1.1
竺佛念譯。
Translated by Zhu Fonian.

1.2
人壽八萬歲。
People lived to the age of eighty thousand.

1.3
迦葉佛坐尼拘律樹下。
Kāśyapabuddha sat beneath the nyagrodha tree.

1.4
尸棄佛有二弟子。
Śikhinbuddha had two disciples

1.5
我父名淨飯。
My father's name was Pure Rice (Skt. Śuddhodana).

1.6
佛告比丘……
The Buddha said to the bhikṣus...
*(we only know bhikṣu is plural from context)*

1.7
此是常法。

This is the constant law.

1.8

如是我聞。

Thus have I heard.

1.9

諸比丘對...

The bhikṣus responded...

(You can also translated as "All of the bhikṣus responded," but in many cases the 諸 simply indicates plural.)

1.10

智慧増益。

Her insight increases.

(Unless you wish to indicate ambiguity, there is no need to place the subject [here: “Her”] in brackets).

2.1

佛在舍衛國祇樹花林窟與大比丘眾千二百五十人俱。

When the Buddha was in the Flower Copse Cave in the Jeta Grove in Śrāvastī, he was together with an assembly of one thousand two-hundred fifty great bhikṣus.

(It is not clear if “great” modifies the monks or the assembly. In other words, this could also be translated as “... a great assembly of one thousand two-hundred fifty bhikṣus.”)

2.2

唯無上尊為最奇特、神通遠達、威力弘大。

The exalted one is most remarkable. His divine powers are far reaching, his authority expansive.

2.3

諸佛入於涅槃、斷諸結使、消滅戲論。

When the buddhas enter nirvana, they sever all of the afflictions and dispense with frivolous discourse.
2.4

佛有如是戒、有如是法、有如是慧

The morality of a buddha is like this, the Dharma of a buddha is like this, and the insight of a buddha is like this.

2.5

世尊在閑靜處。天耳清淨。聞諸比丘作如是議。

The World-Honored-One was in a quiet place. His celestial ear was clear. [And so] he heard the bhikṣus talking in this way.

2.6

佛告諸比丘：「諦聽。諦聽。善思念之」。

The Buddha said to the bhikṣus "Listen carefully. Listen carefully. Think well on this."

2.7

迦葉佛坐尼拘律樹下成最正覺。

Kāśyapabuddha sat beneath the nyagrodha tree and acheived the most correct awakening.

3.1

一時，佛在舍衛國祇樹花林窟

Once, the Buddha was in the Flower-Copse Cave in the Jeta Grove in the kingdom of Śrāvastī.

3.2

佛時頌曰.......

The Buddha at that time said in verse...

3.3

爾時，世尊在閑靜處。

At that time, the World-Honored-One was in a quiet place.
3.4
时，诸比丘受教而听。
At that time, the *bhikṣus* listened, receiving the teachings. (or, perhaps, "received instruction and listened").

3.5
過去無數諸佛人於涅槃、断諸結使、消灭戯論。
In the past, countless buddhas entered nirvana, cut off all afflictions and dispensed with frivolous discourse.

3.6
過去三十一劫，有佛名尸棄，如来至真。
Thirty-one *kalpas* ago, in the past, there was a buddha whose name was Śikhin, thus come and 'most true' (Skt. *arhat*).

3.7
聞諸比丘作如是議。即从座起。
Having heard the *bhikṣus* discuss in this manner, he arose from his seat.

3.8
時，諸相師即白王言... ...
At that time, the sooth-sayers addressed the king, saying...

3.9
諸比丘於乞食後集花林堂
After begging for food, the *bhikṣus* assembled in the Flower Copse Hall.

3.10
太子於後即剃除鬚髮。
The prince after this shaved off his hair and beard.

4.1
毘婆尸菩萨在母胎時，專念不亂。
When the bodhisattva Vipaśyin was in his mother's womb, he concentrated his thoughts, without distraction.

4.2

世尊告諸比丘：「吾今欲以宿命智說過去佛事。汝欲聞不？」

The World-Honored-One announced to the bhikṣus: "I now wish to use my knowledge of past lives to speak of things related to buddhas of the past. Do you wish to hear them?"

4.3

闇冥之處，無不蒙明。

All of the dark places were made light.

(Lit. Of the dark places, none did not receive light).

4.4

過去無數諸佛入於涅槃，斷諸結使，消滅戯論

Innumerable Buddhas of the past entered into nirvana, cut off the various afflictions and eliminated frivolous discourse.

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。

The bodhisattva Vipaśyin descended in spirit from Tuṣita into his mother's womb where he was concentrated in thought, without distraction. His mother was serene, without any anxiety.

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。

Four celestial beings, holding halberds and spears, attended on him and protected him so that neither human nor non-human could molest him. This is the constant law.

4.7

人間憒閑，此非我宜。

The hubbub of human society does not suit me.

(lit. ...is not for me appropriate).
4.8

「天母，今生聖子。勿懷憂懼，此是常法」。
"Your majesty, today you will give birth to a holy son. Do not worry. This is the standard law."

4.9

「勿使眾生墮落餘趣」
"Do not allow a multitude of beings to fall into other paths."

4.10

其去未久...
Not long after he had gone...

5.1

時，諸比丘具以事答。
At that time, the bhikṣus answered in full, explaining what had happened.
(lit. completely with the thing answered)

5.2

吾今欲以宿命智說過去佛事。汝欲聞不？
"I now wish to use my knowledge of past lives to speak of things related to buddhas of the past. Do you wish to hear them?"

5.3

善哉！善哉！汝等以平等信，出家修道。
“Excellent! Excellent! With equal faith leave your families and practice the path.”
(lit. You all, with equanimous faith, leave your homes and practice the path.)

5.4

即以佛眼觀視世界。
He then observed the world with the eyes of a buddha.

5.5

手執白蓋、寶扇，以障寒暑
In their hands they held white parasols and jeweled fans with which they shielded him from the cold and the sun.

5.6
增諸伎樂以悅其心。
He increased the number of entertainers in order to please him.

5.7
二泉湧出一溫一冷。以供澡浴。此是常法。
Two springs welled forth, one hot and one cold. These were supplied in order to bathe him. This is the constant law.

5.8
簡擇婇女以娛樂之。
He selected beautiful women to entertain him.

5.9
道逢老人。是以不樂。
“On the road he encountered an old man. It is for this reason that he is not happy.”

5.10
是以默然，不欲說法。
“For this reason I am silent and do not wish to preach the Dharma.”

6.1
諸比丘聞佛所說。
The bhikṣus heard what the Buddha said.

6.2
汝等所論
That which you discussed...

6.3
王所治城
The city governed by the king

6.4

日月所不及處

The place where [the light of] the sun and moon do not reach.

6.5

此是諸佛因緣、名號、種族、所出生處。

These are the circumstances, the names, the families and the places of birth of all of the Buddhas.

6.6

時，諸相師即白王言：「王所生子有三十二相。」

At that time, the sooth-sayers addressed the king, saying: “The child born to your highness possesses thirty-two marks.”

6.7

汝等集此，何所語議？

What have you gathered here to discuss?

6.8

時，梵天王知毘婆尸如來所念。

At that time, the deva king Brahma knew what the Thus-Come-One Vipaśyin was thinking.

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，不為婬火之所燒然。此是諸佛常法」。

The Buddha told the bhikṣus: "The bodhisattva Vipaśyin descended in spirit from Tuṣita Heaven into his mother's womb where he remained concentrated and without distraction. His mother was pure of heart, without desire, not burned by the fires of lust. This is the constant law."
Bhikṣus, the most honored one is most remarkable. His divine powers are far reaching, his authority vast, to the extent that he knows how countless Buddhas of the past entered nirvana, severed the afflictions and eliminated frivolous discourse. He also knows how many kalpas ago these Buddhas lived, their names and surnames, and the class and clan into which they were born.

(Note the use of năi乃 as “to the extent that”).

7.1
故我默然不欲說法。
For this reason I am silent and do not wish to preach the Dharma.

7.2
愛滅故取滅。
Because craving is eliminated, grasping is eliminated.

7.3
王名安和。隨王名故城名安和。
The king was named Peaceful Harmony. In accordance with the king's name, the city was named Peaceful Harmony.

7.4
生滅故老、死、憂、悲、苦惱滅。
Because birth is extinguished, old age, death, worry, sorrow and anxiety are extinguished.

7.5
兩不相汙。二俱淨故。
The two do not sully each other because both are clean.
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」。

He further asked, “What is old age?” The charioteer responded, “Old age is when a lifespan nears its end and there is little life left. Therefore [when these conditions are met] one is said to be old.”

7.7

爾時，世尊，知而故問，謂諸比丘：「汝等集此，何所語議？」

At that time, the World-Honored-One knew [what they said], but intentionally asked anyway, saying to the bhikṣus “Having gathered here, what were you discussing?”

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。

At that time, the king, his father, asked this attendant, “When the prince went for an outing, was he happy?” He answered, “He was not happy.” The king then asked him why.

7.9

問曰「何如為病？」答曰「病者，眾痛迫切。存亡無期。故曰病也」。

He asked “What is sickness?” The charioteer replied, “Sickness is when an assortment of pains become acute such that one cannot predict when one will die. Therefore, [when these conditions are met] one is said to be sick.”

[lit. cannot predict life or death, that is, when, in a given moment one will be alive and when dead].

7.10

以慈悲心故，為說四真諦。

Because of my compassionate heart, I explained the Four Noble Truths for them.

8.1

何有智者聞此因緣而不歡喜、起愛樂心？

How could a man of intelligence hear this story and not feel joy, and not feel love and delight arise in his heart?
8.2
太子顧問侍者「此為何人？」
The prince looked at his attendant and asked, “What manner of man is this?”

8.3
夫出家者，欲調伏心意。
Those who leave the household want to tame the intention of the mind.

8.4
御者答曰「此是沙門」。
The charioteer replied, “This is a śramaṇa.”

8.5
今為信受樂聽者說。
Now I will speak for those who will accept my teachings with faith and are eager to hear them.

8.6
有此相者，當趣二處，必然無疑。
One who has these marks will take one of two paths. This is inevitable; there is no room for doubt.

8.7
若其樂家者，當為轉輪王。
If he delights in the household he will become a wheel-turning king.

8.8
說三十二相。一者，足安平，足下平滿。
I will explain the thirty-two marks. One: the feet are stable and flat, and the soles of the feet are flat and full.

8.9
答曰「夫老者，生壽向盡。餘命無幾。故謂之老」。
He responded, “Old age is when a lifespan nears its end and there is little life left. Therefore [when these conditions are met] one is said to be old.”

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。

At that time, his father, the king, provided him with four nannies: one was a wet-nurse, a second bathed him, a third applied fragrances, and a fourth entertained him.

9.1.1

爾時，如來聞此天語，默然可之。

At that time, the Thus-Come-One heard these words of the devas. Silently, he approved them.

9.1.2

諸天來語，乃知此事。

The devas came and spoke to me. This is how I know of these matters.

(Note: We saw this use of năi 劾 above. Literally: ... to the extent that I know of these matters.)

9.2.1

當設方便，使處深宮。

I must employ some expedient device so that he will stay deep inside the palace.

9.2.2

從國至國。所至之處，無不恭敬，四事供養。

He traveled from kingdom to kingdom. Wherever he went, he was venerated and provided with the four necessities.

9.3.1

母名善枝。王名安和。

His mother was called Good Branch. His father was called Peaceful Harmony.

9.3.2

若在家者，當為轉輪聖王，王四天下。

If he remains at home, he will become a holy, wheel-turning king who will govern the four directions under heaven.
9.4.1
道逢老人。是以不樂。
On the road he encountered an old man. It is for this reason that he is not happy.

9.4.2
逢苦不感，遇樂不欣。
Encountering suffering he is not saddened; meeting with the pleasurable, he feels no joy.

9.4.3
簡擇姹女以娛樂之。
He selected beautiful women to entertain him.

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。
Once, when the Buddha was in the Flower Copse Cave in the Jeta Grove in Śrāvastī, he was together with an assembly of one thousand two-hundred fifty great bhikṣus.

9.5.2
兩不相汙。二俱淨故。
The two do not sully each other because both are clean.

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。
The charioteer, having prepared his chariot, returned, saying “Now is the time.” The prince then mounted his precious chariot and proceeded to that garden to see the sights.

10.2.1
昔日相師占相太子，言當出家。今者不悅，得無爾乎？
In days past, soothsayers assessed the prince and said that he would leave the home. Today he is unhappy. Can it be that this is coming to pass?

(Literally: Achieved or not this?)
10.2.2
若為婬、怒、癡眾生說者必不承用。
If I preach to the lewd, the angry or the foolish, they will not accept it.

10.3.1
病者，眾痛迫切。存亡無期。故曰病也。
“Sickness is when an assortment of pains become acute such that one could die at any time. Therefore, [when these conditions are met] one is said to be sick.”

10.3.2
智者所知。非是凡愚所能及也。
This is known by the wise; it is not something that the common and stupid can attain.

10.4.1
父王問彼侍者「太子出遊，歡樂不耶？」
His father, the king, asked the charioteer, “When the prince went on his outing, was he happy?”

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？」
The World-Honored-One announced to the bhikṣus: “I now wish to use my knowledge of past lives to speak of things related to Buddhas of the past. Do you wish to hear them?”

10.5.1
是時，如來靜默自思：⋯
At this time, the Thus-Come-One was silent, thinking to himself...

10.5.2
爾時，父王默自思念：⋯
At that time, his father, the king, silently thought to himself...
Thus have I heard:

Once, when the Buddha was in the Flower Copse Cave of the Jeta Garden in the kingdom of Śrāvastī, he was together with an assembly of one thousand two hundred and fifty great bhikṣus. At that time, after the bhikṣus had finished begging, they gathered in the Flower Copse Hall. Discussing amongst themselves, they said: "Sage bhikṣu, the supremely-honored one is the most remarkable; his divine powers are far-reaching, his authority vast, to the extent that he knows of countless buddhas of the past who entered nirvana, cut off all afflictions and dispensed with frivolous discourse. Moreover, he knows how many kalpas ago these buddhas lived, their given names and surnames, the class and clans into which they were born, what they ate and drank, how long they lived, and the suffering and joy they experienced. Further, he knows: such was the morality of these buddhas, such was their Dharma, such their wisdom, such their understanding, in such a way did they dwell. How [does he know all this]? Oh sagely ones, it is because the Thus-Come-One is skilled in distinguishing the nature of dharmas that he knows all this, and because the devas speak to him that he knows this."

§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」。
At that time, the World-Honored-One was in a quiet place. With the purity of his celestial ears he heard the bhikṣus discussing in this way. He then arose from his seat, and went to the Flower Copse Hall, approached his seat, and sat. At that time, the World-Honored-One knew what they had said, but still asked, addressing the bhikṣus, saying: "Having gathered here, what is it you are discussing?" The bhikṣus then responded in full. At that time, the World-Honored-One said to the bhikṣus: "Excellent! Excellent! With equal faith, you have left your homes to cultivate the path. In all that you practice, there are two duties: one is to speak on the Dharma with sagacity and sanctity; the other is to remain silent with sagacity and sanctity. In your discussion this is exactly how it should be. A Thus-Come-One has divine powers, and his authority is vast. I know entirely events from countless kalpas in the past. It is owing to my skill in understanding the nature of dharmas, and also because the devas come to speak to me that I know these matters."

§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。出現於世。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」。

... ... He further announced to the bhikṣus: "Do you want to hear the circumstances of the buddhas of the past that a Thus-Come-One knows through his knowledge of past lives? I will explain them to you." At that time, the bhikṣus addressed him, saying, "World-Honored-One, now is the time. We joyfully hope to hear this. Excellent, World-Honored-One. Speak of this in a timely fashion, and we will honor and carry it out. "The Buddha said to the bhikṣus: "Listen carefully. Listen carefully. Think well on this. I will analyze and explain it to you." At that time, all of the bhikṣus listened to receive his teachings.
The Buddha announced to the bhikṣus: "Ninety-one kalpas ago, there was a buddha named Vipaśyin, thus come and most true, who appeared in the world. Moreover, bhikṣus, thirty-one kalpas ago, there was a buddha named Śikhin, thus come and most true, who appeared in the world. Moreover, bhikṣus, in that time of thirty-one kalpas ago, there was a buddha called Viśvabhu, thus come and most true, who appeared in the world. Moreover, bhikṣus, in this 'sagely' kalpa (Skt. Bhadrakalpa) there was a buddha called Krakucchanda, another called Kanakamuni, and another called Kāśyapa. I too achieved perfect, correct awakening in this 'sagely' kalpa."

§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」。

You should know that in the time of the Buddha Vipaśyin, people lived lives of eighty thousand years. In the time of the Buddha Śikhin, people lived lives of seventy thousand years. In the time of the Buddha Viśvabhu, people lived lives of sixty thousand years. In the time of the Buddha Krakucchanda, people lived lives of forty thousand years. In the time of the Buddha Kanakamuni, people lived lives of thirty thousand years. In the time of the Buddha Kāśyapa people lived lives of twenty thousand years. Now, when I have appeared in the world, people live lives of one hundred years. Few exceed this number, and many do not reach it.

§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」。

The Buddha Vipaśyin came from the kṣatriya class, of the surname Kauṇḍinya. The Buddha Śikhin and the Buddha Viśvabhu were in class and surname the same. The Buddha Krakucchanda came from the brahmin class, of the surname Kāśyapa. The Buddha Krakucchanda and the Buddha Kāśyapa were in class and surname the same. Today I, thus come and most true, am from the kṣatriya class, of the surname Gautama.
§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。……

The Buddha Vipaśyin achieved the most correct awakening while seated beneath the *pāṭalī* tree. The Buddha Śikhin achieved the most correct awakening while seated beneath the *punḍarī* tree. The Buddha Viśvabhu achieved the most correct awakening while seated beneath the *śāla* tree. The Buddha Krakucchanda achieved the most correct awakening while seated beneath the *sīrīṣa* tree. The Buddha Kanakamuni achieved the most correct awakening beneath the *uçumbara* tree. The Buddha Kāśyapa achieved the most correct awakening while seated beneath the *nyagrodha* tree. I, today, thus come and most true, achieved the most correct awakening while seated beneath the *pippala* tree.

§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。……

The Thus-Come-One Vipaśyin preached the Dharma for three gatherings. In the first gathering there were 168,000 disciples. In the second gathering there were 100,000 disciples. In the third gathering there were 70,000 disciples. The Thus-Come-One Śikhin also preached the Dharma for three gatherings. In the first gathering, there were 100,000 disciples. In the second gathering there were eighty-thousand disciples. In the third gathering there were 70,000 disciples. The Thus-Come-One Viśvabhu preached the Dharma to two gatherings. In the first gathering, there were 70,000 disciples. In the next gathering there were 60,000 disciples. The Thus-Come-One Krakucchanda preached the Dharma to one gathering. There were 40,000 disciples. The Thus-Come-One Kanakamuni preached the Dharma to one gathering. There were 30,000 disciples. The Thus-Come-One Kāśyapa preached the Dharma to one gathering. There were 20,000 disciples. Now I have preached the Dharma to one gathering of 1,250 disciples.
At that time, the Buddha Vipaśyin had two disciples, the first of which was named Skanda, and the second, Tisya. Among all of his disciples, they were foremost. The Buddha Śikhin had two disciples, the first of which was named Abhibhū, and the second, Saṃbhava. Among all of his disciples, they were foremost. The Buddha Viśvabhu had two disciples, the first of which was named Śroṇa, and the second, Uttama. Among all of his disciples, they were foremost. The Buddha Krakucchanda had two disciples, the first of which was named Saṃjīva, and the second, Vidhūra. Among all of his disciples, they were foremost. The Buddha Kanakamuni had two disciples, the first of which was named Bhūjisya, and the second, Uttara. Among all of his disciples, they were foremost. The Buddha Kāśyapa had two disciples, the first of which was named Tisya, and the second, Bhāradvāja. Among all of his disciples, they were foremost. Now I have two disciples, the first of which is named Śāriputra, and the second, Maudgalyāyana. Among all of my disciples, they are foremost.
§10

The Buddha Vipaśyin had a son. His name was Broad Shouldered. The Buddha Śikhin had a son. His name was Immeasurable. The Buddha Viśvabhu had a son. His name was Marvelous Awakening. The Buddha Krakucchanda had a son. His name was Superior. The Buddha Kanakamuni had a son. His name was Leader. The Buddha Kāśyapa had a son. His name was Gathered Army. Now I have a son. His name is Rāhula.

§11

The father of the Buddha Vipaśyin was called Paṇḍu. He was of the kṣatriya ruling class. His mother's name was Paṇḍumatī. The city that the king governed was called Paṇḍumatī.

§12

The father of the Buddha Śikhin was called Brightness. He was of the kṣatriya ruling class. His mother was called Radiance. The city that the king governed was called Brilliance.

§13

The father of the Buddha Viśvabhu was called Good Lamp. He was of the kṣatriya ruling class. His mother was called Proclaim Conduct. The city that the king governed was called Without Compare.

§14

The father of the Buddha Krakucchanda was called Sacrifice Obtained. He was of the brahmin class. His mother was called Good Branch. His father was called Peaceful Harmony. Following the king's name, the city is called Peaceful Harmony.
§15

The father of the Buddha Kanakamuni was called Great Virtue. He was of the brahmin class. His mother was called Skilled in Victory. At that time, the king was called Clear and Pure. Following the king's name, the city was called Clear and Pure.

§16

The father of the Buddha Kāśyapa is called Brahma Virtue. He was of the brahmin class. His mother's name was Patron. At that time, the king's name was Kikin. The city that the king governed was called Vārānasi.

§17

My father's name is Pure Rice. He is of the kṣatriya ruling class. My mother's name was Greatly Pure and Marvelous. The name of the city my father governs is called Kapilavastu.

§18

These are the circumstances, names, classes and places of birth of the Buddhas. What man of intelligence could hear these things and not feel happy, and not feel love and joy well up in his heart?
At that time, the World-Honored-One announced to the bhikṣus: “I will now employ my knowledge of past lives to speak of matters pertaining to the buddhas of the past. Do you wish to listen?”

The bhikṣus replied, “Now is just the time. We would be delighted to listen.”

§19

The Buddha announced to the bhikṣus: “Listen carefully. Listen carefully. Think well on this. I will explain it for you one by one. Bhikṣus, you should know that there is a constant law for all of the Buddhas. The bodhisattva Vipaśyin descended in spirit from Tuṣita Heaven to his mother's womb, entering from the right side. He concentrated correctly, without distraction. Precisely at that time, the earth shook and a great light shone. It illuminated the world. Even places the sun and moon do not reach were illuminated by this great light. Beings who dwell in dark places could see one another and know which realm they were in. Presently, this light shone also on Mara's palace. The devas, Indra, Brahma, śramaṇas, brahmins and all other creatures basked in this great light. The lights in the heavens all naturally disappeared.

§20

"Bhikṣus, you should know that there is a constant law for all of the buddhas. When the bodhisattva Vipaśyin was in his mother's womb, concentrated and without distraction, four celestial beings, holding halberds and spears, attended on him to protect him. No being—human or non-human—could harass him. This is the constant law.
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」。

He further said to the bhikṣus: “There is a constant law for all of the buddhas. When the bodhisattva Vipaśyin descended in spirit from Tuṣita Heaven into the womb of his mother and was concentrated, without distraction, his mother was at peace, without any troubles. Her insight increased. She examined her womb and saw that the body of the bodhisattva possessed all of its organs. It was like polished red gold, without defect. It was as if a man possessed of good eyesight were to examine pure beryl, translucent on the surface and within, without the slightest obstruction. Bhikṣus, this is the constant law for all of the buddhas.

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，不為婬火之所燒然。此是諸佛常法」。

The Buddha announced to the bhikṣus: “When the bodhisattva Vipaśyin descended in spirit from Tuṣita Heaven into his mother's womb, concentrated and without distraction, his mother's heart was pure, without lustful thoughts, unburned by the flames of passion. This is the constant law of the buddhas.

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」。

The Buddha announced to the bhikṣus: “There is a constant law for all of the Buddhas. When the bodhisattva Vipaśyin descended in spirit from Tuṣita Heaven into his mother's womb and was concentrated, without distraction, his mother upheld the five precepts, was celibate and pure, devout and loving, fully accomplished in all that is wholesome. She was tranquil and without fear. When her health failed and she died, she was born in Trāyastriṃśa Heaven. This is the constant law.

1 According to other sources, the Buddha's mother died seven days after his birth.
§24

The Buddha announced to the bhikṣus: "There is a constant law for all of the Buddhas. When the bodhisattva Vipaśyin was born, he emerged from the right side. The earth shook, and a light shone. When he first entered the womb, all dark places were illuminated. This is the constant law.

§25

The Buddha announced to the bhikṣus: "There is a constant law for all of the buddhas. When the bodhisattva Vipaśyin was born, he emerged from the right side, concentrated and without distraction. At the time, the bodhisattva's mother grasped a tree branch, neither sitting nor laying down. At the time, four celestial beings, with perfume in their hands, stood before the mother and said, "It is thus, your majesty: Today you have given birth to a holy child. Do not be anxious or sad." This is the constant law.

§26

The Buddha announced to the bhikṣus: "There is a constant law for all the buddhas. When the bodhisattva Vipaśyin was born, emerging from the right side, concentrated and without distraction, his body was pure, unsullied by impurities. It was as if a man of good vision were to toss a pure pearl onto a sheet of silk. The two do not dirty each other since both are pure. When the bodhisattva emerged from the womb, he was like this. This is a constant law.

§27
The Buddha announced to the bhikṣus: “There is a constant law for all the buddhas. When the bodhisattva Vipaśyin was born, emerging from the right side, he was concentrated and without distraction. He emerged from the right side, fell to the ground and took seven steps, with no one to support him. He cast his gaze in the four directions, raised a hand and said, “Above and below the heavens, I am the most honored. I will save all beings from birth, old age, sickness and death.” This is a constant law.

§28

The Buddha announced to the bhikṣus: “There is a constant law for all the Buddhas. When the bodhisattva Vipaśyin was born, emerging from the right side, concentrated and without distraction, two springs welled forth—one warm and one cold—in order to bathe him. This is the constant law.

§29

The Buddha announced to the bhikṣus: “There is a constant law for all the Buddhas. When the bodhisattva Vipaśyin was born, emerging from the right side, concentrated and without distraction, two springs welled forth—one warm and one cold—in order to bathe him. This is the constant law.
As soon as the prince was born, his father, the king, Paṇḍhu, assembled soothsayers and other masters of the esoteric arts, ordering them to examine the prince to make his fortune known. Presently, the soothsayers obeyed his command and examined the prince. They approached him and, pulling aside his robe, saw that he possessed all of the marks. They told his fortune, saying: “One who has these marks will achieve one of two destinies, most certainly, without doubt. If he remains in the home, he will become a wheel-turning king, and rule all under heaven in the four directions. He will possess the fourfold army. He will rule with the correct Dharma without prejudice. His benevolence will spread to all under Heaven. The seven treasures will arrive on their own. He will have a thousand sons, brave and strong. He will subdue his enemies. He will have no need for weapons. All under Heaven will achieve great peace. If he leaves his home to pursue the path, he will achieve correct awakening, and possess the ten epithets.” Presently, the soothsayers addressed the king, adding, “The boy born to the king has thirty-two marks. He will follow one of two destinies most certainly and without doubt. If he remains at home he will be a wheel-turning, holy king. If he leaves the home he will achieve correct awakening and possess the ten epithets.”

§30

At this time, his father, the king, earnestly entreated the soothsayers again and again, saying: “Look once more at the thirty-two marks of the prince. What are they called?” At that time, the soothsayers pulled back the prince's robe and explained the thirty-two marks. The first is that his feet are sure and level, their soles flat and full, so that his step is steady. The second is that there are wheels on the soles of his feet, complete with a thousand spokes that reflect light on each other. The third is that his hands and feet are webbed, like those of the king of the geese.

§31

四者手足柔軟，猶如天衣。五者手足足指纖，長無能及者。六者足跟充滿，觀視無厭。七者鹿膊腸，上下傭直。八者鈎鎻骨，骨節相鈎，猶如鎖連。九者陰馬藏。十者平立垂手過膝。
The fourth is that his hands and feet are soft like the garment of a deva. The fifth is that his fingers and toes are slender—none can match them in length. The sixth is that his heels are full—one can look on them endlessly. The seventh is that he has the limbs of a deer—straight from top to bottom. The eighth is that his bones are interlocking, like a chain. The ninth is that his penis is retractable, like that of a horse. The tenth is that, when he stands upright with his hands at his sides, they reach beyond his knees.

§32

十一、一一孔一毛生，其毛右旋，绀琉璃色。十二、毛生右旋，绀色仰靡。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。

The eleventh is that one hair sprouts from each pore, each one turning to the right, the color of deep brown beryl. The twelfth is that his hair, turning right and dark brown, faces upward. The thirteenth is that his body is the color of gold. The fourteenth is that his skin is soft—dust and dirt to not adhere to it. The fifteenth is that his shoulders are even, full and complete. The sixteenth is that there is a swastika on his chest. The seventeenth is that he is in stature twice as tall as other men. The eighteenth is that his “seven places” are level and full.

§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，眼上下俱眴。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。」
The nineteenth is that his body is as tall as it is wide, like the nyagrodha tree.\(^2\) The twentieth is that his jowls are like those of a lion. The twenty-first is that his chest is square, like that of a lion. The twenty-second is that he has forty teeth. The twenty-third is that his teeth are square and even. The twenty-fourth is that there is no space between his teeth. The twenty-fifth is that his teeth are white and sparkling. The twenty-sixth is that his throat is pure; any flavor that he eats tastes appropriately. The twenty-seventh is that his tongue is wide and long; with it he can reach to his right and left ears. The twenty-eighth is that his voice is crisp and clear. The twenty-ninth is that his eyes are pitch black. The thirtieth is that his eyes are like those of the king of the oxen; he can blink from both the top and the bottom of the eye. The thirty-first is that between his eyebrows there is a white hair, soft, fine and moist. When pulled taught, it is a full xun (eight feet) long; when released it coils up, turning to the right until it looks like a pearl. The thirty-second is that on the top of his head there is a fleshy topknot. These are the thirty-two marks.

§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。

The Buddha announced to the bhikṣus: “When the bodhisattva Vipaśyin was born, all of the devas were above, in the air, holding white parasols and jeweled fans to shield him from the cold, heat, wind, rain and dust.”

At that time, his father, the king, supplied him with four nannies: one was a wet nurse, a second was in charge of bathing him, a third to perfume him, and the fourth for entertainment. They raised him cheerfully, without tire.

§35

為童子時，舉國士女視無厭足。
為童子時，舉國士女眾共傅抱。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。

\(^2\) Presumably when his arms are outstretched.
When he was a child, the men and women of the entire kingdom looked upon him tirelessly.

When he was a child, the men and women all coddled him as if they were gazing on a precious flower.

When the bodhisattva was born, his eyes did not blink. This is like it is in Trāyastriṃśa Heaven. Because he did not blink, he was called Vipaśyin.

When the bodhisattva was born, his voice was clear and crisp, soft and elegant; like the sound of the *kalaviṅka* bird.

When the bodhisattva was born, his vision was penetrating, such that he could see for a yojana.

After the bodhisattva was born, over the years he gradually grew up. In the main hall of the king, he preached according to the path. His benevolence reached to the common people, and his fame and virtue spread far and wide.

§36

於時，菩薩欲出遊觀。告勑御者嚴駕寶車、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。即告侍者迥駕還宮。靜默思惟，念此老苦：「吾亦當有」。
At that time, the bodhisattva wanted to go on an outing. He told his driver to prepare his jeweled chariot and take him to the garden for an outing. The driver, having prepared the chariot, returned and said, "It is now time." The prince then mounted the jeweled chariot and went out to the garden for a look. On the road he saw an old man. His hair was white and his teeth missing. His face was wrinkled and his body stooped. He leaned on a staff and walked feebly, panting as he moved. The prince looked at his attendant and asked "What manner of man is this?" The charioteer replied, "This is an old man." Then the prince asked, "What is it to be old?" The charioteer replied: "Old age is when the life-span nears its end and little life remains. This is what we call old age." The prince asked further, "Will I also become like this, unable to avoid this horror?" He replied, "It is so. Birth is necessarily followed by old age. There is no distinction between the high and low born." Thereupon, the prince, sad and despondent, told his attendant to take the chariot back to the palace. Quietly there he reflected, thinking on the suffering of old age: "I too will experience this."

§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。簡擇婣女，以娛樂之。
Moreover, at a later time, the prince once more ordered his charioteer to prepare for an outing. On the road, they encountered a sick man. His body weak and his belly distended, his face was black. He lay alone amongst refuse. No one looked at him. His illness was severe and his pain acute; he could not speak. The prince turned to his charioteer and said, “What manner of man is this?” He answered, “This is a sick man.” The prince asked “What is it to be sick?” He answered, “Sickness is when all manner of pain presses upon one, and death could come at any time. This is called sickness.” The prince said, “Will I also be like that, unable to avoid this horror?” The charioteer replied, “It is so. If one is born then one becomes sick, without distinction of noble and mean birth.” Thereupon, the prince was despondent and unhappy. He then told his charioteer to turn around the chariot and return to the palace. Quietly reflecting to himself, he thought of the suffering of sickness: “I too will experience this.”

At that time, his father, the king, asked the charioteer: “The prince went on an outing. Is he happy?” He answered, “He is not.” The king asked him why and the charioteer replied, “On the road he encountered a sick man and for this reason he is unhappy.” Thereupon his father, the king, reflected silently to himself, “Long ago the soothsayers interpreted the prince’s marks and said he would leave the home. Now he is unhappy. Could it all be coming to pass? I must take measures to increase the performers in order to gladden his heart and keep him from leaving the home.” He then ornamented the buildings of the palace and selected beautiful women to entertain the prince.
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」。又問曰：「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」。  

At another time, the prince again ordered his charioteer to prepare his carriage for an outing. On the road they encountered a dead man. He was surrounded by multi-colored banners before and behind him. His family, relatives and neighbors wept and wailed, sending him out of the city. The prince again asked him, "What manner of man is this?" He replied, "This is a dead man."
The prince asked, "What is it to be dead?" He replied, "Death is the end. First the wind (breath) gives out, followed by fire (warmth). All of the organs fail and the living and the dead go their separate ways, as one departs from home and family. This is called death."
The prince asked his charioteer, "Will I also be like this, unable to avoid this horror?" He answered, "Yes. With life there must be death, without distinction between high and low birth.

At that time, his father, the king, asked the charioteer: "The prince went on an outing. Is he happy?" He replied, "He is not." When the king asked why, the charioteer replied, "On the road he came upon a dead man. For this reason he is not happy. Thereupon his father, the king, reflected to himself: "Long ago, the soothsayers interpreted the prince’s marks, saying that he would leave the home. Today he is unhappy. Is it all coming to pass? I will take measures, increasing the number of his entertainers to gladden his heart and keep him from leaving the home."

He then adorned the buildings of the palace, and selected beautiful women to entertain the prince.
又於異時，復勑御者嚴駕出遊。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。逢苦不慼，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」。即勑御者，迴車就之。

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、無所侵嬈、虛心靜寞、唯道是務」。太子曰：「善哉。此道最真」。尋勑御者：「賷吾寶衣及乘轝，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」。於斯，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。
At that time, the prince asked the śramaṇa, "You shave off your hair and beard, wear religious clothing and carry an alms bowl. What do you seek?" The śramaṇa replied, "One who leaves the home wants to tame his mind, forever leave filth behind, and nurture all beings with kindness. Nothing bothers him. Modest and serene, he devotes himself only to the path." The prince said, "Excellent. This path is most true." Presently, he ordered his charioteer, "Take my precious garments and my chariot. Return and inform the great king. I then will shave off my hair and beard here, don the three religious robes, leave the household and cultivate the path. The reason I do this is because I want to tame my mind, leave behind dust and filth, and be pure and self-reliant in my pursuit of the arts of the path." Thereupon, the charioteer took the precious chariot that the prince rode and his clothes, and returned to his father, the king. The prince, after this, shaved his hair and beard, donned the three religious robes, left his home and cultivated the path.

§44

The Buddha told the bhikṣus: "The prince saw an old man and a sick man, and learned of the suffering and troubles of the world. Then he saw a dead man, and his attachment to the world ceased. When he saw the śramaṇa he had an expansive, great awakening. When he dismounted his precious chariot, in the steps that he took, he gradually distanced himself from attachments. This is truly to leave the home. This is truly to cut oneself off. At that time, when the people of that kingdom heard that the prince had shaved off his hair and beard, donned religious clothing and carried an alms bowl, leaving his home to cultivate the path, they all said to one another, "This path must be true, since it has caused the prince to abandon his prestigious position in the kingdom, and to cast aside all that he valued." Thereupon, 84,000 people in the kingdom went to the prince, asking to become his disciple, to leave the home and to cultivate the path.
Thereupon, the prince accepted them and wandered with them, teaching wherever he went, from village to village, from kingdom to kingdom. In each place he arrived in he was respected by all. They made offerings to him of the “four necessities.” The bodhisattva thought: “I am together with a great multitude, traveling to various kingdoms. The hubbub of the world of men does not suit me. When will I be able to leave this crowd and, in a tranquil place, pursue the path and the truth?” Presently, his wish was fulfilled: in a tranquil place, he concentrated and cultivated the path. Once more, he thought, “The many beings are to be pitied. They dwell forever in darkness. The bodies they receive are fragile. They experience birth, old age, sickness and death. All manner of suffering amasses. They die here to be born there, and from there are born here. Following on this bundle of suffering, they circulate [through *samsara*] without end. When will I understand this bundle of suffering and eliminate birth, old age and death?”

§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。
Again he thought: “Where do life and death come from? What causes them to exist?” Then, with insight, he examined their origin: “From birth there is old age and death; birth is the cause of old age and death. Birth arises from being; being is the cause of birth. Being arises from grasping; grasping is the cause of being. Grasping arises from craving; craving is the cause of grasping. Craving arises from sensation; sensation is the cause of craving. Sensation arises from contact; contact is the cause of sensation. Contact arises from the 'six entrances'; the 'six entrances' are the cause of contact. The 'six entrances' arise from name and form; name and form are the cause of the 'six entrances.' Name and form arise from consciousness; consciousness is the cause of name and form. Consciousness arises from dispositions; dispositions are the cause of consciousness. Dispositions arise from ignorance; ignorance is the cause of dispositions.

That is to say: Following from ignorance there are dispositions; following from dispositions there is consciousness; following from consciousness there is name and form; following from name and form there are the 'six entrances'; following from the 'six entrances' there is contact; following contact there is sensation; following sensation there is craving; following craving there is grasping; following grasping there is being; following being there is birth; following birth there is old age, sickness, death, worry, sorrow, pain, and vexation. This suffering forms a great mass that comes to exist with birth. This is the accumulation of suffering.” When the bodhisattva reflected on the origin of the mass of suffering, he produced knowledge, vision, perception, clarification, understanding, wisdom and realization.

§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。

36
Thereupon the bodhisattva reflected to himself, “Through what type of ceasing would old age and death cease? Through what type of extinction would old age and death be extinguished?” Then, with insight he examined their source: If birth ceased there would be no old age and no death. If birth were extinguished old age and death would be extinguished. If there is no being, there is no birth; if being is extinguished, birth is extinguished. If there is no grasping, being is extinguished; if grasping is extinguished, being is extinguished. If there is no craving, there is no grasping. When craving is extinguished, grasping is extinguished. Without sensation, there is no craving; when sensation is extinguished, craving is extinguished. Without contact, there is no sensation; when contact is extinguished, sensation is extinguished. Without the ‘six entrances' there is no contact; when the ‘six entrances' are extinguished, contact is extinguished. Without name and form, there are no ‘six entrances'; when name and form are extinguished, the ‘six entrances' are extinguished. Without consciousness, there is no name or form; when consciousness is extinguished, name and form are extinguished. Without dispositions, there is no consciousness; when the dispositions are extinguished, consciousness is extinguished. Without ignorance, there are no dispositions; when ignorance is extinguished, the dispositions are extinguished.

That is to say: When ignorance is extinguished the dispositions are extinguished. When the dispositions are extinguished, consciousness is extinguished. When consciousness is extinguished, name and form are extinguished. When name and form are extinguished, the ‘six entrances' are extinguished. When the ‘six entrances' are extinguished, contact is extinguished. When contact is extinguished, sensation is extinguished. When sensation is extinguished, craving is extinguished. When craving is extinguished, grasping is extinguished. When grasping is extinguished, being is extinguished. When being is extinguished, birth is extinguished. When birth is extinguished, old age, death, worry, sorry, pain and vexation are extinguished.” When the bodhisattva reflected on the extinction of the mass of suffering, he produced wisdom, vision, perception, understanding, penetration, insight and realization. At that time, the bodhisattva contemplated the twelve-fold chain of causation backwards and forwards. He knew it truthfully. He saw it truthfully. Thereupon, there on his seat, he achieved anuttarasamyaksambodhi.

§48

毘婆尸佛初成道時，多修二觀：一曰安隱觀、二曰出離觀。

When the Buddha Vipaśyin had just completed the path, he mostly practiced two types of contemplation: one is called the contemplation of serenity; the second is called the contemplation of separation.
§49

The Buddha Vipaśyin in a secluded, tranquil place thought as follows: "Today I have attained this supreme Dharma. It is profoundly subtle, difficult to understand, difficult to see. Extinguished and pure, it is known by the wise, and not something the foolish can attain. The reason for this is that beings have different degrees of tolerance, different views, different sensations, different levels of education. And according to their different views, each delights in his own pursuits, each devotes himself to his own customs. Hence, on account of these profound conditions, they cannot understand. Yet, if they want to completely achieve nirvana, it is twice as difficult to know. If I were to explain it, they most certainly would not understand. Moreover, it would be bothersome to me." Having thought this he was then silent and did not preach the Dharma.

§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」。
At the time, King Brahmadeva knew what the Thus-Come-One Vipaśyin was thinking. He then reflected to himself: "Thinking that this world is corrupt, sad and pitiful, Vipaśyin Buddha knows this profoundly marvelous Dharma, yet does not want to preach it." As quickly as a strong man flexes an arm, he came suddenly down from the Brahma palace, stood before the Buddha, paid reverence, touching his forehead to the Buddha’s feet, and withdrew to one side. Then, King Brahma knelt with his right knee to the ground, pressed his palms together with fingers interlaced and addressed the Buddha, saying: "I hope only that the World-Honored-One will preach the Dharma in a timely fashion. The beings of today are only slightly tainted. Their faculties are sharp. They are reverential and easily taught. They fear sins that cannot be redeemed in a future life. They can destroy evil teaching and give rise to the good path."

§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」。

The Buddha told King Brahma: “Just so, just so. It is as you have said. However, when I was in a tranquil place, I thought to myself, ‘The true Dharma that I have attained is profoundly subtle. If I explain it to them, they will no doubt fail to understand it, and this will be bothersome to me.’ Hence I was silent, not wishing to preach the Dharma. For countless asaṃkhyya kalpas I have been diligent, without rest, cultivating the highest practice. Only now have I acquired this Dharma that is so difficult to attain. If I explain it for the lustful, angry, ignorant multitude, they will certainly not be able to accept it. I will tire myself pointlessly. This Dharma is subtle, and at odds with the world. The multitude is stained by desire; the foolish are blanketed by darkness. They cannot believe or understand it. King Brahma, on observing these things, I remained for this reason silent, not wanting to preach the Dharma.”

3 This phrase seems to combine the traditional Chinese gesture of placing one hand over the fist with the traditional Indian gesture of pressing the palms together. I don’t see how one could do both simultaneously.
時，梵天王復重勸請。懇懇懇懇。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，世尊三聞梵王懇懇勸請，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。

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」。

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」。

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」。

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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」。

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」。

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」。
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：
「當入槃頭城內。先為王子提舍、大臣子騫茶開甘露法門」。於時，世尊如力士屈伸臂頃，於道樹忽然不現，至槃頭城槃頭王，鹿野苑中，敷座而坐。

At that time, when King Brahma learned that the Buddha had accepted his invitation he was overjoyed. Circumambulating the Buddha three times, he paid reverence, touching his forehead to the Buddha's feet. In an instant, Brahma disappeared. Not long after he had departed, the Thus-Come-One reflected: “To whom should I preach the Dharma first?” Then he thought to himself, “I will enter the city of Paṇḍhu, and expound the sweet dew doctrine first to the prince Tiṣya and to the great minister Skanda.” Thereupon, the World-Honored-One, in the time it takes a strong man to flex an arm, disappeared from the tree of enlightenment, and arrived before king Paṇḍhu in the city of Paṇḍhu. There, in Deer Park, he put out his seat and sat down.

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，卻坐一面。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。
The Buddha Vipaśyin said to the park guard: “You can enter the city and say to Prince Tiṣya and the great minister Skanda, ‘Do you know that the Buddha Vipaśyin is right now in Deer Park? He wants to see you. You should know that now is the time.’” The guard of the park then received these instructions and carried them out. He went to the place where the two men were and conveyed all that the Buddha had told him. When the two men heard this, they went to the place where the Buddha was, and, paying reverence by touching their foreheads to his feet, withdrew to sit to one side. The Buddha systematically explained the Dharma, demonstrating the benefit and joy of his teachings. He gave discourses on charity, discourses on morality, and discourses on how to be born in the heavens, on how the evils of desire are unclean and how valuing afflictions is a calamity. He extolled separation as the most subtle and pure.

At that time, the World-Honored-One saw these two men, how their hearts were tender, how blissful, faithful and happy they were, and deemed them capable of receiving the correct Dharma. Thereupon, he spoke on the sacred truth of suffering, expounding and explaining it. He then proclaimed and interpreted the sacred truth of the origin of suffering, the sacred truth of the extinction of suffering, and the essential truth of the release from suffering.

§56

爾時，王子提舍、大臣子騫茶。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。

Presently, Prince Tisa and the Great Minister Skandha had insight into the Dharma and obtained its fruits. True and without deception, they achieved fearlessness. They then addressed the Buddha Vipaśyin, saying: “We want to carry out pure religious practices from within the Dharma of the Thus-Come-One.” The Buddha said, “Welcome, bhikṣus. My Dharma is pure and unimpeded. Through cultivating it you can cross to the end of suffering.” At that time, both obtained the complete precepts. Shortly after receiving the complete precepts, the Thus-Come-One demonstrated three things to them: the first was his supernormal powers, the second his ability to read minds, and the third his ability to instruct. They then obtained the liberation of the untainted minds and the insight that leaves no doubt about life or death.

§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，卻坐一面。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。

At that time, the many people in the city of Paṇḍhu heard that these two men had left the home to study the path, wear Dharma robes, carry alms bowls and in purity carry out religious practices. They said to one another, “His path is certainly true if it is such that he causes these men to cast aside worldly honors and abandon that which they had valued.” Presently, 84,000 people of the city went to Deer park, to the place where the Buddha Vipaśyin was. They paid reverence to him, touching their foreheads to his feet before withdrawing to sit to one side. The Buddha systematically preached the Dharma, showing them the profit and joy of his teachings. He delivered discourses on charity, morality and on how to be born in one of the heavens, on how the evils of desire are impure and on the calamity of valuing defilements. He praised the wonders of detachment as the most pure.
At that time, the World-Honored-One looked upon this great multitude, their hearts tender, filled with joy, faith and happiness, and receptive to the correct Dharma. Thereupon, for their sake he spoke on the sacred truth of suffering, expounding and explaining it. He proclaimed and interpreted the sacred truth of the origins of suffering, the sacred truth of the cessation of suffering and the essential truth of release from suffering.

§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。即詣槃頭城毘婆尸佛所。頭面禮足。却坐一面。時，佛為說法亦復如是。

At the time, 84,000 people, right from their seats, distanced themselves from filth and obtained the purity of the Dharma eye, like a plain fabric easily absorbs dye. They saw the Dharma and obtained its fruits, truly and without deception. They achieved a state of fearlessness. They then addressed the Buddha, saying: “We want, from within the Dharma of the Thus-Come-One, to carry out religious practices with purity.” The Buddha said, “Welcome, bhikṣus. My Dharma is pure and unimpeded. Cultivate it to reach the end of suffering.” At the time, the 84,000 people obtained the complete precepts. Shortly after receiving the complete precepts, the World-Honored-One instructed them in three things: the first was supernormal powers; the second, reading minds; the third, instruction itself. They obtained undefiled liberation, and insight into life and death without doubt came to them.

84,000 people heard that, in the Deer Park, the Buddha turned the wheel of the supreme Dharma, a teaching that śramaṇas, brahmwins, the devas, Mara, Brahma and other people of the world cannot turn. They then went to the city of Paṇḍhu to the place of the Buddha Vipaśyin. Showing reverence by touching their foreheads to his feet, they withdrew to sit at the side.

At this time, the Buddha preached the Dharma to them in the same way.
§60

At that time, in the city of Paṇḍhu there was an assembly of 168,000 great bhikṣus. Tiṣya bhikṣu and Skandha bhikṣu rose up into the air above the crowd, emitting fire and water from their bodies and manifesting an assortment of miracles, at the same time preaching the marvelous dharma for the multitude. At that time, the Thus-Come-One silently reflected: “Today there is an assembly of 168,000 great bhikṣus in the city. I should send them out to wander, each traveling with a partner to go from place to place. After six years, let them return to the city to recite the complete precepts.

§61

At the time, the devas of Śuddhāvāsa learned of the intention of the Thus-Come-One. As quickly as a strong man flexes an arm, they disappeared from that heaven and all at once arrived, coming before the World-Honored-One, reverencing themselves by touching their foreheads to his feet and then withdrawing to one side. After a moment, they addressed the Buddha, saying; “Thus it is World-Honored-One. There are many bhikṣus in the assembly here in the city of Paṇḍhu. It is right that they should be sent out to wander from place to place, after six years returning to this city to recite the complete precepts. We will protect them, and assist them, even before they ask us for help. At that time, the Thus-Come-One heard the words of these devas and silently assented.

§62

At the time, the devas of Śuddhāvāsa learned of the intention of the Thus-Come-One. As quickly as a strong man flexes an arm, they disappeared from that heaven and all at once arrived, coming before the World-Honored-One, reverencing themselves by touching their foreheads to his feet and then withdrawing to one side. After a moment, they addressed the Buddha, saying; “Thus it is World-Honored-One. There are many bhikṣus in the assembly here in the city of Paṇḍhu. It is right that they should be sent out to wander from place to place, after six years returning to this city to recite the complete precepts. We will protect them, and assist them, even before they ask us for help. At that time, the Thus-Come-One heard the words of these devas and silently assented.
Presently, seeing that the Buddha had silently approved, the devas of Śuddhāvāsa prostrated themselves at the Buddha's feet and, all at once, disappeared to return to their heaven. Not long after they had gone, the Buddha announced to the bhikṣus: “Today in this city there is an assembly of many bhikṣus. It is right that you should disperse to wander and preach. After six years, you should return here to gather to recite the precepts.” Then, having received these instructions from the Buddha, the bhikṣus took up their robes and bowls, paid reverence, touching their foreheads to the feet of the Buddha, and left.

§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」。如是至於六年。天復告言：「六年已滿。當還說戒」。時，諸比丘聞天語已。攝持衣鉢。還槃頭城。至鹿野苑毘婆尸佛所。頭面禮足。却坐一面。

In time, the devas of Śuddhāvāsa Heaven a year later announced to all of the bhikṣus: “You have now wandered for over a year. Five years remain. You should know that when six years have passed you are to return to the city to recite the precepts.” In this way they reached the sixth year. The devas then announced: “It is a full six years. You should return to recite the precepts.” At the time, having heard what the devas said, the bhikṣus, robes and bowls in hand, returned to the city of Paṇḍhu. Arriving at the place of the Buddha Vipaśyin in the Deer Park, they touched their foreheads to his feet and retreated to one side.

§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。

At that time, the Thus-Come-One rose up into the air before the great assembly. Seated with legs crossed in the lotus posture, he delivered the scriptures on the precepts, placing tolerance foremost. The Buddha explained that nirvana is the ultimate and that a śramaṇa should not simply shave his head and then bring harm to others. Now at that time the devas of Śuddhāvāsa Heaven were not far from the Buddha.
At that time, the World-Honored-One announced to the bhikṣus: ‘I recall, long ago, at one time on the mountain of Grdhraκiṭa by the city of Rājagṛha I had this thought, ‘I have been born in every place there is, with the exception of the Śuddhāvāsa heavens. If I had been born there, then I would not have returned here.’ At the time, bhikṣus, I further had this thought, ‘I want to go to the Heaven that is Not Created (Avṛha, one of the five Śuddhāvāsas).’ Then, in the time it takes a strong man to flex an arm, I disappeared from the mountain and appeared in that heaven. At the time, the devas, seeing me arrive there, touched their foreheads to my feet and paid reverence, standing to one side. They addressed me, saying ‘We are the disciples of the Thus-Come-One Vipaśyin. We were taught by that Buddha and that is why we came to be born here. He fully explained the circumstances of that Buddha from start to finish. Also, the Buddhas Śikhin, Viśvabhu, Krakucchanda, Kanakamuni, Kāśyapa and [you] Śākyamuni have all been our teachers.4 We have received instruction from them and for this reason have come to be born here.’ They also explained all of the circumstances of the various Buddhas from start to finish. I also went among the devas born in Akaniṣṭha Heaven where the same thing happened.”

The Buddha had explained the great matters of this scripture. The bhikṣus, having heard what the Buddha said, happily carried out his teachings.

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4 Presumably, different devas had studied under different buddhas. The reference to Śākyamuni may imply that some predeceased him, or that they now, having met him, considered themselves to be his disciples.