

16 寶梁聚會

Abiding in Good and Noble Deportment

I

Thus have I heard. Once the Buddha was dwelling on Mount Gṛdhrakūṭa near the city of Rājagṛha, accompanied by eight thousand great monks. At that time, sixteen thousand Bodhisattva-Mahāsattvas who did not regress from pursuit of supreme enlightenment, and who were destined to become Buddhas in their next lifetimes, came from different Buddha-lands in the ten directions to join the assembly.

That day, Mahākāśyapa asked the Buddha, "The World-Honored One speaks of śramaṇas. What is a śramaṇa?"

The Buddha replied to Kāśyapa, "A śramaṇa is one who can:

attain ultimate quiescence;
keep himself under control;
accept the teachings;
observe the pure precepts;
enter dhyānas;
acquire wisdom;
strive for liberation by understanding the meaning of reality;
have no doubts about the three doors to liberation;
abide securely in the practices of saints;
skillfully cultivate the four mindfulnesses;¹
avoid all unwholesome dharmas;
securely dwell in the four right efforts;
adeptly cultivate the four bases of miraculous powers;

achieve the five roots—to have firm faith in the Buddha, the Dharma, and the Saṅgha; not to believe in any doctrine other than the Buddha-Dharma; to strive to eradicate all defilements,² avoiding all unwholesome dharmas but cultivating all wholesome ones in accordance with the truth; to know thoroughly the skillful means to acquire right knowledge and right mindfulness, keeping wholesome dharmas in mind exclusively; and to know well the skillful means to attain dhyāna and wisdom;

achieve the five powers so that he is not disturbed by any afflictions;
cultivate well the seven factors of enlightenment [so that] he thoroughly knows the skillful means to perceive the causes and conditions of all dharmas;

know well the skillful means to follow the [eightfold] noble path, which includes right view and right concentration;

obtain the power of the four kinds of [unhindered] eloquence;

disbelieve in heterodox doctrines;

rely on the meaning [of the Dharma] rather than words, on [intuitive] wisdom rather than intellect, on the sūtras which convey the ultimate truth rather than the sūtras which do not, and on the Dharma rather than the person [teaching it];³

be apart from the four demons;

thoroughly understand the five aggregates;

uproot all afflictions;

reach the last lifetime [before nirvāṇa];

shun the ways leading to saṃsāra;

be free from all craving;

persevere in comprehending suffering, stopping the arising of suffering, realizing the cessation of suffering, and cultivating the path leading to the cessation of suffering, thus perceiving clearly the four noble truths;

reject all heterodox doctrines after taking refuge in the Buddha-Dharma;

accomplish what he set out to accomplish;

eliminate all defilements;

cultivate the eightfold liberation;

be praised by śākras and brahmās;

from the beginning devote himself to the practice of the path;

delight in living in a secluded forest;

establish himself securely in the noble Dharma;

rejoice in Buddhist rites;

be mentally undisturbed;

avoid close associations, either with monks and nuns or with laypeople;

enjoy being alone, like the single horn of a rhinoceros;

be afraid of bustling crowds;

enjoy living by himself;

always fear the three realms;
 achieve the true fruit of a śramaṇa;
 have no longing for anything;
 shun the eight worldly dharmas⁴—gain, loss, praise, blame, fame, ridicule,
 pleasure, and pain;
 be as steadfast and immovable in mind as the great earth;
 guard against any conflict of will between himself and others;
 be serene;
 cultivate right practices;
 achieve a mentality [as pure] as space; and
 have a mind which is not tainted by or attached to forms and appearances,
 just as a hand moving in empty space is not hindered by anything.

Kāśyapa, if a person can accomplish these, he really is a śramaṇa."

Then Mahākāśyapa said to the Buddha, "World-Honored One, the Tathāgata's skillful discourse on the meritorious deeds of a śramaṇa is extraordinary. World-Honored One, if śramaṇas in future ages falsely claim to be true śramaṇas or to practice pure conduct, then they have trespassed on the supreme enlightenment cultivated and perfected by the Tathāgata for countless kalpas."

The Buddha said to Kāśyapa, "The offense of trespassing on the supreme enlightenment of the Tathāgata is so monstrous that no one could ever finish describing it. Kāśyapa, after I enter nirvāṇa, you and my other great disciples will also enter nirvāṇa, and the great Bodhisattvas of this world will go to other Buddha-lands. At that time, in my order, there will be deceitful monks (*bhikṣus*) who will do everything with crooked minds. Kāśyapa, now I am going to explain the corruption of a śramaṇa; that is, the faults and transgressions of a śramaṇa.

"Kāśyapa, in the coming Last Era, there will be monks who will not cultivate morality or discipline, nor will they cultivate their minds or wisdom. They will be as ignorant as children; they will move toward darkness unaware. Because they will not subdue their minds, they will be corrupt śramaṇas. Kāśyapa, what is the corruption of a śramaṇa?

"Kāśyapa, the corruption of a śramaṇa is of thirty-two kinds. One who has renounced the household life should keep them all at a distance. What are the thirty-two?

- (1) To feel desire;
- (2) to feel hatred;
- (3) to feel annoyance;
- (4) to praise oneself;
- (5) to defame others;
- (6) to seek material gains;
- (7) to seek profit for its own sake;
- (8) to spoil others' blessings resulting from almsgiving;⁵

- (9) to conceal one's own misdeeds;
- (10) to be intimate with lay people; — *equally as bad*
- (11) to be intimate with monks or nuns;
- (12) to take pleasure in noisy crowds;
- (13) to seek by devious means material gains not belonging to oneself;
- (14) to long for the material gains of others;
- (15) not to be content with one's own material possessions;
- (16) to envy others' material possessions;
- (17) always to find fault with others;
- (18) not to see one's own errors;
- (19) not to keep strictly the precepts leading to liberation;
- (20) not to have a sense of shame and remorse;
- (21) not to respect others, but instead to be arrogant, unreliable, and shameless;
- (22) to arouse one's passions;
- (23) to contradict the twelve links of dependent origination;
- (24) to hold extreme views;
- (25) not to be tranquil and free of passions;
- (26) to delight in saṃsāra, not in nirvāṇa;
- (27) to enjoy heterodox scriptures;
- (28) to be enveloped in the five covers so that afflictions arise;
- (29) to have no faith in karmic results;
- (30) to fear the three doors to liberation;
- (31) to slander the profound, subtle Dharma instead of cultivating the practices leading to ultimate quiescence; and
- (32) to have no respect for the Three Jewels.

All these are corruptions of a śramaṇa. If a śramaṇa can cleanse himself of these kinds of corruption, he is a true śramaṇa.

"Kāśyapa, furthermore, eight things can destroy the [good] deeds of a śramaṇa. What are the eight?

- (1) Not to be respectful and obedient to teachers and superiors;
- (2) not to esteem the Dharma;
- (3) not to have proper thoughts;
- (4) to slander the Dharma after hearing it explained for the first time;
- (5) to become frightened when hearing the Dharma which teaches the non-existence of sentient beings, self, life, and personal identity;
- (6) to understand only conditioned dharmas, not unconditioned ones, even after hearing that no phenomena ever arise from the beginning;
- (7) to fall into the huge, deep pit⁶ after hearing the gradual doctrine;⁷ and
- (8) to be perplexed and confused to hear that no dharma arises, has a self-entity, or goes anywhere.

Kāśyapa, these eight things can destroy the [good]deeds of a śramaṇa. A śramaṇa who has left the household life should shun these eight things.

"Kāśyapa, I do not say that those who shave their heads and dress in monastic robes are śramaṇas; I say that those who are fully endowed with virtues and good deportment are śramaṇas.

"Kāśyapa, a śramaṇa dressed in a monastic robe should keep his mind far away from desire, hatred, and ignorance. Why? Because I allow only those who have no desire, no hatred, and no ignorance to dress in monastic robes." Kāśyapa, śramaṇas who are dressed in monastic robes but have desire, hatred, and ignorance in mind and do not keep the precepts are burning their monastic robes, while those who observe the precepts single-mindedly are not. Why? Because monastic robes should be worn by those who have the attributes of a saint, dwell in ultimate quiescence, practice kindness and compassion, and are free from passions.

"Kāśyapa, now, listen to me. There are twelve signs of a saint. What are the twelve?

- (1) To observe the discipline;
- (2) to develop meditation;
- (3) to cultivate wisdom;
- (4) to achieve liberation;
- (5) to acquire the knowledge and awareness derived from liberation;
- (6) to comprehend the four noble truths;
- (7) to comprehend the twelve links of dependent origination;
- (8) to fulfill the four immeasurables;
- (8) to practice the four dhyānas;
- (10) to practice the four dhyānas of the Realm of Formlessness;⁹
- (11) to enter right concentration, leading to the four fruits [of the Śrāvaka-vehicle];¹⁰ and
- (12) to eliminate all one's defilements.

Kāśyapa, these are the twelve signs of a saint. Kāśyapa, I say the monks who are not fully endowed with the twelve signs of a saint yet dress in monastic robes do not cultivate the Buddha-Dharma or approach nirvāṇa, nor do they proceed toward ultimate quiescence; instead, they perform evil, saṃsāric deeds. They do not cross [the sea of] saṃsāra, but are caught by demons; they do not maintain the true Dharma, but follow wrong doctrines.

"Therefore, Kāśyapa, a monk who has left the household life but has not yet achieved the fruit of a śramaṇa should esteem in eight ways the monastic robe which he wears. What are the eight? When he wears a monastic robe, he should bring forth:

- (1) the thought of a stūpa;
- (2) the thought of the World-Honored One;
- (3) the thought of ultimate quiescence;

- (4) the thought of kindness;
- (5) the thought of respecting [the robe] as a Buddha;
- (6) the thought of shame;
- (7) the thought of remorse; and
- (8) the thought that the robe will free him of desire, hatred, and ignorance and will cause him to fulfill the right practices of a śramaṇa in future lives.

Kāśyapa, a monk should esteem a monastic robe in these eight ways.

"Kāśyapa, if śramaṇas are not content with the four noble practices, but violate the right practices of a śramaṇa, and do not esteem a monastic robe in these eight ways, they are false śramaṇas and will fall to minor hells. Kāśyapa, false śramaṇas suffer pain in hell: their clothing, bowls, and bodies are all ablaze; the places where they sit or sleep and the things they use burn intensely, like big furnaces. False śramaṇas undergo such sufferings. Why do they fall to such a miserable state? Because they have committed impure deeds, words, and thoughts.

"Kāśyapa, suppose a precept-breaking monk falsely claims to be a true śramaṇa and to practice pure conduct. When meritorious, precept-keeping people make offerings to him and respectfully circumambulate him, he accepts all this without even knowing his own wickedness. That wicked monk will, because of this evil root, reap eight contemptible attributes [in a future life]. What are the eight?

- (1) To be foolish;
- (2) to be mute;
- (3) to be short in stature;
- (4) to have such ugly, distorted features that anyone who sees him laughs at him;
- (5) to be born female and work as a poor servant;
- (6) to be weak, emaciated, and die young;
- (7) to be notorious instead of respected; and
- (8) not to encounter Buddhas.

Kāśyapa, if a precept-breaking monk allows precept-keeping people to pay homage and make offerings to him, he will have these eight contemptible attributes [in a future life]. Kāśyapa, a precept-breaking monk should, after hearing this explained, not accept the homage and offerings of a precept-keeping monk.

"Kāśyapa, if a precept-breaking monk falsely claims to be a true śramaṇa and to practice pure conduct, he does not deserve a space wide enough for him to spit, let alone a space to raise and lower his feet, to go here and there, to bend down, or to stretch out. Why? Because in the past, great monarchs offered large tracts of land to virtuous precept-keepers to serve as their dwelling-places while they pursued the path. Kāśyapa, a precept-breaking monk is not worthy of any offerings given by faithful donors, not even a space to raise and lower his feet, let alone a place with rooms for resident and visiting monks, or a place to take walking

exercise. He is not worthy of any offerings given by faithful donors, such as a house, a bed, a garden, a garment, a bowl, bedding, or medicine.

"Kāśyapa, now I say that if a precept-breaking monk falsely claims to be a true śramaṇa and to practice pure conduct, he cannot requite the kindness of faithful donors, not even with a blessing as tiny as the tip of a hair. Why? Like the vast ocean, noble fields of blessings are supreme and most wonderful. A donor who, out of pure faith, sows a seed of giving in the fields of blessings may think that he has made an immeasurable gift. Kāśyapa, when a wicked, precept-breaking monk accepts from a faithful donor any offering, even as little as one hundredth of a split hair, he will cause his donor to forfeit blissful rewards the size of the vast ocean; such a monk cannot repay at all the kindness of his donor. Kāśyapa, therefore, a monk should have a pure mind when accepting an offering from a faithful donor. Kāśyapa, this you should learn."

At that time, in the assembly, two hundred monks who were pure in deed, had few desires, and were free from [the four] yokes wiped away their tears after they had heard this doctrine explained, and said, "World-Honored One, now we would rather die than accept even one meal from a faithful donor without first having achieved the fruit of a śramaṇa."

The Buddha said, "Excellent, excellent! Good men, since you feel shame and remorse, and your fear of future lives is as strong as adamant, you may be compared in this life to necklaces of precious jewels. Good men, I say now that in the world there are only two kinds of people worthy of offerings given by faithful donors. What are the two? One is those who cultivate [the Dharma] with vigor; the other is those who have achieved liberation."

The Buddha told these monks, "If a monk has achieved liberation, practices wholesome dharmas, strictly keeps the precepts as I have taught, contemplates all phenomena as impermanent and painful and all dharmas as devoid of self, and also contemplates the ultimate quiescence of nirvāṇa with a desire to attain it—then, even if he accepts from faithful donors a pile of offerings the size of Mount Sumeru, he will surely be able to reward the donors with commensurate blessings.

"If such a monk accepts offerings from a faithful donor, he will cause the donor to obtain great benefits and great rewards. Why? Because blessings always result from three things: constant giving of food, building temples and monasteries, and the practice of kindness. Of these three, the practice of kindness results in the supreme blessings."

The Buddha continued. "If a monk enters the immeasurable dhyāna¹¹ after he accepts clothing, a bowl, bedding, food and drink, or medicine from a donor, he can cause his donor to obtain limitless blissful rewards. Kāśyapa, all the vast oceans in a billion-world universe may dry up, but the blissful rewards which the donor thus acquires cannot be exhausted. Kāśyapa, you should know that a precept-breaking monk damages the blessings of a donor. If a monk performs misdeeds after he accepts offerings from a faithful donor, he will waste the donor's offerings.

"Kāśyapa, therefore I discourse on the corruption of a śramaṇa, the faults

and transgressions of a śramaṇa, the deceit and crookedness of a śramaṇa, and the thievery among śramaṇas.

"Kāśyapa, a precept-keeping monk should be single-minded and remain far away from all those unwholesome dharmas. Kāśyapa, a śramaṇa is one who does not let his eyes, ears, nose, tongue, body, or mind be attracted by any objects. One who protects his six sense-organs from being attracted [to objects], comprehends the six miraculous powers, concentrates on the six mindfulnesses,¹² abides securely in the six kinds of reverent harmony in a monastery,¹³ and practices the six valuable dharmas¹⁴ is called a śramaṇa."

II

Then the Buddha told Kāśyapa, "One who can destroy his afflictions is called a monk. One who can break up the thoughts of self, a sentient being, a personal identity, a man, or a woman is called a monk. Furthermore, Kāśyapa, one who cultivates discipline and wisdom is called a monk. Furthermore, Kāśyapa, one who is fearless; extricates himself from the three realms and the four currents,¹⁵ sees their faults and distresses, and avoids them all; and situates himself securely on the path of fearlessness is called a monk.

"Kāśyapa, if a monk does not fulfil this or other good doctrines despite his knowledge of them, but gives up all good doctrines and treads different paths, he is not my disciple and I am not his teacher.

"Kāśyapa, there are many wicked monks who do harm to my Dharma. Kāśyapa, it is not the ninety-five kinds of heterodox devotees,¹⁶ nor other kinds of heterodox devotees, but the ignorant persons in my order who can destroy my Dharma. For example, Kāśyapa, after a lion, the king of beasts, dies, no tiger, wolf, bird, or other beast can eat its flesh; [only] the worms living in its body can eat its flesh. Kāśyapa, in my order, there are wicked monks who are greedy for material gains and overwhelmed by avarice. They do not eliminate unwholesome dharmas, do not cultivate wholesome dharmas, and do not cease to tell lies. Kāśyapa, it is these monks who can destroy my Dharma.

"Kāśyapa, a monk who harbors four things is wicked. What are the four?

- (1) Desire;
- (2) hatred;
- (3) ignorance; and
- (4) arrogance.¹⁷

"Furthermore, there are four attributes of a wicked monk. What are the four?

- (1) To be conceited;
- (2) to be insensitive to shame;

- (3) not to feel remorse; and
- (4) to be careless in speaking.

"Moreover, there are four deeds of a wicked monk. What are the four?

- (1) To be unstable;
- (2) to look down on others;
- (3) to seek material gains greedily; and
- (4) to perform misdeeds frequently.

"Furthermore, there are four [other] deeds of a wicked monk. What are the four?

- (1) To be villainous and deceitful;
- (2) to delude and confuse others;
- (3) to earn a livelihood in an improper way; and
- (4) to use abusive language.

"Moreover, there are four [other] deeds of a wicked monk. What are the four?

- (1) To accept favors from others without returning favors to them;
- (2) to do small favors for others and expect great rewards;
- (3) to forget favors previously bestowed by others; and
- (4) to do harm to relatives and friends.

"Furthermore, there are four [other] deeds of a wicked monk. What are the four?

- (1) Not to requite the kindness of faithful donors with blessings and rewards after accepting their offerings;
- (2) not to protect the discipline well;
- (3) to despise the precepts one has received; and
- (4) not to keep the precepts strictly.

"Moreover, a monk who gives discourses preaching four doctrines is a wicked monk. What are the four?

- (1) That there is a self;
- (2) that there is a sentient being;
- (3) that there is life; and
- (4) that there is a personal identity.

"Furthermore, there are four [other] deeds of a wicked monk. What are the four?

- (1) Not to respect the Buddha;
- (2) not to respect the Dharma;
- (3) not to respect the Saṅgha; and
- (4) not to respect the discipline.

"Moreover, there are four [other] deeds of a wicked monk. What are the four?

- (1) To be unhappy when there is harmony within the Saṅgha;
- (2) to dislike living alone;
- (3) to enjoy being in crowds; and
- (4) to talk of worldly affairs all the time.

"Furthermore, there are four [other] deeds of a wicked monk. What are the four?

- (1) To strive for material gains;
- (2) to pursue great fame;
- (3) to form many acquaintances; and
- (4) not to abide in the [four] noble practices.

"Moreover, there are four [other] deeds of a wicked monk. What are the four?

- (1) To be bound by demons;
- (2) to be perverted by demons;
- (3) to indulge in [excessive] sleep; and
- (4) not to enjoy practicing virtue.

"Furthermore, there are four [other] deeds of a wicked monk. What are the four?

- (1) To cause the Buddha-Dharma to degenerate;
- (2) to be a sycophant at heart;
- (3) to be harmed by defilements; and
- (4) not to pursue the fruit of a śramaṇa.

"Moreover, a monk who burns with four things is a wicked monk. What are the four?

- (1) To burn with sexual desire;
- (2) to burn with hatred;
- (3) to burn with ignorance; and
- (4) to burn with any other defilements.

"Furthermore, there are four [other] deeds of a wicked monk. What are the four?

- (1) To visit brothels frequently, without knowing the harm it does;
- (2) not to be content;
- (3) not to be content in spite of having much learning;¹⁸ and
- (4) to be always miserly and not to share necessities with others.

"Moreover, there are four [other] deeds of a wicked monk. What are the four?

- (1) To go from darkness to [more] darkness and from ignorance to [more] ignorance;
- (2) to doubt the four noble truths instead of perceiving them;
- (3) to be always bound by saṃsāra; and
- (4) to close the door to nirvāṇa.

"Finally, a monk who is deceitful in four ways is a wicked monk. What are the four?

- (1) To be deceitful in body;
- (2) to be deceitful in speech;
- (3) to be deceitful in mind; and
- (4) to be deceitful in manner.

"What is it to be deceitful in body? To be deceitful in body is to [pretend to] walk with composure. To be deceitful in body is to [pretend to] look neither to the right nor to the left. To be deceitful in body is to [pretend to] look only a few feet away if one looks right or left. To be deceitful in body is to dress in a monastic robe while relying on improper means of livelihood; to live in a secluded place in order to gain praise, without fulfilling the purpose of living there; to beg for food in order to gain praise, without contemplating the reasons for food-begging; to wear a garment of cast-off rags in order to gain praise, without knowing that it is meant to generate humility; to live in a cave or under a tree in order to gain praise, without studying the twelve links of dependent origination; to take stale, discarded medicine in order to gain praise, without seeking the ambrosial Dharma-medicine. Kāśyapa, all this is called being deceitful in body.

"Kāśyapa, what is it to be deceitful in speech? [It is to say:] 'He knows me'; 'He invites me'; 'I obtain what I seek'; 'I do not seek material gains, but he gives them to me'; 'I have acquired every fine, wonderful offering, and great material gains as well'; 'I often practice wholesome dharma, so offerings should be made to me'; 'I am good at debating'; 'I know the forms of the dharma in direct order and in inverted order';¹⁹ 'I know the right and wrong meanings of all dharmas'; 'If he asks me this, I can answer him, convince him, and silence him with my answer'; or 'By speaking, I can please everyone, and I can also make people admire and praise me. I can make them invite me [to their homes], make offerings to me, and ask me to return often after I accept their offerings.' Kāśyapa, if a person does not control his speech and says everything contrary to propriety, he is deceitful in speech. Kāśyapa, this is called being deceitful in speech.

"Kāśyapa, what is it to be deceitful in mind? To be deceitful in mind is to say, 'I do not want such material supports as clothing, bowls, bedding, food and drink, and medicine,' while one's mind is [really] concerned with nothing but the pursuit of these. It is to say falsely that one is content while actually one is seeking many things."

Then the World-Honored One spoke in verse:

"If a person seeks material gains
And pursues them in an improper way,
While claiming he is content,
Then he is forever miserable.

Being falsehearted,
This person is deceitful to all;
His mind is utterly impure.

Gods, dragons, spirits,
Those who have the deva-eye,
And Buddhas, the World-Honored Ones,
All know and see this.

"Kāśyapa, such a wicked monk is apart from wholesome dharmas and behavior, and earns a living in an improper way; he will fall to the three miserable planes of existence."

III

The Buddha told Kāśyapa, "What is the outcaste²⁰ of śramaṇas? Kāśyapa, an outcaste often goes to a graveyard looking for a corpse, and is glad to see one. He treats sentient beings without kindness or compassion. Similarly, Kāśyapa, the outcaste of śramaṇas has no kindness. He goes to a donor's house with evil intentions, and values highly what he obtains. He does not teach his donors the Buddha-Dharma and discipline after he accepts material offerings from them. He associates closely with laypeople for the sake of material gains, not for the sake of Dharma. He has no kindness and always seeks material possessions. Kāśyapa, this is what is meant by the outcaste of śramaṇas.

"Kāśyapa, all people, including ministers, elders, princes, warriors, brāhmins, and common people, dissociate themselves from an outcaste. Even the most lowly slaves avoid his presence and acquaintance. Similarly, Kāśyapa, all people, including virtuous, respected precept-keepers, monks, nuns, laymen, laywomen, gods, dragons, ghosts, spirits, and gandharvas keep aloof from the outcaste of śramaṇas, because they know that he breaks the precepts and practices evil dharmas. Kāśyapa, this is what is meant by the outcaste of śramaṇas.

"Kāśyapa, an outcaste's clothing, food and drink, and the things he uses are shunned by virtuous people. Similarly, Kāśyapa, the outcaste of śramaṇas procures his monastic robe, bowl, and other necessities of life by breaking the precepts; by performing improper deeds with body, speech, and mind; and by practicing flat-tery. Precept-keeping śramaṇas and brāhmins shun the things which the outcaste

of śramaṇas has procured improperly; they have [only] pity for him. Kāśyapa, this is what is meant by the outcaste of śramaṇas.

"Kāśyapa, an outcaste shamefully begs for food with bowl in hand. Similarly, Kāśyapa, an outcaste of śramaṇas shamefully enters his own room, others' homes, or the presence of people; he goes to the Buddha shamefully; he shamefully pays homage to the stūpa of the Tathāgata; he comes and goes, bends and stretches shamefully; and he walks, stands, sits, and lies down shamefully. To summarize, he does everything shamefully because he conceals his evil dharmas.

"Kāśyapa, an outcaste never goes to a good place, no matter where he goes. Why? Because he practices evil dharmas himself. Similarly, Kāśyapa, the outcaste of śramaṇas does not go to any good plane of existence, no matter where he goes, because he performs many bad deeds and actions leading to rebirth in the miserable planes of existence. Kāśyapa, this is what is meant by the outcaste of śramaṇas.

* * *

"Kāśyapa, what is a corrupt śramaṇa? Kāśyapa, the sediment of wine which remains at the bottom [of a jar] after the good, sweet wine has been taken out is useless and is despised by people. Similarly, Kāśyapa, a corrupt śramaṇa who gives up the flavor of the Dharma and instead clings to the dregs of afflictions is useless and is abhorred by people. He smells the offensive odor of afflictions, not the fragrance of discipline. He can benefit neither himself nor others, no matter where he goes. Kāśyapa, this is what is meant by a corrupt śramaṇa.

"Kāśyapa, corruption may be compared to the transformation of food into dung, which is fetid, impure, and disgusting. Thus, Kāśyapa, a corrupt śramaṇa is like dung, because he is impure in deed, word, and thought. Kāśyapa, this is what is meant by a corrupt śramaṇa.

"Kāśyapa, a spoiled seed sown in the great earth will not sprout or bear fruit. Similarly, Kāśyapa, a corrupt śramaṇa neither plants good roots nor achieves the fruit of a śramaṇa, though he takes refuge in the Buddha-Dharma. Kāśyapa, this is what is meant by a corrupt śramaṇa.

* * *

"Kāśyapa, what is a box-śramaṇa? Kāśyapa, just as an ornate box made by a skillful craftsman may be filled with stinking, dirty things, so, Kāśyapa, a box-śramaṇa outwardly acts as a śramaṇa should act; inwardly he is full of filth and practices evil deeds. Kāśyapa, this is what is meant by a box-śramaṇa

* * *

"Kāśyapa, what is an amaranth-śramaṇa? Kāśyapa, an amaranth is very pretty, but its substance is as hard as wood or stone and its odor as offensive as dung. The wise will not come close to or touch an amaranth, and avoid even the sight of it, while fools who do not know its defects approach and smell it when they see it. Similarly, Kāśyapa, an amaranth-śramaṇa acts like a śramaṇa in appearance, though actually he is rude, indelicate, proud, conceited, filthy, and impure.

He breaks the precepts, deports himself very badly, and does not hold proper views. Kāśyapa, the wise do not associate closely with an amaranth-śramaṇa or respectfully circumambulate him to his right; furthermore, they keep far away from him, because he is an evil man. Kāśyapa, only those as silly as children associate closely with him, make circumambulations to his right to honor him, and accept his words with faith, just as a stupid person goes to pluck an amaranth. Kāśyapa, this is what is meant by an amaranth-śramaṇa.

* * *

"Kāśyapa, what is a profit-seeking śramaṇa? Kāśyapa, a flattering, deceitful person is always miserly and wrapped in desire. When he sees another person's property, he is so eager to steal it that he does not feel shame or remorse for using a sharp knife or a cudgel to attain his goal. He has no pity, and always harbors harmful intentions. When walking by a desolate marsh, in a forest, or in a village, he is intent on stealing others' property, so he often hides himself.

"Similarly, Kāśyapa, a profit-seeking śramaṇa is always miserly and choked by desire. He is never content with his own gains, but always covets others' property. He goes to a city or a village for the sake of material gains, not for the sake of wholesome dharmas, but he conceals his evil ways. Thinking that good monks know he breaks the precepts and that, when they discourse on discipline, they may act on their knowledge by driving him away from the order, a profit-seeking śramaṇa becomes very fearful of good monks. Inside, he is flattering and deceitful; but outside, he behaves well.

"All gods, dragons, ghosts, spirits, and those who have the deva-eye know this monk for what he is: when he comes, he comes as a thief; when he goes, he goes as a thief; and similarly, as a thief he walks, sits, lies down, rises, takes his robe, puts on his robe, enters a village, leaves a village, eats his meal, drinks, and shaves his hair.

"Kāśyapa, the going, coming, and all other actions of this fool are known and seen by gods, dragons, ghosts, and spirits. They rebuke this evil monk when they see what he does, saying, 'It is such bad men who destroy the Dharma of Śākyamuni Buddha.' When the gods, dragons, ghosts, and spirits see a śramaṇa or brāhmin who keeps the precepts and cultivates pure conduct, they will believe in, honor, and esteem him, saying, 'Such a person deserves material offerings according to the Buddha-Dharma.' Kāśyapa, though a profit-seeking śramaṇa leaves the household life to take refuge in the Buddha-Dharma, he cannot generate even a single thought of ultimate quiescence or a passionless mind, let alone acquire the fruit of a śramaṇa. It is absolutely impossible for him to acquire it. Kāśyapa, this is what is meant by a profit-seeking śramaṇa.

* * *

"Kāśyapa, what is a darnel-śramaṇa? Kāśyapa, the darnels in a wheat-field look exactly like wheat, so a farmer says that all the plants are good wheat, but later, when the kernels of wheat emerge, he knows that he was wrong to say that.

Kāśyapa, similarly, a darnel-śramaṇa in a group with other śramaṇas seems to be a virtuous precept-keeper, and when a donor sees the group, he says that all of them are śramaṇas. However, actually that fool is not a śramaṇa, though he says he is. He does not cultivate pure conduct, though he says he does. He is corrupt from the outset and does not keep any precepts. He does not belong to the order, either. He lacks the vital wisdom of the Buddha-Dharma and will fall to the miserable planes of existence after death. He is like the darnels among good wheat.

"In the future, when gods, dragons, and those who have the deva-eye see that fool fall to a hell, they will say to each other, 'This fool looked like a śramaṇa in the past, but he performed unwholesome dharmas. Therefore, now he has fallen to a great hell, as he deserves. From now to the far distant future, he will not be able to achieve the virtuous deeds or the fruit of a śramaṇa. He is like darnels among good wheat.' Kāśyapa, this is what is meant by a darnel-śramaṇa.

* * *

"Kāśyapa, what is an undeveloped²¹ śramaṇa? Kāśyapa, undeveloped rice plants are so called because they are not mature yet. They are not firm, so they are blown away by the wind. They are not strong or sturdy. They look like rice, but actually they are not yet rice. Kāśyapa, similarly, an undeveloped śramaṇa looks like a śramaṇa in appearance, but no one has taught or corrected him. Because he lacks the power of virtue, he is blown by the wind of demons. He has no vigor and lacks the power of discipline. He learns little and his meditation lacks power. He has no wisdom and cannot destroy the thieves of afflictions. Such a śramaṇa is mean, inferior, and powerless, and is bound and controlled by demons. He is submerged in afflictions and blown by the wind of demons, just as undeveloped rice plants are blown by the wind.

"Kāśyapa, just as undeveloped rice plants have no seeds to be scattered in a field and sprout, so undeveloped śramaṇas have no seeds of the path to scatter in the field of the Buddha-Dharma, and cannot liberate themselves from saṃsāra by the doctrines of sages and saints. Kāśyapa, śramaṇas who break the precepts and do evil are called undeveloped śramaṇas.

* * *

"Kāśyapa, what is a false śramaṇa? Kāśyapa, a skillful smith gilds a piece of copper so that it is the color of gold, but the copper article is different from gold in value and people will know by rubbing it that it is not gold. Similarly, a false śramaṇa likes to adorn himself. He bathes often, dresses neatly, and conducts himself strictly in accordance with the rules of a śramaṇa, whether going, coming, bending, or stretching. However, he is always plagued, not only by desire, hatred, and ignorance, but also by greed for material gains, respect, and praise; and by pride, arrogance, and all other defilements. Although he is highly esteemed by people, he in fact is not worthy of esteem at all. He constantly and carefully decks his body with ornaments. He longs for good food and drink. He does not seek the noble Dharma, and has no fear for future lives. He may win temporary honor, but

not lasting honor. All he gains is weight. He depends on material supports, not on the Dharma, and is entangled in various bonds. He handles his property assiduously, like a layman. He thinks like a layman, and as a result he reacts like one: he feels pain and pleasure as a layman does, and he is plagued by attachment and aversion. He has no intention to practice the law of a śramaṇa except in rites and manners. He will definitely fall to the miserable planes of hell-dwellers, hungry ghosts, and animals, because he is not a śramaṇa in reality, cannot be qualified as one, and does not deserve the name. Kāśyapa, this is what is meant by a false śramaṇa.

* * *

"Kāśyapa, what is a bloodless śramaṇa? Kāśyapa, a man, woman, boy, or girl whose blood has been sucked by ghosts will become emaciated and weak, because of the loss of blood. Kāśyapa, deprived of blood, he or she cannot be cured by any medicine, spell, knife, or cudgel²² and will definitely die. Kāśyapa, similarly, a śramaṇa is called a bloodless śramaṇa if he lacks the blood of discipline, meditation, wisdom, liberation, and the knowledge and awareness derived from liberation; the blood of kindness, compassion, joy, and equanimity; the blood of giving, self-control, and the guarding of his bodily, verbal, and mental actions; the blood of abiding securely in the four noble practices; the blood of good deportment; and the blood of pure deeds, words, and thoughts.

"Kāśyapa, though he accepts the Dharma-medicines of the Tathāgata, a bloodless śramaṇa cannot save himself. The Dharma-medicines are:

- to contemplate the impurity of the body when one feels carnal desire;
- to practice kindness when one feels hatred;
- to observe the twelve links of dependent origination when one is deluded;
- to ponder afflictions rightly;
- to give up fondness for crowds;
- to renounce everything one has; and
- to take care of three monastic dharmas, namely, to be pure in discipline, to subdue one's mind, and to be concentrated and not distracted.

Kāśyapa, though bloodless śramaṇas take the Dharma-medicines which I prescribe and allow them to take, they cannot save themselves. Kāśyapa, [these Dharma-medicines] are supramundane doctrines:

- the contemplation of emptiness, signlessness, and nonaction;
- the knowledge of the [five] aggregates, the [eighteen] elements, and the [twelve] entrances;
- the four noble truths; and
- the twelve links of dependent origination.

Kāśyapa, bloodless śramaṇas cannot save themselves even by taking these [supramundane] Dharma-medicines. Kāśyapa, śramaṇas of this kind are stinking, filthy, and impure. Because they break the precepts and have few blessings, they will be

born in the lowliest domains. Because of their arrogance, after death they will surely fall to the great hells, and nowhere else. Just as people who lose their blood will definitely die, so śramaṇas of this kind will certainly fall to the hells after death. Kāśyapa, this is what is meant by a bloodless śramaṇa."

* * *

When these doctrines had been spoken, five hundred monks abandoned the monastic precepts and returned to the lay life. At once, other monks rebuked them, saying, "It is not good or proper for you to regress in the Buddha-Dharma and return to the lay life."

The Buddha told the monks [who blamed the five hundred monks], "Do not say so! Why? Because what they do is in compliance with the Dharma. If monks return to the lay life because they do not wish to accept offerings from faithful donors, they comply with the Dharma. Those monks feel repentant because of their faith in and understanding of the Dharma. When they heard my teachings, they thought: 'We probably did impure deeds, and then accepted offerings from faithful donors. We should feel repentant and return to the lay life.'

"Kāśyapa, now I say that after death those monks will be reborn in the Tuṣita Heaven, where Bodhisattva Maitreya dwells, and when Maitreya Tathāgata appears in the world, they will be among the members of his first assembly."

IV

Then Mahākāśyapa asked the Buddha, "World-Honored One, what kinds of monks may take charge of affairs?"

The Buddha replied to Kāśyapa, "I allow two kinds of monks to take charge of affairs. What are the two? One kind is a monk who can keep the pure precepts, and the other is a monk whose fear of future lives is as strong as adamant. Furthermore, there are two other kinds of monks who may take charge of affairs. What are the two? One kind is a monk who is aware of karmic results and the other is a monk who is repentant and sensitive to shame. Furthermore, there are two other kinds of monks who may take charge of affairs. What are the two? One kind is a monk who has attained Arhatship and the other is a monk who can cultivate the eightfold liberation. Kāśyapa, I permit these kinds of monks to take charge of affairs. Why? Because, Kāśyapa, they are blameless themselves and considerate of others, which is a rare achievement.

"Kāśyapa, there are many kinds of people who have left the household life to take refuge in the Buddha-Dharma. They differ in nature, mentality, liberation, and the eradication of passions. Some are forest-dwellers, some practice begging for food, some like to live in mountain groves, some enjoy staying near a village, some are pure in discipline, some can free themselves from the four yokes, some

are diligent in learning much, some debate doctrines, some keep the precepts well, some behave themselves well according to the Vinaya, and some teach the Dharma to people in cities and villages. The administrative monks must well discern the various temperaments of all these kinds of monks.

"Kāśyapa, a monk who dwells in a secluded forest needs to have leisure, so the administrative monk should not assign him any work. If it is a forest-dwelling monk's turn to do a job, the administrative monk should do it for him if he can; otherwise, he should ask another person to do it. He should not order a forest-dwelling monk about, but may give him a small task to do if the monk is not engaged in the practice of the path.

"Kāśyapa, the administrative monk should give good food to those who practice food-begging. He should give monks who can free themselves from the four yokes anything they need, such as clothing, food and drink, bedding, and medicine. He should not shout loudly himself or allow others to shout loudly near the dwelling-places of monks free from the four yokes, in order to protect them. The administrative monk should extend respect to such monks, regard them as World-Honored Ones, and think, 'These monks can be the pillars of the Buddha-Dharma, and I should give them anything they need.'

"Kāśyapa, if there are monks who are diligent in learning much, the administrative monk should encourage them, saying, 'You virtuous ones diligently pursue knowledge, and read and recite so as to have thorough comprehension. I should be at your service. You virtuous, erudite ones are like necklaces of precious stones among the monks. You can ascend to high seats and elaborate on the true Dharma, and also generate wisdom of your own.' The administrative monk should not ask them to work at wrong times but should help them so that they can devote themselves to extensive learning.

"Kāśyapa, the administrative monk should afford everything to a monk who teaches the Dharma, should accompany him to cities and villages and persuade people to hear him explain the Dharma. He should provide a teaching site and make a high, cushioned seat for him. If any monk intends to hurt the Dharma-master by force, the administrative monk should make peace between the two. He should also go frequently to the Dharma-master to offer his praise.

"Kāśyapa, the administrative monk should often visit the monk who keeps the pure precepts well, and who understands the meaning of the Vinaya, saying, 'How should I manage things, so that I may commit no misdeeds and do no harm to myself or others?' The monk who understands the meaning of the Vinaya should observe the mind of the administrative monk and teach him the Dharma in accordance with his managerial duties, advising him how to act.

"The administrative monk should with all his heart have faith in, pay homage to, and make offerings to those who keep the precepts. At the proper times, he should give monks the things they need and are entitled to, and should not conceal those things. When he distributes things, he should not do so with an evil mind, nor in an improper way, nor with a mind full of desire, hatred, ignorance, or fear.

"The administrative monk should act in accordance with the laws of the Saṃgha, not in accordance with the laws of the laity. He should act according to the regulations of the Saṃgha, not according to his own regulations. He should not be free with the things which belong to the Saṃgha. He should consult other monks even on trifling matters and not decide matters arbitrarily by himself.

"As regards the articles used, namely, the resident monks' possessions, the Buddha's possessions, and the visiting monks' possessions, the administrative monk should differentiate them. The resident monks' belongings should not be given to the visiting monks, and vice versa; and the visiting and resident monks' possessions should not be mixed up. The resident and visiting monks' things should not be mixed up with the Buddha's things.

"If the resident monks' belongings are plentiful and the visiting monks need some of them, the administrative monk should summon the resident monks and ask them to give away some of their things. If they agree, then he should give some of their belongings to the visiting monks.

"Kāśyapa, if the stūpa of the Tathāgata needs some repair or is going to ruin, and the resident and visiting monks have many possessions, the administrative monk should summon the monks and ask them to vote whether to give away some of their things, saying, 'The Buddha's stūpa is going to ruin, and needs repair, while the monks' possessions are plentiful. Virtuous monks, it is time for you to consent to my request. If you consent to give away the things you obtained from donors, I shall take and use them, whether they belong to the resident monks or the visiting monks, to repair the Buddha's stūpa.' If the monks vote for it, the administrative monk should use [the proceeds from selling] the monks' possessions to repair the Buddha's stūpa. If the monks vote against it, the administrative monk should persuade lay devotees to contribute money to repair the Buddha's stūpa.

"Kāśyapa, [however,] if the Buddha's things are plentiful, the administrative monk should not distribute them to the resident or visiting monks. Why not? Because he should regard the Buddha's things as the World-Honored One. Everything belonging to the Buddha, even a piece of thread, has been given to the Buddha by faithful donors. Therefore, gods and humans consider even such [trivial] things to be the Buddha's stūpa, let alone precious things. If a garment has been offered to the Buddha's stūpa, it is better to let the garment be blown by the wind, rained upon, and worn out than to exchange it for a precious thing. Why? [First,] because no one can fix a price on anything in the Buddha's stūpa; and second, because the Buddha needs nothing.

"Kāśyapa, a good, pure administrative monk should not mix up the belongings of the Three Jewels. Furthermore, he should be constantly content with what he himself possesses and not think that the belongings of the Three Jewels are his.

"Kāśyapa, if an administrative monk, out of hatred, arbitrarily orders about and employs as servants virtuous precept-keepers, whom people respectfully circumambulate, he will fall to a great hell because of his hatred. If he is born as a

human, he will be someone's slave, will be put to hard labor by his master, and will be whipped.

"Furthermore, Kāśyapa, if an administrative monk arbitrarily makes new regulations stricter than the ordinary regulations obeyed by the monks, upbraids and punishes monks [according to his own new regulations], and makes them work at unnecessary times, he will fall to the minor hell of many nails because of this bad root. When he is in this hell, his body will be pierced by hundreds of thousands of nails, and will blaze with fire, emitting great flames like a big furnace.

"If the administrative monk frightens virtuous precept-keepers with serious matters or speaks to them with hatred, he will be born in a hell with a tongue five hundred leagues long. His tongue will be pierced by hundreds of thousands of nails, each of which will give forth great flames.

"Kāśyapa, if the administrative monk begrudges or hides the monks' belongings, or distributes them at the wrong times, unwillingly, bitterly, less than he should, not at all, or to some and not to others, then because of this bad root he will fall to the miserable plane of hungry ghosts after death, and will have only pills made of dung to eat. At that time, other hungry ghosts will show him food without giving it to him. Longing to procure the food, he will gaze at it so intensely that his eyes will not blink at all. He will be hungry and thirsty, but will have nothing to eat or drink for hundreds of thousands of years. After that, he will sometimes obtain food, but the food will soon change into dung or bloody pus. Why? Because he abused his authority by making it difficult for respected precept-keepers to obtain from him their rightful possessions.

"Kāśyapa, the administrative monk will receive a very painful karmic retribution for a kalpa or more if he himself uses without distinction the possessions of the resident monks, the visiting monks, or the Buddha. Why? Because he has encroached on the possessions of the Three Jewels.

"Kāśyapa, if an administrative monk hears such transgressions explained and knows they are transgressions, but is recalcitrant and hates the precept-keepers, I say that he cannot be reformed even by the Buddhas, the World-Honored Ones.

"Kāśyapa, therefore, an administrative monk should guard well his deeds, words, and thoughts after hearing such transgressions explained. He should protect both himself and others.

"Kāśyapa, an administrative monk should prefer to eat his own flesh rather than use without distinction the belongings of the Three Jewels, such as clothing, bowls, food, and drink."

Mahākāśyapa then said to the Buddha, "World-Honored One, extraordinary are these doctrines, which the Tathāgata teaches out of kindness. He speaks of shamelessness to those who are insensitive to shame and speaks of remorse to those who are sensitive to shame."

V

Then Mahākāśyapa asked the Buddha, "World-Honored One, some monks declare themselves to be forest-dwelling monks. World-Honored One, how should a monk act to be called a forest-dwelling monk? How should a monk act to be called a food-begging monk? How should a monk act to be called one who wears a garment of cast-off rags? How should a monk act to be called one who dwells under a tree? How should a monk act to be called one who wanders in a graveyard? How should a monk act to be called one who lives in the open air?"

The Buddha replied to Kāśyapa, "A forest-dwelling monk must delight in a secluded forest and live in it. Kāśyapa, a secluded place is a place where there are no loud noises and no deer, tigers, wolves, flying birds, robbers, cowherds, or shepherds. Such a place is suitable for a śramaṇa's Dharma-practice. Therefore, such a monk should devote himself to Dharma-practice in a secluded place.

"A monk should think of eight things if he wishes to live in a secluded place. What are the eight?

- (1) To renounce the body;
- (2) to renounce life;
- (3) to relinquish material possessions;
- (4) to leave all beloved places;
- (5) to die on a mountain, like a deer;
- (6) to perform the deeds of a forest-dweller when in a secluded place;
- (7) to live by the Dharma; and
- (8) not to abide in afflictions.

Kāśyapa, a monk who wishes to live in a secluded forest should contemplate these eight things, and then he should go to a secluded place.

"Kāśyapa, after a forest-dwelling monk arrives at a secluded place, he should follow the Dharma of a forest-dweller and perform eight deeds to show kindness for all sentient beings. What are the eight?

- (1) To benefit sentient beings;
- (2) to gladden sentient beings;
- (3) not to hate sentient beings;
- (4) to be straightforward;
- (5) not to discriminate among sentient beings;
- (6) to be compliant with sentient beings;
- (7) to contemplate all dharmas; and
- (8) to be as pure as space.

Kāśyapa, a forest-dwelling monk should perform these eight deeds to show kindness for all sentient beings.

"Kāśyapa, when a forest-dwelling monk arrives at a secluded place, he

should think, 'I have come to this remote place alone, with no companion. No one teaches or rebukes me, whether I practice virtue or nonvirtue.' He should think further, 'However, there are gods, dragons, ghosts, spirits, and Buddhas, the World-Honored Ones, who know that I apply my mind entirely to devotion. They can be my witnesses. Now I am here to practice what a forest-dweller should. If I bear malice, I shall not be free and at ease. Now I am in this remote place all alone; I associate closely with no one and have nothing to call my own. I should now beware of feelings of desire, hatred, annoyance, and so forth. I should not be like those who are fond of crowds or attached to villages. If I am, I shall be deceiving the gods, dragons, ghosts, and spirits; and the Buddhas will not like to see me. If I now follow the right practice of a forest-dweller, the gods, dragons, ghosts, and spirits will not upbraid me, and the Buddhas will be glad to see me.'

"Kāśyapa, when a forest-dwelling monk lives in a secluded place, he should practice the right actions of a forest-dweller:

- to persist, with all his heart, in keeping the precepts leading to liberation;
- to maintain well the precepts of every category, and purify his own deeds, words, and thoughts;
- not to practice flattery or fraud;
- to earn his livelihood in a proper way;
- to keep his mind inclined to dhyānas;
- to memorize the Dharma he has heard;
- to cultivate right thought diligently;
- to move toward passionless, quiescent, and cessative nirvāṇa;
- to be afraid of saṃsāra;
- to regard the five aggregates as enemies, the four elements as poisonous snakes, and the six senses as uninhabited villages;
- to be adept in devising skillful means;
- to contemplate the twelve links of dependent origination in order to part with the views of eternalism and nihilism;
- to contemplate the emptiness of a sentient being, of a self, of a personal identity, and of a life;
- to understand that the dharmas are devoid of signs, and to practice signlessness;
- to decrease his actions gradually and to practice nonaction;
- to fear the activities of the three realms;
- always to practice the Dharma diligently, as if to save his head from being burned;
- always to strive with vigor and never regress;
- to contemplate the reality of the body, thinking and contemplating so as to know the origin of suffering, to sever the cause of suffering, to realize the cessation of suffering, and to cultivate assiduously the path leading to the cessation of suffering;

to practice kindness;
 to abide securely in the four mindfulnesses;
 to avoid unwholesome dharmas and enter the door to wholesome dharmas;
 to establish himself in the four right efforts;
 to master the four bases of miraculous powers;
 to protect the five good roots and to have a command of the five powers;
 to be awakened to the seven factors of enlightenment;
 to practice the eightfold noble path industriously;
 to develop dhyāna and samādhi; and
 to discriminate all the forms of dharmas by virtue of wisdom.

"Kāśyapa, a forest-dwelling monk adorns himself with such doctrines. Having adorned himself in this way, he should live in a mountain grove, and diligently cultivate the various practices even in the early and late parts of the night without sleeping then.²³ He should always be eager to attain the supramundane Dharma.

"Kāśyapa, a forest-dwelling monk should constantly cultivate the path wherever he is; he should not decorate his body with fine clothes; he should gather withered grass to cushion his seat; he should not take things from resident or visiting monks. In a secluded place, a forest-dwelling monk should, in order to practice the noble path, be content with any garment which can cover his body.

"Kāśyapa, if a forest-dwelling monk goes to a city or a village to beg for food, he should think, 'I have come to this city or village from my secluded place in order to beg for food; my mind should be neither depressed nor elated, whether I obtain food or not. Indeed, if I am not given food, I should be content and regard it as the karmic retribution [for deeds] in my previous lives, and from now on I should cultivate virtuous deeds industriously.' Furthermore, he should remember that even the Tathāgata did not always acquire food when he begged for it.

"A forest-dwelling monk should adorn himself with the Dharma before he begs for food in a city or a village, and should go to beg only after he has done so. How does he adorn himself with the Dharma? He should not be contaminated with or attached to the sight of pleasant forms, nor be angry at the sight of unpleasant forms, and likewise with pleasant or unpleasant sounds, odors, tastes, textures, and dharmas. He should protect his sense-organs from being attracted, and should gaze no farther than several feet ahead. He should control his mind well and keep in mind the Dharma he has contemplated. He should practice begging for food without defiling his mind with food. He should beg for food from door to door without feeling attachment to a place where he is given food or feeling aversion toward a place where he is not. If he obtains nothing after begging at ten or more houses, he should not be worried, and should think, 'These elders and brāhmins do not give me food for many reasons. They have never even thought of me, not to speak of giving me food.' Kāśyapa, a forest-dwelling monk will not be afraid when begging for food if he can think in this way.

"Kāśyapa, if a forest-dwelling monk sees men, women, boys, girls, or an-

imals when begging for food, he should have kindness and compassion toward them and think, 'I strive with vigor so that I can make the vow that sentient beings who see me and those who give me food will all be reborn in heaven.'

"Kāśyapa, after a forest-dwelling monk obtains food, whether it is coarse or of high quality, he should look for poor people in the city or village and share half the food with them. If he does not see any poor people, he should think, 'I [mentally] give the best of the food I obtain to the sentient beings whom I do not see with my eyes. I am the donor and they are the recipients.'

"Kāśyapa, a forest-dwelling monk should return to his secluded dwelling-place with the food given to him and wash his hands and feet. According to the pure rules of deportment for a śramaṇa, he should arrange a seat with grass he has gathered, sit cross-legged on the seat, and eat without attachment, pride, hatred, or distraction. When he is about to eat, he should think, 'In my body, there are eighty thousand worms which will be secure and happy when they obtain the food I eat. Now I attract these worms to my following with food; but when I attain supreme enlightenment, I shall attract them to my following with the Dharma.'

"Kāśyapa, when a forest-dwelling monk does not have enough to eat, he should think, 'Now that my body is light, I can cultivate patience, purify evils, and have less excrement and urine. My mind is light when my body is light. Therefore, I can sleep little and have no desire.' He should think in this way.

"Kāśyapa, if a forest-dwelling monk is given much food, he should gladly put a handful of it on a clean rock, thinking, 'I give this to the birds and beasts that can eat it. I am the donor and they are the recipients.'

"Kāśyapa, after eating, a forest-dwelling monk should wash and dry his bowl and rinse his hands and mouth. He should put away his patched robe and walk near his secluded place, pondering the forms of dharmas.

"Kāśyapa, a forest-dwelling monk who is still an ordinary man and has not yet achieved the fruit of a śramaṇa may be approached at times by tigers or wolves as he cultivates the practices of a forest-dweller. When he sees these beasts, he should not fear them, but should think, 'Since I came to this secluded place, I have relinquished my body and life; therefore, instead of being afraid, I should cultivate kindness and rid myself of all evils and fears. If tigers or wolves kill me and eat my flesh, I should think that I am greatly benefited, for I shall get rid of my fragile body and gain a stable one.²⁴ I have no food to give to the tigers or wolves, but they will be comfortable and happy after they eat my flesh.' Kāśyapa, a forest-dwelling monk should relinquish his body and life in this way when he follows the right practice of a forest-dweller.

"Kāśyapa, when a forest-dwelling monk follows the right practice of a forest-dweller, nonhumans may come to his place in either beautiful or ugly forms. Toward such nonhumans, he should generate neither love nor hate.

"Kāśyapa, if the gods who have met the Buddha come to the place of a forest-dwelling monk and bring up many questions, the monk should explain to them as best he can the doctrines which he has studied. If he cannot give an answer

to a difficult question which a god puts to him, he should not become arrogant, but should say 'I have not learned much, but do not despise me. From now on I shall cultivate and study the Buddha-Dharma more diligently, so that one day I may be [thoroughly] conversant with the Buddha-Dharma and able to answer all questions.' He should also urge the gods [to preach], saying, 'Please explain the Dharma to me. I shall hear and accept it.' He should also say gratefully, 'May you not refuse my request!'

"Moreover, Kāśyapa, a forest-dwelling monk who follows the right practice of a forest-dweller should cultivate well the thoughts of a forest-dweller: 'Just as grass, trees, tiles, and stones have no [inner] master, self, or owner, so it is with the body. There is no self, no life, no personal identity, no sentient being, no contention. The body arises from the combination of conditions. If I contemplate it well, I shall sever all wrong views.' A forest-dwelling monk should always think of the doctrine of emptiness, signlessness, and nonaction.

"Kāśyapa, when a forest-dwelling monk follows the right practice of a forest-dweller, he will find that fruits, herbs, grass, and trees arise from the combination of conditions and cease with their dispersion. These external things have no master, no 'I' or 'mine,' and no contention; they arise naturally and cease naturally, yet there is no entity that arises or ceases. Kāśyapa, just as grass, trees, tiles, and stones have no [inner] self, master, or owner, so it is with the body. There is no self, no life, no personal identity, no sentient being, no contention. All dharmas arise from the combination of conditions and cease with their dispersion. In reality, no dharma arises or ceases.

"Kāśyapa, a forest-dwelling monk should cultivate this doctrine when he stays in a secluded place. Kāśyapa, a forest-dwelling monk who practices this doctrine will achieve the fruit of a śramaṇa quickly if he follows the Śrāvaka-vehicle. If he is hindered from achieving the fruit of a śramaṇa in this life, he will without fail end all his defilements after seeing one Buddha, or two, or at most three. If he follows the Bodhisattva-vehicle, he will obtain in this life the Realization of the Nonarising of Dharmas and the Dharma of Nonobstruction, see future Buddhas without fail, and attain supreme enlightenment quickly."

When this discourse on the forest-dwelling monk was spoken, five hundred monks eliminated all their defilements and achieved mental liberation.

VI

The Buddha told Kāśyapa, "What is a food-begging monk? Kāśyapa, if a monk abides securely in his past vow to lead a monastic life practicing begging for food, he will be single-minded and will not use flattery or deceit, will decline all invitations to dinner, will accept no food offered to a community of monks, and will adorn himself with dignity.

"A food-begging monk should not think of the flavor of any dishes. When he is given delicacies, he should warn himself, thinking, 'I am like an outcaste. It is my body and mind which should be pure, not my food and beverages. Why? Because all delicious food, when eaten, will change into stinking, filthy, and impure excrement. I should not seek any fine food.'

"Having subdued his mind in this way, a food-begging monk should not think when he begs for food from door to door in a city or a village: 'It is a man, not a woman, who gives me food'; or 'It is a woman, not a man, who gives me food'; or 'It is a boy, not a girl, who gives me food'; or 'It is a girl, not a boy, who gives me food'; or 'I should be given delicacies, not coarse food'; or 'I should be given good food, not bad food'; or 'It is the time to give me food'; or 'It is not the time to give me food'; or 'It should be easy, not difficult, for me to obtain food'; or 'I should be given food quickly, not slowly'; or 'I should be respected and not despised when I enter a village'; or 'I should be given freshly cooked food, not leftover food'; or 'I should acquire food from the rich, not from the poor'; or 'Men and women should welcome me.' Kāśyapa, a food-begging monk should not have these unwholesome ideas.

"Kāśyapa, a food-begging monk should adorn himself with the rules of food-begging: when begging for food, he should not feel sad or joyful, whether he is given food or not; he should not consider whether the food he is given is coarse or of high quality. Why? Because many sentient beings perform evil deeds owing to their attachment to delicacies, and as a result they fall to the miserable planes of hell-dwellers, hungry ghosts, or animals. Those who are content are not greedy for delicacies. Therefore, a food-begging monk should not seek high-quality food but accept coarse food. He should not let his sense of taste become attached to delicacies, but should feel content with any kind of food. Even when he is given the coarsest food, he should be content with it. Thus, he will be reborn in heaven or as a human after death and, if he is reborn in heaven, he will [then] have celestial delicacies.

"Kāśyapa, a food-begging monk should subdue his mind by detachment from delicacies. He should not be unhappy even if he eats nothing but beans for seven days. Why? Because he should eat [only] to live. He is able to cultivate the path after eating; he should eat for this reason.

"Kāśyapa, if a food-begging monk obtains a bowl of food in a proper way, it is a proper material support. The monk should share it with the monks who cultivate pure conduct.

"Kāśyapa, when a food-begging monk is sick and has no food to eat because he has no attendant to beg food for him, he should subdue his mind in this way: 'I am alone without any companion, for I have left the household life. The Dharma is my companion, so I should keep the Dharma in mind. Now I suffer from illness. I should think of the Dharma I have heard before, for the World-Honored One said that monks should keep the Dharma in mind. What should I think of? I should contemplate the body as it is. Having contemplated the body as it is, it is

quite possible that a wise person can achieve the first dhyāna if he is single-minded. Those who acquire the joy of dhyāna can live on dhyāna and become cheerful in mind for one day, two days, or even seven days [without food].'

"Kāśyapa, if a food-begging monk does not achieve dhyāna when he practices in this way, he should practice more diligently and abide securely in wholesome dharmas. As many people know, gods, dragons, and spirits will offer food to such a person as a result of his freedom from the yoke [of attachment to food].

"Kāśyapa, when a food-begging monk cannot go out to beg for food because of heavy rains or strong wind and dust, he should live on kindness and adorn himself with it; he should abide securely in and ponder upon the Dharma he practices. If he has nothing to eat for two or three nights, he should think, 'There are many sentient beings who fall to the plane of hungry ghosts because they have performed evil karmas. They are miserable; for a hundred years they do not even have saliva to wet their throats. Now, I abide securely in Dharma-doors. Although physically and mentally I am weak, still I can bear hunger and thirst. I should cultivate the noble path industriously and not regress from it.'

"Kāśyapa, a food-begging monk should not associate closely with laypeople, whether they are men, women, boys, or girls.

"Kāśyapa, if a food-begging monk asks a lay devotee to remove dirt from his food, the monk should teach the Dharma to him while sitting there, until the food is clean and given back to him. Then he should rise from his seat and go away.

"Kāśyapa, a food-begging monk should not be pretentious. How may he be pretentious? He is pretentious if he says to others, 'Today the food I have begged is coarse and inadequate, and yet I am sharing it with many people. Therefore, I have eaten little, and being hungry and thirsty, I will become emaciated and weak.' Kāśyapa, a food-begging monk should avoid such pretension.

"Kāśyapa, a food-begging monk should be detached from all things. He should, without feeling unhappy or glad, accept any food put in his bowl, whether coarse or of high quality, little or much, pure or impure. He should always purify his mind and contemplate the forms of dharmas. He accepts food in order to survive and practice the noble path.

"Kāśyapa, if a food-begging monk is not given any food and leaves with his empty bowl in hand after he begs food from door to door in a city or village, he should think, 'Even the Tathāgata, who has great, awesome virtue, who renounced the throne of a universal monarch and left the household life, and who has eradicated all evils and fulfilled all wholesome dharmas, left a village with his empty bowl in hand after he had begged for food. How can I, who have few virtues and do not plant good roots, not come back with my bowl empty? Therefore, I should not be grieved. Why? Because it is absolutely impossible that the monks who do not plant good roots can obtain food, coarse or of high quality. Now, I am not given any food, probably because demons or their messengers have prevented brāhmins and laymen from giving me food. Therefore, I should be

diligent in cultivation so as to stay away from the four demons and eradicate all defilements. If I cultivate the path assiduously, neither Pāpīyān, the king of demons, nor demons' messengers can get in my way.'

"Kāśyapa, a food-begging monk should uphold the noble practices in this way."

VII

The Buddha told Kāśyapa, "A monk who wears a garment of cast-off rags should think when he picks up rags, 'I pick up cast-off rags from garbage because I am sensitive to the shame [of nakedness], not because I want to adorn myself with a garment; because I have to protect myself from the wind, the sun, mosquitos, gnats, and harmful objects; and because I abide securely in the teachings of the Buddha, not because I seek anything pure and fine.'

"He should engender two kinds of thoughts when he is picking up rags. What are the two? One is the thought of contentment and the other is the thought of convenient support.

"Furthermore, he should engender two [other] kinds of thoughts: one is the thought of giving up arrogance and the other is the thought of upholding the noble practices.

"Moreover, he should engender two [other] kinds of thoughts: one is the thought of not adorning the body and the other is the thought of purifying the mind.

"Furthermore, if a monk who wears a garment of cast-off rags stops picking up rags from a rubbish heap when he sees his relatives or friends and thinks, 'Perhaps they will scold me, saying, "You are a dirty person,"' Kāśyapa, I say that this monk is not pure in conduct. Why? Because the mind of a monk who wears a garment of cast-off rags should be as firm as a rock, so that nothing external can penetrate or move it.

"Kāśyapa, a monk who wears a garment of cast-off rags should wash the cast-off rags until they are clean, dye them after they are washed, and then make a patched robe with them. He should patch them up well and wear the patched robe carefully so that it will not burst at the seams.

"Kāśyapa, to free himself from desire, a monk who wears a garment of cast-off rags should wear it with constant contemplation upon the impurity [of the body]. To free himself from hatred, he should wear it with kindness. To free himself from ignorance, he should wear it with contemplation upon the twelve links of dependent origination. To eradicate all afflictions, he should wear it with right thought. To know the [nature of the] six senses, he should wear it while protecting his sense-organs from being attracted. To make gods, dragons, and spirits happy, he should wear it with no flattery or deceit.

"Kāśyapa, why is such a garment called a garment of cast-off rags? Kāśyapa, just as a repugnant corpse that no one wants to own is usually abandoned, so is a garment of cast-off rags. It has nothing to do with [the notions of] 'I' and 'mine.' It is easy to obtain. It was acquired in a proper way, not by begging or currying favor with others. It was discarded as rubbish and does not belong to anyone. Therefore, it is called a garment of cast-off rags.

"Kāśyapa, a garment of cast-off rags symbolizes the Dharma-banner, because it is the sign of the Great Ṛṣi; it symbolizes one's caste, because it is the sign of the caste of saints; it symbolizes one's maintenance of a noble nature, because it is the sign of the noble practices; it symbolizes one's concentrated [right] thought, because it is the sign of wholesome dharmas; it symbolizes one's skillful protection of precepts, because it is the sign of discipline; it symbolizes that one moves toward the doors [of liberation], because it is the sign of dhyāna; it symbolizes that one's mind abides securely, because it is the sign of wisdom; it symbolizes that one's body belongs to nothing, because it is the sign of liberation; it symbolizes one's compliance with the Dharma, because it is the sign of the knowledge and awareness d rived from liberation.

"Kāśyapa, thus, monks who wear garments of cast-off rags achieve great blessings. They do not long for anything. They are not greedy and are attached to nothing. They can free their minds from pride and abandon the heavy burdens [of afflictions].

"Kāśyapa, because of his contentment, gods, dragons, ghosts, and spirits all like to see a monk who wears a garment of cast-off rags.

"Kāśyapa, if a monk who wears a garment of cast-off rags enters dhyāna, then Śakra, Brahmā, and the four deva kings will kneel upright before him, join their palms, and bow with their heads at his feet, let alone other, minor gods.

"Kāśyapa, if an evil monk strives to procure a garment to bedeck himself, outwardly manifesting pure conduct but inwardly being full of desire, hatred, and ignorance, then the gods, dragons, and spirits will not go to his place to pay homage and make offerings to him. Why? Because they know that this monk strives to acquire a garment to bedeck himself instead of [striving to] eliminate the filth of his mind and mental faculties; knowing this, they avoid him.

"Kāśyapa, you saw that Śrāmaṇera Cunda picked up impure, stinking, and dirty cast-off rags [for his garment] and, after having begged for food, went to the Lake of No Burning Afflictions in order to wash the rags there. At that time, gods who lived by the lake came to greet him and bowed with their heads at his feet. Those gods all like to be clean and pure, but they took from Śrāmaṇera Cunda the impure cast-off rags he had picked up and washed out the dirt for him, then bathed with the same water. Those gods knew that Cunda kept the pure precepts, could enter various dhyānas, and had great, awesome virtue; therefore, they came to welcome and salute him.

"Kāśyapa, you saw that when Brahmācārin Virtue desired to go to the Lake of No Burning Afflictions after having begged for food in a pure, clean garment,

the gods who lived there stood five miles²⁵ from the four sides of the lake and prevented him from coming near it, for fear that he might defile the lake with his impure leftover food.

"Kāśyapa, now you have seen these things. Because of his saintly right action and awesome virtue, Śrāmaṇera Cunda received this reward: the gods took his unclean cast-off rags and washed them, then bathed with the same water. However, those same gods stood five miles from the lake to prevent Brahmācārin Virtue from coming close to it. Kāśyapa, who will not cultivate and study the noble Dharma after hearing of these events? Both gods and humans bow with their heads at the feet of the saints and pay homage and make offerings to them. Kāśyapa, it is in order to seek such saintly virtue that monks wear garments of cast-off rags.

"Kāśyapa, a monk who wears a garment of cast-off rags should securely abide in the noble practices and should not be worried. [Seeing] his garment of cast-off rags, he should generate the thought of a stūpa, the thought of the World-Honored One, the thought of the renunciation of the world, and the thought of the nonexistence of 'I' and 'mine.' Only after such contemplation should he wear a garment of cast-off rags and subdue his mind accordingly. Because he is pure in mind, he is pure in body; it is not true that because he is pure in body, he is pure in mind. Kāśyapa, a monk should therefore purify his mind and not decorate his body. Why? In light of the Buddha-Dharma, it is due to mental purity that a monk is said to have cultivated pure conduct.

"Kāśyapa, if a monk who wears a garment of cast-off rags can learn in this way, he is following in my footsteps and yours also.

"Kāśyapa, as you can wear such a coarse garment, you are content with the cultivation of the noble practices.

"Kāśyapa, when you take walking exercise in your upper garment, leaving your patched robe on a couch or a seat, hundreds of thousands of gods pay homage to your patched robe, which, though used to cover the body, is scented by [the fragrance of] discipline, dhyāna, and wisdom. Kāśyapa, you should know that even your robe is so highly esteemed and honored, let alone yourself.

"Kāśyapa, I renounced the throne of a universal monarch and left the household life to follow the path. Before, I wore garments made of the most wonderful silk and cotton, but now I am content with following the noble practices. For the sake of others, I gave up my fine clothes to wear a garment made of rags picked up in graveyards. Future monks should follow my example, when they hear of this deed of mine.

"Kāśyapa, you formerly had a fine, golden, silk garment, and when I asked you for it, you gave it to me. Kāśyapa, it was out of compassion for you that I accepted your garment, not because I coveted your garment or because I wanted to bedeck my body with it.

"Kāśyapa, there are evil monks who follow neither my way nor yours. Engulfed in desire, they collect many monastic robes and bowls, hoard food and

drink without giving anything away, and accumulate gold, silver, lapis lazuli, rice, cows, goats, chickens, pigs, donkeys, carriages, and farm tools. They seek and hoard articles which a lay family needs.

"The wise can increase their wholesome dharmas, even if they lead a lay life, but the ignorant can never achieve any wholesome dharmas, even if they leave the household life. How can wise laymen increase their wholesome dharmas? Kāśyapa, some monks put their monastic robes around their necks, do not perform the deeds befitting a śramaṇa, are occupied with many secular things and bound in various ways, and seek fine food and clothing. After they don their monastic robes, lay devotees salute and respect them on sight; give them clothing, food and drink, bedding, and medicine; welcome them when they arrive; and see them off when they leave. Kāśyapa, lay devotees can do such wholesome things, while those monks cannot. Why? Because those monks seek many things they do not need and give nothing to others.

"[However,] Kāśyapa, in the future there will be monks, who own many robes, bowls, and other things and are saluted, esteemed, and praised on sight by lay devotees. Why? Because [in that age] the lay devotees will think, 'The monks have been given many things by others, and they may give me some of them from time to time.'

"Kāśyapa, [in the future] there will [also] be monks who keep the precepts. Seeing the faults and evils of the world, they will cultivate wholesome dharmas assiduously and rid themselves of all defilements as urgently as if to save their heads from being burned; they will be content and seldom engage in worldly activities; they will practice the Dharma diligently for their own benefit and break with all people who are attached to the sources of evil. Nevertheless, not a single lay devotee will go to see those virtuous monks, associate closely with them, salute, esteem, or praise them. Why? Because the lay devotees [then] will be flippant and shallow. They will see only the benefit of this life, not that of future lives. They will think: 'I can get no profit from these virtuous monks. Why should I associate closely with them, or salute, revere, and extol them?' Only poor people, those who have some good roots, and those who are bound to revere them because of a connection in their past lives will associate closely with these monks, salute, revere, and extol them, and consider them as good friends.

"Kāśyapa, two kinds of persons will be pleased with what I have said [in this sūtra]. What are the two? Those who perceive the four noble truths and those who perceive the faults and evils of saṃsāra. Furthermore, there are two [other] kinds: those who strive to free themselves from the four yokes and those who wish to achieve the fruits of a śramaṇa. Moreover, there are two [other] kinds: those who contemplate karmic results wholeheartedly and those who wish to understand the meaning of the forms of dharmas.

"Kāśyapa, now I close the door on all lazy persons; namely, those who are aware neither of karma nor of karmic results; those who have no good deportment; those whose blindness to [consequent] faults and evils in future lives is as

immutable as adamant; those who perceive only benefits for this life, not for future lives; and those who have not a single thought to move toward the doors to liberation.

"Kāśyapa, now I say that evil monks should not wish to hear this doctrine explained or to come across it, [because] when they hear it explained, they, knowing their own [evil] deeds, will not understand the profound meaning of it but instead will slander it, saying, 'It is not what the Buddha teaches. It is concocted by a commentator or spoken by demons'; and they will also try to convince others of this. In this way, those evil monks will hurt and defile both themselves and others, and they cannot benefit anyone."

Then Mahākāśyapa said to the Buddha, "World-Honored One, out of compassion as great as that of all Buddhas [combined], the Tathāgata has in this sūtra described how the monks who have devoted themselves to cultivation [of the Dharma] achieve command of all dharmas. World-Honored One, if sentient beings, after hearing this sūtra explained, believe, comprehend, read, and recite it, and are inclined to follow the real Dharma, it should be known that the Buddhas have already accepted them into their following."

Then the Buddha told Ānanda, "If sentient beings can accept and uphold this sūtra, it is because they have already planted good roots in the presence of past Buddhas. Now, if such good men and good women wish to read and recite this sūtra with thorough comprehension in order to achieve liberation, they will surely be able to eradicate all their defilements and attain nirvāṇa by this doctrine, whether they study it as members of the order or as laypeople."

Ānanda said to the Buddha, "World-Honored One, I wish to uphold this sūtra. What should it be named, and how should it be upheld?"

The Buddha told Ānanda, "This sūtra is named 'The Choice of All Dharma-Jewels,' or 'Abiding in Good and Noble Deportment,' or 'Accepting Precept-Keepers into the Order,' or 'An Analysis of Precept-Breakers,' or 'The Precious Bridges,'²⁶ or 'A Collection of Treasures,' or 'The Treasure-Store,' or 'The Precious Dharma Doors.'"

After Mahākāśyapa finished asking [the Buddha about] "The Sūtra of the Precious Bridges of the Mahāyāna," the monks were overjoyed to hear what the Buddha had taught and began to practice it with veneration.

NOTES

1. This group and those in the following list (up to and including the eightfold noble path) make up the thirty-seven ways to enlightenment.

2. The phrase "cultivate well the seven factors of enlightenment" occurs here, but it is evidently misplaced in this grouping and is repeated later. We have omitted it.

3. These are the four reliances which guide a Buddhist. See Numerical Glossary.
4. Also called the eight worldly winds.
5. As explained at length below, if a religious person accepts offerings from donors but does not observe the precepts, the karmic blessings that would have accrued to the donor (had the recipient kept the precepts) are lost.
6. Probably, the nirvāṇa of the two vehicles.
7. Probably, the teachings of the two vehicles.
8. This is probably a hyperbole.
9. Dhyāna in the state of infinite space, in the state of limitless consciousness, in the state of nothingness, and in the state of neither thinking nor nonthinking.
10. They are: Stream-enterer (*śrōtāpanna*), Once-returner (*sakṛdāgāmin*), Nonreturner (*anāgāmin*), and Arhat. See Glossary.
11. This probably means dwelling in the four immeasurable dhyānas.
12. The six thoughts to dwell upon: the Buddha, the Dharma, the Saṅgha, the precepts, giving, and the joys of heaven.
13. The six kinds of reverent unity in a monastery: bodily unity in worship, oral unity in chanting, mental unity in faith, moral unity in observing the precepts, doctrinal unity in view and explanation, and economic unity in the communal goods.
14. Probably the six pāramitās.
15. Also called the four yokes. See Numerical Glossary.
16. Some say ninety-six: allegedly the six founders of heterodox schools, each with fifteen sub-schools. The editor confesses his ignorance of the names and doctrines of the ninety-six schools, as he has never encountered any source providing this information.
17. In this and the following 15 paragraphs, the opening sentence is repeated at the end of the paragraph. In the interest of conciseness, we have eliminated the repetition.
18. This refers to learning which does not further one's wisdom or compassion, or which is not conducive to devotion or enlightenment.
19. This probably refers to the sequential and reverse orders of the twelve links of dependent origination.
20. In this section, the Buddha, whose teachings of equality stridently contradict the prevalent caste system of India, expediently utilizes that very system to make a point about evil śramaṇas. The Buddha welcomed members of all four castes and outcastes into his following, without discrimination.
21. Literally, "new-born."
22. A knife is obviously an instrument which could be used for surgical purposes. The application of a cudgel for medical treatment, though extremely rare, seems also to exist in folk medicine.
23. The night is divided into three periods of three hours each. A forest-dweller, in line with this passage, should sleep only during the middle period.
24. This probably denotes the adamant Dharma-body.
25. Literally *li*, 里. The Chinese *li* is much shorter than a mile, but lacking an exact equivalent, we have used the word 'mile' here.
26. "Bridges" leading to the other shore, nirvāṇa.