

《四分律》卷三十一

受戒撻度一

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Ordination, Part 1

779a01 四分律卷第三十一(二
分之十)

姚秦罽賓三藏佛陀耶舍共竺
佛念等譯

受戒撻度之一

我曾聞有作如是說：古昔有王最初出世，名大人，眾所舉。時王有太子，名善王。善王有太子，名樓夷。樓夷王有子，名曰齊。齊王有子，名曰頂生。頂生王有子，名遮羅。遮羅王有子，名跋遮羅。跋遮羅王有子，名微。微王有子，名微驎陀羅。微驎陀羅王有子，名鞞醯梨肆。鞞醯梨肆王有子，

[779a] Fascicle 31 of the Dharmaguptaka Vinaya

Translated by Tripiṭaka Master Buddhayaśas of Kaśmīra, Zhu Fonian, and others during the Yao Qin dynasty

Ordination Skandhaka, Part 1

Thus have I heard, thus has it been told to me. In the ancient past, the very first king to appear in the world was named Mahāpuruṣa, and he was chosen by the people. This king had a son who became King Kalyāṇa. King Kalyāṇa had a son named Roci. King Roci had a son named Upoṣadha. King Upoṣadha had a son named Māndhātṛ. King Māndhātṛ had a son named Cāru. King Cāru had a son named Upacāru. King Upacāru had a son named Muci. King Muci had a son named Mucilinda. King Mucilinda had a son called Baihirṣi. King Baihirṣi had a son called Śakada. King Śakada had a son named Ruci. King Ruci had

名舍迦陀。舍迦陀王有子，名樓脂。樓脂王有子，名修樓脂。修樓脂王有子，名波羅那。波羅那王有子，名摩訶波羅那。舉訶波羅那¹王有子，名貴舍。貴舍王有子，名摩呵貴舍。摩呵貴舍王有子，名善現。善現王有子，名大善現。大善現王有子，名無憂。無憂王有子，名光明。光明王有子，名梨那。梨那王有子，名彌羅。彌羅王有子，名末羅。末羅王有子，名精進力。精進力王有子，名牢車。牢車王有子，名十車。十車王有子，名百車。百車王有子，名堅弓。堅弓王有子，名十弓。十弓王有子，名百弓。百弓王有子，名能師子。能師子王有子，名真闍。

從真闍王次第已來有十轉輪聖王種族：一名伽瓮支，二名多樓毘帝，三名阿濕卑，四名乾陀羅，五名伽陵迦，六名瞻鞞，七名拘羅

a son named Suruci. King Suruci had a son called Prāṇa. King Prāṇa had a son named Mahāprāṇa. King Mahāprāṇa had a son named Kuśa. King Kuśa had a son named Mahākuśa. King Mahākuśa had a son named Sudarśana. King Sudarśana had a son named Mahāsudarśana. King Mahāsudarśana had a son named Aśoka. King Aśoka had a son named Dīpa. King Dīpa had a son named Līna. King Līna had a son named Meru. King Meru had a son named Maru. King Maru had a son called Vīryabala. King Vīryabala had a son named Dhṛtaratha. King Dhṛtaratha had a son named Daśaratha. King Daśaratha had a son named Śataratha. King Śataratha had a son named Dhṛtadhanu. King Dhṛtadhanu had a son named Daśadhanu. King Daśadhanu had a son named Śatadhanu. King Śatadhanu had a son named Śākyasiṃha. King Śākyasiṃha had a son named *Ciñca.

After King Ciñca there were ten Wheel-turning Universal Monarch clans in succession. The first clan was called *Kanuja; the second *Taruvīdi, the third Aśvin, the fourth Gandhāra, the fifth Kaliṅga, the sixth Campi, the seventh Kaurava, the eighth Pañcāla, the ninth Mīśri and the

¹ The English translation is based on the following emendation:

舉訶波羅那 (original, p. 779a16)

摩訶波羅那 (emended)

婆，八名般闍羅，九名
779b01 彌悉梨，十名懿師
摩。

伽瓮支次第相承五王，
多樓毘帝次第五王，阿濕卑
七王，乾陀羅八王，伽陵迦
九王，瞻鞞十四王，拘羅婆
三十一王，般闍羅三十二
王，彌悉梨次第八萬四千
王。懿師摩王次第百王，

從懿師摩王後，有王名
大善生。大善生王有子，名
懿師摩。懿師摩王有子，名
憂羅陀。憂羅陀有子，名瞿
羅。瞿羅有子，名尼浮羅。
尼浮羅有子，名師子頰。師
子頰有子，名悅頭檀。悅頭
檀有子，名菩薩。菩薩有
子，名羅睺羅。

北方國界雪山側釋種
子，生處豪族父母真正，眾
相具足。適生已時，諸相師
婆羅門皆共占相，

記言：「大王！此兒有
三十二大人之相，有此相者
必趣二道，終無差錯。若不
出家，當為剎利水澆頂轉輪
聖王，能勝一切，主四天
下，名為法王，為眾生故而

tenth Ikṣvāku. [779b]

In the Kanuja clan there were five kings in succession. The Taruvīdi clan had five kings in succession, the Aśvin seven kings, the Gandhāra eight kings, the Kaliṅga nine kings, the Campi fourteen kings, the Kaurava thirty-one kings, the Pañcāla thirty-two kings, the Mīśri eighty-four thousand kings and the Ikṣvāku one hundred kings in succession.

In the Ikṣvāku clan, there was a king named Mahāsujāta. King Mahāsujāta had a son called Ikṣvāku. King Ikṣvāku had a son named *Urada. Urada had a son named *Gaura. Gaura had a son named Nirpura. Nirpura had a son named Siṃhahanu. Siṃhahanu had a son named Śuddhodana. Śuddhodana had a son called Bodhisattva [Gautama], and Bodhisattva had a son named Rāhula.

In the northern borderlands, near the Himālayas, a son was born in the Śākya clan to a noble family in which both parents were of pure lineage. The child was fully endowed with all hallmarks, and after his birth, brahmin fortune-tellers gathered to divine his fate based on his appearance.

They predicted, “Your Majesty, this child is endowed with the thirty-two hallmarks of a great man. Having these hallmarks means that he must follow one of two courses, there is no other way. He will either go forth from the householder’s life or, as a kṣatriya, be anointed as a Chakravartin, the Wheel-turning Universal Monarch. In the

作自在，七寶具足。所謂七寶者：一輪寶，二象寶，三馬寶，四珠寶，五玉女寶，六主藏臣寶，七典兵寶。有千子滿足雄猛勇健，能却眾敵，從海內諸地不加刀杖，自以己力正法治化，無所畏懼而行王事，所為自在不為怯弱。

若當出家人非家者，當成無上正真等正覺、^[2]明行足、為善逝、世間解、無上士、調御丈夫、天人師、佛、世尊。彼於魔眾、梵

latter case, he will conquer all to rule the four continents. He will be known as a righteous king, powerful because he rules for the sake of sentient beings. He will be possessed of all seven treasures: 1. the wheel; 2. the elephant; 3. the horse; 4. the pearl; 5. the queen; 6. the financial minister; 7. the commander of the military. He will have a thousand sons who are heroic and strong, able to defeat all enemies. He will rule and enculturate every region in his kingdom with the power of his dharmic righteousness rather than with military force and punitive measures. He will carry out his royal duties without fear, acting from mastery rather than weakness.

“Should he go forth from the life of a householder into homelessness, he will become an Arhat,³ Fully Enlightened, Perfected in wisdom and deeds, Well-gone, Knower of worlds, Unsurpassed, Leader of persons to be tamed, Teacher of gods and humans, Buddha, World-

² The English translation is based on an emendation to the original punctuation:

成無上正真等正覺 (original, p. 779b22)

成無上正真、等正覺 (emended)

³ Throughout the *Sifen lii*, the translators uses various terms to translate the term Arhat: *wusuoazhuo* 無所著, *wusuoazhuo yinggong* 無所著應供, *chushi yinggong* 出世應供, *zhizhen* 至真, and *wushang zhengzhen* 無上正真. According to Jan Nattier, the first term may be based on an etymology which interprets “arhat” as *a-rāga*, without greed. The expression *wusuoazhuo yinggong* 無所著應供 is a “double translation,” in which two possible meanings of the Indic term are rendered with two corresponding Chinese terms: without greed and worthy of offerings. The terms *zhizhen* 至真 and *wushang zhengzhen* 無上正真 do not have any direct semantic links with the term Arhat; rather they are to be understood in relation to the Taoist term *zhenren* 真人 (true person; person who has realized the truth) which is found in the *Zhuangzi*. These two terms “correlate the highest ideal of human perfection in one culture with the corresponding ideal in another.” The superlative terms *zhizhen* and *wushang zhengzhen* indicate that the Arhat is intended to be superior to the Taoist “true person.” See Nattier, “Ten Epithets of the Buddha in the Translations of Zhi Qian,” in the *Annual Report of the International Research Institute for Advanced Buddhology* (Tokyo: Soka University, 2003), pp. 213, 218, and 245.

眾、沙門、婆羅門眾、天及人眾，自身作證而自娛樂，與眾生說法，上善、中善、下善，有義味具足，開現梵行。」

時摩竭王泝沙，備慮邊國，遣人處處衛邏。時王聞邏人所說，北方國界雪山側有釋種子，生處豪族父母真正，有三十二大人之相，相師占相，如779c01上所說。

時邏人往至王所，白王言：「大王當知，北方國界雪山側，有釋種子，生處豪族父母真正，有三十二大人相，如上所說。王今宜設方便除去彼人，若不爾者，恐後必為王作害，亡國失土將由此起。」

王報言：「何得除去？」

honored One. Of all gods and humans, māras, brahmās,⁴ recluses and brahmins, he alone will attain enlightenment, and he will enjoy that attainment. He will teach people the Dharma, which is good in the beginning, middle and end, perfect in word and meaning, inspiring people to undertake pure conduct.”

At this time, Bimbisāra, the king of Magadha, was concerned about neighboring countries and sent military patrols to various regions. He heard from those patrols that in the northern borderlands near the Himalayas, a son was born to parents of pure lineage belonging to a noble family in the Śākya clan. The child was endowed with the thirty-two hallmarks of a great man, and fortune-tellers had made the prediction described above. [779c]

A member of the patrol approached the king and said, “May it be known to Your Majesty that in the northern borderlands near the Himālayas a son has been born to parents of pure lineage belonging to a noble family in the Śākya clan. The child is endowed with the thirty-two hallmarks of a great man,” and related the above account. He continued, “I recommend that Your Majesty find an expedient way to eliminate him. Otherwise he may bring harm to Your Majesty in the future, resulting in loss of territory and ruin of the kingdom.”

The king replied, “There is no need to eliminate him. If

⁴ The term “māras” refers to the various types of māra, including the god Māra, who rules the desire realm, and is chief of the parinirmitavaśavartin gods residing in the sixth heaven of the desire realm. The term “brahmās” refers to the first three heavens of the form realm and their gods, as well as the god Brahmā. In remarks on a similar passage, the *Da zhidu lun* (CBETA, T25, no. 1509, p. 243b19–21) states that the term “māra(s)” refers to the desire realm, and “brahmā(s)” refers to the form realm.

若彼不出家者，當為剎帝利水澆頂轉輪聖王，七寶具足領四天下，所為自在無所怯弱，我當臣屬給使。

設當出家學道者，必成無上至真等正覺，為人說法，上中下言悉善，我當為其作弟子。」

爾時菩薩漸漸長大，諸根具足，於閑靜處作是念：「今觀此世間甚為苦惱，有生、有老、有病、有死，死此生彼，以此身故，不盡苦際。如是苦身何可得盡？」

時菩薩年少，髮紺青色顏貌殊特，年壯盛時心不樂欲，父母愁憂涕泣，不欲令出家學道。時菩薩強違父母，輒自剃鬚髮著袈裟捨家人非家。

爾時菩薩漸漸遊行，從摩竭國界往至羅閱城，於彼止宿。明日清旦，著袈裟持鉢，入羅閱城乞食，顏貌端

he does not go forth, he will be anointed as a kṣatriya Wheel-turning Universal Monarch, a Chakravartin. Possessing the seven treasures, he will rule the four continents with ease, acting without weakness. In this case, I shall render service to him as a loyal subject.

“Should he go forth to pursue the path, he will become an Arhat, Fully enlightened. He will teach people the Dharma, which is good in the beginning, middle, and end. In this case, I shall become his disciple.”

As time passed, the Bodhisattva grew up and his faculties matured. Once, while he was in a quiet and secluded place, he observed, “I see that this world is full of suffering; there is birth, aging, illness and death. Dying here, one is reborn there. Because of this body,⁵ the limit of suffering is never reached. How does this mass of suffering come to an end?”

As a young man, the Bodhisattva had deep blue hair and distinguished features. As he reached the prime of his life, he took no delight in sensual pleasures. His parents wept in dismay because they did not want him to go forth to pursue the path. Adamant in his defiance, the Bodhisattva shaved his beard and hair, put on a robe, and went forth from the life of a householder to one of homelessness.

Then the Bodhisattva set off on a journey for the city of Rājagṛha. After crossing the border into Magadha, he spent the night. The next morning, after putting on his robe and picking up his bowl, he entered Rājagṛha for alms.

⁵ “This body” could be interpreted as either this physical body, or the mass (Skt. *kāya*, mass, body) of suffering mentioned in the next sentence.

正，屈申俯仰行步庠序，視前直進不左右顧眄，著衣持鉢入羅閱城乞食。

時摩竭王在高樓上，諸臣前後圍遶。王遙見菩薩入城乞食，屈申俯仰行步庠序，視前直進不左右顧眄。見已即向諸大臣，以偈讚曰：

「汝等觀彼容，
聖行為最勝；
相好甚嚴好，
非是下賤人，
諦視不顧眄，
視地而前進。」
王即遣信問，
比丘欲所詣？ 780a01

王所遣使人，
隨逐比丘後；
比丘欲所至，
造詣何所宿？

家家遍乞已，
諸根寂然定，
鉢飯速滿已，
志意常悅豫。

時乞食得已，

Dignified in appearance, he walked serenely, with calmness in every movement. He proceeded directly ahead, with his eyes cast forward, and did not look left or right. Wearing his robe and holding his bowl, he entered Rājagrha for alms.

At that time the king of Magadha was on top of a high building, surrounded by his officials. In the distance he saw the Bodhisattva entering the city for alms, walking serenely with calmness in every movement, proceeding directly ahead with his eyes cast forward, not looking left or right. Then the king praised the Bodhisattva in verse to his officials:

“Behold his appearance
And his most holy conduct.
With all the right hallmarks and good qualities,
He is certainly not an ordinary man.

“Looking attentively without distraction,
He proceeds looking at the ground ahead.”
Thereupon the king sent messengers
To discover the bhikṣu’s destination. [780a]

The messengers sent by the king
Followed the bhikṣu
Wherever he went
And wherever he stayed.

The bhikṣu went house to house, begging for food,
With faculties tranquil and focused.
His bowl filled quickly
And his mind was peaceful.

After his begging rounds,

聖還出城住；
 山名班荼婆，
 當於彼止宿。
 已知彼宿處，
 一使在邊住；
 一使速還返，
 白王如是事。
 大王此比丘，
 今宿班荼山；
 坐臥如師子，
 如虎在於山。
 王聞彼使言，
 即嚴好象乘；
 眾人共尋從，
 即往禮菩薩。
 到彼問訊已，
 却在—面坐；
 共相問訊已，
 復作如是說：
 「今觀年盛壯，
 眾行甚清淨；
 應乘此大乘，
 群臣侍從好。
 顏貌甚端正，
 必從刹利生；

The holy one went back out of the city
 To Mount Pāṇḍava,
 Where he stayed.
 Having learned of the Buddha's abode,
 One of the messengers stayed nearby,
 While the other hastened back
 To report this to the king.
 "Your Majesty," he said,
 "The bhikṣu is residing at Mount Pāṇḍava.
 Whether lying or sitting he is like a lion
 Or a tiger living in the mountains."
 After hearing the messenger's account,
 The king readied his elephant chariot.
 Accompanied by the many who wished to join him,
 He set off to visit the Bodhisattva.
 When the king arrived, he paid his respects
 And sat at one side.⁶
 After mutual courtesies,
 The king remarked,
 "I see that you are young and strong,
 And your practices are pure.
 You are the one who should ride this great chariot
 And be served by these ministers.
 "Your dignified features show
 That you must be kṣatriya by birth.

⁶ Sitting at one side "implies respect accorded to a superior," Horner, *The Book of the Discipline*, (Suttacentral 2014), p. 443.

我今與汝對，
願說所生處。」

Now that we are here together,
Please tell me where you are from.”

「有國大王治，
今在雪山北；
父姓名為日，
生處名釋迦。」

He replied, “There is a kingdom ruled by a great king
To the north, in the Himālayas.
My father’s clan is Āditya,⁷
And I was born in the land of the Śākya.

財寶技術具，
父母俱真正；
捨彼行學道，
不樂處五欲。」

“I was wealthy, and proficient in the arts and skills,
With parents of pure lineage.
I relinquished that life to pursue the path.
I do not delight in the five desires.

觀欲多眾惱，
出離永安隱；
要求滅欲處，
是我心所樂。」

“I see desire as a source of affliction,
And freedom from affliction as eternal peace.
The quest for the extinction of desire
Is what brings me delight.”

時王語太子言：「今可
於此住，當分半國相與。」

Then the king said to the prince, “You may stay here,
and I will give you half of my kingdom.”

菩薩報言：「我不從此
語。」

The Bodhisattva replied, “I decline your offer.”

時王復重語言：「汝可
作大王，我今舉國一切所
有，及脫此寶冠相與，可居
王位治化，我當為臣。」

The king further proposed, “I will give you everything
in my kingdom, including the crown from my head. You
will have the throne to rule the kingdom, and I will serve as
your minister.”

時菩薩報言：「我捨轉
輪王位出家學道，豈^{780b01}
可貪於邊國王位而處俗耶？
王今當知，猶如有人曾見大

The Bodhisattva replied, “I relinquished the throne of
the Wheel-turning Universal Monarch and left the
householder’s life to pursue the path of liberation. [780b]
Why would I have greed for the throne of a frontier

⁷ Āditya, one of Śākyamuni’s clan affiliations, also means the sun Jones, *Mahāvastu* vol. 2, p. 190.

海水，後見牛迹水，豈可生染著心！此亦如是，豈可捨轉輪王位習粟散小王位？此事不然。」

時王前白言：「若成無上道者，先詣羅閱城與我相見。」菩薩報言：「可爾。」爾時王即從座起，禮菩薩足遶三匝而去。

時有人名阿藍迦藍，於眾人中為師首，與諸弟子說不用處定。時菩薩至阿藍迦藍所問言：「汝今以何等法，與諸弟子說令得證？」

報言：「瞿曇！我與諸弟子說不用處定，令其得證。」

時菩薩便作是念：「阿藍迦藍而無有信，我今有信。阿藍迦藍無有精進，我今有精進。藍無智慧，我有智慧。藍今以此法得證，而

kingdom and become involved in worldly affairs? Your Majesty, how could one become attached to the water in a cow's hoofprint after seeing the waters of the vast ocean? Likewise, why would I wish to succeed the throne of a tiny kingdom after forsaking that of the Wheel-turning Universal Monarch? That is unreasonable.”

The king then said, “When you attain unsurpassed enlightenment, please come to Rājagṛha to see me first.” The Bodhisattva agreed to do so. The king got up, bowed at the feet of the Bodhisattva, did three circumambulations, and left.

Ārāḍa Kālāma was renowned by many people as their foremost teacher. He taught his disciples the samādhi of nothingness.⁸ When the Bodhisattva visited Ārāḍa Kālāma, he asked, “What method do you teach your disciples that leads them to realization?”

He replied, “Gautama, I teach them the samādhi of nothingness, which leads them to realization.”

Then the Bodhisattva thought, “Ārāḍa Kālāma does not have faith, but I have faith; Ārāḍa Kālāma does not strive, but I strive; Ārāḍa Kālāma does not have intelligence, but I have intelligence.⁹ Ārāḍa Kālāma has achieved realizations using his method. Much more should I be able to realize

⁸ The samādhi of nothingness is the third of the four non-material samādhis, normally rendered as *wu suoyou chu* 無所有處 (Skt. *ākiñcanya-āyatana*). In both the present text and the *Dīrgha Āgama*, the translators consistently refer to it as the samādhi of “non-application,” *buyong chu ding* 不用處定, an unconventional rendering.

⁹ In the parallel passage in Pali, this sentence is “Not only Ālāra Kālāma has faith, I also have faith (etc.).” Analayo, following Bareau, remarks that this sentence in the *Sifen lü* is probably a mistranslation of the indic original, *Comparative Study of the Majjhima*, note 169, page 177.

況我不靜坐思惟以證智慧，我今寧可勤精進證此法耶？」

彼即勤精進，不久得證此法。時菩薩得證已，往阿藍迦藍所語言：「汝但證此不用處定為人說耶？」

報言：「我正有此法，更無有餘。」

菩薩報言：「我亦證此不用處定，而不為人說。」

阿藍迦藍問言：「瞿曇！汝正有此不用處定，而不為人說耶？」「我亦證不用處定，為人說。瞿曇！如我所知汝亦知之，汝所知者我亦知之，汝似我我似汝。瞿曇！寧可共知僧事耶？」時阿藍迦藍極生歡喜恭敬心，承事菩薩，以之為匹，正與我等。

時菩薩復作是念：「此不用處定，非息滅、非去欲、非滅盡、非休息、非成等正覺、非沙門、非得涅槃永寂之處。」不樂此法，便捨阿藍迦藍而去，更求勝法。

時有鬻頭藍子，處大眾

wisdom using his method of meditation. I shall work hard to realize Ārāḍa Kālāma's teaching.”

Thereupon the Bodhisattva applied himself, and in a short time came to a realization of that teaching. Then he visited Ārāḍa Kālāma and asked, “Is it true that you have only realized the samādhi of nothingness, which you teach to your disciples?”

Ārāḍa Kālāma replied, “I genuinely possess this realization, and there is nothing beyond it.”

The Bodhisattva said, “I have also attained the samādhi of nothingness, but I do not teach it to others.”

Ārāḍa Kālāma said, “Gautama, do you genuinely possess the samādhi of nothingness, which you don't teach to others? I, too, have realized the samādhi of nothingness, which I teach to others. Gautama, you know what I know, and I know what you know. You are like me, and I am like you. Gautama, let us manage my saṅgha together.” At this time Ārāḍa Kālāma was pleased and full of admiration. He wished to honor the Bodhisattva by making him a partner equal to himself.

At this time the Bodhisattva thought, “The samādhi of nothingness is not an extinguishing; it does not eliminate desire; it is not complete extinction; it is not peaceful; it does not lead to complete enlightenment; it is not worthy of recluses; it is not the way to attain the eternal tranquility of nirvāṇa.” Being dissatisfied with this method, he left Ārāḍa Kālāma to seek a superior dharma.

Udraka Rāmaputra was renowned by many, many

中而為師首。其師命終後，
780c01 教師諸弟子與說有想
無想定。時菩薩往鬱頭藍子
所問言：「汝師以何等法教
諸弟子？」

報言：「我師以有想無
想定教諸弟子。」

時菩薩念言：「藍今無
信，而我有信。藍無精進，
我有精進。藍無智慧，我有
智慧。藍證此法而為人說，
況我不證此法。我今寧可勤
精進證此法。」

即勤精進，不久得證此
法。時菩薩往至鬱頭藍弗所
問言：「汝正有此有想無想
定，更有餘法耶？」

報言：「瞿曇！我正有
此法，更無餘法。」

菩薩報言：「我亦證此
有想無想定。」

彼問菩薩言：「汝正有
此有想無想定耶？我師藍亦
有此有想無想定作證，我師
知者汝亦知之，汝所知者藍
亦知之，汝似藍藍似汝。瞿
曇！今可共知僧事。」時鬱
頭藍子極發歡喜心，承事菩

people as their foremost teacher. After his own master died,
he trained the disciples of his master, teaching the samādhi
of neither-perception-nor-non-perception. [780c] When the
Bodhisattva visited Udraka Rāmaputra, he asked, “What
method did your master teach his disciples?”

Udraka Rāmaputra replied, “My master taught his
disciples the samādhi of neither-perception-nor-non-
perception.”

Then the Bodhisattva thought, “Rāma did not have faith,
but I have faith; Rāma did not strive, but I strive; Rāma did
not have intelligence, but I have intelligence. Even then,
Rāma mastered this method and taught it to others. Much
more should I be able to have the same realization if I work
hard.”

Thereupon the Bodhisattva applied himself, and in a
short time came to a realization of Rāma’s teaching. Then
he visited Udraka Rāmaputra and asked, “Is it true that you
have attained the samādhi of neither-perception-nor-non-
perception, beyond which there is nothing else?”

Udraka Rāmaputra replied, “I genuinely possess this
realization, and there is nothing beyond it.”

The Bodhisattva said, “I have also realized the samādhi
of neither-perception-nor-non-perception.”

Udraka Rāmaputra then asked the Bodhisattva, “Do you
truly possess this samādhi? My master Rāma has also
realized the samādhi of neither-perception-nor-non-
perception. You know what my master knows. Rāma knows
what you know. You are like Rāma and Rāma is like you.
Gautama, let us manage my saṅgha together.” Udraka
Rāmaputra was so pleased that he honored the Bodhisattva

薩，推著師處，而師事之。

爾時菩薩復作是念：「我觀此有想無想定處，非息滅、非無欲、非休息、非滅盡、非沙門、非涅槃永寂之處。」不樂此法，便捨鬱頭藍子而去更求勝法。時菩薩更求勝法者，即無上休息法也。

從摩竭界遊化南至象頭山，詣鬱毘羅大將村中，見一淨地，平正巖好甚可娛樂，生草柔軟悉皆右旋，浴池清涼流水清淨，園林茂好。周遍觀之，左右村落人民眾多，見已便生念言：「夫為族姓子，欲求斷結處，此是好處。我今求斷結處，此處即是。我今寧可於此處坐而斷結使。」

時有五人追逐菩薩，念言：「若菩薩成道，當與我

with a request to lead his saṅgha, treating him as his own teacher.

At this time the Bodhisattva thought, “As I see the samādhi of neither-perception-nor-non-perception, it is not an extinguishing; it is not without desire; it is not peaceful; it is not complete extinction; it is not worthy of recluses; it is not the way to the eternal tranquility of nirvāṇa.” Being dissatisfied with this method, he left Udraka Rāmaputra to seek a superior dharma. The dharma that he sought is the dharma of unsurpassed peace.

From Magadha the Bodhisattva travelled south toward Gayāśīrṣa.¹⁰ He arrived at The General’s Village near Uruvilvā.¹¹ He found a place that was open, flat, and pleasant. The grasses were soft and curved to the right. The place for bathing had fresh, cool water and the forest was lush. Looking around, he saw that the nearby villages were well-populated. Then he thought, “As a man of my clan, I have been looking for a place for ending afflictions. This place is good. This is the place where I shall bring an end to my afflictions. I shall sit at this place and end my afflictions.”

Then the five men who were following the Bodhisattva thought, “When the Bodhisattva achieves the way he will

¹⁰ Literally, “elephant-head mountain,” which would be Gajāśīrṣa in Sanskrit. However, *Gayā* is confirmed by other passages in the Dharmaguptaka Vinaya where the mountain’s name is rendered phonetically as “qieye” 伽耶山. In the Pāli tradition this is Gayāsīsa. According to the *Dictionary of Pāli Proper Names*, p. 753, “The Commentaries say that the hill was so called because it was composed of a flat stone and was shaped like an elephant’s head (*gaja-sīsa-sadisa-piṭṭhipāsāno*). There was room on the rock for one thousand monks. The hill . . . is now called Brahmayoni.”

¹¹ In the Pāli tradition this is Senānīnigrama; in the *Mahāvastu* it is called the village of Senāpati. Both *senānī* and *senāpati* mean general.

等說法。」

爾時鬱鞞羅有四女：一名婆羅、二名鬱婆羅、三名孫陀羅、四名金婆伽羅，皆
781a01 繫心菩薩所：「若使菩薩出家學道，我等當為弟子。若菩薩不出家學道，在家習俗者，我等為妻妾。」

時菩薩即於彼處六年苦行，雖爾猶不證增上聖智勝法。爾時菩薩自念：「昔在父王田上坐閻浮樹下，除去欲心惡不善法，有覺有觀喜樂一心，遊戲初禪。」時菩薩復作是念：「頗有如此道可從得盡苦原耶？」復作是念：「如此道能盡苦原。」時菩薩即以精進力修習此智，從此道得盡苦原。

teach it to us.”

There were four women in Uruvilvā, named Balā, Upabalā, Sundara, and Jinpoqielluo. All four were very attached to the Bodhisattva. They thought, “Should the Bodhisattva go forth to cultivate the path, we will become his disciples. If he remains a householder, then we will marry him.” [781a]

For six years the Bodhisattva practiced austerities at Uruvilvā. Nonetheless, he was unable to attain the supreme dharma possessed of the highest wisdom. Then the Bodhisattva remembered, “Long ago, when I was sitting under a jambu tree by a field belonging to my father the king, I eliminated the desire for sensual pleasure, as well as all other evil and unwholesome states; with applied thought, reflection,¹² joy, happiness, and one-pointedness of mind, I attained mastery of the first dhyāna.”¹³ The Bodhisattva then wondered, “Might this path bring an end to the origins of suffering?” It occurred to him, “This path will bring an end to the origins of suffering.” Thereupon, on the basis of this insight, the Bodhisattva undertook cultivation with great effort. Through this path he put an end to the origins of suffering.

¹² In contemporary Vipassana practice, applied thought (*vitarka*) is interpreted as the initial application of attention, a meditative technique that directs (and redirects) the mind to the object of meditation. Reflection (*vicāra*) is interpreted as the sustained application of attention, a meditative technique that maintains focus on the object of meditation.

¹³ Here, “*youxi*” 遊戲 is probably a rendering for the Sanskrit *vikrīḍita*, literally sport, and figuratively mastery. According to the *Da zhidu lun*, *vikrīḍita* does not involve attachment when it is in the context of *samādhi*, CBETA, T25, no. 1509, p. 110c9–10: 心生諸三昧，欣樂出入自在，名之為「戲」，非結愛戲也。

時菩薩復作是念：「頗因欲不善法得樂法不？」復作是念：「不由欲不善法得樂法。」復作是念：「頗有習無欲捨不善法得樂法耶？然我不由此自苦身得樂法，我今寧可食少飯麩得充氣力耶？」

爾時菩薩於異時食少飯麩，得充氣力。時菩薩食少食時，五人各各厭捨而去，自相謂言：「此瞿曇沙門狂惑失道，豈有真實道耶？」

時菩薩氣力已充，復詣尼連禪水側，入水洗浴身已出水上岸，往菩提樹下。時去樹不遠，有一人刈草名曰吉安。菩薩前至此人所語言：「我今須草，見惠少多。」吉安報曰：「甚善！不為愛惜。」即授草與菩薩。

菩薩持草更詣一吉祥樹下，自敷而坐，直身正意繫念在前。時菩薩除欲愛惡不善法，有覺有觀喜樂一心，

Then the Bodhisattva wondered, “Is it possible to attain happiness through desire or unwholesome states?” It occurred to him, “It is not possible to attain happiness through desire or unwholesome states.” He then wondered, “Is it possible to attain happiness by cultivating desirelessness and abandoning unwholesome states?” It occurred to him, “Whether or not that is possible, I will not obtain happiness through mortification of my body. I shall take some rice porridge to restore my strength.”

Then the Bodhisattva took some rice porridge to regain his strength. Later, the five ascetics saw him eating and left in disgust. They said to one another, “The recluse Gautama has become confused and has lost his way. How can this be the true path?”

Now with his strength restored, the Bodhisattva approached the banks of the Nairāñjanā River. He entered the water, bathed, and returned to the shore. He then walked toward some bodhi trees. Not far from those trees, a person named Svastika was cutting grass. The Bodhisattva approached him and asked, “I am in need of some grass, do you have any to spare?” Svastika replied, “Sure, no one will mind,” and handed some to the Bodhisattva.

Taking the grass, the Bodhisattva went to an auspicious tree.¹⁴ He arranged the grass at the foot of the tree, where he sat down. His body was upright and his mind was properly concentrated, maintaining awareness of his

¹⁴ “Auspicious” (*jixiang* 吉祥) is likely a rendering of *aśvattha*, which is also one of the names for the Bodhi Tree.

遊戲初禪，是謂菩薩最初得勝善法。何以故？由繫意專念不放逸故。

時菩薩除有覺有觀，得內信喜樂一心念無覺無觀，遊戲二禪，是謂菩薩得此二勝善法。何以故？由繫意專念不放逸故。

時菩薩除去喜身受快樂，得 781b01 聖智所見護念樂，遊戲三禪，是謂菩薩得三勝法。何以故？由繫意專念不放逸故。

時菩薩已捨苦樂，先去憂喜，無苦無樂護念清淨，遊戲四禪，是謂菩薩得此四勝法。何以故？由繫意專念不放逸故。

時菩薩得此定意，諸結使除盡，清淨無瑕穢，所行柔軟住堅固處，證宿命智。

thoughts. Having removed desire for sensual pleasures as well as other evil and unwholesome states, the Bodhisattva, with applied thought, reflection, joy, happiness, and one-pointedness of mind, gained mastery of the first dhyāna. This was the Bodhisattva's first attainment of a higher wholesome state. How was this attained? Through his unflagging concentration and awareness.

Then the Bodhisattva eliminated applied thought and reflection, gaining inward faith, joy, happiness, and one-pointedness of mind, now without applied thought or reflection. He gained mastery of the second dhyāna, which was the Bodhisattva's second attainment of a higher wholesome state. How was this attained? Through his unflagging concentration and awareness.

Then the Bodhisattva eliminated joy, feeling happiness in the body known by those possessing holy wisdom as the happiness of equanimity. [781b] He gained mastery of the third dhyāna, which was the Bodhisattva's third attainment of a higher wholesome state. How was this attained? Through his unflagging concentration and awareness.

The Bodhisattva then relinquished pleasure and pain, having already removed joy and sorrow. With the absence of pleasure and pain, his equanimity brought about purification. He gained mastery of the fourth dhyāna, which was the Bodhisattva's fourth attainment of a higher wholesome state. How was this attained? Through his unflagging concentration and awareness.

While the Bodhisattva's mind was concentrated in this way, and rid of afflictions, purified, flawless, malleable, and on firm ground, he realized the knowledge of prior

自識宿命一生、二生、三生、四生、五生、十生、二十生、三十生、四十生、五十生、百生、千生、百千生、無數百生、無數千生、無數百千生、劫成劫敗、無數劫成無數劫敗、無數劫成敗，我曾生某處，字某姓某如是生，食如是食，壽命如是，壽命限齊如是，住世長短如是，受如是苦樂，從彼終生彼，從彼終復生彼，從彼終生此，如是相貌，識無數宿命事。

時菩薩於初夜得此初明，無明盡明生，闇盡光生，所謂宿命通證。何以故？由精進不放逸故。

時菩薩復以三昧定意清淨，無瑕無結使，眾垢已盡，所行柔軟，住堅固處，

lifetimes. He came to know his previous lives: one birth, two births, three births, four births, five births; ten births, twenty births, thirty births, forty births, fifty births; one hundred births, one thousand births, one hundred-thousand births; countless hundreds of births, countless thousands of births, countless hundreds of thousands of births; an eon of world-creation,¹⁵ an eon of world-dissolution, countless eons of world-creation, countless eons of world-dissolution, up to countless eons of both world-creation and world-dissolution. He came to know, “I was born in such and such a place, with such a first name and such a family name; such were the foods that I ate; such was my lifespan, in such a way was my lifespan limited, such was my length of time in the world; such were my experiences of pain and pleasure. Having died in that place I was reborn there; and again; having died there, I was reborn here, with such and such an appearance.” Such was the knowledge of his countless previous lives.

This is the first true knowledge (*vidyā*), which the Bodhisattva attained during the first watch of the night. Knowledge arises after ignorance is exhausted; there is light after the darkness ends. Such is the knowledge of prior lifetimes. How was this attained? Through his unflagging effort.

While the Bodhisattva’s mind was concentrated, purified, flawless, without afflictions, rid of defilements, malleable, and on firm ground, he gained knowledge of the

¹⁵ Eon is a translation of the Sanskrit term *kalpa*, the period of time between the creation and recreation of the universe.

知眾生者死者。以清淨天眼觀見眾生，生者死者、善色惡色、善趣惡趣、若貴若賤，隨眾生所造行，皆悉知之。即自察知，此眾生身行惡、口行惡、意行惡，邪見誹謗賢聖，造邪見業報，身壞命終，墮地獄畜生餓鬼中。復觀眾生身行善、口行善、意行善，正見不誹謗賢聖，造正見業報，身壞命終，生天上人中。如是天眼清淨，觀見眾生者死者隨所造行，

是謂菩薩中夜得此第二明。無明盡明生，闇盡光生，是謂見眾生天眼智。何以故？由精進不放逸故。

781c01

時菩薩得如是清淨定意，諸結除盡，清淨無瑕，所行柔軟，所住堅固，得漏盡智而現在前。心緣漏盡智，如實諦知苦、知苦集、

birth and death of beings. With his purified divine eye, he saw beings coming into life and dying; he saw their pleasing and detestable forms; their rebirth in good and bad destinations; their nobility and baseness. Whatever their actions, he saw the karmic results. After reflecting upon this, he realized, “These beings have engaged in unwholesome physical, verbal and mental conduct. They have held wrong views, denigrated noble ones, and experienced karmic retribution due to their wrong views. With the breakup of their bodies, their lives have come to an end, and they have been reborn in hell, among hungry ghosts or animals.” He further saw, “Other beings have engaged in wholesome physical, verbal and mental conduct. They held right views, did not denigrate noble ones and experienced karmic reward due to their right views. With the breakup of their bodies, their lives have come to an end, and they have been reborn in a heavenly realm or among humans.” With the purified divine eye, he saw the birth and death of beings in accordance with the karma they created.

This is the second true knowledge, which the Bodhisattva attained during the second watch of the night. Knowledge arises after ignorance is exhausted; there is light after the darkness ends. Such is the knowledge of the divine eye which sees [the karmic retribution of] beings. How was this attained? Through his unflagging effort. [781c]

While the Bodhisattva’s mind was thus concentrated, purified, without afflictions, flawless, malleable, and on firm ground, he gained the wisdom of the extinction of taints, which had become evident to him. While his mind was in this state, the Bodhisattva understood, as they are,

知苦盡、知苦盡向道，以得聖諦。如實知之，如實知漏，知漏集，漏盡向道如實知之。^[16]彼作如是知如是觀，於欲漏意解脫，有漏意解脫，無明漏意解脫。已解脫得解脫智，我生已盡，梵行已立，所作已辦，更不復受生。

是謂菩薩後夜獲此三明。無明盡明生，闇盡光生，是謂漏盡智。何以故？由如來、至真、等正覺，發起此智得無礙解脫故。

爾時世尊，於彼處盡一切漏，除一切結使。即於菩提樹下結加趺坐，七日不動，受解脫樂。

爾時世尊，過七日已，從定意起，於七日中未有所食。時有二賈客兄弟二人：

the truths of suffering, the cause of suffering, the end of suffering, and the path leading to the end of suffering. Thus were the noble truths established. The Bodhisattva understood, as they are, taints, the cause of taints, the extinction of taints, and the path leading to the end of taints. As he understood this and saw this, his mind was liberated from the taint of sensual desires, the taint of existence and the taint of ignorance. Thus liberated, he gained knowledge of liberation: “Destroyed is birth, pure conduct has been established, what has to be done has been done, there is no more basis for rebirth.”

This is the third true knowledge, which the Bodhisattva attained during the last watch of the night. Knowledge arises after ignorance is exhausted; there is light after the darkness ends. Such is the wisdom of the extinction of taints. Why? In realizing this wisdom, the Tathāgata, Arhat, Fully-enlightened One gained liberation from all obstructions.

At this time and in this place, the World-honored One had ended all taints and eliminated all afflictions. Then he sat in the full lotus position at the foot of the Bodhi Tree. He did not move for seven days, as he experienced the bliss of liberation.

When seven days had passed, the World-honored One emerged from his meditative concentration. During those seven days he had taken no food. Not far from the Bodhi

¹⁶ The English translation is based on emendations to the original punctuation:

如實知漏集，漏盡向道如實知之。(original, p. 781c5)

如實知漏、集、漏盡、向道，如實知之。(emended)

一名瓜、二名優波離，將五百乘車載財寶，去菩提樹不遠而過。

時樹神篤信於佛，曾與此二賈客舊知識，欲令彼得度，即往至賈人所語言：「汝等知不？釋迦文佛如來等正覺，於七日中具足諸法。於七日中未有所食，汝等可以蜜麩奉獻如來，令汝等長夜得利善^[17]安隱快樂。」

爾時兄弟二人，聞樹神語已歡喜，即持蜜麩往詣道樹。遙見如來顏貌殊異，諸根寂定最上調伏，如被調象無有卒暴，如水澄靜無有塵穢，見已發歡喜心。於如來所前至佛所，頭面禮足在一面立。時二人白世尊言：「今奉獻蜜麩，慈愍納受。」時世尊復作如是念：「今此二人奉獻蜜麩，當以何器受之？」復作是言：「過去782a01諸佛、如來、至

Tree, five hundred carts loaded with treasures were passing by. These carts belonged to two merchant brothers named Trapuṣa and Upāli.

At this time, the tree spirit, who had sincere faith in the Buddha, knew these two merchants from a previous occasion and hoped to effect their salvation. The tree spirit went over to the two merchants and said, “Did you know, during the past seven days Śākyamuni Buddha, the Tathāgata, the Fully-enlightened One, has become endowed with all dharmas, but during this time he has eaten nothing? If you make an offering of honey and porridge to the Tathāgata, you will obtain benefits, security, and happiness during the long night.”¹⁸

When the two brothers heard what the tree spirit said, they were delighted. They began walking toward the sacred tree bringing honey and porridge. As they approached, they saw the Tathāgata’s remarkable appearance. His faculties were tranquil in concentration, utterly serene. He was like an elephant that had been tamed and was no longer fierce; he was like clear, still water without defilement. Seeing him, they became delighted. Now before the Tathāgata, they bowed at his feet and stood at one side. The two brothers spoke to the World-honored One, “We offer honey and porridge, may you accept them out of compassion.” Then the World-honored One thought, “These two men are offering me honey and porridge. With what vessel shall I

¹⁷ The variant reading in note 13, p. 781c22 of the *Sifen lü* is followed: 長夜得利益.

¹⁸ Here “long night” (Ch. *changye* 長夜; Skt. *dīrgarātra*) is used in a figurative sense, meaning a long time, especially without hope or enlightenment.

真、等正覺，以何物受食？
諸佛世尊不以手受食也。」

時四天王立在左右，知佛所念，往至四方，各各人取一石鉢，奉上世尊，白言：「願以此鉢，受彼賈人麩蜜。」時世尊慈愍故，即受四天王鉢，令合為一，受彼賈人麩蜜。受彼賈人麩蜜已，以此勸喻，而開化之。即呪願言：

「所為布施者，
必獲其利義；
若為樂故施，
後必得安樂。

「汝等賈人！今可歸依佛、歸依法。」即受佛教，言：「大德！我今歸依佛、歸依法。」是為優婆塞中最初受二歸依，是賈客兄弟二人為首。

時二賈人白佛言：「我今從此欲還本生處，若至彼間當云何作福？何所禮敬供養？」時世尊知彼至意，即

receive them?” He further thought, “Buddhas, World-honored Ones do not receive food with their hands. What did the Buddhas, Tathāgatas, Arhats, Fully-enlightened Ones of the past use to receive food?” [782a]

At this time, the four heavenly kings, who were standing beside the Buddha, knew what he was thinking. Each went in one of the four directions, brought back a stone bowl, and offered it to the World-honored One, saying, “May you use this bowl to receive the porridge and honey from the merchants.” The World-honored One compassionately accepted the bowls offered by the four heavenly kings, and transformed them into one, which he used to receive porridge and honey from the merchants. Having received the porridge and honey from the merchants, he gave a blessing in verse to encourage them:

“For whatever purpose an offering is made,
That benefit will be gained for sure;
When an offering is made for the sake of happiness,
Happiness will be gained in the future.”

The Buddha said, “Merchants, may you take refuge in the Buddha and the Dharma.” They accepted the Buddha’s instruction, saying, “I take refuge in the Buddha and the Dharma.” The two merchant brothers, who took the two refuges, were the earliest of the Buddha’s lay followers (*upāsakas*).

Then the two merchants said to the Buddha, “We shall soon return to our hometown. After returning, how are we to make merit, and to what shall we pay homage and make offerings?” Seeing their sincerity, the World-honored One

與髮爪語言：「汝等持此往彼作福禮敬供養。」

時賈人雖得髮爪，不能至心供養，言：「此髮爪，世人所賤除棄之法，云何世尊持與我等供養？」

時世尊知賈人心中所念，即語賈人言：「汝等莫於如來髮爪所生毛髮許懈慢心，亦莫言世人所賤，云何如來使我供養？賈人當知！普天世界魔眾、梵眾、沙門、婆羅門、眾天及人，於如來髮爪興供養恭敬，令一切諸天世人魔眾、梵眾，及沙門婆羅門眾，得其功德不可稱計。」

賈人白佛言：「設供養此髮爪，有何證驗？」

佛告賈人言：「過去久遠世時，有王名曰勝怨，統領閻浮提。爾時閻浮提內，米穀豐熟人民熾盛，土地極樂。有八萬四千城郭，有五

gave them some of his hairs and pieces of his fingernails and said, “You may take these back with you, and make merit by paying homage and making offerings before them.”

Having received the Buddha’s hair and fingernails, the two merchants found themselves unable to make offerings with sincerity. They thought, “Hair and fingernails are regarded by people as worthless objects to be abandoned; why did the World-honored One give them to us and have us make offerings before them?”

At this time the World-honored One was aware of their thoughts, and said, “Do not have even a hair’s breadth of disdain for the Tathāgata’s hair and fingernails; do not say, ‘Why does the Tathāgata have us make offerings before things that people regard as worthless?’ Merchants, know that veneration of the Tathāgata’s hair and fingernails is performed throughout this world and the heavens by gods and humans. The merit received by those mārās, brahmās, recluses, and brahmins who venerate the Tathāgata’s hair and fingernails is incalculable.”

The merchants asked the Buddha, “What is the basis for venerating these hairs and fingernails?”

The Buddha replied, “In the remote past, there was a king named Jitaśatru who ruled over Jambudvīpa.¹⁹ At that time, Jambudvīpa had a large population and grain was harvested in abundance. It was a land of extreme happiness. There were eighty-four thousand walled cities, five hundred

¹⁹ Jambudvīpa refers to India, literally a continent abounding in jambu trees.

十五億村，有六萬小國土。

時勝 782b01 怨王所住治城，名蓮花，東西十二由旬，南北七由旬，土地豐熟，米穀平賤，人民熾盛，國土安樂，園林茂盛，城塹牢固，浴池清涼，眾事具足，街陌相當。

賈人當知！時王勝怨，有婆羅門為大臣，名曰提閻浮婆提。是王少小周旋，極相親厚。後於異時，王即分半國與此大臣。時彼大臣所得國分，即於中更起城郭，東西長十二由旬，南北廣七由旬，米穀豐賤人民熾盛，國土安樂園林茂盛，城塹牢固浴池清涼，眾事具足街陌相當。城名提婆跋提，勝彼蓮花城邑。

「賈人當知！其王無有繼嗣。以無嗣故，向諸神祀泉流、山原、河水、浴池，

and fifty million villages, and sixty thousand regions.

“The royal city where King Jitaśatru lived and reigned was called Padmāvātī. [782b] It measured twelve yojanas from east to west and seven yojanas from north to south.²⁰ The land was fertile, so grain was plentiful and inexpensive. The well-populated land enjoyed happiness. There were luxuriant gardens and forests, a secure city moat, cool bathing pools with all the necessary facilities, and well-arranged streets.

“Merchants, know that King Jitaśatru had a brahmin minister named Dīśampatī. The king had known the minister since childhood and they were close friends. Later, the king bestowed half of his kingdom to the minister, who then built a walled city twelve yojanas in width and seven yojanas in length in his share of the kingdom. In that city grain was abundant and inexpensive. The population was large and the people enjoyed happiness. There were luxuriant gardens and forests, a secure city moat, cool bathing pools with all the necessary facilities, and well-arranged streets. This city, called Dīpavatī, excelled Padmāvātī.

“Merchants, know that the king of Dīpavatī had no heir. For this reason, he prayed at the altars to the gods of the springs and streams, mountains and flatlands, rivers and

²⁰ In fifth century Pāli literature, a yojana was approximately 7–8 miles (Horner, 527). This is roughly consistent with Yijing’s observation that the distance from Nalanda to Rājagrha was 5 krośas, or 1.25 yojanas. Online maps calculate this to be 14.1km, which works out to 7 miles (11.2km) per yojana. Xuanzang remarks that the classic definition of yojana is the distance an army can travel in a day. Both Yijing and Xuanzang state that definitions of distances changed over time. See Yijing, trans., *Genbenshuoyiqieyoubu baiyi jiemo* 根本說一切有部百一羯磨, CBETA, T24, no. 1453, p. 467c12–17 and Xuanzang, *Datang xiyu ji* 大唐西域記, CBETA, T51, no. 2087, p. 875c5–14.

滿善神、寶善神，日月、帝釋、梵天、火神、風神、水神、魔醯首羅神、園神、林神、市神、四徼巷神、鬼子母城神、天祀福神祀，所在求請：『願生男兒。』

於異時王第一夫人懷妊，婦人有三種智慧，如實不虛：一自知有娠，二自知從某甲許得，三知男子有愛心於我。時彼夫人，往白王言：『大王當知！我今懷妊。』王報言：『大善！』即勅左右，供給供養第一飲食衣服臥具，一切所須皆加一倍。

至十月滿已生一男兒，端正無比世之希有。始生在地無人扶侍，自行七步而說此言：『我於天上世間最上最尊，我當度一切眾生老病死苦。』即號曰定光菩薩。

賈人當知！爾時國王，即命婆羅門中善明相法者告

bathing pools; to Pūrṇabhadra, Mañibhadra, the sun god, the moon god, Śakra, Brahmā, Agni, Vayu, Varuna, Maheśvara, the garden spirits, the forest spirits, the city spirits, the crossroads spirits, and the god of Hārītī city.²¹ He prayed for a son at the altars of these gods and auspicious spirits.

“Later, the king’s principal wife, the queen, became pregnant. Women possess three types of knowledge that are always accurate: first, they know that they have become pregnant; second, they know who the father is; third, they know that man’s affection for her. The queen reported to the king, ‘Your Majesty, I am pregnant.’ The king replied, ‘That is wonderful,’ and ordered that she be supplied with the best food, clothing and beddings, and given everything that she needed in double measure.

“After ten months, the queen gave birth to a son whose dignified appearance was incomparable, rarely seen in the world. As soon as he was born, he took seven steps without assistance and said, ‘In heaven and the world, I am foremost and most revered, and I will save all beings from the suffering of birth, aging, illness and death.’ He was Dīpaṅkara Bodhisattva.

“Merchants, know that the king summoned those brahmins who were skilled in fortune-telling, saying,

²¹ Pūrṇabhadra and Mañibhadra are the first two of thirteen yakṣas mentioned in ancient texts: “Yakkhas are regarded as protectors of villages and are worshipped by men of all castes and creeds believing that the deity protects each village from epidemics of diseases.” See Jagdishchandra Jain, *Life in Ancient India as Depicted in the Jain Canon and Commentaries* (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1984), p. 324ff. Maheśvara is a name of Śiva, and also a name of Viṣṇu.

言：『汝等當知，我夫人生一男兒，顏貌端正世之希有，始生出胎無人扶侍，自行七步而說此言：「我於天上世間最上最尊，能度一切眾 782c01 生生老病死苦。」汝等善明相法，與我占相。』

時相師白王言：『願王出此兒令我等相之。』王即自入宮抱兒出見之令相。諸相師相已，白王言：『王生此兒，有大威神，有大功德，福願具足。若此王子，在家者應作剎利水澆頂轉輪王，七寶具足領四天下，千子滿足勇健雄猛，能却眾敵，以法治化，不加刀杖。

若出家者，成如來、至真、等正覺、明行足、為善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，天及人魔、^[22]若魔天、梵

‘Know that my queen has given birth to a son with dignified features rarely seen in the world. After his birth, he took seven steps without assistance and said, “In heaven and the world, I am foremost and most revered, and I will save all beings from the suffering of birth, aging, illness and death.” [782c] As you are skilled in reading fortunes, divine this child’s destiny.’

“The fortune tellers then said to the king, ‘May Your Majesty show us the child so that we may read his destiny.’ Thereupon the king himself returned to the palace and brought his son for the reading. Having read the child’s fate, the fortune-tellers reported this to the king: ‘Your Majesty’s son is endowed with great power, great merit, and every blessing and aspiration. Should he remain a householder, as a kṣatriya, he will become a Cakravartin, the wheel-turning universal emperor, ruler of the four continents, endowed with the seven treasures. He will have a thousand sons, heroic and fierce, who are able to repel all enemies. He will rule and enculturate people with righteousness, and therefore not need to use weapons and punishments.’

“‘If he goes forth, he will become the Tathāgata, an Arhat, Fully Enlightened, Perfected in wisdom and deeds, Well-gone, Knower of worlds, Unsurpassed, Leader of persons to be tamed, Teacher of gods and humans, Buddha, World-honored One. Of all gods and humans, Māra and

²² The English translation is based on an emendation to the original punctuation:

天及人魔 (original, p. 782c10)

天及人、魔 (emended)

天、沙門、婆羅門，身自作證而自遊戲，彼當說法，上善中善下善，有義有味，具足修梵行。」

「賈人當知！爾時王賞賜婆羅門已，差四乳母，扶侍瞻視定光菩薩：一者肢節乳母、二者洗浴乳母、三者與乳乳母、四者遊戲乳母。肢節乳母者，抱持案摩支節迴戾令政。洗浴乳母者，洗身浣濯衣服。與乳乳母者，隨時與乳。遊戲乳母者，諸童子等，乘象、乘馬、乘車、乘輿，諸雜寶器樂器轉機關，作如是種種供養之具，供養娛樂定光菩薩，擎孔雀蓋從之。」

「賈人當知！定光菩薩年向八歲九歲時，王教菩薩學種種技術，書、算數、印畫、戲笑、歌舞、鼓弦、乘象、乘馬、乘車、射御、掬力，一切技術無不貫練。」

「賈人當知！定光轉年至十五十六時，王即為設三時殿，冬夏春給二萬婬女，使娛樂之。與作園池，縱廣

other māras, Brahmā, and recluses and brahmins, he alone will attain enlightenment, and he will enjoy that attainment. He will teach the Dharma, which is good in the beginning, middle, and end, perfect in word and meaning, inclining others to pure conduct.’

“Merchants, know that the king bestowed gifts on those brahmins and then dispatched four nurses to care for Bodhisattva Dīpaṅkara. The first was a limb-and-joint nurse; the second was a bathing nurse; the third a wet nurse; and the fourth an entertaining nurse. The limb-and-joint nurse held him, massaged his limbs and joints in order for them to be straight and healthy. The bathing nurse bathed him and did the laundry. The wet nurse breast-fed him whenever necessary. The entertaining nurse arranged for young playmates to come, with whom he rode elephants, horses, carriages and royal chariots. She provided precious items, musical instruments, and turning mechanical contrivances for Bodhisattva Dīpaṅkara’s entertainment. Wherever he went, she followed him holding a sunshade made of peacock feathers.

“Merchants, know that when the Bodhisattva Dīpaṅkara was eight or nine, the king had him learn every skill: writing, arithmetic, painting, comedic arts, singing, dancing, playing drums and string instruments, elephant-riding, horse-riding, chariot-riding, archery, charioteering and wrestling. Thus was he trained in every skill.

“Merchants, know that when Dīpaṅkara reached fifteen or sixteen, the king built winter, summer, and spring palaces for him, equipped with twenty thousand palace maids for his entertainment. He created gardens which contained

二十由旬，現閻浮提一切華樹果樹香樹，諸奇異樹，盡殖之於園。

「賈人當知！首陀會天日來侍衛，作是念言：『今菩薩在家已久，我今寧可為作厭^{783a01}離。菩薩得厭離已，早得出家，剃除鬚髮著袈裟，修無上道耶？』

伺菩薩入後園時，即往化作四人：一者老、二者病、三者死、四者出家作沙門。時菩薩見此四人已，極懷愁憂，厭患世苦，觀世如是有何可貪。

「賈人當知！爾時菩薩得厭離已，即日出家即日成無上道。賈人當知！定光如來、至真、等正覺，遍觀一切，未見有應度可為轉無上法輪者。

時定光如來，去提婆跋提城不遠，化作一大城，高廣妙好，懸繒幢旛，處處剋

pools and measured twenty yojanas in length and width.

The gardens were filled with every kind of flowering tree, fruit tree and fragrant tree available in Jambudvīpa. Rare and exotic trees were also planted in the gardens.

“Merchants, know that a celestial being of Śuddhāvāsa Heaven (pure abode) came daily to protect Dīpaṅkara. He thought, ‘The Bodhisattva has been at home for a long time, now it would be good for me to arouse disenchantment in him. [783a] Once disenchantment has been aroused, he will soon go forth, shave his hair and beard, put on the kaṣāya and cultivate the supreme path.’

“Right after the Bodhisattva entered the rear garden, the celestial being went there and magically created four people: an elderly person, an ill person, a dead person, and a recluse who had left the householder’s life. When the Bodhisattva saw these four people, he was filled with sorrow and became disenchanted with the suffering of the world. Viewing the world this way, he saw nothing worthy of attachment.

“Merchants, know that on the very day of his disenchantment, the Bodhisattva went forth from the householder’s life, and on that same day he attained unsurpassed enlightenment. Merchants, know that Dīpaṅkara Tathāgata, who was an Arhat, Fully Enlightened, contemplated everything, but did not see any beings that could be liberated, for whom he could turn the peerless dharma wheel.

“Then Dīpaṅkara Tathāgata went to a place not far from the city of Dīpavatī where he magically created a great city. It was vast and tall, splendidly decorated with hanging

鏤，作眾鳥獸形。周匝淨妙浴池園果，勝於提婆跋提城，化作人民顏貌形色，亦勝彼國人民，使己國人民共與往來交接為親友。

「賈人當知！定光如來觀察提婆跋提城人民諸根純熟，即使化城忽爾火然。時提婆跋提城人見此已，極懷愁憂厭離心生。定光如來，於七日之中度六十六那由他人，五十五億聲聞。

賈人當知！爾時定光如來，有大名稱，流布十方，莫不聞知，皆共稱言：『定光如來、至真、等正覺、明行足、為善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，普天世界，魔、若魔天、梵眾、沙門、婆羅門天及人，自身作證而自娛樂，與人說法，上中下言悉善，有義有味，具足修梵行。』

「賈人當知！定光如來凡常身光照一百由旬。諸佛世尊常法光照無量，還攝光

banners, flags, and murals with images of birds and beasts throughout. The city was surrounded by marvelous clear pools, gardens, and fruit trees. It was superior to the city of Dīpavatī. The people he created were also superior in appearance to the people in Dīpavatī. Then he had the people of this country interact with and become friends with the people of Dīpavatī.

“Merchants, know that when Dīpaṅkara Tathāgata saw that the faculties of the people of Dīpavatī were mature, he made the magically created city suddenly burn up in flames. When the people of Dīpavatī saw this, they were filled with sorrow and began having thoughts of disenchantment. Over the course of seven days, Dīpaṅkara Tathāgata converted sixty-six nayutas of people and five hundred and fifty million śrāvakas.

“Merchants, know that Dīpaṅkara Tathāgata had become renowned throughout the ten directions, his name known to all. Of him they said, ‘Dīpaṅkara Tathāgata is an Arhat, Fully Enlightened, Perfected in wisdom and deed, Well-gone, Knower of worlds, Unsurpassed, Leader of persons to be tamed, Teacher of gods and humans, Buddha, and World-honored One. Of all gods and humans, Māra and other māras, brahmās, recluses and brahmins he alone will attain enlightenment, and he will enjoy that attainment. He teaches people the Dharma, which is good in the beginning, middle, and end, perfect in word and meaning, and leads people to practice pure conduct.’

“Merchants, know that the light of Dīpaṅkara Tathāgata’s body normally shines for one hundred yojanas. The light of Buddhas and World-honored Ones shines

照餘光七尺。

賈人當知！時勝怨王聞王提闍婆提宮中生一太子，福德威神眾相具足，即日出家即日成無上正真等正覺道，名聞遠布，皆共稱言：『定光如來、至真、等正覺，乃至 783b01 具足修梵行。』勝怨王即遣使往，與提闍婆提王：『相聞知卿生太子，福德威神眾相具足，即日出家即日成道，乃至具足修梵行，有大名稱流布十方，今可遣來吾欲看之。若卿不遣來者，吾當身自往。』

彼時提闍婆提王聞此使語已，即懷愁憂，集諸群臣語言：『汝等思惟，當以何報、作何等方宜稱可彼意？』諸臣答言：『當問定光如來，隨佛有所言教，我等當順從行之。』

時王提闍婆提與諸群臣，即往定光佛所，頭面禮足，以此因緣具白世尊。世

limitlessly, and their reflected light shines for seven feet (*chi*).

“Merchants, know that King Jitaśatru then learned that the crown prince had been born in the palace of King Dīśampatī, that he possessed the hallmarks of virtue and power, that he would attain unsurpassed complete enlightenment on the very day of his renunciation, that he would be widely renowned, known to all as Dīpaṅkara Tathāgata, an Arhat, Fully Enlightened, (*up to*) leading people to pure conduct.²³ [783b] Thereupon King Jitaśatru sent an envoy to King Dīśampatī saying, ‘I have learned of the birth of your crown prince, who has the hallmarks of virtue and power, who attained enlightenment on the very day of his renunciation, (*up to*) who leads people to pure conduct, and is renowned in the ten directions. Send him here, for I wish to see him. If you do not, I shall visit him personally.’

“When King Dīśampatī heard the envoy’s message, he became anxious. He gathered his ministers and asked them, ‘I want your opinion. How should I respond? What measures would be agreeable to him?’ The ministers replied, ‘Let us consult with Dīpaṅkara Tathāgata. We will follow whatever instructions the Buddha provides.’

“Then King Dīśampatī and his ministers went to visit Dīpaṅkara Buddha. They bowed at his feet and told him what happened. The World-honored One said to the king,

²³ This ellipsis, indicated by “(*up to*),” found here and in other passages reflects an ellipsis found in the Chinese text rendered by “*naizhi*” 乃至. No Chinese text has been omitted.

尊告王言：『今且止！勿懷愁憂，我自當往彼。』

「賈人當知！時王提閻婆提，自於其國七日供養定光如來，衣服、飲食、床臥具、病苦醫藥，及比丘僧，不令有乏。」

「賈人當知！定光如來過七日後，與諸比丘人間遊行，逕詣藥山龍王池邊。賈人當知！此龍王宮，縱廣五百由旬。爾時定光如來及比丘僧，在彼住止。時定光如來放大光明，普照三千大千剎土，晝夜不別，若憂鉢鉢頭摩、鳩勿頭、分陀利華等合，鳥獸不鳴，則知是夜；若憂鉢諸花開，及諸眾鳥獸鳴者，則知是晝。如是經歷十二年中，晝夜不別。」

時勝怨王即集諸大臣告言：『自憶昔日有晝有夜，如今何故無晝無夜？若憂鉢眾華開，及眾鳥獸鳴，則知是晝；若花合鳥不鳴，則知是夜。為世有非法，為我行有關？汝等有過耶？以誠言告我。』

諸臣白言：『王亦無

‘Do not worry, Your Majesty. I shall visit King Jitaśatru.’

“Merchants, know that for seven days, King Dīśampatī made offerings to Dīpaṅkara Tathāgata and the Bhikṣu Saṅgha of robes, food, beverages, bedding and medicine, so that the Bhikṣu Saṅgha lacked for nothing.

“Merchants, know that after those seven days, Dīpaṅkara Tathāgata and the bhikṣus set out on their journey. They stopped at Nāga King Lake on Mount Harita. Merchants, know that Palace of the Nāga King is five hundred yojanas in width and length. While Dīpaṅkara Tathāgata and the bhikṣus were staying there, Dīpaṅkara Tathāgata begin emitting a great light, illuminating the trichilocosm so that day and night were indistinguishable. (When the utpala, padma, kumuda, and puṇḍarīka lotus flowers are closed and the birds and beasts are silent, we know it is night; when lotus flowers have opened and the birds and beasts are making sounds, then we know it is day.) This state, in which day and night were indistinguishable, went on for twelve years.

King Jitaśatru gathered his ministers and said to them, ‘I remember that in the past there used to be both day and night. Now there is neither. Why? (When the flowers are open and the bird are singing, we know it is day; when the flowers are closed and the birds are silent, we know it is night.) Is my kingdom unjust? Have I been neglectful? Have you committed a fault? Please tell me honestly.’

“The ministers responded, ‘The king is not in error, the

咎，國無非法，我等無過。今定光如來，在呵梨陀山龍王宮，放大光明，普照三千大千剎土，是 783c01 其威神，令晝夜不別。欲知晝夜者，花合鳥不鳴，則知是夜；若花開鳥鳴者，則知是晝。王亦無咎，國無非法，我亦無過，此是定光如來威神，不足畏懼。」

王問左右臣：『呵梨陀山龍王宮，去此遠近？』臣白王言：『去此不遠可三十里。』王勅左右：『嚴駕羽寶之車，今欲往彼禮拜定光如來。』左右即承教，嚴駕羽寶車已，前白王言：『嚴駕已辦，王知是時。』

「賈人當知！王即乘車，諸臣侍從，詣呵梨陀山龍王宮所。到已齊不乘車處，下車步進，前至龍王宮。

賈人當知！時王遙見定

kingdom is not unjust, nor are we at fault. Rather, Dīpaṅkara Tathāgata, who is staying at Palace of the Nāga King on Mount Harita, is emitting a great light illuminating the trichiliocosm. It is because of his awe-inspiring powers that day and night have become indistinguishable. [783c] (This is how we tell between day and night: when the flowers are closed and the birds are silent, we know it is night; when the flowers are open and the birds are singing, we know it is day.) The king is without error, the kingdom is not unjust, and we are not at fault. This is due to the awe-inspiring powers of Dīpaṅkara Tathāgata and so there is no need to fear.'

“The king asked the ministers next to him, ‘How far is it to the Palace of the Nāga King at Mount Harita?’ They replied, ‘Not far, only thirty *li*.’²⁴ The king ordered them to prepare the royal carriage, for he wished to pay respect to Dīpaṅkara Tathāgata. Having received the king’s orders, they prepared the royal carriage. When it was ready, they said to the king, ‘The procession is ready and will depart at your command.’

“Merchants, know that the king set off in his chariot with his ministers at his side, heading for the Palace of the Nāga King at Mount Harita. When the carriages could travel no further, they dismounted and proceeded on foot until they arrived at the Palace of the Nāga King.

“Merchants, know that when the king saw Dīpaṅkara

²⁴ Thirty *li* was probably a yojana or less. Xuanzang remarks “In the earlier translations, a yojana was forty *li*; now in India it is thirty *li*.” See his *Da Tang Xiyu ji* 大唐西域記, CBETA, T51, no. 2087, p. 875c5–6: “舊傳一踰繕那四十里矣；印度國俗乃三十里。” See also note 20 on p. 23 above.

光如來，顏色端正諸根寂定，見已發歡喜心，即前至定光佛所，頭面禮足已在一面坐。時世尊漸與王說微妙法，勸令歡喜。時王聞佛說微妙法勸令歡喜已，前白佛言：『如來！今正是時，應入蓮花城。』時定光如來默然受王請。時勝怨王知佛默然受請已，便從座起，頭面禮足而去。

還至國界，告勅人民：『汝等從此蓮花城至藥山，掘地至膝，以杵搗令堅，以香汁灑地，左右道側種植種種花，道側作欄楯，然好油燈安置其上，作四寶香爐金銀琉璃頗梨。』時諸人民受王教令已，如上所說。

時王即集大臣告言：『汝等莊嚴此蓮花大城，除去糞土石沙穢惡，以好細土泥塗其地，懸繒幡蓋，燒種種好香，復敷種種穠瓊，以種種好花布散其地。』時諸臣即受王教，如勅莊嚴。

時勝怨王復告諸大臣：『告下國土人民，莫使有賣

Tathāgata's dignified appearance and concentrated faculties from afar, he became joyful and went directly to where the Buddha was sitting. He bowed at the Buddha's feet and sat to one side. The World-honored One began teaching the profound Dharma to the king, and the king became pleased. Having heard the Buddha's wondrous explanation of the Dharma and becoming pleased, the king said to the Buddha, 'This is a good time, Tathāgata, for you to come to Padmāvātī.' Dīpaṅkara Tathāgata silently assented to the king's invitation. Then King Jitaśatru, knowing that the Buddha had assented, got up, bowed at the Buddha's feet, and departed.

“Back in his kingdom, the king decreed to his people, ‘Dig a road from here, Padmāvātī, to Mount Harita, and make it as deep as your knees. Tamp the earth to make it firm, and then sprinkle fragrant water on the ground. Plant various types of flowers along the left and right sides of the road. Build fences along both sides and light oil lamps on the fences. Make an incense burner with the four treasures: gold, silver, beryl and crystal.’ Having received the king's orders, the people set about carrying them out.

“Then the king gathered his ministers and told them, ‘Clean and decorate Padmāvātī. Remove all filth, stones, and squalor. Cover the ground with fine mud. Hang silk flags, put up decorated canopies, and burn the finest types of incense. Put down carpets and scatter the finest flowers upon them.’ The ministers received his orders and decorated the city accordingly.

“King Jitaśatru then told his ministers, ‘Inform the people in my kingdom that no one may sell incense or

香花者。若有賣者，莫使有買者。若有賣^{784a01}買者當重罰。何以故？我自欲供養定光如來、至真、等正覺故。」

「爾時彼國有一大臣婆羅門，名曰祀施，多饒財寶，真珠、虎珀、車渠、馬瑙、水精、金銀、琉璃，珍奇異寶不可稱計。時彼婆羅門，十二年中祠祀。若彼祠祀眾中，有第一多智慧者，當以金鉢盛滿銀粟，或以銀鉢盛滿金粟，并金澡瓶極妙好蓋履屣，及二張好氈，眾寶雜廁杖，并莊嚴端正好女，名曰蘇羅婆提，與之。

時彼祠祀眾中，第一上座大婆羅門，是王大臣，有十二醜：瞎、僂、凸背、癭、黃色、黃頭、眼青、鋸齒、齒黑、手脚曲、戾身不與人等、凸臄。

賈人當知！彼祀施婆羅門作是念：『今此上座有十二醜，復是王臣。云何以我寶物并女，與此人耶？』復作此念：『我今寧可更延祀日，若更有端正聰明智慧婆羅門者，我當與之。』

flowers. If the sellers persist, then ensure that there are no buyers. If the sellers or buyers still persist, punish them severely. [784a] Why is this? Because I wish to make offerings to Dīpaṅkara Tathāgata, the Arhat, the Fully-enlightened One.’

“At this time there was a great brahmin minister in Padmāvātī named Yajñadatta. He was very wealthy, possessing pearls, amber, mother-of-pearl, agates, crystals, gold, silver, and beryl. He had more rare and unusual treasures than could be counted. For the past twelve years he had been the sponsor of a sacrifice (*yajña*), and this time he was offering many treasures to the wisest of the sacrifice’s participants: a gold bowl filled with silver nuggets, a silver bowl filled with gold nuggets, a golden water-pot, a canopy of the highest quality, sandals, two fine blankets, a staff with rows of gems, and his fair daughter Saurāpatī.

“At that time, the most senior brahmin among the participants was one of the king’s ministers. He was unsightly in twelve ways: he had a hunchback, a protruding spine, goiter, a sallow complexion, yellow hair, blue-green eyes, teeth that were sawlike and black, crooked hands and crooked feet, pointy hips, and he was short.

“Merchants, know that the brahmin Yajñadatta thought, ‘The most senior brahmin is unsightly in twelve ways, and further he is one of the king’s ministers. How can I give my treasures and my daughter to such a person?’ It then occurred to him, ‘I shall postpone the sacrifice. If there is another brahmin who is handsome and wise, I will give my daughter and treasures to him instead.’

「賈人當知！雪山南有一仙人，名曰珍寶，少欲樂閑心無所貪，修習禪定獲五神通，教授五百梵志使令誦習。時五通仙人，有第一弟子，名曰彌却，父母真正七世清淨，亦復教授五百弟子。」

賈人當知！時弟子彌却，往至珍寶仙人所，白言：『我所學者已達，當更學何等？』時彼珍寶仙人即更自造經書，一切婆羅門所不能知，造已告弟子言：『汝可誦習之，此書諸沙門婆羅門所無有者。設誦習者，於諸婆羅門中可得最勝第一。』

賈人當知！爾時彼弟子即學習此書誦利已，往至珍寶仙人所，白言：『所學已訖，當受習何等？』師告言：『汝若誦竟，夫為弟子應報師恩，汝今當報。』即問言：『云 784b01 何當報師恩？』師報言：『須五百金錢。』

時彌却聞師語已，將五百弟子，雪山南人間遊行，

“Merchants, know that south of the Himalayas there lived a sage named Ratna. He took no delight in sensual pleasures, but enjoyed quiet places, and his mind had no attachments. He cultivated meditative concentration and obtained five supernormal powers. He taught this to five hundred brahmin disciples, who memorized and recited his instructions. At this time the sage’s best student was named Megha. His parents belonged to a lineage that was pure for seven generations. Megha also had five hundred disciples.

“Merchants, know that the disciple Megha approached Ratna the sage and said, ‘I have mastered my studies. What else is there to learn?’ Thereupon the sage Ratna composed a scripture unknown to any other brahmin. Having composed it, he told his disciple, ‘Learn to recite this. No other recluse or brahmin has this book. If you learn to recite it, you will become foremost among brahmins.’

“Merchants, know that when Ratna’s disciple had learned to recite this book proficiently, he approached the sage Ratna and said, ‘I have learned this book. What else can I learn?’ His master replied, ‘Since you have learned to recite this, then as a disciple you should repay the kindness of your master.’ He then asked, ‘How can I repay your kindness?’ [784b] His master replied, ‘I need five hundred gold coins.’

“After hearing his master’s words, Megha led his five hundred disciples on a journey south of the Himalayas.

從國至國從村至村，漸至蓮花城。聞諸人言：『耶若達婆羅門，十二年中祠祀天神。若有聰明第一者，當以金鉢盛銀粟、銀鉢盛金粟，并金澡瓶，及好蓋極好氈，七寶雜廁杖，莊嚴蘇羅婆提端正好女與之。』『我今寧可入彼眾中，或能得彼五百金錢。』

「賈人當知！彌却即入彼祀中，當入時有大威神光明。時耶若達婆羅門作是念：『此人來入祠祀，有大威神光明，今必當移上座去，以此摩納安置其處。若此摩納得上座處坐者，汝等當如我所作，皆共高聲稱善，作眾伎樂散花燒香恭敬禮事。』時諸人等即受教，言：『可爾。』當如教為之^[25]

時，彌却摩納入彼眾已，從下而問：『汝等誦何等經書？誦得幾許？』隨所誦多少者報言：『我誦爾

They travelled from kingdom to kingdom, village to village, and eventually arrived in Padmāvātī. There he heard that the brahmin Yajñadatta, who had been sponsoring sacrifices to the gods for twelve years, would give the wisest participant a gold bowl filled with silver nuggets, a silver bowl filled with gold nuggets, a gold water-pot, a fine canopy, fine blankets, a staff lined with the seven gems, and his fair daughter Saurāpatī. Megha thought, ‘If I join the sacrifice, I may be able to earn five hundred gold coins.’

“Merchants, know that when Megha joined the sacrifice, there shone a great and awe-inspiring light. At this time the brahmin Yajñadatta thought, ‘When this person joined the sacrifice, a great and awe-inspiring light began to shine. I must depose the leading brahmin and replace him with Megha Māṇava.’ Then he said to the sacrifice’s participants, ‘If Megha Māṇava wins the first seat, you must join me in unanimous vocal acclaim, and honor him reverently with music and dancers, the scattering of flowers, and the burning of incense.’ They agreed to follow Yajñadatta’s instructions.

“At this time Megha Māṇava joined them. Beginning with the most junior of them, he asked, ‘Which scriptures can you recite? How many have you memorized?’ In accordance with the number of scriptures he could recite, he

²⁵ The English translation is based on emendations to the original punctuation:

言：『可爾。』當如教為之時， (original, p. 784b14)

言：『可爾，當如教為之。』時， (emended)

許。』於摩訶所誦，百倍萬倍巨億萬倍，不可為比，不如摩訶。次問二、三人乃至百千人：『汝等誦何等？知何經書？所誦得幾許？』隨所誦報言：『我等誦爾所。』於摩訶所誦，百倍萬倍巨億萬倍，不相為比。次問第一上座：『汝知何經書？誦得幾許？』其人隨所誦多少報言：『我誦爾所。』彌却摩訶復勝於彼。

時彌却摩訶語言：『我所誦知者出過汝上。』即語其人言：『汝去！我坐汝處。』上座報言：『汝莫使我移，我設於此得好供養及金寶，兩倍與汝。』彌却摩訶報言：『正使滿閻浮提七寶與我者，我終不取，汝但移去。何以故？我有此法，應坐此座。』

「賈784c01人當知！時彼彌却摩訶，移彼上座即自坐之。當移坐時，地六種震動，即共高聲稱善，作眾伎樂花香供養。賈人當知！彼耶若達，極懷歡喜，自慶無量，金鉢盛銀粟、銀鉢盛金

replied, 'I can recite this many.' He could not compare with Māṇava, who could recite hundreds, thousands, billions of times more scriptures. He then asked the second, the third, then up to the hundredth, and even the thousandth, 'Which scriptures do you know, how many can you recite?' In accordance with the number of scriptures they could recite, they replied, 'We can recite this many.' They could not compare with Māṇava, who could recite hundreds, thousands, billions of times more than them. Then he asked the leading brahmin, 'Which scriptures do you know? How many can you recite?' In accordance with the number of scriptures he could recite, he replied, 'I can recite this many.' Megha Māṇava surpassed even him.

“Then Megha Māṇava said, 'I know and can recite more than you.' He went on to tell the leading brahmin, 'You may step down. I have unseated you.' The leading brahmin said, 'Please do not take my seat. I will give you twice the amount of offerings, gold, and treasures that I receive in this seat.' Megha replied, 'Even if you give me all of the seven treasures in Jambudvīpa, I would not accept them. Your only choice is to give up the seat. Why? I am entitled to this seat because I have this dharma.'

“Merchants, know that when Megha Māṇava took the seat of honor, there were earthquakes of six different types, everyone exclaimed 'excellent' in unison, and they made offerings with dance, music, flowers, and incense. [784c] Merchants, know that Yajñadatta became joyous beyond measure. He brought a gold bowl filled with silver nuggets, a silver bowl filled with gold nuggets, a golden canopy, a

粟，金蓋七寶廁杖，金銀澡瓶，極妙好氈，莊嚴好女，至彌却摩納前白言：『唯願受此眾寶物并受此好女。』彌却報言：『我不須是。』即問言：『欲須何等？』報言：『我須五百金錢。』即以五百金錢與之。

「賈人當知！時彌却摩納取此五百金錢已，從坐起而去。時蘇羅婆提女亦隨而去。時彌却摩納還顧語女言：『汝何故隨我後行？』女報言：『父母遣我與君作妻。』彌却摩納報言：『我今修梵行不須汝，若有愛欲者乃須汝耳。』

時彼女即還入父園中，園中有清淨浴池，池中有七莖蓮花，五花共一莖香氣芬馥花色殊妙。復有二花共一莖，其香色殊妙，見已便生此念：『我今觀此花極為妙好，我今寧可採此花與彌却摩納，令心喜悅。』即採花置水瓶中，出園外遍求彌却摩納。

時彌却摩納還入鉢摩大國，見國內人民，掃除道路除去不淨，以好土填治平

staff decorated with the seven gems, gold and silver water-pots, the fine blankets, and his fair daughter to Megha Māṇava. Then he said, 'May you accept these valuable gifts and my fine daughter.' Megha replied, 'I have no need for them.' He asked, 'What do you need?' Megha replied, 'I need five hundred gold coins.' Thereupon Yajñadatta gave him five hundred gold coins.

“Merchants, know that after Megha Māṇava received the five hundred gold coins, he got up from his seat and left. Saurāpatī followed after him. Megha Māṇava turned and said to her, 'Why are you following me?' She replied, 'My parents sent me to become your wife.' Megha Māṇava said, 'I am cultivating pure conduct and do not need you. Only someone having desire would need you.'

“Then Saurāpatī returned to her father's gardens. There was a clear pool in the gardens, and seven lotus flowers in the pool. Five flowers grew from one stem and were wonderful in fragrance and color. Two more grew from another stem and were also wonderful in fragrance and color. She looked at them and thought, 'These flowers are so beautiful. I shall pick them and give them to Megha Māṇava, who will be pleased.' She picked the flowers, put them in a vase with water, and left the gardens to find Megha Māṇava.

“At this time Megha Māṇava had returned to the kingdom of Padmāvati. He saw that the people of the kingdom had swept the streets; the best soil was used to fill

正，以花布地香汁灑之，懸繒幡蓋敷好氍毹，見已問城中行人言：『今觀此城嚴好乃爾，為用歲節、為用星宿吉日，而修治如是耶？』行人報言：『今定光佛當來入城，以此故修治如是。』彌却摩納心念言：『我今宜可以五百金錢，買好花鬘、好香、好伎樂幢幡、好蓋，先當持用供養定光如來，後當更與師求財。』

即於彼鉢摩^{785a01}國所可求買者皆不可得。何以故？勝怨王制重故。

時蘇羅婆提女遙見彌却摩納來，語言：『年少！何故行步速疾，汝有所須耶？』即報女言：『我須好花。』問言：『摩納用花作何等？』報言：『我欲作佛種無上根栽。』^[26]

其女問言：『此花已萎枯色變，不可復種。云何由此作佛種無上根栽？』摩納

in uneven places; the ground was covered with flowers and sprinkled with fragrant water; silk banners were hung; there were canopies and fine carpets. Having seen this he asked a passerby, 'I see that the city has been decorated nicely. Is it for an annual festival? Or an astrologically auspicious date?' The passerby replied, 'All of these decorations and preparations have been carried out because Dīpaṅkara Tathāgata is coming to our city.' Megha Māṇava thought to himself, 'It would be good to use my five hundred coins to buy the best flower garlands and incense, hire the best musicians and dancers, and buy the best banners and canopies to use as offerings to Dīpaṅkara Tathāgata. I'll try to find money for my master later.'

"He tried to buy these things in Padmāvātī but couldn't. [785a] Why was that? Because King Jitaśatru had prohibited their sale.

"Then Yajñadatta's daughter Saurāpatī saw Megha Māṇava approaching and asked him, 'Young man, why are you in such a hurry? Is there something you need?' He replied, 'I need fine flowers.' She asked, 'Māṇava, what do you need flowers for?' He said, 'I will use them to plant unsurpassed roots for attaining buddhahood.'

"Yajñadatta's daughter said, 'These flowers have withered and their color has faded, so they cannot be replanted. How can they be used to plant unsurpassed roots

²⁶ The English translation is based on an emendation to the original punctuation:

我欲作佛種無上根栽。 (original, p. 785a5)

我欲作佛，種無上根栽。 (emended)

報女言：『此田良美，正使此花萎枯色變種子焦爛種之故生耳。』^[27]

其女報言：『汝可取此花去作佛種無上根栽。』摩納報言：『若受我價賣與我者，我當取之。』其女報言：『摩納何以惜我財物。我父名耶若達，自多饒財寶。摩納欲買花者，與我作要誓，所生之處常與我作夫耶？』

摩納報言：『我行菩薩道，一切無所愛惜，有人乞者乃至骨肉不惜，唯除父母，但恐汝常與我作礙。』其女報言：『汝所生之處，必有大威神。我亦有威神，欲以我施隨汝與之。』

時以五百金錢買五莖蓮花，餘二莖花與彌却摩納，言：『此是我花，寄汝以上定光如來。何以故？願與汝

for attaining buddhahood?’ Māṇava replied, ‘This field is good and fertile. Although the flowers have withered and faded, and although their seeds might be scorched, they will grow if planted.’

“Yajñadatta’s daughter said, ‘Please take these flowers and use them to plant unsurpassed roots for attaining buddhahood.’ Māṇava replied, ‘I will take them only if you accept my payment.’ She said, ‘Māṇava, why are my goods so dear to you? My father, Yajñadatta, has many valuable things. Māṇava, before you buy my flowers, will you vow to me that you will forever be my husband in every lifetime?’

“Māṇava said, ‘As a practitioner on the bodhisattva path, I hold nothing dear. If someone were to beg of me, I would be willing to give away everything, including those of my own flesh and blood, except my parents. I am, however, afraid that there would be obstacles to our staying together.’ Yajñadatta’s daughter said to him, ‘Wherever you are born, you are bound to enjoy awe-inspiring powers. I too have awe-inspiring powers; if you want to give me away, that is fine.’

“Māṇava then bought the stem of five lotus flowers for five hundred gold coins. Saurāpatī gave the remaining stem of two flowers to him, saying, ‘These are my flowers. I am entrusting them to you, to offer to Dīpaṅkara Tathāgata.

²⁷ The English translation is based on emendations to the original punctuation:

正使此花萎枯色變種子焦爛種之故生耳。 (original, p. 785a8)

正使此花萎枯色變，種子焦爛，種之故生耳。 (emended)

所生之處常不相離。』

「賈人當知！爾時彌却摩納得此七花已，極懷歡喜不能自勝，即詣城東門。當爾之時，不可數億千眾生，皆持花香，懸繒幡蓋，作眾伎樂，待定光如來。」

時彌却摩納欲前散花，而不能得前，即還問勝怨王言：『汝以何故修治城內，為用歲節會日、為用星宿吉日，而作莊嚴國土妙好乃爾耶？』時王報言：『今有定光如來當入城，是故治之耳。』

摩納問王言：『云何得知如來 785b01 三十二相耶？』王報言：『諸婆羅門書識所記，是故知之耳。』摩納報言：『若爾者，我誦此書明知是事。』王言：『汝若審知者，先可往瞻三十二相，然後我當見之。』

「賈人當知！爾時摩納聞王語已，歡喜不能自勝，即往城東門外。時眾多人民見摩納來，歡喜皆與開道。何以故？承王命故。」

賈人當知！時摩納遙見

Why? Because I wish to be with you in every lifetime.’

“Merchants, know that Megha Māṇava, overwhelmed with joy from receiving the flowers, hurried to the city’s eastern gate. When he arrived, uncountable billions of people had already gathered, holding flowers and incense. Silk banners, flags and sunshades had been hung, there was music and dancing as the crowd waited to welcome Dīpaṅkara Tathāgata.

“Megha Māṇava tried to go to the front to scatter his flowers, but was unable to proceed. He turned back and asked King Jitaśatru, ‘Why has Your Majesty renovated the city? Was it for an annual festival or an astrologically auspicious day that Your Majesty has beautified the land to such an extent?’ The king replied, ‘The renovations were done because Dīpaṅkara Tathāgata is coming to the city.’

“Māṇava asked the king, ‘How does one know the thirty-two hallmarks of a Tathāgata?’ [785b] The king replied, ‘One knows about them from what is recorded in the brahmin books of prophecy.’ Māṇava said to the king, ‘Indeed, I have already memorized those books, so I have clear knowledge of the hallmarks.’ The king said, ‘Since you are able to recognize them, go ahead to honor [the one with] the thirty-two hallmarks, then I shall follow later.’

“Merchants, know that when Māṇava heard the king’s remarks, he became overwhelmed with joy and went toward the eastern gate. When the people gathered there saw him approach they happily cleared the way for him. Why? Because they were following the king’s orders.

“Merchants, know that when Māṇava saw the Tathāgata,

如來，心中歡喜，即以七莖花，散定光如來上。佛以威神，即於空中化作花蓋，廣十二由旬，莖在上葉在下，香氣芬馥普覆其國，無不周遍視之無厭，佛所遊行花蓋隨從。

時城中人民男女，盡脫新衣敷地。時摩訶所披二鹿皮衣，脫一敷地。時城中人，捉此皮衣擲棄。時摩訶心自念言：『定光如來不見愍念。』時定光如來即知彼心所念，化地作泥，無人能敷衣置上者。

賈人當知！摩訶復作是念：『城內人愚癡無所分別，所應敷處不敷。』即持鹿皮衣敷彼泥中，然不奄泥。

賈人當知！摩訶髮五百歲常髻未曾解，摩訶即問如來：『不審世尊能蹈我髮上過耶？』報言：『能。』摩訶即解髻髮以布泥上，心發願言：『若今定光如來不授我別者，我當於此處形枯命終，終不起也。』

he was overjoyed, and scattered the seven flowers into the air above the Tathāgata. Using his awe-inspiring powers, the Buddha immediately conjured a canopy of flowers in the air that was twelve yojanas wide, with the stems up and the leaves hanging down. Its fragrance permeated the entire kingdom, and it was such a pleasant sight that one would never tire of it. The canopy followed the Buddha wherever he went.

“Then people of the city, men and women, covered the ground, even using new clothes they were wearing. Māṇava removed one of two deerskin garments from his back and spread it on the ground. But then some local people snatched it away. Māṇava thought to himself that Dīpaṅkara Tathāgata’s kindness did not reach him. Thereupon Dīpaṅkara Tathāgata, who read his thoughts, magically transformed the ground into mud which no one could cover with their clothes.

“Merchants, know that Māṇava thought to himself, ‘Ignorant and unknowing, the people of this city have not covered the ground that should be covered.’ He then spread the deerskin garment onto the mud, but it did not cover the mud entirely.

“Merchants, know that Māṇava had not untied his topknot for five hundred years. He asked the Tathāgata, ‘Will the World-honored One pass the mud by treading on my hair?’ The Tathāgata replied, ‘I shall,’ whereupon Māṇava untied his topknot and spread his hair on the mud, vowing to himself, ‘If the Tathāgata does not bestow upon me the prediction of my future enlightenment, I will dry up and die right here, never to get up again.’

時定光如來知此摩納至心宿殖善根眾德具足，以左足蹈髮上而過，語言：『摩納汝還起，汝於當來無數阿僧祇劫，號釋迦文如來、至真、等正覺、明行足、為善逝、世間解、無上士、調御丈夫、天人師、佛、世尊。』聞此別已，即踊在空中，去地七多羅樹，髮猶布地如故。

「賈人當知！時定785c01光如來、至真、等正覺，右顧猶如大象王，告諸比丘：『汝等莫以足蹈摩納髮上。何以故？此是菩薩髮，一切聲聞、辟支佛所不應蹈上。』時數千巨億萬人，皆散花燒香供養其髮。

「賈人當知！時勝怨王大臣十二醜者，聞定光如來授摩納別號，尋往至勝怨王所，白言：『我能堪任二萬歲中，供養定光如來及眾僧，衣被、飲食、床、臥具、病瘦醫藥。』王報婆羅門言：『汝意快哉！宜知是時。』

時此婆羅門，於二萬歲

“Dīpaṅkara Tathāgata knew that Māṇava’s sincerity was genuine, that he had planted roots of wholesomeness in the past and possessed every virtue. He passed with his left foot treading on Māṇava’s hair, and said, ‘Get up, Māṇava. In the future, incalculable aeons from now, you will be known as Śākyamuni Tathāgata, an Arhat, Fully enlightened, Perfected in wisdom and deeds, Well-gone, Knower of worlds, Unsurpassed, Leader of persons to be tamed, Teacher of gods and humans, Buddha, World-honored One.’ Having heard this prediction, he jumped into the air to the height of seven palm (*tāla*) trees, but his hair remained on the ground.

“Merchants, know that Dīpaṅkara Tathāgata, who was an Arhat, Fully Enlightened, looked to the right in the manner of a great elephant king, and said to the bhikṣus, ‘Do not tread on Māṇava’s hair. [785c] It is the hair of a bodhisattva, on which no śrāvaka or pratyekabuddha may tread.’ Then, billions of people made offerings of incense and flowers before his hair.

“Merchants, know that when King Jitaśatru’s minister, who was unsightly in twelve ways, learned that Dīpaṅkara Tathāgata had bestowed the prediction upon Māṇava, he approached the king and said, ‘I can support Dīpaṅkara Tathāgata and the Bhikṣu Saṅgha with offerings of robes, blankets, food, beverages, bedding, tonics and medicines for twenty thousand years.’ The king replied to the brahmin, ‘How pleasing your idea is! This is the right time to do so.’

“Thereupon the brahmin, having decided to support

中供養定光如來及比丘僧，衣服、飲食、床、臥具、病瘦醫藥已，發此願言：『我今二萬歲中供養定光如來及比丘僧，衣服、飲食、床、臥具、病瘦醫藥。然摩訶移我坐處坐，奪我供養，毀我名譽，緣此福報因緣，在在生處常當毀辱此人，乃至成道，終不相捨離。』

「賈人當知！爾時耶若達婆羅門者，豈異人乎！莫作異觀，今執杖釋種是。爾時蘇羅婆提女者，豈異人乎！今釋女瞿夷是。爾時勝怨王大臣十二醜婆羅門者，豈異人乎！莫作異觀，今提婆達身是。爾時珍寶仙人者，豈異人乎！莫作異觀，今彌勒菩薩是。爾時彌却摩納者，豈異人乎！莫作異觀，今我身是。」

賈人當知！學菩薩道能供養爪髮者必成無上道，以佛眼觀天下，無不入無餘涅槃界而般涅槃。況復無欲無瞋恚無癡，施中第一，為福

Dīpaṅkara Tathāgata and the Bhikṣu Saṅgha with offerings of robes, food, beverages, beds, bedding, tonics, and medicines for twenty thousand years, made this vow: ‘I hereby vow to support Dīpaṅkara Tathāgata and the Bhikṣu Saṅgha with offerings of robes, food, beverages, beds, bedding, tonics, and medicines for twenty thousand years. However, Māṇava has taken my seat, usurped the offerings due to me, and ruined my reputation. On account of this incident, and by my own merits, I shall humiliate this man in every future lifetime until he realizes the path; never shall we be apart!’

“Merchants, know that the brahmin Yajñadatta of that time is none other than Daṇḍapāṇi of the Śākya clan today, do not think otherwise. Saurāpatī of that time is none other than the Śākya lady Gautamī of today. King Jitaśatru’s minister, the brahmin who was unsightly in twelve ways is none other than Devadatta of today, do not think otherwise. The sage Ratna of that time is none other than Maitreya Bodhisattva of today, do not think otherwise. Megha Māṇava of that time is none other than myself, do not think otherwise.”

“Merchants, while I was still learning on the bodhisattva path, those who made offerings before my hair and fingernails were sure to attain the unsurpassed path. Viewing the world with my Buddha-eye, I see that after death, every one of them has entered the realm of

最尊。受取中第一，^[28]而無報應也！」爾時賈人兄弟二人，即從座起復道而去。

爾時世尊食賈人麩蜜已，即於樹下結加趺坐七日不動，遊解脫三昧而自娛樂。七 ^{786a01}日已從三昧起，

由食麩蜜故，身內風動。所以名閻浮提地者，樹名閻浮提，去彼不遠有呵梨勒樹，彼樹神篤信於佛，即取呵梨勒果來奉世尊，頭面作禮已在一面立。樹神白佛言：「世尊！由食麩蜜故，身內風動。願今可食此果，亦可當食兼以為藥得除內風。」時世尊慈愍彼故，即便受之告言：「汝今歸依佛，歸依法。」答言：「如是。」即歸依佛、歸依法。諸神受歸依者，呵梨勒樹神最初。

remainderless nirvāṇa. All the more now—as I have become free from greed, hatred and delusion—when you give the highest offerings and make the greatest merit, you will receive the highest karmic rewards.” Then the two merchants, who were brothers, rose from their seats and left the way they came.

The World-honored One ate the porridge and honey offered by the merchants, and sat at the foot of the tree in the full lotus position, where he remained motionless for seven days, coursing in the samādhi of liberation with great bliss. After seven days he emerged from this samādhi. ^[786a]

The porridge and honey taken by the Buddha gave him wind. The land of Jambudvīpa is named after its jambu trees. Harītakī trees grow close to jambu trees. The harītakī tree spirit, who had deep faith in the Buddha, picked some harītakī fruits to offer to the World-honored One. He bowed at the Buddha’s feet, stood to one side, and said, “World-honored One, the porridge and honey have given you wind. May you accept these fruits, which can be taken as food or as medicine to relieve wind.”²⁹ The World-honored One accepted them out of compassion and said, “May you take refuge in the Buddha and the Dharma.” The tree spirit assented and thereupon took refuge in the Buddha and the Dharma. The harītakī tree spirit was the first of many spirits to take refuge.

²⁸ The English translation is based on an emendation to the original punctuation:
為福最尊。受取中第一， (original, p. 785c25)
為福最尊，受取中第一， (emended)

²⁹ Today, harītakī is still prescribed for digestive disorders.

爾時世尊食呵梨勒果已，於樹下結加趺坐七日思惟不動，遊解脫三昧而自娛樂。七日後從三昧起，到時著衣持鉢，入鬱鞞羅村乞食，漸至鬱鞞羅村婆羅門舍中庭默然而住。婆羅門見世尊默然住，發歡喜心，即出食施與世尊。世尊慈愍故，即受彼食，告言：「汝今歸依佛、歸依法。」答言：「如是世尊！我今歸依佛、歸依法。」

時世尊受此婆羅門食已，更詣一離婆那樹下，七日中結加趺坐思惟不動，遊解脫三昧而自娛樂。時世尊七日後從三昧起，到時著衣持鉢，入鬱鞞羅村乞食，漸至鬱鞞羅婆羅門舍中庭默然而住。

時彼婆羅門婦，是蘇闍羅大將女，見如來中庭默然而住，見已發歡喜心即出食施與世尊。世尊慈愍彼故，即受其食，食已告言：「汝

Having taken the harītakī fruit, the World-honored One sat at the foot of the Bodhi Tree in the full lotus position. For seven days he meditated, remaining motionless. He coursed in the samādhi of liberation with great bliss. Seven days later he emerged from samādhi. When it was time for alms, he put on his robe, picked up his bowl and entered the village of Uruvilvā for alms. He eventually arrived at a brahmin house in that village, and stood silently in the courtyard. Seeing the World-honored One standing in silence, the brahmin was gladdened and immediately went out to offer food. The World-honored One accepted the almsfood out of compassion and said, “May you take refuge in the Buddha and the Dharma.” He replied, “Yes, World-honored One, I take refuge in the Buddha and the Dharma.”

Having taken the food offered by the brahmin, the World-honored One went to a kṣīrikā tree and sat at the foot of it in the full lotus position. For seven days he meditated, remaining motionless. He coursed in the samādhi of liberation with great bliss. Seven days later the World-honored One emerged from samādhi. When it was time for alms, he put on his robe, picked up his bowl and entered the village of Uruvilvā for alms. He eventually arrived at the home of a local brahmin, and stood silently in the courtyard.

Then the brahmin’s wife Sujātā, who was also the general’s daughter,³⁰ saw the Tathāgata standing silently in the courtyard. Seeing him, she became delighted and immediately went out to offer the World-honored One some food. The World-honored One accepted the almsfood out of

³⁰ The general is the person after whom The General’s Village is named, see p. 13 above.

今歸依佛、歸依法。」答言：「如是。我今歸依佛、歸依法。」諸優婆夷受歸依佛歸依法者，此鬱鞞羅婦，蘇闍羅大將女優婆夷為最初。

爾時世尊，食彼食已，即還詣離婆那樹下，七日結加趺坐思惟不動，遊解脫786b01三昧而自娛樂。

時世尊七日後，到時著衣持鉢入鬱鞞羅村乞食，漸次至鬱鞞羅婆羅門舍中庭默然而住。時鬱鞞羅婆羅門男女，見如來已發歡喜心，即出食施如來，慈愍彼故，即受其食。食已告言：「汝等今歸依佛、歸依法。」答言：「爾！我等今歸依佛、歸依法。」

時世尊食彼食已，即詣文麟樹文麟水文麟龍王宮。到彼已結加趺坐七日思惟不動，遊解脫三昧而自娛樂。

爾時七日天大雨極寒，文麟龍王自出其宮，以身遶佛頭蔭佛上，而白佛言：「不寒不熱耶？不為風飄日

compassion. Having eaten, he said, “May you take refuge in the Buddha and the Dharma.” She replied, “Yes, I take refuge in the Buddha and the Dharma.” The wife of the Uruvilvā brahmin, Sujātā, who was also the general’s daughter, was the first of many female lay disciples (*upāsikā*) to take refuge in the Buddha and the Dharma.

Having eaten, the World-honored One returned to the foot of the kṣīrikā tree. He sat in the full lotus position and meditated without moving for seven days. He coursed in the samādhi of liberation with great bliss. [786b]

Seven days later, when it was time for alms, the World-honored One put on his robe and picked up his bowl, and entered the village of Uruvilvā for alms. He eventually arrived at a brahmin house in that village, and stood silently in the courtyard. When the brahmin men and women of Uruvilvā saw the Tathāgata, they were gladdened and went out to offer food to him. He accepted their almsfood out of compassion. Having finished the meal, he said, “May you take refuge in the Buddha and the Dharma.” They replied, “Yes, we take refuge in the Buddha and the Dharma.”

After this meal, the World-honored One went to the palace of Mucilinda the nāga king, which is near the Mucilinda tree by Mucilinda lake. There he sat in the full lotus position without moving and meditated for seven days. He coursed in the samādhi of liberation with great bliss.

During those seven days it rained heavily and was very cold. The Mucilinda nāga king emerged from his palace, coiled his body around the Buddha, provided shade with his head, and said to the Buddha, “May you neither be cold nor

曝、不為蚊虻所觸燒耶？」

爾時七日後雨止清明，時龍王已見雨止清明，還解身不復纏佛，即化作一年少婆羅門，在如來前，合掌踞跪，禮如來足。

時世尊七日後從三昧起，即以此偈而讚曰：

「離欲歡喜樂，
觀察法亦樂；
世間無恚樂，
不燒於眾生。

世間無欲樂，
越度於欲界；
能伏我慢者，
此最第一樂。」

爾時文鱗龍王前白佛言：「我所以身繞如來頭蔭如來者，不欲燒觸如來。但恐如來身為寒熱、風飄、日曝、蚊虻所燒。以是故，纏佛身頭蔭其上耳。」佛告龍王：「汝今歸依佛法。」答言：「如是。我今歸依佛法。」是謂畜生中受二歸依，龍王為首。

hot, may you be shielded from the wind and sun, and not bothered by mosquitoes or gadflies.”

After the seven days had passed, the rain stopped and the weather cleared. Seeing that the rain had stopped and the weather had cleared, the nāga king uncoiled himself from the Buddha and transformed himself into a young brahmin. He knelt down before the Tathāgata, joined his palms, and bowed at the Tathāgata's feet.

At this time, at the end of seven days, the World-honored One emerged from samādhi, and spoke the following verses of praise:

Joyful is it to become free from desire;
Joyful is it to observe dharmas.
Joyful is the absence of worldly anger:
One does not harm sentient beings.

Joyful is the absence of worldly desires:
One transcends the Desire Realm.
Most joyful of all
Is to conquer conceit of self.

At this time, the nāga king Mucilinda approached the Buddha and said, “I did not mean to disturb the Tathāgata when I coiled myself around the Tathāgata and shaded him with my head. I did this because I was afraid the Tathāgata would be bothered by heat, cold, wind, sun, mosquitoes and gadflies; this was why I coiled myself around the Buddha and shaded him with my head.” Then the Buddha said to the nāga king, “May you take refuge in the Buddha and the Dharma.” The nāga king replied, “Yes, I take refuge in the Buddha and the Dharma.” The nāga king was the first of

爾時世尊，遊文驎龍王樹下住已，便往詣阿踰波羅尼拘律樹下，到已敷坐具結加趺坐，作是念言：「我今已獲此法，甚深難解難知，永寂休息微妙 786c01 最上智者，能知非愚者所習，^[31]眾生異見、異忍、異欲、異命，依於異見樂於櫟窟，眾生以是樂於櫟窟故，於緣起法甚深難解。復有甚深難解處，滅諸欲愛盡涅槃，是處亦難見故。我今欲說法，餘人不知，則於我唐勞疲苦耳。」

爾時世尊說此二偈，非先所聞，亦未曾說：

「我成道極難，
為在櫟窟說；

many animals to take the twofold refuge.

The World-honored One, having stayed under the tree of the nāga king Mucilinda, departed for the ajapālanigrodha tree.³² When he arrived, he spread his sitting cloth and sat in the full lotus position. He thought, “I have attained this dharma, which is profound, hard to understand, hard to see, forever tranquil, peaceful, wondrous, unsurpassed, comprehensible to the wise, inaccessible to the deluded. [786c] Beings have different views, different capacities for toleration, different desires and different livelihoods. As a result of their different views, beings take pleasure in their attachments.³³ Because they take pleasure in attachments, the dharma of dependent origination becomes too profound for them to understand. There is something else that is too profound for them to understand: nirvāṇa, which is the cessation of desires and craving. Because this is also hard to see, if I were to teach this dharma, others would not comprehend it, and my effort would be in vain.”

Then the World-honored One spoke the following two verses, which had never been heard, learned, or spoken previously:

It was with great difficulty that I realized the path.
If I were to teach it to beings delighting in attachments,

³¹ The English translation is based on emendations to the original punctuation:

甚深難解難知，永寂休息微妙最上智者，能知非愚者所習， (original, p. 786b29)
甚深、難解、難知、永寂、休息、微妙、最上，智者能知，非愚者所習。 (emended)

³² This is the Goatherd’s Banyan tree.

³³ “Attachments” is a translation of the Chinese term *chaoku* 櫟窟 (nests and dwellings), which in turn renders the indic term *ālaya*. In early Buddhism this term means a settling place, with the figurative meaning of clinging, attachments, or desires.

貪恚愚癡者，
不能入此法。

Their greed, hatred, and delusion
Would prevent them from entering this dharma.

逆流回生死，
深妙甚難解；
著欲無所見，
愚癡身所覆。」

Going against the currents of saṃsāra,
It is profoundly subtle and hard to understand.
It is not seen by those attached to desire,
Shrouded are they by delusion.