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Synoptic Presentation of the
Pusa chu tai jing (PCJ) 菩薩處胎經
the Bodhisattva Womb Sūtra
PART II (Chapters 15-38)

Elsa I. Legittimo

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The present paper is dedicated to Professor Hara Minoru, the great and benevolent teacher. With gratitude and nostalgia I recall six years during which I was allowed to get a glimpse on how he skillfully blends original subjects and sophisticated investigation methods. His personality and scholarship are characterized by the endless expanse of his unique contributions to the field of Indian as well as Buddhist studies: *vidvattvaṃ ca nṛpatvaṃ ca naiva tulyaṃ kadācana, svadeśe pūjyate rājā vidvān sarvatra pūjyate.*²

Introduction

The present paper contains the second half of the synoptic presentation of the *Pusa chu tai jing* (PCJ) 菩薩處胎經. The first part was published in the

¹ Je remercie les Professeurs Hubert Durt et Florin Deleanu pour leur précieux soutien et l'intérêt qu'ils portent à mes études.

² *PAÑCATĀNTRA*, 2.58, ed. by Ramchandra Jha, 6th edition, Varanasi, 1991.

previous issue of this journal³ and opens with a very brief introduction containing some data on the text, the translator Zhu Fonian 竺佛念 and his oeuvre,⁴ the (unknown) authorship and the chapters' structure. The previous Part I and the present Part II constitute together the global synopsis of the “Bodhisattva Womb Sūtra”, called PCJ hereafter. This Buddhist scripture has only survived in the Chinese translation⁵ on which I conducted the researches that led to my doctoral thesis.⁶ The synoptic overview given in the thesis is related to the previous and present papers. In the forthcoming publication of the thesis it will be replaced with an annotated full translation.⁷

The PCJ tells us how shortly before entering nirvāṇa the Buddha decides to expound once more the very first sūtra he taught at the time he was still in his mother's womb as a “bodhisattva fetus”. This setting smoothly blends the first and the last events of the Buddha's life, confers a particular authority to the PCJ's teachings and is fully focused on Śākyamuni Buddha. The constant recalling of “historical” and biographical events related to the Buddha's present or former lives, also found in other early textual sources,⁸ as well as the decisively moral stances prove the strong involvement of the PCJ's authors

³ Elsa I. Legittimo, “Synoptic Presentation of the *Pusa chu tai jing* (PCJ) 菩薩處胎經 - the Bodhisattva Womb Sūtra, PART I (chapters 1-14)”, *Sengokuyama Journal of Buddhist Studies* 仙石山論集, vol. II., 2005, Tōkyō, p. 1-111.

⁴ I consider the *Ekottarika-āgama*, *Zeng yi a han jing* 增壹阿含經 (*Taishō* edition, vol. 2, no. 125) as basically “still” Zhu Fonian's translation made in the year 384 based on the *Ekottarika-āgama* transmitted by Dharmanandin, cf. PCJ Part I, p. 3, note 7). In future I plan to undertake a separate research on the Chinese *Ekottarika-āgama* that will further support this theory.

⁵ *Taishō* edition, vol. XII, no. 384, p. 1015a24-1058b25.

⁶ *Analysis of the Pusa chu tai jing* 菩薩處胎經 (T12, no. 384), doctoral thesis, International College for Postgraduate Studies, Tōkyō, March 2006.

⁷ Publication forthcoming in *Mélanges Chinois et Bouddhiques* of the Institut Belge des Hautes Études Chinoises, Brussels, 2007.

⁸ Scattered throughout a great number of chapters the PCJ contains a nearly

with early Buddhist worldview. Through various (hidden) means they try to restore Śākyamuni Buddha's prestige and to defend his supremacy against increasingly popular Buddhas of other lands, such as Amitāyus and Akṣobhya.⁹ The only admitted triad is constituted by Mañjuśrī,¹⁰ the Buddha Śākyamuni and Maitreya.¹¹

The PCJ also bears marks of the so-called “*mahāyāna sūtra*” genre that is, as many contemporary scholars admit, impregnated with ambiguous meanings. The sūtra's authors did only very scarcely use terminology containing the compound 大乘 (*mahāyāna*) and the scripture resists to be classified into the known categories. I assume that it belongs to a yet unknown genre of Buddhist sūtras in which, along with developed doctrines, ancient Indian/Central-Asian beliefs and “conservative counter-currents” were partly transmitted in modern disguise.

From the time of its translation around the year 400 the text exerted a socio-historical impact and has proved to be very influential in East Asian Buddhism, despite its quite original themes and doctrinal stances, not attested in the mainstream Buddhist literature.¹² Internal and external evidence prove the authenticity of this only surviving version. This significant and popular

complete biography of the Buddha Śākyamuni's life, as well as in chapter twenty-six the narration of his first conversion and his past encounter with the Tathāgata Dīpaṅkara.

⁹ Cf. particularly chapter eight, PCJ Part I.

¹⁰ Mañjuśrī is simultaneously a bodhisattva of Śākyamuni and a past Buddha, cf. chapter twenty-seven.

¹¹ Maitreya is a bodhisattva of Śākyamuni's retinue and the future Buddha, cf. particularly chapters five, six, twelve and thirty-five.

¹² The PCJ arose a great interest in earlier as well as in later days, for example due to its exposition on the eight *piṭakas* contained at the end of the text. The first *piṭaka* expounded by the Buddha is said to be the womb-metamorphosis-*piṭaka* 胎化藏, cf. chapter thirty-eight.

text has nevertheless been almost entirely neglected by modern scholarship. My contribution might help others to appreciate this original sūtra that traces a particular and ancient type of Buddhist world view. I also hope that others might be motivated to conduct analogue studies on other “forgotten” (but not lost) sūtras that are contained in the Chinese Canon and that deserve in-depth studies. There is still much to learn from hundreds of literally neglected Chinese Buddhist texts that do not need to be discovered in the sands of Central Asia. In a not too distant future, a complete reviewing of the presently available material is certainly one of the most important and desirable investigations for the Buddhist studies.

Chapter fifteen: The living beings who entered the six paths (T12, p. 1037c9-1038c8) 入六道眾生品第十五

The chapter is all in prose except a final short poem. It focuses on the leaders of the five destinies and on the living beings of these five realms, although the title mentions six.¹³ It has an introductory part, five central parts, and an end part. In the introductory part the Buddha addresses the assembly on his own initiative. Then “Freedom” Īsvara bodhisattva becomes his interlocutor and asks about the deeds and retributions of the living beings of the six paths. The Buddha smiles and proposes to teach the cause and effect of all the living beings’ deeds. However the five following parts (I. the gods of Brahmā’s heaven, II. the *cakravartin* king, III. the king of the beasts, IV. the hungry ghosts, and V. Yama, the king of hell) do not always, strictly speaking, refer to the subject in question. Merely the fifth part might be of some relevance. The narration, rather than treating the subject of retribution, wants to prove that the beings of whichever destiny can be released through the dharma. The five-fold structure shows a

¹³ The authors of the PCJ knew about the system of the six destinies, but in reality they were only concerned about five destinies and do not consider the *asuras* as a separate destiny. In chapters four and fourteen the PCJ tells us about the living beings of the five paths 五道眾生 (cf. 4.13.4. and 14.4). Zhu Fonian made use of the expression 五道眾生 also in the *Dharmapada, Chu yue jing* 出曜經 (T4, no. 212, p. 653b) but more frequently he used the wording 五趣眾生 (cf. the *Dharmapada*, T4, no. 212, p. 720b-c; the *Shi zu duan jie jing* 十住斷結經, T10, no. 309, p. 1041b-c; and the *Pusa ying luo jing* 菩薩瓔珞經, T16, no. 656, p. 36a-c, and p. 43c-44a).

certain anomaly: the *cakravartin* king is already described in minute detail in an “extensive bracket” within the first part. Interesting is that each of the destinies is associated with one of the four directions plus the nadir for the hell beings. The closing part also shows a little anomaly: it contains a double closure. First the bodhisattva worships the Buddha’s feet and returns to this previous place, then billions of beings are said to leave the cycle of life-and-death due to their uttermost intention.

INTRODUCTION

15.1. The Buddha gaining everybody’s attention

- 15.1.1. The Buddha enters the boundless oversight concentration 無量遍觀定意 and observes that those assembled in the gathering (i.e. the auditors of the PCJ) still foster hesitations, and by means of absolute truth he wishes to free them from their doubts, (p. 1037c10).
- 15.1.2. For this purpose he kicks the ground *prthivī* 地界 with his toe and makes every single being within the six destinies stand and line up in order (p. 1037c11).
- 15.1.3. The Buddha addresses those in the assembly and asks whether everybody can see these living beings of the six destinies, and they answer positively, (p. 1037c13).

15.2. The bodhisattva called “Freedom” Īśvara

- 15.2.1. There is a bodhisattva called “Freedom” Īśvara 自在¹⁴ in the meeting. He is the greatest of the sixteen holy sons in this good period *bhadra kalpa*. He travels around all the *kṣetras* worshipping the Buddhas, (p. 1037c14).
- 15.2.2. The bodhisattva worships the Buddha, evokes his ten titles, and asks him to explain the deeds and retributions of the living beings of the six paths, (p. 1037c17).

¹⁴I use the name “Freedom” literally translating the Chinese 自在; Īśvara, the sovereign, also bears the sense of “freedom of the chief”.

15.3. Smile and light performances of the Buddha

- 15.3.1. Then the Buddha with a harmonious face smiles happily. It is a feature common to all the Buddhas Tathāgatas, that they do not smile absurdly, and that their smiling has a cause 因緣, (p. 1037c21).
- 15.3.2. The reasons for smiling are: people born in Brahmā's heaven 梵天, or when somebody is to become a *cakravartin* king 轉輪聖王 (literally: a wheel turning holy king), a hell guardian 獄卒, the king Yama 閻羅王, a hungry ghost 餓鬼, or the king of the beasts 畜生王, (p. 1037c22).
- 15.3.3. At that time from the Buddha's face come out five colors of lights 五色光. He universally emits the light into the one-billion-*kṣetras*.¹⁵ Then he makes the light return and enter through the top of his head 即還攝光從頂上入, (p. 1037c26).
- 15.3.4. The Buddha tells Īśvara that his question is connected to the Tathāgata's great divine [powers] and that he will explain everything for him in detail: the cause and effect of all the living beings' deeds, (p. 1037c27).
- 15.3.5. Īśvara asks for the pleasure to hear [the exposition], (p. 1038a1).

FIRST PART

THE BRAHMĀ HEAVENS IN THE EAST-INTRODUCTION

- 15.4. The Buddha asks Īśvara to look up to the East to Brahmā's heavens *brahmaloka* 梵天: the great Brahmā heaven *mahābrahma* 大梵天, the pure Brahmā heaven 清淨梵天, until the *akaniṣṭha* 色究竟天. The beings of all these heavens previously practiced the *brahmacaryā* 梵行, but due to their greediness for luck they are still attached to the five pleasures Īśvara shall examine their luck, (p. 1038a2)

¹⁵ Note that the text says 三千大千刹土. This expression equals the one of 三千大千世界 the *trichiliomegachilio-kosmos*, i.e. the one-billion-worlds constituting the sphere of influence of a Buddha: thousand is multiplied by thousand three times.

START OF THE PARENTHESIS ON THE CAKRAVARTIN KING

- 15.5. The *cakravartin* king who possesses the seven treasures 七寶 is the leader of all the one-billion-words, (p. 1038a6).

The seven treasures

- 15.5.1. The king's first treasure is the elephant 象 that has thirty-two teeth 三十二牙,¹⁶ purely white skin color 毛色純白, feet that wherever they step make lotuses appear 腳躡蓮花,¹⁷ and a body that can fly 身能飛行, (p. 1038a8).
- 15.5.2. The second treasure is the horse 馬 which has a green 紺青 body and a red 朱 fur 髦 and mane 鬣; he can fly everywhere without obstruction and knows the thoughts in peoples' minds, (p. 1038a9).
- 15.5.3. The third treasure is the pearl 珠寶; its light totally fills all the universe and shines on all the people, (p. 1038a10).
- 15.5.4. The fourth treasure is the wheel 輪 with thousand spokes and marvelous carved decorations. This fourth [treasure] has no cognition *vijñāna* 此第四無識, (p. 1038a11).
- 15.5.5. The fifth treasure is the jewel woman 玉女. She is particularly wonderful, soft, harmonious, graceful and extremely rare in the world. She is neither long nor short, neither white nor black. Her body produces the fragrance of an *utpala* lotus flower 優鉢羅蓮花. Her mouth emits the fragrance of sandalwood. She is respectful, humble and knows the holy king's will and interest, (p. 1038a13).¹⁹
- 15.5.6. The sixth treasure is the minister (i.e. the treasurer) 典藏寶臣. He is the custodian of the king's treasure and when the king needs something he realizes his wishes by whirling the air with a magic tool 神器,

¹⁶ This is a very curious detail: only the PCJ speaks about thirty-two teeth; all other texts mention the elephant's six tusks!

¹⁷ The expression might simply mean: their feet step on lotuses. Cf. 15.8.5.

¹⁹ In 29.2.3. the *asura* princes is described in similar manner.

(p. 1038a16).

15.5.7. The seventh treasure is the general 典兵, (p. 1038a17).

15.5.7.1. When the king needs the four types of soldiers he asks his general to make them gather in front of his hall without that even their shadows move 勿令影移, (p. 1038a18).

15.5.7.2. The four types of soldiers gather in the four directions when the general turns his body and looks towards them: in the East the elephantry, in the South the cavalry, in the West the chariots, in the North the infantry, (p. 1037a20).²⁰

The *cakravartin's* vehicles and travels

15.5.8. The king rides what he wants: sometimes the horse and other times the elephant, (p. 1037a23).

15.5.9. He might go to Pūrvavideha 弗干提 (East), Aparagodānīya 拘耶尼提 (West), and Uttarakuru 鬱單曰提 (North).²¹ He travels around the four directions without that his feet ever stand on the ground, (p. 1037a24).

Bridging passage closing the *cakravartin's* parenthesis

15.5.10. For a long time the king is naturally lucky with food [resources], (p. 1037a25).

15.5.11. It is estimated that his body fulfills everything under the four heavens, and is not like Śakra devānam Indra's 帝釋 body, (p. 1037a25).

End of the extensive parenthesis on the *cakravartin* king.

²⁰ Cf. 29.4.5. for a mistaken use of the names of these four types of soldiers.

²¹ In 31.2.2., 33.3.2., and 34.5., the three continents are called 弗于逮, 鬱單曰, and 拘耶尼. The ending 提 in the above transliterations are unique to the PCJ and appear only here.

THE HEAVENLY BEINGS IN THE BRAHMĀ HEAVENS-MAIN PART

Śakra 帝釋 and the sixth heaven king 六欲天 Māra

- 15.6.1. Description of the marvels and treasures of Indra's world, as well as of the indescribable but superficial bliss he and his retinue enjoy, (p. 1038a26).
- 15.6.2. Indra's body²² is not like the body of the sixth heaven king [Māra],²³ (p. 1038a28)
- 15.6.3. The sixth level king possesses the thirty-marks 身有三十相, (p. 1038a29).
- 15.6.4. He has divine merits and total freedom 神德自在, he can transform his body as he wishes. He leads countless soldiers and he transfers the merits of his lucky deeds [to others] without obstruction 功德福業布施無礙, (p. 1038a29).
- 15.6.5. Like the sixth heaven king he fulfills all what is below the four heavens, (p. 1038b2).

Brahmā

- 15.6.6. Māra is not like the unique great Brahmā god 不如一大梵天功德廣大 whose merits are universally great, and who governs the one-billion-*kṣetras*²⁴ and all the countless beings of the *brahmā*-heavens. His longevity is extremely long, over one *kalpa* 一賢劫, but then his life will

²² In these passages the word “body” 身 refers to the physical appearance as well as to the attainments and capacities of the described being. In a more general sense it also means “destiny”, i.e. the state of having been born as that particular beings.

²³ The name “Māra” is not expressly mentioned, but can be inferred since he is the king of the sixth heaven.

²⁴ Note the variant formulation 三千大千刹 (the one billion *kṣetras*) is used instead 三千大千世界 (the *trichiliomegachilio-kosmos*, i.e. the one-billion-worlds). As mentioned in footnote 3.4. it stands for the one-billion-worlds constituting the sphere of influence of a Buddha: thousand is multiplied by thousand three times ($1000^3=1.000.000.000$).

end, (p. 1038b3).

SECOND PART

THE *CAKRAVARTIN* KINGS IN THE SOUTH

15.7. The wheel-turning-holy-kings 轉輪聖王 *āryacakravartirāja*

- 15.7.1. The Buddha asks Īśvara bodhisattva to lift up his eyes and look towards the South where countless *āryacakravartirājas* are standing in a row, (p. 1038b6).
- 15.7.2. Their merits are as aforementioned, (p. 1038b7).
- 15.7.3. They follow the five precepts and the ten good deeds 五戒十善, worship the holy, uphold the hermits/ascetics' rules 持仙人戒, the *uṣadha* of the eightfold pure fast 八清淨齋,²⁵ have mercy, and do not have a hurting heart 無傷害心, (p. 1038b7).
- 15.7.4. Due to the retribution of their deeds their luck is immeasurable, and thus they are able to keep their positions as *cakravartin* kings 故得紹繼轉輪王位, (p. 1038b9).

THIRD PART

THE LION KINGS IN THE WEST

²⁵ For a in depth research on 齋, respectively on 長齋, cf. the *Hōbōgirin*'s entry CHŌSAI 長齋: *Hōbōgirin, Dictionnaire Encyclopédique du Bouddhisme d'après les Sources Chinoises et Japonaises*, vol. V, Paris, 1979. The role the *poṣadha* tradition played during the third/fourth century in Indian and/or Central-Asian Buddhism can be traced in China from the early stages of Buddhism's introduction onwards. In the early fifth century it culminates in Kumārajīva's grand-scale systematization. Cf. Sylvie Hureau's in-depth researches in this field: "Preaching and translating on *poṣadha* days: Kumārajīva's role in adapting an Indian ceremony to China", *Journal of the International College for Postgraduate Buddhist Studies*, vol. X, March, 2006, Tōkyō.

15.8. The lion kings 師子王

- 15.8.1. The Buddha tells Īsvara to look towards the West where the lion kings are standing in a row, (p. 1038b10).
- 15.8.2. By permanently practicing the six things 以常六事²⁶ they stand firmly without moving, (p. 1038b11).
- 15.8.3. Their furs are of pure white color and their torsos square, (p. 1038b12).
- 15.8.4. Due to the retributions of the good deeds they performed in previous lives, they can distinguish good and bad, although they are beasts, (p. 1038b12).
- 15.8.5. Their feet always step on lotuses 足踏蓮花.²⁷ Dust or dirt does not stick to them, (p. 1038b13).
- 15.8.6. Till the end of their lives, they do neither kill, nor eat meat, nor drink blood, (p. 1038b14).
- 15.8.7. When a lion roars all the animals' movements stop,²⁸ (p. 1038b14).
- 15.8.8. The lions also follow the five precepts 五戒 and do not offend the rule of the three excesses 不犯三過,²⁹ (p. 1038b15).

²⁶ It is uncertain which “six things” are meant here, since there are several listings within the Buddhist literature, some referring to monks, other to bodhisattvas. So far I could not find any other mention of “six things” referring to the lion king within other texts. These are probably unrelated to the five things mentioned in 15.10.2.

²⁷ Cf. 15.5.1.

²⁸ The text says: When the lion makes a roar, those who were flying, fall down, and those who were walking crouch down 師子一吼飛落走伏. This sentence follows the remark on the lions' non-hurting behavior, and one might wonder what happens to those animals who fall down during their flight.

²⁹ The expression 不犯三過 can only be seen once in the PCJ and once in the *Pusa ying luo jing* 菩薩瓔珞經 (T16, no. 656, p. 3c). Both texts unfortunately do not explain the contents of the formulation. But the *Dharmapada* 出曜經 (T4, no. 212, p. 661a29) says that 三過 refers to the non-production of jealousy, indignation/stupidity and evil views. Moreover, the [*Saddharma*] *smṛtyupasthānasūtra*, *Zheng fa nian chu jing* 正法念處經 (T17, no. 721, p. 191a4, tr. by Gautama Prajñāruçi 瞿曇般若流支 at the end of the first

- 15.8.9. Although they fell down in the category of beasts, they mastered their bodies³⁰ to complete the path 轉身成道, (p. 1038b15).

FOURTH PART

THE HUNGRY GHOSTS IN THE NORTH

15.9. The hungry ghosts 餓鬼 *pretas*

- 15.9.1. The Buddha tells Īsvara to look towards the North and look at the hungry ghosts, their seven-treasure palace, their left and right ministers, and their retinue 七寶宮殿左右眷屬,³¹ (p. 1038b16).
- 15.9.2. They are all eating the natural sweet dharma dew, (p. 1038b17).
- 15.9.3. Although they are called “hungry ghosts” they possess divine powers, thanks to their previous goods deeds. They used to travel to the *buddhakṣetras* and there respectfully worship the Buddhas, (p. 1038b18).
- 15.9.4. They received the correct essence 稟受正要, (p. 1038b19).
- 15.9.5. They were affected [by the Buddhas] at the right time, but did not adhere to the permanent dharma, (p. 1038b19).
- 15.9.6. [Now] they travel around in this world and join the assemblies where good people meet 遊此忍界眾善普會, (p. 1038b20).
- 15.9.7. They converted and completed the path before long, (p. 1038b21).

FIFTH PART

YAMA, THE KING OF HELL, IN THE NADIR

half of the fifth century) explains that 三過 means wanton, anger and ignorance 貪瞋癡. The formula 三過 was probably forged by Zhu Fonian.

³⁰ 轉身 literally means “to turn around the body”, here it might also mean that they behave in a way “contrary to their physical instincts”.

³¹ The reading “ministers” for 左右 is uncertain. Note that the hungry ghosts possess a palace although no chief or king is mentioned.

15.10. The king Yama 閻羅王

- 15.10.1. The Buddha tells Īsvara to turn his eyes down and to look at the king Yama, (p. 1038b21).
- 15.10.2. By the five things 以五事³² he punishes and converts 治化 without failure. When the sinners are standing in front of him he asks them (the five questions): When you were staying in the human world, did you know that there is the Buddha, the dharma, the monks' *saṃgha*, that there is father and mother, (p. 1038b23)?
- 15.10.3. The sinners reply: Truly (I knew) that these exist, great King, (p. 1038b24).

The king expounds a poem (in three *gāthās*)

- 15.10.4. He describes certain sufferings and tortures the sinners might undergo in hell, (p. 1038b26).
- 15.10.5. Since the bad deeds were produced by oneself, neither father, mother, nor brothers, can receive the bad results, i.e. the sufferings, instead of oneself, (p. 1038b28).
- 15.10.6. He says: I wish to become a monk, keep the defenses and practice the correct dharma,³³ (p. 1038c1).

Releases versus punishment

- 15.10.7. After questioning the people the king Yama orders the hell guardians to punish them for their sins depending on their weight, (p. 1038c3).
- 15.10.8. Those who as humans had heard the sound of the Buddha's dharma, their sins extinguished and they underwent a heavenly birth. They once more obtained a human body and took great care to practice pure and calm deeds, (p. 1038c4).

³² I think that 事 is used here in the sense of "point of inquiry".

³³ There are other texts mentioning the king Yama's wish to become a monk, for example the *Ekottarāgama* 增壹阿含經 (T2, no. 125, p. 748c, tr. by Zhu Fonian).

END PARTThe final sentences of the narration

- 15.11. This is how the bodhisattva's retribution works for the living beings of the six destinies, (p. 1038c5).
- 15.12. Īśvara bodhisattva worships the Buddha's feet and returns to his previous place, (p. 1038c6).

Special closing scene

- 15.13. At that time there were within the meeting 8,000 billion living beings who did not rejoice at the idea of staying where there is suffering and of falling into the six destinies. They expressed the uttermost intention to attain calm extinction, emptiness, and non-existence, and thus left the circle of life-and-death, (p. 1038c7).

Chapter sixteen: The turning of the dharma wheel *dharma-cakra-pravartana* (T12, p. 1038c9-1040b9) 經轉法輪品第十六

The chapter is all in prose except a final short poem. It has three parts. In the first part the members of the assembly, to whom the Buddha wants to show his mortal remains, are listed. Before expounding the dharma, the Buddha emits light as a signal to invite the bodhisattvas of other *buddhakṣetras* to join. The Ratna "Treasure" 寶 Tathāgata as well as the "Deep-meaning" 深義 Tathāgata tell their bodhisattvas to join Śākyamuni's womb assembly. In part two, after all the foreign bodhisattvas safely arrived in the womb,³⁴ the Buddha expounds the teaching for bodhisattvas *mahāsattvas*. The Buddha's exposition has seventeen subsections treating all sorts of Buddhist concepts. The subsections are divided into antithesis and thesis. Part three consists in a short dialog between the Buddha and Suvarṇa 金色 bodhisattva, and a final poem.

³⁴ In chapter twenty-seven, when Mañjuśrī appears in his "past" Buddha body, the bodhisattvas of Mañjuśrī's "past" *buddhakṣetra* are also all brought into the womb (27.4.1.-27.4.8.).

PART ONE

THE GATHERING OF FOREIGN BODHISATTVAS INTO THE WOMB

- 16.1.1. At that time the Buddha wants to show the Buddhas' mortal remains 遺體, he makes all those present at the meeting surround him,³⁵ (p. 1038c10).
- 16.1.2. His present life received the retribution of turning the great dharma wheel. *Śramaṇas*, Brahmins, the devils, or even *deva* Māra 沙門婆羅門 魔若魔天³⁶ would not be able to do such a thing, (p. 1038c12).

16.2. First light emission 光明:³⁷ from the joints and pores

- 16.2.1. Form all the body joints 身節 and from all the hair pores 毛孔 the Buddha emits light far into the *buddhakṣetras* of the ten directions, (p. 1038c13).
- 16.2.2. Every light ray consists in one billion *buddhakṣetras*. Every *buddhakṣetra* has a metamorphosed Buddha. Every Buddha is

³⁵ He made all those in the assembly surround him: divine-power-bodhisattvas, learned people (*śaikṣa*) and those beyond learning (*aśaikṣa*), monks (*bhikṣus*), nuns (*bhikṣuṇīs*), laymen (*upāsakas*), and laywomen (*upāsikās*), the four types of people surround him 令一切會神通菩薩學無學等比丘比丘尼優婆塞優婆夷四眾圍繞. Cf. the list in note 8.1. which is very similar but has 菩薩摩訶薩 instead of 神通菩薩, and inserts 及四部眾 before 比丘 and not at the end of the list!

³⁶ The four characters-formula 魔若魔天 means “the devils, or even *deva* Māra”. Within the Chinese Canon Zhu Fonian is the translator who by far used this expression with the greatest frequency, out of 35 appearances within the sūtras and *vinaya* texts, 21 are contained in his translations. However the formula was not forged by him, since it is found in two texts predating the PCJ: in the *Pravāraṇasūtra*, *Shou xin sui jing* 受新歲經 (T1, no. 61, p. 858c, translated by Dharmarakṣa) and in the *Dao shen zu wu ji bian hua jing* 道神足無極變化經 (T17, no. 816, p. 805b, tr. by An Fa qin 安法欽 around 281-306).

³⁷ Note that throughout this chapter the light emission serves a double purpose: on one hand the light transforms into *buddhakṣetras* and Buddhas, on the other hand the light attracts the attention from distant Buddhas who send the bodhisattvas of their lands to this world so that they can hear this unique and precious teaching, i.e. the PCJ.

surrounded by one billion types of living beings. These Buddhas expound the limitless dharma treasure, the countless, extraordinary, unequalled teachings 無盡法藏無量奇特無與等法, (p. 1038c15).

The Buddhas' teaching and preaching seat

- 16.2.3. The extension of truth of the teachings they expound is very deep 真際甚深所說法者. They remove wanton, anger and ignorance 姪怒癡 and wash away the hearts' dirt by the water of the eight releases 八解水, (p. 1038c18).
- 16.2.4. At that time the Buddhas created within the pond's water a high seven-treasure altar rising seven *ren* 仞³⁸ above the pool. On top of the altar they put a high treasure seat. The four main corners had suspended golden bells 於四角頭皆懸金鈴, (p. 1038c19).
- 16.2.5. All sorts of treasures were used: silk banners and umbrellas in the five colors, including red and yellow 繪幡蓋五色赤黃. It was a joy and bliss which can not be expressed, (p. 1038c21).

Note on the auditors

- 16.2.6. At that time the living beings of the assembly who were going to hear the endless treasure of the dharma 法無盡之藏, sat decently, keeping their thoughts and heart undisturbed. All wished to hear the Tathāgata's secret essence 祕要, (p. 1038c22).

16.3. Second light emission: from the *uṣṇīṣa* 肉髻

- 16.3.1. At that time the Buddha emits light from the *uṣṇīṣa* 肉髻 (literally flesh-chignon) into countless billions of *buddhakṣetras*, (p. 1038c25).

³⁸ The *Fan yi ming yi ji* 翻譯名義集 (T54, p. 2131, p. 1102a) mentions that some people say one palm tree (*tāla*) is seven *ren* high, and that seven feet equal a *ren* 有人云。一多羅樹。高七仞。七尺曰仞。Now, since a feet is about 32 cm long, a *ren* is about 224 cm. In this case, an altar of 7 *ren* measures about 15,68 m.

The bodhisattva retinue of the “Treasure Tathāgata” joins Śākyamuni

- 16.3.2. A Buddha called “Treasure” Ratna Tathāgata 寶如來³⁹ when he sees the light emitted by Śākyamuni’s *uṣṇīṣa* tells the bodhisattvas who had gathered in that land: Down there is a Buddha, Śākyamuni Tathāgata, now staying in his mother’s womb, broadly explaining the deep and essential most superior dharma treasure 今在母胎廣說深要無上法藏, (p. 1038c26).

Greetings exchanged among two Buddhas⁴¹

- 16.3.3. Ratna Tathāgata encourages the divine-power-bodhisattvas of the ten directions: You should go there, worship him with respect and bring your greetings. When you do so, give also my greetings to Śākyamuni. Ask him: Is your virtue converting the beings day after day? Are you striving forwards and constantly walking around? Are you in good health and strong? Are the living beings of your land easy to convert, (p. 1039a3)?
- 16.3.4. Please go there holding a great appearance. The living beings of that land have many defilement and their pride blooms like a flame, (p. 1039a5).

The bodhisattvas’ Odyssey

- 16.3.5. At that time trillions of bodhisattvas of that land wearing proper monk robes 齊整法服 bowed to that Buddha’s feet, disappeared suddenly

³⁹ The “Treasure Tathāgata” 寶如來 of the PCJ is either identical with Prabhūtaratna Tathāgata 多寶如來 of the *Stūpasandarsanaparivartaḥ* (chapter eleven of the *Lotus sūtra* on the appearance of the *stūpa*) or strongly influenced by his image and name. Cf. the note 28.1.1. on Prajñākūṭa bodhisattva.

⁴¹ This passage in direct speech is noteworthy; it contains the usual inquiry about health plus some other points only relevant to Buddhas. It gives a picture of what, the authors believed, are a Buddha’s main concerns.

- and came to this *sahā* world 忽然不現來至忍土, (p. 1039a6).
- 16.3.6. But Śākyamuni Buddha by the supernatural powers of his concentration 定意神力 made that the arriving bodhisattvas did not see him. There were “high screens” on the four sides around the place where he was explaining the dharma. The bodhisattvas therefore wandered around in all the one-billion-worlds searching for Śākyamuni’s world, (p. 1039a8).
- 16.3.7. They conversed among themselves: That world is extremely far from the upper empty worlds where our *kṣetra* is located. Could it be that the light we just saw has vanished? Wasn’t that the light Śākyamuni Buddha emits when he reaches *parinirvāna* 般涅槃? It is not possible that we have lost our divine eye’s power, is it? How could that be, (p. 1039a11)?
- 16.3.8. We traveled through the all the worlds of the ten directions and we do not know where we are. They all thought: We might better return to our original world 我等寧可還至本界, (p. 1039a14).
- 16.3.9. When they thought that, they were however not able to return to their original *buddhakṣetra* anymore. They were all in fear and their cloths and hairs stood up. They thought they had lost their divine powers, that exhaustion had arisen in their hearts 謂失神足疲厭心生, and that they would not be able to inquire till the end the endless dharma-treasure. What had happened, (p. 1039a16)?

The bodhisattvas’ safe arrival into the womb assembly

- 16.3.10. All this was caused by Śākyamuni’s great divine powers. The Buddha fully knew all these bodhisattvas’ hearts. Immediately by his power he picked them up and put them into his mother’s matrix 即以神足接諸菩薩在母胎中. The bodhisattvas’ respect increased and they bowed and worshiped the Buddha. Then they sat down on both his sides bringing forth the questions and greetings of the other Buddha 兼以佛遣問訊.

At that time Śākyamuni was called Tathāgata 恒薩阿竭, (p. 1039a18).

Third light emission: to the East

- 16.4.1. Again by his divine powers the Buddha brought forth the great light 大光明 and emitted it towards the East into the “Hot-world” 炎世界. That country’s name is “Extraordinary” 奇特 and its Buddha is called “Deep-meaning” 深義,⁴² (p. 1039a22).

The bodhisattva retinue of the “Deep-meaning” 深義 Tathāgata join Śākyamuni’s womb assembly

- 16.4.2. He was explaining the dharma when he saw the great light. He said to all the bodhisattvas: With a great appearance 莊嚴 you should go to the world of Śākyamuni Buddha and listen to the endless dharma-treasure. Why is that? The bodhisattvas of that land will all become Buddhas in their next life 一生補處.⁴³ [What will be expounded] is for sure the extraordinary teaching which is difficult to be conceived 必有奇特難思議法, (p. 1039a25).
- 16.4.3. All the bodhisattvas followed the Buddha’s instruction, worshiped his feet and suddenly disappeared. They came to this world where Śākyamuni Buddha was, bowed down their heads down to his feet, and sat down on both his sides, (p. 1039a28).
- 16.4.4. The Buddha through his divine merits called the devil Pāpīyan 魔波旬⁴⁴ because he wanted to affect the auditors, (p. 1039b1).

⁴² His name is followed by the ten titles.

⁴³ The expression 一生補處 corresponds to *ekajāti-pratibaddha* and means that a bodhisattva is in his last existence before attaining buddhahood. For related formulations cf. 11.10.1, 20.5.1., and 24.5.6.

⁴⁴ 波旬 is a transliteration for Pāpīya, the devil, cf. note 8.3.

16.5. The Buddha requests absolute attention

- 16.5.1. At that time the Buddha knew that all the living beings had gathered, i.e. that the assembly was complete, (p. 1039b2).
- 16.5.2. All heaven was producing music to praise the Tathāgata's countless lucky deeds. The Buddha said to Mañjuśrī 殊師利: Stop all this heavenly music, I want to expound the dharma,⁴⁵ (p. 1039b3).
- 16.5.3. A Buddha arises in the world once every trillion *kalpa*. When this happens, it is like an Udumbara flower 優曇鉢花,⁴⁶ (p. 1039b4).

PART TWOTHE EXPOSITION FOR THE BODHISATTVAS *MAHĀSATTVAS*

This part has seventeen subsections and these are subdivided into two groups: limited and unlimited achievements. The still imperfect attitudes or proceedings of a bodhisattva *mahāsattva* fall into the first group and are limited. The text uses over and over the expression 是謂有盡, that literally means “this is called having an end” (E). The second group corresponds to a sort of higher, all encompassing understanding and is defined as “having no end” 是謂無盡 (NoE), i.e. “endless” or “unceasing”.

16.6.1. Impurities *āśravas* 漏

A bodhisattva ends his impurities *āśravas*. He has divine powers, gets rid of his thoughts and perceptions. This is called having an end (E), (p. 1039b6).

He neither distinguishes the impurities' end nor the dharma of non-thought 無想法. This is called having no end (NoE), (p. 1039b7).

⁴⁵ The narration here is treated as if it was the very beginning of the/a sūtra and this requires the intervention of Mañjuśrī. Also in chapter one, where the womb exposition starts de facto Mañjuśrī plays the role of a mediator or moderator between the assembly and the Buddha, cf. 1.4.3.

⁴⁶ The Udumbara flower reaches the full blossom only once after midnight during a few hours only. Cf. 8.12.4. where the “Jumping” Buddha 踊躍佛 is compared to this flower.

16.6.2. Bodily attachments 身縛著

A bodhisattva calculates his bodily attachments and will not reach the other shore 彼岸 (i.e. nirvāṇa), E, (p. 1039b7).

He is able to get rid of thoughts related to the body, without staying neither here nor there, NoE, (p. 1039b8).

16.6.3. Release 解 and the boundary of truth 真際

A bodhisattva is already released from his attachments but is not staying within the boundary of truth, E, (p. 1039b9).

He neither distinguishes attachments, nor emptiness, nor thoughts about *anātman* 無我想, NoE, (p. 1039b10).

16.6.4. Emptiness 虛

A bodhisattva enters the in-and-out-breath 入出入息, views all the worlds, and clearly understands that there is nothing, E, (p. 1039b11).

He understands emptiness and nothingness and does neither see it as having release nor as having no release. There are no country borders at all 國界無若干, NoE, (p. 1039b).

16.6.5. The sixteen most winning dharmas 十六殊勝之法

A bodhisattva practices the sixteen most winning dharmas and releases countless living beings, E, (p. 1039b13).

He views the sixteen most winning dharmas as empty, and does neither see release nor non-release, NoE, (p. 1039b15).

16.6.6. The *kṣetras* 刹土

A bodhisattva broadly practices within the *kṣetras*. He endures sufferings for the sake of the living beings, and does not regard that as a labor, E, (p. 1039b16).

He does not discriminate between the living beings of the pure *kṣetras*,

NoE, (p. 1039b17).

16.6.7. The precepts 戒, the dharma 法 and the gate of three releases 三脫門

A bodhisattva follows the rules, practices the dharma and enters 三脫門, E, (p. 1039b18).

He neither sees the beings offending nor following the rules, NoE, (p. 1039b19).

16.6.8. Sentence meaning and word meaning 句義字義

A bodhisattva understands these meanings, E, (p. 1039b20).

He does not see any of these, NoE, (p. 1039b21).

16.6.9. The destinies 道

A bodhisattva distinguishes them all and pulls the beings out of there and makes them obtain release, E, (p. 1039b22).

Although he stays within the five dirt 雖處五濁 he is not influenced (literally colored 染) by them, NoE, (p. 1039b23).

16.6.10. Haughtiness 貢高, pride 慢 and humility 自下

A bodhisattva does neither indulge in one nor the other, but merely practices pure and calm deeds, E, (p. 1039b24).

He sees the dharma's nature as empty and calm, and is not proud of himself. He views his approach to the dharma neither as lazy nor as diligent, NoE, (p. 1039b26).

16.6.11. Greediness and attachments 貪著

A bodhisattva decorates the Buddha tree, teaches all the beings and destroys their greediness and attachments, making them practice *dāna*, E, (p. 1039b27).

He neither sees the world's arising nor its extinction, neither successes

nor failures, neither greediness nor attachments, NoE, (p. 1039b29).

16.6.12. The bodhisattva's diamond mind 金剛心 and selflessness 無吾無我

From the moment he expressed his intention the bodhisattva with his diamond mind destroyed his bounds, E, (p. 1039c1).

The self is non-self, it does not have any ego, NoE, (p. 1039c3).

16.6.13. Family lineage 族姓, family names 姓名, and titles 號

A bodhisattva is not attached to such secular matters, thinks neither about names nor titles, E, (p. 1039c5).

Since he first expresses his intention until he becomes a Buddha, he neither distinguishes an evolution nor a Buddha. Fake titles and names are all empty and he does even not consider their emptiness, since emptiness itself has no emptiness 空自無空, NoE, (p. 1039c8).

16.6.14. Dependent origination 因緣 *pratītya-samutpāda*

- a) A bodhisattva explains the links of the dependent origination, and pulls the living beings from this circle, E, (p. 1039c11).
- b) Because of ignorance *avidyā* 無明 there are actions *saṃskāra* 行, because of actions cognition/consciousness *viññāna* 識, based on this mental functions and form *nāma-rūpa* 名色 arise...the six organs *āyatana*s 六入 ...contact *sp̥arśa* 觸 ...perception *vedanā* 受 ...desire *tṛṣṇā* 愛 ...attachment *upādāna* 取 ...life/existence *bhava* 有 ...birth *jāti* 生 ...and from birth arise old age and death *jarā-maraṇa* 老死, worries 憂, sadness 悲 and defilements 苦惱, (p. 1039c14).
- c) If one gets rid of attachments 縛著, ties 繫 and love 戀, he is attached to nothing and ignorance extinguishes, when ignorance extinguishes the actions extinguish too; [...] when birth extinguishes then old age and death, worries, sadness and defilements also extinguish (p. 1039c16).

- d) Old age and death, worries, sadness and defilements depend on birth, birth depends on existence [...], (p. 1039c21).
- e) When old age and death, worries, sadness and defilements extinguish, then birth extinguishes, [...], (p. 1039c24).
- f) When a bodhisattva understands clearly the dharmas nature and all the different types of extinctions and non-extinctions, and sees neither extinction nor non-extinction, then since extinction has no extinction, NoE, (p. 1039c27).

16.6.15. Arising dharmas 起法 and ending dharmas 盡法

A bodhisattva distinguishes these dharmas but does not know where they come from or where they go to, since arising has no arising, and end no end, NoE,⁴⁷ (p. 1039c29).

He understands clearly that arising and end have no location and that they are without any attachments like emptiness, NoE, (p. 1040a2).

16.6.16. The *dhāraṇī-samādhi* 總持三昧 and the four-non-obstruction-wisdoms 四無礙慧

A bodhisattva wants to reach the *dhāraṇī-samādhi* and the four-non-obstruction-wisdoms 四無礙慧. Day and night he practices bodily levitation. At the beginning it is like the fruit of a mango *āmra* 阿摩勒, gradually it becomes like the fruit of the Terminalia Bellerica *vibhītaka* 鞞醯勒, finally becoming like the fruit *haritakī* 呵梨勒. This is a secular meditation commoners and hermits learn 此是俗禪凡夫仙學. Even if the bodhisattva learns it, he does not remain in it, E, (p. 1040a4).

His supernatural mind power 心通 is without obstruction and is

⁴⁷ Note that in this subsection it says twice “without end” and that probably a mistake has happened here.

neither a fixed nor unfixed power. He understands clearly that all the dharmas' nature is spontaneous 法性自然 and does not distinguish between spontaneous and non-spontaneous, NoE, (p. 1040a9).

16.6.17. In accordance with his thoughts of emptiness and extinction, a bodhisattva does not undergo any influence (literally receive any color 於色無受) He does not distinguish between influences and non-influences, and single-mindedly inquires nirvāṇa's gate 涅槃門, E, (p. 1040a12).

He considers the body as having no permanency, practices *dāna* and the percepts with a fixed intention. He has no fear of falling into *samsāra* 沒溺生死, and feels like a bird flying in the sky. He knows that nothing exists, that there is no person, no soul, and no life. He enters the eighteen worlds (*dhātu* 界), but the hundred and eight desires and attachments 百八愛著 do not exist. He goes and comes without holding on to anything, NoE, (p. 1040a15).

PART THREE

DIALOGUE BETWEEN THE BUDDHA AND SUVARṆA

The main subject of this last part is the “no-end”, i.e. the “limitless” concept.

The “Golden color” Suvarṇa 金色菩薩 bodhisattva⁴⁸

16.7. Suvarṇa bodhisattva is introduced and it is said that he wants to ask

⁴⁸ This final part possibly underwent some (maybe involuntary) alternation diverging from an original composition, because of the following reasons: a) the bodhisattva appears after the exposition was held, when the chapter has nearly ended, b) he is made to talk after his thoughts have already been revealed, and c) the question he asks has already been treated afore. Some oral narrator of the sūtra or the editor who put the text into written form was maybe confused by the Tathāgata's golden color 如來金色 and/or the Tathāgata's golden color body 如來金色體 mentioned in the following chapter. A bodhisattva by the same name was thus maybe mistakenly inserted at the end of chapter sixteen, which otherwise mentions no individual bodhisattva. But it can not

the Tathāgata about the meaning of “limitless” 欲問如來無盡之義, (p. 1040a21).

- 16.7.1. Scene of reverence, (p. 1040a23).
- 16.7.2. He questions the Buddha: What is called “limitless” and what is its meaning 齊何名為無盡義耶, (p. 1040a24)?
- 16.7.3. The Buddha answers: The bodhisattva’s no-end-dharma has neither words nor explanation. How come you ask me about its meaning, (p. 1040a25)?

16.8. A poem by the Buddha for Suvarṇa bodhisattva (in four *gāthās*)

- 16.8.1. The endless dharma-treasure-storage is the Buddha’s mother and father in all the three times 無盡法寶藏 三世佛父母, (p. 1040b1).
- 16.8.2. Some people want to be able to understand, and ask for an explanation regarding the end and the origin, but the correct explanation would produce confusion in their minds 正可生惑心, (p. 1040b2).
- 16.8.3. To become a Buddha with a diamond body 成佛金剛身, is to be equipped with all the marks, (p. 1040b4).
- 16.8.4. Although the Buddha preaches endless treasures to billions of beings, he does not explain them in one way, (p. 1040b6).

Closing formula

- 16.9. When the Buddha explained the endless treasure, those in the assembly, the bodhisattvas, the learned people (*śaikṣa*) 學, those beyond learning (*aśaikṣa*) 無學, etc. 等 expressed their intention to follow and strive for the endless dharma treasure. All heaven, *nāgas*, gods, humans as well as non-humans 諸天龍神人與非人,⁴⁹ expressed

be excluded that the bodhisattva represents an original stylistic means of introducing the subject of the next chapter.

⁴⁹ Cf. the auditors mentioned in the footnotes of 3.1. and 8.1.

their intention to remain within the most superior path without retrogression,⁵⁰ (p. 1040b7).

Chapter seventeen: The five supernatural powers *pañca-abhjñā* (T12, p. 1040b10-1041a17) 五神通品第十七

The chapter is mostly in prose and contains a short final poem. It has only one main part, an opening and a closing section, and focuses on *abhijñās* and other miraculous powers of the “good men and women”. The Buddha converses with the “Wonderful-winning” bodhisattva and first expounds the six “false powers”, and then the six “correct holy powers”.⁵¹

INTRODUCTION

Introduction of the “Wonderful-winning” bodhisattva 妙勝

17.1. He is praised as particularly able in converting the beings through different means. He correctly views that fixed intention is the world’s lucky field *punya-kṣetra* 正觀定意為世福田.⁵² He brings great happiness to the good men and women he encounters. He releases them through a teaching which is like an illusion, a metamorphosis, or a dream 如幻如化如夢法, (p. 1040b11).

⁵⁰ “Most superior” 無上 stands for *anuttara*, and “non-retrogression” 不退 or 不退轉 for *avaivartika*. These terms are mostly used at the end of a chapter referring to “the (equal) path” or “the equal release”.

⁵¹ The *Fa yuan zhu lin* 法苑珠林 (T53, no. 2122, p. 478c-479b) quotes nearly the full chapter seventeen of the PCJ in his section on the five *abhijñās* 五通部 in the volume on destiny 宿命篇.

⁵² For a detailed study on Sanskrit compounds used in the sense of *punya-kṣetra* cf. Minoru Hara, “A Note on the Phrase Dharma-kṣetre Kuru-kṣetre”, *Festschrift K. Bhattacharya, Journal of Indian Philosophy*, Vol. 27, no. 1/2, 1999, p. 49-66. Cf. footnote 30.1.4.

Scene of worship and inquiry

- 17.2. He worships and praises the Buddha and asks how a bodhisattva can distinguish the people's deeds by the five supernatural powers 五神通, and in what consists the practice for reaching these powers, (p. 1040b16).
- 17.3. The Buddha says he will expound for him the knowledge regarding these powers 通慧, (p. 1040b19).

MAIN PART

17.4. THE GOOD MEN'S AND WOMEN'S FIVE "FALSE POWERS"

The power of the eye 眼通

- 17.4.1. Certain good men and women 或有善男子善女人 of this *kāma-dhātu* 此欲界中 do not need to produce the eye's power because they perfectly distinguish everything and all the types of living beings within Jambu [dvīpa] 閻浮: the coarse and delicate ones 麤細, the lovely and ugly ones 好醜, as well as the green, yellow, red and white ones 青黃赤白, towns, dwellings, mountains, cliffs, trees and bushes 城郭屋舍山巖樹木. Their eyes can already see below the second, third, and fourth heaven 眼能觀二天下三天下四天下, (p. 1040b21).

The power of the ear 耳通

- 17.4.2. Certain good men and women do not need to purify their supernatural eyes' or ears' power, because they can already hear all what is under heaven: male voices, female voices, horse voices, car sounds 男聲女聲馬聲車聲, being able to immediately distinguish and understand each of them, (p. 1040b25).

Spontaneous knowledge of the previous life 自識宿命

- 17.4.3. Certain good men and women without learning or studying 不習不學

know where they were previously reborn. They perfectly distinguish all their previous families, including the names of their fathers, mothers, brothers, sisters and clans, (p. 1040b28).

Knowledge about the destinies

17.4.4. Certain good men and women without practicing the divine powers 不修習神通, know other peoples' hearts, their good and bad deeds, and their destinies, (p. 1040c1).

Flying capacity 能飛行

17.4.5. Certain good men and women can fly. They circle around, go and come, without having practiced the bodily supernatural power 身通. They can walk in the sky as if it was ground, and on the ground as if it was empty space 履空如地履地如虛, (p. 1040c4).

Explanation of the previous powers

17.4.6. The Buddha says to “Wonderful-winning” bodhisattva: These five types of humans do not have the true divine powers (*abhiññās*), since they are people who withdraw from the dharma 此五種人非實神通退法眾生, (p. 1040c6).

17.5 THE GOOD MEN'S AND WOMEN'S “HOLY POWERS”

The power of the eye 眼通

17.5.1. Certain good men and women practice the eye's holy power, they get rid of their tinges 除色,⁵³ cut off their dirt 斷垢, and keep their thoughts

⁵³ This formulation appears also in the *Si fen lü* 四分律 (T22, no. 1428, p. 578c, tr. by Zhu Fonian) in the section on the four *pārajika* rules 四波羅夷 under the entry “false statements”. From that passage I deduce that the meaning of 色 in that context, as well as in the above passage, means neither form nor color, but tinges.

immobile, they totally inquire the path's gate, the concentration and meditation on the three emptiness. They can see below the billion heavens,⁵⁴ (p. 1040c7).

The holy/divine power of the ear 耳聖通

17.5.2. Certain good men and women practice the ear's holy power 修耳聖通, they calmly enter *dhyāna* 寂然入定 and hear all what is below the billion heavens: male and female voices, elephants, horses, and the sounds of cars, car bells, and drums. They can distinguish every single sound and know whether it is good or bad. They know those persons' future places of rebirth, (p. 1040c10).

Knowledge about the origin

17.5.3. Certain good men and women obtain the holy power of the mind 得意聖通 and know all their own countless previous lives 自識宿命, the pure countries of their fathers, mothers, and siblings, (p. 1040a16).

The six supernatural powers (*abhjñās*) 修六神通

17.5.4. Certain good men and women practice the six *abhjñās* and understand the dharma's nature 解知法性, their memory is strong and they do not forget, their intention is fixed on the path of awakening 意止覺道, they understand the three *vidyas* 三明, and their fixed intention is undisturbed 定意不亂. They also know other peoples' minds and their countless past lives, (p. 1040c20).

⁵⁴ The text says literally: below thousand heavens, below two thousand heavens, below three thousand great thousand heavens 一千天下二千天下三千大千天下. The meaning is "under the one-billion-heavens", i.e. "in the one-billion-worlds", i.e. in the universe. The formulation was probably chosen to confer a more Chinese touch to the Indian expression, cf. 17.4.1 and note 15.3.3.

Purely practicing the path 清淨修道

17.5.5. Certain good men and women, who always think about the dharma, control themselves regarding food, sleep, wanton, anger and foolishness. They consider their bodies as having no self 計身無我. Their *mano-vijñāna* can levitate their bodies through concentration 意識以定便能舉身.⁵⁵ They wander around in the one-billion-worlds⁵⁶, enter the earth as if it was space, go through mountains, rivers, stones and walls, without any obstacle 入地如空山河石壁無所罣礙, (p. 1040c24).

Becoming a Buddha 臨當成佛

- 17.5.6. Certain good men and women will become Buddhas 臨當成佛, they sit down under the king among the trees 坐樹王下 and express the intention not to get up until they become a Buddha 自發誓願吾不成佛不起于坐, (p. 1041a1)
- 17.5.7. The Buddha recalls when he was once sitting under a *Jambu* tree 闍浮樹:⁵⁷ During thirty-eight days I viewed the tree and meditated 三十八日觀樹思惟.⁵⁸ He recalls the devil's fruitless interventions: He could

⁵⁵ The PCJ contains two terms which might stand for *mano-vijñāna*: 意識 is used in the above passage as well as in 4.16.-4.16.2., and 心識 appears in 24.3.4.

⁵⁶ Here it says: 一天下二天下乃至三千大千刹土, cf. note 17.5.1.

⁵⁷ Traditionally the *Jambu* tree meditation is the first meditation of the young bodhisattva Śākyamuni, before he departs from Kapilavastu. The variant versions have been collected and treated by Hubert Durt in “La ‘visite aux laboureurs’ et la ‘méditation sous l’arbre *jambu*’ dans les biographies sanskrites et chinoises du Buddha”, *Indological and Buddhist Studies - Volume in Honour of Professor J.W. de Jong on his Sixtieth Birthday*, Canberra, 1982, p. 95-120. The *Jambu* tree appeared already in 8.12.1. Śākyamuni is traditionally said to have reached awakening under a Pipal tree after seven days of meditation (cf. also 21.6.2.). The number of days of meditation under the *bodhi* tree differ in various texts. Also the *Jambu* tree meditation did not last thirty-eight days.

⁵⁸ There are also other texts which say that the Buddha was “watching the tree”. This expression means that he was seated turning his face towards the tree. Those few commentaries that mention this anomaly refer to the PCJ. It could be that “viewing the

not make me move even one hair. Why? Because my mercy is universal moisture and I have mercy for all the living beings. Thus I managed to become a Buddha endowed with pureness of the six powers 六通清徹,⁵⁹ (p. 1041a3).

17.6. A poem by the Buddha (in three and half *gāthās*)

- 17.6.1. The ordinary people by their ways of comprehension are not able to leave *samsāra* 生死道, (p. 1041a9).
- 17.6.2. The Buddha teaches them without obstruction, (p. 1041a11).
- 17.6.3. Trough his mercy he considers the living beings, (p. 1041a13).
- 17.6.4. The ascetics who possess the wisdom of the five powers 五通慧 do not reach such accomplishments, because they are bound to retrogression 轉退不成就, (p. 1041a14).
- 17.6.5. I preach the strong and firm dharma because I want people to enter nirvāṇa's gate 我通堅固法 要入涅槃門, (p. 1041a15).

17.7. Special closing formula

When the Buddha had expounded this poem to the “Wonderful-winning” bodhisattva there were 170 billion beings who gave up the secular five powers and obtained the knowledge of the six [divine] powers 捨俗五通得六通慧, (p. 1041a16).

tree” is a formula at first used not for the Buddha, but for later followers who would visualize the *bodhi*-tree in meditation and that later the expression slipped into passages describing the Buddha's own awakening.

⁵⁹ Note that the passage states that the Buddha's reason of awakening was his great mercy 慈潤普遍愍眾生故得成佛六通清徹.

Chapter eighteen: Location of conception *viññāna-pratiṣṭha* (?) (T12, p. 1041a18-1042a6) 識住處品第十八

The chapter is in prose at the beginning, but the exposition is mostly contained in a long poem. It contains opening and final sections. The Samanta-prabha bodhisattva is the Buddha's interlocutor. The title fits the abstract theme treated in the chapter. The exposition turns around such questions as whether the dharma of conception has any fixed place, whether it brings forth the body, or whether the body brings forth cognition. Many examples refer to the Buddha's color and body. In the final section eighty-four-hundred-million beings express the *prañidhāna* to dwell on the ground of non-conception.

INTRODUCTORY PART

18.1. Introduction of the Samanta-prabha bodhisattva, "Universal light" 普光

The Samanta-prabha bodhisattva eradicates the origin and root of sufferings 拔苦根本, and possesses the six divine powers. Wherever he passes, there are uninterrupted offerings to the Buddhas 所經過處佛事不斷, (p. 1041a19).

18.2. Scene of worship and questions

- 18.2.1. He worships the Buddha and asks: Does the cognition dharma 識法 have any fixed place? In regards to the six powers is it single or multiple? Does it bring forth the body, or does the body bring forth cognition, (p. 1041a22)?
- 18.2.2. If cognition is a single dharma, the Tathāgata has a golden color 若識是一法。如來金色, (p. 1041a26).
- 18.2.3. If the body brings forth cognition, the six powers do not exist. If cognition brings forth the body, this is called the unique dharma 一法, which is without body and without cognition, (p. 1041a27).

18.3. The Buddha's introductory rhetoric questions

Do your questions concern the highest meaning 第一義問 (*para-*

mārtha) or the common/worldly meaning 世俗義問 (*saṃvṛti*)? If you ask about the worldly meaning, cognition dharma is multiple and has no fixed marks. If you ask about the highest meaning, then there is no body and no cognition, because the cognition dharma's self nature is empty and silent,⁶⁰ (p. 1041a29).

MAIN PART

THE EXPOSITION ON THE RELATION BETWEEN BODY AND COGNITION

18.4. A short passage in prose

- 18.4.1. The dharmas of the Buddha's physical body *rūpa-kāya* 佛色身法,⁶¹ if they are explained on the basis of the highest meaning, then they will lose their meaning 於第一義則為有失, (p. 1041b5).
- 18.4.2. When a bodhisattva practices the six powers, the body and cognition appear simultaneously because they function together. Just like two bulls sharing one yoke 猶如二牛共一軛, (p. 1041b6).
- 18.4.3. The Tathāgata's *rūpa-kāya* has a front side, a backside, and a center 如來色身有前有後有中間. This is the worldly meaning of the dharma, and not the highest one, (p. 1041b11).

18.5. The Buddha expounds a poem (in twenty-three and half *gāthās*)

- 18.5.1. The Tathāgata's golden color body 如來金色體 is being worshipped by the beings of the three times, (p. 1041b15).
- 18.5.2. Day and night the heavenly beings of the Trāyastriṃśa 忉利 emit flowery fragrances and play and enjoy music, (p. 1041b17).

⁶⁰ Chapter eight contains a short passage contrasting the “worldly dharma” 俗法 to the “dharma of the path” 道法 (probably *saṃvṛti-dharma* and *paramārtha*), cf. 8.4.3 and notes.

⁶¹ The Chinese formulation is unique. It might stand for *buddha-rūpa-kāya-dharma*.

- 18.5.3. Throughout hundred *yojanas* they completely fill the empty worlds with their high voices singing “laudation”, (p. 1041b19).
- 18.5.4. Some would like to ask about the origin of the cognition dharma 欲求識法本, but it extinguished silently and can not be seen 寂滅不可見,⁶² (p. 1041b23).
- 18.5.5. The golden color is empty and has no attachments 金色空無著. The cognition dharma is also like that, (p. 1041b27).
- 18.5.6. Neither now nor later there is any body; every single part of it should be understood as being just a mark, (p. 1041b29).
- 18.5.7. Cognition dharma is naturally empty 識法自然空, (p. 1041c4).
- 18.5.8. Body and cognition, these two things, go together. All the dharmas have cognition as their base, (p. 1041c7).
- 18.5.9. There is no color which comes and enters the eye, and the eye does not go close to the color 非色來入眼亦不眼就色, (p. 1041c10).
- 18.5.10. Only cognition knows what is good or bad, cognition itself is a dharma of non-cognition 無識法, (p. 1041c12).
- 18.5.11. All the dharmas are mutually connected 法法相因緣, (p. 1041c14).
- 18.5.12. The view on the thirty-seven deeds, the *bodhipakṣika dharma*,⁶³ leads into the empty and calm world, (p. 1041c17).
- 18.5.13. When conceptions and deeds end, the bodhisattva has completed the fruits of the path. Conceptions are like illusions changing the path 識如幻化道, (p. 1041c22).

⁶² The term 寂滅 is synonymous to *nirvāṇa*, thus the sentence could also be understood as follows: the origin of the cognition dharma lays in *nirvāṇa* and cannot be seen. This reading is further supported by the fact that the same thing is said the other way round: the Buddha when reaching *nirvāṇa* goes back to where he originally came from. This is the sense of the title of chapter thirty-six “Return to the original form” 復本形.

⁶³ 三十七品梵行, the thirty-seven *bodhipakṣika dharma*, “the principles which are conducive to enlightenment” cf. note 7.3.2. For a thorough study of the subject cf. Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, London, 1932, p. 80-164.

- 18.5.14. Without staying in this or that, conceptions extinguish and return to emptiness, (p. 1041c24).
- 18.5.15. One who gets rid of thoughts without any attachment, will erect a high dharma-banner 高法幢, (p. 1041c26).
- 18.5.16. The heavenly eye power 天眼通 is foremost, and is like when people staying on top of a mountain can see all around. For one who possesses intelligence, knowledge and wisdom, it is like viewing the bright pearl in the palm of his hand,⁶⁴ (p. 1041c29).

18.6. Unique ending section

When the Buddha had explained this poem, 84 hundred million beings, wished to go far away from the six conceptions and the dharmas' marks. Unhappy to remain within the five destinies of *samsāra*, they expressed the “great state of mind” of intention (*prañidhāna*) 發弘誓心,⁶⁵ to dwell on the ground of non-conception 住無識地, (p. 1042a4).

Chapter nineteen: Good expedients *upāya-kausalya* (T12, p. 1042a7-1042c20) 善權品第十九

The Chapter is half in prose and half in verses, with opening and closing sections, and contains the Buddha's exposition for Utkṣiptahasta bodhisattva on the theme announced in the title. The prose section treats the bodhisattva's multiple transformations, conversions, discourses, and the variety of living beings he is confronted with. The verses exhort householders to become cleric bodhisattvas, praise *dāna* and celibacy, fight greed, and underline the importance of feeling regret for one's sins. The closing section narrates how billions of lay people manage to dwell on the ground of non-

⁶⁴ This is a reference to a fortune telling method in which the ascetic/magician can see the future in a pearl put in the palm of his hand.

⁶⁵ The formulation 發弘誓心, stands for the very beginning of a bodhisattva's career, when the bodhisattva expresses his aspiration.

dwelling.

19.1. The Utkṣiptahasta bodhisattva 舉手菩薩

The Utkṣiptahasta bodhisattva, the “Raising hand” bodhisattva,⁶⁶ honors the Buddha and requests him to expound the bodhisattvas’ *mahāsattvas*’ countless means of transformations/metamorphosis 權變, (p. 1042a8).

THE EXPOSITION ON THE BODHISATTVA’S MEANS OF RELEASE IN PROSE

19.2. The bodhisattva’s various efforts, metamorphosis and conversions

- 19.2.1. The bodhisattva *mahāsattva* permanently practices good means *upāya-kaūśalya*, which are neither this, nor that, nor in-between, (p. 1042a10).
- 19.2.2. He decorates the *buddhakṣetras* by endlessly practicing the six *pāramitās* 莊嚴佛土六度無極.⁶⁷ Without problems 罣闕 (literally: worries and obstacles) he leads the people (p. 1042a11).
- 19.2.3. He is neither haughty 貢高, nor proud 僣慢 of himself; his appearance

⁶⁶ Utkṣiptahasta bodhisattva is unknown to other texts, but he is most probably related to the Nitya-utkṣiptahasta “Permanently-raising-hand” 常舉手菩薩 bodhisattva. Under this later name he often appears in the *prajñā* literature, for example in the *Guang zan jing* 光讚經 (T8, no. 222, p.147b, translated by Dharmarakṣa 竺法護. Regarding this text cf. p. 149 and p. 256. of Stefano Zacchetti’s recent study: *In Praise of the Light – A Critical Synoptic Edition with an Annotated Translation of chapters 1–3 of Dharmarakṣa’s Guang zan jing 光讚經, Being the Earliest Chinese Translation of the Larger Prajñāpāramitā*, Tōkyō, 2005, p. 149 and p. 256. Nitya-utkṣiptahasta bodhisattva is also seen in the *Vimalakīrtinirdeśa* (cf. for example the *Wei mo jie jing* 維摩詰經 T14, no. 474, p. 519b, translated by Zhi Qian 支謙). Noteworthy is that whereas the Utkṣiptahasta bodhisattva of the PCJ, is an active interlocutor of the Buddha, the Nitya-utkṣiptahasta bodhisattva of all the other texts is an important but silent figure who does not utter a single sentence or question!

⁶⁷ For lists of the six *pāramitās* cf. the footnotes 4.7.3.2., 8.11.1., 9.6.1. and 25.3.2.

is correct and his cloths neat, (p. 1042a12).

- 19.2.4. He promulgates the faith he has previously acquired, and does not give anything unrelated to release 受前信施非度不捨. For the sake of all the living beings he maintains his longevity during hundred millions of *kalpas* 為一眾生住壽億劫, (p. 1042a14).
- 19.2.5. He uses multiple metamorphosis for converting the beings, and even releases the ghosts 鬼 in such a way that they will go on teaching one another without loosing the path's teaching 展轉相教不失道教, (p. 1042a15).
- 19.2.6. He can also take the appearance of a Buddha bearing all the shiny light-marks 光相炳然, (p. 1042a18).

19.3. The variety of his words

- 19.3.1. With his peaceful and bliss-bringing 安隱快樂 words he teaches people meditation *dhyāna* 禪定, the path leading to awakening 覺道, the bright wisdom 明慧 and release 解脫, (p. 1042a18).
- 19.3.2. He makes use of fifteen literary genres: 契經, 偈經, 記經, 授決經, 處經, 出要經, 廣長經, 聚經, 生經, 廣普經, 未曾有經, 現經, 轉經, 譬喻經, 因緣經,⁶⁸ (p. 1042a20).

⁶⁸ The PCJ lists fifteen types of scriptures, instead of the common twelve (*dvādaśāṅga-dharma-pravacana*) or nine. Zhu Fonian worked on at least another three texts that mention the twelve-fold subdivision: the *Chang a han jing* 長阿含經 (T1, no. 1, p. 16, and p. 74b), the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, p. 794c-795a, p. 813a, and p. 813a-b) and the *Si fen lu* 四分律 (T22, no. 1428, p. 569b). The wording of no. 1428 differs most from other texts. Zhu Fonian's translations do not display a standardized vocabulary, but the PCJ is by far the most extraordinary: on one hand it lists fifteen items, and on the other hand the formulations are rare or unheard of elsewhere. I suggest that three items (*vyākaraṇa*, *udāna*, and *vaiṣṭulya*) of the twelve-fold division have been doubled, i.e. that three categories are mentioned twice under different names, thus resulting in fifteen items instead of twelve. This could point to an

- 19.3.3. He expounds the deep dharma according to the beings' interests 隨所趣向 making them understand emptiness 空 and *anātman* 無我, (p. 1042a22).

19.4. The variety of the living beings

- 19.4.1. The living beings all have different thoughts 眾生所念各各不同, and the bodhisattva causes them all to pass through the gate of release, (p. 1042a23).
- 19.4.2. Like rivers returning to the ocean all lose their original names, (p. 1042a24).
- 19.4.3. Like birds of different colors, lose their original color when they camouflage, (p. 1042a26).
- 19.4.4. When a bodhisattva *mahāsattva* makes the beings pass through the gate of release, their thoughts and fixed intentions extinguish 想定意滅. Their thoughts have no further origin and they all experience the same release 便無本念同一解脫, (p. 1042a27).

THE POEM ON GOOD EXPEDIENTS (in twenty-two and half *gāthās*)

(eventually oral) commentarial tradition interwoven into the original list. I propose the following attributions for the various categories: 1) 契經 *sūtra*, 2) 偈經 *gāthā* (poem), 3) 記經 *vyākaraṇa*, 4) 授決經 *vyākaraṇa* (receive the essence), 5) 處經 *udāna*, 6) 出要經 *udāna*, 7) 廣長經 *vaiṣṭya* (broad and long), 8) 聚經 *itivyttaka* (destinies, gatherings), 9) 生經 *jātaka* (birth), 10) 廣普經 *vaiṣṭya* (universal), 11) 未曾有經 *adbhuta* (what has never happened before), 12) 現經 *upadeśa*, 13) 轉經 *geya* (turn), 14) 譬喻經 *avadāna* (metaphor), 15) 因緣經 *nidāna* (cause and effect). On the subject of the twelve-fold list cf. Jan Nattier's recent study: "The Twelve Divisions of Scriptures (十二部經) in the Earliest Chinese Buddhist Translations", *Annual Report of The International Research Institute for Advanced Buddhism (ARIRIAB)*, vol. VII, Tōkyō, 2003, p. 167-196.

19.5. The farmer's work compared to that of the bodhisattva

- 19.5.1. Description of how a farmer 田農夫 proceeds with his work, (p. 1042b3).
- 19.5.2. The bodhisattva's limitless fields are the six *pāramitās* 六度無極田.⁶⁹ He irrigates the beings with the water of sweet dew 溉以甘露水, (p. 1042b8).
- 19.5.3. He protects them by his good means 善權方便護, (p. 1042b12).

19.6. When a *gṛhapati* becomes a cleric bodhisattva

- 19.6.1. A householder *gṛhapati* 夫人 who wants to become a monk, regards the defenses as capital, does not wear any decoration, is fond of the dharma, and practices the expedients of the bodhisattva's path, (p. 1042b13).
- 19.6.2. He does not take care of his own body, but takes care not to offend even the most trivial rule, (p. 1042b15).
- 19.6.3. He endures whatever people do to him with the strength of the *Anming* mountain 安明山,⁷⁰ (p. 1042b16).
- 19.6.4. He leaves the darkness and comes to stay in the brightness of the bodhisattva path of good expedients, (p. 1042b19).
- 19.6.5. He shows his body in the human world, because he feels pity and mercy for all beings, (p. 1042b20).
- 19.6.6. He might appear in a very tiny form, leaving and entering everywhere without obstruction 或現微細形 出入無罣礙, (p. 1042b21).

⁶⁹ For the PCJ's lists of the six *pāramitās* cf. the footnotes 4.7.3.2., 8.11.1., 9.6.1. and 25.3.2.

⁷⁰ This Chinese mountain name was probably used instead of the Indian Sumeru mountain. This is explained in a *Lotus* commentary, the *Fa hua yi lun* 法華義疏 (T34, no. 1721, p. 615a-b, written by Ji Zang 吉藏 at the end of the sixth, beginning of the seventh century). Puzzling is the fact that no version of the *Lotus sūtra* mentions the name Anming 安明.

19.6.7. Like all the Buddhas he will sit on the *bodhi-maṇḍa* 道場, cut off his bounds, will never be born again 更不生, and end up in the permanent (*nirvāṇa*) without residue 結盡永無餘,⁷¹ (p. 1042b22).

19.7. The treasures of a bodhisattva

19.7.1. Further, a great leading master 大導師⁷² guides all the merchants, traders, etc. into the ocean, where they pick up treasures 珍琦, such as corals 珊瑚, amber 琥珀, pearls 珠, and even “bright-moon-pearls” 明月⁷³ to their likings. They then return safely to their original country where their fathers, mothers, brothers, other clan members and servants can use these treasures. He causes everybody to feel so happy, to have his heart in harmony and to get rid of his thoughts, (p. 1042b24).

19.7.2. A bodhisattva practices expedient means and searches for countless treasures. He understands and distinguishes the wonderful value of jade and pearls, and is himself equipped with a jade-body, (p. 1042b29).

Celibacy

19.8. The leading master in good expedients practices the six *pāramitās*⁷⁴ and

⁷¹ 無餘 (without residue) refers to the *nirupadhiśeṣa-nirvāṇa*, the *nirvāṇa* without residue, cf. 20.1.7. and note 2.9.7.

⁷² The expression 大導師 is found in texts of different translation periods, and was probably forged by Dharmarakṣa, cf. for example the *Xian jie jing* 賢劫經 (T14, no. 425, p. 60c), the *Wen shu shi li xian bao zang jing* 文殊師利現寶藏經 (T14, no. 461, p. 461b), and the *Xu zhen tian zi jing* 須真天子經 (T15, no. 588, p. 98b). It stands for a caravan leader, the master who guides an expedition. Within the PCJ the expression appears also in chapter 24 preceded by the adjective *asaṃskṛta*: 無為大導師, and in chapter 26, Sumedha addresses the Buddha as “most superior great guide”: 無上大導師, when asking him to step on his hair.

⁷³ The moon pearls are considered the biggest pearls in the world.

does not take a wife. His heart is sealed and he practices the four *apramānas*,⁷⁵ so that no dirt at all attaches to his mind, (p. 1042c1).

19.9. Verses on greed

- 19.9.1. The stupid people in this world keep on being mean and do not give to others. Accumulating billions of properties 積財 they say aloud: “this is mine 是我有！”, (p. 1042c4).
- 19.9.2. When they are about to die they see bad ghosts 惡鬼神, who kill them by cutting their bodies with swords, (p. 1042c6).
- 19.9.3. Their greedy conceptions will be followed by all sorts of evils 貪識隨諸惡, in hell they will receive extremely painful retributions for their sins, and their regrets will be too late 變悔無所及, (p. 1042c8).

Feeling regret for one’s sins

- 19.10. The Buddha releases through expedient means and wisdom. By explaining the dharma he makes people sharpen their roots 利根. He causes self-introspection regarding their sins 自省罪, so that they do not hide their regretful hearts 悔心不藏匿, (p. 1042c10).

Simile on blind people

- 19.11. People who are blind since birth, can not distinguish black or yellow, but when they encounter a holy skillful professional 遭遇聖巧匠, who cures them through the dharma’s medicine 法藥, they will immediately obtain the cognition of the pure eye 既得明眼識. This is like the bodhisattva’s path of good means, (p. 1042c13).

⁷⁴ For lists of the six *pāramitās* cf. the footnotes 4.7.3.2., 8.11.1., 9.6.1. and 25.3.2.

⁷⁵ 四等心 覆蓋塵垢不著心. The four *apramānas* are: *maitrī*, *karuṇā*, *muditā* and *upekṣā*, cf. note 4.7.5.4.

Special closing section

19.12. When the Buddha had expounded this poem, there were billions of *gṛhapatis/upāsakas* 居士 who practiced the path of good expedients; having totally completed *asamskṛta* 畢竟無為 they were dwelling on the ground of non-dwelling 住無住地,⁷⁶ (p. 1042c19).

Chapter twenty: Ignorance *avidyā* (T12, p. 1042c27-1044a10) 無明品第二

The chapter has two parts, and a poem in each part. The “Clear-and-calm-wisdom” bodhisattva is the Buddha’s interlocutor throughout the chapter. In the first part the Buddha says he will explain about the deeds’ retribution, and expounds a long poem on black deeds and their terrible retributions, on the advantages and inconveniences of the various rebirths in heaven, and concludes that when somebody pulls himself out of the five destinies, then he is like him, the Buddha. The first part ends with a standard final section. In the second part the Buddha tells a slightly abstruse or macabre story about a certain bodhisattva who is repeatedly reborn as a baby to the same humble, poor, and ignorant couple: first he has no hands and feet, and is thrown away, then he is very beautiful and dies the same day, then he is born as a sort of monster with three heads, eight feet, four eyes, and eight arms, and when the parents want to abandon him, they can’t. He accuses, but also enlightens and converts his parents in a long poem. The closing section of this part narrates the attainments of the couple and other family members.

FIRST PART

Introduction of the “Clear-and-calm-wisdom” bodhisattva 智清淨

20.1.1. He distinguishes emptiness, as well as birth, old-age, illness and death.

⁷⁶ This *bhūmi* is only mentioned in this passage, in (6.6.2.), and in the *Vajra-samādhi-sūtra Jin gang san mei jing* 金剛三昧經, T9, no. 273). This sūtra seems to have been influenced by the PCJ. Cf. my thesis, p. 274-277.

He distinguishes the living beings into three categories 三品差別 according to the amount of their lust, anger and ignorance 姪怒癡多, (p. 1042c28).

- 20.1.2. The most sever ones are those with the evil views 所謂重者邪見是, (p. 1043a1).

Scene of worship and homage

- 20.1.3. He worships the Buddha and praises him for seeing past, future and present 過去當來今現在, (p. 1043a2),
- 20.1.4. for knowing all the creatures and all their deeds: mental, oral and physical, (p. 1043a4),
- 20.1.5. as well as for knowing the gravity of every single rule of the very deep defense teaching (*vinaya*) and of the proper appearance and moral conduct 甚深禁法威儀戒律,⁷⁷ (p. 1043a6).

The bodhisattva's inquiry

- 20.1.6. What I ask is neither empty nor non-empty: Which acts are light, which ones are heavy? What bears retribution in this, the next or some later life, (p. 1043a7)?
- 20.1.7. What about thoughts, knowledge, and extinction? What about *nirvāṇa*? What about non-residue *nirupadhiṣeṣa* (*-nirvāṇa*) 云何無餘,⁷⁸ (p. 1043a9)?

A PRELIMINARY EXPLANATION IN PROSE

- 20.2.1. The Buddha compliments the “Clear-and-calm-wisdom” bodhisattva for his mercy 愍 towards all the beings, and for having been able to ask

⁷⁷ *Śīla* and *airyāpatha* (also said *īryāpatha*) 禁戒威儀 represent the two aspects of proper conduct: interior and exterior.

⁷⁸ Cf. notes 19.6.7. and 2.9.7.

about the “equality dharma” 平等法, (p. 1043a10).

- 20.2.2. He tells the bodhisattva to return to his seat and promises to explain all about black deeds 黑業 receiving black retributions, and white deeds 白業 receiving white retributions, (p. 1043a12).

THE VERSIFIED EXPOSITION (in nineteen *gāthās*)

The poem follows a clear plan and can be subdivided as follows: an introduction to the subject, a section on those who fall into the bad destinies, a section on those born in heaven (lower and higher realms) and a concluding verse on the Buddha's own attainments.

Introductory similes

- 20.3.1. Like when planting a fruit tree 果樹, if the seed has a bad taste the fruit will also have a bad taste, sins will bear sufferings as their black retributions, (p. 1043a15).
- 20.3.2. When the seed is sweet it will bear a sweet fruit. For pure and delightful fragrance 香潔甚香美, one will receive pure and white retributions, and will be totally free from dust and dirt as if standing in a pure pond, (p. 1043a17).
- 20.3.3. In the same way as certain people can not stay away from entertainment and music 樂不能離, those who purely practice the Buddha's path can not stay away from the path, (p. 1043a21).

Black retributions

- 20.3.4. Somebody who obtains black retributions falls down into the three bad destinies and there nobody will replace him for the tortures he has to endure (p. 1043a23).
- 20.3.5. Because his brightness of wisdom had been covered by his ignorance, he set out towards the wrong direction and has no faith, (p. 1043a28).
- 20.3.6. Even after his sins have ended since long, he is badly despised by in

society: his body smells like rotten fish and excrements and is ugly 形體腥臊醜, like a pig laying in a deep ditch 如豬臥深澗, (p. 1043b3).

- 20.3.7. The stupidity and foolishness was originally produced by him, so he receives its retribution, that follows him like a shadow or an echo 如影響, (p. 1043b6).

Rebirth in heaven of those who did not practice *dāna*

- 20.3.8. Somebody who committed about the same amount of good and bad deeds, and who neither followed the Buddhist path nor any other particular religious group 無道無偏黨, but upheld the moral precepts, will be reborn in heaven, although he did not give even the smallest happiness 不施福最少, (p. 1043b7).
- 20.3.9. A person that was greedy about food, afraid of being seen by people, and who did not show his feelings of shame, (p. 1043b10),
- 20.3.10. in heaven, although he has heavenly women, their sounds and music are neither harmonious nor graceful, (p. 1043b11).
- 20.3.11. And when he sometimes goes out for sightseeing 出遊觀, he is afraid of meeting divine and wonderful gods 畏逢神妙天, (p. 1043b12).

Rebirth in heaven of those who practiced *dāna*

- 20.3.12. If somebody complied to the rule of generosity *dāna* 若戒布施具, then sweet dew, cloths, food come to him, and he is surrounded by entertaining music and living in brightness, (p. 1043b13).
- 20.3.13. When such a person goes out for long sightseeing, he is followed by a crowd of majestic appearance 營從自莊嚴, (p. 1043b15).
- 20.3.14. Lucky retributions will follow like a shadow the one who has completed the *dāna*-precept, (p. 1043b17).

Conclusive verses

- 20.3.15. Although those in heaven receive luck, in future they will have to

undergo many severe sufferings, since they will experience the exhaustion 衰耗法 of their present state, and will thereafter be reborn again and again within the five destinies, (p. 1043b18).

- 20.3.16. Retributions avoid neither noble nor humble people, and everybody who pulls himself out of this, is like me Śākyamuni 如我釋迦文, (p. 1043b22).

Closing section of the first part

- 20.4. When the Buddha had expounded this poem, the heavenly and human beings of seventy-seven billion *yojanas*⁷⁹ 七萬七千億那由他 expressed their intention to follow the most superior and the correct and true path 皆發無上正真道心, (p. 1043b24).⁸⁰

SECOND PART

THE STORY OF THE “BABY BODHISATTVA”

- 20.5.1. The Buddha then told the story of the “Clear-and-calm-wisdom” bodhisattva who as an *ekajāti-pratibaddha* in his penultimate life 一生補處菩薩大士⁸¹ was born into a humble and poor family through expedient means, wishing to show them how to get rid of their bounds of ignorance, (p. 1043b25).

The first baby

- 20.5.2. He was born after staying in the womb during ten month and appeared

⁷⁹ A *yojana* is an Indian measure of distance, so called because it was the distance which could be covered by an ox (or two) without changing the harness. Several opinions exist on its length varying about between three and thirteen kilometers. 那由他是 the most common Chinese transcription for this term.

⁸⁰ Cf. note 16.9.

⁸¹ For related formulations cf. 11.10.1, 16.4.2., and 24.5.6.

without hands and feet 現無手足. His father and mother when they saw him thought it was a ghost 鬼 and throw him away in a lonely field without that anybody saw it,⁸² (p. 1043b28).

- 20.5.3. This happened for the sake of making this stupid and foolish family see the brightness of the path, (p. 1043b29).

The second baby

- 20.5.4. Several month after this, the mother was again pregnant, and after ten month she gave birth to a graceful, beautiful and wonderful boy, a rarity in this world 世之希有; but born during daytime at night he was already dead, (p. 1043c1).
- 20.5.5. The parents cried aloud beating their chests and said towards heaven 向天: Why the mountain spirits and tree spirits 山神樹神 do not have mercy with us. Our hearts and livers are slain, what should we do, (p. 1043c3)?

The third baby

- 20.5.6. The mother then became pregnant again, and this time she gave birth to a son who had three heads, eight feet, four eyes, and eight arms 三頭八脚四眼八臂. The hairs of those who saw him would stand up, (p. 1043c6).
- 20.5.7. The parents and the family wanted to throw him away, but the bodhisattva through his means made that they could not abandon him,

⁸² The motive of a newborn baby looking like a piece of meat, or like a “monster”, thrown into a river or somewhere else, and who might be rescued by somebody else, appears in numerous Indian tales. Usually the baby is some extraordinary being. The material that served as a base to this “baby bodhisattva” section has been heavily manipulated to serve the purpose of a “Buddhist conversion story”. See also the metaphorical birth story (6.13.) about the four indeed unlucky prince babies: Two sons are malformed and two die very early. These stories might derive from similar epic sources.

(p. 1043c8).

- 20.5.8. The parents then asked him: Are you a *deva*? Are you a *nāga*, a *yakṣa*, an *asura*, a *gandharva*, a *garuḍa*, a *kiṇnara*, a *mahoraga*, a *manuṣya*, or an *amanuṣya*,⁸³ (p. 1043c9)?

THE BODHISATTVA'S POEM (in ten and half *gāthās*)

The new born “monster bodhisattva” accuses his parents

- 20.6.1. I am none of these; I was born into your family for making my mother get rid of her stupidity and darkness, (p. 1043c12).
- 20.6.2. The son, born without hands and feet, as well as the one who was born in the morning and died in the evening, were me, a honorable being who has reached the most superior eighth stage, (p. 1043c14).
- 20.6.3. I now took this type of shape with three heads and eight arms and feet, but you should not throw me away. If you do so, you will go to hell, (p. 1043c16).
- 20.6.4. Description of several tortures in hell, (p. 1043c18).
- 20.6.5. Father and mother, you are stupid and confused, you did not conceive the nature of the true dharma 不識真法性, (p. 1043c21).
- 20.6.6. Based on your evil views you prayed in a god's sanctuary 邪見禱神祠, thinking that this would release you from your sufferings and problems, (p. 1043c22).
- 20.6.7. You have burned the base of your good roots 善根本 like dry wood in a blazing fire, (p. 1043c23).

⁸³ 父母問曰。為是天耶。為是龍鬼神阿修羅乾闥婆伽樓羅緊那羅摩睺羅伽人與非人耶。This list is similar to that given at the beginning of chapter one but leaves out the people of the *saṃgha* and the kings, cf. note 1.1.6. Noteworthy is the different spelling of *kiṇnara*: in chapter one he is transcribed as 緊那羅 and in this passage as 緊陀羅.

20.7. Showing his graceful shape he expounds his virtues and attainments

- 20.7.1. Now I will show my original graceful shape, (p. 1043c25).
- 20.7.2. I have a strong mind regarding the path, practice and study hard, and undergo countless sufferings, (p. 1043c26).
- 20.7.3. I keep my promise to release those who are not released and uphold the moral precepts, (p. 1043c27).
- 20.7.4. I entrusted my life to your family and I have given away my life and will do so in future, as many times as there are tiny dust particles,⁸⁴ (p. 1043c28).
- 20.7.5. Whatever I do is covered by luck: I provide happy release, but I also convert through the means of fear 亦以恐畏化, (p. 1044a1).
- 20.7.6. I follow the beings' wishes and illnesses and give them the sweet dew medicine, so that they will enter the path and will not enter an evil course 不令入邪徑, (p. 1044a4).
- 20.7.7. All (beings under the) heaven have obtained the lucky happiness of being cured through the sweet dew, the bliss of not disobeying to the holy teaching 不違聖教樂, and the bliss of release and nirvāṇa, (p. 1044a7).

Final closing section

- 20.8. When the bodhisattva had expounded this poem, the father and mother, the family member and those who had gathered there 父母宗族及諸來會者, all expressed their intention to obtain the *amuttara* equal release 皆發無上平等度意, (p. 1044a9).

⁸⁴ If my reading of *ekajāti-pratibaddha* in 20.5.1. is correct, that introductory statement is in contradiction with the subsequent births into the same family! Note that in this story the bodhisattva actually induces those poor and humble people to commit horrible crimes, which they would not have committed if he had not interfered with their lives. He calls his abhorrent rebirths' performances "conversion through the means of fear" and justifies them due to the "happy release" he finally bestows on his "parents."

Chapter twenty-one: Asceticism *tapas*⁸⁵ (T12, p. 1044a11-1044c29) 苦行

品第二十一

The content of this chapter is told by the Buddha to the whole assembly. It has two well distinguishable and chronologically coherent parts. The first part focuses on what is not “the true and real path” rather than on “*tapas*” and narrates the Buddha’s (useless) previous existences in heaven (as the “sun and moon king”, as the five main stars and the twenty-eight star constellations *nakṣatras*), and on earth. The second part refers to the Buddha’s present life and it perfectly fits the chapter’s title. The Buddha describes twenty-six stern austerities that he once saw *ṛṣis* practice in a mountain. He further narrates the *tapas* he himself underwent and how he finally managed to emancipate from these practices, reached awakening, and how he subsequently obtained the true path and *nirvāṇa*.⁸⁶

Introduction

21.1.1. At that time the Buddha knew that those who had gathered⁸⁷ wanted

⁸⁵ According to Minoru Hara the word *tapas* generally appears in Hindu texts, whereas Buddhists tend to use the term *duṣkara-caryā*. Cf. p. 250 in “A Note on the Buddha’s Asceticism-The Liu du ji jing (Six Pāramitā-sūtra)”, *Bauddhavidyāsudhākaraḥ, Studies in Honour of Heinz Bechert on the Occasion of His 65th Birthday*, Swisttal-Odendorf, 1997, p. 249–260. Since chapter twenty-one of the PCJ narrates ascetic practices labeling them “not the true path”, I will use the term *tapas* for the Chinese term 苦行.

⁸⁶ Minoru Hara has also investigated the relation, i.e. the contrast, of the Buddha’s *tapas* and his awakening and *nirvāṇa*. In the introduction (p. 249, note 6) of the abovementioned paper he sharply notes that “Readers of Epic literature are aware of the fact that the concept of *tapas* is originally incompatible with the concepts of *mokṣa* and *nirvāṇa*.” He further suggests that some authors of the Buddha’s biography preferred to correlate the Buddha’s *tapas* to the expiation of evil deeds committed in previous births. This idea is also contained in the PCJ’s chapter thirty-four. Eight sufferings endured by the Buddha in his present life are explained as painful retributions for past evil karma. The first suffering is the long self-castigation preceding his awakening.

⁸⁷ The mentions: bodhisattvas, *devas*, *nāgas*, *yakṣas*, *asuras*, *garuḍas*, *mahoragas*, *kiṃnaras*, *manuṣyas*, *amanuṣyas*, learned people (*śaikṣa*) and those beyond learning (*aśaikṣa*), the four types of beings: *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās* 菩薩天龍鬼神阿修羅乾闥婆迦留羅摩睺羅伽緊那羅人非人學無學及四部眾比丘比丘尼優婆塞優

him to explain his countless *tapas* 苦 and how they could complete the Buddhist path, (p. 1044a12).

- 21.1.2. He said to the bodhisattvas *mahāsattvas*: listen to what I will explain about the true dharma marks 真實法相. Within black, white is wonderful, within the secular world the path is wonderful 俗中道妙, and within sufferings bliss is a sweet victory 苦樂甘勝, (p. 1044a17).

FIRST PART

THE BUDDHA'S PREVIOUS EXISTENCES

The whole exposition is narrated in the first person by the Buddha.

The Buddha as the “Sun and moon” Lord

- 21.2.1. Once upon a time I studied the path with straight faith and without doubts, and became the king of the sun and the moon 作日月王. As such I had two great palaces, emitted billions of light rays, dwelled in what was called “the permanent stage” and went through billion of countries, (p. 1044a20).
- 21.2.2. But when my life was approaching its end, I knew that it had been neither real, nor true, (p. 1044a25).

The Buddha as the five ministers of the sun and the moon, i.e. the five planets

- 21.2.3. I then became, one after the other, the five great ministers of the sun and the moon: *Hejialuo* 荷伽羅 (Buda/Budahu, Mercury), *Biliheboti* 毘梨呵波提 (Bṛhaspati, Jupiter), *Yangjialuo* 鶯伽羅 (Angararuvā, Mars), *Shumou* 醯謀 (Shukra/Sikurā, Venus), and *Hanni* 含尼 (Śani, Saturn), and lived in the respective palaces of decreasing size, (p. 1044a26)

婆夷. Note that the members of the *sangha* which are usually mentioned right after the bodhisattvas are listed at the end, and that the *gandharvas* are missing. Cf. the lists in note 1.1.6 and note 3.1.

21.2.4. During countless hundred thousands of *kalpas* I was these five stars 作此五星, but every time my life came to an end, and I fell down! Again, all these were neither true nor real existences because the life spans were decreasing, (p. 1044b2)

21.2.5. The Buddha as each and every of the twenty-eight star constellations⁸⁸

21.2.5.1. I have been the Mao star 昂宿, which makes its constellation with six

⁸⁸ The ancient Indian astronomical system of the *Vedas* contains 28 star constellations called *nakṣatras*, each consisting in a star or a star group. Some texts only count 27; this variation is due to the lunar rotation which lies between twenty-seven and twenty-eight days. The moon passes these stars or star groups during its rotation, and they are thus also referred to as “moon stations”. Contrary to widespread belief, the most ancient Chinese astronomical system emerged a thousand years before the Indian one, and according to J. B. Biot (cf. *Études sur l’Astronomie Indienne et sur l’Astronomie Chinoise*, Paris, repr. 1969) it is at the source of the calculations found in the later Indian astronomical texts, such as the *Sūrya-Siddhānta*. In Chinese the 28 constellations are called “star marks” 星相 or “stars” 宿. I think the PCJ is the only Buddhist text which correlates the *nakṣatras* with previous heavenly existences of the Buddha. The influence might have come from Jain cosmology that knows deities for each of the *nakṣatras* as well as for the other planets. Within the Chinese Canon the *Mo deng qie jing* 摩登伽經 (T21, no. 1300) might contain the oldest explanation of the *nakṣatras*. It is considered a translation by Zhu lǜ yan 竺律炎 and Zhi Qian 支謙, but this attribution mentioned for the first time in the *Kai yuan shi jiao lu lüe chu* 開元釋教錄 (T55, no. 2155, p. 739: 摩登伽經三卷 吳天竺沙門竺律炎共支謙譯), is uncertain and might be a later attribution. Interesting is the case of the *Mahāprajñāpāramitopadeśa*, *Da zhi du lun* 大智度論 (T25, no. 1509, p. 117a-b, tr. by Kumārajīva in 399). Cf. Lamotte 1944, *Traité* vol. I, p. 473–477. Kumārajīva uses the same vocabulary as the PCJ, but he lists the stars in a totally different order, indicating only 27 constellations which he groups into four sets (6+6+6+9). Their *raison d’être* consists in an explanation of earthquakes. It is unknown whether the translation of the *Da zhi du lun* preceded or postdated that of the PCJ. The two translations were both made in Chang’ An about at the same time and their translators must have known the other work. The other Chinese texts, which use the same vocabulary for these star constellations are later translations. Most of them are from the second half of the sixth century, for example the *Fo ben xing ji jing* 佛本行集經 (T3, no. 190, p. 701a~, tr. by Jñānagupta 闍那崛多) and the *Sūryagarbhavaipulyasūtra*

other stars and takes thirty-days for a rotation 吾曾為昴宿。同伴六人度數三十,⁸⁹ (p. 1044b3).

21.2.5.2. In the same way the Buddha has also been each and every of the other twenty-seven stars and he gives for each the respective numerical data. In total he mentions the twenty-eight *nakṣatras* in the following order:⁹⁰

- | | |
|---------------------------|------------------------------|
| 1) Mao 昴 Kṛttikāh | 15) Fang 房 Anurādhā |
| 2) Bi 畢 Rohiṇī | 16) Xin 心 Jyeṣṭhā |
| 3) Zi 觜 Mrgaśiras | 17) Wei 尾 Mūla |
| 4) Can 參 Ārdrā | 18) Ji 箕 Pūrvā Aṣādhāh |
| 5) Jing 井 Punarvasū | 19) Dou 斗 Uttarā Aṣādhāh |
| 6) Gui 鬼 Puṣya | 20) Niu 牛 Abhijit |
| 7) Liu 柳 Āśleṣāh | 21) Nu 女 Śravaṇa |
| 8) Xing 星 Maghāh | 22) Xu 虛 Śraviṣṭhāh |
| 9) Zhang 張 Pūrve Phalgunī | 23) Wei 危 Śatabhṣaj |
| 10) Yi 翼 Uttare Phalgunī | 24) Shi 室 Pūrve Proṣṭhapadāh |

日藏經 (cf. *Da fang deng da ji jing* 大方等大集經 (T13, no. 397 (14), p. 282b~, tr. by Narendrayaśas 那連提耶舍).

⁸⁹ I am thankful for any enlightening suggestion which could improve my understanding of this and the following numerological stellar explanations. The full passage is as follows: 吾曾為昴宿。同伴六人度數三十。吾曾作畢宿。朋黨五人度數四十五。吾曾為觜宿。朋黨三人度數三十。吾曾為參宿。單獨一己度數十五。吾曾為井宿。朋黨二人度數四十五。吾曾為鬼宿。朋黨三人度數四十。吾曾為柳宿。朋黨四人度數十五。菩薩當知此七宿者。跣立東方。吾曾為星宿。朋黨五人度數三十。吾曾為張宿。朋友二人度數三十。吾曾為翼宿。朋友二人度數三十五。吾曾為軫宿。朋友五人度數三十。吾曾為角宿。單獨一己度數三十。吾曾為亢宿。亦獨一己度數十五。吾曾為氏宿。朋友二人度數三十五。菩薩當知此七宿者。跣立南方。吾曾為房宿。朋友四人度數三十。吾曾為心宿。朋友三人度數十五。吾曾為尾宿。朋友三人度數三十。吾曾為箕宿。朋友四人度數三十。吾曾為斗宿。朋友四人度數三十五。吾曾為牛宿。朋友三人度數十六。吾曾為女宿。朋友三人度數三十。菩薩當知此七宿者。跣立西方。吾曾為虛宿。朋友四人度數三十。吾曾為危宿。單獨一己度數十五。吾曾為室宿。朋黨二人度數三十。吾曾為辟宿。朋友二人度數三十五。吾曾為奎宿。朋友二人度數三十。吾曾為婁宿。朋友二人度數三十。吾曾為胃宿。朋友三人度數三十, (p. 1044b3-1044b27).

- | | |
|------------------|--|
| 11) Zhen 軫 Hasta | 25) Bi 辟 Uttare Proṣṭhapadāḥ ⁹¹ |
| 12) Jiao 角 Citrā | 26) Kui 奎 Revatī |
| 13) Ang 亢 Svātī | 27) Lou 婁 Aśvayujau |
| 14) Di 氏 Viśākhe | 28) Wei 胃 Bharanyaḥ |
- (p. 1044b4).

21.2.6. I was this and that, wandered around from one existence into the other, my bodies and skeletons decayed and decomposed 形骸朽敗. Then I came to the human world 後來人間, (p. 1044b29).

Earthly existences: Royal and other positions

21.3. I became a *cakravartin* king 轉輪聖王,⁹² and subsequently a more irrelevant and trivial little king 雜散小王, a rich notorious person 長者, and a worthy scholar 居士. I was searching for the pure and calm path, but all my deeds were empty and did not coincide with the real path, (p. 1044c1).

SECOND PART

THE BUDDHA'S PRESENT LIFE

Enumeration of twenty-six types of *tapas* practiced by other ascetics

21.4. Once upon a time I entered a mountain searching for the path and there

⁹¹ Generally the twenty-eight stars or star constellations are arranged seven in each of the four cardinal directions, in the way the PCJ does it. Some Chinese Buddhists text that mention the full list, let it start with no. 12) of the above list, but otherwise keep the same order. Note that the most traditional Indian *nakṣatra* list starts like the PCJ with the constellation called Kṛttikāḥ 昴宿. The Chinese names are followed by their Indian counterparts.

⁹⁰ These two constellations also bear the common name of Dvayā Proṣṭhapadā.

⁹² Chapter fifteen contains various explanations on the *cakravartin* (cf. 15.5.-15.5.9., and 15.7.-15.7.4.).

I saw five thousand learned hermits 𣎵仙學 practicing the following *tapas*, (p. 1044c3):

- 21.4.1. Some lift up one feet 翹一足 and with joint hands turn the body following the sun 隨日轉身, (p. 1044c4).
- 21.4.2. Some worship the moon and with joint hands turn their body following the moon, (p. 1044c5).
- 21.4.3. Some lay on thorny bushes 臥棘刺, (p. 1044c6).
- 21.4.4. Some swallow sand and stones 服沙石, (p. 1044c6).
- 21.4.5. Some behave like an eagle, a bull, a horse, or a deer, (p. 1044c6).
- 21.4.6. Some throw their body into the deep valley from the top of the mountain, (p. 1044c3).
- 21.4.7. Some enter the deep waters embracing a stone and sink, (p. 1044c7).
- 21.4.8. Some burn themselves with five fires 五火自炙, searching for rebirth in the Brahmā's heaven, (p. 1044c8).
- 21.4.9. Some detach their body parts at the joints 解身支節 searching for the location of their spirit, (p. 1044c8).
- 21.4.10. Some expose the top of their head by burning their brain 發頭頂以腦燃燈 as a worship for heaven, (p. 1044c9).
- 21.4.11. Some through their body into boiling oil to get fried 投身沸油酥, (p. 1044c9).
- 21.4.12. Some stand on the right side of the river killing countless living beings 或江右殺無量眾生,⁹³ (p. 1044c10).
- 21.4.13. Some burn incense on the left shore of the river, and make that the living beings can be reborn in heaven at the end of their lives (p. 1044c10).

⁹³ In India up to the present day the right side of, for example, the Gaṅgā river is a taboo zone. People believe that it is an unprotected area, a sort of inauspicious “no-man’s land” where crimes can easily take place. This practice might base on a caricature of the *nāstika* theory of Purāṇa Kāśyapa, who thought that whatever one does it has neither good nor bad karmic results.

- 21.4.14. Some say to themselves: I keep my own release back, and first release my father and mother. And after throwing their father and mother into the fire they sing for them to be reborn in Brahmā's heaven 唱生梵天, (p. 1044c11).
- 21.4.15. Some eat cow dung 食牛糞, (p. 1044c13).
- 21.4.16. Some eat unripe fruits and vegetables 食菓蓏, (p. 1044c3).
- 21.4.17. Some eat only once every seven days, (p. 1044c13).
- 21.4.18. Some do not eat for a certain time, and their body and skeleton dries up 形骸枯燥, (p. 1044c13).
- 21.4.19. Some make their cloths out of woven tree leaves 編樹葉, (p. 1044c14).
- 21.4.20. Some make their cloths out of bones 連髑髏, (p. 1044c14).
- 21.4.21. Some make their food vessels 食器 out of bones,⁹⁴ (p. 1044c15).
- 21.4.22. Some swallow thorns and needles that sting their heart and make it stop 服刺針刺心持心令住, (p. 1044c15).
- 21.4.23. Sometimes, some come together and mutually break their bellies 互相破腹, washing their intestines to get rid of the dirt 洗腸去垢, and singing to be reborn in Brahmā's heaven 唱生梵天, (p. 1044c16).

21.5. The Buddha's own ascetic practices

- 21.5.1. Once upon a time I underwent countless austerities and under the “king among the trees” I studied the path during six years 於樹王下六年學道, (p. 1044c17):⁹⁵
- 21.5.2. I ate only one grain of hemp and one of rice a day, (p. 1044c18).
- 21.5.3. Blue pigeons and flying sparrows 青鴿飛雀 bore their eggs on the top of my head, (p. 1044c18).
- 21.5.4. Various snakes surrounded my body 蛇虺纏身, (p. 1044c19).

⁹⁴ Cf. the *shelishabi* bowl 舍利沙畢鉢 in 34.9.

⁹⁵ Chapter thirty-four contains a section on the Buddha's sufferings that includes a short passage on his self-castigation practices (cf. 34.4.). For the tree of meditation cf. note 17.5.7.

- 21.5.5. Cow shepherds and hunters throw tiles and stones at me, (p. 1044c19).
- 21.5.6. I sometimes cut off, stabbed, and destroyed my body, and also with a stick I beat my belly through to the back bone 柱腹乃至於臍, (p. 1044c19).
- 21.5.6. When I experienced these millions of pains I did not regard them as sufferings,⁹⁶ because obviously, at that time, I called this path “real”, although it was not the true path, (p. 1044c21).

21.6. The Buddha’s emancipation from *tapas*

- 21.6.1. At that time there was a *deva* in space (於虛空有天) who praised the bodhisattva for his endurance/patience power (*kṣānti-bala* 忍力) and told him that he will become a Buddha, and that the past Buddhas did not stop eating food while searching for the path, (p. 1044c22).
- 21.6.2. The *deva* affected an accomplished housewife and made her humbly offer some milk and curd to the bodhisattva 天神所感使彌家女奉上乳糜. After he ate it he fully recovered his physical strength 氣力充足. He meditated for seven days and triumphed over the devil’s hostility 降伏魔怨, (p. 1044c25).
- 21.6.3. When he had become a Buddha he was invited by Brahmā to promote the great dharma 闡揚大法, the true path that does not differ from nirvāṇa, (p. 1044c26).
- 21.6.4. Nirvāṇa is without birth, old age, illness or death, (p. 1044c27).
- 21.6.5. The Buddha says that once upon a time he underwent more austerities like these, (p. 1044c28).

⁹⁶ In chapters twenty-three and thirty-four the Buddha comments on the sufferings he had to undergo to release himself from his karmic retribution: For me it is joy to undergo sufferings and tolerate humiliations [...] (cf. 23.4.23); All the sufferings of the three worlds are pleasure only for me (cf. 34.3.5).

Closing section

21.7. At that time all the bodhisattvas in the meeting were as happy as never before 歎未曾有. They all expressed their intention to follow the *amuttara* equal path,⁹⁷ (p. 1044c28).

Chapter twenty-two: Harmony among the four paths⁹⁸ (T12, p. 1045a1-1045c4) 四道和合品第二十二

The chapter is half in prose and half in verses, contains an opening section but no scene of worship and a final closing section. The “All-over light” 遍光 bodhisattva, who is said to have eight study colleagues, poses the important question on how a bodhisattva can enter the four paths and (at the same time) manage to complete the most superior equal and correct path of awakening. The following exposition, first in prose, then in verses, is the Buddha’s answer, but in reality it mentions rather unrelated topics.

Introduction of the “All-over light” 遍光 bodhisattva⁹⁹

22.1. His accomplishments are praised and he is said to have eight “study colleagues” 同學八人,¹⁰⁰ (p. 1045a2).

22.1.1. These are all bodhisattvas and bear the following names: 1) “Non-

⁹⁷ Cf. note 16.9.

⁹⁸ The four path of the title probably refer to the five destinies minus the one of the *devas*, meaning that a bodhisattva will be active without discrimination among the humans and the three lower births, cf. 22.2.

⁹⁹ This bodhisattva’s name means “everywhere light” or “all-over light” and only appears within the PCJ. Noteworthy is that in chapter nine (cf. 9.6), the Buddha of the “Pure and calm” 清淨 land bears the same name.

¹⁰⁰ The expression 同學八人 is not used anywhere else. There are however a few texts who mention eight bodhisattvas. The *Sukhāvativyūha* (the *Wu liang qing jing ping deng jue jing* 無量清淨平等覺經, T12, no. 361, p. 299a, tr. by Lokakṣema), for example, indicates no names. A few texts, among these the *Vimaladattāparipṛcchā* (the *Li gou shi nü jing* 離垢施女經, T12, no. 338, p.89b-c, tr. by Dharmarakṣa), indicate the eight bodhisattvas’ names but these differ greatly from those of the PCJ.

heterodox” 不邪見, 2) “Straight intention” 直意, 3) “All marks” 眾相, 4) “Stretching” 屈伸, 5) “Release” 解脫, 6) “Releasing the ties”/“Untie” 解縛, 7) “Potentiality of the seal” 印可, 8) “Upholding/having acquired the promise” 得誓願, (p. 1045a5).

- 22.1.2. During countless *kalpas* they stayed in the highest *bhūmi* without retrogression (p. 1045a8).

(No scene of worship)

The “Allover light” bodhisattva questions the Buddha

- 22.2. How does a bodhisattva *mahāsattva* enter the four types of the paths 入四種道 and manage to complete the most superior equal and correct path of awakening, (p. 1045a9)?
- 22.2.1. By meditating day and night 晝夜思惟 a bodhisattva views his desires as fire. When he perceives the dharma he teaches it to *anāgamins* 阿那含. Soon after going to the heavenly palace he obtains the bright proof of the path 取道明證, (p. 1045a11).
- 22.2.2. When he looks down to the *kāma-dhātu* 欲界 he views it as a gathering of bubbles 聚沫, at gets rid of the three defilements in existence and non-existence 於有無有, (p. 1045a14).
- 22.2.3. Through his roots and his power he establishes the freedom of will 立志自在. He destroys the thoughts on existence, extinction and non-existence, and has no thoughts of a self 無我想, (p. 1045a15).
- 22.2.4. As there is neither past, future, present, nor any equal and correct awakening, what distinction do these beings in the most superior path have 今此眾生於無上道有何差別, (p. 1045a16)?

THE BUDDHA’S EXPOSITION IN PROSE

22.3. Hetu-pratyaya 因緣

- 22.3.1. The Buddha first compliments the bodhisattva on his questions, (p. 1045a18).
- 22.3.2. Then he introduces a different concept: How comes that the cause-and-effect (*hetu-pratyaya* 因緣) of the bodhisattvas is *hetu-pratyaya*? Why is *hetu-pratyaya* called *hetu-pratyaya*, (p. 1045a18)?
- 22.3.3. Bracelets on both arms mutually touch each other 兩臂鈎相振, this is why *hetu-pratyaya* is called *hetu-pratyaya*, (p. 1045a19).
- 22.3.4. If somebody teaches and I hear his voice and convert. This is called “hearing the voice”, (p. 1045a20).

22.4. Awakening

- 22.4.1. But I neither depend on a master, nor on somebody else’s knowledge, that’s why I am called an “awakened Buddha” 故名覺佛, (p. 1045a21).
- 22.4.2. A bodhisattva teaches the essence of the path within the five destinies, this is called awakening, (p. 1045a21).

Advaita

- 22.4.3. A bodhisattva does neither view awakening nor non-awakening, and does not consider them neither one nor two. This represents the entrance into non-duality, *advaita* 不二, (p. 1045a23).
- 22.4.4. He clearly understands bounds and awakening, the residues 有餘, the non-residues 無餘.¹⁰¹ This [...] non-duality, (p. 1045a24).
- 22.4.5. The living beings equally understand impermanency, knowing that the body does not belong to them, and that inside and outside are totally empty. This [...] non-duality, (p. 1045a26).
- 22.4.6. The Buddha’s kindness spreads without limits. This [...] non-duality,

¹⁰¹ 無餘 stands here for 無餘涅槃, the *nirupadhiśeṣa-nirvāna*, and 有餘 for 有餘涅槃, the *sopadhiśeṣa-nirvāna*, cf. note 2.9.7.

(p. 1045a27).

- 22.4.7. His four great mercies 大慈四等 cover everything and thus the stupid living beings can reach the real truth 真實. This [...] non-duality, (p. 1045a28).

THE BUDDHA'S EXPOSITION IN VERSES (in fifteen and half *gāthās*)

22.5. Description of a Buddha

- 22.5.1. “Śrāvaka” 聲聞 or a “*pratyekabuddha*” 辟支佛 are fake titles, names made out of sound, (p. 1045b1).
- 22.5.2. The Buddha is without equal, he controlled his heart, conquered the devil's soldiers, and reached nirvāṇa through his endurance *kṣānti* power 忍力, (p. 1045b3).
- 22.5.3. He turns the wheel to free from the sufferings of *samsāra* those whose lives are like polished stones (i.e. a gem, or jade) in the fire 輪轉生死 苦 命如琢石火, (p. 1045b5).
- 22.5.4. Whereas the Buddha originally has no title and is respected by the people based on their own will 隨人所尊重, *arhats* 羅漢 and *pratyekabuddhas* 辟支 do basically not differ from each other, (p. 1045b7).
- 22.5.5. As Dīpaṃkara Buddha 定光佛¹⁰² had given me the highest prophecy *vyākaraṇa* 授我無上決, ninety-one *kalpas* later, I became the fourth Honorable One, called Śākyamuni,¹⁰³ (p. 1045b9).

¹⁰² The whole chapter twenty-six of the PCJ is dedicated to his encounter with the Buddha Dīpaṃkara ninety-one *kalpas* ago. Noteworthy is the different spelling of the Buddha's name, since there is no doubt that in both cases the Tathāgata Dīpaṃkara is meant. Whereas here he is called 定光, in chapter twenty-six his name is given as 光明.

¹⁰³ Here Śākyamuni is said to be the fourth Buddha. This statement refers to the Buddhas of the *bhadrakalpa* and not the totality of past Buddhas. On the subject of the past Buddhas cf. Jan Nattier, *Once upon a Future Time*, Berkeley, 1991.

The Buddha's hardship enterprises

- 22.5.6. In this world which is like a big pot 鼎¹⁰⁴ filled with dirt, people do not obey 不孝順 their fathers and mothers, they kill *arhats* and do not worship the two honorable teachings 不奉二尊教,¹⁰⁵ (p. 1045b12).
- 22.5.7. The places I visited had no path at all, and I experienced countless sufferings within the six defiled destinies, (p. 1045b14).
- 22.5.8. I never slept and I practiced walking meditation, *cankrama* 經行, (p. 1045b16).
- 22.5.9. Like the previous Buddhas, I reached extinction and release. We all have the same body and the same divine consciousness 一身一識神,¹⁰⁶ (p. 1045b18).
- 22.5.10. I worked hard among rotten and decaying spirits 精神腐朽敗. It is for the sake of others and not for myself that I managed to complete the Buddha's path, (p. 1045b20).
- 22.5.11. I pull the four types of beings out of their sufferings and out of *samsāra*, (p. 1045b27).

Description of extinction

- 22.5.12. Originally arisen from mental phenomena, they return to the extinction of thoughts 本從思想生 還從思想滅, (p. 1045b28).
- 22.5.13. There is no self in the origination of thoughts, there is no self in the extinction of thoughts 非我思想生 非我思想滅, (p. 1045b29).
- 22.5.14. The origin of deeds is itself a root 行本自有根. When the root is cut off

¹⁰⁴ Cf. 26. 11. 2. and note.

¹⁰⁵ The formulation 二尊教 is unique to the PCJ and might be equivalent to 二乘, “the two vehicles” or more precisely to “the teachings of the two vehicles”. But it can not be excluded that it refers to the three Buddhist treasures *triratna* 三宝 (or 三尊): the Buddha, the dharma, and the *saṃgha*, in the sense that 二尊 stands for the Buddha and the *saṃgha* and 教 for the dharma. Cf. 13.14.1. where 三尊 is briefly mentioned in relation to Māra.

¹⁰⁶ Eventually “divine cognition”. Cf. 24.6.3.

there is no mental phenomena and there will never again exist any thought on the origin of the root 無復根本念, (p. 1045c1).

Closing section

22.6. When the Buddha had expounded this poem, the living beings of twelve *yojanas*, all expressed their intention to follow the *amuttara* equal path 無上平等道 (p. 1045c3).

Chapter twenty-three: Intention *citta* (T12, p. 1045c5-1046c1) 意品第二十三

The beginning of the chapter is in prose, but the whole exposition is contained in a long poem. The chapter has beginning and closing sections. The “Root of the lotus flower” bodhisattva questions the Buddha on intention’s location and retribution. The Buddha first refers to the question by explaining original intention and the dharma of intention. He also expounds related topics such as the unavoidable retribution, the Buddha’s light versus the heterodoxies’ weak glimmering, joy versus suffering, and the path.

23.1. Introduction of the “Root of the lotus flower” bodhisattva 根蓮花菩薩¹⁰⁷

23.1.1. The “Root of the lotus flower” bodhisattva due to his kindness gives without obstacles and practices the four equal *apramāṇas* 行四等心,¹⁰⁸ (p. 1045c6).

23.1.2. He never loses his great appearance and permanently practices the *brahmacaryā* and the *dhyāna* meditation 常修梵行禪定, (p. 1045c7).

23.1.3. In all the *buddhakṣetras* he worships the Buddhas and he is talented in the use of means and able to present impermanence, selflessness, as

¹⁰⁷ The “Root of the lotus flower” bodhisattva is unique to the PCJ. No other bodhisattva or being bears a name with the same spelling; the formulation 根蓮花 is no common term.

¹⁰⁸ Cf. note 4.7.5.4.

well as the absence of body, life and individual 無常無我無身無命無人, (p. 1045c10).

- 23.1.4. He knows absolutely all the living beings and whether their hearts have thoughts of wanton, anger or foolishness 婬怒癡, (p. 1045c9).

Scene of worship and the bodhisattva's questions

- 23.2. After paying respect and praising the Buddha he asks eleven questions on intention, such as, (p. 1045c12):
- 23.2.1. Where is the intention located when going through the four destinies, (p. 1045c14)?
- 23.2.2. Is there any intention or is there none, (p. 1045c14)?
- 23.2.3. Does intention bear a fruit (i.e. retribution) 果, (p. 1045c15)?
- 23.2.4. Is intention with or without response 對, (p. 1045c15)?
- 23.2.5. Can it be seen, does it have past, future and present, (p. 1045c16)?
- 23.2.6. Is it in accord with the *ṛṣi*'s dharma 仙人法, (p. 1045c17)?
- 23.2.7. Is it a conditioned *samskṛta* or unconditioned *asamskṛta* dharma, is it stained *aśrava* or not *anaśrava*, (p. 1045c18)?
- 23.2.8. According to the three-fold dharma retribution 三法報, where does it belong to: black or white or else, (p. 1045c19)?
- 23.2.9. Is it a dharma belonging to the subtle acts 意在不麁行法細行法耶, (p. 1045c21)?
- 23.3. The Buddha praises the bodhisattva for his mercy 愍念 towards all the beings and for showing the light to the blind ones 為盲冥者示現光明, (p. 1045c21).

THE EXPOSITION IN VERSES (in thirty *gāthās*)

- 23.4.1. The most victorious and unequalled one has eyes pure like lotus flowers without any polluting dust 不為塵所污, (p. 1045c26).

- 23.4.2. Although I and others are empty *sūnyā*, intention is calm, and there is neither mind nor consciousness *viñāna*, due to the *samskṛta* dharmas of this world, people fall down into the three difficult destinies 墜墮三有難, (p. 1045c28).

Verses on intention

- 23.4.3. The past is not the origin of existence, it is in the present that good or bad deeds are produced, thus the intention “In the future I shall destroy the dharmas” is not an original intention, (p. 1046a2).
- 23.4.4. The bodhisattva practices great mercy and also shows opposition and non-opposition 亦現對無對, (p. 1046a4).
- 23.4.5. The people have five hindrances which obstruct their minds totally closing their sense organs 根 to the dharma gates, in the same way as the sun light is covered under heaven by *suras* 須倫,¹⁰⁹ smoke, fog and dust 煙霧塵, (p. 1046a6).
- 23.4.6. The intention’s origin is neither good nor bad,¹¹⁰ since good or bad is produced according to the deeds 隨行之所造, (p. 1046a9).
- 23.4.7. Calm extinction is empty and without dharmas, like a branch broken by the density of fruits, like a banana tree 芭蕉樹 with only leaves, empty and without fruits, (p. 1046a10).
- 23.4.8. The four great elements complete a human body 四大成人身, (p. 1046a12).
- 23.4.9. Intention relates to past, future and present, but past, future and present do not have any intention, (p. 1046a13).
- 23.4.10. The dharma of intention has neither shape nor appearance 形貌 and it can not be spoken of, (p. 1046a15).

¹⁰⁹ It is noteworthy that the authors believed gods would cover up the sun in the same way as smoke, fog or dust.

¹¹⁰ The same is said about cognition (cf. 24.9.2).

Unavoidable retribution of one's intentions and deeds

- 23.4.11. It is in the present that deeds are completed; the intention is not produced by others, (p. 1046a18).
- 23.4.12. One single conception produces ninety billion deeds, good and bad ones. Many more are thus produced during days, months, or even *kalpas*, (p. 1046a20).
- 23.4.13. Persons of knowledge will protect themselves from falling into the bad destinies where sinners have to hold a pot filled with oil, and if they only loose a drop of it, they will have committed a heavy punishable crime, (p. 1046a22)
- 23.4.14. The bodhisattva practices the pure view and keeps his intention like a diamond 執意如金剛, (p. 1046a26).
- 23.4.15. No matter whether abuse 毀, praise 譽, defilements 惱 or disturbances 亂 occur, his mind and intention 心意 will be steady, and based on the teaching of the four truths, he will approach nirvāṇa's gate, (p. 1046a26).
- 23.4.16. No master or disciple can count the sins' retributions the body has to compensate 以身償罪對 during countless billions of *kalpas*: as an elephant, a horse, as one of the six beasts 六畜, or even if born as a human, he will be deaf 聾, blind 盲, mute 瘖瘂 or hunchbacked 僂, (p. 1046b2).

The Buddha's light versus the heterodoxies

- 23.4.17. When a Buddha appears he enlightens the world until the border lands where people had never seen a Buddha, (p. 1046b6).
- 23.4.18. The defilements are boiling in the five pots 苦惱五鼎沸.¹¹¹ When nothing good but only evil is heard, the perverted 顛倒 evil teachings flourish, and the real nature declines in the middle path 真性中道衰,

¹¹¹ Cf. 26.11.2. and note.

(p. 1046b7).

- 23.4.19. During countless *kalpas* I held my acts as if they were a pot of oil 持行如油鉢, (p. 1046b9).
- 23.4.20. There were ninety-six types [of evil teachings] which were blooming like the fireflies which can be seen at night 九十六種興 如夜見螢火, (p. 1046b11).
- 23.4.21. The Buddha is the sun emitting light into the world 佛日照世間; he dispels all darkness, (p. 1046b12).

Verses on joy and suffering

- 23.4.22. When he appears people are happy 樂 in the same way as the sick are pleased when a doctor comes, and the poor when they get treasures; to reach the Buddha's *nirvāṇa* is bliss 樂, (p. 1046b13).
- 23.4.23. For me it is joy 樂 to undergo sufferings¹¹² and tolerate humiliations 辱, without being attached to shape, (p. 1046b15).
- 23.4.24. All these are joy: greedy people who practice *dāna*, the upholding of the precepts, the receipt of the teaching face to face 面受聖教, meditation *dhyāna* 思惟禪定, the equality of existence and non-existence, and the rare encounter, (p. 1046b16).
- 23.4.25. All these are suffering: the eight difficulties/endurances of hell 地獄八難, the state of not being able to be rescued 無救, the decay of the semen when sprouts come out but do not grow, to commit sins when born in heaven, to view perverted views as correct 正見顛倒, Nandopananda 難陀拔難陀 coiling around the mount Sumeru,¹¹³ the

¹¹² In chapters twenty-one and thirty-four the Buddha says a similar thing: When I experienced these millions of pains I did not regard them as sufferings, because obviously, at that time, I called this path "real", although it was not the true path (cf. 21.5.6.), and: All the sufferings of the three worlds are pleasure only for me (cf. 34.3.5.).

¹¹³ In this context Nandopananda is the *nāga* king tamed by Moggallāna

fire and flames at the end of a *kalpa*, a regretful heart searching a Buddha, (p. 1046b19).

The path

- 23.4.26. When all deeds are done in accordance with the path, when every thought is an intention of non-retrogression, and when the path's virtues are practiced by the whole body, then at the end one will obtain a treasure, (p. 1046b24).
- 23.4.27. To practice and stay within “the one” without ever separating from it, this is majesty, this is cognition, and is called “the lonely single walk” 獨一步, (p. 1046b26).

Closing section

- 23.5. When the Buddha had explained this poem the living beings of an area as large as sixteen *yojanas* 那由他 started to walk on the path, they got rid of their dust and dirt, obtained the pure dharma eye 得法眼淨, and reaching the place of nothingness they entered the empty *samādhi* 於無所著入空三昧, (p. 1046b28).

Chapter twenty-four: Fixed intention¹¹⁴ (T12, p. 1046c2-1047b26) 定意品第二十四

The chapter is half in prose and half in verses, and contains opening and closing

(Maudgalyāyana) after he had impeded the Buddha on his journey by covering up the road coiling around mount Sumeru. This event is also mentioned in 34.12.8. Mostly however, in Buddhist as well as non-Buddhist literature this name is a compound for two distinct *nāga* kings, or two distinct persons: Nanda and Upananda.

¹¹⁴ The title “fixed intention” probably refers, to the bodhisattva's intention to deliver the beings from their sufferings, as in the previous chapter, but with an even more

sections. The “Holding emptiness” bodhisattva is the Buddha’s interlocutor, and asks how a bodhisattva delivers the beings from their sufferings. The Buddha first answers in prose and says that the beings should be made aware of their suffering condition and teaches the fourfold unbelievable dharma. Then he expounds a poem on: cognition and body, retribution, perseverance regarding the precepts, and the heavenly and human paths.

Introduction of the “Holding emptiness” bodhisattva 持空菩薩

- 24.1.1. He is fully equipped with the major and minor marks 相好¹¹⁵ and enters the four *dharma-paryāyas* 入四法門, (p. 1046c3).
- 24.1.2. He is the most eloquent one 辯才 and leaves his body 留身 in every single *buddhakṣetra* to teach and convert the beings. Depending on peoples’ levels he speaks sweet or bitter words. He knows all the times and will answer a single question by explaining billions of deep meanings, (p. 1046c4).

His worship and question

- 24.2. He honors the Buddha and asks: How does a bodhisattva deliver the beings from their sufferings 云何菩薩度苦眾生, (p. 1046c8)?

THE EXPOSITION IN PROSE

- 24.3.1. The Buddha tells the “Holding emptiness” bodhisattva that living beings can be made to hear the echo of their sufferings, (p. 1046c9).
- 24.3.2. Through *duṣkara-carya*¹¹⁶ the bodhisattva separates from suffering, extinguishes the suffering, and does no longer view the origin of suffering, (p. 1046c10).
- 24.3.3. When those with evil views (i.e. heterodox views) 邪見 are told about

unshakable disposition.

¹¹⁵ Cf. note 13.13.3.

¹¹⁶ Cf. footnote to the title of chapter twenty-one.

the real path, they will convert and enter the pure and calm fixed intention of *samādhī* 三昧定意, (p. 1046c13).

- 24.3.4. Their mental cognition *mano-vijñāna* 心識¹¹⁷ opens up to enlightenment 開悟 and soon they obtain the fixed intention 得定意. Through mental cognition the bounds of the mind 意識心結 will be gradually released. This is called the real path, it is not the real Truth 謂是真道此非真實, (p. 1046c14).
- 24.3.5. The false and counterfeit dharma (teaching) 虛偽誑法 is not what the Buddhas originally practiced, (p. 1046c16).

The fourfold unbelievable dharma

- 24.4. What all the Buddhas practiced once upon a time is the real Truth 真實, which is neither mine nor theirs, but the dharma (teaching) of the real Truth, fourfold and unbelievable 四不思議, (p. 1046c17).
- 24.4.1. First: The “Holding intention” bodhisattva can transform the *buddhakṣetras* of the one-billion-worlds¹¹⁸ into seven treasures and make them return again into their previous state, (p. 1046c18).
- 24.4.2. Second: While I am now staying in my mother’s womb 處母胞胎 I lead countless beings and release the still unreleased ones (p. 1046c20).
- 24.4.3. Third: I previously expressed the promise to release all those who suffer and that as long as even a single person suffers and has not been released, I will not obtain nirvāṇa 一苦不度吾終不取涅槃,¹¹⁹

¹¹⁷ The PCJ uses two terms which might stand for *mano-vijñāna*: 意識 (in 4.16.-4.16.2. and 17.5.5.), and 心識 in the above passage.

¹¹⁸ Cf. note 15.3.3.

¹¹⁹ This promise is found in numerous texts. For example in to the *Mañjuśrībuddhakṣetraḡaṇavāyūha* (*Wen shu shi li fo tu yan jing jing* 文殊師利佛土嚴淨經, T11, no. 318, p. 896c, translated by Dharmarakṣa) it is the sixth promise expressed by the past king Ākāśa 安拔 (who is no other than Mañjuśrī) in front of the Tathāgata Meghasvara (ghoṣa) 雷音響如來. Cf. p. 18-23 of Étienne Lamotte’s paper “Mañjuśrī”, *T’oung Pao*, vol. 48, Leiden, 1960, p. 1-90.

(p. 1046c22).

- 24.4.4. Fourth.¹²⁰ The Buddha's body is without limits and can not be contained within the East, West, South and North. He is only one and without pairs 獨一無侶, his self-nature is "dharmic emptiness" 自性法空, and he knows all the discriminations which the beings perceive, (p. 1046c24).

THE EXPOSITION IN VERSES (twenty-six and half *gāthās*)

24.5. The mind and the body

- 24.5.1 The body is like ash, earth or excrement, it is assembled through the four elements 四大. Without wind the water would be untroubled, and the elements of the earth would all separate from each other, then fire would extinguish within a moment, (p. 1047a1).
- 24.5.2. Cognition *viñāna* 識 is not staying anywhere. Accumulated sins are the origin of sufferings. Now, knowing this give yourself up, there is no you 捨汝不有汝, (p. 1047a3).
- 24.5.3. Five colored silk, in yellow and black, causes the decay of the intentions within peoples' minds 五色玄黃綵 壞敗人心意, (p. 1047a6).
- 24.5.4. There is neither self, nor others, nor [anything else] in between 無我彼中間, (p. 1047a8).
- 24.5.5. The body is impermanency, suffering and emptiness, (p. 1047a10).
- 24.5.6. The "once-returnee" 一還¹²¹ in the pureness of the sixth stage understands that emptiness is without marks and without wishes, and

¹²⁰ The following passage which lacks a number corresponds most probably to the fourth unbelievable dharma.

¹²¹ This expression refers to the *ekajāti-pratibaddha*, those who need only one more rebirth before attaining buddhahood. For related formulations cf. 11.10.1, 16.4.2., 20.5.1., and 24.5.6.

that the body does not belong to him, thus he teaches and converts like a Buddha, (p. 1047a11).

- 24.5.7. While staying in his body he can separate from his mental cognition 心識. If the Buddha had no divine powers, how could he separate from the body and convert, (p. 1047a14)?

24.6. Retributions

- 24.6.1. Retributions take place according to the previous sinful or lucky deeds, (p. 1047a15).
- 24.6.2. Even the sin of killing one's father or mother sometimes happens, (p. 1047a16).
- 24.6.3. It is all like the bouncing-back of a ball 猶如拍毬報, and is related to the divine cognitive power 神識,¹²² (p. 1047a17).
- 24.6.4. Some disobey, but others change and regret 或逆或變悔, (p. 1047a18).
- 24.6.5. Throw the body away and get rid of secular labor 捨身去俗累, (p. 1047a20).
- 24.6.6. Originally there is no dharma of causality 因緣; these retributions are like the sound of an echo 其報如影響, they are as if they do exist and do not exist, (p. 1047a20).
- 24.6.7. Heterodoxy said to be the real truth, ties up and wraps (the beings) in the net of (their) foolishness, (p. 1047a22).
- 24.6.8. From black (deeds) black (results) come back, and thus the calm and white dharmas can not be seen, (p. 1047a23).

24.7. Perseverance

- 24.7.1. The precepts of endurance have five rules (*sīlas*) 戒忍有五行,¹²³ the fearless one follows them without being afraid of anything 無畏無所懼,

¹²² Eventually "divine consciousness", cf. 22.5.9.

¹²³ The five rules for the lay believer: no killing, no stealing, no adultery, no lies, no alcohol.

through the power of *dhyāna* he moves the one-billion-worlds, and conquers the devil as if he was using an army 降魔如使兵, (p. 1047a24).

- 24.7.2. Among those who ask for the *amuttara* path, some withdraw, some move forwards; like the rivers directed towards the great ocean, many go towards it, but only a few can reach it, (p. 1047a26).

24.8. The release provided by the Buddha

- 24.8.1. When I meet people affected by great sadness, I release them to the other shore, (p. 1047a28).
- 24.8.2. A Buddha is all-knowledge *sarva-jñā* and has absolutely nothing attached to him. I gave away my country, my palace, my wife and child; I got rid of father, mother and masters and do not cherish my body and life, (p. 1047a29).
- 24.8.3. Like a person walking through a desert field, thirsty, exhausted, needing juice and water, when he finds a river, spring, pond or well, he can rescue himself, (p. 1047b3).

24.9. The body and cognition

- 24.9.1. People obtain a body composed of the four elements that are more or less fixed, (p. 1047b5).
- 24.9.2. Cognition itself is neither good nor bad;¹²⁴ it receives retributions; cognition is bright and white, (p. 1047b6).

24.10. The heavenly destiny

- 24.10.1. Those who uphold the precepts while in the seven-treasure hall 持戒七寶堂, they will be reborn among millions of heavenly women playing divine music and will entertain themselves without a thought of worry,

¹²⁴ The same is said about intention's origin (cf. 23.4.6.).

(p. 1047b7).

- 24.10.2. A Buddha totally moistens everybody, (p. 1047b9).
 24.10.3. His dharma is like sweet dew, (p. 1047b10).
 24.10.4. He promotes the meaning of the “four sentence meanings” *catuspādaka* 四句義,¹²⁵ (p. 1047b11).
 24.10.5. When I was erring around in the five destinies, I regarded those bodies as my dwellings and palaces, (p. 1047b14).
 24.10.6. The heavenly path has the light of a jade stone 天道琢石光,¹²⁶ (p. 1047b15).

24.11. The rarity of human life

- 24.11.1. One encounters the chance to be born as a human, as rarely as a blind turtle, when emerging to the surface, would put its head through the hole of a floating piece of wood. And one can loose the roots of human life at once and not be reborn as a human during hundred millions of *kalpas*, (p. 1047b16).
 24.11.2. The ocean is deep, large and huge, 336 [*yojanas*]; it would be easier to find a needle thrown into it than to obtain again life as a human,¹²⁷ (p. 1047b18).
 24.11.3. It is difficult to meet people in this world who respect *vinaya* and uphold the precepts 奉律持戒人, (p. 1047b21).

24.12. The Buddha and his path

- 24.12.1. During trillions of *kalpas* a Buddha is as rare as an Udumbara flower 優曇花,¹²⁸ (p. 1047b22).

¹²⁵ *catuspādaka* includes: affirmation, negation, both, and neither. Cf. 31.4.5. where a 三句義 is mentioned.

¹²⁶ This jewel stone is also mentioned in 22.5.3.

¹²⁷ Cf. 9.9.3 for a different use of the motive of “a needle thrown into the ocean”.

¹²⁸ Cf. 8.12.4. where the same flower is written 優曇鉢花.

- 24.12.2. But all the living beings have the chance to convert to the Buddha's path 受化於佛道, to get rid of their defilements, and to be for ever without thoughts or attachments, (p. 1047b23).

Closing section

- 24.13. At the time the Buddha had expounded this poem, the living beings of twelve *yojanas*, all firmly established the root of belief 信根堅立 without ever falling into evil. All expressed the intention regarding the *amuttara* correct path, (p. 1047b25).

Chapter twenty-five: Light and shadow¹²⁹ (T12, p. 1047b27-1048b5) 光影品第二十五

The chapter is half in prose and half in verses. It contains a) a general introduction simultaneously recalling the womb and the nirvāṇa setting: the Buddha turns all (the listed) auditors into the same golden color as himself, and b) a second, more particular, introductory section containing the scene of worship and the discourse of the “Light of wisdom” bodhisattva 賢光, the Buddha's interlocutor. The chapter focuses on light, or more precisely on the releasing power of the Buddhas' light. The light converts the beings in the same way as a Buddha. The following long poem is actually spoken by the light (!) and focuses on the past Buddhas' release through light, on the four Buddhas of the *bhadrakalpa*: Śikhin, Koṇākamuni, Kāśyapa, and Śākyamuni, as well as on future Buddhas. In the closing all the living beings express their intention regarding the *amuttara* equal release.

Recall of the womb setting

- 25.1.1. The Buddha from within his mother womb 於母胎中 expounds universally the unthinkable great-vehicle (*mahāyāna*) 廣說大乘不可

¹²⁹ Although the title is called “light and shadow” and the formulation appears three times in the text, the chapter is mainly focused on light.

思議。He is just about to extinguish into release, and shows the divine merits of light and shadow 光影神德, (p. 1047b28).

Transformation of all the auditors into golden color

- 25.1.2. He makes all those in the meeting¹³⁰ become the same color, like the Buddha's golden color 如佛金色, (p. 1047b29).
- 25.1.3. Although some of them had set out (i.e. were still on their way), while others had already obtained the fruit 或有向或有得果, he made them all the same color 悉令同色, (p. 1047c3).

The auditors wishes and thoughts

- 25.1.4. They wish to hear about the Tathāgata's fixed intention of light and shadow 光影定意, build up their merits 功德, and understand the ability and knowledge of the fourfold eloquences 四辯才智, (p. 1047c4).
- 25.1.5. For the sake of the beings they wish to take upon themselves the heavy burden 重擔 of preaching and explaining the four truths (*duḥkha-samudaya-nirodha-mārga* 苦集滅道),¹³¹ (p. 1047c6).
- 25.1.6. They wish to guide and lead the living beings to enter the four "applications of remembrance" (*smṛtyupasthānas* 入四意止),¹³² through their power of enlightenment 覺力, fearless like a lion, since the *āryāṣṭāṅgika-mārga* 賢聖八道 is empty and without thoughts or

¹³⁰ The list includes: all the *devas*, *nāgas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, *manuṣyas*, *amanuṣyas*, the four types of beings: *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās* 諸天龍神阿修羅迦留羅緊那羅摩睺羅伽人與非人。及四部眾比丘比丘尼優婆塞優婆夷。Note that as in 21.1.1. the members of the *saṃgha* are mentioned last. Cf. also the lists given in the footnotes of 1.1.6., 3.1., 8.1., and 20.5.8.

¹³¹ Cf. note 30.8.2.

¹³² In Chinese lit. "the four fixations of one's mind/intention". This set is part of the thirty-seven *bodhipakṣika dharma* 三十七品, cf. 7.3.2. and its note. Moreover, the formulation appears also in 2.19.9., 11.12. and 38.3.7.

expectations 空無想願, (p. 1047c7).

25.2. The introduction of the “Light of wisdom” bodhisattva

- 25.2.1. The “Light of wisdom” bodhisattva 賢光¹³³ stood up, worshiped the Buddha, recalled his ten titles,¹³⁴ and said, (p. 1047c9):
- 25.2.2. By his light the Buddha universally lightens up the one-billion-worlds. Are the conversions of this light like those of a Buddha, (p. 1047c12)?
- 25.2.3. The accomplishments and merits of the Buddha’s powers are multiple. What is the difference between the merits of these two 此二德行有何差別,¹³⁵ (p. 1047c13)?
- 25.2.4. I only wish the Honorable One would explain and untie these doubts, and make those who do not yet believe, without doubts for ever, (p. 1047c15).

25.3. THE BUDDHA’S PRELIMINARY EXPLANATIONS IN PROSE

- 25.3.1. The Buddha tells the “Light of wisdom” bodhisattva that his questions are related to the Tathāgata’s divine powers 如來神力, (p. 1047c16).
- 25.3.2. The Tathāgata by his divine light releases the living beings without obstructions. The light reaches and lightens up all, from Jambudvīpa up to the heaven of *bṛhat-phala* 果實天,¹³⁶ and without limits he preaches

¹³³ Within the Chinese Buddhist sūtras a bodhisattva spelled 賢光 “Light of wisdom” only appears in the above passage of the PCJ and in the *A mi tuo gu yin sheng wang tuo tuo ni jing* 阿彌陀鼓音聲王陀羅尼經 (T12, no. 370, p. 352b, an anonymous translation of the sixth century).

¹³⁴ Cf. 1.2.1.

¹³⁵ This question is indeed extraordinary since it clearly presupposes that the Buddha’s light can be considered as a “separate entity” bearing its own merits.

¹³⁶ According to Edgerton the sanskritized term *bṛhat* might derive from a Middle Indic form of “vṛddhi” and he renders *bṛhat-phala* as “having great fruition”, which is a class of *rūpāvacara* gods in the fourth *dhyaṇabhūmi* (BHS Dictionary, p. 401). However,

the six *pāramitās*,¹³⁷ (p. 1047c17).

- 25.3.3. In the same way as the Buddha through his divine speech 如佛神口, the light releases countless beings and covers them from the cold, (p. 1047c20).
- 25.4. At that time the light had naturally sound and voice and expounded a poem 爾時光明有自然音響, (p. 1047c21).

THE VERSES SPOKEN BY THE LIGHT (in nineteen *gāthās*)

25.5. The past Buddhas release through light

- 25.5.1. All the countless Buddhas of the past 過去無數佛 emitted light, and every light ray preached to limitless beings, (p. 1047c23).
- 25.5.2. First they expounded the meditation of the three-fold emptiness 三空定, (p. 1047c26).
- 25.5.3. The people who understand the three poisons are without ties and without attachments, (p. 1047c27).
- 25.5.4. Among the forty-eight bounds 結結四十八, there are some sins from which people can not be rescued, (p. 1047c28).
- 25.5.5. But no one among those who truly practice the path, will experience such an event, (p. 1047c29).

Zhu Fonian (in the PCJ as well as in the *Chang a han jing* 長阿含經, T1, no. 1; the *Zeng yi a han jing* 增壹阿含經, T2, no. 125; and the *A pi tan ba jian du lun* 阿毘曇八度論, T26, no. 1543) and a few other translators used the formulation “true/real fruits” 果實天. This translation indicates that part of the compound was understood (or misunderstood?) as meaning “true” or “real” and that their manuscripts (or oral traditions) contained a term close to the Pāli *avitatha*.

¹³⁷ The list of six *pāramitās* is the same as in 9.6.1.: *dāna* (giving 布施), *sīla* (keeping the moral precepts 持戒), *kṣānti* (forbearance, enduring humiliation 忍辱), *vīrya* (assiduity, intently moving forwards 精進), *dhyāna* (meditation 禪定), and *prajñā* (wisdom 智慧). Cf. also notes 4.7.3.2. and 8.11.1.

- 25.5.6. The footprints of the supernatural beings 神人跡 are held in high esteem, the places they have passed lead to the *asamskrta* shore 無為岸 (i.e. *nirvāṇa*), (p. 1048a1).
- 25.5.7. Those who are released through light are more than trillions of beings, (p. 1048a4).
- 25.5.8. Every light ray separates and becomes numerous little dust particles 如彼一光明 分為微塵數, and each dust particle becomes a land 一塵作諸刹, and all these lands are indeed countless, (p. 1048a5).
- 25.5.9. The Buddhas' power is endless; by one single light ray they expound the dharma and release countless living beings, (p. 1048a7).
- 25.5.10. The *dharmakāya* is naturally empty 法身自然空; the one who practices pure and calm deeds, inside and outside, has a fixed intention without confusion, even when staying among the 84,000 defilements 煩惱八萬四, (p. 1048a9).

25.6. The four Buddhas of the *bhadrakalpa*¹³⁸

- 25.6.1. Once upon a time, ninety-two *kalpas* ago,¹³⁹ they can hardly be counted, 昔吾九十二 劫數難可盡, I sat under the king tree, and during my practice without withdrawing from the path, (p. 1048a11).¹⁴⁰
- 25.6.2. The humans (人 *manuṣyas*), the gods (天 *devas*), the [a] *suras* 須倫, and the *yakṣas* 鬼, politely asked me to expound the meanings 勸請問我

¹³⁸ The four Buddhas of the *bhadrakalpa* appear also in chapter eleven where they save the beings through their relics, cf. 11.6.

¹³⁹ It is intriguing that the Buddha is said here to have sat under the tree ninety-two *kalpas* ago. It is traditionally said that his "career" begins with Sumedha ninety-one *kalpas* ago, and it is in his last life (as Śākyamuni) that he sits under the tree. The PCJ's next chapter 26 narrates precisely the story of Sumedha, and the event is said to have taken place ninety-one *kalpas* ago. The event is moreover shortly mentioned in 22.5.5.

¹⁴⁰ Note the voice change to the first person. Although "the heading" announces that the verses are spoken by the light some of them clearly represent Śākyamuni's words, cf. also 25.6.8 and 25.7.

- 義, (p. 1048a13).
- 25.6.3. My divine light managed to release countless beings from afar, (p. 1048a14).
- 25.6.4. In the past **Śikhin** Buddha 式棄佛 had a halo (literally: light coming forth from behind 留光後); this light converted the beings, made them enter inside this light 得入彼光裏, and extinguished their illness and the three poisons, (p. 1048a15).
- 25.6.5. The next Buddha's divine merits were limitless, he also had a halo and this light rescued the humans from sufferings and defilements, (p. 1048a17).
- 25.6.6. **Konākamuni** 拘那含牟尼 is the Honorable One who came out in the three worlds; now he is staying as a hermit in the mountains, he relates to light and shadow, when he entered nirvāṇa he converted and saved the beings through the light of his halo, (p. 1048a19).
- 25.6.7. **Kāśyapa** 迦葉 released those who were still unreleased through the merits of his light, (p. 1048a23).
- 25.6.8. I, **Śākyamuni** 釋迦牟尼, am staying in the womb explaining the dharma, my body is here and my light is there, totally fulfilling all the *buddhakṣetras*, (p. 1048a25).
- 25.6.9. This can not be estimated by low level people 此非小節人 所可能籌量, only a Buddha can measure a Buddha's accomplishments and merits, (p. 1048a27).
- 25.6.10. All **the future Buddhas** will convert the living beings through their light; release the beings through their appearance, first through light and then through the dharma 先光而後法, (p. 1048b1).

Closing section

- 25.7. At the time the Buddha had explained the poem, there must have been hundred seventy billion of living beings on their seats 當其座上百七十億眾生 listening to his explanations on the light's divine merits. All

expressed their intention regarding the *amuttara* equal release 皆發無上平等度意, (p. 1048b3).

Chapter twenty-six: Heterodoxy (T12, p. 1048b14-1049b22) 破邪見品第二十六

The chapter is mostly in prose and contains three shorter poems, one by Sumedha,¹⁴¹ one by Dīpaṃkara Buddha, and a final one by the present Buddha. This chapter treats the very beginning of Śākyamuni's bodhisattva career. Ninety-one *kalpas* ago, as Sumedha, he received the prediction of future buddhahood from Dīpaṃkara Buddha. The story is told within a bracket and is introduced by the Buddha's entrance into a particular *samādhi*, physical changes and light emission. It ends with some comments on wrong views, a final poem expounded for those with evil views, and a rather unique closing section.

Introduction

26.1. At that time the Buddha entered the *samādhi* of “correct concentration” 正定三昧.¹⁴² He divided his body and performed a metamorphosis

¹⁴¹ This chapter narrates the previous life of the Buddha Śākyamuni when for the first time he expressed his wish *prañidhāna* to become a Buddha. This first bodhisattva is called Sumedha, Sumati or Megha depending on the tradition, or bears no such personal name at all, like in the PCJ. It is for convenience sake that I call him Sumedha. In the PCJ Dīpaṃkara Buddha calls the young bodhisattva *Māṇava* 摩納 when addressing him (26.11.1.). Certain Chinese Buddhist texts use the term 摩納 exclusively to refer to Sumedha, while others employ this term in its primary general sense of “young Brahmin”. Among the translations of Zhu Fonian we find a few examples for the first case in the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, p. 599a-b, and p. 758b-c) and plenty of examples for the later case in the *Chang a han jing* 長阿含經 (T1, no. 1).

¹⁴² A few chapters start with the Buddha entering *samādhi*. Usually these chapters lack the usual bodhisattva interlocutor. The ongoing discussion on the relation of meditation and the emergence of Mahāyāna has been admirably well outlined and supplemented with his own researches by Florin Deleanu. Cf. “A Preliminary Study on

emitting a great and bright light 分身變化放大光明.¹⁴³ He wished to provoke that the bodhisattva, *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās* destroy the devil's reign and stay within the correct land, (p. 1048b15).

THE FIRST PART OF THE SUMEDHA STORY: HIS LIFE AS AN ASCETIC

26.2. The period of learning under a certain master

- 26.2.1. I remember that ninety-one *kalpas* ago¹⁴⁴ I stayed north of some pure and shiny town in the southern regions of the Himālaya 在清明城北雪山南界. Five thousand people were practicing austerities under a religious leader¹⁴⁵ on that mountain, (p. 1048b18).
- 26.2.2. I was the youngest disciple,¹⁴⁶ and was learning to recite the sūtras by heart 諷誦經典, the art of counting (mathematics) 算數技術, astronomy and geography 天文地理. There wasn't anything which was not under my control 靡不綜練, (p. 1048b19).
- 26.2.3. The common rule was that a disciple should reward his master for what he had learned, (p. 1048b21).
- 26.2.4. But I was alone and had no treasures which I could have humbly offered to my master. I kneeled down and paid my respects to him

Meditation and the beginnings of Mahāyāna Buddhism”, *Annual Report of The International Research Institute for Advanced Buddhology at Soka University*, vol. III, Edit. Yuichi Kajiyama, Tōkyō, 2000, p. 65–113.

¹⁴³ The term 光明 appeared throughout the previous chapter and is identical with the name of the Buddha Dīpaṅkara given in 26.11. and 26.12.1. The performance reminds of the miracle of Śrāvastī (*yamaka-prātihārya*), cf. 4.14.6.–4.14.8.

¹⁴⁴ Also in 22.5.5. it says that Dīpaṅkara Buddha's *vyākaraṇa* took place ninety-one kalpas ago, a time span on which many but not all traditions agree.

¹⁴⁵ In the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125) and the *Si fen lü* 四分律 (T22, no. 1428) both translated by Zhu Fonian this master is called Yajñadatta 耶若達.

¹⁴⁶ The PCJ does not tell us anything about the origins of this young ascetic; we do not know where he came from, or how he joined the Himalayan ascetic master.

taking my leave since I wanted to descend the mountain to search for alms among the people, but my master did not give me his permission, (p. 1048b22).

- 26.2.5. I asked him three times to have pity 哀 and to let me go search for alms, but he repeatedly did not permit it, because due to my day breaking discernment in matters of sūtras 明曉經典, I was the best among them all, (p. 1048b24).
- 26.2.6. The master told me: I have some secret and important sūtras of the treasure canon 祕要寶藏經典. Since you do not know them yet, why would you leave me for going begging, (p. 1048b25)?
- 26.2.7. Then he made me recite by heart an occult and important sūtra in which one verse had five hundred words. Before several days had passed I could recite it all by heart, and I sought again permission to descend the mountain to go begging since I wanted to pay back by gratitude to him 見聽下山乞求欲報師恩, (p. 1048b27).
- 26.2.8. But again he did not permit it and said: You must learn and inquire 學問 the secret divination texts 祕識文書 about the sun, the moon, the stars, and the planets 日月星辰, monstrous calamities, misfortunes and good fortune 災怪禍福,¹⁴⁷ as well as transfer of mountains 山移 and earthquakes 地動. You do not know them yet, (p. 1048b29)!
- 26.2.9. He gave me another sūtra in which one verse contained a thousand words. He taught me to recite and read it. In a few days I had mastered it completely. I asked my teacher to let me go, but again he refused, (p. 1048c3).
- 26.2.10. The master said: I have another sūtra in which a verse has ten thousand words. This sūtra is the jewel among all the texts, and he made me recite and read it. Very soon I became an expert of it.

¹⁴⁷ The formula 災怪禍福 is most probably implying that by knowing the stars one can predict future lucky events and misfortunes. The full expression is not used anywhere else, but 災怪 is seen as a fixed term in many other sūtras.

I understood absolutely all about the art of predicting calamities 技術災怪 and star movements 眾星運度, (p. 1048c4).

- 26.2.11. The master then was considerate to let me go. Although he wanted to make me stay, he had no further texts he could have made me study, (p. 1048c8).

26.3. The Brahmins gathering and sacrifice

- 26.3.1. Thus I left him, descended the mountain and went to a village to beg. There I saw a large gathering of Brahmins of different schools; more than five thousand people where performing a sacrifice for the gods 祠天, (p. 1048c9).
- 26.3.2. It was the rule for such a sacrifice to kill five hundred cows, sheep, camels, horses, the most refined and vigorous elephants, furnished with six teeth 象中精健六牙成就,¹⁴⁸ (p. 1048c10).
- 26.3.3. Five hundred women, a gold bar 金杖, a golden washing cauldron 金澡罐, thousand white carpets 白圭, as well as fifty thousand gold and silver coins, all these treasures, would at the end of the gods' sacrifice belong to the masters, (p. 1048c12).
- 26.3.4. I removed the dirt from my costume made of deer skin 鹿皮衣, and went to the great platform assembly 大壇會 organized by the Brahmin masters, (p. 1048c14).

26.4. The examination

- 26.4.1. There I was questioned by the chief master. Those who had great skills and techniques in sūtras were allowed to the elevated seats. Those who knew little about texts had to sit on the lower seats, (p. 1048c17).
- 26.4.2. The master was not able to penetrate the secret and important

¹⁴⁸ The passage of the PCJ gives no numeral for the elephants. Most probable they are also meant to be five hundred, but the numeral of the elephants was dropped or forgotten because the teeth were counted. For elephants' descriptions cf. note 15.5.1.

divination writing (I had studied), and I thus ended up in a high seat. He felt anger and hate 瞋恚 towards me, because the treasures should be given to me, and he tried to steal them from me, (p. 1048c18).

- 26.4.3. We must have been meeting each other in a former life, that must have caused this retribution of hate, (p. 1048c20).

26.5. Sumedha's sermon

- 26.5.1. Evil views and inversions 邪見顛倒 have neither reality, nor truth, (p. 1048c22).
- 26.5.2. The distinction of existence and non existence 分別有無¹⁴⁹ serves the purpose of expounding nirvāṇa. There is neither birth, nor old age, nor illness, nor death. There is neither here, there, nor in-between, (p. 1048c22).
- 26.5.3. There is neither self nor mutual within the purity of the dharma-contemplation and the four fearlessness *catur-vaiśāradya* 四無所畏,¹⁵⁰ (p. 1048c23).
- 26.5.4. Those who did favorable deeds will be reborn in heaven, those who committed sins in hell, those who were greedy and covetous among the hungry ghosts, and those who were aggressive and indebted to others among the animal creatures, (p. 1048c24).
- 26.5.5. The results of good and evil deeds follow a person like the shadow follows the body 如影隨形, (p. 1048c25).

¹⁴⁹ The expression 分別有無 is not a very frequent one, but it appears also in other texts, for example in two further translation by Zhu Fonian (the *Shi zhu duan jie jing* 十住斷結經, T10, no. 309; and the *Pusa ying luo jing* 菩薩瓔珞經, T16, no. 656), and two by Dharmarakṣa 竺法護 (the *Chi ren pusa jing* 持人菩薩經, T14, no. 481, and the *Shun quan fang bian jing* 順權方便經, T14, no. 565).

¹⁵⁰ The expression does not simply refer to fearlessness, but rather to the confidence a Buddha or a bodhisattva has in himself.

26.6. Sumedha's "victory" and how he distributes the treasures

- 26.6.1. At that time their hearts and intellects opened and were awakened 心識開悟, and they asked me to be their master, (p. 1048c26).
- 26.6.2. I did not kill the animals, I gave the gold bar and washing cauldron to those angry ones of the upper seats 上座瞋者, the five hundred women I gave them back to the ceremony master 祠祀之主, and of the fifty thousand gold and silver coins I took five hundred of each, and returned the remaining ones to the ceremony master, (p. 1048c26).

THE EVENTS OF THE DAY SUMEDHA MET DĪPAṂKARA BUDDHA¹⁵¹26.7. Arrival in Dīpavatī

- 26.7.1. Going from one place to another I reached a town called "Pure brightness" Dīpavatī 清明, (p. 1049a2).
- 26.7.2. Outside its Eastern gate I saw five hundred old Brahmins possessing the virtues of their previous existence 耆年宿德,¹⁵² studying the path, all day long exposed to the sun, covered with dry ashes, ugly and dirty. I gave one piece of gold to each of them, and entered the town,

¹⁵¹ Cf. Nicoletta Celli's recent comparative researches between Indian, Central-Asian, and Chinese iconographic representations and certain textual sources regarding the Sumedha story: "Transmissioni e Invenzione nell'Iconografia Buddhista Chinese", ed. G. Tamburello, *Atti dell'VIII Convegno AISC - L'invenzione della Cina*, Lecce, Congedo Editore, 2004, p. 523-533. Making use of various sources the author treats interesting narrative details, such as for example: Sumedha's deal with the woman for obtaining the lotuses, his encounter with Dīpaṁkara Buddha, his floral offer, his *prañidhāna* or lack of it, his prostration on the ground laying down his open hair for the Buddha to walk over it, and the Buddha's *vyākaraṇa*. The paper shows that not all Chinese artistic representations of the story were merely inspired or copied from Gandharan models, and points to the Chinese originality and autonomous artistic creation of certain scenes.

¹⁵² The original Indic expression is uncertain. I think the expression refers to virtue that was inherited from previous meritorious existences, but it is not excluded that it refers to the virtues attained throughout a long life, i.e. of old age.

(p. 1049a3).

- 26.7.3. I saw that the people had cleaned the town, sprinkled the ground with scented water 香水灑地, suspended pictures, banners and canopies 懸繪幡蓋, and that they were all solemnly walking in rows intending to leave the town, (p. 1049a5).

26.8. The woman and the flowers

- 26.8.1. Then I saw a woman¹⁵³ who was holding seven flowers, (p. 1049a6).
- 26.8.2. I had searched for incense and flowers without success 求香覓花, thus I asked that woman: If it is possible to get your flowers, I wish to buy them, (p. 1049a7).
- 26.8.3. The woman answered: These flowers are the king's flowers. The Buddha will enter the town and they shall be offered to him. You can not have them, (p. 1049a9)!
- 26.8.4. The bodhisattva¹⁵⁴ told her: I have a treasure of five hundred coins. What about if we consider hundred coins per flower? He brought out the coins and gave them to her. Coveting this treasure the woman without delay gave him five flowers,¹⁵⁵ (p. 1049a10).
- 26.8.5. While walking away she thought: that person's appearance is irreproachable and correct 此人顏貌端正, and he is wearing a dress made of deer skin. He wanted my five flowers and did not regret the silver coins. There certainly must be a reason for this 此必有以, (p. 1049a12).

¹⁵³ In some traditions this woman was a princess, one of those women Sumedha did not accept at the abovementioned Brahmin's sacrifice for the gods. Having been refused by him, she had to leave and thus came to this town where she entered the local king's service.

¹⁵⁴ Note the change from the first to the third voice. Also, this is the first and only time Sumedha is called bodhisattva!

¹⁵⁵ In other traditions the woman requests that he should also marry her in this life as well as in all their subsequent lives.

- 26.8.6. She turned around and called me: Boy! What do you need the flowers for 男子卿用花為, (p. 1049a14)?
- 26.8.7. I answered: for offering them to the Buddha, (p. 1049a15).
- 26.8.8. When she heard the name of the Buddha, she took the remaining two flowers and made me hand them over to the Buddha on her behalf 聞佛名即以二花持用寄我, (p. 1049a15).

26.9. The encounter with Dīpaṃkara Buddha

- 26.9.1. Then I went out of the town and at a distance I could see the Buddha approaching. All the gods and people were filling and obstructing the road 填塞道路. There was no vacant ground where it would have been possible to worship him 無有空缺地可禮拜, (p. 1049a16).
- 26.9.2. Only in front of the Buddha there was a puddle of water which could contain a person 一汪水可受一人. Immediately I opened up my turban, laid my hair unto the water 解髮布髮水中 and with this poem admired and praised 讚歎 the Buddha, (p. 1049a17):

26.10. The poem addressed to the Buddha (in three *gāthās*)

- 26.10.1. By destroying the self-conceited and pride heart it is possible to extinguish wanton, hate and stupidity, (p. 1049a20).
- 26.10.2. By his foot, the first of his luminous marks 第一光相足 the Buddha alone enlightens my heart, (p. 1049a21).
- 26.10.3. Meeting the Buddha today is what I once asked for, (p. 1049a22).
- 26.10.4. Now I scatter these five flowers and beg to become an *avaivartika* 不退轉, (p. 1049a23).
- 26.10.5. The other two flowers I offer them to the Buddha on behalf of a king's woman, (p. 1049a24).
- 26.10.6. Insuperable great guide and master, consider me with mercy and step on my hair 見愍蹈我髮, (p. 1049a25).

The poem spoken by Dīpaṃkara Buddha (four *gāthās*)¹⁵⁶

- 26.11. At that time Dīpaṃkara Tathāgata 光明如來 saw that my heart was emitting the great and vast intention *praṇidhāna* 我心發大弘誓¹⁵⁷ which can neither be obstructed nor destroyed 不可沮壞 and he praised me in verses, (p. 1049a26):
- 26.11.1. *Mānava* 摩納¹⁵⁸ has emitted his great mind 發大心, he will rescue countless neglected persons. His *praṇidhāna* 弘誓 is not for himself but for cultivating the beings' virtuous roots, (p. 1049a28).
- 26.11.2. After countless *kalpas* within the five cauldrons 五鼎 during the five periods of decay (*kaṣāya*) 五濁世, he will become the Buddha Śākyamuni for rescuing the living beings, (p. 1049b1).
- 26.11.3. He will have the thirty-two light marks, and will be praised as Buddha, (p. 1049b3).
- 26.11.4. The earth will shake and move on six occasions 地六反震動,¹⁵⁹ (p. 1049b4).
- 26.11.5. The *devas* and the humans saw how I received this prophecy 見我得記別, and having continuously reflected on how to extinguish their human bounds, they all wished to be reborn in my world, (p. 1049b5).

¹⁵⁶ In the last stanza there is again a jump from one voice to another. The verse is actually spoken by the Buddha Śākyamuni, although it is contained within Dīpaṃkara's poem.

¹⁵⁷ At the end of chapter eighteen a similar expression 發弘誓心 is used for the auditors, cf. note 18.6.

¹⁵⁸ Cf. the note for Sumedha under this chapter's title.

¹⁵⁹ The six earthquakes are well explained in the *Mahāparinirvāṇa-sūtra*. They are related to the most important events of the Buddha's life: his conception, his birth, his awakening, the turning of the dharma-wheel, the abandonment of the remainder of his lifespan, and his nirvāṇa. On this subject cf. my previous paper: "The Natural Surroundings of the Buddha's Last Trip: Notes on Environmental Topics in the Mahāparinirvāṇa-sūtra", *Sengokuyama Journal of Buddhist Studies* 仙石山論集, vol. I, 2004, Tōkyō, especially p. 24-27 and p. 65-67.

26.12. The Buddha walks over his hair

- 26.12.1. Then Dīpaṃkara Tathāgata 光明如來 stepped on my hair and passed over, (p. 1049b7).
- 26.12.2. Through his divine power the Buddha received my five flowers; they stayed in the empty space. The other two flowers were above his right and left shoulders, (p. 1049b7).

26.13. Sumedha starts the life of a bodhisattva

- 26.13.1. I destroyed the utensils which had been used for the previous fire at the Brahmins' gods' sacrifice, (p. 1049b9).
- 26.13.2. I engaged in practicing the right views and the eight-fold equal dharma 八平等法.¹⁶⁰ Seated, lying or walking (*caṅkrama*) 坐臥經行, “step by step” I benefited and released 饒益度脫 the living beings, (p. 1049b10).
- 26.13.3. I never again fell into the three bad destinies or the eight difficult states 三塗八難,¹⁶¹ (p. 1049b11).

(End of the Sumedha story - The narration returns to Śākyamuni Buddha's exposition within the womb)

26.14. Comments on wrong views

- 26.14.1. At that time the beings in the upper seats of Māra's world talked over

¹⁶⁰ The Chinese expression 八平等法 seems a creation by Zhu Fonian. It most probably refers to the eightfold path of the noble ones *āryāṣṭāṅgika-mārga*, as well as to the Mahāyāna view that all beings have an equal potential to reach enlightenment by following this path.

¹⁶¹ The three bad destinies referred to by 三塗 *preta-tiryag-naraka* (hungry spirits, animals, and the condition of hell) are actually included in the following term 八難 *aṣṭa-aḥṣaṇa* which refers to the eight cases in which a being is unable to see the Buddha or listen to his teaching (the previous three conditions plus 4) to born in the heaven of long life, or 5) in a remote place, 6) to be blind or deaf, 7) with secular prejudice or 8) to live in a period of absence of a Buddha).

permanence and refused extinction. They said that there is pleasure in suffering, permanence in impermanence and “self” in “non-self”, (p. 1049b12).

- 26.14.2. They practiced the four inversions 習四顛倒 *viparyāsa* (i.e. delusions) and had no insight or intelligence,¹⁶² (p. 1049b14).
- 26.14.3. They covered themselves up with the five hindrances 五蓋¹⁶³ and indulged in offerings 利養 *pūjā*,¹⁶⁴ (p. 1049b14).

26.15. A poem for those with evil views 邪見之人 (in two *gāthās*)

- 26.15.1. Heterodoxies are not the true path; they are like those iron beak insects 如彼鐵嘴虫 which destroy the bones and enter the brain 破骨入髓腦 causing immeasurable suffering and pain,¹⁶⁵ (p. 1049b17).
- 26.15.2. The persons possessing wisdom and a stern mind 堅固心 (literally: hard heart) purify themselves and get rid of such ignorant teachings, (p. 1049b19).

Closing section

- 26.16. Then the Buddha explained to these heretics the meaning of these verses, their taste and words, as well as the true and real teaching. Countless hundreds of thousands of living beings all expressed their intention regarding the *amuttara* correct true path 皆發無上正真道意, (p. 1049b21)

¹⁶² Cf. 10.6.12.

¹⁶³ The five hindrances 五蓋 (*āvaraṇa*) which burden the mind and hinder virtue are: covetousness (*rāga*), anger (*pratigha*), drowsiness (*styāna-middha*), frivolous regret (*auddhatya-kaukrītya*) and doubts (*vicikitsā*).

¹⁶⁴ 利養 stands for profit, benefit or merit (*lābha*). In the above sentence the term most probably refers to religious merit as a result of sacrificial offerings and I therefore translated it with *pūjā*. Note that contrary to other Buddhist sūtras the PCJ does not give much importance to *pūjā*.

¹⁶⁵ This is a reference to a specific torture undergone in hell.

Chapter twenty-seven: Mañjuśrī's metamorphosis (T12, p. 1049b23-1050b19) 文殊身變化品第二十七

The chapter contains a shorter poem by the Buddha and a long one by Mañjuśrī (as a Buddha). In the introduction the Buddha enters a *samādhi* and examines how many *kalpas* it will take the bodhisattvas to attain nirvāṇa. Then addressing Mañjuśrī he invites him to show his past Buddha body and describes him in a poem. Mañjuśrī brings his past *kṣetra* including his bodhisattvas into the womb and there appears as a Buddha side by side with Śākyamuni Buddha. He holds an exposition which takes the form of a long poem. The closing section says that all the countless living beings asked for the pleasure to grow flowers in his *kṣetra*. Then the chapter ends with his metamorphosis back into a bodhisattva and the restoration of the world to its previous form.

27.1. Introduction

- 27.1.1. The perfectly awakened Buddha entered the most honorable fixed intention's *samādhi* 入上尊定意三昧, (p. 1049b24).
- 27.1.2. He examined the bodhisattvas *mahāsattvas* of the past, future, and present, and how many *kalpas*, between one and several billions, it will take them to attain nirvāṇa,¹⁶⁶ (p. 1049b25):
- 27.1.3. Some bodhisattvas pay their respect to the merits of the Buddhas, teach and convert the living beings within the pure *buddhakṣetras*, (p. 1049b27).
- 27.1.4. Some bodhisattvas practice as an eighth-stage *kumārabhūta* 八住童真,¹⁶⁷ do not take a wife, reject luxury, desires and thoughts, stay by themselves, without father, mother or siblings and reach the *amuttara*, correct, true, equal, correct awakening 得成無上正真等正覺, (p. 1049b28).

THE BUDDHA'S TALK TO MAÑJUŚRĪ

¹⁶⁶ Regarding the number of *kalpas* it took Śākyamuni to become a Buddha cf. 22.5.5. and note 25.6.1.

¹⁶⁷ For the PCJ's explanation of the eight stages of a bodhisattva cf. 12.7.1.-12.7.7.

27.2. Mañjuśrī's previous existence as a Buddha

- 27.2.1. Once upon a time, seventy-nine *kalpas* ago, you appeared in the “Floral light” world 花光世界, staying within the womb you taught the teaching 在胎說法 of the *ekaghana śarīra* 全身舍利.¹⁶⁸ The people of that land had a body thousand *yojanas* large, and the Buddha's body was ten thousand *yojanas*, (p. 1049c2).
- 27.2.2. The West, East, South, North, the four intermediate directions, the zenith, and the nadir 東西南北四維上下,¹⁶⁹ were so limitless that they can neither be measured nor spoken of. No master accountant 算師 could possibly calculate their extension, (p. 1049c4).
- 27.2.3. Your roots origin was pure and calm, and originally you were him 根本清淨汝本在彼, (p. 1049c5).

Śākyamuni Buddha invites Mañjuśrī to show his Buddha body

- 27.2.4. Manifest your Buddha body's light-marks and your *rdhi-pada*, so that this great assembly can see the various kinds of benefits the Tathāgata offers to the living beings, (p. 1049c6).

27.3. The Buddha expounds a poem (of five and half *gāthās*):

- 27.3.1. Mañjuśrī 文殊¹⁷⁰ originally had become a Buddha, he stayed in the womb and showed his metamorphosis, (p. 1049c9).
- 27.3.2. His eyes are like blue lotuses 青蓮花; his lips and mouth have the brightness of jewel or fire 唇口珠火明, (p. 1049c11).
- 27.3.3. He has forty squared white teeth and his upper and lower eyelids come

¹⁶⁸ For the whole-body-relic see chapter nine, especially note 9.3.

¹⁶⁹ This formula basically means “everywhere”.

¹⁷⁰ The full transcription of Mañjuśrī in Chinese is 文殊師利, but his name is often abbreviated to 文殊. Mañjuśrī means “Gentle Glory” or “Sweet Splendor” according to Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, London, 1932, p. 46. Cf. also the next two notes.

- together 眼胸上下迎 (i.e. almond-shaped eyes), (p. 1049c12).
- 27.3.4. He was honored with incense and flowers by the *devas*, *nāgas* and *yakṣas*, (p. 1049c13).
- 27.3.5. Now I am staying in this womb, which for you is like that *kṣetra*, (p. 1049c14).
- 27.3.6. The Tathāgata’s divine virtues spread without anything obstructing them, and the fragrance of morality spreads very far 禁戒香遠布, (p. 1049c16).
- 27.3.7. Right now everybody in this meeting wishes to question whether the dharma is difficult, (p. 1049c18).
- 27.3.8. “Soft head” 軟首¹⁷¹ show your powers, throwing away all the doubts, nets and bounds, (p. 1049c19).

MAÑJUŚRĪ’S PERFORMANCE

27.4. The encounter of two Buddha worlds

- 27.4.1. At that time Mañjuśrī¹⁷² without separating from his seat by his divine powers, in an instant¹⁷³ fetched the “Flower” world 華世界¹⁷⁴ and brought it to this *sahā* world 娑訶世界, to the assembly staying within the womb of Śākyamuni’s mother, (p. 1049c20).
- 27.4.2. The two Buddha worlds do not bear signs of mutual obstruction. His

¹⁷¹ “Soft head” 軟首 is a Chinese translation of Mañjuśrī’s name, based on a wrong etymology which understood *-śrī* “glory” as deriving from *śiras* “head”. Cf. p. 342–343 in Jan Nattier’s entry on Mañjuśrī in: *A Few Good Men-The Bodhisattva Path according to The Inquiry of Ugra (Ugraṇḍaparipṛcchā)*, Honolulu, 2003. The author explains the various Chinese translations of the name and indicates the available relevant bibliography.

¹⁷² In this passage he is called Mañjuśrī bodhisattva *mahāsattva* 文殊師利菩薩摩訶薩.

¹⁷³ The texts says “in the same lapse of time as a man of great powers would stretch out his arms” 猶大力人屈伸臂頃.

¹⁷⁴ Previously the world is called “Floral light” world 花光世界, cf. 27.2.1.

- body (Mañjuśrī) displays all the minor and major marks of a Buddha,¹⁷⁵ and he is seated underneath the *bodhi* tree, (p. 1049c23).
- 27.4.3. He spreads the universal, profound and most victorious teaching, (p. 1049c23).
- 27.4.4. The bodhisattvas of that other land also come close and become familiar 來親近 with the Buddha Śākyamuni, (p. 1049c24).
- 27.4.5. They render homage to him with fragrances, flowers, banners and canopies 供養承事香花幡蓋, (p. 1049c25).
- 27.4.6. The bodhisattvas who are disciples of Śākyamuni on the other hand go to render homage and do offerings to the other (Buddha), (p. 1049c25).
- 27.4.7. The very deep and wonderful teaching expounded by one Buddha is echoed by the other, (p. 1049c26).
- 27.4.8. They both teach the same: non-arising 無生, the *smṛtyupasthānas* 意止, the path to awakening, sufferings, emptiness, and that there is no body, (p. 1049c27).

MAÑJUŚRĪ'S EXPOSITION (in twenty-one and half *gāthās*)

27.5. Verses on Mañjuśrī as a Buddha and on his *buddhakṣetra*

- 27.5.1. The divine virtue of the *buddhakṣetras* of the ten directions is the same, depending on the living beings' roots, it appears wonderful or not, (p. 1050a3).
- 27.5.2. Because within this assembly there are some who have doubts, I show within the womb my metamorphosis, (p. 1050a6).
- 27.5.3. My body is like tiny dust because at present I stay in another Buddha land 我身如微塵 今在他佛國, (p. 1050a7).
- 27.5.4. Originally I was a capable and benevolent teacher, now I am a disciple, (p. 1050a9).

¹⁷⁵ Cf. 13.13.3.

- 27.5.5. I want to show the Buddha's body, but two Honorable Ones can not stand together 我欲現佛身 二尊不竝立,¹⁷⁶ (p. 1050a11).
- 27.5.6. This world presently receive the teaching; in my *kṣetra* they can see my Buddha body 此界現受教 我刹見佛身, (p. 1050a12).
- 27.5.7. This *kṣetra* is in the *kalpa* of burning; my land is not to be destroyed 此刹有劫燒 我土無壞敗, (p. 1050a13).

27.6. Verses on other *kṣetras*

- 27.6.1. A certain *buddhakṣetra* is called “Without obstacle” 無閼 and its Buddha is called “Honorable flying *ṛṣi*” 升仙尊, (p. 1050a16).
- 27.6.2. The country is for ever expanding and immaculate, its towns are all made of the seven treasures, the water is pure, and the earth is jade, (p. 1050a18).
- 27.6.3. Through bathing in the pool of sweet dew, the beings obtain the eightfold release, (p. 1050a19).
- 27.6.4. Those who become a *ṛṣi* or a Buddha don't say they are different people 彼升仙佛者 勿謂為異人, (p. 1050a21).
- 27.6.5. This assembly wants to know about the soft head on my body 我身軟首是,¹⁷⁷ (p. 1050a22).
- 27.6.6. There is a further *kṣetra* called “Final inquiry” 究竟, (p. 1050a23).
- 27.6.7. Its Buddha is called “Great wisdom and knowledge” 大智慧, and his wisdom surpasses that of all the bodhisattvas, (p. 1050a24).
- 27.6.8. That land lacks the two vehicles of *pratyekabuddhas*, *śravakas*, and

¹⁷⁶ It is a classic concept in Buddhism that two Buddhas can not exist within the same world. This idea is expressed in a great number of texts, for example in the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, p. 723b, tr. by Zhu Fonian) it is said that in one world or in one *buddhakṣetra* there can not be two with the title of a Buddha, in the same way as there are never two kings in one country 世無二佛之號。故取滅度耳。一商客中終無二導師。一國之中亦無二王。一佛境界無二尊號。所以然者。過去久遠。

¹⁷⁷ Cf. note 27.3.8.

others 彼無二乘學 辟支聲聞等,¹⁷⁸ (p. 1050a25).

- 27.6.9. A great being who is fully equipped with all the marks, saves first the others, then he releases himself, (p. 1050a28).

27.7. Numerological Verses

- 27.7.1. Life is like the five outflows 河流 (i.e. defilements), temptations 使 and bonds 纏結, (p. 1050a29).
- 27.7.2. The five *skhandas* tremble 五盛陰唼嗽 at the moment of the turning of the wheel within the five paths 輪轉五道中, (p. 1050b1).
- 27.7.3. Seven guides influence the strong people not to leave the seven birth places (?) 七使勳堅著 不離七生處, (p. 1050b2).
- 27.7.4. Through the *asamskrta* eightfold path people get rid of the eight bad deeds 八邪業, (p. 1050b3).
- 27.7.5. When washing with the water of the eightfold release, obtain the eightfold wisdom and the pure vision 八慧清淨觀 洗以八解水, (p. 1050b4).
- 27.7.6. The eight stages and the eightfold dharma path, (p. 1050b5).
- 27.7.7. The dharma of suffering has nine categories/parts 苦法有九分,¹⁷⁹ the six destinies are produced based on the living beings' actions 六趣眾生行, (p. 1050b6).
- 27.7.8. Final inquiry of the nine-fold non-obstruction 究竟九無闕, (p. 1050b7).
- 27.7.9. Holding the ten powers of the fearless dharma, one puts on the armor of

¹⁷⁸ Cf. the “Non-form” *kṣetra* in chapter five, especially 5.4.9., the same thing is said about that *kṣetra*. It is suggested that a land without those two vehicles is a particularly advanced and good place.

¹⁷⁹ A nine-fold division of sufferings could not be found in other sūtras. The PCJ mentions this idea already in one of the verses of its first poem: The nine sufferings are a barrier, like a painted bottle containing feces 九苦為關鍵 如畫瓶盛糞, (p. 1016a8). Unfortunately, this verse does not shed much light on the nine sufferings.

mercy and *praṇidhāna* 被慈弘誓鎧, (p. 1050b8).

27.8. Metaphorical Verses

- 27.8.1. Holding the sword of wisdom and knowledge, cut off the forest of bounds and their driving forces, (p. 1050b9).
- 27.8.2. If staying away from a good doctor in times of heavy illness, any other prescription and treatment will worsen the state, as in the case of a fire in the fields that burns the mountains' woods and pools, blown by high and strong mountain winds, when would its fire ever be extinguished, (p. 1050b11)?

27.9 Final Verses on wisdom

- 27.9.1. Now in our world I broadly teach the great wisdom 大智慧, (p. 1050b14).
- 27.9.2. My present body is the one of the “Great wisdom Tathāgata” 大智如來, (p. 1050b15).

27.10. Closing section

- 27.10.1. When Mañjuśrī had expounded this poem, all the countless living beings asked for the pleasure to grow flowers in his *kṣetra* 願樂生花刹土,¹⁸⁰ (p. 1050b16).

Return to the previous state

- 27.10.2. Then through his divine powers Mañjuśrī reappeared as a bodhisattva, a disciple of the Buddha Śākyamuni, and his country returned to its previous quantity 國土多少還復如故, (p. 1050b17).

¹⁸⁰ The lovely wish of the auditors to cultivate flowers in Mañjuśrī's *kṣetra* takes the place of the chapter's closing section and is indeed unique. Usually the auditors' attainments described at the end of most chapters are caused by a poem or by some final comments by Śākyamuni himself.

Chapter twenty-eight: The eight [rules] of the virtuous and holy sages
aṣṭāṅga-samanvāgatopavāsa (T 12, p. 1050b20–1051b1) 八賢聖齋品第二十八¹⁸¹

This chapter as well as the following three contain stories based on ancient Indian mythology transformed in such a way that each serves as an example for one of the eight moral rules.¹⁸² The present chapter explains them all but is mainly focused on the precept of non-killing. The chapter is mostly in prose, contains several dialogues and two poems spoken by a *nāga*. It is embedded in the frame of an exposition held for Prajñākūṭa bodhisattva, the Buddha’s interlocutor. It narrates in a “Buddhistically” altered fashion the story of the *nāgas’* and Garuḍa’s enmity¹⁸³ as a previous life

¹⁸¹ The Chinese expression used here in the title 八賢聖齋 is unique to the PCJ, elsewhere (18.4.3.-4.) the text has 齋八禁戒法 or 賢聖八法.

¹⁸² Cf. 28.4.4.

¹⁸³ The Indian myths says that Garuḍa’s mother Vinita quarreled with her husband’s principal wife Kadru, the mother of the *nāgas*, and loosing a bet she became Kadru’s slave. Garuḍa was involved in the dispute from birth on. He released his mother by procuring the *nāgas* some *amṛta* (divine potion of immortality). There are variant versions of the story and its outcome; but generally Garuḍa eternally revenges his mother’s long captivity by regularly eating *nāgas*. In the PCJ this mutual hate turns into a mutually beneficial friendship thanks to the Buddha’s defenses and teachings. However, the PCJ is not the only source that mentions a reconciliatory happy end. In the Buddhist drama *Nāgānanda* - the Buddhist Legend of Jīmūtavāhana - by Śrī Harṣa Deva, Garuḍa regrets, converts, and also ceases to feed on *nāgās*. I thank Professors Minoru Hara and Monika Zin for independently pointing out this drama to me. Inspired by the version of this drama the compiler of the *Kathā Sarit Sāgara* - the Ocean of Story - inserted into his collection a variant version with a few alterations. There are two works by Monika Zin that are related to the topic: “Das Drama Nāgānanda und der Ursprung der Jīmūtavāhana-Legende”, *Studien zur Indologie und Iranistik* 23, Reinbek, 2002, p. 143-64; and “Devotionale und ornamentale Malereien”, *Ajanta: Handbuch der Malereien/handbook of the paintings*, vol. 2, Wiesbaden, 2003. In the later work the author depicts and elucidates extremely old mural paintings of Ajanta’s caves that represent a related *nāga* story. The images are among the oldest preserved Indian mural paintings and date from around the second/first century B.C. Now, the PCJ’s translation dates from around the year 400, the *Nāgānanda* drama from the 7th century, and the *Kathā Sarit Sāgara* from around the 10th or 11th century. The evolution and literary

experience by the Buddha. According to the PCJ he was Garuḍa who wanted to eat a *nāga*, but was convert by the later, who visited his palace, and then even invited him over to his own underwater palace.

THE FRAME SETTING

28.1. Prajñākūṭa bodhisattva's attainments

- 28.1.1. In the assembly there was a bodhisattva called Prajñākūṭa 智積.¹⁸⁴
Under a past Buddha 於過去佛 he had produced the roots of all merits and defeated the devil's fury, (p. 1050b21).
- 28.1.2. Through his good means he converted the beings within the *buddhakṣetras*, (p. 1050b22).
- 28.1.3. He pursued countless practices, tolerated humiliation and did not abandon the practice of *dhyāna* 禪行不廢, (p. 1050b23).
- 28.1.4. He brought forth the lion's roar. Alone he walked through the three worlds, and wherever he did not enter, that should not be called a direction 靡所不入應適無方, (p. 1050b24).
- 28.1.5. He can turn mountains, rivers, stones, and walls into seven treasures and gives to the poor the four things without exhaustion 四事不_レ乏,¹⁸⁵

alterations of this Indian myth certainly deserve to be researched and treated in a separate paper and I therefore plan to conduct an in-depth study on the subject.

¹⁸⁴ Prajñākūṭa 智積 bodhisattva is a famous figure in Buddhist literature, in the Chinese Canon he is already mentioned in ancient translations such as the *Vimalakīrtinirdeśa* (*Wei mo jie jing* 維摩詰經, T14, no. 474, p. 519b, translated by Zhi Qian, in the first half of the third century) as well as in seven sūtra translations attributed to Dharmarakṣa.

¹⁸⁵ The term stands for the four *saṃgrahavastus*, the means by which a Buddha or bodhisattva attracts beings to religious life: *dāna*, *priya-vacana* (or *priya-vāditā*), *arthacaryā* (or *kriyā*), *samānārthatā* (or *samānasukhaduḥkhatā*) 布施. 兼愛. 利人. 等利. Cf. the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, p. 665b, tr. by Zhu Fonian) that also uses the rare formula 四事不_レ乏. Other texts have 撰事, 撰法, 撰類, 或四撰.

(p. 1050b25).

- 28.1.6. He understands emptiness and the dharmas' pure and calm nature. He teaches that all is like an illusion, like an image in a mirror, like a flame in the heat, or like the emptiness of echo, (p. 1050b26).
- 28.1.7. He upheld the defenses and did not commit even the slightest offence 奉持禁戒不犯毫釐, (p. 1050b28).

Scene of worship and inquiry

- 28.2. The bodhisattva honored the Buddha and said, (p. 1050b29):
- 28.2.1. How delightful, Honorable One! Those the Tathāgata converted are omnipresent 如來所化無不周遍: *devas*, *nāgas*, humans, *yakṣas* 天龍人鬼 all went to the *bodhimāṇḍa* 道場, (p. 1050c1).
- 28.2.2. Countless beings of the empty worlds, born through the womb or through parthenogenesis 空界眾生及以胎化,¹⁸⁶ have been released, (p. 1050c2).
- 28.2.3. I only beg the Honorable One to distinguish the beings of the six destinies, their good and bad deeds, and the great appearance of those who always follow the defenses, (p. 1050c3).

28.3. The Buddha's reply

- 28.3.1. The Buddha compliments Prajñākūṭa bodhisattva for his questions and proposes to distinguish for him the good and bad deeds, the defenses, and destinies, (p. 1050c5).

THE STORY OF GARUḌA AND THE NĀGA

¹⁸⁶ I use here the word parthenogenesis for 化 in the sense of “born through change/metamorphosis”.

28.4. Section introducing the two main heroes: Garuḍa and the *nāga*

- 28.4.1. Once upon a time, countless *kalpas* ago, I was Garuḍa 金翅鳥王 (literally: the king of the golden winged birds), happily enjoying life in the seven-treasure palace with the divine looking women 婦女狀如天人, and practicing the dharma like a *cakravartin* king 轉輪聖王,¹⁸⁷ (p. 1050c7).
- 28.4.2. Every trillion *kalpa* Garuḍa enters the ocean and demands to eat a *nāga* 龍 (literally a dragon), (p. 1050c10).
- 28.4.3. At that time there was in the ocean a *nāga* born through parthenogenesis 化生龍子 who on the 8th, the 14th, and the 15th days 八日十四日十五日 observed the Tathāgata's *poṣadha*¹⁸⁸ and the eight defenses *aṣṭāṅga-samanvāgatopavāsa* 受如來齋八禁戒法, (p. 1050c11):
- 28.4.4. 1) no killing, 2) no stealing, 3) no wanton, 4) no speaking absurd words, 5) no producing or drinking alcohol, 6) no listening to or producing entertainment music or using perfumes, flower-garlands or make up, 7) no using a high and broad bed, 8) no eating at improper

¹⁸⁷ Chapter fifteen contains various explanations on the *cakravartin* (cf. 15.5.-15.5.9., and 15.7.-15.7.4.).

¹⁸⁸ *Poṣadha* in Prakrit or Sanskrit, is also seen as *uṣadha* in Sanskrit. In Pāli it is called (*u*) *posatha*. On *poṣadha* days the lay men and women observe the eight defenses. Concerning the days mentioned in the PCJ, the *Si fen lü* 四分律 (T22, no. 1428, p. 816c-817a, also a translation by Zhu Fonian) contains a passage that describes how the Buddha instituted these three days as special days, following the example of a tradition of the Brahmins of Rājagṛha who would regularly held meetings on those days. For recent researches on the subject refer to chapter VI, p. 266-273, of Sylvie Hureau's doctoral thesis: *Kumārajīva (env. 344-413), Conseiller des Princes, Traducteur et Instigateur d'une Orthodoxie Bouddhique en Chine*, Institut National des Langues et Civilisations Orientales (INALCO), Paris, 2003, publication forthcoming at Peeters, Paris-Louvain. The author points out that most Chinese Buddhist texts recommend a fixed set of six days constituted by the 8th, the 14th, the 15th, the 23rd, the 29th, and the 30th day of each month. Cf. also to her paper mentioned in note 15.7.3.

times,¹⁸⁹ (p. 1050c12).

- 28.4.5. Garuḍa's body was eight thousand *yojanas* 由旬 large, every wing measuring four thousand *yojanas*, and the ocean was 336 times ten thousand of *li* 里 deep and broad, (p. 1050c15).

Garuḍa fetches a *nāga*

- 28.4.6. Garuḍa separated the water by beating his wings, quickly picked up a *nāga* before the water met again, and flow away, (p. 1050c16).
- 28.4.7. When he eats a *nāga* he wants to start from the tail and then swallow it¹⁹⁰ 欲食龍時先從尾而吞, (p. 1050c18).
- 28.4.8. He took him to a big iron tree 大緣鐵樹 that was 160,000 *li* 里 tall,¹⁹¹ North of the Sumeru 須彌山北 mountain, and there wanted to eat and chew him 欲得食噉. Garuḍa asked the *nāga* for his tail, but did not know where it was, (p. 1050c18).

28.5. The *nāga* reveals himself

- 28.5.1. One full day passed, and the next day the *nāga* brought forth his tail and told Garuḍa, (p. 1050c20):
- 28.5.2. My body is that of a *nāga* born through parthenogenesis. I am one of

¹⁸⁹ The text says: 不殺不盜不姪不妄言綺語不勸飲酒不聽作倡伎樂香花脂粉高廣床非時不食. Cf. 29.9.1. for a similar but shorter list, and 24.7.1. for the five rules for the lay people.

¹⁹⁰ This detail is based on an event not mentioned here: the *nāgas* are said to have swallowed stones not to be carried away by Garuḍa, but when Garuḍa understood this trickery he would pick up the *nāgas* by their tail forcing them to spit out the stones, and then carry them away. The PCJ's authors somehow remembered the detail with the tail but did not mention the stones.

¹⁹¹ One *li* corresponds to about a third of a mile. This incredibly high tree appears in one of the versions telling how Garuḍa when he was extremely hungry took a tortoise and an elephant and brought them to the top of such a huge tree. The tree however was in danger of breaking due to the heavy load, and thus he took his prey to a mountain, where he consumed them both.

those who did not uphold the eightfold important and wise dharma 八關齋法.¹⁹² You will immediately make me into ashes and extinguish me 汝即灰滅我, (p. 1050c21).

28.6. Garuḍa regrets and asks for the defenses

- 28.6.1. When he heard that, Garuḍa regretted and scolded himself 悔過自責: The Buddha's great divine powers are very deep and difficult to measure, (p. 1050c22).
- 28.6.2. He told the *nāga* that his palace is not far and invited him to come over for their mutual entertainment 相娛樂. The *nāga* followed Garuḍa to his palace, (p. 1050c23).
- 28.6.3. There Garuḍa told him to look at his retinue who did not hear about the Tathāgata's eightfold important and wise dharma 如來八關齋法 and asked him to transmit to them the defenses *śīla* as well as the proper appearance *airyāpatha* 禁戒威儀,¹⁹³ so that when their long life ends, they will be able to be reborn among the humans, (p. 1050c25).

The *nāga* expounds a poem on the moral rules (in six *gāthās*)

- 28.7. The *nāga* who possessed (the knowledge of) the defenses (*prātimokṣa*) and the sūtras was made to recite them aloud 龍子具以禁戒法使讀誦 in the palace, (p. 1050c26):
- 28.7.1. The halls and residences of the seven-treasure palace are majestic and pleasant; your deeds are satisfactory but not equipped with morality 行滿戒不具, that's why you received these golden winged bodies, (p. 1050c28).
- 28.7.2. I am the prince of the *nāgas* and have practiced the path during

¹⁹² This sentence refers to the *nāga*'s former life (cf. 28.7.2.). Because of this negligence he was born as a *nāga*, but in his present life he is indeed upholding the defenses, as mentioned in 28.4.3. and 28.4.4.

¹⁹³ Cf. note 20.1.5.

seventy-thousand *kalpas*. But I punched a tree's leave with a needle and due to this offense of the precepts I turned into a *nāga* 以針刺樹葉 犯戒作龍身,¹⁹⁴ (p. 1051a1).

- 28.7.3. I am neither born through womb, moisture, nor egg, but I have a metamorphosed body of an *avaivartika* and I bring to blossom the Buddhist dharma among the beings, (p. 1051a3).
- 28.7.4. You now receive the eight important rules 八齋. Convert and convert your retinue, and worship the defenses 奉禁 without offending them! Then you will certainly be reborn in a good place, (p. 1051a5).
- 28.7.5. My palace in the waters of the ocean is also made of the seven treasures, and has *maṇi-sphaṭika* pearls 摩尼頗梨珠, “bright moon” pearls 明月珠, gold and silver, (p. 1051a7).
- 28.7.6. Those who can follow me there, will see how the Buddhist rituals are performed 修佛事, (p. 1051a9).
- 28.7.7. Thanks to my beneficial good roots, I moisture absolutely everybody, (p. 1051a10).

28.8. Garuḍa's conversion

- 28.8.1. When Garuḍa heard what the *nāga* had explained, he accepted the eightfold important and wise dharma, and spontaneously said: From now on and for ever I will not kill anything who has form and life 形壽不殺, (p. 1051a11).
- 28.8.2. According the Buddha's teaching Garuḍa and his retinue took the three refuges as their own 受三自歸, and then followed the *nāga* to his ocean palace 海宮殿 where there was a seven-treasure *stūpa*, the deep storage of all the teachings and explanations of the Buddhas. (p. 1051a12).

¹⁹⁴ This verse is interesting from the point of view of environmental issues within Buddhist literature. Here it is suggested that an otherwise virtuous being fell into the destiny of a *nāga* for having committed the offense of injuring a plant.

- 28.8.3. There was a separate seven-treasure container 七寶函 full of Buddhist sūtras 滿中佛經: *dvādaśāṅga-pratītya-samutpāda* 十二因緣, *dhāraṇīs* 總持, and *samādhis* 三昧, (p. 1051a14).
- 28.8.4. They saw the *nāgas* and *nāgīs* worshipping with flowers and fragrances, respectfully bowing down and paying honor. Like above in heaven in the golden residence of “Nandavanara”¹⁹⁵ 天上難檀婆那羅金殿 without any difference, (p. 1051a15).
- 28.8.5. The *nāga* said to Garuḍa: the *kalpa*-long lifespan of my *nāga* body has not yet expired. The killing of a miraculous being causes great disturbances to the water’s nature 未曾殺生燒亂水性, (p. 1051a17).
- 28.9. A second poem by the *nāga* for Garuḍa (in three *gāthās*)
- 28.9.1. Killing is not a good deed. Through it one might be reborn as an insect who has a life-span as short as the morning-dew, whose life ends as soon as he sees the light, (p. 1051a20).
- 28.9.2. Through holding up the precepts and worshiping the Buddha’s words, one is able to be reborn among the long-life-gods, (p. 1051a22).
- 28.9.3. If one accumulates lucky merits during several *kalpas*, he does not fall into the beast’s path, (p. 1051a23).
- 28.9.4. I presently became a *nāga* upholding the precepts, whose deeds are pure and bright, (p. 1051a24).
- 28.9.5. Even those who fell among the six beasts 雖墮六畜中,¹⁹⁶ can for sure

¹⁹⁵ The name 難檀婆那羅 (evt. Nandavanara) which is unknown elsewhere might refer to one of the leisure parks of the Trāyastriṃśa heaven. In the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, p. 668c) Zhu Fonian uses the transcription 難檀槃那 for the first of four parks called Nandana.

¹⁹⁶ The term 六畜 is within the Chinese Canon as frequent, as “mysterious”. I suggest that it refers to a particularly bad destiny within the animal realm: to domestic animals. These undergo “a harder life” than wild ones, and usually end up their lives in butchers’ hands. So far I could not find a single passage clearly listing and explaining a well defined group of six beasts. Often the elephant and the horse are mentioned, or

hope to be able to free themselves, (p. 1051a25).

The attainments of the *nāgas*¹⁹⁷

28.10. When the *nāga* had explained this poem, the hearts of the *nāgas* and *nāgīs* opened up towards the intention to obtain release 心開意解, and after their lives ended they were all reborn in the land of Buddha Amitāyus 阿彌陀佛國,¹⁹⁸ (p. 1051a26).

(End of the story)

28.11. The Buddha's conclusive words

28.11.1. The Buddha said to Prajñākūṭa bodhisattva: Through the practices done in my previous lives I fully completed the merits of the defenses, (p. 1051a27).

28.11.2. I was able to obtain a Buddha body and can transform myself freely entering everywhere 無所不入, (p. 1051a28).

28.11.3. I also entered the body of a Garuḍa, a *nāga*, a fish, and different types of turtles 鼈龜鼉, always according to the shape of those whom I converted, (p. 1051a29).

(No proper closing section of the chapter)

otherwise the cow/bull and the horse. Sometimes birds, ducks, sheep, and dogs are also mentioned. Originally the expression might have referred to domestic animals, the term “six beasts” was thereafter (eventually purposely) left open to interpretation, since people according to their environments would hold different animals. The term in question might also refer to the six categories of animals mentioned in the Hōbōgirin IV, p. 312b.

¹⁹⁷ Note that although the poem was intended for Garuḍa, this passage mentions the faith and release of the *nāgas*.

¹⁹⁸ For previous mentions of this Buddha land cf. 8.9.-8.9.2., and 8.10.4. Note that here it appears without any explanatory remarks.

Chapter twenty-nine: The five pleasures (T12, p. 1051b2-1052a22) 五樂品第二十九¹⁹⁹

The chapter is mostly in prose, contains several dialogues and three poems: one sang by Pañcaśikha in the name of Śakra, one by the *asura* king, and a last one by Śakra. The beginning of the chapter refers to the end of the previous one. Within this context the Buddha narrates a story of the past that is also based on ancient Indian mythological data: Śakra's ravishing of the sensuous *asura* princess and his fight with her father the *asura* king. The story in the PCJ has been twisted in such a way that it could serve as an example underlining the importance of the moral rule of "non stealing". At the end everybody converts to the Buddha's moral precepts.

THE FRAME SETTING

The Buddha knowing the beings' thoughts

- 29.1. The Buddha perceived that the beings wished to hear more about his experiences. As Garuḍa 金翅鳥 he had received the teachings and the defenses 教誡 from a *nāga* 龍子, and released countless beings. Others still wished to hear his teachings, thus he decided to show the original bodily, oral and mental deeds he had practiced, (p. 1051b3).

THE STORY OF ŚAKRA DESIRING THE ASURA PRINCESS

29.2. Introduction of the main personages

- 29.2.1. Previously there was Śakra devānam Indra 天帝釋, he has passed away already, and experienced countless sufferings as well as divine happy retributions. He was the most honorable within the one-billion-

¹⁹⁹ The five pleasures are those of the five senses, and correspond to the five desires *pañca-kāma* 五欲, arising from what one sees, hears, smells, tastes, or touches. They also refer to the following five objects of desire: wealth, sex, food or drink, fame, and sleep. The cause of this chapter's conflict is in fact Śakra's unrestrained desire for the *asura* princess.

worlds, (p. 1051b7).

- 29.2.2. There also was Rāhu²⁰⁰ (羅睺羅) an *asura* king. To him was born a nice and graceful daughter, (p. 1051b9).

The *asura* princess' description

- 29.2.3. She was fully endowed with the the dharmas characterizing a woman 具足女法 and possessed the sixty-four aptitudes 六十四能 (*kalā*). All her movements were according to the rules, her face had the color of the peach blossom 面如桃花色, the words and breath coming out of her mouth had a fragrance like that of a lotus flower within a beautiful bowl 優鉢蓮花香, her body exhaled the fragrance of sandalwood 牛頭栴檀香, she had perfect height, color and size, and she was the completed perfect woman,²⁰¹ (p. 1051b9).

Śakra's desire and fighting intentions

- 29.2.4. At that time Śakra devānam Indra 釋提桓因 realized that he had many heavenly women, the most attractive ones in heaven, all with a graceful appearance 顏貌端正, but that these were not like that *asura* woman, and that he would like to gather all his soldiers and fight to obtain that woman for himself, (p. 1051b13).

²⁰⁰ Different traditions on Indra's wife, i.e. on her father, as well as unrelated elements, seem to have mingled into this story. There are variant versions about Indra fighting with the *asuras* for a woman. Note that the text says 羅睺羅 which would actually transcribe Rāhula (the son and disciple of the Buddha). But Rāhu is in fact a well-known *asura* king, so he is probably the being meant in the above passage. However he is not the father of the girl Indra ravished. According to some traditions the girl is Indrani and her father Puloman. Otherwise she is Sujā and her father Vepacitti (in Sanskrit Vemacitra). In Chinese this last name might be written 鉢婆呵. Cf. 29.2.7. where the PCJ all of a sudden does not speak about the *asura* king Rāhu anymore but calls the same person Vepacitti 婆呵.

²⁰¹ In 15.5.5. the jewel woman of a *cakravartin* king s is described in similar manner.

29.2.5. As soon as he had made up his mind, he called in all *devas*, and discussed his fighting intentions with them, (p. 1051b16).

The *devas* decide to send some musicians first

29.2.6. The *devas* said to Śakra 帝釋: Not all *devas*' fighting is like that. Right now you can send out the divine beings playing music and others. In their hands they hold the glazed ninety-nine-strings-violin as well as the one-string-violin 琉璃九十九絃琴及一絃琴, they sing happily and our heaven will receive luck, bliss and countless merits, (p. 1051b17).

29.2.7. All the *devas* approved such a procedure, and they ordered the heavenly musicians 樂天子, Pañcaśikha 般遮翼²⁰² and others 等 to go up there in heaven. They immediately disappeared and in a very short moment, just the instant it takes a strong man to stretch out his arm 如有力士屈伸臂頃, they already arrived there, and were standing in front of the *asura* king Vepacitti 婆呵,²⁰³ (p. 1051b19).

29.2.8. They played the string violins and sang this poem, (p. 1051b22):

29.3. The poem sang by the divine messengers to the *asura* king²⁰⁴ (in eight *gāthās*)

29.3.1. I belong to Śakra, the most wonderful master of string-violins 絕妙彈琴師. When I play the heavenly music sorrows and fear dispel. Clothing, food, treasures and sweet dew appear merely by thinking about them, (p. 1051b24).

²⁰² This divine musician and singer is a famous *gandharva*; he is known for having seduced the woman whom he wanted to marry through his music and voice. Here he appears also in an amorous setting but he is neither trying to win a woman's favor for his own sake, nor is he singing to the woman directly, but to her father.

²⁰³ Cf. note 29.2.2.

²⁰⁴ Either the poem is sang in the first person, as if it was a "direct speech" from Śakra, or the messenger sings of Śakra in the third person.

- 29.3.2. On a turning bed made out of gold, silver and jade, he enjoys all this but is not fully satisfied. He is the most honorable in heaven. Invite us to come, since we wish to expound some matter without fighting. We will offer food made of sweet dew and wish to arrange some marriage, (p. 1051b28).
- 29.3.3. My master lives in a palace and his treasures are without measure, he has billions of heavenly women, and he knows that Vepacitti has a daughter. You should give her. If you don't, the soldiers will come to fight for her, (p. 1051c3).

(A separate verse)²⁰⁵

- 29.3.4. When the *asura* heard these words his anger was blooming like a fire. The little matter had created big emotions. He thought: Even if I have no sweet dew,²⁰⁶ I will think about a strategy. I have enough soldiers to stop the enemy, (p. 1051c7).

29.4. The intention to fight

- 29.4.1. When Pañcaśikha heard these words, he went back and he told them to deva Śakra, (p. 1051c11).
- 29.4.2. Vepacitti the *asura* king immediately ordered his ministers/generals 勅

²⁰⁵ The last *gāthā* was surely not sung by Pañcaśikha, but pronounced by the *asura* king. It must have been mistakenly versified in Chinese and added to the messenger's poem.

²⁰⁶ The sweet dew mentioned here, and in the messengers verses (29.3.1. and 29.3.2.) as well as at the end of the poem (29.8.2.), refers to the *amṛta* potion of immortality, the “original mythical cause” of fighting between the gods and the *asuras*. The same “traditional Indian meaning” is further attributed to it in 20.3.12., a passage narrating the happiness of heavenly rebirth. In other chapters of the PCJ the sweet dew is however used in its Buddhist meaning of “the sweet dharma release” provided by the Buddha or a bodhisattva. Cf. 5.4.6., 7.5.4., 11.5.2., 14.11.1., 14.12., 19.5.2., 20.7.6., 20.7.7., 24.10.3., 27.6.3., and 33.6.4.

左右 to quickly gather the soldiers. He said: I have something to fight for; everybody shall get ready and not have any doubt, (p. 1051c12).

Vepacitti gives his orders in a poem (of one *gāthā*)

- 29.4.3. The noble Śakra sent as his messenger Pañcaśikha, who sang a poem and emitted the five sounds, and asked me to allow his marriage, (p. 1051c15).
- 29.4.4. Since he has not yet gathered his soldiers, I will gather mine before him! Go and fight, without using much power you will be able to get ten thousand without loosing a single man, (p. 1051c17).

The destruction of Śakra's palaces

- 29.4.5. When the *asura*'s ministers 阿須倫臣佐 heard this instruction, they immediately gathered the four types of soldiers, and went straight to the center of the Sumeru mountain, where they destroyed one after the other Śakra's palaces called: "feet" 脚, "wind" 風, "horse" 馬, and "majestic" 莊嚴,²⁰⁷ (p. 1051c19).

²⁰⁷ The PCJ says: 時彼阿須倫臣佐。聞此教已即集四兵。往詣須彌山腹。壞曲脚天宮。次壞風天宮。次壞馬天宮。次壞莊嚴天宮。 Such palaces around the Sumeru mountain are not known to other sources, and their names bear the traces of the four divisions of an army (chars, elephantry, cavalry, and foot soldiers). This was kindly brought to my attention by Prof. Hara Minoru. Cf. his paper "Gaṇḍa-vyūha 題名考", *Indo shisō to bukkyō, Nakamura Hajime hakase kanreki-kinen-ronshū* インド思想と仏教、中村元博士還暦記念論集 (The Festschrift on the occasion of Nakamura Hajime's 60th birthday), Tōkyō, 1973, p. 21-36. The Sanskrit word *vyūha* is also used for the military formation in ancient India: *ralha-vyūha*, *hasti-vyūha*, *aśva-vyūha*, and *patti-vyūha*. Moreover in Chinese translation the expression 莊嚴 is employed for this particular meaning of *vyūha*. The first and the third palace names clearly refer to the foot soldiers and to the cavalry, the palace called "wind" probably stands for the elephant troops, and 莊嚴 is in this context the translation for *vyūha*. Whatever the original Indic text said, it seems that the army's composition was mixed up with the heavenly palaces. Cf. the events mentioned in 29.6.2 The *asuras*' escape through the hollow stem of a lotus is also

29.5.1. At that time, a heavenly being called “Great power” 大力 went to Śakra and said: Heavenly king *devarāja!* You should know that the *asura* Vepacitti gathered all his soldiers and already destroyed the heavenly beings of the four gates 四門天子. *Devarāja!* What is your wish now, (p. 1051c21)?

Śakra’s replies in a poem (of one *gāthā*)

- 29.5.2. The great divine powers of the Buddhas shall save me from today’s disaster! Their wisdom and tolerance destroys anger and rescues into a safe place, (p. 1051c25).
- 29.5.3. In ancient times I never slept, but yesterday all of a sudden I slept, and that sleep brought me bad luck: the *asuras* invaded my territory, (p. 1051c27).

29.6. Śakra’s “miraculous” conquest

- 29.6.1. Then Śakra recalled Buddha’s accomplishments and merits, (p. 1051c29).
- 29.6.2. The *asura* soldiers gradually withdrew through the four gates behind the park, they entered the water of the pond, and hid inside the wholes of the lotus root 入池水中藕莖糸孔中藏, (p. 1051c29).
- 29.6.3. Śakra then ordered his ministers: Quickly gather the soldiers! I want to expel the *asura* soldiers, (p. 1052a2).
- 29.6.4. When Śakra’s ministers received the instructions from their heavenly king, they gathered all the *devas* and searched throughout the four gates, (p. 1052a3).
- 29.6.5. They only saw swords, armors, bows and arrows lying on the ground. They did not see any *asuras*, (p. 1052a4).

found in the *Samyutta-Nikāya*, V., 56.41, *Cintā*; English SN, V., p. 377-378; Chinese SN, T2, no. gg, p. 108c27-109a26. These versions mention the four devisions of the *asuras*’ army disappearing within the lotus.

- 29.6.6. They turned around and directly moved forwards into the *asuras*' palace, where they saw Vepacitti's daughter and a million other beings 見婆呵阿須倫女數千萬眾. But they did not find the *asuras*' bodies, (p. 1052a5).
- 29.6.7. They led all the women into the palace of the Trāyastriṃśa heaven 忉利天宮, (p. 1052a6).

29.7. The *asuras*' surrender and critic

- 29.7.1. At that time all the *asuras* urged Śakra to keep their lives 求哀歸命: We were stupid and confused. We did not know that the Buddha's disciples' divine powers are so great.
- 29.7.2. Our ancestors believed and worshiped the Tathāgata 我等先祖信奉如來. We know about the Buddha's defense of not taking others peoples' things 聞佛有戒不取他物. Now the heavenly king Śakra took our family members to fill his heavenly palace. This is not according to the rules practiced by the Buddha's disciples, (p. 1052a7).

29.8. Śakra regrets

- 29.8.1. When Śakra heard this he was extremely unhappy: The words of the *asuras* prove that I offended the defense of non-stealing 證我犯不與取戒. I must abide to the rules without stealing or robbing 不犯偷盜, (p. 1052a11).
- 29.8.2. He immediately returned all the women. At that time the *asura* king offered the most respectable women to Śakra. And Śakra gave the beautiful sweet dew to the *asuras*, (p. 1052a12).

29.9. The happy end

- 29.9.1. Then the *asuras* and the *devas* were in harmony with each other and practiced good deeds: did not kill, not steal, not commit adultery, not cheat, not drink alcohol, not use perfume, flower-garlands or cosmetics,

and not eat at improper times,²⁰⁸ (p. 1052a14).

- 29.9.2. They worshipped and accepted the three refuges *tri-sāraṇa* of the Tathāgata, including the *saṃgha* and the dharma 奉持如來三歸依法, (p. 1052a16).

(End of the story)

29.10. The Buddha's conclusive words

- 29.10.1. Once upon a time during my countless previous existences I became a *cakravartin*, Śakra, and even the god Brahmā,²⁰⁹ (p. 1052a17).
- 29.10.2. I worshiped and upheld the eight holy precepts *aṣṭāṅga-samanvāgatopavāsa* 奉持賢聖八關齋法,²¹⁰ releasing those who were difficult to release, (p. 1052a18).
- 29.10.3. If one upholds the eight holy precepts even when in the middle of fire and flames, one will not get burned, and in water, one can not drown, (p. 1052a20).
- 29.10.4. The eight holy precepts are the Buddhas' father and mother 八關齋者諸佛父母,²¹¹ (p. 1052a22).

(No proper closing section of the chapter)

²⁰⁸ The text has 不殺不盜不婬不欺不飲酒不香花脂粉非時不食. Cf. to the slighter longer list in 28.4.4.

²⁰⁹ This passage suggests that this story might also be a previous life story of the Buddha, although this is not stated at the beginning of the chapter.

²¹⁰ Cf. title of chapter twenty-eight.

²¹¹ Cf. the same statement in 16.8.1. And see also 35.3.2. and 35.6.6. where it says that the womb sūtra 此胎經者 or the womb metamorphosis sūtra text 胎化經典 (i.e. the PCJ) is the father and mother of all the Buddhas.

Chapter thirty: The *kiṃnara* (T12, p. 1052a23-c72) 緊陀羅品第三十²¹²

The chapter is fully in prose and contains many dialogues. It lacks a proper opening scene as well as the usual chapter's structure, and has two parts: In the first part a bodhisattva called Śraddhādhimukta is introduced but merely for the sake of narrating in non-chronological order a series of his former existences as a heavenly singer *kiṃnara*, a human who supported the building of a Buddhist *stūpa*, a torso gods' king, and a rich man who insulted a *śramaṇa*. The second part underlines the moral rule against "sexual lust" and favors celibacy. It narrates a further previous existence of the bodhisattva as a *ṛṣi* who is able to fly. Due to his desires the *ṛṣi* however loses his divine powers when flying over a royal park and seeing the harem women bathing in the pool. The *ṛṣi*, as well as his flying disciples, fall into the park, are caught by the guards, and brought in front of the king. The king instead of punishing them, requests them to follow the Buddha's advices. They are converted by the Buddha and their powers are restored anew.

FIRST PARTIntroduction of a bodhisattva who was a *kiṃnara*

30.1. At that time among the seated ones, there was a bodhisattva called Śraddhādhimukta 信解脱.²¹³ In the past, countless *kalpas* ago, he became the king of the *kiṃnaras* 緊陀羅王, (p. 1052a24).

SOME OF HIS VARIOUS PREVIOUS EXISTENCES

30.1.1. Beyond the Sumeru mountain 須彌山 to the North there is the *vaiḍūrya* mountain 琉璃山, further to the North there is the small *cakra-vāḍa* mountain 小鐵圍山. North of the *cakra-vāḍa* mountain 鐵圍山 there is

²¹² The title refers to the king of the *kiṃnaras*, one of the previous existences of a certain bodhisattva. The chapter could have been called more appropriately "The flying *ṛṣi*", since the *ṛṣi*'s story constitutes the main part of the chapter.

²¹³ There is no other mention of a person, bodhisattva or Buddha bearing this same name within the Chinese Canon.

the *mahā-kāla* mountain 大黑山, (p. 1052a25).

- 30.1.2. There, lived and ruled a *kiṃnara* king who had never seen any of the countless past Buddhas, neither had he heard their teaching, nor had he been converted through the teaching of any holy person, (p. 1052a27).
- 30.1.3. There was neither sun, moon, nor stars 無日月星辰. The light which he emitted was due to his previously accumulated luck, it was the retribution of having given all, (p. 1052a28).

Previously as a human he had supported the building of a Buddhist *stūpa*

- 30.1.4. In the seven-treasure palace he enjoyed an extremely long lifespan, because as a human he had encountered a *punya-kṣetra* 值遇良田,²¹⁴ (p. 1052a29).
- 30.1.5. Some great respectable people 大長者 were building a Buddhist *stūpa* (temple) 造佛塔廟, and this *kiṃnara* donated a temple pillar to complete the temple 布施一刹柱成辦廟寺, and also gave pure food to those craftsmen 工匠, (p. 1052b2).

Next he was born as the torso gods' king

- 30.1.6. When his long live ended he became the king of the torso gods 胸臆神王.²¹⁵ He was living between two mountains in some residential palace naturally made of the seven treasures, (p. 1052b4).

²¹⁴ 值遇良田 literally means a fertile or good field. Cf. Minoru Hara's paper on special *kṣetras* mentioned in footnote 17.1.

²¹⁵ In 30.1.9., it is said that this king had neither hands nor feet, thus the name should be taken in the literal sense of the king of some heavenly beings consisting only of a torso and possibly a head. No such being, god, or king can be found in any other text of the Chinese Canon, except in the three catalogues quoting this passage from the PCJ: the *Jing lü yi xiang* 經律異相 (T53, no. 2121, p. 240a), the *Fa yuan zhu lin* 法苑珠林 (T53, no. 2122, p. 576c), and the *Zhu jing yao ji* 諸經要集 (T54, no. 2123, p. 33a).

In more remote times, he had been a rich man who insulted a *śramaṇa*

- 30.1.7. Once upon a time as a human he had accumulated countless treasures 居財無量. One day there was a *śramaṇa* 沙門 at midday holding a bowl and begging for food 乞食, and when his wife saw him in front of their gate, she took some food and offered it to him, (p. 1052b5).
- 30.1.8. When the rich man 長者 saw how his wife was giving food to a *śramaṇa*, he became so angry: Who [the hell] is this begging person staring at my wife? His hands and feet should be cut off, (p. 1052b6)!
- 30.1.9. And at the end of his long live he got that ugly shape 醜形 and remained constantly without hands and feet during eighty-four *kalpas*, (p. 1052b8).

SECOND PART

THE STORY OF THE FLYING *Rṣi*²¹⁶

Description of his miraculous abilities

- 30.2. Once there was a time he was among the humans, dwelling deep in the mountains, where he learned the dharma of a hermit *ṛṣi* 學仙人法, (p. 1052b9).
- 30.2.1. He read and studied mantras 誦習呪術, and was able to move the sun and the moon 能移動日月, and turned daytime into night, and night into daytime 以夜為晝以晝為夜, (p. 1052b10).

²¹⁶ The most striking events of this story are also found in the story called “Kume no Sennin 久米仙人”, which is included in the Japanese collection of ancient stories, the *Konjaku Monogatari-shū* 今昔物語集, XI. 24, first edited in the year 1110. Cf. *KONJAKU MONOGATARI-SHŪ* 今昔物語集, XI. 24, Yamada Takao 山田孝雄, the Iwanami publishers’ ancient Japanese literature series 日本古典文学大系 24, Tōkyō, 1968, p. 103-105. There the story is told to explain the founding of a Japanese temple called Kume Dera 久米寺. A *ṛṣi* who also possesses supernatural powers, sees a women washing her cloth in a river while he is flying in the air, and due to his desire for her he loses his powers. Regarding the loss of power cf. note 30.4.2.

- 30.2.2. When he breathed out he was able to exhale gold, silver and the seven treasures 呼吸之頃能吐出金銀七寶, (p. 1052b11).
- 30.2.3. He was able to make a withered tree 枯樹 bear branches, leaves, flowers and fruits, (p. 1052b11).
- 30.2.4. He was able to exhaust the ocean's water, to stay within a fire without getting burned, and to fly around, (p. 1052b12).
- 30.2.5. His eyes could perceive others' destinies as well as his own, he knew other peoples' hearts, and his ears could hear distant voices, (p. 1052b13).

The *ṛṣi* hears the news about a Buddha

- 30.3. He and his retinue of five hundred disciples heard that a Buddha had appeared in the world 聞佛出世, and that he was called "Pure light" Tathāgata 清淨光如來,²¹⁷ (p. 1052b14).
- 30.3.1. The Buddha's expositions on the subtle dharma were good at the beginning, middle and end. His great compassion was equal towards all the beings, and his accomplishments were difficult to be measured, (p. 1052b16).

30.4. The "accident" of seeing the bathing women

- 30.4.1. I²¹⁸ led all the disciples out of the deep mountain, and when we flew over to the pool of the park behind the Kings' palace, we saw the beautiful women 婬女 bathing in the pool 浴池, (p. 1052b17).
- 30.4.2. When me and my disciples looked down to these women, our hearts were tainted by love/desires, we lost our divine powers,²¹⁹ and

²¹⁷ His name is followed by the ten titles, cf. note 1.2.1.

²¹⁸ This change of voice is probably due to some confusion with the later passages. Further on the *ṛṣi* has to explain what has happened speaking in the first person. Originally this passage (30.4.1.-30.4.3.) was certainly narrated in the third person.

²¹⁹ Anger, cursing, the feeling of lust and any deed evolving from sexual excitement

immediately fell into the garden 下見婦女生染愛心皆失神足即墮園中,
(p. 1052b19).

- 30.4.3. At that time I was angry and therefore came to ask the Buddha about my lost divine powers,²²⁰ (p. 1052b20).
- 30.4.4. When the beautiful women saw the five hundred young/virile men 五百丈夫 within the park, they went in, and told the king. The king ordered his ministers to fetch and bring these men to him for interrogation, (p. 1052b21).

30.5. The interrogation by the king

- 30.5.1. Thus they were taken to the king who asked them: Who are you 卿等何人, (p. 1052b23)?
- 30.5.2. They answered and told the king what had happened (repetition of the contents narrated in 30.2.-30.4.2.), (p. 1052b23).
- 30.5.3. At that time the king asked them: Since when were you staying in that deep mountain learning the *ṛṣi*'s path, (p. 1052b29)?
- 30.5.4. They answered: Since twenty-two little (i. e. short) *kalpas* 二十二小劫, (p. 1052c1).
- 30.5.5. The king further asked: Since you learned the path during so many *kalpas*, and had unmovable hearts like dead ashes, how could it happen that you had these lustful feelings and lost your divine powers, (p. 1052c2)?
- 30.5.6. They answered: Basically speaking the true path and the divine spirit are the most superior. We dwell in total freedom and, what we

make a *ṛṣi* lose his powers *tapas*. This theme which appears in a variety of ancient Indian literature has been researched in detail by Minoru Hara, in his paper: "The Losing of Tapas", *India and Beyond-Aspects of Literature, Meaning, Ritual and Thought-Essays in Honor of Frits Staal*, London and New York, 1997, p. 226-248.

²²⁰ Again this sentence does not fit, at this point, into the narration. It refers to the section when the *ṛṣi* encounters the Buddha.

think/wish all comes through 所念皆成. But we did not expect 不圖 today's happening and suddenly lost the path. We feel strong regrets 慚愧 towards the holy king and thus we will submit to his punishment, (p. 1052c3).

- 30.5.7. The king told them: You originally learned the path during twenty-two little *kalpas*, your bodies are dried up 形枯, your hearts exhausted 心疲, what you have learned is not the Truth 所習不真. You are like stupid people looking for treasures in the air. You did not obtain the marks of Truth within the real dharma boundary 於真際法不獲實相, (p. 1052c5).
- 30.5.8. You may ask for help to the Master, the Tathāgata, etc., the Perfectly Awakened One. He is staying nearby in the *Yue zhi* mountain 岳峙山,²²¹ (p. 1052c7).
- 30.5.9. I will lead you to where the Buddha is. If the Buddha will expound something, you shall follow that, (p. 1052c9).

30.6. The visit to the Buddha

- 30.6.1. The king drove his chariot made of feathers and treasures 駕羽寶之車, endowed with the five-fold majestic insignia 具五威儀²²² he led his

²²¹ The mountain is not mentioned in any other Chinese sūtra, and unfortunately its name could not be traced in dictionaries of Chinese geography and history. 岳峙山 is probably not a Chinese name, but a translation. It could refer to one of the many mountain related myths in which a mountain could fly around, or was made to move. A specific place where such a mountain is believed to have stopped was maybe called “the mountain where the holy mountain stopped”. Geographical names are very precious for the study of a text's origin and transmission, and I am thankful for any suggestion in this matter.

²²² The term clearly refers to some royal insignia which should be put away when a king visits a spiritual master, in the same way as he would put away his sword and dais before approaching. The term is probably unrelated to the one discussed in 20.1.5. Noteworthy is that the Pāli literature apparently knows no concept comparable to the formula in question.

- retinue, the five hundred learned *ṛṣis*, and others, (p. 1052c10).
- 30.6.2. When they reached the *Yue zhi* mountain, the king descended from his chariot, put away his sword and dais 解劍去蓋, took away his five-fold majestic insignia 却五威儀, walked to where the Buddha was, worshiped the Buddha's feet with his head, and sat down on one side, (p. 1052c11).
- 30.6.3. Then the king told the Buddha: These five hundred people stayed in a mountain as learned *ṛṣis* during twenty-two little *kalpas*. When they heard about the Buddha's appearance they wished to come and see him. When they flew over (my) palace, their hearts were tainted by desires, and they lost their divine powers, (p. 1052c13).
- 30.6.4. I only ask the Honorable One to explain the subtle dharma to them and that he might restore their five divine powers 當令還復五神通道, (p. 1052c15).
- 30.6.5. The Buddha said: These five hundred people practiced good roots, produced accomplishments and failures 成便壞敗, and did not yet inquire till the end 終不究竟, (p. 1052c16).

30.7. The Buddha recalls the *ṛṣi*'s previous existences

- 30.7.1. Previously when you were a rich man, you spoke those angry words to a begging monk. This caused you to be born without hands and feet during countless *kalpas* you became the king of the torso gods, (p. 1052c17).
- 30.7.2. Staying between the great *cakra-vāḍa* and the *kāla* mountains 在大鐵圍黑山中間,²²³ you got the retribution that the sun and the moon did not emit light, (p. 1052c19).
- 30.7.3. And as a human you once made a gift of a temple pillar to some people, (p. 1052c20).

²²³ Cf. 30.1.1.

30.7.4. Through the benefit of this single gift to a *pratyekabuddha* 辟支佛, you later were reborn as a human and were dwelling in the mountain as a learned *ṛṣi*. But the desires bloomed like a flame in your heart and you lost your divine powers, (p. 1052c20).

30.8. The Buddha predicts rebirth in the domain of the “Non-anger” Buddha

30.8.1. This causality existed for a long time; it is not something that just happened today. These five hundred people when their present life will end, they will be reborn in the “Non-anger” (*akrodha*) Buddha’s place 無怒佛所,²²⁴ (p. 1052c22).

30.8.2. That Buddha will explain to them life, old age, illness, death 生老病死, the twelve-linked chain of dependent origination *pratītya-samutpāda* 十二因緣, the four truths,²²⁵ and other teachings like these 亦復如是, p. 1052c23).

Closing section of the *ṛṣi* story

30.9. When the Buddha had explained this, the king’s mind opened up to awakening 王意開解. He rejoiced and wished for rebirth in the place of the “Non-anger” Buddha. Then the king and the five hundred *ṛṣis* stood up from their seats, saluted the Buddha and left 禮佛而去, (p. 1052c25).

²²⁴ The “Non-anger” Buddha and his *kṣetra* appear in only eight sūtras (including the PCJ) and it is interesting to note that his *kṣetra* is, as in the PCJ, mostly mentioned as the place where a specific being, bodhisattva or other person, is going to be reborn for listening to a particular teaching. Note that the “Buddha-honoring-sūtras” (such as T14, no. 440, no. 441, and others.) do not mention this Buddha.

²²⁵ The text has 苦無苦本集滅道果, which literally would mean: “the sufferings’ non-existence”, *duḥkha-samudaya-nirodha-mārga*. The first two characters 苦無 seem superfluous. In chapter thirty-eight we find the same expression without them, cf. 38.3.7. See also the note under *saṃvṛti-dharma* (8.4.3.).

(End of the flying *ṛṣi* story and end of the chapter)

Chapter thirty-one: The heavenly being (feeding on) fragrance and sound *gandharva*²²⁶ (T12, p. 1052c28-1053c1) 香音神品第三十一

Half of the chapter consists in a long poem spoken by an earth deity for a *gandharva* king. The chapter begins with the Buddha entering into meditation, and narrates the conversion of a *gandharva* king (the Buddha in a previous existence) by an earth deity. The deity then takes the most magnificent appearance of a Buddha. The final section takes place within the womb setting and closes the story's bracket. The *gandharva* story is told to illustrate the moral defense against perfumes and fragrances.

The Buddha reads the auditor's minds and enters into *samādhi*

- 31.1. At that time the Buddha knew the thoughts within the hearts of those in the assembly. Then he entered into the meditation of the “formless” *samādhi* 定意無形三昧, and according to the living beings' sounds, he released them 隨眾生音而濟度之, (p. 1052c29).

THE BUDDHA'S PREVIOUS LIFE AS A *GANDHARVA* KING

The description of the *gandharva* king's existences

- 31.2. Once upon a time among the humans I was the king of the *gandharvas* 香音神王, in one *jambudvīpa* 閻浮提,²²⁷ in two, in as many countless *jambudvīpas*, as there are sand corns in the river Gaṅgā,²²⁸ (p. 1053a1).
- 31.2.1. Men, women, and their retinue 眷屬 (literally: family members) fed on fragrance/incense 以香為食, their cloths, upper garments, and

²²⁶ Elsewhere in the PCJ *gandharvas* are called 乾闥婆, cf. for example note 1.1.6.

²²⁷ *Jambudvīpa* mostly means “India”, but here it is used in the sense of “continent”.

²²⁸ Cf. 1.2.1. The expression “the sands of the river Gaṅgā” 恒河沙刹利 or 恒沙 is used for counting the uncountable.

- accessories were all fumigated with incense 衣被服飾皆悉香熏, (p. 1053a3).
- 31.2.2. I was also born in the Northern Uttarakuru 鬱單曰土, in (Apara) godāniya 拘耶尼 and in Pūrvavideha 弗于逮,²²⁹ in all these places I was born as a *gandharva* king, (p. 1053a4).
- 31.2.3. Sometimes my lifespan lasted one, two, three or even countless *kalpas*, (p. 1053a5).
- 31.2.4. I knew that there is a Buddha, a dharma, and a *bhikṣu-saṃgha* 知有佛有法有比丘僧, but my mind was constantly far away from them, (p. 1053a6).
- 31.2.5. I was carving for the five pleasures, was considering good fragrance as a pleasure, and when I was surrounded by it, I did not hear any other sound. I only listened to the five desires, and was happily singing and playing music all day and all night long, without knowing any satisfaction, (p. 1053a7).
- 31.2.6. But I had a virtuous friend *kalyāṇamitra* 善知識²³⁰ because once upon a time I had practiced the good roots, (p. 1053a9).

The appearance and recommendation of an earth spirit

- 31.3. From the earth came out a person's half body²³¹ 從地踊出半身人現 and

²²⁹ These continents appear also elsewhere in the PCJ, cf. 15.5.9. where 提 is added at the end of the names.

²³⁰ *Kalyāṇamitra* 善知識 is a virtuous friend who exerts a good mental/moral influence and induces one to be a right and correct person.

²³¹ This earth deity is known for example in Gandhāran art as a female goddess. Her lower body is in the earth, and only the head and upper part of the torso is sticking out of the ground. Also in ancient Indian worldview Pṛthivī, the earth, is female. It is however uncertain what gender, if any, the authors of the PCJ imagined. Minoru Hara has made in-depth studies on the female gender of the earth, cf. to his paper “The King as a Husband of the Earth”, *Asiatische Studien/Études Asiatiques*, vol. XXVII, no. 2, 1973, p. 97–114.

told me, (p. 1053a10):

- 31.3.1. Is this place pleasure 此處樂耶? What are you longing for? This is not the real, true, pure and calm practice. Get rid of incense fumigation 除去香熏 and obtain the safe place, (p. 1053a10).
- 31.3.2. This fragrance is a (burning) disaster and an illusion 此香為災為幻. Now a Buddha is staying in the world, you can go there, receive his teaching, and obtain the pure calm fragrance which totally fulfils all the directions, (p. 1053a12).
- 31.3.3. When the *gandharva* king heard this, he was extremely happy and said: Very well, you *kalyāṇamitra*, please lead me and show me the pure and calm fragrance. It is now the right time to go together where the Buddha is to worship him, (p. 1053a13).

A poem by the earth spirit (in sixteen and half *gāthās*)

- 31.4. At that time the earth spirit came out of the earth 爾時踊出地神 and told the *gandharva* in verses, (p. 1053a15):
- 31.4.1. The Tathāgata to whom nothing is attached is now staying in the Southern world *dhātu* 今在南方界, staying in the womb, having the pure and calm vision, (p. 1053a17).
- 31.4.2. Countless are those who in his retinue burn wonderful fragrances and make countless offerings of silk, flowers, parasols, and banners, (p. 1053a18).
- 31.4.3. The merit of the moral rules is a very deep fragrance totally fulfilling the worlds of the ten directions; the people who hear the fragrance 聞香者 (!) completely obtain the *anuttara* path, (p. 1053a20).
- 31.4.4. You can lead your retinue and go to Jambudvīpa, single-mindedly take refuge in the Buddha. You should face and look at the Buddha, and see that his merits are without limits, (p. 1053a22).
- 31.4.5. Everybody according to what he originally produced, will hear the

three sentence meanings 三句義,²³² complete the path without moving from his seat: the three emptiness, the power of wisdom 慧 and *dhyaṇa* 定, the eighteen uncommon *āveṇika* dharmas 十八不共法,²³³ and the main and minor marks of great person *mahāpuruṣa-lakṣaṇa*,²³⁴ (p. 1053a25).

- 31.4.6. Later you will obtain all these and a golden color body, subtle, without dust, and the perfect wisdom of the *dharma-kāya* 法身智慧足, (p. 1053a28).
- 31.4.7. You will obtain the state without fear. Holding your heart correctly, don't let arise any doubts, be very brave and without weakness, (p. 1053b1)!
- 31.4.8. Then catch up with the master's and his disciples' steps; understand that body and mind are empty of self-nature 空自然, and that what the eyes conceive is not based on *rūpa* color/shape 無色本, (p. 1053b3)!
- 31.4.9. Getting rid of retribution and not producing any defilement, you will pass through the three dharma-gates 三法門, in the present life, the future life, and the intermediate existence *antarābhava* 現後及中間, obtain the pure threefold smooth wisdom 獲淨三通慧, the *dhāraṇīs* 總持, the dharma without obstruction, and the thought that impermanence is without pleasure, (p. 1053b5).
- 31.4.10. If one does not produce any good during numerous *kalpas*, in a short moment 彈指 (literally a snap of the fingers) wisdom will burn like in a flame, and the retribution of one's deeds can not be extinguished,

²³² “The three-fold sentence meaning” or “the three sentence meanings” 三句義 is a rare formulation only found in a few sūtras that show no clear convergence regarding its possible meaning. The Chinese term was probably forged by Zhu Fonian. For the “four sentence meaning” *catuspādaka* 四句義 cf. 24.10.4.

²³³ The eighteen *āveṇika* dharmas 十八不共法 are the uncommon/extraordinary attributes of a Buddha. Cf. Lamotte 1970, *Traité* vol. III, p. 1625–1661.

²³⁴ For all the marks of a Buddha, the thirty-two distinctive marks and the eighty minor distinctive marks, cf. 13.13.3. and note.

(p. 1053b8).

- 31.4.11. The Tathāgata by staying in the world converts, and is compassioned with the others, not with himself. Everywhere he ends the bounds which are attached to the people, (p. 1053b11).
- 31.4.12. Like a person who sends an arrow through the empty space, when the arrow exhausts, it returns to the earth, (p. 1053b13).

Simile recommending to follow the right instructions

- 31.4.13. Even if one makes offerings in all the *puṇya-kṣetras* 福田,²³⁵ he can not choose whether he will be able to encounter a holy person, (p. 1053b14).
- 31.4.14. This is like a person who drank some poisonous drug 毒藥, if he asks allover for a means of release, his state will worsen and his life end soon, but if in the house there is a *kalyāṇamitra* 宿有善知識 who gives him the medicine of release 授以解藥具, and the patient does as he is told, without being choosy, then he will definitely be released by the medicine dharma 會值解藥法, (p. 1053b15).
- 31.4.15. The practice of giving produces lucky *karma* 福業, without discrimination between high or low, (p. 1053b19).

31.5. The *gandharva*'s conversion

- 31.5.1. When the *gandharva* king heard these words his heart opened up and his mind got released, with the five body parts he touched the ground and said, (p. 1053b21):
- 31.5.2. You are my teacher, you transformed my childish mentality 汝為我師 化我童蒙. Until now I was so stupid and could not distinguish truth from falseness. Teach me how to regret my foolishness and stupidity 受

²³⁵ Cf. 17.1. and 30.1.4. as well as the corresponding footnotes.

我悔過如癡如愚, (p. 1053b22).

Shift to the womb setting: the earth divinity is the golden Buddha

- 31.6. At that time the earth spirit came out from the ground²³⁶ and showed the Buddha's golden color body endowed with the thirty-two marks and emitting great light and brightness, (p. 1053b23).
- 31.6.1. By his divine powers he picked up the *gandharva* (the Buddha in a previous Life) and put him into the womb palace 接香音神至於胎觀 (where the “present” Buddha is), (p. 1053b24).
- 31.6.2. To those in the meeting who were not awakened, the Buddha said: During countless *kalpas* I have been able to be large or small and to enter even into tiny things without any obstruction, (p. 1053b25).
- 31.6.3. Alternatively I taught and converted the beings of the upper heavens, the humans, whose sufferings I received instead of them 或在人中代彼受苦,²³⁷ the animals 畜生, the hungry ghosts 餓鬼 and the hell beings 地獄, (p. 1053b27).
- 31.6.4. I divided my body to teach and convert, and there is no place I did not enter 分身教化無所不入, (p. 1053b28).

Closing section of the *gandharva* story

- 31.7. At that time the *gandharva* king as well as seventy-two billion members of his retinue totally expressed their intention to reach the *anuttara avavartika* stage 尋發無上住不退,²³⁸ (p. 1053b29).

²³⁶ Note that the same thing has already been mentioned (cf. 31.4.).

²³⁷ Cf. the entry 代受苦 in the *Hōbōgirin*, vol. VII, Paris and Tōkyō, 1994. Cf. also chapter fifteen where Yama, the king of hell, expresses some opposite idea in a poem: Since the bad deeds were produced by oneself, neither father, mother, nor brothers, can receive the bad results, i.e. the sufferings, instead of oneself, (15.10.5.).

²³⁸ Cf. note 16.9.

(End of the *gandharva* story and end of the chapter)

Chapter thirty-two: The earth deity (or spirit) *prthivī*²³⁹ (T12, p. 1053c2-1054b12) 地神品第三十二

The chapter has two parts and a final poem spoken by the bodhisattva Kuśalakarma in the second part. Chapter thirty-two focuses on the basically abstract subject of the six elements *dhātavas*. The discussion turns around the question which of the spirits of the six great elements is the most wonderful: earth, water, fire, wind, space (emptiness), or cognition. In part one these elements appear as personified deities thanks to the Buddha's divine powers, become involved in a discussion with the bodhisattva, and also argue among themselves. The second part contains a conclusive discussion between the bodhisattva and the Buddha, the final poem by the bodhisattva and a final statement by the Buddha. The chapter contains both: introductory scene of worship and a final section of hundred seventy billion living beings' attainments.

Kuśalakarma bodhisattva's scene of worship

32.1.1. At that time a bodhisattva called Kuśalakarma 善業²⁴⁰ honored the Buddha and said: I wish to ask about some doubts which I (literally the listener/s) would like to have explained 欲問所疑聽者敢說, (p. 1053c3).

INTRODUCTION

THE PRELIMINARY DISCUSSION WITH THE BUDDHA

²³⁹ Here 地神 probably means earth spirit and not deity or goddess. Cf. note 31. 3. on the subject of the probable "original" female gender of the earth.

²⁴⁰ The term 善業 means *kuśalakarma* "good acts". No other Chinese Buddhist text mentions a bodhisattva with the same name. Only two "Buddha-name-(honoring) - sūtras" mention a Buddha by this name 善業佛: the *Fo ming jing* 佛名經 (T14, no. 441, p. 298b) and the *Xian zai xian jie qian fo ming jing* 現在賢劫千佛名經 (T14, no. 447, p. 382c and 387c), both are translations of the sixth century.

- 32.1.2. The Buddha said to Kuśalakarma: Feel free to ask 恣汝所問, I will answer all your questions, (p. 1053c5).
- 32.1.3. Kuśalakarma told the Buddha: What would the Honorable One say, among the spirits of the six great elements, which one is the most wonderful 六大眾神何者為妙:²⁴¹ earth, water, fire, wind, space (emptiness), or cognition (*viñāna*) 地水火風空識耶, (p. 1053c6)?

32.2. The Buddha causes the appearance of the six spirits

- 32.2.1. The Buddha by his divine powers made: 1) the earth spirit come out from the earth and stand on the earth 令彼地神從地踊出在地界立, 2) the water spirit 水神 come out of the water and “stand in the water” 水中立, 3) the fire spirit 火神 come out of the fire and “stand in the fire” 火中立, 4) the wind spirit 風神 come out of the wind and “stand in the wind” 風中立, 5) the space spirit 空神 come out of space and “stand in space” 空中立, 6) the cognition spirit 識神 come out of cognition (*viñāna*) and “stand in cognition” 識中立, (p. 1053c7).

- 32.2.2. He told Kuśalakarma: Ask yourself the six spirits, (p. 1053c11)!

FIRST PART

KUŚALAKARMA'S DISCUSSION WITH THE SIX DITIES

The bodhisattva asks every spirit, one by one, and everyone tells him he is the best! Then the other five refute the cognition spirit's arguments.

32.3. The deities' self-portraits

- 32.3.1. Kuśalakarma then asked the earth spirit: Among the six elements *dhātavas* are you the most wonderful 於六大中汝為妙不, (p. 1053c12)?
- 32.3.1.2. The earth spirit answered: Among the six spirits I am the best 於六神

²⁴¹ The term 六大 refers to the six elements *dhātavas* mentioned in the passage.

中我為最勝, because all things, mountains, rivers, stones, cliffs, trees, flowers and fruits 山河石壁樹木花果 rely on me as their dwelling place 皆依我住. All the living beings²⁴² rely on me for their survival 依而得存, (p. 1053c13).

- 32.3.2. Then he asked the water spirit (like above), who answered: (like above), because if there was no water, the earth would become dry 枯乾, there would be no moisture 滋潤. Grass, trees, flowers, and fruits would all dry out 枯燥. All living beings would die from thirst 皆當渴死, (p. 1053c17).
- 32.3.3. Then he asked the fire spirit (like above), who answered: (like above), because if there was no fire, what would happen to the maturation process of all those things who need to grow 若無火者萬物滋長云何成熟? When they encounter frost, hail, ice, very cold weather, thunder or lightning 若遇霜雹水寒雷電, all living beings would freeze to death 凍死, (p. 1053c21).
- 32.3.4. Then he asked the wind spirit (like above), who answered: (like above), because if there was no wind, then trees, flowers, fruits, roots, sprouts, and branches would not be able to mature 不得成熟. The moving and stopping (i.e. all activities) of all the living beings are due to my wind, (p. 1053c25).
- 32.3.5. Then he asked the space spirit (like above), who answered: (like above), because mountains, rivers, stones, cliffs, trees, flowers and fruits, the going and coming, the moving and stopping of all the living beings, I am able to contain all this 我能含容. I am able to make their going and coming very smoothly, (p. 1054a1).
- 32.3.6. Then he asked the cognition spirit (like above), who answered: (like above). These five great spirits are my servants; I am their king 此五大

²⁴² The expression used throughout this chapter is: “all the different kinds of living beings who have form” 一切眾生有形之類.

神是我僕從我是其王。Going, coming, moving forwards and stopping, some are good and others bad/ugly (deeds). I know how to avoid 避 what should be avoided and to engage 就 in what should be done. The others are all blind; I am their eyes 彼皆盲冥我為眼目, (p. 1054a5).

32.4. The five deities rebuke the cognition spirit

- 32.4.1. At that time the earth spirit said to Kuśalakarma bodhisattva: This matter is not like the cognition spirit said. I am permanently cheated and confused 誑惑 by him. He does not show the path 不示徑路. I want to get hardness, instead he gives me softness, and when I need softness, I receive hardness. I want to go to the South; but he leads me to the North. The thief of the thieves (i.e. the leader of the thieves) can not surpass him 賊中之賊不過識神. He calls himself a king, but it is not like that, (p. 1054a10)!
- 32.4.2. The water spirit (complains about cognition like above): Water moistens and makes all things grow 水能潤漬成長萬物. My nature needs coldness, instead of that he gives me heat 我性須冷反與我熱. He heats up moisture, and thus I am always lacking the nature of coldness 冷性. I am cheated by him; the matter is not as he said, (p. 1054a14)!
- 32.4.3. The fire spirit (like above): Fire can burn things and also produces brightness. The trees, flowers, fruits grow with time passing by 樹木華果隨時成長. If there was no fire, where would cognition rely on? (like above), (p. 1054a17).
- 32.4.4. The wind spirit (like above): All the things grow, go and come, move forward and stop, move and shake 萬物成長行來進止動搖. Cognition hinders me from causing all the things to move and turn 動轉. (like above), (p. 1054a20).
- 32.4.5. The space spirit (like above): There is nothing which is not contained within my space element 我空法無物不含. I contain everything that moves forward, stops, etc. without obstacles. All are within my space.

If there is no space, where would cognition rely on? (like above),
(p. 1054a23).

SECOND PART

THE FINAL DISCUSSION WITH THE BUDDHA

- 32.5.1. At that time the Buddha asked Kuśalakarma bodhisattva whether among the arguments of the six *dhātavas* 六大所論 there were any meaningful sentences 句義, tastes 味義 or words 字義, (p. 1054a26).
- 32.5.2. Kuśalakarma answered: The essence/nature of the five elements is balanced when each of the elements is balanced and equal 如五大性各各均等, (p. 1054a28).
- 32.5.3. If there is more earth substance 地界多者 and less water substance 水界少者, or if any other element (火界, 風界, 空界, 識界²⁴³) predominates or does not suffice, there is no completeness 則不成就, (p. 1054b1).
- 32.5.4. If the five substances are not distinguished by cognition 五界等者識不分別 then there is no completeness, (p. 1054b4).

32.6. A poem by Kuśalakarma bodhisattva (in two *gāthās*)

- 32.6.1. The cognition spirit has no dharma of form 無形法, the five elements regard him as their agent 五大以為家. He distinguishes the good and bad acts, what should be avoided or engaged in, truth and falseness 真偽, (p. 1054b6).
- 32.6.2. Cognition cognition shows where the good path is and enables to reach it safely. It is the sixth element and the king 第六王; the remaining elements are not the same, (p. 1054b8).

²⁴³ The cognition element should not have been mentioned here, since it is not included in the group of the five elements 五大, and the following sentence actually explains its special position.

Final comment by the Buddha

- 32.7. The Buddha said to Kuśalakarma: All what you have asked is due to the Tathāgata's great divine powers 汝所問者皆是如來威神力故, (p. 1054b10).

Closing section

- 32.8. At that time, on their seats, hundred seventy billion living beings understood the deep dharma of cognition 解識深法. All expressed the *amuttara* correct and true intention regarding the path 悉發無上正真道意, (p. 1054b11).

Chapter thirty-three: Humans *manuṣya* (T12, p. 1054b13-1055b6) 人生品第三十三

The chapter has two parts and a poem spoken by the Buddha at the end of the first part. It focuses on “human types”. The first part starts with an introductory section on the Buddha's interlocutor the “Dharma seal” bodhisattva. It lacks the scene of worship, but contains some questions by the bodhisattva, an exposition by the Buddha on those who are not human types 人種, and those who are. The first part also mentions the present Tathāgata and all the Buddhas, and ends with a self-praising poem and a few final words by the Buddha. The second part starts with a scene of worship by the same bodhisattva and a question, contains a second list on “human types”, an eulogy on the “Dharma seal” bodhisattva, and ends with a closing section on the attainments of hundred seventy billion living beings.

PART ONE

THE FIRST DISCUSSION AND EXPOSITION ON HUMAN TYPES

33.1. Introduction of the “Dharma seal” bodhisattva

(No scene of worship)

- 33.1.1. There was a bodhisattva called “Dharma seal” 法印²⁴⁴ in the assembly

who heard the Tathāgata’s explanation on the six elements, and how the living beings are endowed with “five *skandha* bodies” 聞如來說六大眾生受五陰形, (p. 1054b14).

- 33.1.2. He distinguished inside and outside, understood emptiness and nothingness, but within his heart arose some doubts, (p. 1054b15):
- 33.1.3. *Vijñāna* (cognition) produces messy thoughts 亂想 and is not a real and true dharma. What is a human 何者是人? Why are there humans 云何是人? Where are they born from 人從何生, (p. 1054b16)?

33.2. The Buddha rejoices at these questions

- 33.2.1. The Buddha told “Dharma seal” bodhisattva: Very well indeed! What you asked is all connected to the Buddha’s great power 佛威神,²⁴⁵ (p. 1054b17).
- 33.2.2. Countless past and future Buddhas distinguish the humans’ origin 人本, false titles 假號, and names which can not be comprehended 名字不可思議, whereas these can not be figured out by the *arhats* 羅漢 and *pratyekabuddhas* 辟支 of the two vehicles 二乘, (p. 1054b18).

The Buddha’s introductory words on those who are not human types

- 33.3.1. In this *sahā* world Jambudvīpa 娑呵世界閻浮提 different types of living beings are born, but those who lack real and true nature, are not human types 非真實性故非人種, (p. 1054b22).
- 33.3.2. Those in the Eastern Pūrvavideha 東弗于逮, in the Northern

²⁴⁴ “Dharma seal” 法印 could stand for *dharma-mudrā*, *dharma-pada*, or *dharma-uddāna*. No other text within the Chinese Canon contains a bodhisattva by exactly the same name. A bodhisattva with a similar name, 法印藏 “Dharma seal treasure/store”, appears however in a few texts. Among these only one text is about contemporaneous to the PCJ: the *Luo mo qie jing* 羅摩伽經 (T10, no. 294, p. 851c, Sheng Jian 聖堅 around 388-408); the other texts all postdate the PCJ by one or several centuries.

²⁴⁵ Cf. 32.7.

- Uttarakuru 北鬱單曰, or in the Western Aparagodānīya 西拘耶尼,²⁴⁶ are also not human types, (p. 1054b23).
- 33.3.3. Except those in the lands of the Buddhas Amitāyus and Akṣobhya 除無量壽佛及阿閼佛國,²⁴⁷ except the Buddhas of the ornamented *kṣetras* which have emptiness as their boundary 除莊嚴刹土虛空際佛, and except the bodhisattvas who are in my today's assembly, all the others are not human types 餘諸盡非人種, (p. 1054b25).
- 33.3.4. From the very origin they went there and immediately became Buddhas in those worlds 從元本已來乃至成佛於其中間, (p. 1054b27).
- 33.3.5. Those who from the beginning are not bad, these are human types, (p. 1054b28).

33.4. The Buddha's first list of those who are called human types

This passage contains a list of various people. Every mention is followed by the words "these are called human types" 是謂人種. The pattern is: those who do ... among those who do not do ..., these are called human types.

- 33.4.1. The people who train their bodily and oral deeds 修身口業, among those who do not train [...], (p. 1054b29).
- 33.4.2. Those who take the three-fold refuge in the dharma *tri-sāraṇa-gamaṇa* 受三依法, among those [...], (p. 1054c1).
- 33.4.3. Those who keep the five moral rules *śīla* 奉持五戒, among those [...], (p. 1054c1).
- 33.4.4. Those who practice the ten good deeds *kuśala* 修行十善, among those [...], (p. 1054c1).
- 33.4.5. Those who go towards the state 向 of a *srota-āpanna* 須陀洹, a *sakṛdāgāmin* 斯陀含, an *anāgāmin* 阿那含, an *arhat* 阿羅漢,

²⁴⁶ These continents were already mentioned in 15.5.9. and 31.2.2.

²⁴⁷ The lands of these and other Buddhas are expounded in chapter eight of the PCJ (cf. 8.7. and 8.9.).

a *pratyekabuddha* 辟支佛, or a person of the Buddhist path 佛道者,²⁴⁸ or those who have reached any of the above states, among those [...], (p. 1054c3).

- 33.4.6. Therefore the people who worship the Tathāgata 如來²⁴⁹ are called human types, (p. 1054c11).

33.5. The present Tathāgata

- 33.5.1. The Buddha said to the “Dharma seal” bodhisattva that all the Buddhas (of the past, future or present) who exist in any time, are all called human types, but that within the three times, the Buddha of the present who existed in the past and will exist in the future, is the foremost superior one 於三世法。現在於過去未來。最為第一, (p. 1054c13).
- 33.5.2. This is because the Tathāgata while being in the present can practice the past and future dharmas 如來於現在中能行過去未來法, (p. 1054c17).
- 33.5.3. Because definitely the past already extinguished 勝過去已滅 and the future has not yet come 未來未至, and the dharma’s nature is spontaneous 法性自然, whereas the past can not extinguish neither the present nor the future, and the future can not extinguish neither the past nor the present, (p. 1054c18).

33.6. A poem by the Buddha (in ten *gāthās*)

- 33.6.1. The Buddhas of the past, who had obtained correct awakening, passed over the teaching 遺教 for the release of the living beings,

²⁴⁸ “Those who go towards the Buddha’s path 向佛道者 ” should be seen as bodhisattvas in their most advanced stage, i.e. quasi-Buddhas. Although the PCJ’s authors do not often pay respect to other Buddhas besides Śākyamuni, they seem to be favorable to the idea that highly evolved bodhisattvas can perform the same deeds as a Buddha.

²⁴⁹ The Tathāgata’s name is followed by the ten titles, cf. note 1.2.1.

- (p. 1054c21).
- 33.6.2. The present Buddha is the most superior Buddha, he understands the past and knows the future, (p. 1054c21).
- 33.6.3. He got rid and extinguished his previous and later bounds, alone he is shining like the brightness of the sun, (p. 1054c21).
- 33.6.4. To the living beings who do ascetic practices *duṣkara-caryā* 苦行,²⁵⁰ who have two or four feet 兩足及四足, he explains the teaching of the sweet dew 甘露 satisfying and fulfilling them, and making them get rid of all their thoughts, (p. 1054c21).
- 33.6.5. All the *devas* practice the ten good deeds 十善行, up there in heaven and down here where it is not heaven, there are differences in the respective accomplishments and merits 功德之差降, (p. 1054c27).
- 33.6.6. The Tathāgata is equipped with all the marks. Since he practiced the good deeds without faults, he accumulated merits, (p. 1054c29).
- 33.6.7. If people indulge in slander saying that the Buddha is not the true path, when they die they will end up in the Avīci hell 阿鼻獄, and the Buddhas will not be able to rescue them, (p. 1055a2).
- 33.6.8. Their mouth and breath will smell like rotten fish and excrement 腥臊臭, and due to their sin of abuse their bad thoughts will gradually burn in the flames, (p. 1055a4).
- 33.6.9. The practice of good deeds, accomplishments and merits means that the cognition spirit is headed for a good place 識神向善處, and that one will become pure like after washing in a pool, (p. 1055a6).
- 33.6.10. *Arhats* 羅漢 and *pratyekabuddhas* 辟支佛 cut off and extinguish their bonds and will never be born again, without thoughts of “me” or “my body” 不念吾我身, they leave behind the sufferings of the five destinies, (p. 1055a8).
- 33.6.11. I received all the other Buddhas’ seals/acceptance 得諸佛印可; became

²⁵⁰ Cf. footnote to the title of chapter twenty-one.

the one who is now honored by the people, therefore I am called the god of the gods 故號天中天 (literally: heaven in heaven), (p. 1055a10).

The Buddha addresses the “Dharma seal” bodhisattva

33.7. When the Honorable One had expounded this poem, he said to the bodhisattva: These are those we call human types, (p. 1055a12).

PART TWO

THE SECOND DISCUSSION AND EXPOSITION ON HUMAN TYPES

33.8. Scene of worship and question

33.8.1. At that time the “Dharma seal” bodhisattva stood up from his seat worshipped the Buddha²⁵¹ and said: Very well did the Honorable One explain these meanings, (p. 1055a12).

33.8.2. All of us who are gathered here, when compared with the Tathāgata, are not human types 於如來所則非人種. How come that we appear to be human types 云何示現得為人種, (p. 1055a14)?

33.9. The Buddha’s second exposition on those who are called human types

This passage, again addressed to the bodhisattva, contains a second list of people. Every mention is followed by the words “they are called human types” 是謂人種.

33.9.1. Those who understand that all the dharmas are empty [...], (p. 1055a16).

33.9.2. Those who view the dharma’s nature as having neither past, future nor present and who understand that it is empty and silent and without duality *advaita* 無二 [...], (p. 1055a17).

²⁵¹ Note that this is the scene of worship missing at the beginning of the chapter, and which seems to have mistakenly been shifted to the middle of the chapter, where it is inappropriate, since the bodhisattva has already talked and questioned the Buddha.

- 33.9.3. Those who view the people who accomplished the four-fold fruit of the path 四道果 and the people who did not accomplish it, as neither the same, nor as different [...], (p. 1055a18).
- 33.9.4. Those who understand that all the marks *sarva-lakṣana-dharma* 眾相法 are empty, and that they are neither one nor two [...], (p. 1055a20).
- 33.9.5. Those who got rid of wanton, anger and defilement 欲怒癡 in the pure and calm *buddhakṣetras*, considering both, purity and impurity as empty [...], (p. 1055a21).
- 33.9.6. Those who distinguish the path's essence 道性, the thirty-seven *bodhipakṣika dharma* 三十七品,²⁵² [...], (p. 1055a23).
- 33.9.7. Those who express their resolution *cittotpāda* and vast intention *pranidhāna* 發意弘誓²⁵³ not for themselves, but for making the living beings dwell without fear in a safe place [...], (p. 1055a24).
- 33.9.8. Those who distinguish *dhyāna* 禪定 with a heart free of attachments and with an unshakable mind [...], (p. 1055a26).
- 33.9.9. Those who direct the living beings who have evil views to a good place, where they wash and get rid of the dirt of their hearts by means of the *āryāṣṭāṅgika-mārga* 八正法 [...], (p. 1055a28).
- 33.9.10. Among the four groups of people, *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās*, those who have very strong hearts regarding the path, are without any attachments, and do not view the moral rules 戒行 as something which can be offended or not [...], (p. 1055b1).
- 33.10. Explanatory comments on the “Dharma seal” bodhisattva’s attainments
- 33.10.1. This is how “Dharma seal” thanks to the Tathāgata’s teaching produced benefits for the living beings 則為饒益利益眾生, (p. 1055b3).
- 33.10.2. For becoming a Buddha he repeatedly practiced accomplishments and

²⁵² Cf. note 7.3.2.

²⁵³ Cf. the subtitle heading 2.19.10–2.19.13, and note 18.6.

merits without suddenly giving them up 於佛有反復修諸功德不唐捐棄, (p. 1055b4).

Closing section

33.11. At that time there were hundred seventy billion living beings on their seats, all of them expressed the *anuttara* correct and true intention about the path, they practiced within the category of humans 修於人種 without retrogression, (p. 1055b4).

Chapter thirty-four: Deeds *karma* (T12, p. 1055b7-1057a8) 行品第三十四

This chapter is the last one which is fully located within the great bracket of the womb exposition. It is mostly in prose, has a long poem at the end, and contains two parts. The bodhisattva Samudācāra is the Buddha's main interlocutor. Part one contains his discussion with the Buddha and his wishes to hear the Tathāgata's present body karmic retribution. In part two the Buddha narrates eight calamities that happened to him in his "present life". In verses he expounds the unavoidability of retributions, as well as more general topics. The unique closing section says that when Samudācāra bodhisattva heard this poem his cloths and hair all stood up, that he was unhappy about wandering in *samsāra*, and that everybody expressed the *anuttara* intention to remain in the *avaivartika* land.

PART ONE

KARMA AND RETRIBUTION

Scene of worship by the bodhisattva Samudācāra

34.1. A bodhisattva called Samudācāra 造行²⁵⁴ honors the Buddha, and

²⁵⁴ No other text of the Chinese Canon mentions a bodhisattva, or any other person, by this name. 造行 is a frequent technical term which appears in a great number of texts, and in nearly all the translations by Zhu Fonian. The Chinese term literally means "producing acts", and it most probably stands for *samudācāra* which means "behavior"

praises him for his previous exposition on “human types” 快說人種, (p. 1055b8).

34.2. The bodhisattva’s inquiry

- 34.2.1. If karma and its retribution are neither before, nor afterwards, nor in between, how can they be known? The past body is not the present body; the future body is not the past body; and the present body is neither the past nor the future body, (p. 1055b10).
- 34.2.2. Acts produced within a life may receive retribution in another, and those produced in another may receive retribution in this life 或內作行受外報。或外作行受內報, (p. 1055b12).
- 34.2.3. A commoner 凡夫, a *śrota-āpanna* 須陀洹, a *sakṛdāgāmin* 斯陀含, an *anāgāmin* 阿那含, or an *arhat* 阿羅漢, may produce an act and receive its retribution in another life, when he is in another state, (p. 1055b13).
- 34.2.4. The achievements of a person might be partial, when he, for example, only obtains one out of the four *āpamānas*: *maitrī*, *karuṇā*, *muditā* and *upekṣā*.²⁵⁵ (p. 1055b16).
- 34.2.5. A person might reach one or the other higher state, without having purposely gone towards “the land of believe” or “the land of dharma” 不向信地法地, (p. 1055b19).
- 34.2.6. A person approaching a higher state might fall back into the state of a commoner 還自墜落墮凡夫地, (p. 1055b25).
- 34.2.7. All the abovementioned beings have doubts regarding the “status” of the Thātagata 此諸眾生於如來所皆有狐疑。I only wish that the Honorable One would explain each case to make those in the meeting become greatly awakened 令諸會者驕然開悟, (p. 1055c2).

or “conduct”, especially of a bodhisattva.

²⁵⁵ Cf. note 4.7.5.4. and the study by Mudagamuwe Maithrimurthi.

The Buddha asks for further precisions

- 34.3.1. The Buddha compliments the bodhisattva for his questions and tells him that all necessarily has future, past and present, even all the Buddhas' deeds and retributions, (p. 1055c3).
- 34.3.2. The Buddha received retributions of acts he did during countless *kalpas* 無量阿僧祇劫行業果報. He asks the bodhisattva whether he would like to hear about the Buddha's past, future, or present retributions, (p. 1055c7).

The bodhisattva specifies his request

- 34.3.3. Honorable One! Just put aside the karmas and retributions of the past and future. I wish to hear the Tathāgata's present body karmic retributions (p. 1055c11).

The Buddha's introductory words

- 34.3.4. The karmic retributions of the deeds produced in the past, future, and present, undergoes *pratītya-samutpāda* 受對因緣, (p. 1055c12).
- 34.3.5. The Buddha admits that once upon a time he practiced pure as well as impure actions, heavenly as well as human deeds, that he became awakened only after all his faults had ended. He adds a peculiar statement: All the sufferings of the three worlds are pleasure only for me 三界都苦唯我為樂,²⁵⁶ (p. 1055c16).

²⁵⁶ A passage in chapter twenty-three comes close to the abovementioned passage: For me it is joy to undergo sufferings and tolerate humiliations [...] (cf. 23.4.). In chapter twenty-one the Buddha however mentions his useless sufferings in another tone: When I experienced these millions of pains I did not regard them as sufferings, because obviously, at that time, I called this path "real", although it was not the true path (cf. 21.5.6.).

PART TWO

THE SUFFERINGS OF THE BUDDHA²⁵⁷

Eight misfortunes are told in connection with the laws of karmic retribution. But in 34.12.2 the text speaks about nine retributions. It seems chronologically correct that the first one took place before his enlightenment, and the other seven when he was already awakened. The PCJ lists these events in a more or less detailed manner.

1.) The self-castigations²⁵⁸

34.4. Near the waters of the *Nairañjana*²⁵⁹ I practiced austerities *tapas* during

²⁵⁷ The PCJ only rarely indicates the ancient fault or misconduct which caused a particular suffering. For those sufferings for which a cause could be found in the *Udānaṭṭhakathā* (UdA) or in other texts, I will add the respective explanations. Cf. the *Paramattha-Dīpanī Udānaṭṭhakathā*, edited by F. L. Woodward, London, 1926. At the very end of the *aṭṭhama-sutta-vannaṇā niṭṭhitā* of the *Meghiya-vagga* (the eighth section of the *Meghiya*-chapter), p. 263–266, the *Udānaṭṭhakathā* (UdA) contains a poem of thirty-three *gāthās*, which enumerates in a concise manner the sufferings of the Buddha. There is an English translation of this text by Peter Masefield, *The Udāna Commentary by Dhammapāla*, Oxford, 1995. Cf. Hubert Durt's recent researches on the Buddha's sufferings and the presentation held at the XIVth Conference of the International Association of Buddhist Studies, School of Oriental and African Studies, London, August-September 2005. The presentation was entitled "Self-criticism on Lake Anavatapta"; the paper is forthcoming (2007). The author refers to the special cycle of the sufferings the Buddha had to endure between his *bodhi* and *nirvāṇa*, and which represents the expiation for bad deeds committed in previous lives. At the Anavatapta "council" the Buddha criticizes himself for the misdeeds he had committed in previous existences.

²⁵⁸ Note that the Buddha's ascetic practices are listed more in depth in chapter twenty-one of the PCJ (cf. 21.5.-21.5.5.). At the very end of its poem on sufferings the UdA basically confirms the explanation regarding the previous oral offense, adding some further details. The six years were spent at Uruvelā and although the Buddha did not manage to reach awakening, he at least understood that a previous bad deed was obstructing him. In some previous life the Buddha had been Jotipāla and had insulted the Sugata Kāśyapa by saying: How could there be awakening for a bald-headed one, since awakening is extremely hard to obtain?

six years. Every day I only ate one grain of hemp and one of rice. This is because in a previous life I faced a *pratyekabuddha* 緣覺 and offended him through the “four-fold oral sin” 犯口四過.²⁶⁰ I also abstained from giving him alms,²⁶¹ (p. 1055c19).

A short intermediate narration

- 34.4.1. After his awakening the Buddha had to endure all sorts of insults 惡聲 誹謗罵詈. All over people would say that the Buddha’s path is not true. Some believed in the path, but others did not (p. 1055c20).
- 34.4.2. When the Buddha came out in the world his bright light was shining all over. The hells took a holiday 地獄休息, the hungry ghosts were satisfied 餓鬼飽滿, and those born as animals did not take up heavy burdens again 在畜生者不復荷負重擔,²⁶² (p. 1055c24).

2.) Devadatta throwing a stone on the Buddha²⁶³

- 34.5. My brother Devadatta 提婆達兜²⁶⁴ threw a stone and hit my toe

²⁵⁹ The PCJ has 尼連水, the *nīlian*-waters, but a more usual transcription for the river Nairāṅjanā is 尼連禪 (那), or eventually 希連禪 (河).

²⁶⁰ The same formulation on oral sins is found in the *Ba zheng dao jing* 八正道經 (T2, no. 112, p. 505b, tr. by An Shigao 安世高 in the middle of the second century). This text elucidates the four aspects of correct/holy speech 諦語 (the opposite of 犯口四過): no lying, no slander, no abuse, and no idle talk 不兩舌不傳語不惡罵不妄語.

²⁶¹ Note that the *Fa yuan zhu lin* 法苑珠林 (T53, no. 2122, p. 367a) quotes this passage but misspells the name of the bodhisattva to whom the Buddha is talking, calling him 苦行菩薩 instead of 造行.

²⁶² This passage does not fit into the narration and merely serves the purpose of adding something “positive” after the dark picture about people not having faith in him.

²⁶³ In the Udā the karmic cause of this suffering is explained thus: “Previously, with wealth as the cause, a brother by a different mother I killed; I hurled him into a place where the going is difficult amidst the mountains and crushed him with a stone...” (English translation by Peter Masefield, p. 634).

²⁶⁴ The transcription 提婆達兜 for Devadatta ending with 兜 instead of 多 is rather

making blood come out of it. First I escaped to Pūrvavideha 弗于逮, then to Uttarakuru 鬱單曰, to Aparagodānīya 拘耶尼,²⁶⁵ and to the Tuṣita heaven 從忉利天, where the stone was still following me 此石故隨逐吾. From there I again escaped and went back to where I was before, and there I was hurt by the stone, (p. 1055c26).

3.) The Buddha eating horse food at Verañjā²⁶⁶ (34.6.)

34.6.1. I was staying in the territory of the Magadha country 摩竭國界, in the “dark at daytime” park 晝闇園,²⁶⁷ quietly practicing *caṅkrama* 閑居經行, (p. 1055c29).

34.6.2. There I met a rich man 長者 called Śrīgupta 尸利掘,²⁶⁸ (p. 1056a1).

rare. It was probably forged by Fa Ju 法炬. The earliest of his translations containing this transcription is the *A she shi wang wen wu ni jing* 阿闍世王問五逆經 (T14, no. 508, p. 775c, translated at the end of the 3rd, or beginning of the 4th century). The next set of four sūtras are translations by Zhu Fonian, and last one is the *Buddhacarita* translated by Dharmakṣema 曇無讖 that postdates Zhu Fonian’s translations a few years or decades (the *Fo suo zing zan* 佛所行讚, T4, no. 192, p. 41b2, tr. around 414-421).

²⁶⁵ These continents are also mentioned in 15.5.9. and 31.2.2.

²⁶⁶ According to several *Vinaya* traditions the Verañjā story is its opening section. This is the case for example in the *Vinayapīṭakam* (*Suttavibhaṅga*, extract of the Pārājika I.2.1.), and in the *Si fen lü* 四分律 (T22, no. 1428, p. 568c-569a, tr. by Zhu Fonian). However in the first Chinese *Vinaya* translation, the *Binaiye* 鼻奈耶 (T24, no. 1464, p. 885b-887b, tr. by Zhu Fonian) the story appears only in the eight scroll. Note that the UdA says that this suffering is due to the Buddha’s abuse in a previous life of the *śravakas* of the Phussa Buddha saying they should eat barley, not rice!

²⁶⁷ This park, transcribed as 晝闇園, appears in only two other sūtras: in the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, p.733b-734b, tr. by Zhu Fonian), and in the *Fen bie gong de lun* 分別功德論 (T25, no. 1507, p. 47a, tr. by an early anonymous translator, 25-220)

²⁶⁸ Note that there is some confusion: Śrīgupta in other texts is the man who tried to kill the Buddha on behalf of the six heretic masters. The transcription of 尸利掘 for Śrīgupta also appears in the *Zeng yi a han jing* 增壹阿含經, and in two later translation, and thus might have been forged by Zhu Fonian. According to various traditions the Verañjā Brahmin is called Agnidatta. The PCJ does not mention Verañjā.

- 34.6.3. The rich man asked to worship me (i.e. made an invitation), and I accepted his request and took only Ānanda with me, (p. 1056a2).
- 34.6.4. All the Buddhas of the past, future and present based on an eternal rule silently receive this invitation and do not accept other invitations, and all their disciples who left home and who follow the path should also do like that, (p. 1056a3).
- 34.6.5. When I reached the gate of his house, Śrīgupta was inside entertaining himself with music. He had already forgotten about me and left me outside day and night, (p. 1056a5).
- 34.6.6. The Buddha said to Ānanda: you go and ask for food while I will stay here, (p. 1056a6).
- 34.6.7. A horse dealer appeared and the Buddha followed him closely and asked for food, (p. 1056a7).
- 34.6.8. The horse-holder said: I do not have food, I only have matured wheat 熟麥. I will take it and give it to you. Then he brought the wheat and gave it to the Buddha, (p. 1056a8).
- 34.6.9. When the Buddha accepted the food from him the horse owner said “I made the Buddha eat”, (p. 1056a9).
- 34.6.10. At that time there was a heavenly being called *Lian jing* 天子名曰練精, he touched the food and went away 即接食去,²⁶⁹ (p. 1056a10).
- 34.6.11. All the people who saw this said that he made the Buddha eat 諸人見者謂為佛食. But for converting them the Buddha did not eat 然佛不食為度彼故, (p. 1056a11).

²⁶⁹ The meaning of the PCJ’s passage here is not clear, but an indication might be found in some notes given by Peter Masefield, in his translation of *Udāna Commentary*, p. 720, on a diverging version: [...] [The Buddha] arrived at the Brahmin village of Verañjā and some Brahmin there invited him to spend the rains retreat there. But [...] for the next three months the Lord [...] forced to eat a share of the crushed barley some horse-traders had prepared for their horses (which, however, the *devas* seasoned with divine nutritive essence).

- 34.6.12. Nobody was informed about this matter. Therefore the Buddha accepted that food anew and stayed like this ninety days. Ānanda also begged for food during ninety days, (p. 1056a12).
- 34.6.13. The Tathāgata's dignity *anubhava* 如來威神 did not inform the country's king, the ministers or the rich man that he was staying there, because all these people eventually would have increased their arrogance and abuse, (p. 1056a14).
- 34.6.14. Then Śrīgupta for some trivial reason came out of his enjoyment, saw the Buddha inside the gate and asked him: What time did you come here, (p. 1056a15)?
- 34.6.15. The Buddha answered: Sir, you previously requested me to come, and I immediately came. You stayed happily inside entertaining yourself. It has been now already ninety days. I wish to go back to the "dark at daytime" park. I received your invitation, but I ate the horses' wheat, (p. 1056a17).
- 34.6.16. Śrīgupta had strong regrets 極懷慚愧 about what he had done, threw himself to the ground with the five parts of his body 五體投地, and asked the Buddha forgiveness 垂恕不及聽我悔過, (p. 1056a19).
- 34.6.17. The Buddha told him: This causality has existed for a long time; it is not just a matter of today 此緣久有非適今也, (p. 1056a21).
- 34.6.18. At that time the rich man invited the Buddha to his great residence for worshipping him with the four things 四事供養, (p. 1056a22).
- 34.6.19. The Buddha expounded the doctrine to him and he got totally purified from all his defilements and obtained the pure dharma eye, (p. 1056a22).

4.) Ciñcā Mānavikā's accusations²⁷⁰ (34.7.)

- 34.7.1. The events are said to have taken place in Vaiśālī 毘舍離 not too long

²⁷⁰ The story of how the Buddha was accused of having impregnated a woman is told

- after the Buddha's awakening 初成佛道未久, (p. 1056a23).
- 34.7.2. The six heretics 六師 were jealous about the Buddha's high number of disciples who reached the *arhat* stage and possessed the six supernatural powers *abhijñā* 六通, (p. 1056a24).
- 34.7.3. Cīncā Māṇavikā 旃遮摩那耆 received clear instructions from her master 受師明教 called Ajita Kesakambala 阿闍羅翅舍欽婆羅. Thereupon she went several times to the Buddha's place showing the outer signs of a pure and believing women, purposely making people see her, (p. 1056a26).
- 34.7.4. Then with grass she made her belly become gradually bigger, and finally tied a wooden bowl on her belly so she looked like a pregnant woman, (p. 1056a27).
- 34.7.5. The evil master 邪師 first asked her in front of his own followers:

in several other texts, for example in the *Mahā-Paduma-Jātaka* (MPJ). In the MPJ the happenings are narrated with more details and in a much more dramatic manner than in the PCJ. The MPJ uses strong contrasting images: the magnificence of the Buddha versus the insignificance of the heretics, or Cīncā's beautiful and radiant appearance versus her evil inner being and her ability in deceit. Whereas the heretics are presented as some ignorant and unworthy characters, she has been attributed in this version the role of the main evil hero, alone responsible for all the created confusion and slander, and accordingly her destiny is the worst imaginable one. Compared to the PCJ the MPJ's version seems somehow aggressive and most revengeful against Cīncā, and disregards the true original cause of the events: the heretics taking offence at the Buddha's success and their greediness. The PCJ is more moderate in his general tone and attributes to the deceiving master a more active and more important role, lightening Cīncā's responsibility. The master further has to suffer the same punishments as Cīncā. The PCJ does not narrate this story for the purpose of showing women's wickedness, but to describe the abuse and insults the Buddha had to handle, as a result of his former deeds. The PCJ does not indicate the responsible former sin. The UdA however does contain some verses which explain the ancient cause of these events. The Buddha once insulted Nanda, a disciple of the Buddha Sabbābhibhu. For this sin he had to go to hell for a long time, and as a human in his last life he had to endure Cīncā's accusation in front of all those who had gathered at the assembly.

- Where did you get this pregnancy from 汝那得此娠, (p. 1056a29)?
- 34.7.6. Cīncā said: I daily went to the place of the *śramaṇa* Gautama 瞿曇沙門. This is how I got this pregnancy 故有此娠, (p. 1056b1).
- 34.7.7. The Brahmin 梵志 went to where the Buddha was expounding the doctrine and shouted: This *śramaṇa* Gautama, committed this “sexual sin”. He truly did not get the path 犯於姪欲實不得道, (p. 1056b5).
- 34.7.8. His transformations are magical skills 所作變化皆是幻術, (p. 1056b6).
- 34.7.9. Pointing to the women he said: All of you, can’t you see this? He made love with this woman of mine 愛我此女, and made her pregnant, (p. 1056b7).
- 34.7.10. After the Brahmin had thus spoken, Indra 天帝釋 transformed himself into a fox 黃鼠 (literally into a yellow rat) and as such underneath her skirt bite off the stripes of the bowl and made it fall down to the ground, (p. 1056b9).
- 34.7.11. The people all saw this. They scolded 呵責罵 Cīncā and the wicked master, and made them leave the country, (p. 1056b10).

5.) The accusation of Sundarī’s murder²⁷¹ (34.8.)

- 34.8.1. Once upon a time when I was in the country of *Ginbili* 錦毘梨,²⁷² I was

²⁷¹ The PCJ’s narration of this story is too concise and would be enigmatic if we knew only this version. The UdA has several pages on Sundarī, and the story is told in the most detailed manner. The Buddha is accused to have slept with Sundarī, and to have killed her, for that very reason. The case is even brought before the king, i.e. to court, and finally the killer who had been engaged by the heretic masters is caught. The Buddha’s reputation suffered a lot, even after he had been found innocent. In the summarizing *gāthās* of the UdA the Buddha says that the accusation of having killed Sundarī is due to the fact that: “I was the wicked one called Munāli, who previously in some other birth, accused the immaculate Pratyekabuddha Surabhi. Through the ripening of that deed I wandered in hell for a long time. Thousands of years I suffered extremely painful sensations. Based on the remaining of that deed I had to endure in this last life the accusations regarding Sundarikā”.

²⁷² The transcription 錦毘梨 does not appear anywhere else in the Chinese Canon.

meditating under a tree and did not move during ninety days. At that time there were six masters 六師, called *Jinna* 金那 and *Jinli* 金離,²⁷³ (p. 1056b11).

- 34.8.2. They had a female disciple called Sundarī 酸陀難提²⁷⁴ who had a very jealous heart and wanted to interfere with the Buddha's accomplishments and merits and to show her own master's path, (p. 1056b13).
- 34.8.3. The women said: I can make that people do not worship the Buddha anymore and make the masters' reputation spread, (p. 1056b14).
- 34.8.4. Holding this conspiring heart, the women went to where the Buddha was and spent several days there. She was then killed and her body was buried at the back of the garden of the monastery, (p. 1056b16).
- 34.8.5. Later came out the news about a dead body. The Buddha became known for killing people, and his slandered name spread all over the country, (p. 1056b17).

6.) Drinking a disgusting medicine²⁷⁵

- 34.9. Once upon a time I suffered from a cold/illness on my left flank 左脇患風 and Jīvaka 耆域 prescribed to mix cow's milk and elephant's urine in a *shelishabi* bowl 舍利沙畢鉢 with *shilisha* pepper 尸利沙胡椒, and to boil and drink it while it is hot,²⁷⁶ (p. 1056b19).

I could not infer any known place name from it and am thankful for any suggestion in this regard.

²⁷³ Only these two names are given. The first one might refer to Nigaṇṭha-nātaputta, the founder of Jainism, but the second one remains so far unknown.

²⁷⁴ The transcription 酸陀難提 for Sundarī is unique to the PCJ.

²⁷⁵ This illness is not mentioned in the UdA, and its karmic cause is unknown.

²⁷⁶ The mentioned bowl is unique to the PCJ. It could be that this bowl is a "relic-bowl" eventually made out of a skull. For a mention of some food vessels made of bones cf. 21.4.21. Further, the pepper can not be found in any other text either. This illness is not mentioned in the UdA, and its karmic cause remains unknown.

7.) The pierced foot²⁷⁷

- 34.10. Once upon a time my foot was pierced by the thorn of a plant.²⁷⁸ The pain was unbearable and extreme, (p. 1056b21).

8.) The most terrible headache²⁷⁹

- 34.11. Once upon a time I got a headache like two Sumeru mountains pressing my head 兩須彌山壓頭. The pain was unbearable, (p. 1056b23).

A long poem by the Buddha (in eighteen and half *gāthās*)

- 34.12. The Buddha expounds a long poem for Samudācāra bodhisattva, (p. 1056b27).

Retribution is unavoidable

- 34.12.1. Even if heaven and earth was destroyed, and Sumeru would become ashes and dust, karma runs after the body 行業追逐身, and there is no place where one could hide 無處可隱藏, (p. 1056b29).
- 34.12.2. I received nine retributions 九報對. My previous acts were tied to me, and although I have the power of *samādhi* which is like an indestructible diamond, I could not avoid karma 不能避報業, or throw it away without receiving its retribution. In my present live the karmic

²⁷⁷ The UdA does not mention this event.

²⁷⁸ The text literally says “horse spear” *maqiang* 馬槍. This term is unknown, but the event as such is also narrated in other texts, for example in the *Xing qi xing jing* 興起行經 (T4, no. 197, p. 164b, tr. by Kang Mengxiang 康孟詳 at the end of the 2nd century). The text recites the Buddha’s sufferings in verses and calls the spear 剛木槍刺脚.

²⁷⁹ The heavy sin committed in a previous life which caused such a great suffering is explained by the Buddha in the UdA: I was the child of a fisherman in a fishermen’s village; upon seeing the small fish slain, I produced a state of euphoria. Through the ripening of that deed I had headache when the Sakyans got killed by Viḍūḍabha. The relation between his headache and the murder of his family is also mentioned in the *gāthās* of the abovementioned *Xing qi xing jing*.

connection finally ended, (p. 1056c3).

- 34.12.3. People are very greedy regarding the five desires 五欲, they are not cautious and too relaxed, so in this or the next live, they fall down into a state of sorrow, whereas in nirvāṇa there are no attachments, (p. 1056c8).
- 34.12.4. The eight-fold *asamṣkṛtā* path (i.e. the *āryāṣṭāṅgika-mārga*) is the road on which holy people walk, (p. 1056c12).
- 34.12.5. The path comes from viewing impermanence and by thinking over the impure dharmas. Single mindedly one should complete all the marks 相好,²⁸⁰ (p. 1056c14).
- 34.12.6. The retribution of *arhats* 羅漢 and *pratyekabuddhas* 辟支佛 is again like mine; they can not avoid the karma running after them, (p. 1056c16).

The special powers of certain famous disciples

- 34.12.7. The wise Śāriputra 智慧舍利弗 permanently practices the Buddha's accomplishments and merits. Going down the intestine 下腸 he reached extinction. This is the clear proof 明白證, (p. 1056c18).
- 34.12.8. Through his divine powers Maudgalyāyana 目犍連 step by step climbed up Sumeru. And Sāgata the *arhat* 娑竭阿羅漢 conquered the Nanda dragon 降伏難陀龍,²⁸¹ (p. 1056c20).
- 34.12.9. The nun Utpalavarṇā 金花比丘尼, who's divine merits are difficult to be measured, changed into a *cakravartin* king, (p. 1056c24).

The Buddhas and their teaching on karmic causality

- 34.12.10. Now I explained the karmic retributions 業報 of the present. If I was to explain about the past ones I would have to explain countless Buddha

²⁸⁰ Cf. note 13.13.3.

²⁸¹ Cf. notes under 23.4.25 and 35.5.

acts. Through countless *kalpas* the acts' retribution 業報 are endless, (p. 1056c29).

34.12.11. Again there will come again a Buddha, he will sit upon this seat and will explain about the karmic retribution like me now, without any difference, (p. 1057a3).

34.12.12. The bodhisattvas *mahāsattvas* should strive forward intensively without any rest; they should hurry to get rid of their karmic retribution, (p. 1057a5).

34.13. A unique closing section

34.13.1. When Samudācāra bodhisattva heard this poem his cloths and hair all stood up 聞此偈已衣毛皆豎. He was not happy about wandering around within the five destinies of *saṃsāra*, (p. 1057a7).

34.13.2. Everybody expressed the *anuttara* intention to remain in the *avaivartika* land 皆發無上住不退轉地,²⁸² (p. 1057a8).

Chapter thirty-five: Dwelling in the dharma *dharma-sthiti* (T12, p. 1037a9-1037b26) 法住品第三十五

This chapter is all in prose. The introduction describes the Buddha's particular tongue and light performances and in the closing section the auditors are like at the beginning of the sūtra located outside the womb. The main topic is the appraisal of the womb exposition. The "dharma" mentioned in the chapter's title refers specifically to the "teaching of the womb" in which the beings should dwell. All the Buddha's explanations are addressed to Maitreya who is considered responsible for the proper transmission of the sūtra.

²⁸² Cf. note 16.9.

The Buddha's tongue and light performance²⁸³

- 35.1.1. The Buddha saw that the audience was fully and equally awakened, and bringing forth his long tongue he licked his right and left ears, and emitting a great light ray which enlightened countless *kṣetras*. All the beings seeing this light were jumping of joy, (p. 1057a10).

THE BUDDHA'S TALK TO MAITREYA

- 35.2.1. The Buddha said to Maitreya bodhisattva *mahāsattva*: After countless *kalpas* my body, mouth and mind are immaculate. I obtained the retribution of the true marks' light 得此實相光明之報, because I did neither cheat nor abuse, (p. 1057a13).

The transmission of the PCJ

- 35.2.2. I entrust this text of the bodhisattva's womb metamorphosis 菩薩胎化經典 to you. You shall promote and broadly announce it, (p. 1057a16).

The merits of the PCJ

- 35.3.1. If there are good men and good women 善男子善女人²⁸⁴ who read 誦誦 this sūtra over and over and worship²⁸⁵ it, the resulting merit and luck

²⁸³ For the “the universal and long tongue” *prabhūtatanujihva*” cf. 14.4. This mark as well as the “concealed male organ” *kośagatavastiguhyah* (4.7.3.) are both marks which the Buddha does not easily show. Cf. Nobuyoshi Yamabe's researches and thesis on the *Guan fo san mei hai jing* 觀佛三昧海經 (T15, no. 643, tr. by Buddhahadra 佛陀跋陀羅) and its unique narrations on the display of these marks: *The Sūtra on the Ocean-like Samādhi of the Visualization of the Buddha*, Ann Arbor, Michigan, 1999.

²⁸⁴ Note that this expression also appears once in 9.12. and throughout chapter seventeen.

²⁸⁵ The worship can be performed as follows: with flowers and fragrances, or with grinded incense, with powdered incense, with flower-printed silk, parasols, chants and music 香花供養搗香末香繪綵花蓋作倡伎樂.

- is very great indeed, (p. 1057a17)!
- 35.3.2. If certain good men and women can neither study this text till the end 不能究竟, nor read it all day and night long 旦暮諷誦, recall this sūtra in their hearts during a moment as short as snapping with the fingers, their merit and luck can not be measured. This is because this womb sūtra 此胎經者 is the father and mother of all the Buddhas, it is the chief among all the sūtras 諸佛之父母眾經中長,²⁸⁶ (p. 1057a19).
- 35.3.3. All the Buddhas of the past, future, and present want to stay within this mother womb sūtra 要在母胎經中, and convert and release countless billions and trillions of living beings, (p. 1057a22).
- 35.3.4. If certain good men and women hold rituals and worship this sūtra 禮事供養此經典, wishing to meet face to face all the Buddhas of the ten directions 欲得面見十方諸佛, and single-mindedly take refuge 一心歸命 in them without any other thought, then they will be able to see the Buddhas of the ten directions, (p. 1057a24).
- 35.3.5. If certain good men and women express the great promise and wish *pravidhāna* 發大誓願: Now I want to make the hells stop,²⁸⁷ and make the *pretas* and the animals 餓鬼畜生 without defilements and illness, (p. 1057a27),
- 35.3.6. single-mindedly taking refuge, and reading over and over this sūtra, all the defiled living beings can obtain release, (p. 1057a29).

The duration of the PCJ

- 35.4. My bonds ended and there is no place where I could teach and convert 我今緣盡無教化處. This sūtra will remain thousand years, two thousand years, or even three thousand years,²⁸⁸ (p. 1057b1).

²⁸⁶ Elsewhere it is said that the eight holy precepts are the Buddhas' father and mother (cf. 16.8.1. and 29.10.4.), here and in 35.6.6., the PCJ says that the womb sūtra (i.e. the PCJ) is the father and mother of all the Buddhas.

²⁸⁷ Cf. 34.4.2. and note.

The PCJ's tripartite deposit (*parīdanā*)

35.5. It has been separated into three parts: One was given to Ānanda to release my disciples who spread the dharma 度我遺法弟子, one to the dragon king Nandopananda 難陀優鉢羅龍王,²⁸⁹ and the remaining one to Maitreya who will promote it on my behalf 彌勒與我宣傳 so that all the living beings will hear and know it, (p. 1057b3).

35.6. Maitreya's "duty"

- 35.6.1. Maitreya, when you will become a Buddha, you shall announce this sūtra to all the living beings under heaven: to those who crawl 蠕動, breathe 喘息 or glide 蚊行, as well as to the humans and other types of beings 人物之類. Under the benefit of this sūtra 蒙此經, they will all be able to obtain release, (p. 1057b6).
- 35.6.2. Maitreya, after my *parinirvāna* this sūtra will spread in the world during twenty one *kalpas* 此經二十一劫流布在世, after this it will naturally come to an end, (p. 1057b8).
- 35.6.3. If certain good men and women read this sūtra over and over and express the great promise *praṇidhāna* 發大弘誓 that they wish to make all the living beings same as me 欲令眾生悉同我願, and that they shall all be reborn in a pure land, worshipping and honoring all the Buddhas, their wishes will come through, (p. 1057b9).
- 35.6.4. You will obtain my teaching, and must remember the Buddha's kindness and should wish to return your gratitude to the Buddha 當念佛恩欲報佛恩者 by permanently and single-mindedly worshipping this sūtra of the womb metamorphosis 胎化經典. This sūtra is all the

²⁸⁸ The given time margin of the PCJ is indeed flexible: 此經留住或千年。或至二千年或至三千年。Note that 35.6.2. mentions a duration of twenty-one *kalpas*.

²⁸⁹ The transcription 難陀優鉢羅 which stands most probably for Nandopananda differs from the one used in chapter twenty-three: 難陀拔難陀 (cf. 23.4.25. and note). Cf. also 34.12.8.

dharmas' treasure store and is sealed by all the Buddhas 諸法寶藏諸佛封印, (p. 1057b13).

- 35.6.5. Only a Tathāgata²⁹⁰ can open this seal 印封, and show the treasure to the living beings, (p. 1057b16).
- 35.6.6. Maitreya, you must know what I explained before and after: the *samādhis* 三昧, the *dhāraṇīs* 總持, the very deep sūtra texts 甚深經典. If you forget one word or one syllable, this is a little infraction 此過少耳. But if you forget or loose one word or one syllable of this womb metamorphosis sūtra text 胎化經典, that is a very great infraction 其過甚多, because it is all the Buddhas' father and mother 此諸佛世尊之父母也,²⁹¹ (p. 1057b18)!

35.7. Final section

- 35.7.1. When the Buddha had explained these words, all the earth shook and trembled six times. The seated bodhisattvas all said to one another: Śākyamuni Buddha will separate from his dharma nature not before long 離法性不久. He will return and appear in his original form and marks 必當還現如本色相, (p. 1057b22).
- 35.7.2. There were on the seats eighty-four billion beings who all expressed the *amuttara* intention to dwell in the *avaivartika* stage 皆發無上住不退轉, (p. 1057b24).
- 35.7.3. Every single bodhisattva suddenly did not appear to be separated from the womb metamorphosis. They all worshiped Śākyamuni Buddha's body *śarīra* 舍利²⁹² in the golden coffin, (p. 1057b25).

²⁹⁰ Here follows the list of the ten titles, cf. 1.2.1.

²⁹¹ Elsewhere it is said that the eight holy precepts are the Buddhas' father and mother (cf. 16.8.1. and 29.10.4.), whereas here and in 35.3.2, the PCJ says that the womb sūtra (i.e. the PCJ) is the father and mother of all the Buddhas.

²⁹² Note that here the use of *sheli* 舍利 does not refer to the Buddha's relics but to his body, the original meaning of *śarīra*. For the various meanings of the Chinese

Chapter thirty-six: Return to the original form (T12, p. 1057b27-1057c20) 復本形品第三十六

The chapter is in prose and contains a poem of lamentation by Kāśyapa. The womb-bracket has ended and the Buddha entered nirvāṇa. The introduction contains the scenes of the Buddha's nirvāṇa and the worship paid to him. The chapter further narrates the episode when Kāśyapa held the Buddha's feet, and the Buddha's cremation.

36.1. At that time the Honorable One from afar reassembled his majestic and divine powers 還攝威神 laying at the bottom of his golden coffin, peacefully and silently. All the gods rendered him homage by burning incense and spreading flowers around him, (p. 1057b28).

36.2. The scene of the Buddha's feet

36.2.1. At that time Mahākāśyapa 大迦葉 was approaching from Magadha 摩伽提國 with a group of five hundred disciples. Hearing that the Buddha would extinguish the same day 聞佛今日當取滅度, he was crying so sadly, (p. 1057b29).

36.2.2. The Buddha by his supernatural audition 以天耳 heard that Kāśyapa 迦葉 was approaching and brought out both his feet through the bottom of the coffin 從棺裏雙出兩足. When Kāśyapa saw them, he held and pressed them in his hands, crying without any self-control, (p. 1057c2).

36.3. Kāśyapa spoke a poem (of four *gāthās*):

36.3.1. Everything is without permanence. Those who are born for sure will have to die, but the unborn will not die; this extinction is the highest bliss, (p. 1057c5).

transliteration *sheli* 舍利 (living body, dead body, relics, etc.), as well as for other related terms cf. Jonathan A. Silk's recent studies: "Body Language: Indic śarīra and Chinese shèli in the Mahāparinirvāṇa-sūtra and Saddharmapuṇḍarīka", *Studia Philologica Buddhica: Monograph Series*, vol. XIX, Tōkyō, 2006.

- 36.3.2. I came all the way. I am so deeply sad not to have met the Buddha alive, (p. 1057c8).
- 36.3.3. If there is neither old-age, illness, nor death; there will be no existence and nothing will be born, (p. 1057c10).
- 36.3.4. Even those who dwell in felicity for as many years as there are sand corns in hundreds of Gaṅgā rivers 住壽百恒沙 will reach extinction. And that my divine and honorable teacher was staying in a world contaminated by dirt, (p. 1057c11).
- 36.4. Then Kāśyapa and the five hundred disciples turned seven times around the coffin and stood on one side, (p. 1057c13).

36.5. The cremation ceremony

- 36.5.1. At that time Ānanda held the coffin on the north-western corner, and Nanda on the north-eastern corner, all the *devas* followed in the North. Leaving the twin trees they walked forty-nine steps, and handled the golden coffin according to the dharma of the *śramaṇas* 隨沙門法, covering it with sandal wood incense 牛頭梅檀香, (p. 1057c14).
- 36.5.2. Brahmādeva 梵天王²⁹³ and Śakra devānam Indra 釋提桓因²⁹⁴ led the heavenly beings. Staying in space they worshiped the coffin and spread flowers, (p. 1057c17).
- 36.5.3. Kāśyapa then lit on the sandal fire wood proceeding with the cremation *dabi*, (p. 1057c18).

End of the chapter and reference to the next chapter

- 36.6. The kings of the eight great countries fought for a share of the relics, and then returned to their countries for worship, (p. 1057c19).

²⁹³ Cf. 13.13.

²⁹⁴ Cf. chapter twenty-nine, especially 29.2.4.

Chapter thirty-seven: The construction of the *stūpas* (T12, p. 1057c21-1058a17) 起塔品第三十七

The chapter is all in prose. It starts with the list of the eight kings' names, narrates the dispute about the relics, the subsequent sharing, and the building of the *stūpas*, and ends with a section on the worship and protection of the *stūpas* by the good gods or spirits, protectors of *stūpas*.

The names of the eight great kings²⁹⁵

- 37.1. At that time there were eight great kings 八大國王: 1) the king Udena 優填王,²⁹⁶ 2) the king Māndhātā 頂生王,²⁹⁷ 3) the king Ajātaśatru²⁹⁸ “Heinous since birth” 惡生王, 4) the king Ajātaśatru 阿闍世王, and the four cavalry chiefs: 5) “Supreme and powerful” 最豪兵馬主,²⁹⁹ 6) “Face” 容顏兵馬主, 7) “Brazing abundance” 熾盛兵馬主,³⁰⁰ and

²⁹⁵ No other text contains the same list. The *Mahāparinibbāna-sutta* (Cf. English translation from the Pāli *Dīgha-Nikāya* by T. W. Rhys Davids, vol. II, Oxford, 1910, p. 187-188) mentions the following eight parties: 1) the Mallas of Kusinārā, 2) the king of Magadha, Ajātasattu, son of the queen Vaidehī, 3) the Licchavis of Vesālī, 4) the Sākiyas of Kapila-vatthu, 5) the Bulis of Allakappa, 6) the Koliyas of Rāmagāma, 7) the Brahmin of Veṭṭhādīpa, and 8) the Mallas of Pāvā.

²⁹⁶ Udena was the king of Kosambī. The other traditions do not mention a king of Kosambī among the eight kings wanting to fight for the relics.

²⁹⁷ Māndhātā (in Sankrit: Māndhātr) was the son of king Uposatha, and the great-son of king Varakalyāṇa an ancestor of the Sākyan tribe. This king could stand for the Sākiyas of Kapilavastu.

²⁹⁸ The king Ajātaśatru found his way twice into the list: as 惡生王, as well as a 阿闍世王.

²⁹⁹ Only in the *Zeng yi a han jing* 增壹阿含經 (T2, no. 125, for example p. 789c10, tr. by Zhu Fonian) appears the same name. A Brahmin repeatedly says to the Buddha that his family name is “Supreme and powerful” 吾姓最豪.

³⁰⁰ The *Zhong xu mo he di jing* 衆許摩訶帝經 (T3, no. 191, p. 940c, tr. by Fa Xian 法賢) in a different context mentions a king by that name of 熾盛王. The [*Buddha*] *Avatamsakasūtra* (the *Da fang guang fo hua yan jing* 大方廣佛華嚴經, T10, no. 279, p. 416b) in a list of Buddhas mentions a “royal Buddha” 熾盛王佛 by that name, and the

8) “Diamond” 金剛兵馬主,³⁰¹ (p. 1057c22).

37.2. The dispute

- 37.2.1. These eight great kings were quarrelling with each other for the relics; each was leading an army which he had lined up on one side. Everyone was saying: The Buddha’s relics, only I should get them, (p. 1057c24)!
- 37.2.2. There was a great minister called Upaśrī 優波吉³⁰² who admonished all the kings: Don’t fight for the Buddha’s relics! You should divide them so that all can worship them. What for would you attack each other in a battle, (p. 1057c26)?
- 37.2.3. Then Śakra devānam Indra 釋提桓因 appeared as a human and said to all the kings: We, all the gods, shall also have a share. If we fight each other by power, there will be winners and losers. You are lucky if we can see that they are shared! Don’t look for trouble 勿足為難, (p. 1057c28)!
- 37.2.4. Also the *nāga-rājas* 龍王 Anotatta (S. Anavatapta) 阿耨達, Mucalinda 文隣, and Erāpatha (S. Elāpattra) 伊那鉢 said to the eight kings: We should also have a share of the relics. If we don’t see that they are being shared our strength will suffice to conquer them, (p. 1058a1).

37.3. The sharing

- 37.3.1. At that time Upaśrī 優波吉 said: All of you stop it! It is appropriate to share the relics among all. And he divided them and made three parts: one share for the *devas*, one share for the *nāga-rājas*, one share for the

Avatamsakasūtra translated by Prājña 般若 (T10, no. 293, p. 801b) a royal Tathāgata 熾盛王如來.

³⁰¹ The *Da bao ji jing* 大寶積經 (T11, no. 310, p. 70b) narrates the conversion of a “prince general” by the same name 太子金剛兵.

³⁰² Note that the Brahmin in other texts bears the significant name *Doṇo* in Pāli, and *Drṇa* in Sanskrit (a measuring measure or vessel).

eight kings, (p. 1058a3).

- 37.3.2. The relics were measured and shared with a golden bowl containing little bit more than a hectoliter 金瓮受一石餘, but the minister had secretly smeared the inside of the golden bowl with honey 密以蜜塗瓮裏, (p. 1058a5).

37.4. The building of the *stūpas*³⁰³

All the *stūpās* are said to be seven-treasure *stūpas*.

- 37.4.1. When the *devas* got their relics, they returned to heaven and there erected a seven-treasure *stūpa* 七寶塔偷婆;³⁰⁴ the *nāgas* returned with their share to the *nāgas*' palace 龍宮 and also erected a *stūpa*; and when the eight kings got their relics, each of them returned to his original country, and there also build a *stūpa*, (p. 1058a7).
- 37.4.2. The minister Upaśrī managed to obtain three *dou* 斗³⁰⁵ of relics sticking to the golden bowl as well as the bowl. He also erected a *stūpa*, (p. 1058a10).
- 37.4.3. With the forty-nine *dou* 四十九斛 of ashes and earth (of the burning ground) were build forty-nine *stūpas*, (p. 1058a11).
- 37.4.4. Finally also on the burning ground 耶維 a very high *stūpa* was erected, (p. 1058a12).

³⁰³ The *Chang a han jing* 長阿含經 (T1, no. 1, p. 30a) also narrates how each of the eight kings obtained a share: 得舍利分已。各歸其國。起塔供養 [...]. Note that the shares of the *devas* and *nāgas* are missing, and that the eleventh *stūpa* was build over his “birth hair”, i.e. over the Buddha’s baby hair: 畢鉢村人持地焦炭歸起塔廟。當於爾時。如來舍利起於八塔。第九瓶塔。第十炭塔。第十時髮塔。

³⁰⁴ Note the transcription *tatopuo* 塔偷婆 for *stūpa*. The Taishō edition has the related character 偷 instead of 偷 found in most editions and manuscripts. 塔 is missing in some versions.

³⁰⁵ A *dou* 斗 is about ten liters. The character 斛 of the following entry is equivalent to 斗.

37.5. The worship and protection of the *stūpas*

- 37.5.1. The *stūpas* were worshiped with fragrances and flowers, with hanging silk banners and parasols, and with music and recitations going on day and night, (p. 1058a13).
- 37.5.2. The Buddha's great divine powers made that each and every of these seven-treasure *stūpas* had a light, (p. 1058a14).
- 37.5.3. All the good deities/spirits, protectors of the *stūpas* 諸護塔善神, came to protect them and did not allow bad people to commit any offense 觸犯, (p. 1058a16).

Chapter thirty-eight: The proclamation of the sūtras (T12, p. 1058a18-1058b25) 出經品第三十八

This last chapter is in prose and contains three related parts: 1) the *arhats'* gathering after the Buddha's *nirvāṇa*, 2) Ānanda's reprimand, awakening and exposition, and 3) a section on the eight sections (*piṭakas*) of the Buddhist Canon. The chapter starts with Kāśyapa addressing the five hundred *arhats*, seven days after the Buddha's extinction, and ends with the notice that the Buddha's most important events, including his *parinirvāṇa*, all took place on the eight day of the second month.

FIRST PART

THE ARHATS' ASSEMBLY

Kāśyapa addressing the five hundred *arhats*, (1058b9).

- 38.1. Seven days after the Buddha's extinction, Mahākāśyapa 大迦葉 spoke to the five hundred arhats 阿羅漢 who gathered after he beat the bell *ghanṭha* 打撻椎, (p. 1058a19):
- 38.1.1. You 卿 five hundred people who have gone till the end of the *buddhakṣetras* of the ten directions 十方諸佛世界, who have all obtained the *arhat's* six pure *abhijñās* 阿羅漢六通清, come together

here in Jambudvīpa between the twin trees, (p. 1058a20).

- 38.1.2. Śākyamuni Budhha reached *parinirvāṇa* 取般涅槃. After his cremation seven-treasure *stūpas* were built, (p. 1058a22).
- 38.1.3. Those who gather will obtain the wide announcement of the *dharmakāya*'s real nature 演出真性法身. All of you shall gather, listen and plug the subtle and wonderful word, (p. 1058a23)!
- 38.2. At that time the five hundred *arhats* immediately from the many *buddhakṣetras* came together in this *sahā* world 忍界³⁰⁶ for listening and receiving the dharma word 法言, (p. 1058a25).

SECOND PART

ĀNANDA'S REPRIMAND

- 38.3. Kāśyapa then ordered Upāli 優波離 to summon Ānanda, (p. 1058a28).
- 38.3.1. Upāli thus summoned Ānanda: You were the Buddha's servant. You have done some great mistake in our regards. Do you know it yourself, (p. 1058a29)?
- 38.3.2. Ānanda said to Kāśyapa: I don't think that I have done any great mistake in regards to you holy beings, (p. 1058b1).
- 38.3.3. Kāśyapa said to Ānanda: What about the fact that in the sūtras the Buddha expounded that a pure and subtle person who has obtained the six *abhijñās* of the *arhat*'s path 得道羅漢六通, and who practiced the four *ṛddhi-pāda* 修四神足, can stay alive for one *kalpa* or even longer,³⁰⁷ (p. 1058b2)?
- 38.3.4. Why did you remain silent and did not reply to the Buddha,

³⁰⁶ Although the five hundred disciples are following the tradition called *arhats* the above passage treats them as if they were bodhisattvas who move around in space and visit other *buddhakṣetras*.

³⁰⁷ Cf. 5.2.15. where the Buddha states that he could have lived much longer.

(p. 1058b4)?

- 38.3.5. At that time Aniruddha 阿那律 led Ānanda outside. After a while he called him, made him recall all the past matters and scolded him, (p. 1058b6).
- 38.3.6. Ānanda felt nervous in his heart and thought within himself: The Buddha would not have reached extinction for a long time; now I am humiliated like this 佛滅度未久恥我乃爾, (p. 1058b6).
- 38.3.7. Then he reflected upon the four *smṛtyupasthānas* 四意止,³⁰⁸ the four *samyakprahānas* 四意斷, the four *ṛddhipādas* 四神足, the five sense organs *indriyas* 五根, the five *bala* 五力, the seven *bodhyaṅgas* 七覺, the eight-fold path 八道,³⁰⁹ and he distinguished suffering, its origin, its extinction, and the path leading there 分別苦本集滅道果,³¹⁰ (p. 1058b8).

38.4. Ānanda's awakening

- 38.4.1. In front of the assembly he became an *arhat*. All his dust and dirt extinguished and in serenity he experienced the great awakening 大悟. The holy ones praised him, and all the *devas* were singing of joy, (p. 1058b9).
- 38.4.2. The earth shook and trembled six times. All the *devas* scattered flowers, sang and made music, (p. 1058b11).

THIRD PART

THE COLLECTION OF THE BUDDHA'S TEACHING

³⁰⁸ Cf. to 2.19.9., 11.12. and 25.1.6.

³⁰⁹ These concepts constitute the thirty-seven *bodhipakṣika dharmas* leading to awakening, (cf. 3.2.3. and 7.3.2.).

³¹⁰ Cf. 30.8.2. note.

The *dharma-kāya*

- 38.5. When the physical body extinguishes, the dharma body emerges in the world 色身滅度法身出世 for the benefit of the living beings, (p. 1058b12).

Recommendations to Ānanda

- 38.6. Ānanda was made to sit on a high seven-treasure seat, and Kāśyapa told him: Don't shorten or loose even a single word or character of the Buddha's exposition, (p. 1058b13).

Insert on the three *piṭakas*³¹¹

- 38.7. The *bodhisattva-piṭaka* 菩薩藏 was collected in one place, the *śrāvaka-piṭaka* 聲聞藏 was also collected in one place, and the *vinaya-piṭaka* 戒律藏 also in one place, (p. 1058b14).

Ānanda starts the recitation of the Buddha's teaching

- 38.8. At that time Ānanda recited: Like this have I heard *evam me śrutam* 我聞如是一時³¹² when the Buddha was preaching in a certain place ... (p. 1058b16).

³¹¹ The *abhidharma-piṭaka* is missing, and instead the *sūtra-piṭaka* is divided into a bodhisattvas' and a *śrāvakas*' collection. Note that this *tripiṭaka* strongly differs from the eight *piṭakas* mentioned in 38.10.

³¹² This traditional opening phrase found at the beginning of the majority of sūtras plays, as most scholars admit, the role of conferring authority and legitimacy to the following narration. A further important aspect is that it reminds the context-bound setting of the teachings. Although generally the Buddha's teachings are thought to have a global validity, a teaching that emerged on a certain occasion should not blindly be applied to a totally different case. It has been suggested that in this sense the introductory formula's role might also consist in preventing wrong inferences.

Insert on Kāśyapa's and the *arhats'* tears and sadness

- 38.9. Kāśyapa and all the holy persons were pouring tears and crying sadly, without being able to control themselves. They exclaimed and sighed: Old age and death are like an illusion and like magic. Yesterday we saw the Buddha and today we are told that he already extinguished, (p. 1058b17).

The eight *piṭakas* and their chronological order

- 38.10. The sūtras he brought forth at the very beginning are contained the womb-metamorphosis-*piṭaka* 胎化藏, the first *piṭaka*. The *piṭaka* of the intermediate existence *antarābhava-piṭaka* 中陰藏 is the second one, the *mahāyāna-vaiṣṭhavya-piṭaka* 摩訶衍方等藏 the third, the *vinaya-piṭaka* 戒律藏 the fourth, the *piṭaka* of the bodhisattvas' ten stages 十住菩薩藏 the fifth, the *ksudraka-piṭaka* 雜藏 the sixth, the *vajra-piṭaka* 金剛藏 the seventh, and the *Buddha-piṭaka* 佛藏 the eight. These are indeed the totality of Śākyamuni Buddha *sūtra-dharmas* 經法, (p. 1058b19).

The date of Buddha's most important events³¹³

- 38.11. On the 8th day of the second month he became a Buddha, on the 8th day of the second month he turned the dharma wheel, on the 8th day of the second month he defeated Māra, and on the 8th day of the second month he “parinirvāṇized” 二月八日般涅槃, (p. 1058b24).

³¹³ The forth scroll of the 長阿含經 (T1, no. 1, p. 30a-b) also ends with (a poem on) the important events which took place on the eight day of the second month.

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