyā* is ten to the fifty-ninth power, therefore it signifies a very large number.

auspicious *kalpa* (*xianjie* 賢劫): The present cosmic period (*kalpa*). *See also* *kalpa*.

*bhikṣu* (*biqiu* 比丘 or *bichu* 苾芻): A mendicant; a Buddhist monk.

*bhikṣuṇī* (*biqiuni* 比丘尼 or *bichuni* 苾芻尼): A Buddhist nun.

bodhisattva (*pusa* 菩薩): In Sanskrit, “enlightenment being,” one who has generated the aspiration for highest enlightenment and is on the path to buddhahood. In the Mahayana bodhisattvas seek enlightenment not just for themselves but in order to compassionately aid others to attain liberation as well. *See also* Mahayana.

Cakravāḍaparvata (Tieweishan 鐵圍山): In Sanskrit, “Ring of Mountains,” the proper name of the eight ranges of metallic mountains, of which this mountain is the farthest from Mount Sumeru, the central mountain, presumed in Buddhist cosmology to surround our world-system.

*caṇḍāla* (*zhantuoluo* 旃陀羅 or 旃陀羅): In the Indian caste system the lowest class of people, also sometimes called outcastes.

Dharma (*fa* 法): The Buddhist Law, truth, or the Buddha’s teaching.

Dharma eye (*fa yan* 法眼): The wisdom or insight to see the reality of things. *See also* five kinds of eyes.

Dharma of warmth (*nuanfa* 暖法): The first stage of the four wholesome roots (*kuśala-mūla*) for the attainment of sainthood.

*dhūta* (*toutuo* 頭陀): Ascetic practices, including mendicancy, undertaken by Buddhist monks; also refers to ascetic practitioners.

eight difficulties (*banan* 八難): The eight conditions in which one is unable to encounter a buddha or hear the Dharma: existence in the realms of hell, animals, hungry ghosts

## Glossary

- (*pretas*), in the heaven of long life, or in Uttarakuru, the continent to the north of Mount Sumeru, where people always enjoy great happiness and are therefore not motivated to seek the truth; being deaf, blind, and mute; being knowledgeable about worldly affairs and eloquent, which may impede one from following the true path; and living during a time before or after a buddha's appearance in the world.
- eight superior qualities of the Buddha's voice (*ba[zhong]yin* 八[種]音): The Buddha is said to possess (1) a pleasant voice, (2) a soft voice, (3) a harmonious voice, (4) a dignified and wise voice, (5) a masculine voice, (6) an unerring voice, (7) a deep and far-reaching voice, and (8) an inexhaustible voice.
- eighteen realms (*[shiba]jie* 十八界): The twelve sense fields (*āyatana*s) and the six sense consciousnesses (visual, auditory, olfactory, gustatory, tactile, and mental). *See also* six sense consciousnesses; twelve sense fields.
- eightfold holy path (*bazhengdao* 八正道): The last of the fundamental Buddhist teaching of the Four Noble Truths is the cessation of suffering through the eightfold path to enlightenment or nirvana, consisting of (1) right view, (2) right thought, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness or recollection, and (8) right meditation. *See also* Four Noble Truths.
- evil realms (*echu* 惡處, *edao* 惡道, or *equ* 惡趣): The hell realms and the realms of hungry ghosts, animals, and *asuras* (angry titans). *See also* three evil realms; samsara.
- field of merit (*futian* 福田): (1) A buddha or monk; (2) the Three Treasures. *See also* Three Treasures.
- five obscurations (*wugai* 五蓋): Greed, anger, sloth and torpor, restlessness and anxiety, and doubt.
- five kinds of consciousnesses (*wushi* 五識): The consciousnesses that arise from the functioning of the five senses of sight, hearing, smell, taste, and touch (tactile sensation). *See also* six kinds of consciousness.
- five kinds of eyes (*wuyan* 五眼): (1) The physical eye, (2) the divine eye, (3) the wisdom eye, (4) the Dharma eye, and (5) the Buddha eye. *See also* Dharma eye.
- five precepts (*wujie* 五戒): The five basic moral and ethical behaviors undertaken by all Buddhists: (1) not to kill, (2) not to steal, (3) not to commit adultery (or, in the case of monastics, not to engage in sexual behavior), (4) not to lie, and (5) not to ingest intoxicants. *See also* six important precepts.
- five realms (*wudao* 五道 or *wuqu* 五趣): Rebirth in the realms of hell, hungry ghosts, animals, human beings, and heavenly beings (*devas*). *See also* evil realms; four realms; good realms; samsara; three evil realms.
- five *skandhas* (*wuyin* 五陰): The five constituent elements of existence that produce various kinds of suffering: matter or form, perception, conception, volition, and consciousness.

- five transcendental faculties (*wutong* 五通): (1) The divine eye, the ability to see anything at any distance; (2) the divine ear, the ability to hear any sound at any distance; (3) the ability to know one's former lives and those of others; (4) the ability to know the thoughts of others; and (5) the ability to go anywhere and transform oneself at will. *See also* six transcendental faculties.
- four categories of Buddhists/four kinds of disciples (*si[bu]zhong* 四[部]衆 or *sibudizi* 四部弟子): Monks (*bhikṣus*), nuns (*bhikṣuṇīs*), laymen (*upāsakas*), and laywomen (*upāsikās*).
- four foundations for attaining supernatural powers (*sishenzu* 四神足): (1) Making the vow to attain excellent meditation; (2) exerting effort to attain excellent meditation; (3) controlling the mind to attain excellent meditation; and (4) observing with wisdom to attain excellent meditation.
- four fruits (*siguo* 四果 or *sishamenguo* 四沙門果): The four stages of the path to sainthood in the Hinayana: (1) the fruit of entering the stream of the sacred Dharma (*śrota-āpatti-phala*), (2) the fruit of one more rebirth in samsaric existence (*saṅgārami-phala*), (3) the fruit of nonreturning to samsaric existence (*anāgāmi-phala*), and (4) the fruit of arhatship or sainthood (*arhat-phala*). *See also* Hinayana; samsara.
- four great elements (*sida* 四大): Earth, water, fire, and wind.
- four kinds of favors (*sien* 四恩): Essential kinds of support that all people receive: (1) parents' favor; (2) sentient beings' favor; (3) sovereign's favor; and (4) the favor of the Three Treasures.
- four kinds of necessities (*sishi* 四事): The four basic requisites for monastics, consisting of food and drink, clothing, bedding, and medicine. *See also* six kinds of necessities.
- four kinds of unhindered speech (*si[wuai]bian* 四[無礙]辯): (1) Thorough knowledge of and the command of language to explain the Dharma, (2) thorough knowledge of the meanings of the teachings, (3) the absence of impediments to communicating in various dialects, and (4) the absence of impediments to preaching to people according to their capacities.
- Four Noble Truths (*sidi* 四諦 or *sizhendi* 四真諦): The Buddha's fundamental teaching: (1) the truth of suffering, (2) the truth of the cause of suffering, (3) the truth of the cessation of suffering, and (4) the truth of the eightfold path to the cessation of suffering, i.e., nirvana (extinction). *See also* eightfold holy path; nirvana.
- four modes of birth (*sisheng* 四生): The four ways beings may be born, i.e., from a womb, from an egg, from moisture, and through metamorphosis.
- four past buddhas (*sifo* 四佛): Krakucchanda, Kunaka, Kāśapa, and Śākyamuni.
- four realms (*siqu* 四趣): Rebirth in the realms of hungry ghosts, animals, and *asuras*. *See also* evil realms; five realms; six realms; samsara; three evil realms.

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four reliances (*siyi* 四依): (1) Leaving behind evils, (2) adopting wholesomeness, (3) abandoning greed, anger, and ignorance, and (4) being diligent without negligence.

good realms (*shanchu* 善處, *shandao* 善道, or *shanqu* 善趣): The realms of rebirth in heaven and in the realm of human beings. *See also* evil realms; five realms; four realms; six realms; three evil realms.

Hinayana (*xiaosheng* 小乘): In Sanskrit, “Lesser Vehicle,” a pejorative term coined by the Mahayana tradition to refer to the doctrines and practices of the mainstream Buddhist tradition, the two vehicles of *śrāvakas* (disciples) and *pratyekabuddhas* (self-enlightened ones). *See also* four fruits; Mahayana; *śrāvaka*; *pratyekabuddha*.

*icchantika* (*yichanti* 一闍提): One who has no possibility of attaining buddhahood because their natures completely lack wholesomeness.

*kalpa* (*jie* 劫): In Sanskrit, “eon” or “age”; the unit of measurement for cosmological time. *See also* auspicious *kalpa*.

*kaṣāya* (*jiasha* 袈裟): The Buddhist monastic robe. *See also* *saṃghāṭī*; three kinds of robes.

*kṣatriya* (*cha*[*di*]*li* 刹[帝]利): In the Indian caste system, the second-highest class of nobles and warriors.

*mahāsattva* (*dashi* 大士): “Great being,” another term for a bodhisattva. *See also* bodhisattva.

Mahayana (*dasheng* 大乘): “Great Vehicle”; a term, originally of self-appellation, which is used historically to refer to a movement that began some four centuries after the Buddha’s death, marked by the composition of texts that purported to be his words. Although ranging widely in content, these texts generally set forth the bodhisattva path to buddhahood as the ideal to which all should aspire and described bodhisattvas and buddhas as objects of devotion. The key doctrines of the Mahayana include the perfection of wisdom, the skillful methods of a buddha, the three bodies of a buddha, the inherency of buddha-nature, and pure lands or buddha lands. *See also* bodhisattva; Hinayana.

*mūrdha-avasthā* (*dingfa* 頂法): A Sanskrit term that refers to the second of the four preparatory stages to the sacred state in the Sarvāstivāda school, one of the most influential Indian Buddhist schools.

*nayuta* (*nayouta* 那由他): An Indian numerical unit. One *nayuta* is ten million or a hundred billion, among various other definitions.

nirvana (*niepan* 涅槃): The ultimate goal of Buddhism, a state in which delusions are extinguished and the highest wisdom is attained; counterposed to samsara, cyclic existence. *See also* samsara.

*niṅvāsana* (*niyuanseng* 泥洹僧 or *qun* 裙): A monk’s undergarment, worn beneath the outer robes. *See also* *kaṣāya*; *saṃghāṭī*.

- parinirvāṇa* (*panniepan* 般涅槃 or *panniyuan* 般泥洹): Complete, perfect nirvana; the term often refers to the nirvana of the Buddha. *See also* nirvana.
- pratyekabuddha* (*yuanjue* 緣覺, *dujue* 獨覺, or *bizhifo* 辟支佛): “Self-enlightened one,” one who attains enlightenment and liberation without a teacher’s guidance, and who does not teach others.
- rākṣasa* (*luocha* 羅刹) and *rākṣasī* (*luochanü* 羅刹女): A male or female demon, respectively, that harms people; one of the class of eight supernatural beings adopted into Buddhism as guardians and protectors.
- sakṛdāgāmin*: Once-returned. *See* four fruits.
- samghāṭī* (*sengqlieli* 僧伽梨, *sengqiezhi* 僧伽胝, or *dayi* 大衣): A monk’s formal robe made of nine to twenty-five pieces of cloth, worn when practicing mendicancy or when invited to a royal palace; one of the three kinds of monastic robes. *See also* *kaṣāya*; three kinds of robes.
- samkākṣikā* (*sengqizhi* 僧祇支, *sengjiaoqi* 僧脚崎, or *fubo* 覆膊): A monastic garment worn under the *kaṣāya* in order to cover the chest and the side of the body. *See also* *kaṣāya*.
- samsara* (*lunhui* 輪迴): In Sanskrit and Pāli, “wandering,” i.e., the cycle of rebirth, the transmigration of birth and death in the various realms of existence. Nirvana is liberation from *samsara*. *See also* evil realms; five realms; four realms; good realms; nirvana; six realms; three evil realms; three realms of existence.
- six important precepts (*liuzhongjie* 六重戒): (1) Not to kill, (2) not to steal, (3) not to lie, (4) not to commit adultery, (5) not to announce transgressions committed by the four kinds of disciples, and (6) not to sell or buy intoxicants. *See also* five precepts; four categories of Buddhists/four kinds of disciples.
- six kinds of domestic animals (*liuchu* 六畜): Horses, cattle, sheep, chickens, dogs, and pigs/hogs.
- six kinds of necessities (*liuwu* 六物): Another set of requisites for monastics: three kinds of robes, an almsbowl, a mat for sitting and sleeping, and a filter bag for water. *See also* four kinds of necessities.
- six *pāramitās* (*liudu* 六度 or *liu boluomi* 六波羅蜜): The perfection (*pāramitā*) of six qualities or attitudes undertaken by Buddhist practitioners: giving or generosity (*dāna*), observance of the precepts or moral and ethical behavior (*sīla*), forbearance or patience (*kṣānti*), diligence or effort (*vīrya*), meditation (*dhyāna*), and wisdom (*prājñā*).
- six purification days (*liuzhai* 六齋 or *liuzhairi* 六齋日): Six days each month on which purification rites and practices are undertaken, on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth days.

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six realms (*liudao* 六道 or *liuqu* 六趣): The six realms of rebirth in samsara: the realms of hell, hungry ghosts, animals, *asuras*, human beings, and heavenly beings (*devas*). *See also* evil realms; five realms; four realms; good realms; samsara; three evil realms.

six sense consciousnesses (*liushi* 六識): The consciousnesses that arise from the functioning of the six sense organs with their objects, consisting of visual, auditory, olfactory, gustatory and tactile senses and mental activity. *See also* six sense organs; twelve sense fields.

six sense organs (*liugen* 六根 or *liuqing* 六情): The eyes, ears, nose, tongue, body (tactile sense), and mind (thought or mental activity).

six transcendental faculties (*liutong* 六通): (1) the ability to go anywhere at will and to transform oneself or objects at will, (2) the ability to see anything at any distance, (3) the ability to hear any sound at any distance, (4) the ability to know the thoughts of others, (5) the ability to know one's former lives and those of others, and (6) the ability to destroy all evil passions. *See also* five transcendental faculties; three major evil passions/three poisons; three transcendental knowledges.

*śrāvaka* (*shengwen* 聲聞): Literally, "hearer," a follower of the Buddha who was present in his lifetime and heard his teachings directly. The term later came to mean a Buddhist disciple in general.

*srota-āpanna*: Stream-enterer. *See* four fruits.

ten wholesome acts (*shishan* 十善): (1) not killing, (2) not stealing, (3) not committing adultery, (4) not telling lies, (5) not speaking with harsh or abusive language, (6) not using language that causes enmity between people, (7) not engaging in idle talk, (8) not being greedy, (9) not being angry, and (10) not having wrong views.

ten wholesome precepts (*shi[shan]jie* 十[善]戒): Ten precepts undertaken by laypeople to perform the ten wholesome acts.

Three Discourses (*sanlun* 三論): Three important Mahayana Buddhist texts that formed the basis for a Chinese Buddhist school (Sanlun): Nāgārjuna's *Zhonglun* 中論 (*Mūlāmādhyaṃyama-sāstra*) and *Shiermen lun* 十二門論, and Āryadeva's *Bailun* 百論.

three evil realms (*san'edao* 三惡道, *san'equ* 三惡趣, or *santu* 三途): The three lowest realms of rebirth in samsara, the realms of hell, hungry ghosts, and animals. They are sometimes described as the realms of fire (i.e., hell), of blood (i.e., the realm of animals), and of the sword (i.e., the realm of hungry ghosts). *See also* evil realms; samsara.

three kinds of actions (*sanye* 三業): Acts of body, speech, and mind, i.e., physical actions, speech, and thought.

three kinds of robes (*sanyi* 三衣): The three monastic robes, consisting of (1) the formal robe (*saṃghāṭī*); (2) a robe made of seven pieces of cloth worn at services, lectures, and ceremonies (*uttara-āsāṅga*); and (3) the regular everyday robe (*antarvāsa*). *See also* *saṃghāṭī*.

- three major evil passions/three poisons (*sangou* 三垢 or *sandu* 三毒): Greed or craving, anger or hatred, and ignorance or stupidity.
- three periods of existence (*sanshi* 三世): Past, present, and future.
- three purification months (*sanchangyue* 三長月 or *zhaiyue* 齋月): Three months in a year in which purification rites and practices are undertaken, the first, fifth, and ninth months.
- three realms of existence (*sanjie* 三界): The realm of desire (*kāmadhātu*), the realm of form (*rūpadhātu*), and the formless realm (*ārūphyadhātu*).
- Three Revered Ones (*sanzun* 三尊): (1) Buddhas, *pratyekabuddhas*, and arhats; (2) Buddha, Dharma, and Sangha, i.e., the Three Treasures; or (3) a buddha with his two attendant bodhisattvas. *See also* arhat; *pratyekabuddha*; Three Treasures.
- three transcendental knowledges (*sanming* 三明 or *sanda* 三達): (1) The ability to know one's former lives and those of others, (2) the ability to know one's future destiny and that of others, and (3) the ability to know of all the suffering of the present life and remove its root cause. *See also* six transcendental faculties.
- Three Treasures (*sanbao* 三寶): In the Buddhist tradition, the term Three Treasures refers to the three principal objects of veneration: Buddha, Dharma (the teaching), and Sangha (the order of Buddhist monks and nuns). One of the most common practices that define a Buddhist is "taking refuge" in the Three Treasures. This formula, which accompanies many lay and monastic rituals, involves a formal declaration that the practitioner "goes to" each of the Three Treasures for refuge or protection and commits himself to the Buddhist path.
- three vehicles (*sansheng* 三乘): The three paths of practice of bodhisattvas, *pratyekabuddhas*, and *śrāvakas*; the three kinds of Buddhist teachings applicable to these three paths.
- trichilocosm (*sanqian daqian shijie* 三千大千世界): A designation of the universe comprised of worlds numbering a thousand to the third power.
- Tripiṭaka (*sanzang* 三藏): The "three baskets" (*piṭakas*) comprising the Buddhist canon, Sutra (the Buddha's teachings, delivered in discourses), Vinaya (the monastic code), and Abhidharma (commentaries on the teachings).
- twelve causations (*shiyeryinyuan* 十二因緣): The fundamental Buddhist teaching on the twelve-part chain of causality that drives cyclic existence (*samsara*), also called dependent origination (*pratītyasamutpāda*): (1) spiritual ignorance (*avidyā*), (2) blind volition (*saṃskāra*), (3) consciousness (*vijñāna*), (4) mental functions and the formation of physical elements ("name-and-form," *nāmarūpa*); (5) the six sense fields (*āyatana*s), (6) contact with external objects (*sparsā*), (7) sensation or feeling (*vedāna*), (8) craving ("thirst," *trṣṇā*), (9) grasping or clinging (*upādāna*), (10) existence or the process of becoming (*bhava*), (11) birth (*jāti*), and (12) old age and death (*jāramaraṇa*). *See also* *samsara*.

## Glossary

twelve kinds of scriptures (*shierbujing* 十二部經): (1) Sutras, the Buddha's exposition of the Dharma in prose; (2) *geya*, verses that repeat the ideas already expressed in prose; (3) *vyākaraṇa*, prophecies by the Buddha regarding his disciples' attainment of buddhahood; (4) *gāthā*, verses containing ideas not expressed in the prose section of a sutra; (5) *udāna*, an exposition of the Dharma by the Buddha without awaiting his disciples' questions or requests; (6) *nidāna*, narratives of one's past or events that explain their present state; (7) *avadāna*, an exposition of the Dharma through allegories; (8) *itivṛttaka*, narratives of past existences of the Buddha's disciples; (9) *jātaka*, narratives of the Buddha's past existences; (10) *vaipulya*, a detailed or extensive exposition of principles of truth; (11) *adbhuta-dharma*, accounts of miracles performed by the Buddha or other deities; and (12) *upadeśa*, doctrinal discussions.

twelve sense fields (*āyatanas*; [*shier*]ru [十二]入): The six sense organs of the eyes, ears, nose, tongue, body, and mind, and their corresponding objects of form/color, sound, odor, taste, tangible objects, and mental objects. *See also* six sense consciousness.

*upādhyāya* (*heshang* 和上 or 和尚): Originally, a preceptor; later used as a title of respect for a virtuous monk.

*upāsaka* (*youposai* 優婆塞 or *qingxinnan* 清信男): A Buddhist layman.

*upāsikā* (*youpoi* 優婆夷 or *qingxinnü* 清信女): A Buddhist laywoman.

Way of the Spirit (*shendao* 神道): The unfathomable mysterious way, the transcendental religious world; also a synonym for a supreme spiritual being. The term *shendao* is found in the *Book of Changes* completed before the Han dynasty (206 B.C.E.–220 C.E.). After the introduction and adoption of Buddhism in China, the term began to appear in Buddhist texts.

*yakṣa* (*yuecha* 夜叉): A dangerous demon who harms people; one of the class of eight supernatural beings adopted into Buddhism as guardians and protectors.

*yojana* (*youxun* 由旬): An Indian unit of measuring distance, usually defined as the distance that can be covered by the royal army in one day. Modern estimates vary widely; eight miles is often given as an approximation, although other estimates varying from four to ten miles are also found.

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## BDK English Tripiṭaka (First Series)

### Abbreviations

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

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| Ch. Yuanren lun (原人論)   | 1886       |
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| Ch. Wumen guan (無門關)<br>Eng. <i>Wumen's Gate</i> (in <i>Three Chan Classics</i> , 1999)   | 2005       |
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| Jp. Tannishō (歎異抄)  | 2661           |
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| Jp. Mappō tōmyō ki (末法燈明記)<br>Eng. <i>The Candle of the Latter Dharma</i> (1994) | extracanonical |
| Jp. Jūshichijō kenpō (十七條憲法)   | extracanonical |