

A Primer in Chinese Buddhist Writings

Volume One: Foundations



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In this and in the subsequent volumes, I have drawn heavily on Charles A Muller ed., *Digital Dictionary of Buddhism*. <http://buddhism-dict.net/ddb>.

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Introduction

Close to two thousand years of Buddhism in China have produced a wealth of writings on Buddhist subjects. These include Indian texts (many no longer extant in their original language) translated into Chinese in medieval times; works on various aspects of Buddhist doctrine written originally in Chinese; biographies of monks and chronologies of Buddhist history; liturgical writings with musical notation, epigraphy commemorating devotional societies, monasteries, stupas and icons; poetry and letters on Buddhist themes; autobiography; and official court documents relating to Buddhism. Each of these genres follows its own conventions and employs distinctive vocabulary. Most require not just knowledge of Buddhist texts, but familiarity with other genres of Chinese writing as well. In short, “Buddhist texts” encompasses a vast literature—more than any one scholar could hope to master in a lifetime. This course can at most introduce some of the vocabulary and grammatical conventions of a few of these genres.

In most Chinese programs at Western universities, the student begins by studying modern Chinese for a year or two before studying classical Chinese. After a year of classical Chinese (reading philosophical works like the *Analects* of Confucius, historical works like the *Shǐjì* or *Zuǒzhuàn*, and literary works like the *Book of Poetry* and Tang poems),¹ the student is exposed to Buddhist writings. But some students—particularly those interested in Chinese chiefly as a means of accessing texts originally written in India—are understandably reluctant to invest three years of intensive study of works unrelated to Buddhism before beginning to read Buddhist texts in Chinese. It is in fact possible for Indologists to learn to read medieval Chinese translations of Indian Buddhist texts directly, without previous knowledge of Chinese.

In this course, I attempt to satisfy both types of students. We begin with a series of lessons that introduce basic vocabulary and grammar, drawing on one authentic text and then read through the prose sections of this text in their entirety. Readers already familiar with the basics of modern or classical Chinese can cover the first ten “lessons” in one or two sittings, while those with no previous knowledge of Chinese will require more time (memorizing characters becomes easier with time—the hardest characters to memorize are the first 100).

Pronunciation

The dominant form of Chinese today is Mandarin. Like all forms of Chinese, Mandarin is tonal: the same sound, pronounced in different tones can mean radically different things. In medieval times, when most of the texts provided below were composed or translated, there were more tones, and the pronunciation differed significantly. This explains in part why medieval transliterations of Sanskrit words (like Fótúó 佛陀 for Buddha) in modern Mandarin pronunciation often do not sound much like their Sanskrit equivalents (the medieval

¹Two good introductions to literary Chinese are Michael A. Fuller, *An Introduction to Literary Chinese* (Cambridge MA: Harvard University Press, 2004), and Paul Rouzer, *A New Practical Primer of Literary Chinese* (Cambridge MA: Harvard University Press, 2007). Mark Lewis provides an excellent reader in philosophical Chinese texts, including English translations for self-study, for free at: <http://chinesetexts.stanford.edu/>

pronunciation of the word was probably much closer to “Buddha”). Linguists, working with rhymed poetry as well as translations of foreign terms, have made various attempts to reconstruct medieval pronunciations of Chinese words.² While Mandarin is the official language of the PRC and Taiwan, used in news broadcasts and political speeches, many other forms of Chinese are also in use. For the most part, these share grammar and vocabulary with Mandarin. Some, probably owing to geographic isolation, have changed less rapidly over time than others and preserve more ancient pronunciations. For this reason, Cantonese (spoken in Canton [Guangdong] and Hong Kong) and Minnan (spoken in southern Fujian and Taiwan) are probably closer to the way Chinese was spoken in the capital in the Tang dynasty than Mandarin is.

Nonetheless, for the purposes of this course, I gloss all terms according to Mandarin pronunciation, the basis for most modern dictionaries of Chinese. Various systems have been used to “romanize” Chinese (represent Chinese with Roman letters). The dominant system today is pinyin, a system developed in the PRC. Proper pronunciation of Mandarin is best learned with recordings and a native speaker (much of the first year of a modern Chinese course is spent mastering tones). Absent a teacher, your best option is to learn from an introduction to *pinyin* with recordings (e.g. http://www.ctcfl.ox.ac.uk/pinyin_notes.htm). Online videos with native speakers are also useful.

Characters

Each Chinese character is pronounced with a single syllable. Words can, however, be composed with more than one character. For example, the word for “disciple,” *dizi* 弟子 is composed of the two characters *dì* 弟 and *zǐ* 子. In archaic Chinese, words composed of two or more characters were relatively few. From medieval times to the present they have become increasingly common.

There are various styles of writing characters. The earliest Chinese characters are those found on the oracle bones, dating to ca. 1500 B.C. Discovered by scholars only in the twentieth century, these characters are quite different from later Chinese and are only decipherable by specialists. In contrast, from circa 200BC on, the way characters are written has changed relatively little. An educated Chinese person with minimal training can recognize the characters in most medieval manuscripts, even if he or she doesn’t understand the overall meaning of the text.³

The standard division of characters into different types is that first proposed by Xǔ Shèn 許慎 in his dictionary of Chinese, the *Shuōwén jiězì* 說文解字 (*Explanations of Graphs and Analysis of Characters*) at the beginning of the second century. He proposed six types of characters:

- 1) *zhǐ shì* 指事, “pointing to things.” These are characters that symbolize ideas, e.g. *xià* 下 for “down” and

²See for instance Edwin G. Pulleyblank, *Lexicon of Reconstructed Pronunciation in Early Middle Chinese, Late Middle Chinese and Early Mandarin* (Vancouver: University of British Columbia Press, 1991). The historical phonology of Chinese is a hotly contested field; there is as yet no firm consensus on how Chinese sounded in medieval times.

³There are exceptions. Medieval manuscripts (in particular epigraphy) makes frequent use of unusual forms for characters that are only recognized by specialists.

shàng 上 for “up”.

- 2) *xiàng xíng* 象形, “imitating shapes.” These are words that derive from pictograms like *rì* 日 “sun” and *yuè* 月, “moon”.
- 3) *xíng shēng* 形聲, “form and sound.” Characters that combine two graphs, one representing the sound and one the meaning. For example, in the word *kǎo* 烤, “to roast,” the part on the left 火 means fire; the part on the right 考 has nothing to do with the meaning, representing instead the sound of the character.
- 4) *huì yì* 會意, “combined meanings.” For example *míng* 明 combines sun (*rì* 日) and moon (*yuè* 月) and means “bright.”
- 5) *zhuǎn zhù* 轉注, “transferred notation,” an obscure category for words with similar meaning written with similar graphs.
- 6) *jiǎ jiè* 假借, “borrowing,” where a character is used for another of the same or similar sound.

For practical purposes, these categories are not particularly useful for learning characters; they do, however, illustrate that Chinese characters are not simple pictograms. When first learning characters, some students invent their own folk etymologies as a mnemonic device. Some use flashcards, and others go over lists. Since many elements of characters are repeated in different characters, the more characters you know, the easier they are to memorize. The most difficult phase of learning characters is the first.

Each Chinese character has been assigned a “radical.”⁴ This is an element of the character (or in some cases the character as a whole) that can be used to find the character in a dictionary. As on-line dictionaries and digital resources become more common, allowing the reader to cut and paste unknown characters into an on-line dictionary, radicals will become less important for finding characters.

In the second part of the course you will be given instruction in the use of dictionaries. For the first part you will be given glossaries designed especially for this course. None the less, you may want to experiment with on-line dictionaries (links provided separately) which are easy enough to use. Since the texts for this class are available here, you can cut and paste them into on-line dictionaries relatively easily.

Grammar

There is very little morphology in Chinese; that is, changes in the form of words to convey different meanings.⁵ There are no conjugations or tenses. For understanding classical texts, it is most important to recognize the function of a small set of grammatical particles, to note parallelisms (that is, if we are given a series of five-

⁴Today, the most common list of radicals consists of 214 radicals, laid out in a dictionary compiled at the behest of the eighteenth-century emperor Kangxi 康熙. For a complete list, see <http://www.yellowbridge.com/chinese/radicals.php>.

⁵There is as yet no good grammar for Buddhist Chinese texts, but there is a good grammar for Classical Chinese in general: Edwin G. Pulleyblank, *Outline of Classical Chinese Grammar* (Vancouver: University of British Columbia Press, 1995).

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character lines, the word order is usually the same for each of the lines), and above all, familiarity with vocabulary. It is often possible to interpret a given line in various ways, taking a given word, for instance, as either a verb or a noun. In such cases, the key is context: how is a given word used elsewhere in the same text and, the strongest argument of all: what makes sense.

I have provided an English translation key separately. But your goal should be to reach a point at which you are able to pronounce and translate the passages listed in the “review sections” without recourse to the translation or to any notes of your own. When I have used this volume in the classroom, I do not allow students to consult the translation in class or to refer to notes when translating from the “review sections.”

Lessons in Grammar

Lesson 1: Subject + Predicate

Grammar

The three basic rules of Chinese word order are: 1) the subject precedes the predicate; 2) a modifier precedes the word it modifies; and 3) the verb precedes its object (Pulleyblank, p.14). There are exceptions to all of these rules. Below are examples of the first of these rules—subject + predicate—taken from the *Cháng āhán jīng* 長阿含經, the Chinese translation of the *Dīrghāgama*.

In the following examples, translate the line or passage that follows the vocabulary.

Example 1.1

<i>Vocabulary</i>		
人	<i>rén</i>	man, men, people
壽	<i>shòu</i>	lifespan
八	<i>bā</i>	eight
萬	<i>wàn</i>	ten thousand
歲	<i>suì</i>	years

The *Cháng āhán jīng*, describing conditions at the time of a previous Buddha, states that during the time of that Buddha...

人壽八萬歲。

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The copula here is implicit (“The lifespans of the people *were* 80,000 years”).

Example 1.2

<i>Vocabulary</i>		
迦葉	Jiāshè	(Skt. transcrip.) Kāśyapa (a Buddha of the Past). (<i>Shè</i> is an unusual pronunciation for 葉, usually pronounced <i>yè</i>).
佛	<i>fó</i>	Buddha
坐	<i>zuò</i>	to sit
尼拘律	<i>níjūlǜ</i>	(type of tree), (Skt. transcrip.) <i>nyagrodha</i>
樹	<i>shù</i>	tree
下	<i>xià</i>	beneath

Before his enlightenment, one of the Buddhas of the past did the following:

迦葉佛坐尼拘律樹下。

Example 1.3

<i>Vocabulary</i>		
尸棄	<i>Shīqì</i>	(Skt. transcrip.) Śikhin (a Buddha of the Past)
有	<i>yǒu</i>	to have, to possess
二	<i>èr</i>	two
弟子	<i>dìzi</i>	disciple

尸棄佛有二弟子。

Example 1.4

<i>Vocabulary</i>		
我	<i>wǒ</i>	I, me, mine
父	<i>fù</i>	father
名	<i>míng</i>	to be named
淨飯	Jìngfàn	(personal name) (Skt. transl.) Śuddhodana (translates śuddha, “pure” + odana, “boiled rice”)

In this line, the Buddha is speaking:

我父名淨飯。

Note that, depending on context, the same word can be read as a verb or a noun. 名 can be either “name” or “to be named.”

Example 1.5

<i>Vocabulary</i>		
告	<i>gào</i>	to tell, to announce to
比丘	<i>bǐqiū</i>	(Skt. transcrip.) <i>bhikṣu</i>

This phrase introduces a statement by the Buddha.

佛告比丘…。

Example 1.6

<i>Vocabulary</i>		
此	<i>cǐ</i>	this, these
是	<i>shì</i>	to be; this; thus
常	<i>cháng</i>	constant, enduring, eternal
法	<i>fǎ</i>	law, (Skt. transl.) dharma

The text describes patterns common to all of the Buddhas of the past, concluding each description of a particular facet of a Buddha's life (e.g. being born with special physical marks) with the following passage:

此是常法。

Example 1.7

<i>Vocabulary</i>		
如	<i>rú</i>	like, as
聞	<i>wén</i>	to hear

The *Chang ahan jing*, after listing the translators and date of translation, begins with the phrase:

如是我聞。

Note that 是 is not here a verb; in classical Chinese, it rarely is. It is equivalent to the Sanskrit *evam mayā śrutam*. In fact, the word order here is not typical of Classical Chinese which would more likely be 我聞如是, making this one of the most famous examples of Chinese translationese. Incidentally, for those interested in such things (i.e. pretty much everyone who would read a note like this in a textbook like this) this phrase is one of the most famous "watershed" markers that helps us date early Chinese Buddhist texts (basically, it never appears before Kumārajīva, and even in the corpus of Zhú Fóniàn, it appears that he probably only took it up after Kumārajīva's team introduced it).⁶

⁶ See Jan Nattier, "Now You Hear it, Now You Don't: The Phrase 'Thus Have I Heard' in Early Chinese Buddhist

Example 1.8

<i>Vocabulary</i>		
諸	<i>zhū</i>	all
對	<i>duì</i>	to respond, to answer

After the Buddha asks his disciples a question, the following phrase introduces their response:

諸比丘對...

Example 1.9

<i>Vocabulary</i>		
智慧	<i>zhìhuì</i>	wisdom; insight
增益	<i>zēngyì</i>	to increase

When a Buddha is in his mother's womb, this happens to the mother:

智慧增益。

Translations.” In Tansen Sen, ed., *Buddhism Across Asia: Networks of Material, Intellectual and Cultural Exchange* (Singapore: Institute for Southeast Asian Studies, University of Singapore), in press, 2014, pp.39-64.

Review 1

You should now be able to translate the following passages without consulting the vocabulary lists:

1.1 人壽八萬歲。

1.2 迦葉佛坐尼拘律樹下。

1.3 尸棄佛有二弟子。

1.4 我父名淨飯。

1.5 佛告比丘...。

1.6 此是常法。

1.7 如是我聞。

1.8 諸比丘對... ..

1.9 智慧增益。

Lesson 2: The Implicit Subject

We saw in the last lesson that Chinese sentences can usually be divided into a subject and a predicate. However, the subject is often unexpressed in declarative sentences when it can be understood from context. The preceding example (智慧增益) comes close since it is understood from context that it is the *mother's* wisdom that increases. In the examples below the subject is entirely implicit. Note that in this passage, the preposition 與 (“with”) works with the verb 俱 (“together”).

Example 2.1

<i>Vocabulary</i>		
在	<i>zài</i>	at
舍衛	<i>Shèwèi</i>	(Skt. transcrip.) Śrāvastī
國	<i>guó</i>	kingdom
祇樹	<i>Qíshù</i>	abbreviation of 祇樹給孤獨園 (Skt. Jetavana Anāthapiṇḍada-ārāma). Recall that the character 樹 <i>shù</i> means “tree” or “trees, woods.” So this term combines transcription with translation.
花林窟	<i>Huālín kū</i>	“Flower Copse Cave.” Translation/transcription of the Skt. <i>karīrika</i> (corresponding to the Pali <i>kareri</i>), a kind of tree. The Pali gives <i>Kareri-kuṭṭikā</i> or “Kareri Hut.” Perhaps the translators chose “cave” as equivalent in the sense that a cave is a place of cultivation.
大	<i>dà</i>	big, great
與	<i>yǔ</i>	together, with
比丘	<i>bǐqiū</i>	(Skt. transcrip.) <i>bhikṣu</i>
眾	<i>zhòng</i>	assembly
千	<i>qiān</i>	thousand
二	<i>èr</i>	two
百	<i>bǎi</i>	hundred
五	<i>wǔ</i>	five
十	<i>shí</i>	ten
人	<i>rén</i>	man, men, people

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俱	<i>jù</i>	together
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佛在舍衛國祇樹花林窟與大比丘眾千二百五十人俱。

Example 2.2

<i>Vocabulary</i>		
唯	<i>wéi</i>	only; (a sentence-opening particle often used to translate Indic vocatives; here an adventurous translator might translate a "O!" with "...monks, brethren" implied —, functionally equivalent to something like "Hear ye!"). This second usage makes more sense here than "only."
無上尊	<i>wúshàngzūn</i>	without superior, exalted one
為	<i>wéi</i>	to be, is
最	<i>zuì</i>	most
奇特	<i>qítè</i>	special, remarkable
神通	<i>shéntōng</i>	lit. "divine perspicacity"; (Skt. transl.) <i>abhijñā</i> , divine powers, supernormal powers, supernormal cognitions.
遠達	<i>yuǎn dá</i>	far reaching
威力	<i>wēilì</i>	authority, power, might
弘大	<i>hóngdà</i>	great, expansive

唯無上尊為最奇特、神通遠達、威力弘大

Note here that, in addition to dropping the subject in the second part of the sentence, no copula (verb like "to be") is necessary in the second part of the sentence either.

Example 2.3

<i>Vocabulary</i>		
入	<i>rù</i>	to enter
於	<i>yú</i>	(preposition) in, at
涅槃	<i>nièpán</i>	(Skt. transcrip.) nirvana
斷	<i>duàn</i>	to cut off
結使	<i>jiéshǐ</i>	lit. “binding and driving”; afflictions
消滅	<i>xiāomiè</i>	to destroy, to dispense with
戲	<i>xì</i>	funny, playful, absurd, fanciful, frivolous
論	<i>lùn</i>	discourse, discussion, theory, deliberations

諸佛入於涅槃、斷諸結使、消滅戲論。

Again, once the subject (諸佛) is understood, it is not necessary to repeat it for the following phrases. The term 戲論 (more commonly written as 戲論) translates the Sanskrit *prapañca*.

Example 2.4

<i>Vocabulary</i>		
戒	<i>jiè</i>	precepts; morality; (Skt. transl.) <i>śīla</i>
慧	<i>huì</i>	wisdom, insight

After describing the qualities of a Buddha, the text concludes:

佛有如是戒、有如是法、有如是慧

Example 2.5

<i>Vocabulary</i>		
世尊	Shìzūn	World-Honored One
閑靜	<i>xiánjìng</i>	peaceful and quiet
處	<i>chù</i>	place
天耳	<i>tiāněr</i>	divine ear (one of the supernormal powers of a buddha)
清淨	<i>qīngjìng</i>	pure
作	<i>zuò</i>	to do, to make
議	<i>yì</i>	discussion, argument, opinion

After describing a discussion among the Buddha's disciples when the Buddha was not present, the text continues:

世尊在閑靜處。天耳清淨。聞諸比丘作如是議。

The phrase 在閑靜處 is usually linked to meditation. We are perhaps meant to assume that he was meditating in that quiet place.

Example 2.6

<i>Vocabulary</i>		
諦	<i>dì</i>	carefully
聽	<i>tīng</i>	to listen
善	<i>shàn</i>	well
思念	<i>sīniàn</i>	think on, contemplate
之	<i>zhī</i>	It

佛告諸比丘「諦聽。諦聽。善思念之」。

The verbs in quotations could, grammatically, refer to the Buddha himself. We know they are commands from the context.

Example 2.7

<i>Vocabulary</i>		
成	<i>chéng</i>	to complete, to accomplish
最正覺	<i>zuìzhèngjué</i>	(lit.) “most correct awakening,” (Skt. transl.) <i>abhisambodhi</i>

迦葉佛坐尼拘律樹下成最正覺。

Review 2

- 2.1 佛在舍衛國祇樹花林窟與大比丘眾千二百五十人俱。
- 2.2 唯無上尊為最奇特、神通遠達、威力弘大
- 2.3 諸佛入於涅槃、斷諸結使、消滅戲論。
- 2.4 佛有如是戒、有如是法、有如是慧
- 2.5 世尊在閑靜處。天耳清淨。聞諸比丘作如是議。
- 2.6 佛告諸比丘「諦聽。諦聽。善思念之」。
- 2.7 迦葉佛坐尼拘律樹下成最正覺。

Lesson 3: Time Words

Time is expressed through time words and in some cases grammatical particles. We will look at grammatical particles later.

Example 3.1

shí 時, “time” or “when,” is probably the most common word indicating time.

<i>Vocabulary</i>		
一	<i>yī</i>	one
時	<i>shí</i>	time
舍衛	<i>Shèwèi</i>	(Skt. transcrip.) Śrāvastī
國	<i>guó</i>	kingdom
祇樹	<i>Qíshù</i>	Jeta Grove
花林窟	<i>Huālíngū</i>	Flower Copse Grotto

一時，佛在舍衛國祇樹花林窟

Example 3.2

<i>Vocabulary</i>		
頌	<i>sòng</i>	in verse
曰	<i>yuē</i>	to say

佛時頌曰...

Example 3.3

<i>Vocabulary</i>		
爾	<i>ěr</i>	that
閑靜	<i>xiánjìng</i>	peaceful and quiet
處	<i>chù</i>	place

爾時，世尊在閑靜處。

Example 3.4

<i>Vocabulary</i>		
受	<i>shòu</i>	to receive
教	<i>jiào</i>	teaching
而	<i>ér</i>	[verbal connector] and, but; [adverbial connector, with the preceding word or phrase modifying the verb that follows]
聽	<i>tīng</i>	to listen

時，諸比丘受教而聽。

Example 3.5

過去 is a common compound, meaning “in the past.”

<i>Vocabulary</i>		
過去	<i>guòqù</i>	the past
無數	<i>wúshù</i>	without number, limitless
入	<i>rù</i>	to enter
涅槃	<i>nièpán</i>	(Skt. transcrip.) nirvana

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斷	<i>duàn</i>	to cut off
結使	<i>jiéshǐ</i>	lit. “bounds and manipulations”; afflictions, defilements
消滅	<i>xiāomiè</i>	to destroy
戲	<i>xì</i>	funny, playful, absurd, fanciful
論	<i>lùn</i>	discourse, theory, deliberations

過去無數諸佛入於涅槃、斷諸結使、消滅戲論。

Example 3.6

<i>Vocabulary</i>		
三	<i>sān</i>	three
劫	<i>jié</i>	aeon (transliteration of kalpa)
尸棄	<i>Shīqì</i>	(Skt. transcrip.) Śikhin
如來	<i>rúlái</i>	Thus-Come-One, (Skt. transcrip.) tathāgata (we have already seen 如 as “thus” in 如是我聞)
至	<i>zhì</i>	utmost; extreme, most
真	<i>zhēn</i>	True
至真	<i>zhìzhēn</i>	“most-true-one” (a translation of arhat).

過去三十一劫，有佛名尸棄，如來至真。

Example 3.7

<i>Vocabulary</i>		
即	<i>jí</i>	then, next, thereupon
從	<i>cóng</i>	from
座	<i>zuò</i>	seat
起	<i>qǐ</i>	to arise, get up

The Buddha, sitting apart from the *bhikṣus*, uses his supernormal powers to hear them converse. Then...

聞諸比丘作如是議。即從座起。

Example 3.8

<i>Vocabulary</i>		
相師	<i>xiàngshī</i>	fortune teller, master of physiognomy
白	<i>bái</i>	white; to address
王	<i>wáng</i>	king
言	<i>yán</i>	to say

時，諸相師即白王言... ..

Example 3.9

<i>Vocabulary</i>		
於	<i>yú</i>	multi-purpose particle (see note below).
乞	<i>qǐ</i>	to beg
食	<i>shí</i>	food; to eat
集	<i>jí</i>	to gather
花林	<i>Huālín</i>	Flower Copse
堂	<i>táng</i>	hall

諸比丘於乞食後集花林堂

hòu 後, “after,” appears in the middle of sentences, between verbs. Here *hòu* is working together with the particle *yú*. *Yú* 於 is a preposition which can be used for space (i.e. “at”) or, as here, for time.

Example 3.10

<i>Vocabulary</i>		
太子	<i>tàizǐ</i>	prince
剃除	<i>tìchú</i>	to cut off
鬚髮	<i>xūfǎ</i>	hair and beard (髮 can also be read in the fourth tone as <i>fà</i> ; one is standard in Taiwan and the other on the Mainland. I can’t remember which is which).

太子於後即剃除鬚髮。

Review 3

- 3.1 一時，佛在舍衛國祇樹花林窟
- 3.2 佛時頌曰...
- 3.3 爾時，世尊在閑靜處。
- 3.4 時，諸比丘受教而聽。
- 3.5 過去無數諸佛入於涅槃、斷諸結使、消滅戲論。
- 3.6 過去三十一劫，有佛名尸棄，如來至真。
- 3.7 聞諸比丘作如是議。即從座起。
- 3.8 時，諸相師即白王言... ..
- 3.9 諸比丘於乞食後集花林堂。
- 3.10 太子於後即剃除鬚髮。

Lesson 4: Negation

One of the most common negatives is *bù* 不. In declarative sentences, it comes before the word it negates.

Example 4.1

<i>Vocabulary</i>		
毘婆尸	Pípóshī	(Skt. transcrip.) Vipāśyin
菩薩	púsà	(Skt. transcrip.) Bodhisattva
母	mǔ	mother
胎	tāi	womb
專	zhuān	to concentrate
念	niàn	to think, to ponder
亂	luàn	chaos, confusion

毘婆尸菩薩在母胎時，專念不亂。

Note: Grammatically, 專念不亂 could refer to either the bodhisattva or to his mother. The implicit subject is usually carried over from the previous sentence. From the context of the larger passage that we see that it refers to the bodhisattva.

Example 4.2

In questions, 不 can come at the very end of a sentence, and can be translated “or not”. This construction is particularly common in Buddhist texts. It is commonly pronounced *fǒu* when it comes at the end of a sentence.

<i>Vocabulary</i>		
吾	<i>wú</i>	I, me
今	<i>jīn</i>	today, now
欲	<i>yù</i>	to want, to desire; to be about to, will
以	<i>yǐ</i>	(以 is a co-verb, meaning it works in conjunction with another verb. We will look at this word more closely in a later lesson). To use, to employ; with, by means of
宿命智	<i>sùmìngzhì</i>	knowledge of past lives (lit. past-destinies-wisdom)
說	<i>shuō</i>	say, expound, relate, explain
事	<i>shì</i>	thing, event
汝	<i>rǔ</i>	you

世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」

The second 欲 should correspond to the first definition (to want; i.e. “Do you want to hear it?”). The first 欲 could either be “I *want to* ... speak about matters concerning Buddhas of the past” or “I *am about to* ... speak about matters concerning Buddhas of the past.”

Example 4.3

Wú 無 normally indicates non-existence (often negating “to have” *yǒu* 有), meaning “there is no...” In these cases, it takes a noun as its object. It is also used, as below, in double negatives.

Immediately upon the Buddha's birth, a great light fills the universe. The light is so great that...

<i>Vocabulary</i>		
闇冥	<i>ànmíng</i>	darkness
之	<i>zhī</i>	(possessive, equivalent to modern Chinese <i>de</i> 的)
處	<i>chù</i>	place
無	<i>wú</i>	not, none
蒙	<i>méng</i>	to receive (expresses the relative status between the one who gives [superior] to the one who humbly receives [recipient]. This is subtle, but the implication is that the beings in darkness are fortunate to enjoy this moment of light).
明	<i>míng</i>	brightness

闇冥之處，無不蒙明。

Example 4.4:

<i>Vocabulary</i>		
數	<i>shù</i>	number

過去無數諸佛入於涅槃、斷諸結使、消滅戲論

Example 4.5

<i>Vocabulary</i>		
毘婆尸	Pípóshī	(Skt. transcrip.) Vipasyin (a Buddha of the Past)
從	cóng	from
兜率	Dōushuài	(Skt. transcrip.) Tuṣita
天	tiān	heaven; god, <i>deva</i>
降	jiàng	to descend
神	shén	divine; spirit
胎	tāi	womb
身	shēn	body; physically
安隱	ānyǐn	serene, at peace
惱患	nǎohuàn	troubles, difficulties

毘婆尸菩薩從兜率天降神母胎，專念不亂。母身安隱，無眾惱患。

Note: Grammatically, the phrase 降神母胎 could be read either as “he descended in spirit into his mother’s womb” or “he descended into the divine mother’s womb.” We know from context (and that fact that 神母 is not a common term for a Buddha’s mother) that the former is correct.

Example 4.6: *fēi* 非

非 is the “negative copula” meaning “is not.” Normally, it is itself a verb and takes a noun as object. In the following passage, the text describes how the gods protect the newly born Bodhisattva from various sorts of beings, including both 人 and 非人。

<i>Vocabulary</i>		
四	<i>sì</i>	four
天子	<i>tiānzǐ</i>	lit. children of heaven, heavenly beings, minor deities
執	<i>zhí</i>	to hold
戈	<i>gē</i>	halberd
矛	<i>máo</i>	spear
侍	<i>shì</i>	to attend
護	<i>hù</i>	to protect
其	<i>qí</i>	that (person), the (person); his, her, their, its
非人	<i>fēirén</i>	non-human, demon, (Skt. transl.) <i>amanuṣya</i>
得	<i>dé</i>	to be able to
侵嬈	<i>qīnrǎo</i>	to harass

有四天子執戈矛侍護其人。人與非人不得侵嬈。此是常法。

Example 4.7

<i>Vocabulary</i>		
間	<i>jiān</i>	between, among
憤鬧	<i>kuìnào</i>	hubub, noise
此	<i>cǐ</i>	this, these
宜	<i>yí</i>	appropriate

Before leaving the palace, the bodhisattva determines that...

人間憤鬧，此非我宜。

Example 4.8: wù 勿.

wù 勿 is imperative, “do not.”

<i>Vocabulary</i>		
天	<i>tiān</i>	heavenly, celestial
母	<i>mǔ</i>	mother
天母	<i>tiānmǔ</i>	here: queen
生	<i>shēng</i>	to be born
聖	<i>shèng</i>	holy
子	<i>zǐ</i>	child; son
懷	<i>huái</i>	to harbor (a feeling), to feel
憂戚	<i>yōuqī</i>	worries and sadness, grief, anguish

Just before the bodhisattva's mother gives birth, four deities tell her:

「天母，今生聖子。勿懷憂戚。此是常法」。

Example 4.9

<i>Vocabulary</i>		
使	<i>shǐ</i>	to cause, to make
眾生	<i>zhòngshēng</i>	all beings (<i>zhòng</i> can often be a simple plural marker, and need not carry the full meaning of “all”).
墜落	<i>zhuìluò</i>	to fall, to descend to
餘	<i>yú</i>	other, remaining
趣	<i>qù</i>	destination, realm, path of existence

When the Buddha hesitates to preach the Dharma, Brahma pleads with him to do so, saying:

「勿使眾生墜落餘趣」。

Example 4.10: wèi 未, not yet

<i>Vocabulary</i>		
其	<i>qí</i>	he, her, they, it; his, hers, their, its
去	<i>qù</i>	to leave
久	<i>jiǔ</i>	long (duration)

其去未久...

Review 4

- 4.1 毘婆尸菩薩在母胎時，專念不亂。
- 4.2 世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」
- 4.3 閻冥之處，無不蒙明。
- 4.4 過去無數諸佛入於涅槃、斷諸結使、消滅戲論
- 4.5 毘婆尸菩薩從兜率天降神母胎，專念不亂。母身安隱，無眾惱患。
- 4.6 有四天子執戈矛侍護其人。人與非人不得侵嬈。此是常法。
- 4.7 人間憤鬧，此非我宜。
- 4.8 「天母，今生聖子。勿懷憂感。此是常法」。
- 4.9 「勿使眾生墜落餘趣」
- 4.10 其去未久...

Lesson 5: yǐ 以

以 is a co-verb, meaning “to take, use; with, by means of.”

Example 5.1

<i>Vocabulary</i>		
答	dá	to answer, to reply
具	jù	together

The Buddha returns to a gathering of his disciples and asks them what they have been discussing...

時，諸比丘具以事答。

Example 5.2

<i>Vocabulary</i>		
宿命智	sù mìng zhì	knowledge of past lives (lit. past-destinies-wisdom)

吾今欲以宿命智說過去佛事。汝欲聞不？

Example 5.3

<i>Vocabulary</i>		
善哉	shàn zāi	excellent! (哉 marks the previous as emphatic—the equivalent of an exclamation mark)
平等	píngděng	equal, with equanimity
信	xìn	faith
修	xiū	to cultivate, practice
道	dào	the Way, path, the Tao; to speak

善哉！善哉！汝等以平等信，出家修道。

Note that in this example *děng* is used in two different ways: first as a plural marker, and then as part of a compound indicating equanimity.

Example 5.4

After his enlightenment, the Buddha is reluctant to preach since he fears the beings of the world will not be able to understand his teachings. Brahma insists that there are some in the world who are capable of receiving his teachings. The Buddha then decides to have a look for himself...

Vocabulary

眼	<i>yǎn</i>	eye
觀	<i>guān</i>	to observe
視	<i>shì</i>	to see, to view
世界	<i>shìjiè</i>	world

即以佛眼觀視世界。

Example 5.5

以 can also be used to express purpose, “and thereby,” “in order to.”

<i>Vocabulary</i>		
手	<i>shǒu</i>	hand
執	<i>zhí</i>	to grasp, to hold
白	<i>bái</i>	white
蓋	<i>gài</i>	parasol
寶	<i>bǎo</i>	precious; jeweled
扇	<i>shàn</i>	fan
障	<i>zhàng</i>	to impede, to protect from
寒	<i>hán</i>	cold
暑	<i>shǔ</i>	summer; heat

When the bodhisattva is born, devas protect the infant by doing the following:

手執白蓋、寶扇，以障寒暑

Example 5.6

<i>Vocabulary</i>		
增	<i>zēng</i>	to increase
伎	<i>jì</i>	performers
樂	<i>yuè</i>	music; musicians (note that this word can also be read <i>lè</i> in which case it means “happiness”)
悅	<i>yuè</i>	to be pleased; to please
心	<i>xīn</i>	heart, mind

To keep the bodhisattva from leaving the palace, his father did the following:

增諸伎樂以悅其心。

Example 5.7

<i>Vocabulary</i>		
泉	<i>quán</i>	fountain, spring
湧	<i>yǒng</i>	to bubble forth, to spring forth
出	<i>chū</i>	out; to merge, go out
溫	<i>wēn</i>	warm
冷	<i>lěng</i>	cold; cool
供	<i>gòng</i>	to supply
澡浴	<i>zǎoyù</i>	bath; to bathe

Immediately after the bodhisattva's birth, the following happened:

二泉湧出一溫一冷。以供澡浴。此是常法。

Example 5.8

<i>Vocabulary</i>		
簡擇	<i>jiǎnzé</i>	to select
嫀	<i>cǎi</i>	beautiful; colourful
女	<i>nǚ</i>	woman, women
娛	<i>yú</i>	to entertain
樂	<i>lè</i>	happy, joyful; pleasure

To keep the bodhisattva at home, his father...

簡擇嫀女以娛樂之。

Example 5.9

The phrase *shìyǐ* 是以 means “because of,” “therefore.”

<i>Vocabulary</i>		
道	<i>dào</i>	road
逢	<i>féng</i>	to meet
老	<i>lǎo</i>	old

The king asks the bodhisattva's attendant why the boy is not happy. The attendant replies:

道逢老人。是以不樂。

Example 5.10

<i>Vocabulary</i>		
默	<i>mò</i>	silence, quiet
然	<i>rán</i>	(suffix forming stative verb, describing a continuing action or state)

When Brahma encourages the Buddha to preach the Dharma, he explains that the people of the world are not receptive to his teachings, concluding by saying...

是以默然，不欲說法。

Review 5

- 5.1 時，諸比丘具以事答。
- 5.2 吾今欲以宿命智說過去佛事。汝欲聞不？
- 5.3 善哉！善哉！汝等以平等信，出家修道。
- 5.4 即以佛眼觀視世界。
- 5.5 手執白蓋、寶扇，以障寒暑
- 5.6 增諸伎樂以悅其心。
- 5.7 二泉湧出一溫一冷。以供澡浴。此是常法。
- 5.8 簡擇婬女以娛樂之。
- 5.9 道逢老人。是以不樂。
- 5.10 是以默然，不欲說法。

Lesson 6: *suǒ* 所

suǒ 所 is a common relative pronoun, normally meaning “where,” “which,” “that which,” or “what” depending on context. As a noun it means “place,” “location.”

Example 6.1

When placed before a verb or verb phrase, 所 turns it into a noun. 所 indicates that the noun receives the action of the verb. Below, it is not that the monks hear the Buddha speak, but that they hear *that which* the Buddha spoke. The distinction here isn't that important, but in other contexts it is.

諸比丘聞佛所說。

Example 6.2

汝等所論

This is a noun phrase rather than a complete sentence.

Example 6.3

Vocabulary

治	<i>zhì</i>	to govern
城	<i>chéng</i>	city

王所治城

This is a noun phrase rather than a complete sentence.

Example 6.4

<i>Vocabulary</i>		
日	<i>rì</i>	sun
月	<i>yuè</i>	moon
及	<i>jí</i>	to reach
處	<i>chù</i>	place, location

日月所不及處

This is a noun phrase rather than a complete sentence.

Example 6.5

<i>Vocabulary</i>		
因緣	<i>yīnyuán</i>	lit. causes and conditions; story; here: “circumstances”
名號	<i>mínghào</i>	lit. name and “style name”; here: “name”
種族	<i>zhǒngzú</i>	class

此是諸佛因緣、名號、種族、所出生處。

Example 6.6

<i>Vocabulary</i>		
相	<i>xiàng</i>	characteristic, mark (this is why 相師 lit. “master of marks” means fortune teller).
子	<i>zǐ</i>	son; child

時，諸相師即白王言：「王所生子有三十二相。」

Example 6.7

<i>Vocabulary</i>		
何	<i>hé</i>	what
語	<i>yǔ</i>	to speak (yù); words, language, speech

汝等集此，何所語議？

Example 6.8

<i>Vocabulary</i>		
梵	<i>Fàn</i>	Brahma
天	<i>tiān</i>	deity, (Skt. transl.) deva; heaven
知	<i>zhī</i>	to know, to recognize
毘婆尸	<i>Pípóshī</i>	(Skt. transcrip.) Vipasyin (a Buddha of the Past)

時，梵天王知毘婆尸如來所念。

Example 6.9

<i>Vocabulary</i>		
清淨	<i>qīngjìng</i>	clear and pure
欲	<i>yù</i>	desire; desirous
想	<i>xiǎng</i>	to think; thoughts
為	<i>wéi</i>	(we have already seen 為 as meaning “to be” – here it marks the verb as passive) by
姪	<i>yín</i>	lasciviousness; lust
火	<i>huǒ</i>	fire
燒然	<i>shāorán</i>	to burn

佛告比丘：「毘婆尸菩薩從兜率天降神母胎，專念不亂。母心清淨，無眾欲想，不為姪火之所燒然。此是諸佛常法」。

Example 6.10

<i>Vocabulary</i>		
乃	<i>nǎi</i>	to the extent that
多少	<i>duōshǎo</i>	lit. “many and few”; amount
又	<i>yòu</i>	further, moreover
彼	<i>bǐ</i>	that (pronoun)
名號	<i>mínghào</i>	name and “style name”
姓字	<i>xìngzì</i>	surname and cognomen

比丘，唯無上尊為最奇特、神通遠達、威力弘大，乃知過去無數諸佛入於涅槃、斷諸結使、消滅戲論。又知彼佛劫數多少、名號、姓字、所生種族。

Review 6

- 6.1 諸比丘聞佛所說。
- 6.2 汝等所論
- 6.3 王所治城
- 6.4 日月所不及處
- 6.5 此是諸佛因緣、名號、種族、所出生處。
- 6.6 時，諸相師即白王言：「王所生子有三十二相。」
- 6.7 汝等集此，何所語議？
- 6.8 時，梵天王知毘婆尸如來所念。
- 6.9 佛告比丘：「毘婆尸菩薩從兜率天降神母胎，專念不亂。母心清淨，無眾欲想，不為姪火之所燒然。此是諸佛常法」。
- 6.10 比丘，唯無上尊為最奇特、神通遠達、威力弘大，乃知過去無數諸佛入於涅槃、斷諸結使、消滅戲論。又知彼佛劫數多少、名號、姓字、所生種族。

Lesson 7: 故, reason

In Buddhist texts, 故 most often appears at the end of a sentence, meaning “for this reason” or “because of” what preceded it. It can also appear at the beginning of a sentence, meaning “therefore,” “for this reason.”

Example 7.1

故我默然不欲說法。

Example 7.2

Vocabulary

愛	ài	love, affection; craving
滅	miè	to destroy (we have seen this word in the compound 消滅. The meaning is identical).
取	qǔ	grasping, taking

What follows is part of a description of the twelve-fold chain of causation.

愛滅故取滅。

Example 7.3

Vocabulary

安和	Ānhé	lit. Peaceful Harmony. Here, a personal name, (Skt. transl.) Svastika.
隨	suí	to follow; according to

王名安和。隨王名故城名安和。

Example 7.4

<i>Vocabulary</i>		
老	<i>lǎo</i>	Old
死	<i>sǐ</i>	death
憂	<i>yōu</i>	worry, grief
悲	<i>bēi</i>	sadness, sorrow
苦惱	<i>kǔ'nǎo</i>	suffering, affliction

We return here to the twelve-fold chain of causation.

生滅故老、死、憂、悲、苦惱滅。

Example 7.5

<i>Vocabulary</i>		
兩	<i>liǎng</i>	the pair; both
相	<i>xiāng</i>	mutually (we saw this word earlier pronounced <i>xiàng</i> and meaning “mark” or “characteristic”)
俱	<i>jù</i>	both
汙	<i>wū</i>	to stain, to sully

The following is a metaphor which describes the condition of a pure gem placed on a clean piece of silk.

兩不相汙。二俱淨故。

Example 7.6

<i>Vocabulary</i>		
問	<i>wèn</i>	to ask, to inquire
答	<i>dá</i>	to reply, to answer

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曰	<i>yuē</i>	to say
夫	<i>fú</i>	(an introductory particle announcing a topic)
者	<i>zhě</i>	(here, a particle marking off a topic. We will examine this word more closely in the next lesson)
生	<i>shēng</i>	life (we have seen this word earlier meaning to give birth and to arise)
向	<i>xiàng</i>	(preposition) towards
盡	<i>jìn</i>	termination, ending
命	<i>mìng</i>	destiny, life
幾	<i>jǐ</i>	several, few
謂	<i>wèi</i>	to say to, to address; to call, to label

After seeing his first old man, the bodhisattva asks his charioteer to explain.

又問「何如為老？」答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。

Example 7.7

<i>Vocabulary</i>		
故	<i>gù</i>	intentionally (we have seen 故 earlier in another meaning, as “cause”)

The Buddha has already used his supernormal powers to overhear a conversation, but nonetheless...

爾時，世尊，知而故問，謂諸比丘：「汝等集此，何所語議？」

Example 7.8

<i>Vocabulary</i>		
父	<i>fù</i>	father
彼	<i>bǐ</i>	that, those

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者	<i>zhě</i>	(particle that nominalizes the preceding verb, in this case “he who attends,” “attendant”)
遊	<i>yóu</i>	to travel, to wander
歡	<i>huān</i>	joyous, blissful
樂	<i>lè</i>	happy
耶	<i>yé</i>	(particle indicating a question)

爾時，父王問彼侍者「太子出遊，歡樂不耶？」答曰「不樂」。又問其故。

Example 7.9

<i>Vocabulary</i>		
病	<i>bìng</i>	sick
痛	<i>tòng</i>	pain
迫切	<i>pòqiè</i>	to press upon
存亡	<i>cúnwáng</i>	to live and to die, survival
期	<i>qī</i>	date, appointment; to predict, to know in advance
也	<i>yě</i>	(final particle serving function of the verb “to be”)

問曰「何如為病？」答曰「病者，眾痛迫切。存亡無期。故曰病也」。

Example 7.10

故 often works together with 以, meaning “for this reason”, “because”.

<i>Vocabulary</i>		
慈悲	<i>cíbēi</i>	compassion
為	<i>wèi</i>	for the sake of, in order to (we have previously seen 為 in the second tone meaning “to be” and elsewhere indicating the passive, “by”).
真諦	<i>zhēndì</i>	noble truth

In one of the verses (which I omitted from the text you will read below), the Buddha explains why he explained the Four Noble Truths.

以慈悲心故，為說四真諦。

Review 7

- 7.1 故我默然不欲說法。
- 7.2 愛滅故取滅。
- 7.3 王名安和。隨王名故城名安和。
- 7.4 生滅故老、死、憂、悲、苦惱滅。
- 7.5 兩不相汙。二俱淨故。
- 7.6 又問「何如為老？」答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。
- 7.7 爾時，世尊，知而故問，謂諸比丘：「汝等集此，何所語議？」
- 7.8 爾時，父王問彼侍者「太子出遊，歡樂不耶？」答曰「不樂」。又問其故。
- 7.9 問曰「何如為病？」答曰「病者，眾痛迫切。存亡無期。故曰病也」。
- 7.10 以慈悲心故，為說四真諦。

Lesson 8: zhě 者

者 is most commonly used as a nominalizer; it makes a verb or verb phrase, or adjective a noun or noun phrase—the person or thing who carries out the verb or possesses the quality of the adjective.

Example 8.1

者 can often be translated as “one who is...”

<i>Vocabulary</i>		
何	hé	what; why; how
智	zhì	wisdom, intelligence
歡喜	huānxǐ	happy, delighted

何有智者聞此因緣而不歡喜、起愛樂心？

Note: There are two ways to read the 者 here. Either it is modifying the verb 有 (one who has wisdom) or it is just modifying the adjective 智 (How could there exist a wise person who...).

Example 8.2

When the Bodhisattva, on a ride with his chariot driver outside the palace, for the first time sees a sick man...

<i>Vocabulary</i>		
顧	gù	to look at

太子顧問侍者「此為何人？」

Example 8.3

<i>Vocabulary</i>		
出	<i>chū</i>	to leave
家	<i>jiā</i>	family, household
調伏	<i>tiáofú</i>	to tame
心意	<i>xīnyì</i>	intention

夫出家者，欲調伏心意。

Example 8.4

<i>Vocabulary</i>		
御	<i>yù</i>	to drive
沙門	<i>shāmén</i>	(Skt. transcrip.) <i>śramaṇa</i>

御者答曰「此是沙門」。

Example 8.5

<i>Vocabulary</i>		
為	<i>wèi</i>	for the sake of; to be
信	<i>xìn</i>	faith

Here the Buddha explains whom he will speak to.

今為信受樂聽者說。

Example 8.6

者 does not always come immediately after the verb it nominalizes. We have seen this already in 8.1.

<i>Vocabulary</i>		
當	<i>dāng</i>	will; should
趣	<i>qù</i>	to go to a destination
必	<i>bì</i>	necessary
疑	<i>yí</i>	doubt, suspicion

When the bodhisattva is born, fortune-tellers augur two possible destinies...

有此相者，當趣二處，必然無疑。

Example 8.7

The text continues...

<i>Vocabulary</i>		
若	<i>ruò</i>	if
家	<i>jiā</i>	family; home, household
轉	<i>zhuǎn</i>	to turn
輪	<i>lún</i>	wheel
轉輪王	<i>zhuǎnlún wáng</i>	Wheel-turning King, (Skt. transl.) Cakravartin

若其樂家者，當為轉輪王。

Example 8.8

At times, rather than make a verb a noun, 者 marks the preceding word as the topic of the sentence.

<i>Vocabulary</i>		
足	<i>zú</i>	feet
安	<i>ān</i>	peace; stable, steady
平	<i>píng</i>	level
滿	<i>mǎn</i>	full

Here the Buddha describes the marks of a Buddha.

說三十二相。一者，足安平，足下平滿。

Example 8.9

After seeing his first old man, the Bodhisattva asks his charioteer what old age is. His charioteer explains.

<i>Vocabulary</i>		
生壽	<i>shēngshòu</i>	lifespan
向	<i>xiàng</i>	to approach, to near

答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。

Note: There are two ways of taking 者 here. Either it makes 老 a person (“one who is old”) or it marks it as a general topic (“old age”).

Example 8.10

<i>Vocabulary</i>		
給	<i>gěi</i>	to supply
乳	<i>rǔ</i>	milk
哺	<i>bǔ</i>	to suckle
澡浴	<i>zǎoyù</i>	to bathe
塗	<i>tú</i>	to smear, to coat
香	<i>xiāng</i>	incense
娛樂	<i>yúlè</i>	entertainment

Soon after the bodhisattva's birth, his father supplied him with all of the necessities, including...

爾時，父王給四乳母：一者乳哺、二者澡浴、三者塗香。四者娛樂。

Review 8

- 8.1 何有智者聞此因緣而不歡喜、起愛樂心？
- 8.2 太子顧問侍者「此為何人？」
- 8.3 夫出家者，欲調伏心意。
- 8.4 御者答曰「此是沙門」。
- 8.5 今為信受樂聽者說。
- 8.6 有此相者，當趣二處，必然無疑。
- 8.7 若其樂家者，當為轉輪王。
- 8.8 說三十二相。一者，足安平，足下平滿。
- 8.9 答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。
- 8.10 爾時，父王給四乳母：一者乳哺、二者澡浴、三者塗香。四者娛樂。

Lesson 9: Grammatical Flexibility

Grammatical flexibility: nouns become verbs; verbs, nouns; verbs become adjectives, etc.

Example 9.1

<i>Vocabulary</i>		
語	<i>yǔ</i>	words; language, speech
語	<i>yù</i>	to speak to
可	<i>kě</i>	to approve, to accept

Compare the word 語 in the following sentences. The first describes the Buddha's response to what the devas told him. In the second, he explains how it is that he knows of the lives of Buddhas of the distant past.

爾時，如來聞此天語，默然可之。

諸天來語，乃知此事。

Example 9.2

<i>Vocabulary</i>		
設	<i>shè</i>	establish, make, set out; take
方便	<i>fāngbiàn</i>	expedience, (Skt. transl.) <i>upāya</i> ; measures
使	<i>shǐ</i>	to cause to
處	<i>chǔ</i>	to place
深	<i>shēn</i>	deep, profound
至	<i>zhì</i>	to, until
處	<i>chù</i>	place
恭敬	<i>gōngjìng</i>	to respect, venerate
四事	<i>sìshì</i>	“the four things” (i.e. the four basic necessities: clothing, food, bedding, medicine).
供養	<i>gòngyǎng</i>	to provide

Compare the word 處 in the following sentences. The first describes the actions of the Bodhisattva's father, intended to prevent him from becoming a wandering ascetic. The second describes the reception of the Buddha during his period of wandering.

當設方便，使處深宮。

從國至國。所至之處，無不恭敬，四事供養。

Example 9.3

<i>Vocabulary</i>		
善枝	Shànzhi	(personal name) lit. Good Branch
安和	Ānhé	(personal name) lit. Peaceful Harmony, (Skt. transl.) Svastika
若	ruò	if
家	jiā	home, household
轉輪聖王	zhuǎnlún shèngwáng	Wheel-turning Sagely King, (Skt. transl.) Cakravartin
天下	tiānxià	lit. “All under heaven”; here: continent
王	wáng / wàng	king / to be king of, to rule

Compare 王 in the following passages. In the first, the text describes the names of the parents of one of the buddhas of the past:

母名善枝。王名安和。

若在家者，當為轉輪聖王，王四天下。

Example 9.4

<i>Vocabulary</i>		
樂	<i>lè</i>	happiness, pleasure; to please; to be happy
苦	<i>kǔ</i>	suffering
感	<i>qī</i>	sadness, sorrow, anguish
遇	<i>yù</i>	to meet, to encounter
欣	<i>xīn</i>	to enjoy, to delight

Compare 樂 in the following sentences.

道逢老人。是以不樂。

逢苦不感，遇樂不欣。

簡擇嫖女以娛樂之。

Example 9.5

Notice the word 俱 in the following two sentences you have seen above.

一時，佛在舍衛國祇樹花林窟，與大比丘眾千二百五十人俱。

兩不相汙。二俱淨故。

Review 9

9.1.1 爾時，如來聞此天語，默然可之。

9.1.2 諸天來語，乃知此事。

9.2.1 當設方便，使處深宮。

9.2.2 從國至國。所至之處，無不恭敬，四事供養。

9.3.1 母名善枝。王名安和。

9.3.2 若在家者，當為轉輪聖王，王四天下。

9.4.1 道逢老人。是以不樂。

9.4.2 逢苦不感，遇樂不欣。

9.4.3 簡擇婬女以娛樂之。

9.5.1 一時，佛在舍衛國祇樹花林窟，與大比丘眾千二百五十人俱。

9.5.2 兩不相汙。二俱淨故。

Lesson 10: Parallel and Rhythm

Classical Chinese prose often employs parallel passages: two phrases or sentences in which the word order of the first is parallel to that of the second. This fondness for parallel often explains word choice and grammar: if a particular word is clearly a verb in the first phrase, the word in the same position of the second phrase is probably also to be taken as a verb. Similarly, the number of characters in classical Chinese texts was also often regulated. The text from which these lessons draw, the *Dà běn jīng*, for instance, has a particular fondness for four-character phrases. You will notice many instances in which the text could have been just as clear with three characters as four, or would have been clearer with five characters instead of four; in these instances, clarity or concision are sacrificed for rhythm. Remember that use of punctuation in Chinese is a modern phenomenon. In the absence of punctuation, regulating the number of characters in a passage provided clues to meaning and made for ease of reading. The examples below illustrate this tendency.

Example 10.1

<i>Vocabulary</i>		
嚴駕	<i>yánjià</i>	to adorn (a vehicle), to make ready, to harness
訖已	<i>qìyǐ</i>	to finish, complete
還	<i>huán</i>	to return
正	<i>zhèng</i>	right; just so; truly
乘	<i>chéng</i>	to ride
寶	<i>bǎo</i>	precious
車	<i>chē</i>	cart, chariot
詣	<i>yì</i>	to go to
彼	<i>bǐ</i>	that
園	<i>yuǎn</i>	park
觀	<i>guān</i>	to see, to observe

There is no semantic distinction between 即 and 即便, both of which mean “then.” Divide the following passage into four character units and you will see why the translators used 即便 instead of just 即 in the second instance.

御者即便嚴駕訖已，還。白：「今正是時」。太子即乘寶車詣彼園觀。

Example 10.2

<i>Vocabulary</i>		
昔	<i>xí</i>	in the past
占相	<i>zhānxiàng</i>	to read someone's signs, to tell one's fortune
得無	<i>déwú</i>	is or is not, could it be?
乎	<i>hū</i>	(interrogative)
怒	<i>nù</i>	anger, ire
癡	<i>chí</i>	foolishness, stupidity
承	<i>chéng</i>	to bear
用	<i>yòng</i>	to use

We have seen that the word 者 normally acts to nominalize verbs. But in the following sentences, while perhaps it serves to emphasize the character before it, the primary function is to add a fourth character to the phrase. In this passage, when the Bodhisattva shows signs of dissatisfaction with his life as a prince, his father muses...

昔日相師占相太子，言當出家。今者不悅，得無爾乎？

Example 10.3

<i>Vocabulary</i>		
凡愚	<i>fányú</i>	mundane, ordinary; ordinary people
能	<i>néng</i>	to be able to
及	<i>jí</i>	to reach, to achieve

In the following sentences, the concluding word 也 is also primarily used to fill out the four-character phrase.

病者，眾痛迫切。存亡無期。故曰病也。

Here the Buddha explains that not everyone will understand his teachings...

智者所知。非是凡愚所能及也。

Example 10.4

Compare the following two sentences which you have seen in previous lessons. Why does one conclude with the interrogative 耶?

父王問彼侍者「太子出遊，歡樂不耶？」

世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」

Example 10.5

<i>Vocabulary</i>		
靜默	<i>jìngmò</i>	quietly, silently
思惟	<i>sīwéi</i>	to think, to reflect

Despite the restrictions imposed by the four-character phrase, there is still considerable room for variations in phrasing. Consider the two following phrases.

是時，如來靜默自思： …

爾時，父王默自思念： …

Review 10

- 10.1 御者即便嚴駕訖已，還。白：「今正是時」。太子即乘寶車詣彼園觀。
- 10.2.1 昔日相師占相太子，言當出家。今者不悅，得無爾乎？
- 10.3.1 病者，眾痛迫切。存亡無期。故曰病也。
- 10.3.2 智者所知。非是凡愚所能及也。
- 10.4.1 父王問彼侍者「太子出遊，歡樂不耶？」
- 10.4.2 世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」
- 10.5.1 是時，如來靜默自思： ...
- 10.5.2 爾時，父王默自思念： ...

The Scripture of the Great Origin (*Dàběn jīng* 大本經)

Introduction to the *Dàběn jīng* 大本經

This is the first scripture in the *Cháng āhánjīng* 長阿含經, literally the “long *āgama* scripture,” known in Sanskrit as the *Dirghāgama*. It is indeed a long scripture, containing many independent scriptures and forming one of the “four *āgamas*.”

The *Cháng āhánjīng* was translated into Chinese in the capital city of Cháng’ān 長安 in 413 by Buddhayaśas 佛陀耶舍 and Zhú Fóniàn 竺佛念 from an Indian version of the text. Zhú Fóniàn is unusual among Chinese monks for being one of the few said to have mastered Sanskrit. Only fragments of a Sanskrit version of the *Dirghāgama* are extant. A Pali version of the text exists as the *Dīgha Nikāya*.⁷

The section we will read is the *Dàběn jīng* 大本經, literally the “scripture of the great origin.” (Pali, *Mahāpadāna-suttanta*; Skt. *Mahāvadāna-sūtra*). It describes the characteristics of a Buddha. In addition to the Chinese and Pali versions of the *Scripture of the Great Origin*, one fairly substantial part of the sutra survives in Sanskrit in one fragment which, together with several other manuscripts gives nearly the whole sutra.⁸

The Chinese text before you is useful, particularly in comparison with the Pali and Sanskrit versions, for reconstructing what many consider to be among the earliest Buddhist texts. It is also useful for understanding the Dharmaguptaka School from which it came.⁹

⁷On the various versions of this text and its significance, see André Bareau, *Les sectes bouddhiques du Petit Véhicule* (Paris: Publications de l’École Française d’Extrême-Orient 38, 1955), p.191; Étienne Lamotte, *Histoire du bouddhisme indien des origines à l’ère Śāka* (Louvain: Bibliothèque du Muséon 43, 1958), pp.629-630; and Jan Nattier, *Once Upon a Future Time. Studies in a Buddhist Prophecy of Decline* (Berkeley: Asian Humanities Press, 1991), pp.19-20. For a recent English translation of the work, see *The Long Discourses of the Buddha. A Translation of the Dīgha Nikāya* by Maurice Walshe (Boston: Wisdom Publications, 1987). The Pali version of the text we will be reading is translated in section 14, pp.199-222.

⁸What is missing are mostly verses. The sections dealing with the bodhisattva’s birth are also paralleled in The Gilgit manuscript of the *Śaṅghabhedavastu*: being the 17th and last section of the *Vinaya of the Mūlasarvāstivādin*, edited by Raniero Gnoli with the assistance of T. Venkatacharya (Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1977). The fragments of the *Mahāvadānasūtra* were originally edited by Ernst Waldschmidt, *Das Mahāvadānasūtra: ein kanonischer Text über die sieben letzten Buddhas; Sanskrit, verglichen mit dem Pāli nebst einer Analyse der in chinesischer Übersetzung überlieferten Parallelversionen auf Grund von Turfan-Handschriften* (Berlin: Akademie-Verlag, 1953-1956). The Sanskrit text was revised using additional fragments by Takamichi Fukita, *The Mahāvadānasūtra: a new edition based on manuscripts discovered in Northern Turkestan, Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden 10* (Göttingen: Vandenhoeck & Ruprecht, 2003). There is no published English translation of the Sanskrit text, but there is a German one: Claudia Weber, *Buddhistische Sutras: das Leben des Buddha in Quellentexten* (Munich: Diederichs, 1999), pp. 35-103.

⁹On this once-thriving school, most of the works of which are extant only in Chinese translation, see Ann Heirman, “Can We Trace

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And while the Āgamas were not as influential in China as key Mahāyāna sutras, they were well known among Buddhist thinkers and were studied by eminent monks throughout Chinese history from the time of their translation in the fifth century to the present day and are hence important for understanding the development of Chinese as well as Indian Buddhism.¹⁰

Selected passages from the *Dàběn jīng*

The passages below follow the order of the original. I have skipped some of the introductory material that lists the date of translation (we will cover Chinese dates later in the class), and have skipped most of the verse. Passages deleted are noted with ellipses.

You should memorize all of the characters in the vocabulary lists with the exception of rarer words, in parentheses, which you may want to save for later. Here again, your goal should be to reach a point at which you can read and translate the passages without recourse to your own notes, the vocabulary lists or the renditions in the English translation volume. When I have used these materials in class, students are only allowed to bring the passages appended at the end of the volume (from page 132) stripped of glossaries and grammatical explanations.

the Early Dharmaguptakas?" *T'oung Pao* Vol.88, no.4-5 (2002), pp.396-429.

¹⁰For a useful Japanese translation of the *Cháng āhánjīng* with extensive annotation, see Okayama Hajime 丘山新 et al., *Gendai goyaku "Agon kyōten"* 《現代語訳「阿含経典」：長阿含経》 (Tōkyō : Hirakawa Shuppansha, 1995-2002). For a French translation of the *Dàběnjīng*, see Jin Siyan, *Grand soutra sur l'essence des choses. Mahāpadāna-Sutra* (Paris: Éditions You-feng, 2011).

Dàběn jīng 大本經: §1

<i>Vocabulary</i>		
各	<i>gè</i>	each
共	<i>gòng</i>	together (we have previously seen 具 and 俱, each also meaning “together”)
賢	<i>xián</i>	wise, sagacious
飲	<i>yín</i>	to drink
脩	<i>xiū</i>	long
短	<i>duǎn</i>	short
(更)	<i>gèng</i>	to experience
苦	<i>kǔ</i>	suffering
解	<i>jiě</i>	understanding
住	<i>zhù</i>	to abide, to dwell (either literally where or how he lived, or metaphorically, as in to “dwell in” a particular state)
別	<i>bié</i>	to distinguish
云何	<i>yúnhé</i>	how, why
法性	<i>fǎxìng</i>	dharma nature, (Skt. transl.) <i>dharmatā</i>
來	<i>lái</i>	to come

如是我聞：

一時，佛在舍衛國祇樹花林窟，與大比丘眾千二百五十人俱。時，諸比丘於乞食後，集花林堂。各共議言：「諸賢比丘，唯無上尊為最奇特、神通遠達、威力弘大，乃知過去無數諸佛入於涅槃、斷諸結使、消滅戲論。又知彼佛劫數多少、名號、姓字、所生種族、其所飲食、壽命脩短、所更苦樂。又知彼佛有如是戒、有如是法、有如是慧、有如是解、有如是住。云何？諸賢，如來為善別法性知如是事，為諸天來語，乃知此事。」

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Note: Above, 諸賢比丘 could be taken to mean “among the worthy monks,” but we would expect the character *zhōng* 中 in the phrase to indicate “among,” and elsewhere, similar sentences begin by addressing the audience. Note below how often the Buddha begins a phrase by saying “*bhikṣus*.”

Dàběn jīng 大本經: §2

<i>Vocabulary</i>		
詣	<i>yì</i>	to go to, to arrive at
就	<i>jiù</i>	then, thereupon; to go to, to approach
哉	<i>zāi</i>	(exclamation, indicates emphasis)
平等	<i>píngděng</i>	equal, with equanimity, non-discriminating
信	<i>xìn</i>	faith
修	<i>xiū</i>	to cultivate, practice
道	<i>dào</i>	the Way, path, the Tao; to speak
應	<i>yīng</i>	should, ought to
行	<i>xíng</i>	conduct, action
凡	<i>fán</i>	in total, overall
業	<i>yè</i>	karma; duties, tasks
曰	<i>yuē</i>	is called (we saw above meaning “to speak”)
賢聖	<i>xiánshèng</i>	wise and sagely (Skt. transl.) <i>bhadra</i> and <i>arya</i> .
講法	<i>jiǎngfǎ</i>	to lecture on the Law, to speak on the Dharma
正	<i>zhèng</i>	right; just so; truly
亦	<i>yì</i>	also, in addition

爾時，世尊在閑靜處。天耳清淨。聞諸比丘作如是議。即從座起。詣花林堂，就座而坐。爾時，世尊知而故問，謂諸比丘：「汝等集此，何所語議？」時，諸比丘具以事答。爾時，世尊告諸比丘：「善哉。善哉。汝等以平等信，出家修道。諸所應行，凡有二業：一曰賢聖講法、二曰賢聖默然。汝等所論，正應如是。如來神通，威力弘大。盡知過去無數劫事，以能善解法性故知，亦以諸天來語故知」。

VOLUME ONE: FOUNDATIONS

Dàběnjīng 大本經: §3

<i>Vocabulary</i>		
識	<i>shí</i>	to know
宿命智	<i>sùmìngzhì</i>	knowledge of past lives
願	<i>yuàn</i>	to be willing
奉	<i>fèng</i>	respectfully
分別	<i>fēnbié</i>	one by one; to analyze
解說	<i>jiěshuō</i>	explain
九	<i>jiǔ</i>	nine
毘婆尸	<i>Pípóshī</i>	(Skt. transcrip.) Vipasyin
出現	<i>chūxiàn</i>	to appear
于	<i>yú</i>	(preposition) at, in, by
復次	<i>fùcì</i>	moreover, furthermore, and so (we will later see <i>fù</i> by itself. In this text it is used as the compound <i>fùcì</i> only at the beginning of sentences.)
尸棄	<i>Shīqì</i>	(Skt. transcrip.) Śikhi
中	<i>zhōng</i>	in, among, during
毘舍婆	<i>Píshèpó</i>	(Skt. transcrip.) Viśvabhu
賢劫	<i>xiánjié</i>	lit., “the worthy aeon,” (Skt. transcrip.) <i>bhadrakalpa</i> . This is the kalpa in which we live.
拘樓孫	<i>Jūlóusūn</i>	(Skt. transcrip.) Krakucchanda
拘那含	<i>Jū'nàhán</i>	(Skt. transcrip.) Kanakamuni
亦	<i>yì</i>	also, furthermore
最正覺	<i>zuìzhèngjué</i>	lit., “most correct awakening,” (Skt. transl.) <i>abhisambodhi</i>

... 又告諸比丘：「汝等欲聞如來識宿命智、知於過去諸佛因緣不？我當說之」。時，諸比丘白言「世尊，今正是時。願樂欲聞。善哉，世尊。以時講說，當奉行之」。

佛告諸比丘：「諦聽，諦聽。善思念之。吾當為汝分別解說」。時，諸比丘受教而聽。佛告諸比丘：「過去九十一劫，時世有佛名毘婆尸，如來至真。出現于世。復次，比丘，過去三十一劫，有佛名尸棄，如來至真。出現於世。復次，比丘，即彼三十一劫中，有佛名毘舍婆，如來至真。出現於世。復次，比丘，此賢劫中有佛名拘樓孫。又名拘那含。又名迦葉。我今亦於賢劫中成最正覺」。

Dàběn jīng 大本經: §4

Vocabulary

七	<i>qī</i>	Seven
六	<i>liù</i>	Six
少	<i>shǎo</i>	Few
出	<i>chū</i>	go beyond, exceed
多	<i>duō</i>	many
減	<i>jiǎn</i>	reduce; less than

... ..「汝等當知，毘婆尸佛時，人壽八萬歲。尸棄佛時，人壽七萬歲。毘舍婆佛時，人壽六萬歲。拘樓孫佛時，人壽四萬歲。拘那含佛時，人壽三萬歲。迦葉佛時，人壽二萬歲。我今出世，人壽百歲。少出多減」。... ..

Dàběn jīng 大本經: §5

<i>Vocabulary</i>		
刹利	<i>chālì</i>	(Skt. transcrip.) <i>kṣatriya</i> , the ruling class
種	<i>zhǒng</i>	class
姓	<i>xìng</i>	surname
拘利若	<i>Jūliruò</i>	(Skt. transcrip.) <i>Kauṇḍinya</i>
婆羅門	<i>pōluómén</i>	(Skt. transcrip.) <i>brahmin</i>
瞿曇	<i>Jùtán</i>	(Skt. transcrip.) <i>Gautama</i>

「毘婆尸佛出刹利種，姓拘利若。尸棄佛、毘舍婆佛種、姓亦爾。拘樓孫佛出婆羅門種，姓迦葉。拘那含佛、迦葉佛種、姓亦爾。我今如來至真，出刹利種，姓名曰瞿曇」。... …

Note: Chinese punctuation, which only became widespread in modern times, includes an “enumeration comma” (、) for separating items in a series.

Dàběn jīng 大本經: §6

<i>Vocabulary</i>		
波波羅樹	<i>bōbōluóshù</i>	(Skt. transcrip. + transl.) <i>pāṭalī</i> , “trumpet-flower tree”
分陀利樹	<i>fēntuōlìshù</i>	(Skt. transcrip. + transl.) <i>puṇḍarī</i> , “lotus tree”
娑羅樹	<i>suōluóshù</i>	(Skt. transcrip. + transl.) <i>śāla</i> , “shala tree”
尸利沙樹	<i>shīlìshāshù</i>	(Skt. transcrip. + transl.) <i>śirīṣa</i> , “acacia tree”
烏暫婆羅門樹	<i>wúzhàn pólúó mēnshù</i>	(Skt. transcrip. + transl.) <i>uḍumbara</i> , “cluster fig tree”
尼拘律樹	<i>nījūlǜ shù</i>	(Skt. transcrip. + transl.) <i>nyagrodha</i> , “banyan tree”
鉢多樹	<i>bōduōshù</i>	(Skt. transcrip. + transl.) <i>pippala</i> , “sacred fig tree”

毘婆尸佛坐波波羅樹下成最正覺。尸棄佛坐分陀利樹下成最正覺。毘舍婆佛坐娑羅樹下成最正覺。拘樓孫佛坐尸利沙樹下成最正覺。拘那含佛坐烏暫婆羅門樹下成最正覺。迦葉佛坐尼拘律樹下成最正覺。我今如來至真，坐鉢多樹下成最正覺。... ..

Dàběn jīng 大本經: §7

Vocabulary

會	<i>huì</i>	gathering
初	<i>chū</i>	first; at first
次	<i>cì</i>	next

毘婆尸如來三會說法。初會，弟子有十六萬八千人。二會，弟子有十萬人。三會，弟子有八萬人。尸棄如來亦三會說法。初會、弟子有十萬人。二會、弟子有八萬人。三會、弟子有七萬人。毘舍婆如來二會說法。初會、弟子有七萬人。次會、弟子有六萬人。拘樓孫如來一會說法。弟子四萬人。拘那含如來一會說法。弟子三萬人。迦葉如來一會說法。弟子二萬人。我今一會說法。弟子千二百五十人。... ..

From context, “assembly” here refers to groups of disciples, rather than to the number of times a Buddha preached.

Dàběn jīng 大本經: §8

<i>Vocabulary</i>		
騫茶	Jiǎnchá	(personal name), (Skt. transcrip.) Skanda
提舍	Tíshě	(personal name), (Skt. transcrip.) Tiṣya
中	zhōng	middle; among
第一	dìyī	first
阿毘浮	Āpífú	(personal name), (Skt. transcrip.) Abhibhū
三婆婆	Sānpōpō	(personal name), (Skt. transcrip.) Saṃbhava
扶遊	Fúyóu	(personal name), (Skt. transcrip.) Śroṇa
鬱多摩	Yùduōmó	(personal name), (Skt. transcrip.) Uttama
薩尼	Sāní	(personal name), (Skt. transcrip.) Saṃjīva
毘樓	Pílóu	(personal name), (Skt. transcrip.) Vidhūra
舒槃那	Shūpánnà	(personal name), (Skt. transcrip.) Bhujiṣya
鬱多樓	Yùduōlóu	(personal name), (Skt. transcrip.) Uttara
婆羅婆	Póluópó	(personal name), (Skt. transcrip.) Bhāradvāja
舍利弗	Shèlífú	(personal name), (Skt. transcrip.) Śāriputra
目犍連	Mùjiànlián	(personal name), (Skt. transcrip.) Maudgalyāyana

時，毘婆尸佛有二弟子：一名騫茶、二名提舍。諸弟子中最为第一。尸棄佛有二弟子：一名阿毘浮、二名三婆婆。諸弟子中最为第一。毘舍婆佛有二弟子：一名扶遊、二名鬱多摩。諸弟子中最为第一。拘樓孫佛有二弟子：一名薩尼、二名毘樓。諸弟子中最为第一。拘那含佛有二弟子：一名舒槃那、二名鬱多樓。諸弟子中最为第一。迦葉佛有二弟子：一名提舍、二名婆羅婆。諸弟子中最为第一。今我二弟子。一名舍利弗、二名目犍連。諸弟子中最为第一。... ..

Dàběn jīng 大本經: §9

<i>Vocabulary</i>		
執事	<i>zhíshì</i>	administrative; administrator, attendant
無憂	<i>Wúyōu</i>	(personal name) Without Grief, (Skt. transl.) Aśoka
忍行	<i>Rěnxíng</i>	(personal name) Tolerant Practice; (P. transl.) Khemaṅkara; (Skt. transl.) Kṣemaṅkara?
寂滅	<i>Jìmiè</i>	(personal name) Tranquil Extinction; (P. transl.) Upasannaka; (Skt. transl.) Upaśānta?
善覺	<i>Shànjué</i>	(personal name) Well-Awakened; (P. transl.) Buddhija; (Skt. transl.) Bhadrīka?
安和	<i>Ānhé</i>	(personal name) Peaceful Harmony; (P. transl.) Sotthija; (Skt. transl.) Svāstika?
善友	<i>Shànyǒu</i>	(personal name) Good Friend; (P. transl.) Sabbamitta; (Skt. transl.) Sarvamitra
阿難	<i>Ā'nán</i>	(personal name) (Skt. transcrip.) Ānanda

毘婆尸佛有執事弟子，名曰無憂。尸棄佛執事弟子，名曰忍行。毘舍婆佛有執事弟子，名曰寂滅。拘樓孫佛有執事弟子，名曰善覺。拘那含佛有執事弟子，名曰安和。迦葉佛有執事弟子，名曰善友。我執事弟子名曰阿難。... ..

Dàběn jīng 大本經: §10

<i>Vocabulary</i>		
方膺	Fāngyìng	(personal name) Broad-Shouldered; (Skt. transl.) Susaṃvṛttaskandha
無量	Wúliàng	(personal name) Immeasurable; (Skt. transl.) Atula
妙覺	Miàojué	(personal name) Marvelous Awakening; (Skt. transl.) Suprabuddha
上勝	Shàngshèng	(personal name) Superior, Majestic; (Skt. transl.) Pratāpana?
導師	Dǎoshī	(personal name) Leader; (Skt. transl.) Sārthavāha
集軍	Jíjūn	(personal name) Gathered Army; (Skt. transl.) Vijitasena
羅睺羅	Luóhóuluó	(personal name) (Skt. transcrip.) Rāhula

毘婆尸佛有子，名曰方膺。尸棄佛有子，名曰無量。毘舍婆佛有子，名曰妙覺。拘樓孫佛有子，名曰上勝。拘那含佛有子，名曰導師。迦葉佛有子，名曰集軍。今我有子，名曰羅睺羅。... ..

Dàběn jīng 大本經: §11

<i>Vocabulary</i>		
槃頭	Pántóu	(personal name) (Skt. transcrip.) Pāṇḍu
槃頭婆提	Pántóupótí	(personal name) (P. transcrip.) Bandhumatī; Skt.?
治	Zhì	to govern
城	Chéng	city

毘婆尸佛父名槃頭，刹利王種。母名槃頭婆提。王所治城名曰槃頭婆提。

Dàběn jīng 大本經: §12

<i>Vocabulary</i>		
明相	Míngxiàng	(personal name) Bright; (Skt. transl.) Aruṇa
光曜	Guāngyào	(personal name) Radiance; (Skt. transl.) Prabhāvatī
光相	Guāngxiàng	(personal name) Brilliance; (P. transl.) Aruṇavatī; Skt.?

尸棄佛父名曰明相，刹利王種。母名光曜。王所治城名曰光相。

Dàběn jīng 大本經: §13

<i>Vocabulary</i>		
善燈	Shàndēng	(personal name) Good Lamp; (P. transl.) Suppatīta; Skt. Supradīpa
稱戒	Chēngjiè	(personal name) Proclaim Conduct; (P. transl.) Yasavatī; (Skt.) Uttarā?
無喻	Wúyù	(personal name) Without Compare; (Skt. transl. Anupama).

毘舍婆佛父名善燈。剎利王種。母名稱戒。王所治城名曰無喻。

Dàběn jīng 大本經: §14

<i>Vocabulary</i>		
祀得	Sìdé	(personal name) Sacrifice Obtained; (Skt. transl.) Agnidatta
善枝	Shànzhī	(personal name) Good Branch; (Skt. transl.) Viśākhā
安和	Ānhé	(personal name) Peaceful Harmony; (P. transl.) Sotthija; Skt. Svāstika?

拘樓孫佛父名祀得，婆羅門種。母名善枝。王名安和。隨王名故城名安和。

Dàběn jīng 大本經: §15

<i>Vocabulary</i>		
大德	Dàdé	(personal name) Great Virtue; (P. transl.) Yaññadatta; Skt. Yajñadatta?
善勝	Shànshèng	(personal name) Skilled in Victory; (P. transl.) Uttara; Skt. Yaśovati?
清淨	Qīngjìng	(personal name) Clear and Pure; (P. transl.) Sobha; Skt. Śobhavatī?

拘那含佛父名大德。婆羅門種。母名善勝。是時王名清淨。隨王名故城名清淨。

Dàběn jīng 大本經: §16

<i>Vocabulary</i>		
梵德	Fàndé	(personal name) Brahma Virtue; (Skt. transl.) Brahmadatta
財主	Cáizhǔ	(personal name) Patron; (Skt. transl.) Viśākha
汲毘	Jípi	(personal name) (Skt. transcrip.) Kṛkin
波羅奈	Pōluónài	(personal name) (Skt. transcrip.) Vārāṇasī

迦葉佛父名曰梵德。婆羅門種。母名曰財主。時王名汲毘。王所治城名波羅奈。

Dàběn jīng 大本經: §17

<i>Vocabulary</i>		
淨飯	Jìngfàn	(personal name) Pure Rice; (Skt. transl.) Śuddhodana
大清淨妙	Dàqīngjìngmiào	(personal name) Great Pure and Marvelous; (Skt. transl.) Māyā
迦毘羅衛	Jiāpíluówèi	(place name) (Skt. transcrip.) Kapilavastu

我父名淨飯。剎利王種。母名大清淨妙。王所治城名迦毘羅衛。

Dàběn jīng 大本經: §18

<i>Vocabulary</i>		
因緣	yīnyuán	causes and conditions; circumstances; story
智	zhì	Wisdom
歡喜	huānxǐ	bliss, happiness
愛樂	àilè	love and joy

此是諸佛因緣、名號、種族、所出生處。何有智者聞此因緣而不歡喜、起愛樂心？」爾時，世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」

諸比丘對曰：「今正是時。願樂欲聞。」

Dàběn jīng 大本經: §19

<i>Vocabulary</i>		
右	<i>yòu</i>	right
脇	<i>xiè</i>	side
入	<i>rù</i>	to enter
地	<i>dì</i>	earth
震動	<i>zhèndòng</i>	to shake
放	<i>fang</i>	to emit, to put forth
光明	<i>guāngmíng</i>	light
普	<i>pǔ</i>	generally, universally, everywhere
照	<i>zhào</i>	to shine
世界	<i>shìjiè</i>	world
日	<i>rì</i>	sun
月	<i>yuè</i>	moon
及	<i>jí</i>	to reach
皆	<i>jiē</i>	all
蒙	<i>méng</i>	to receive
幽冥	<i>yōumíng</i>	darkness
眾生	<i>zhòngshēng</i>	all beings
覩見	<i>dūjiàn</i>	to see
趣	<i>qù</i>	realm, path of existence; to be in a realm
復	<i>fù</i>	again; moreover, further
魔宮	<i>mógōng</i>	the devil's palace, Mara's palace
釋	<i>shì</i>	(usually 帝釋) Śakra / Indra
梵	<i>Fàn</i>	Brahma
自然	<i>zìrán</i>	of itself; naturally
現	<i>xiàn</i>	to appear, to make manifest

佛告諸比丘：「諦聽。諦聽。善思念之。吾當為汝分別解說。比丘，當知諸佛常法。毘婆尸菩薩從兜率天降神母胎。從右脇入。正念不亂。當於爾時。地為震動。放大光明。普照世界。日月所不及處，皆蒙大明。幽冥眾生，各相覩見。知其所趣。時，此光明復照魔宮。諸天、釋、梵、沙門、婆羅門及餘眾生普蒙大明。諸天光明自然不現」。

Dàběn jīng 大本經: §20

<i>Vocabulary</i>		
天子	<i>tiānzǐ</i>	lit. children of heaven, heavenly beings, minor deities
執	<i>zhí</i>	to hold
戈	<i>gē</i>	halberd
矛	<i>máo</i>	spear
侵嬈	<i>qīnrào</i>	to harass, harm

「諸比丘，當知諸佛常法。毘婆尸菩薩在母胎時，專念不亂。有四天子執戈矛侍護其人。人與非人不得侵嬈。此是常法」。

As noted above, grammatically, 專念不亂 could refer to either the bodhisattva or his mother. Use of the term later in the text suggest the former is right. See, for example, §23 and especially §26 below.

Dàběn jīng 大本經: §21

<i>Vocabulary</i>		
安隱	<i>ānyǐn</i>	serene, at peace
惱患	<i>nǎohuàn</i>	troubles, difficulties
自	<i>zì</i>	oneself
觀	<i>guān</i>	to see, to observe
見	<i>jiàn</i>	to see, to view
身	<i>shēn</i>	body
根	<i>gēn</i>	faculties; organs; limbs
具足	<i>jùzú</i>	complete, fully formed
瑕	<i>xiá</i>	faults, blemishes
猶如	<i>yóurú</i>	it is like
目	<i>mù</i>	eye; eyesight
士	<i>shì</i>	man (usually of high status)
紫磨金	<i>zǐmó jīn</i>	polished rose gold
穢	<i>huì</i>	dirt, filth
琉璃	<i>liú lí</i>	beryl (often glossed as “lapis lazuli,” but lapis lazuli is usually opaque, and here the gem is translucent)
內外	<i>nèi wài</i>	inner and outer
清徹	<i>qīngchè</i>	clear; translucent
障翳	<i>zhàngyì</i>	clouded, visually impaired; obstruction

又告比丘：「諸佛常法。毘婆尸菩薩從兜率天降神母胎，專念不亂。母身安隱，無眾惱患。智慧增益。母自觀胎。見菩薩身，諸根具足。如紫磨金，無有瑕穢。猶如有目之士觀淨琉璃。內外清徹，無眾障翳。諸比丘，此是諸佛常法」。

Dàběnjīng 大本經: §22

<i>Vocabulary</i>		
姪	<i>yín</i>	lasciviousness; lust
火	<i>huǒ</i>	Fire
之所	<i>zhīsuǒ</i>	(in <subject + object + verb> phrase, marks the verb as passive; i.e. the subject is verbed by the object)
燒然	<i>shāorán</i>	to burn

佛告比丘：「毘婆尸菩薩從兜率天降神母胎，專念不亂。母心清淨，無眾欲想，不為姪火之所燒然。此是諸佛常法」。

Note: You have now seen the three primary uses for 為. Here, it works with 所, marking the verb as passive. We have also seen it act as a copula (to be): 唯無上尊為最奇特, and 何如為老. It can also mean “for the sake of” (read in the fourth tone): 以慈悲心故，為說四真諦 and 今為信受樂聽者說。

Dàběn jīng 大本經: §23

<i>Vocabulary</i>		
奉持	<i>fèngchí</i>	to uphold, to honor
五	<i>wǔ</i>	Five
戒	<i>jiè</i>	precepts
梵行	<i>fànxíng</i>	(Skt. transl.) <i>brahmacarya</i> , “pure practices”; religious conduct; often means celibacy
篤信	<i>dǔxìn</i>	devotion and faith
仁愛	<i>rén'ài¹¹</i>	benevolence and love
成就	<i>chéngjiù</i>	to accomplish
畏	<i>wèi</i>	fear
壞	<i>huái</i>	to go bad, to deteriorate, to fail
命	<i>mìng</i>	life
終	<i>zhōng</i>	to end
忉利天	<i>Dāolitiān</i>	the Daoli Heaven, (Skt. transcrip.) Trāyastriṃśa

佛告比丘：「諸佛常法：毘婆尸菩薩從兜率天降神母胎，專念不亂。其母奉持五戒。梵行清淨。篤信仁愛。諸善成就。安樂無畏。身壞命終，生忉利天。此是常法」。

¹¹ In pinyin, the apostrophe is used only when confusion is possible in pronouncing a compound. In this case, both *ren ai*, and *re nai* are possible compounds. In the previous compound, for example, *dǔ xìn* is the only way to break the compound into two syllables so no apostrophe is needed. On the other hand, the modern city of Xian 西安 should technically be divided with an apostrophe as Xi'an to avoid confusion with the single-syllable *xian* (as in 現).

Dàběnjīng 大本經: §24

<i>Vocabulary</i>		
當	<i>dāng</i>	when, at that time
其	<i>qí</i>	him, her, it, their; his, hers, its, theirs
始	<i>shǐ</i>	at first; to begin
闇冥	<i>ànmíng</i>	darkness
蒙	<i>méng</i>	to receive

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出。地為震動。光明普照。始入胎時，闇冥之處，無不蒙明。此是常法」。

Dàběn jīng 大本經: §25

<i>Vocabulary</i>		
手	<i>shǒu</i>	hand
攀	<i>pān</i>	to climb; to grip
枝	<i>zhī</i>	branch
臥	<i>wò</i>	to recline, to lie down
香	<i>xiāng</i>	fragrant
水	<i>shuǐ</i>	water
前	<i>qián</i>	before, in front of
立	<i>lì</i>	to stand
唯然	<i>wéirán</i>	only, uniquely; it is so
勿	<i>wù</i>	(negation)
懷	<i>huái</i>	to harbor, to have; to feel
憂戚	<i>yōuqī</i>	worries and sadness, anguish, grief

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出，專念不亂。時，菩薩母手攀樹枝。不坐不臥。時，四天子手奉香水。於母前立言：『唯然，天母。今生聖子。勿懷憂戚』。此是常法」。

Dàběn jīng 大本經: §26

<i>Vocabulary</i>		
穢惡	<i>huìè</i>	dirt, filth
汙染	<i>wūrǎn</i>	stained, polluted, sullied
珠	<i>zhū</i>	jewel, gem
投	<i>tóu</i>	to toss, to cast

佛告比丘：「諸佛常法。毘婆尸菩薩當其生時，從右脇出，專念不亂。其身清淨，不為穢惡之所汙染。猶如有目之士，以淨明珠投白繒上。兩不相汙，二俱淨故。菩薩出胎亦復如是。此是常法」。

Dàběn jīng 大本經: §27

<i>Vocabulary</i>		
墮	<i>duò</i>	to fall
行	<i>xíng</i>	to walk
步	<i>bù</i>	paces, steps
扶侍	<i>fúshì</i>	to support
舉	<i>jǔ</i>	to raise
遍	<i>piàn</i>	pervasive; everywhere
方	<i>fāng</i>	direction
手	<i>shǒu</i>	hand
要	<i>yào</i>	to want, will
度	<i>dù</i>	to save, to deliver
病	<i>bìng</i>	sickness
死	<i>sǐ</i>	death

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出，專念不亂。從右脇出，墮地行七步。無人扶侍。遍觀四方。舉手而言。『天上天下，唯我為尊。要度眾生老病死』。此是常法」。

Dàběn jīng 大本經: §28

<i>Vocabulary</i>		
泉	<i>quán</i>	fountain, spring
湧	<i>yǒng</i>	to bubble forth, to spring forth
溫	<i>wēn</i>	warm
冷	<i>lěng</i>	cold
供	<i>gòng</i>	to supply
澡浴	<i>zǎoyù</i>	to bathe

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出，專念不亂。二泉湧出，一溫一冷，以供澡浴。此是常法」。

Dàběn jīng 大本經: §29

<i>Vocabulary</i>		
太子	<i>tàizi</i>	prince
槃頭	<i>pántóu</i>	(personal name) (P. transcrip.) Bandhumā; Skt.?
召集	<i>zhàojí</i>	to summon, to call together
道術	<i>dàoshù</i>	masters of the (esoteric) arts, magicians, soothsayers
令	<i>lìng</i>	to order, to make, to command
吉凶	<i>jíxiōng</i>	good and bad fortune, fortune, fate
命	<i>mìng</i>	command
即	<i>jí</i>	to approach
披	<i>pī</i>	to remove, pull back
衣	<i>yī</i>	clothing
具	<i>jù</i>	complete
相	<i>xiàng</i>	marks, signs

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占	<i>zhàn</i>	to prognosticate, evaluate, assess, divine
趣	<i>qù</i>	to go to; (we have also seen as destination")
必然	<i>bìrán</i>	necessarily
疑	<i>yí</i>	doubt
若	<i>ruò</i>	if
家	<i>jiā</i>	home, household
轉輪聖王	<i>zhuǎnlún shèngwáng</i>	Wheel-turning Sagely King, (Skt. transl.) Cakravartin
天下	<i>tiānxià</i>	lit. "all under heaven"; here: continent
王	<i>wàng</i>	to be king of, to rule
四兵	<i>sìbīng</i>	fourfold army (four types of troops), (Skt. transl.) <i>caturaṅgabala</i>
偏枉	<i>piānwǎng</i>	bias, prejudice
恩	<i>ēn</i>	benevolence
七寶	<i>qībǎo</i>	seven gems, (Skt. transl.) <i>saptaratnāṇi</i> (the seven "jewels" of a wheel-turning king).
自	<i>zì</i>	of itself; of themselves
至	<i>zhì</i>	to arrive
勇健	<i>yǒngjiàn</i>	brave and stout
伏	<i>fú</i>	to subdue
外	<i>wài</i>	external, outside; foreign
敵	<i>dí</i>	Enemy
兵杖	<i>bīngzhàng</i>	Weapons
太平	<i>taipíng</i>	great peace
十號	<i>shíhào</i>	The ten epithets (the ten major terms for a Buddha: Tathāgatha, Bhagavat, etc.)

太子初生，父王繫頭召集相師及諸道術。令觀太子，知其吉凶。時，諸相師受命而觀。即前披衣，見有具相。占曰：『有此相者，當趣二處，必然無疑。若在家者，當為轉輪聖王，王四天下，四兵具足，以正法治，無有偏枉，恩及天下，七寶自至，千子勇健，能伏外敵，兵杖不用，天下太平。若出家學道，當成正覺，十號具足』。時，諸相師即白王言：『王所生子有三十二相。當趣二處，必然無疑。在家當為轉輪聖王。若其出家，當成正覺，十號具足』。

Note: You have seen two uses for 前: as a verb, “move forward,” as here 即前披衣; before in space 時，四天子手奉香水，於母前立言....; It can also mean before in time.

Dàběn jīng 大本經: §30

<i>Vocabulary</i>		
慇懃	<i>yīnqín</i>	sincere
再三	<i>zàisān</i>	lit. two and three; repeatedly
重	<i>chóng</i>	again; repeatedly
更	<i>gèng</i>	further (we have seen this word before meaning “to experience”)
斯	<i>sī</i>	this; these
足	<i>zú</i>	feet
安	<i>ān</i>	peaceful; steady
平	<i>píng</i>	flat, even
滿	<i>mǎn</i>	full
蹈	<i>dǎo</i>	step
隱	<i>yǐn</i>	stable, steady
相輪	<i>xiànglún</i>	wheel
輻	<i>fú</i>	spoke
光	<i>guāng</i>	light
照	<i>zhào</i>	to shine
網縵	<i>wǎngmàn</i>	webbed
鵝	<i>é</i>	goose

是時，父王慇懃再三，重問相師：「汝等更觀太子三十二相，斯名何等？」時諸相師即披太子衣，說三十二相。一者，足安平，足下平滿，蹈地安隱。二者，足下相輪，千輻成就，光光相照。三者，手足網縵，猶如鵝王。

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Note: Here we see three uses of 相: in a compound for wheel 相輪 (this is rare), to mean mark or sign 三十二相, and (read in first tone) to mean “mutually” 光光相照, here suggesting that the light from each spoke reflects on the others.

Dàběn jīng 大本經: §31

<i>Vocabulary</i>		
柔軟	<i>róuruǎn</i>	soft
指	<i>zhǐ</i>	digits
纖	<i>xiān</i>	slender
長	<i>cháng</i>	long
跟	<i>gēn</i>	heels
充滿	<i>chōngmǎn</i>	full
視	<i>shì</i>	to see
厭	<i>yàn</i>	to tire of; to dislike
鹿	<i>lù</i>	deer
膊腸	<i>bócháng</i>	limbs
傭直	<i>yōngzhí</i>	straight
鈎	<i>gōu</i>	hook; hooked
鎖	<i>suǒ</i>	link; linked
骨	<i>gǔ</i>	bones
節	<i>jié</i>	joints
鎖連	<i>suǒlián</i>	linked; chain
陰	<i>yīn</i>	penis
馬藏	<i>mǎcáng</i>	lit. hidden like a horse's, i.e. retractable
垂	<i>chuí</i>	to hang down
過	<i>guò</i>	to exceed
膝	<i>xī</i>	knees

四者手足柔軟，猶如天衣。五者手足指纖，長無能及者。六者足跟充滿，觀視無厭。七者鹿膊腸，上下傭直。八者鈎鎖骨，骨節相鈎，猶如鎖連。九者陰馬藏。十者平立垂手過膝。

Note: 指 can mean either finger or toe.

Dàběnjīng 大本經: §32

<i>Vocabulary</i>		
孔	<i>kǒng</i>	hole, pore
毛	<i>máo</i>	hair
右	<i>yòu</i>	right
旋	<i>xuān</i>	to turn, to spiral
仰靡	<i>yǎngmí</i>	to be upturned, facing up
紺	<i>gàn</i>	brownish black
琉璃	<i>liúli</i>	beryl
色	<i>sè</i>	color
黃金	<i>huángjīn</i>	yellow gold
皮膚	<i>pífu</i>	skin
細軟	<i>xìruǎn</i>	soft
塵	<i>chén</i>	dust
肩	<i>jiān</i>	shoulders
齊亭	<i>qítíng</i>	even, equal
圓好	<i>yuánhǎo</i>	perfect
胸	<i>xiōng</i>	chest
萬	<i>wàn</i>	ten thousand; swastika

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字	<i>zì</i>	[Chinese] character, symbol, word
長	<i>cháng</i>	length
倍	<i>bèi</i>	double
七處	<i>qīchù</i>	lit. “seven places” (arms, feet, shoulders and neck)

十一、一一孔一毛生，其毛右旋，紺琉璃色。十二、毛生右旋，紺色仰靡。十三、身黃金色。十四、皮膚細軟，不受塵穢。十五，兩肩齊亭，充滿圓好。十六·胸有萬字。十七·身長倍人。十八·七處平滿。

Dàběnjīng 大本經: §33

<i>Vocabulary</i>		
長	<i>cháng</i>	length
廣	<i>guǎng</i>	width
等	<i>děng</i>	equal, the same
尼拘盧	<i>níjūlú</i>	(kind of tree) (Skt. transcrip.) <i>nyagrodha</i> , “banyan tree”
頰車	<i>jiáchē</i>	jowls, jaws
師子	<i>shīzi</i>	lion
胸膺	<i>xióngyīng</i>	chest
方整	<i>fāngzhěng</i>	square and complete; well proportioned; broad
口	<i>kǒu</i>	mouth
齒	<i>chǐ</i>	teeth
齊平	<i>qíping</i>	even
密	<i>mì</i>	dense
間	<i>jiān</i>	space
鮮明	<i>xiānmíng</i>	sparkling
咽喉	<i>yānhóu</i>	throat
味	<i>wèi</i>	flavor
稱適	<i>chēngshì</i>	to call satisfying, to be satisfied; to find agreeable
舌	<i>shé</i>	tongue

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耳	<i>ěr</i>	ear
舐	<i>shì</i>	to lick
左	<i>zuǒ</i>	left
梵音	<i>Fànyīn</i>	the voice of Brahma (Skt. transl.) <i>brahmasvara</i>
清徹	<i>qīngchè</i>	clear
眼	<i>yǎn</i>	eyes
紺青	<i>gànnīng</i>	deep blue; deep green; pitch black
牛	<i>niú</i>	ox
眴	<i>shùn</i>	to squint; to blink
眉	<i>méi</i>	eyebrows
毫	<i>háo</i>	hair
柔軟	<i>róuruǎn</i>	soft
細	<i>xì</i>	fine
澤	<i>zé</i>	moist
引	<i>yǐn</i>	to pull
尋	<i>xún</i>	(a measure of length, about eight feet)
放	<i>fàng</i>	to release
則	<i>zé</i>	then
旋螺	<i>xuānlúo</i>	to spiral, to coil
真珠	<i>zhēnzhū</i>	pearl
頂	<i>dǐng</i>	the top of the head
肉	<i>ròu</i>	meat, flesh
髻	<i>jì</i>	bun, topknot

十九，身長廣等。如尼拘盧樹。二十，頰車如師子。二十一，胸膺方整如師子。二十二，口四十齒。二十三，方整齊平。二十四，齒密無間。二十五，齒白鮮明。二十六，咽喉清淨。所食眾味，無不稱適。二十七，廣長舌，左右舐耳。二十八，梵音清徹。二十九，眼紺青色。三十，眼如牛王，眼上下俱眇。三十一，眉間白毫柔軟細澤。引長一尋。放則右旋螺如真珠。三十二，頂有肉髻。是為三十二相。」

Dàběnjīng 大本經: §34

Vocabulary

虛空	<i>xūkōng</i>	space, air
風	<i>fēng</i>	wind
雨	<i>yǔ</i>	rain
塵	<i>chén</i>	dust
土	<i>tǔ</i>	earth
歡喜	<i>huānxǐ</i>	happy, joyful
養育	<i>yǎngyù</i>	to raise, to nurture
懈怠	<i>xièjuàn</i>	tired

佛告比丘：「毘婆尸菩薩生時，諸天在上。於虛空中手執白蓋、寶扇，以障寒暑、風雨、塵土」。

爾時，父王給四乳母：一者乳哺、二者澡浴、三者塗香。四者娛樂。歡喜養育。無有懈怠。

Dàběn jīng 大本經: §35

<i>Vocabulary</i>		
童子	<i>tóngzǐ</i>	child
舉	<i>jǔ</i>	entire
國	<i>guó</i>	kingdom, country
士	<i>shì</i>	men of standing; men
女	<i>nǚ</i>	women
視	<i>shì</i>	to view, to see
厭足	<i>yànzú</i>	surfeit, feel is in excess
傳抱	<i>fùbào</i>	to assist and protect, to coddle
寶	<i>bǎo</i>	precious, valuable
華	<i>huá</i>	flowers
忉利天	<i>Dāolitiān</i>	the Daoli Heaven, (Skt. transcrip. + transl.) Trāyastriṃśa
和	<i>hé</i>	harmonious
雅	<i>yǎ</i>	elegant
迦羅頻伽	<i>jiālúpínjiā</i>	(Skt. transcrip.) <i>kalaviṅka</i> , a melodious bird (perhaps a cuckoo)
鳥	<i>niǎo</i>	bird
聲	<i>shēng</i>	voice; sound
徹	<i>chè</i>	thoroughly, completely
由旬	<i>yóuxún</i>	(Skt. transcrip.) <i>yojana</i> (measure of distance)
年	<i>nián</i>	years; age
漸	<i>jiàn</i>	Gradual
長大	<i>zhǎngdà</i>	to mature, grow up
在天	<i>zàitiān</i>	(he who is) in heaven; the ruler, the king, the emperor
正堂	<i>zhèngtáng</i>	main hall
道	<i>dào</i>	way, path; moral teachings

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開化	<i>kāihuà</i>	to preach, to enlighten
恩	<i>ēn</i>	benevolence
及	<i>jí</i>	to reach
庶民	<i>shūmín</i>	common people
名	<i>míng</i>	famous
德	<i>dé</i>	virtue

為童子時，舉國士女視無厭足。

為童子時，舉國士女眾共傳抱。如觀寶華。

菩薩生時，其目不眴。如忉利天。以不眴故，名毘婆尸。

菩薩生時，其聲清徹。柔軟和雅。如迦羅頻伽鳥聲。

菩薩生時，眼能徹視，見一由旬。

菩薩生時，年漸長大。在天正堂，以道開化。恩及庶民，名德遠聞。

Note: 以不眴故，名毘婆尸 is apparently a folk etymology of the word *vipaśyin* (*paśya* means “to see”); a common Chinese translation of the name *Vipaśyin* was Shèngguānfó 勝觀佛 (“Buddha of superior vision”).

The *Scripture of the Account of the World* (*Shìjì jīng* 世記經), another scripture included in the *Cháng āhán jīng* 長阿含經 (from which you will read a selection in volume two of the primer), describes ten characteristics of the gods of 忉利天, one of which is that “they do not blink.” (T. no.1, Vol.1, p. 132c).

Dàběn jīng 大本經: §36

<i>Vocabulary</i>		
遊觀	<i>yóuguāng</i>	to travel; to tour, to go on an excursion
告勅	<i>gàochì</i>	to command
御	<i>yù</i>	to drive
嚴駕	<i>yánjià</i>	to adorn (a vehicle), to make ready, to harness
寶	<i>bǎo</i>	precious
車	<i>chē</i>	cart, chariot
詣	<i>yì</i>	to go to
彼	<i>bǐ</i>	that
園林	<i>yuǎnlín</i>	park
巡行	<i>xúnxíng</i>	to tour, to inspect
便	<i>biàn</i>	thereupon, then
訖已	<i>qìyǐ</i>	to finish, complete
還	<i>huán</i>	to return
今	<i>jīn</i>	today, now
太子	<i>tàizi</i>	prince
乘	<i>chéng</i>	to ride
路	<i>lù</i>	road
見	<i>jiàn</i>	to see
頭	<i>tóu</i>	head
齒	<i>chǐ</i>	teeth
落	<i>luò</i>	fall
面	<i>miàn</i>	face
皺	<i>zhòu</i>	wrinkles
身	<i>shēn</i>	body
僂	<i>lǚ</i>	bent over, stooped

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拄杖	<i>zhùzhàng</i>	cane, staff
羸	<i>léi</i>	weak, sick
步	<i>bù</i>	steps
喘息	<i>chuǎnxí</i>	to pant
行	<i>xíng</i>	to walk
顧	<i>gù</i>	to look at
問	<i>wèn</i>	to ask
答	<i>dá</i>	to answer
生壽	<i>shēngshòu</i>	lifespan
免	<i>miǎn</i>	to avoid
患	<i>huàn</i>	sickness; disaster
耶	<i>yé</i>	(interrogative)
然	<i>rán</i>	it is so
必	<i>bì</i>	inevitable, necessarily
豪	<i>háo</i>	wealthy, prosperous
賤	<i>jiàn</i>	poor; miserable; low born
於是	<i>yúshì</i>	thereupon
悵然	<i>chàng rán</i>	disappointed, disillusioned
悅	<i>yuè</i>	to be happy
迴	<i>huí</i>	to return
駕	<i>jià</i>	to drive
宮	<i>gōng</i>	palace
靜默	<i>jìngmò</i>	quietly, silently
思惟	<i>sīwéi</i>	to think, to reflect

於時，菩薩欲出遊觀。告勅御者嚴駕寶車、詣彼園林、巡行遊觀。御者即便嚴駕訖已，還。白：「今正是時」。太子即乘寶車詣彼園觀。於其中路見一老人。頭白齒落。面皺身僂。拄杖羸步。喘息而行。太子顧問侍者：「此為何人？」答曰：「此是老人」。又問：「何如為老？」答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。太子又問：「吾亦當爾。不免此患耶？」答曰：「然。生必有老。無有豪賤」。於是，太子悵然不悅。即告侍者迴駕還宮。靜默思惟，念此老苦：「吾亦當有」。

Note: We know that in the phrase 白：「今正是時」 it is the charioteer speaking because 白 is used by an inferior to address a superior.

Dàběn jīng 大本經: §37

Vocabulary		
道	<i>dào</i>	road
逢	<i>féng</i>	to meet
默	<i>mò</i>	to be silent
昔	<i>Xī</i>	in the past
占相	<i>zhàxiàng</i>	to read someone's signs, to tell one's fortune
得無	<i>déwú</i>	is or is not, could it be?
乎	<i>hū</i>	(interrogative)
設	<i>shè</i>	establish, make, set out; take
方便	<i>fāngbiàn</i>	expedience, Skt. <i>upāya</i> ; measures
使	<i>shǐ</i>	to cause to
深	<i>shēn</i>	deep, profound
五欲	<i>wǔyù</i>	five desires (there are various sets)
娛樂	<i>yúlè</i>	entertainment
嚴飾	<i>yánshì</i>	ornament, adorn, decorate
宮館	<i>gōngguǎn</i>	palace buildings
簡擇	<i>jiǎnzé</i>	to select
嫖女	<i>cǎinǚ</i>	beautiful women

爾時，父王問彼侍者：「太子出遊，歡樂不耶？」答曰：「不樂」。又問其故。答曰：「道逢老人。是以不樂」。爾時，父王默自思念：「昔日相師占相太子，言當出家。今者不悅，得無爾乎？當設方便，使處深宮。五欲娛樂，以悅其心，令不出家」。即便，嚴飾宮館。簡擇嫖女，以娛樂之。

Dàběn jīng 大本經: §38

<i>Vocabulary</i>		
復	<i>fù</i>	moreover, furthermore
命	<i>mìng</i>	life; to order
病	<i>bìng</i>	sick
腹	<i>fù</i>	belly
面目	<i>miànmù</i>	countenance
黧黑	<i>líhēi</i>	dark yellow
獨	<i>dú</i>	alone
臥	<i>wò</i>	to lie down
糞除	<i>fèrchú</i>	the removal of filth, to clean; what is taken away after cleaning, i.e. filth, rubbish (other editions of the text give the more usual <i>fènhuì</i> 糞穢).
瞻視	<i>zhānshì</i>	to gaze upon, to watch over
苦毒	<i>kǔdú</i>	painful; intense suffering, acute pain
能	<i>néng</i>	can, to be able to
痛	<i>tòng</i>	pain
迫切	<i>pòqiè</i>	to press upon
存亡	<i>cúnwáng</i>	to live and to die, survival
期	<i>qī</i>	date, appointment
貴	<i>guì</i>	noble, high born

又於後時。太子復命御者嚴駕出遊。於其中路逢一病人。身羸腹大。面目黧黑。獨臥糞除。無人瞻視。病甚苦毒。口不能言。顧問御者：「此為何人？」答曰：「此是病人」。問曰：「何如為病？」答曰：「病者，眾痛迫切。存亡無期。故曰病也」。又曰：「吾亦當爾，未免此患耶？」答曰：「然，生則有病。無有貴賤」。於是，太子悵然不悅。即告御者迴車還宮。靜默思惟，念此病苦：「吾亦當爾」。

Dàběn jīng 大本經: §39

Vocabulary

更	<i>gèng</i>	further, again
增	<i>zēng</i>	to increase
伎樂	<i>jìyuè</i>	performers and musicians

爾時，父王復問御者：「太子出遊，歡樂不耶？」答曰：「不樂」。又問其故。答曰：「道逢病人。是以不樂」。於是父王默然思惟：「昔日相師占相太子，言當出家。今日不悅。得無爾乎？吾當更設方便，增諸伎樂，以悅其心，使不出家」。即復嚴飾宮館。簡擇嫖女以娛樂之。

Dàběn jīng 大本經: §40

Vocabulary

雜	<i>zá</i>	diverse, varied
色	<i>sè</i>	color
繒	<i>zēng</i>	fabric, cloth
幡	<i>fān</i>	banner
前後	<i>qiánhòu</i>	before and after
導引	<i>dǎoyǐn</i>	lead, precede; here, accompanying
宗族	<i>zōngzú</i>	family, clan

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親里	<i>qīnlǐ</i>	relatives and neighbors
悲	<i>bēi</i>	bad, sorrowful
號	<i>hào</i>	to shout, to wail
哭泣	<i>kūqì</i>	to cry, to weep
送	<i>sòng</i>	to send off
盡	<i>jìn</i>	termination, ending
風	<i>fēng</i>	wind; here, breath?
先	<i>xiān</i>	first
火	<i>huǒ</i>	fire; here, warmth?
次	<i>cì</i>	next
諸	<i>zhū</i>	all
根	<i>gēn</i>	organs; faculties
壞敗	<i>huàibài</i>	to destroy, to break, decay
異	<i>yì</i>	different
室家	<i>shìjiā</i>	home; husband and wife
離別	<i>líbié</i>	to depart; to separate

又於異時，太子復勅御者嚴駕出遊。於其中路逢一死人。雜色繒幡前後導引。宗族親里悲號哭泣。送之出城。太子復問：「此為何人？」答曰：「此是死人」。問曰：「何如為死？」答曰：「死者，盡也。風先火次。諸根壞敗。存亡異趣。室家離別。故謂之死」。太子又問御者：「吾亦當爾。不免此患耶？」答曰：「然。生必有死。無有貴賤」。於是，太子悵然不悅。即告御者迴車還宮。靜默思惟。念此死苦：「吾亦當然」。

Dàběn jīng 大本經: §41

爾時，父王復問御者：「太子出遊，歡樂不耶？」答曰：「不樂」。又問其故。答曰：「道逢死人。是故不樂」。於是父王默自思念：「昔日相師占相太子。言當出家。今日不悅。得無爾乎？吾當更設方便。增諸伎樂以悅其心。使不出家」。即復嚴飾宮館。簡擇嫖女以娛樂之。

Dàběn jīng 大本經: §42

<i>Vocabulary</i>		
沙門	<i>shāmén</i>	(Skt. transcrip.) <i>śramaṇa</i>
服	<i>fú</i>	clothing; to wear
持	<i>chí</i>	to hold, to grip
鉢	<i>bō</i>	alms bowl
地	<i>dì</i>	ground
捨離	<i>shělí</i>	to abandon, to cast off
恩愛	<i>ēn'ài</i>	affection and love, attachments
修	<i>xiū</i>	to cultivate
攝御	<i>shèyù</i>	to drive, to ride; to control, to master
染	<i>rǎn</i>	to taint; be tainted by
外	<i>wài</i>	external
慈	<i>cí</i>	compassion
一切	<i>yíqiè</i>	all
傷害	<i>shānghài</i>	to hurt, to harm
感	<i>qī</i>	sadness, sorrow
遇	<i>yù</i>	to meet
欣	<i>xīn</i>	to enjoy, to delight
忍	<i>rěn</i>	to tolerate
永	<i>yǒng</i>	forever, always
絕	<i>jué</i>	cut off

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塵累	<i>chénléi</i>	lit. burden of dust, burdens of the world
清虛	<i>qīngxū</i>	pristine, pure
微妙	<i>wéimiào</i>	subtle, marvelous
惟	<i>wéi</i>	only
快	<i>kuài</i>	happy; pleasure

又於異時，復勅御者嚴駕出遊。於其中路逢一沙門。法服持鉢。視地而行。即問御者：「此為何人？」御者答曰：「此是沙門」。又問：「何謂沙門？」答曰：「沙門者，捨離恩愛，出家修道。攝御諸根，不染外欲。慈心一切，無所傷害。逢苦不感，遇樂不欣。能忍如地。故號沙門」。太子曰：「善哉。此道真正，永絕塵累。微妙清虛。惟是為快」。即勅御者，迴車就之。

Dàběn jīng 大本經: §43

<i>Vocabulary</i>		
剃除	<i>tìchú</i>	to cut off
鬚髮	<i>xūfǎ</i>	hair and beard
志	<i>zhì</i>	aspiration, will
求	<i>qiú</i>	to seek, to request
調伏	<i>tiáofú</i>	to tame
心意	<i>xīnyì</i>	intention
離	<i>lí</i>	to depart from
塵垢	<i>chén'gòu</i>	filth, dirt
育	<i>yù</i>	nurture
群生	<i>qúnshēng</i>	the masses of beings; all beings
侵擾	<i>qīnrǎo</i>	disturbance, harassment

A PRIMER IN CHINESE BUDDHIST WRITINGS

虛心	<i>xūxīn</i>	modest, humble
靜寞	<i>jìngmò</i>	silent
務	<i>wù</i>	duty; to take as a duty, to devote oneself
尋	<i>xún</i>	then, subsequently
勅	<i>chì</i>	to order
賁	<i>jī</i>	to carry; to take
并	<i>bìng</i>	together with
及	<i>jí</i>	and
輦	<i>niǎn</i>	cart, chariot
習	<i>xí</i>	custom, habit
自居	<i>zìjū</i>	self reliant
術	<i>shù</i>	arts
歸	<i>guī</i>	to return

爾時，太子問沙門曰：「剃除鬚髮。法服持鉢。何所志求」。沙門答曰：「夫出家者，欲調伏心意、永離塵垢、慈育群生、無所侵燒、虛心靜寞、唯道是務」。太子曰：「善哉。此道最真」。尋勅御者：「賁吾寶衣并及乘輦，還白大王，我即於此剃除鬚髮、服三法衣、出家修道。所以然者，欲調伏心意，捨離塵垢。清淨自居，以求道術」。於是，御者即以太子所乘寶車及與衣服還歸父王。太子於後即剃除鬚髮，服三法衣，出家修道。

Dàběn jīng 大本經: §44

<i>Vocabulary</i>		
苦惱	<i>kǔnǎo</i>	suffering, affliction
戀	<i>liàn</i>	to be enamored of, to crave
情	<i>qíng</i>	emotion

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滅	<i>miè</i>	to extinguish, destroy
廓然	<i>kuòrán</i>	expansive
悟	<i>wù</i>	to be enlightened; enlightenment, insight
下	<i>xià</i>	to go down, descend
步	<i>bù</i>	step; to take a step
中間	<i>zhōngjiān</i>	in the midst of
轉	<i>zhuǎn</i>	to turn, revolve, in turns; gradually
遠	<i>yǎn</i>	distant; to distance oneself
縛著	<i>fúzhuó</i>	to bind, to tie; attachments
咸	<i>xián</i>	all
捨	<i>shě</i>	to abandon
榮	<i>róng</i>	honor, glory
位	<i>wèi</i>	position
捐棄	<i>sǔnqì</i>	to cast off
重	<i>zhòng</i>	to value
往就	<i>wǎngjiù</i>	to go towards
求	<i>qiú</i>	to beg, to ask

佛告比丘：「太子見老、病人，知世苦惱。又見死人，戀世情滅。及見沙門，廓然大悟。下寶車時，步步中間，轉遠縛著。是真出家。是真遠離。時，彼國人聞太子剃除鬚髮。法服持鉢。出家修道。咸相謂言『此道必真，乃令太子捨國榮位、捐棄所重』。于時，國中八萬四千人往就太子。求為弟子。出家修道。

Note that the Buddha here is reasserted as speaker.

Dàběn jīng 大本經: §45

<i>Vocabulary</i>		
納受	<i>nàshòu</i>	to receive, to accept, to take in
與	<i>yǔ</i>	together with
之	<i>zhī</i>	(marker of possession); him; her; to go
在在	<i>zàizài</i>	everywhere
教化	<i>jiàohuà</i>	to teach and transform, to proselytize
村	<i>cūn</i>	village
恭敬	<i>gōngjìng</i>	to respect, venerate
四事	<i>sìshì</i>	“the four things” (i.e. the four basic necessities: clothing, food, bedding, medicine).
供養	<i>gòngyǎng</i>	to provide
憤鬧	<i>kuìnào</i>	hubbub, noise
群眾	<i>qúnzhòng</i>	masses, throng
尋	<i>xún</i>	then, subsequently
獲	<i>huò</i>	to obtain, to get
志願	<i>zhìyuàn</i>	goal, ambition
專精	<i>zhūanjīng</i>	concentrated, with intensity
修	<i>xiū</i>	to cultivate
作	<i>zuò</i>	to do, to make
愍	<i>mǐn</i>	to pity
闇冥	<i>ànmíng</i>	darkness
危脆	<i>wēicuì</i>	fragile, weak
緣	<i>yuán</i>	on this basis, according to these conditions, following
此	<i>cǐ</i>	this; here
彼	<i>bǐ</i>	that; there
陰	<i>yīn</i>	dark (the “yin” of “yinyang”); group, mass
流轉	<i>liúzhǔan</i>	to circulate, flow
窮	<i>qióng</i>	to exhaust, to end
曉	<i>xiǎo</i>	to understand

了

liǎo

completely; to complete

于時，太子即便納受。與之遊行。在在教化。從村至村。從國至國。所至之處，無不恭敬，四事供養。菩薩念言：「吾與大眾，遊行諸國。人間憤鬧，此非我宜。何時當得離此群眾？閑靜之處，以求道真」。尋獲志願。於閑靜處，專精修道。復作是念：「眾生可愍。常處闇冥。受身危脆。有生、有老、有病、有死。眾苦所集，死此生彼。從彼生此。緣此苦陰，流轉無窮。我當何時曉了苦陰，滅生、老、死？」

Note: Here 可 makes the verb that follows it passive. Hence 可愍 means “can *be* pitied,” or “pitiable.”

Dàběn jīng 大本經: §46

<i>Vocabulary</i>		
有	<i>yǒu</i>	to exist; being (the conventional translation in this context is “becoming,” but this is based on Sanskrit and Pali and isn’t easily derived for the word 有).
觀察	<i>guānchá</i>	to observe
由	<i>yóu</i>	to come from; source
起	<i>qǐ</i>	to arise
取	<i>qǔ</i>	grasping, taking
愛	<i>ài</i>	love, affection, craving
受	<i>shòu</i>	receive; here: to sense, feel
觸	<i>chù</i>	contact
六入	<i>liùrù</i>	lit. “the six entrances”; the six sense organs (organs for sight, hearing, smell, taste, touch, and thought)
名色	<i>míngsè</i>	name and form
識	<i>shì</i>	consciousness
行	<i>xíng</i>	to act; conduct (the conventional translation in this context is “dispositions”)
癡	<i>chí</i>	ignorance; madness
憂	<i>yōu</i>	worry, grief
悲	<i>bēi</i>	sadness, sorrow
苦	<i>kǔ</i>	pain
惱	<i>nǎo</i>	frustration
盛	<i>shèng</i>	full, abundant; to flourish
智	<i>zhì</i>	wisdom; knowledge
眼	<i>yǎn</i>	eyes; sight, vision
覺	<i>jué</i>	feeling, perception; awakening
明	<i>míng</i>	light, clarity
通	<i>tōng</i>	understanding
慧	<i>huì</i>	wisdom
證	<i>zhèng</i>	verification; realization

復作是念：「生死何從？何緣而有？」即以智慧觀察所由。「從生有老死，生是老死緣。生從有起，有是生緣。有從取起，取是有緣。取從愛起，愛是取緣。愛從受起，受是愛緣。受從觸起，觸是受緣。觸從六入起，六入是觸緣。六入從名色起，名色是六入緣。名色從識起，識是名色緣。識從行起，行是識緣。行從癡起，癡是行緣。

是為，緣癡有行。緣行有識。緣識有名色。緣名色有六入。緣六入有觸。緣觸有受。緣受有愛。緣愛有取。緣取有有。緣有有生。緣生有老、病、死、憂、悲、苦、惱。此苦盛陰，緣生而有。是為苦集」。菩薩思惟苦集陰時，生智、生眼、生覺、生明、生通、生慧、生證。

Dàběn jīng 大本經: §47

<i>Vocabulary</i>		
逆順	<i>nìshùn</i>	backwards and forwards; upstream and downstream
實	<i>shí</i>	truthfully
座	<i>zuò</i>	seat
阿耨多羅三藐三菩提	<i>ānòuduōluó sānmǎo sānpútí</i>	(Skt. transcrip.) <i>anuttarasamyaksambodhi</i> , complete and perfect enlightenment

於時，菩薩復自思惟：「何等無，故老死無？何等滅，故老死滅」。即以智慧觀察所由：「生無故老死無，生滅故老死滅。有無故生無，有滅故生滅。取無故有無，取滅故有滅。愛無故取無，愛滅故取滅。受無故愛無，受滅故愛滅。觸無故受無，觸滅故受滅。六入無故觸無，六入滅故觸滅。名色無故六入無，名色滅故六入滅。識無故名色無，識滅故名色滅。行無故識無，行滅故識滅。癡無故行無，癡滅故行滅。

是為，癡滅故行滅。行滅故識滅。識滅故名色滅。名色滅故六入滅。六入滅故觸滅。觸滅故受滅。受滅故愛滅。愛滅故取滅。取滅故有滅。有滅故生滅。生滅故老、死、憂、悲、苦、惱滅」。

菩薩思惟苦陰滅時，生智、生眼、生覺、生明、生通、生慧、生證。爾時，菩薩逆順觀十二因緣。如實知，如實見已。即於座上成阿耨多羅三藐三菩提。

Dàběn jīng 大本經: §48

<i>Vocabulary</i>		
修	<i>xiū</i>	to cultivate
觀	<i>guān</i>	contemplation
安隱	<i>ānyǐn</i>	peace, tranquility
出離	<i>chūlí</i>	separation; to depart; to distance oneself from

毘婆尸佛初成道時，多修二觀：一曰安隱觀、二曰出離觀。

Dàběn jīng 大本經: §49

<i>Vocabulary</i>		
深	<i>shēn</i>	profound
微妙	<i>wéimiào</i>	subtle
難	<i>nán</i>	difficult
解	<i>jiě</i>	to understand
息滅	<i>xímiè</i>	to extinguish; to be extinguished; extinction
凡愚	<i>fányú</i>	mundane, ordinary
及	<i>jí</i>	to reach
斯	<i>sī</i>	this
異	<i>yì</i>	different
忍	<i>rěn</i>	to endure, to tolerate
依	<i>yī</i>	according to
樂	<i>lè</i>	to delight in, to like
求	<i>qiú</i>	to seek; to request
務	<i>wù</i>	duty; to take as a duty, to devote oneself to
習	<i>xí</i>	custom, habit
甚	<i>shèn</i>	very, extreme
了	<i>liǎo</i>	completely, entirely
然	<i>rán</i>	yet
倍	<i>pèi</i>	double, twice as much
更	<i>gèng</i>	moreover
觸擾	<i>chùrǎo</i>	disturbed, anxious
默然	<i>mòrán</i>	silently; to be silent

毘婆尸佛於閑靜處復作是念：「我今已得此無上法。甚深微妙，難解難見。息滅、清淨，智者所知。非是凡愚所能及也。斯由眾生異忍、異見、異受、異學。依彼異見，各樂所求，各務所習。是故於此甚深因緣，不能解了。然愛盡涅槃，倍復難知。我若為說，彼必不解。更生觸擾。」作是念已，即便默然不復說法。

Dàběnjīng 大本經: §50

<i>Vocabulary</i>		
梵	Fàn	Brahma
世間	shìjiān	world
便	biàn	thereupon, then
敗壞	bàihuài	corrupt, in decay
甚	shèn	very, most, extreme
而	Ér	but, yet
哀愍	āimǐn	sorrowful compassion
妙	miào	marvelous
譬如	pìrú	it is like
力士	lìshì	strongman
屈伸	qūshēn	to bend and extend, to flex
臂	Bì	arm
頃	qǐng	instant, moment
宮	gōng	palace
忽然	hūrán	suddenly
立	Lì	to stand
頭	tóu	head
面	miàn	face
禮	Lǐ	ritual; to pay obeisance
足	Zú	feet

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却	<i>què</i>	to retreat; but
住	<i>zhù</i>	to stop; to abide
一面	<i>yímiàn</i>	one side
膝	<i>Xī</i>	knee
著	<i>zhuó</i>	to touch
地	<i>Dì</i>	ground
叉	<i>chā</i>	to cross; to interlink
合掌	<i>hézhǎng</i>	to press the palms together
塵垢	<i>chéngòu</i>	dust, filth
微薄	<i>wéibó</i>	slight, thin, meager
根	<i>gēn</i>	roots, faculties
猛利	<i>ménglì</i>	fiercely sharp, very sharp
恭敬	<i>gōngjìng</i>	to respect
易	<i>Yì</i>	easy
開化	<i>kāihuà</i>	enlighten and transform; to teach
畏怖	<i>wèibù</i>	to fear
救	<i>jiù</i>	to save; to expiate
罪	<i>zuì</i>	crime; sin, fault

時，梵天王知毘婆尸如來所念。即自思惟：「念此世間便為敗壞，甚可哀愍。毘婆尸佛乃得知此深妙之法，而不欲說」。譬如力士屈伸臂頃，從梵天宮忽然來下。立於佛前。頭面禮足。却住一面。時，梵天王右膝著地。叉手合掌白佛言：「唯願世尊以時說法。今此眾生塵垢微薄、諸根猛利、有恭敬心、易可開化。畏怖後世無救之罪。能滅惡法、出生善道」。

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Note: Above, 更生觸擾 could be taken to refer to either the Buddha, or those who hear his instruction. That is, is the Buddha saying that teaching those incapable of understanding him would be troublesome to them or to him?

A similar phrase in the next passage (若為婬、怒、癡眾生說者，必不承用。徒自勞疲。) is equally ambiguous. In the corresponding passages in the Pali it is clear that it is the Buddha who would find this sort of fruitless teaching troublesome.

The phrase 畏怖後世無救之罪 could be taken in at least three different ways: Does Brahma fear that people will commit these horrible sins? Or does he fear that the Buddha will commit the sin of not saving them? Or is he saying that the people fear committing these sins? In this case, a passage below (in §52) suggests that the third interpretation is correct. That is, it is the people who fear committing unredeemable sins. The passage in question below is: 即以佛眼觀視世界眾生，垢有厚薄，根有利鈍，教有難易。易受教，畏後世罪。能滅惡法，出生善道。

Dàběn jīng 大本經: §51

<i>Vocabulary</i>		
汝	<i>rǔ</i>	you
但	<i>dàn</i>	however, but
正	<i>zhèng</i>	correct
阿僧祇	<i>āsēngqī</i>	(Skt. transcrip.) <i>asaṃkhyā</i> (infinity, infinite)
勤苦	<i>qínkǔ</i>	diligent, hard-working
懈	<i>xiè</i>	to rest, to be slack
始	<i>shǐ</i>	begin; only now, just
獲	<i>huò</i>	to obtain
婬	<i>yín</i>	lasciviousness
怒	<i>nù</i>	anger
癡	<i>chí</i>	foolishness, stupidity
承	<i>chéng</i>	to bear
用	<i>yòng</i>	to use
徒	<i>tú</i>	vainly
勞疲	<i>láopí</i>	to tire
相反	<i>xiāngfǎn</i>	oppose, be in conflict with; opposite of

染	<i>rǎn</i>	to be polluted by
愚冥	<i>yúmíng</i>	ignorance and darkness
覆	<i>fù</i>	covered, blanketed

佛告梵王：「如是。如是。如汝所言。但我於閑靜處，默自思念『所得正法，甚深微妙。若為彼說，彼必不解，更生觸擾』。故我默然不欲說法。我從無數阿僧祇劫，勤苦不懈，修無上行。今始獲此難得之法。若為婬、怒、癡眾生說者，必不承用。徒自勞疲。此法微妙。與世相反。眾生染欲。愚冥所覆，不能信解。梵王，我觀如此。是以默然不欲說法」。

Dàběnjīng 大本經: §52

<i>Vocabulary</i>		
復重	<i>fùchóng</i>	repeatedly
勸請	<i>quànqǐng</i>	to supplicate, to request
慇懃	<i>yīnqín</i>	sincerely, devoutly, diligently
懇惻	<i>kěncè</i>	sincerely, devoutly, diligently
再三	<i>zàisān</i>	repeatedly
世間	<i>shìjiān</i>	the world (Skt. transl. <i>loka</i>)
便	<i>biàn</i>	thereupon, then
壞敗	<i>huàibài</i>	to destroy, to ruin
願	<i>yuàn</i>	to hope, to wish for
敷演	<i>fūyǎn</i>	to sermonize; to expostulate
墜落	<i>zhùiluò</i>	to fall, to descend
餘趣	<i>yúqù</i>	lit. the “remaining realms”, that is, the realms of rebirth other than the human realm.
佛眼	<i>fóyǎn</i>	Buddha eye, the sight of a Buddha
垢	<i>gòu</i>	dirt, pollution, defilement

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厚薄	<i>hòubáo</i>	thick and thin; mild and extreme
利鈍	<i>lìdùn</i>	sharp and dull
難易	<i>nányì</i>	difficult and easy
畏	<i>wèi</i>	to fear
罪	<i>zuì</i>	fault, sin, bad ways
道	<i>dào</i>	path (of existence)
花	<i>huā</i>	flower (also written 華)
優鉢羅	<i>yōubólúo</i>	(Skt. transcrip.) <i>utpala</i> , blue lotus
鉢頭摩	<i>bōtóumó</i>	(Skt. transcrip.) <i>padma</i> , a kind of lotus
鳩勿頭	<i>jiūwùtóu</i>	(Skt. transcrip.) <i>kumuda</i> , white lotus
分陀利	<i>fēntuōlì</i>	(Skt. transcrip.) <i>puṇḍarīka</i> , kind of lotus
或	<i>huò</i>	may, perhaps; some
汙泥	<i>wūní</i>	mud, dirt
皆	<i>jiē</i>	All
敷開	<i>fūkāi</i>	to unfold; to blossom

時，梵天王復重勸請。慇懃懇惻。至于再三：「世尊，若不說法，今此世間便為壞敗。甚可哀愍。唯願世尊以時敷演。勿使眾生墜落餘趣」。爾時，世尊三聞梵王慇懃勸請，即以佛眼觀視世界眾生，垢有厚薄，根有利鈍，教有難易。易受教者畏後世罪。能滅惡法，出生善道。譬如優鉢羅花、鉢頭摩華、鳩勿頭華、分陀利華。或有始出汙泥，未至水者。或有已出，與水平者。或有出水，未敷開者。然皆不為水所染著，易可開敷。世界眾生，亦復如是。

Dàběn jīng 大本經: §53

<i>Vocabulary</i>		
愍	<i>mǐn</i>	to love
開演	<i>kāiyǎn</i>	to expound

甘露	<i>gānlù</i>	sweet dew
受	<i>shòu</i>	to receive
益	<i>yì</i>	Benefit

爾時，世尊告梵王曰：「吾愍汝等。今當開演甘露法門。是法深妙，難可解知。今為信受樂聽者說。不為觸擾無益者說」。

Dàběn jīng 大本經: §54

<i>Vocabulary</i>		
請	<i>qǐng</i>	invitation
歡喜	<i>huānxǐ</i>	bliss, joy
踊躍	<i>yǒngyùè</i>	overjoyed
遶	<i>rào</i>	to circle; to circumambulate
匝	<i>zā</i>	a circle, a round
現	<i>xiàn</i>	to appear, to manifest
先	<i>xiān</i>	first
誰	<i>shéi</i>	who
槃頭	<i>Pántóu</i>	(place name) (P. transcrip.) Bandhumā; Skt.?
內	<i>nèi</i>	in, inside
提舍	<i>Tíshě</i>	(personal name) (Skt. transcrip.) Tiṣya
臣子	<i>chénzǐ</i>	official, minister
騫茶	<i>Jiǎnchá</i>	(personal name) (Skt. transcrip.) Skanda
力士	<i>lìshì</i>	Strongman
屈伸	<i>qūshēn</i>	to bend and extend, to flex
臂	<i>bì</i>	Arm
頃	<i>qǐng</i>	instant, moment

A PRIMER IN CHINESE BUDDHIST WRITINGS

鹿野苑	Lùyěyuàn	Deer Park (Skt. transcrip. + transl.) Saraṅganātha)
道樹	dàoshù	lit. “tree of the Way”; the bodhi tree
敷	fū	to put out, to set forth

爾時，梵王知佛受請，歡喜踊躍，遶佛三匝。頭面禮足。忽然不現。其去未久。是時，如來靜默自思：「我今先當為誰說法？」即自念言：「當入繫頭城內。先為王子提舍、大臣子騫茶開甘露法門」。於是，世尊如力士屈伸臂頃，於道樹忽然不現，至繫頭城繫頭王，鹿野苑中，敷座而坐。

Dàběn jīng 大本經: §55

<i>Vocabulary</i>		
宜	yí	it is appropriate, fitting
守	shǒu	to protect, to guard; keeper
寧	níng	(“modal” indicating wish) do you? would you like?
苑	yuàn	garden
行	xíng	to carry out
所	suǒ	location, place
語	yǔ	to speak (yù); words, language
卿	qīng	You
宣	xuān	to announce, to proclaim
漸	jiàn	gradual; incrementally
示	shì	to demonstrate, show, teach
利喜	lìxǐ	profit and joy
施	shī	to give, to donate
論	lùn	discourse, theory
淨	jìng	clean, pure
漏	lòu	lit. “outflow” (Skt. transl.) āsrava; affliction.

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患	<i>huàn</i>	troubled, afflicted
讚歎	<i>zàntàn</i>	to praise
第一	<i>dìyī</i>	first, foremost
柔軟	<i>róuruǎn</i>	soft, receptive, supple
堪	<i>kān</i>	to sustain, be capable of
聖諦	<i>shèngdì</i>	holy truth, noble truth
敷演	<i>fūyǎn</i>	to expound
開解	<i>kāijiě</i>	to explain
分布	<i>fēnbù</i>	to announce, proclaim
宣釋	<i>xuānshì</i>	to explicate
要	<i>yào</i>	Essential

毘婆尸佛告守苑人曰：「汝可入城。語王子提舍、大臣子騫茶『寧欲知不？毘婆尸佛今在鹿野苑中。欲見卿等。宜知是時』」。時，彼守苑人受教而行。至彼二人所，具宣佛教。二人聞已，即至佛所，頭面禮足，却坐一面。佛漸為說法。示教利喜。施論、戒論、生天之論。欲惡不淨、上漏為患。讚歎出離為最微妙清淨第一。爾時，世尊見此二人，心意柔軟。歡喜信樂。堪受正法。於是即為說苦聖諦。敷演開解。分布宣釋苦集聖諦、苦滅聖諦、苦出要諦。

Dàběnjīng 大本經: §56

<i>Vocabulary</i>		
法眼淨	<i>fǎyǎnjìng</i>	lit. “the purity of the eye of the Law” (Skt. transl. <i>dharmacakṣuviśuddha</i>); the ability to perceive accurately.
素	<i>sù</i>	plain, unadorned
質	<i>zhí</i>	substance, material
染	<i>rǎn</i>	dye
地	<i>dì</i>	earth
神	<i>shén</i>	spirit
唱	<i>chàng</i>	to sing out
轉	<i>zhuǎn</i>	to turn
輪	<i>lún</i>	wheel
展轉	<i>zhǎnzhǎn</i>	continuously, one after the other
聲	<i>shēng</i>	voice; sound
徹	<i>chè</i>	to penetrate; to reach
他化自在天	<i>Tāhuàzìzàitiān</i>	lit. “Heaven of Those Who have Mastery Over the Creation of Others” (Skt. transl. <i>Paranirmitavaśavartin</i>)
須臾	<i>xūyú</i>	in an instant, in a moment

爾時，王子提舍、大臣子騫荼。即於座上，遠離塵垢，得法眼淨。猶若素質易為受染。是時，地神即唱斯言：「毘婆尸如來於繫頭城鹿野苑中轉無上法輪。沙門、婆羅門、諸天、魔、梵及餘世人所不能轉」。如是展轉，聲徹四天王，乃至他化自在天。須臾之頃，聲至梵天。

Dàběn jīng 大本經: §57

<i>Vocabulary</i>		
果	<i>guǒ</i>	the fruit, the results, the benefits
真實	<i>zhēnshí</i>	true
欺	<i>qī</i>	to deceive
成就	<i>chéngjiù</i>	to accomplish, to achieve
畏	<i>wèi</i>	fear
自在	<i>zìzài</i>	mastery; freedom; unimpeded
苦際	<i>kǔjì</i>	lit. “the border of suffering”; the last life in which one will suffer
具戒	<i>jùjiè</i>	the complete precepts
事	<i>shì</i>	things
示現	<i>shìxiàn</i>	to show, to demonstrate; demonstration
神足	<i>shénzú</i>	Lit. either “divine feet” or “the basis of divine [power]”; in China often understood to mean the ability to move great distances in an instant; here, the term refers to supernormal powers more generally (Skt. transl.) <i>rddhi-pāda</i>
觀他心	<i>guāntāxīn</i>	lit. “to see another’s heart”; to read minds
教誡	<i>jiàojiè</i>	instruction; the ability to instruct
無漏心	<i>wúlòuxīn</i>	lit. “mind of no outflows”; untainted mind (Skt. transl.) <i>anāsrava-citta</i> .
解脫	<i>jiětuō</i>	liberation, release
疑	<i>yí</i>	Doubt

是時，王子提舍、大臣子騫茶見法得果。真實無欺。成就無畏。即白毘婆尸佛言：「我等欲於如來法中淨修梵行」。佛言：「善來，比丘。吾法清淨自在。修行以盡苦際」。爾時，二人即得具戒。具戒未久，如來又以三事示現。一曰神足、二曰觀他心、三曰教誡。即得無漏心解脫、生死無疑智。

Dàběn jīng 大本經: §58

<i>Vocabulary</i>		
人民	<i>rénmín</i>	people
法	<i>fǎ</i>	dharma
服	<i>fú</i>	clothing; to wear
持	<i>chí</i>	to hold, to grip
鉢	<i>bō</i>	alms bowl
捨	<i>shě</i>	to abandon
世	<i>shì</i>	world, worldly
榮	<i>róng</i>	honor, glory
位	<i>wèi</i>	position
使	<i>shǐ</i>	to cause
捐棄	<i>juānqì</i>	to cast off
重	<i>zhòng</i>	to value
往詣	<i>wǎngyì</i>	to go towards

爾時，槃頭城內眾多人民，聞二人出家學道、法服持鉢、淨修梵行，皆相謂曰：「其道必真。乃使此等捨世榮位，捐棄所重」。時，城內八萬四千人往詣鹿野苑中毘婆尸佛所。頭面禮足，却坐一面。佛漸為說法。示教利喜。施論、戒論、生天之論。欲惡不淨，上漏為患；讚歎出離為最微妙，清淨第一。爾時，世尊見此大眾，心意柔輭、歡喜信樂、堪受正法。於是即為說苦聖諦。敷演開解。分布宣釋苦集聖諦，苦滅聖諦，苦出要諦。

Dàběn jīng 大本經: §59

(You should know all of the vocabulary in this passage!)

時，八萬四千人即於座上，遠塵離垢，得法眼淨。猶如素質易為受色。見法得果。真實無欺。成就無畏。即白佛言：「我等欲於如來法中，淨修梵行」。佛言：「善來，比丘。吾法清淨自在。修行以盡苦際」。時，八萬四千人即得具戒。具戒未久，世尊以三事教化：一曰神足、二曰觀他心、三曰教誡。即得無漏心解脫、生死無疑智現前。

八萬四千人聞佛於鹿野苑中，轉無上法輪。沙門、婆羅門、諸天、魔、梵及餘世人所不能轉。即詣繫頭城毘婆尸佛所。頭面禮足。却坐一面。時，佛為說法亦復如是。

Dàběn jīng 大本經: §60*Vocabulary*

上昇	<i>shàngshēng</i>	to ascend
虛空	<i>xūkōng</i>	space
火	<i>huǒ</i>	fire
神變	<i>shénbiàn</i>	divine transformations; miracles
遣	<i>qiǎn</i>	to dispatch, to send off
遊行	<i>yóuxíng</i>	to travel, to wander
俱	<i>jù</i>	together

爾時，繫頭城有十六萬八千大比丘眾。提舍比丘、騫茶比丘於大眾中上昇虛空。身出水火。現諸神變。而為大眾說微妙法。爾時，如來默自念言：「今此城內乃有十六萬八千大比丘眾。宜遣遊行。各二人俱，在在處處。至於六年，還來城內說具足戒」。

Dàběn jīng 大本經: §61

<i>Vocabulary</i>		
首陀會天	Shǒutuōtiān	(Skt. transcrip. + transl.) Śuddhāvāsa, “Pure Abodes”
沒	mò	to disappear
分布	fēnbù	to distribute
擁護	yōnghù	to protect
伺	sì	to wait
便	biàn	Convenient
可	kě	to approve, assent

時，首陀會天知如來心。譬如力士屈伸臂頃，從彼天沒，忽然至此。於世尊前，頭面禮足。却住一面。須臾白佛言：「如是，世尊。此繫頭城內比丘眾多。宜各分布，處處遊行。至於六年，乃還此城。說具足戒。我當擁護。令無伺求得其便者。爾時，如來聞此天語，默然可之。

Dàběn jīng 大本經: §62

<i>Vocabulary</i>		
許可	xǔkě	to approve of, to permit
執持	zhíchí	to hold, to keep

時，首陀會天見佛默然許可。即禮佛足。忽然不現。還至天上。其去未久。佛告諸比丘：「今此城內，比丘眾多。宜各分布。遊行教化。至六年已，還集說戒」。時，諸比丘受佛教已。執持衣鉢。禮佛而去。

Dàběn jīng 大本經: §63

<i>Vocabulary</i>		
訖 ... 已	<i>qì ... yǐ</i>	to finish, complete
攝持	<i>shèchí</i>	to have, to hold

時，首陀會天於一年後告諸比丘：「汝等遊行已過一年。餘有五年。汝等當知，訖六年已，還城說戒」。如是至于六年。天復告言：「六年已滿。當還說戒」。時，諸比丘聞天語已。攝持衣鉢。還繫頭城。至鹿野苑毘婆尸佛所。頭面禮足。却坐一面。

Dàběn jīng 大本經: §64

<i>Vocabulary</i>		
結加	<i>jiéjiā</i>	to cross, to form
趺坐	<i>fūzuò</i>	to sit cross-legged, in the lotus posture
經	<i>jīng</i>	scripture, <i>sutra</i>
忍辱	<i>rěnrǔ</i>	tolerance (Skt. transl. <i>kṣānti</i>)

爾時，如來於大眾前上昇虛空。結加趺坐。講說戒經。忍辱為第一。佛說涅槃最。不以除鬚髮害他為沙門。時，首陀會天去佛不遠。

Dà běn jīng 大本經: §65

<i>Vocabulary</i>		
羅閱城	<i>Luóyuèchéng</i>	(place name) (Skt. transcrip. + transl.) Rājagṛha
耆闍崛山	<i>Qíshèjuéshān</i>	(name of mountain) (Skt. transcrip. + transl.) Gṛdhrakūṭa, "Vulture Peak"
遍	<i>biàn</i>	to reach
除	<i>chú</i>	besides

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設	<i>shè</i>	if
無造天	<i>Wúzuàotiān</i>	“Not Created Heaven “ (Skt. transcrip. + transl.) <i>Avṛha</i> , one of the five <i>Śuddhāvāsas</i> , “Pure Abodes”
壯士	<i>zhuàngshì</i>	mighty man, powerful man
本末	<i>běnmò</i>	beginning and end, details
釋迦摩尼	<i>Shìjiāmóní</i>	<i>Śākyamuni</i>
阿迦尼吒	<i>Ājiānízà</i>	(Skt. transcrip.) <i>Akaniṣṭha</i> , “of whom none is the youngest” (one of the five <i>Śuddhāvāsas</i> , “Pure Abodes”)

爾時，世尊告諸比丘：「我自思念，昔一時於羅閱城耆闍崛山，時生是念『我所生處，無所不遍。唯除首陀會天。設生彼天。則不還此』。我時，比丘，復生是念『我欲至無造天上』。時，我如壯士屈伸臂頃，於此間沒，現於彼天。時，彼諸天見我至彼。頭面作禮。於一面立。而白我言『我等皆是毘婆尸如來弟子。從彼佛化，故來生此』。具說彼佛因緣本末。又尸棄佛、毘沙婆佛、拘樓孫佛、拘那含佛、迦葉佛、釋迦牟尼佛，皆是我師。我從受化，故來生此』。亦說諸佛因緣本末。至生阿迦尼吒諸天，亦復如是。」

佛說此大因緣經已，諸比丘聞佛所說。歡喜奉行。

Only “non-returners” (*bùhuán* 不還, *ā' nàhán* 阿那含, Skt. *anāgāmin*) are born in 首陀會天, which includes five separate worlds, including 無造天 and 阿迦尼吒.

Congratulations! You have now read an entire sūtra (minus the verses). For review, read the sūtra again (given in full below), as much as possible without recourse to the vocabulary lists.

§1

如是我聞：

一時，佛在舍衛國祇樹花林窟，與大比丘眾千二百五十人俱。時，諸比丘於乞食後，集花林堂。各共議言：「諸賢比丘，唯無上尊為最奇特、神通遠達、威力弘大，乃知過去無數諸佛入於涅槃、斷諸結使、消滅戲論。又知彼佛劫數多少、名號、姓字、所生種族、其所飲食、壽命脩短、所更苦樂。又知彼佛有如是戒、有如是法、有如是慧、有如是解、有如是住。云何？諸賢，如來為善別法性知如是事，為諸天來語，乃知此事。」

§2

爾時，世尊在閑靜處。天耳清淨。聞諸比丘作如是議。即從座起。詣花林堂，就座而坐。爾時，世尊知而故問，謂諸比丘：「汝等集此，何所語議？」時，諸比丘具以事答。爾時，世尊告諸比丘：「善哉。善哉。汝等以平等信，出家修道。諸所應行，凡有二業：一曰賢聖講法、二曰賢聖默然。汝等所論，正應如是。如來神通，威力弘大。盡知過去無數劫事，以能善解法性故知，亦以諸天來語故知」。

§3

…... 又告諸比丘：「汝等欲聞如來識宿命智、知於過去諸佛因緣不？我當說之」。時，諸比丘白言「世尊，今正是時。願樂欲聞。善哉，世尊。以時講說，當奉行之」。

佛告諸比丘：「諦聽，諦聽。善思念之。吾當為汝分別解說」。時，諸比丘受教而聽。佛告諸比丘：「過去九十一劫，時世有佛名毘婆尸，如來至真。出現于世。復次，比丘，過去三十一劫，有佛名尸棄，如來至真。出現於世。復次，比丘，即彼三十一劫中，有佛名毘舍婆，如來至真。出現於世。復次，比丘，此賢劫中有佛名拘樓孫。又名拘那含。又名迦葉。我今亦於賢劫中成最正覺」。

§4

「汝等當知，毘婆尸佛時，人壽八萬歲。尸棄佛時，人壽七萬歲。毘舍婆佛時，人壽六萬歲。拘樓孫佛時，人壽四萬歲。拘那含佛時，人壽三萬歲。迦葉佛時，人壽二萬歲。我今出世，人壽百歲。少出多減」。

§5

「毘婆尸佛出剎利種，姓拘利若。尸棄佛、毘舍婆佛種、姓亦爾。拘樓孫佛出婆羅門種，姓迦葉。拘那含佛、迦葉佛種、姓亦爾。我今如來至真，出剎利種，姓名曰瞿曇」。

§6

毘婆尸佛坐波波羅樹下成最正覺。尸棄佛坐分陀利樹下成最正覺。毘舍婆佛坐娑羅樹下成最正覺。拘樓孫佛坐尸利沙樹下成最正覺。拘那含佛坐烏暫婆羅門樹下成最正覺。迦葉佛坐尼拘律樹下成最正覺。我今如來至真，坐鉢多樹下成最正覺。... ..

§7

毘婆尸如來三會說法。初會，弟子有十六萬八千人。二會，弟子有十萬人。三會，弟子有八萬人。尸棄如來亦三會說法。初會、弟子有十萬人。二會、弟子有八萬人。三會、弟子有七萬人。毘舍婆如來二會說法。初會、弟子有七萬人。次會、弟子有六萬人。拘樓孫如來一會說法。弟子四萬人。拘那含如來一會說法。弟子三萬人。迦葉如來一會說法。弟子二萬人。我今一會說法。弟子千二百五十人。……

§8

時，毘婆尸佛有二弟子：一名騫茶、二名提舍。諸弟子中最為第一。尸棄佛有二弟子：一名阿毘浮、二名三婆婆。諸弟子中最為第一。毘舍婆佛有二弟子：一名扶遊、二名鬱多摩。諸弟子中最為第一。拘樓孫佛有二弟子：一名薩尼、二名毘樓。諸弟子中最為第一。拘那含佛有二弟子：一名舒槃那、二名鬱多樓。諸弟子中最為第一。迦葉佛有二弟子：一名提舍、二名婆羅婆。諸弟子中最為第一。今我二弟子。一名舍利弗、二名目犍連。諸弟子中最為第一。……

§9

毘婆尸佛有執事弟子，名曰無憂。尸棄佛執事弟子，名曰忍行。毘舍婆佛有執事弟子，名曰寂滅。拘樓孫佛有執事弟子，名曰善覺。拘那含佛有執事弟子，名曰安和。迦葉佛有執事弟子，名曰善友。我執事弟子名曰阿難。… …

§10

毘婆尸佛有子，名曰方膺。尸棄佛有子，名曰無量。毘舍婆佛有子，名曰妙覺。拘樓孫佛有子，名曰上勝。拘那含佛有子，名曰導師。迦葉佛有子，名曰集軍。今我有子，名曰羅睺羅。... ..

§11

毘婆尸佛父名繫頭，剎利王種。母名繫頭婆提。王所治城名曰繫頭婆提。

§12

尸棄佛父名曰明相，剎利王種。母名光曜。王所治城名曰光相。

§13

毘舍婆佛父名善燈。剎利王種。母名稱戒。王所治城名曰無喻。

§14

拘樓孫佛父名祀得，婆羅門種。母名善枝。王名安和。隨王名故城名安和。

§15

拘那含佛父名大德。婆羅門種。母名善勝。是時王名清淨。隨王名故城名清淨。

§16

迦葉佛父名曰梵德。婆羅門種。母名曰財主。時王名汲毘。王所治城名波羅奈。

§17

我父名淨飯。剎利王種。母名大清淨妙。王所治城名迦毘羅衛。

§18

此是諸佛因緣、名號、種族、所出生處。何有智者聞此因緣而不歡喜、起愛樂心？」爾時，世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」

諸比丘對曰：「今正是時。願樂欲聞。」

§19

佛告諸比丘：「諦聽。諦聽。善思念之。吾當為汝分別解說。比丘，當知諸佛常法。毘婆尸菩薩從兜率天降神母胎。從右脇入。正念不亂。當於爾時。地為震動。放大光明。普照世界。日月所不及處，皆蒙大明。幽冥眾生，各相覩見。知其所趣。時，此光明復照魔宮。諸天、釋、梵、沙門、婆羅門及餘眾生普蒙大明。諸天光明自然不現」。

§20

「諸比丘，當知諸佛常法。毘婆尸菩薩在母胎時，專念不亂。有四天子執戈矛侍護其人。人與非人不得侵嬈。此是常法」

§21

又告比丘：「諸佛常法。毘婆尸菩薩從兜率天降神母胎，專念不亂。母身安隱，無眾惱患。智慧增益。母自觀胎。見菩薩身，諸根具足。如紫磨金，無有瑕穢。猶如有目之士觀淨琉璃。內外清徹，無眾障翳。諸比丘，此是諸佛常法」。

§22

佛告比丘：「毘婆尸菩薩從兜率天降神母胎，專念不亂。母心清淨，無眾欲想，不為姪火之所燒然。此是諸佛常法」。

§23

佛告比丘：「諸佛常法：毘婆尸菩薩從兜率天降神母胎，專念不亂。其母奉持五戒。梵行清淨。篤信仁愛。諸善成就。安樂無畏。身壞命終，生忉利天。此是常法」。

§24

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出。地為震動。光明普照。始入胎時，閻冥之處，無不蒙明。此是常法」。

§25

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出，專念不亂。時，菩薩母手攀樹枝。不坐不臥。時，四天子手奉香水。於母前立言：『唯然，天母。今生聖子。勿懷憂戚』。此是常法」。

§26

佛告比丘：「諸佛常法。毘婆尸菩薩當其生時，從右脇出，專念不亂。其身清淨，不為穢惡之所汙染。猶如有目之士，以淨明珠投白繒上。兩不相汙，二俱淨故。菩薩出胎亦復如是。此是常法」。

§27

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出，專念不亂。從右脇出，墮地行七步。無人扶侍。遍觀四方。舉手而言。『天上天下，唯我為尊。要度眾生老病死』。此是常法」。

§28

佛告比丘：「諸佛常法：毘婆尸菩薩當其生時，從右脇出，專念不亂。二泉湧出，一溫一冷，以供澡浴。此是常法」。

§29

太子初生，父王繫頭召集相師及諸道術。令觀太子，知其吉凶。時，諸相師受命而觀。即前披衣，見有具相。占曰：『有此相者，當趣二處，必然無疑。若在家者，當為轉輪聖王，王四天下，四兵具足，以正法治，無有偏枉，恩及天下，七寶自至，千子勇健，能伏外敵，兵杖不用，天下太平。若出家學道，當成正覺，十號具足』。時，諸相師即白王言：『王所生子有三十二相。當趣二處，必然無疑。在家當為轉輪聖王。若其出家，當成正覺，十號具足』。

§30

是時，父王慇懃再三，重問相師：「汝等更觀太子三十二相，斯名何等？」時諸相師即披太子衣，說三十二相。一者，足安平，足下平滿，蹈地安隱。二者，足下相輪，千輻成就，光光相照。三者，手足網縵，猶如鵝王。

§31

四者手足柔軟，猶如天衣。五者手足指纖，長無能及者。六者足跟充滿，觀視無厭。七者鹿膊腸，上下傭直。八者鈎鎖骨，骨節相鈎，猶如鎖連。九者陰馬藏。十者平立垂手過膝。

§32

十一、一一孔一毛生，其毛右旋，紺琉璃色。十二、毛生右旋，紺色仰靡。十三、身黃金色。十四、皮膚細軟，不受塵穢。十五，兩肩齊亭，充滿圓好。十六·胸有萬字。十七·身長倍人。十八·七處平滿。

§33

十九，身長廣等。如尼拘盧樹。二十，頰車如師子。二十一，胸膺方整如師子。二十二，口四十齒。二十三，方整齊平。二十四，齒密無間。二十五，齒白鮮明。二十六，咽喉清淨。所食眾味，無不稱適。二十七，廣長舌，左右舐耳。二十八，梵音清徹。二十九，眼紺青色。三十，眼如牛王，眼上下俱眇。三十一，眉間白毫柔軟細澤。引長一尋。放則右旋螺如真珠。三十二，頂有肉髻。是為三十二相。」

§34

佛告比丘：「毘婆尸菩薩生時，諸天在上。於虛空中手執白蓋、寶扇，以障寒暑、風雨、塵土」。

爾時，父王給四乳母：一者乳哺、二者澡浴、三者塗香。四者娛樂。歡喜養育。無有懈倦。

§35

為童子時，舉國士女視無厭足。

為童子時，舉國士女眾共傳抱。如觀寶華。

菩薩生時，其目不眇。如忉利天。以不眇故，名毘婆尸。

菩薩生時，其聲清徹。柔軟和雅。如迦羅頻伽鳥聲。

菩薩生時，眼能徹視，見一由旬。

菩薩生時，年漸長大。在天正堂，以道開化。恩及庶民，名德遠聞。

§36

於時，菩薩欲出遊觀。告勅御者嚴駕寶車、詣彼園林、巡行遊觀。御者即便嚴駕訖已，還。白：「今正是時」。太子即乘寶車詣彼園觀。於其中路見一老人。頭白齒落。面皺身僂。拄杖羸步。喘息而行。太子顧問侍者：「此為何人？」答曰：「此是老人」。又問：「何如為老？」答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。太子又問：「吾亦當爾。不免此患耶？」答曰：「然。生必有老。無有豪賤」。於是，太子悵然不悅。即告侍者迴駕還宮。靜默思惟，念此老苦：「吾亦當有」。

§37

爾時，父王問彼侍者：「太子出遊，歡樂不耶？」答曰：「不樂」。又問其故。答曰：「道逢老人。是以不樂」。爾時，父王默自思念：「昔日相師占相太子，言當出家。今者不悅，得無爾乎？當設方便，使處深宮。五欲娛樂，以悅其心，令不出家」。即便，嚴飾宮館。簡擇嫖女，以娛樂之。

§38

又於後時。太子復命御者嚴駕出遊。於其中路逢一病人。身羸腹大。面目黧黑。獨臥糞除。無人瞻視。病甚苦毒。口不能言。顧問御者：「此為何人？」答曰：「此是病人」。問曰：「何如為病？」答曰：「病者，眾痛迫切。存亡無期。故曰病也」。又曰：「吾亦當爾，未免此患耶？」答曰：「然，生則有病。無有貴賤」。於是，太子悵然不悅。即告御者迴車還宮。靜默思惟，念此病苦：「吾亦當爾」。

§39

爾時，父王復問御者：「太子出遊，歡樂不耶？」答曰：「不樂」。又問其故。答曰：「道逢病人。是以不樂」。於是父王默然思惟：「昔日相師占相太子，言當出家。今日不悅。得無爾乎？吾當更設方便，增諸伎樂，以悅其心，使不出家」。即復嚴飾宮館。簡擇嫖女以娛樂之。

§40

又於異時，太子復勅御者嚴駕出遊。於其中路逢一死人。雜色繒幡前後導引。宗族親里悲號哭泣。送之出城。太子復問：「此為何人？」答曰：「此是死人」。問曰：「何如為死？」答曰：「死者，盡也。風先火次。諸根壞敗。存亡異趣。室家離別。故謂之死」。太子又問御者：「吾亦當爾。不免此患耶？」答曰：「然。生必有死。無有貴賤」。於是，太子悵然不悅。即告御者迴車還宮。靜默思惟。念此死苦：「吾亦當然」。

§41

爾時，父王復問御者：「太子出遊，歡樂不耶？」答曰：「不樂」。又問其故。答曰：「道逢死人。是故不樂」。於是父王默自思念：「昔日相師占相太子。言當出家。今日不悅。得無爾乎？吾當更設方便。增諸伎樂以悅其心。使不出家」。即復嚴飾宮館。簡擇嫖女以娛樂之。

§42

又於異時，復勅御者嚴駕出遊。於其中路逢一沙門。法服持鉢。視地而行。即問御者：「此為何人？」御者答曰：「此是沙門」。又問：「何謂沙門？」答曰：「沙門者，捨離恩愛，出家修道。攝御諸根，不染外欲。慈心一切，無所傷害。逢苦不感，遇樂不欣。能忍如地。故號沙門」。太子曰：「善哉。此道真正，永絕塵累。微妙清虛。惟是為快」。即勅御者，迴車就之。

§43

爾時，太子問沙門曰：「剃除鬚髮。法服持鉢。何所志求」。沙門答曰：「夫出家者，欲調伏心意、永離塵垢、慈育群生、無所侵燒、虛心靜寞、唯道是務」。太子曰：「善哉。此道最真」。尋勅御者：「賣吾寶衣并及乘輦，還白大王，我即於此剃除鬚髮、服三法衣、出家修道。所以然者，欲調伏心意，捨離塵垢。清淨自居，以求道術」。於是，御者即以太子所乘寶車及與衣服還歸父王。太子於後即剃除鬚髮，服三法衣，出家修道。

§44

佛告比丘：「太子見老、病人，知世苦惱。又見死人，戀世情滅。及見沙門，廓然大悟。下寶車時，步步中間，轉遠縛著。是真出家。是真遠離。時，彼國人聞太子剃除鬚髮。法服持鉢。出家修道。咸相謂言『此道必真。乃令太子捨國榮位。捐棄所重』。于時，國中八萬四千人往就太子。求為弟子。出家修道。」

§45

于時，太子即便納受。與之遊行。在在教化。從村至村。從國至國。所至之處，無不恭敬，四事供養。菩薩念言：「吾與大眾，遊行諸國。人間憤鬧，此非我宜。何時當得離此群眾？閑靜之處，以求道真」。尋獲志願。於閑靜處，專精修道。復作是念：「眾生可愍。常處闇冥。受身危脆。有生、有老、有病、有死。眾苦所集，死此生彼。從彼生此。緣此苦陰，流轉無窮。我當何時曉了苦陰，滅生、老、死？」

§46

復作是念：「生死何從？何緣而有？」即以智慧觀察所由。「從生有老死，生是老死緣。生從有起，有是生緣。有從取起，取是有緣。取從愛起，愛是取緣。愛從受起，受是愛緣。受從觸起，觸是受緣。觸從六入起，六入是觸緣。六入從名色起，名色是六入緣。名色從識起，識是名色緣。識從行起，行是識緣。行從癡起，癡是行緣。是為，緣癡有行。緣行有識。緣識有名色。緣名色有六入。緣六入有觸。緣觸有受。緣受有愛。緣愛有取。緣取有有。緣有有生。緣生有老、病、死、憂、悲、苦、惱。此苦盛陰，緣生而有。是為苦集」。菩薩思惟苦集陰時，生智、生眼、生覺、生明、生通、生慧、生證。

§47

於時，菩薩復自思惟：「何等無，故老死無？何等滅，故老死滅」。即以智慧觀察所由：「生無故老死無，生滅故老死滅。有無故生無，有滅故生滅。取無故有無，取滅故有滅。愛無故取無，愛滅故取滅。受無故愛無，受滅故愛滅。觸無故受無，觸滅故受滅。六入無故觸無，六入滅故觸滅。名色無故六入無，名色滅故六入滅。識無故名色無，識滅故名色滅。行無故識無，行滅故識滅。癡無故行無，癡滅故行滅。是為，癡滅故行滅。行滅故識滅。識滅故名色滅。名色滅故六入滅。六入滅故觸滅。觸滅故受滅。受滅故愛滅。愛滅故取滅。取滅故有滅。有滅故生滅。生滅故老、死、憂、悲、苦、惱滅」。菩薩思惟苦陰滅時，生智、生眼、生覺、生明、生通、生慧、生證。爾時，菩薩逆順觀十二因緣。如實知，如實見已。即於座上成阿耨多羅三藐三菩提。

§48

毘婆尸佛初成道時，多修二觀：一曰安隱觀、二曰出離觀。

§49

毘婆尸佛於閑靜處復作是念：「我今已得此無上法。甚深微妙，難解難見。息滅、清淨，智者所知。非是凡愚所能及也。斯由眾生異忍、異見、異受、異學。依彼異見，各樂所求，各務所習。是故於此甚深因緣，不能解了。然愛盡涅槃，倍復難知。我若為說，彼必不解。更生觸擾。」作是念已，即便默然不復說法。

§50

時，梵天王知毘婆尸如來所念。即自思惟：「念此世間便為敗壞，甚可哀愍。毘婆尸佛乃得知此深妙之法，而不欲說」。譬如力士屈伸臂頃，從梵天宮忽然來下。立於佛前。頭面禮足。却住一面。時，梵天王右膝著地。叉手合掌白佛言：「唯願世尊以時說法。今此眾生塵垢微薄、諸根猛利、有恭敬心、易可開化。畏怖後世無救之罪。能滅惡法、出生善道」。

§51

佛告梵王：「如是。如是。如汝所言。但我於閑靜處，默自思念『所得正法，甚深微妙。若為彼說，彼必不解，更生觸擾』。故我默然不欲說法。我從無數阿僧祇劫，勤苦不懈，修無上行。今始獲此難得之法。若為婬、怒、癡眾生說者，必不承用。徒自勞疲。此法微妙。與世相反。眾生染欲。愚冥所覆，不能信解。梵王，我觀如此。是以默然不欲說法」。

§52

時，梵天王復重勸請。慇懃懇惻。至于再三：「世尊，若不說法，今此世間便為壞敗。甚可哀愍。唯願世尊以時敷演。勿使眾生墜落餘趣」。爾時，世尊三聞梵王慇懃勸請，即以佛眼觀視世界眾生，垢有厚薄，根有利鈍，教有難易。易受教者畏後世罪。能滅惡法，出生善道。譬如優鉢羅花、鉢頭摩華、鳩勿頭華、分陀利華。或有始出汙泥，未至水者。或有已出，與水平者。或有出水，未敷開者。然皆不為水所染著，易可開敷。世界眾生，亦復如是。

§53

爾時，世尊告梵王曰：「吾愍汝等。今當開演甘露法門。是法深妙，難可解知。今為信受樂聽者說。不為觸擾無益者說」。

§54

爾時，梵王知佛受請，歡喜踊躍，遶佛三匝。頭面禮足。忽然不現。其去未久。是時，如來靜默自思：「我今先當為誰說法？」即自念言：「當入繫頭城內。先為王子提舍、大臣子騫茶開甘露法門」。於是，世尊如力士屈伸臂頃，於道樹忽然不現，至繫頭城繫頭王，鹿野苑中，敷座而坐。

§55

毘婆尸佛告守苑人曰：「汝可入城。語王子提舍、大臣子騫茶『寧欲知不？毘婆尸佛今在鹿野苑中。欲見卿等。宜知是時』」。時，彼守苑人受教而行。至彼二人所，具宣佛教。二人聞已，即至佛所，頭面禮足，却坐一面。佛漸為說法。示教利喜。施論、戒論、生天之論。欲惡不淨、上漏為患。讚歎出離為最微妙清淨第一。爾時，世尊見此二人，心意柔軟。歡喜信樂。堪受正法。於是即為說苦聖諦。敷演開解。分布宣釋苦集聖諦、苦滅聖諦、苦出要諦。

§56

爾時，王子提舍、大臣子騫荼。即於座上，遠離塵垢，得法眼淨。猶若素質易為受染。是時，地神即唱斯言：「毘婆尸如來於槃頭城鹿野苑中轉無上法輪。沙門、婆羅門、諸天、魔、梵及餘世人所不能轉」。如是展轉，聲徹四天王，乃至他化自在天。須臾之頃，聲至梵天。

§57

是時，王子提舍、大臣子騫荼見法得果。真實無欺。成就無畏。即白毘婆尸佛言：「我等欲於如來法中淨修梵行」。佛言：「善來，比丘。吾法清淨自在。修行以盡苦際」。爾時，二人即得具戒。具戒未久，如來又以三事示現。一曰神足、二曰觀他心、三曰教誡。即得無漏心解脫、生死無疑智。

§58

爾時，槃頭城內眾多人民，聞二人出家學道、法服持鉢、淨修梵行，皆相謂曰：「其道必真。乃使此等捨世榮位，捐棄所重」。時，城內八萬四千人往詣鹿野苑中毘婆尸佛所。頭面禮足，却坐一面。佛漸為說法。示教利喜。施論、戒論、生天之論。欲惡不淨，上漏為患；讚歎出離為最微妙，清淨第一。爾時，世尊見此大眾，心意柔輒、歡喜信樂、堪受正法。於是即為說苦聖諦。敷演開解。分布宣釋苦集聖諦，苦滅聖諦，苦出要諦。

§59

時，八萬四千人即於座上，遠塵離垢，得法眼淨。猶如素質易為受色。見法得果。真實無欺。成就無畏。即白佛言：「我等欲於如來法中，淨修梵行」。佛言：「善來，比丘。吾法清淨自在。修行以盡苦際」。時，八萬四千人即得具戒。具戒未久，世尊以三事教化：一曰神足、二曰觀他心、三曰教誡。即得無漏心解脫、生死無疑智現前。

八萬四千人聞佛於鹿野苑中，轉無上法輪。沙門、婆羅門、諸天、魔、梵及餘世人所不能轉。即詣繫頭城 毘婆尸佛所。頭面禮足。却坐一面。時，佛為說法亦復如是。

§60

爾時，繫頭城有十六萬八千大比丘眾。提舍比丘、騫茶比丘於大眾中上昇虛空。身出水火。現諸神變。而為大眾說微妙法。爾時，如來默自念言：「今此城內乃有十六萬八千大比丘眾。宜遣遊行。各二人俱，在在處處。至於六年，還來城內說具足戒」。

§61

時，首陀會天知如來心。譬如力士屈伸臂頃，從彼天沒，忽然至此。於世尊前，頭面禮足。却住一面。須臾白佛言：「如是，世尊。此繫頭城內比丘眾多。宜各分布，處處遊行。至於六年，乃還此城。說具足戒。我當擁護。令無伺求得其便者。爾時，如來聞此天語，默然可之。

§62

時，首陀會天見佛默然許可。即禮佛足。忽然不現。還至天上。其去未久。佛告諸比丘：「今此城內，比丘眾多。宜各分布。遊行教化。至六年已，還集說戒」。時，諸比丘受佛教已。執持衣鉢。禮佛而去。

§63

時，首陀會天於一年後告諸比丘：「汝等遊行已過一年。餘有五年。汝等當知，訖六年已，還城說戒」。如是至于六年。天復告言：「六年已滿。當還說戒」。時，諸比丘聞天語已。攝持衣鉢。還繫頭城。至鹿野苑毘婆尸佛所。頭面禮足。却坐一面。

§64

爾時，如來於大眾前上昇虛空。結加趺坐。講說戒經。忍辱為第一。佛說涅槃最。不以除鬚髮害他為沙門。時，首陀會天去佛不遠。

爾時，世尊告諸比丘：「我自思念，昔一時於羅閱城耆闍崛山，時生是念『我所生處，無所不遍。唯除首陀會天。設生彼天。則不還此』。我時，比丘，復生是念『我欲至無造天上』。時，我如壯士屈伸臂頃，於此間沒，現於彼天。時，彼諸天見我至彼。頭面作禮。於一面立。而白我言『我等皆是毘婆尸如來弟子。從彼佛化，故來生此』。具說彼佛因緣本末。又尸棄佛、毘沙婆佛、拘樓孫佛、拘那含佛、迦葉佛、釋迦牟尼佛，皆是我師。我從受化，故來生此」。亦說諸佛因緣本末。至生阿迦尼吒諸天，亦復如是。

佛說此大因緣經已，諸比丘聞佛所說。歡喜奉行。