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Manifestation Traces of Our Fundamental Teacher

释迦牟尼佛。 贤劫，第四尊。 姓刹利，父净饭天，母大清净妙位。登补处，生兜率天上，名曰胜善天人，亦名护明大士。度诸天众，说补处行，于十方界中，现身说法。	Śākyamuni Buddha. [The fourth Buddha of the Fortunate Aeon.] His clan was Kṣatriya; his father was Pure-Rice Deva, and his mother was Great Purity, Wondrous Rank. Having ascended to the rank of successor, he was born in Tuṣita Heaven, where he was named the Deva Victorious in Goodness, and was also called the Great Being Protector of Light. He liberated the hosts of devas, expounded the practices of a successor, and manifested bodies throughout the worlds of the ten directions to teach the Dharma.
普曜经云：“佛初生刹利王家，放大智光明，照十方世界。地涌金莲华，自然捧双足。东西及南北，各行于七步。分手指天地，作师子吼声。上下及四维，无能尊我者。”即周昭王二十四年甲寅岁四月八日也。	The Sūtra of Universal Illumination says: “When the Buddha was first born into the household of a Kṣatriya king, he emitted the light of great wisdom, illuminating the worlds of the ten directions. Golden lotuses sprang from the earth and naturally supported his two feet. He took seven steps each toward east and west, south and north. Pointing one hand to heaven and the other to earth, he gave a lion’s roar: ‘Above and below, and throughout the four directions, none is more venerable than I.’” This was the eighth day of the fourth month in the jiajin year, the twenty-fourth year of King Zhao of Zhou.
至四十二年二月八日，年十九，欲求出家而自念言：“当复何遇？”即于四门游观，见四等事，心有悲喜而作思维，此老、病、死，终可厌离。于是夜子时，有一天人名曰净居，于窗牖中叉手白言：“出家时至，可去矣。	By the eighth day of the second month in the forty-second year, at the age of nineteen, he wished to leave home. Reflecting to himself, he said, “What further encounter should I seek?” He then toured and observed the four gates, saw four kinds of events, and, with sorrow and joy in his heart, reflected: “Old age, sickness, and death are ultimately to be renounced.” Then, at midnight, a deva named Pure Abode joined his palms at the window and said, “The time to leave home has come; you may go.”
”太子闻已，心生欢喜，即逾城而去，于檀特山中修道。始于阿蓝迦蓝处三年，学不用处定，知非便舍。复至郁头蓝弗处三年，学非非想定，知非亦舍。又至象头山，同诸外道日食麻麦，经于六年。	Having heard this, the prince rejoiced. He scaled the city wall and departed, cultivating the Way on Mount Dāṇṭaka. He first spent three years with Ārāḍa Kālāma, studying the samādhi of the sphere

	of nothingness; knowing that it was not the way, he abandoned it. He then spent three years with Udraka Rāmaputra, studying the samādhi of neither perception nor nonperception; knowing that it too was not the way, he abandoned it. He next went to Elephant-Head Mountain, where, together with various non-Buddhist ascetics, he ate sesame and wheat each day for six years.
故经云：“以无心意、无受行，而悉摧伏诸外道。”先历试邪法，示诸方便，发诸异见，令至菩提。故《普集经》云：“菩萨于二月八日，明星出时成道，号天人师，时年三十矣。”即穆王三年癸未岁也。	Therefore, the sūtra says: “With neither mind nor intention, neither sensation nor volitional activity, he completely subdued all non-Buddhist paths.” He first experienced and tested erroneous teachings, displayed various skillful means, brought forth diverse views, and led them to bodhi. Thus, the Sūtra of Universal Assembly says: “On the eighth day of the second month, when the morning star appeared, the bodhisattva realized the Way. He was called Teacher of Humans and Devas, and he was then thirty years old.” This was the guiwei year, the third year of King Mu.
既而于鹿野苑中为 陈如等五人转四谛法轮而证道果。说法住世四十九年。后告弟子摩诃迦叶：“吾以清净法眼、涅槃妙心、实相无相、微妙正法，将付于汝，汝当护持！”并敕阿难：“副贰传化，无令断绝。	Thereafter, in Deer Park, he turned the wheel of the Dharma of the Four Noble Truths for Kauṇḍinya and the other four, and they realized the fruit of the Way. He remained in the world teaching the Dharma for forty-nine years. Later, he told his disciple Mahākāśyapa: “I now entrust to you the pure dharma eye, the wondrous mind of nirvāṇa, the reality-mark of no mark, and the subtle, wondrous, right Dharma. You must preserve and uphold them!” He also instructed Ānanda: “Assist in the transmission and transformation; do not allow it to be cut off.”
”而说偈曰：“法本法无法，无法法亦法。今付无法时，法法何曾法？”尔时世尊说此偈已，复告迦叶：“吾将金缕僧伽梨衣传付于汝，转授补处，至慈氏佛出世，勿令朽坏。”迦叶闻偈，头面礼足曰：“善哉！善哉！我当依教，恭顺佛故。”	He then spoke this verse: “The Dharma that is fundamentally Dharma is not Dharma; the Dharma of no Dharma is also Dharma. Now that I entrust the time of no Dharma, when have dharmas ever been dharmas?” Having spoken this verse, the World-Honored One again told Kāśyapa: “I shall transmit to you my gold-threaded saṃghāṭī robe. Pass it on in turn to the successor, until Maitreya Buddha appears in the world. Do not allow it to decay.” Having heard the verse, Kāśyapa bowed with his head at the Buddha’s feet and said, “Excellent! Excellent! I shall follow your instruction

	and comply reverently, out of respect for the Buddha.”
尔时世尊至拘尸那城，告诸大众：“吾今背痛，欲入涅槃。”即往熙连河侧，娑罗双树下，右股累足，泊然宴寂。复从棺起，为母说法。特示双足化婆耆，并说无常偈曰：“诸行无常，是生灭法。生灭灭已，寂灭为乐。”	Then the World-Honored One arrived at the city of Kuśinagara and told the great assembly: “My back now aches; I wish to enter nirvāṇa.” He then went to the bank of the Hiraṇyavātī River, beneath the twin śāla trees, lay on his right side with his feet crossed, and serenely entered repose. He later rose from the coffin and taught the Dharma to his mother. He specially revealed his two feet to convert Poqi, and spoke this verse on impermanence: “All conditioned phenomena are impermanent; they are dharmas of arising and ceasing. When arising and ceasing have ceased, quiescent cessation is bliss.”
”时诸弟子即以香薪竞荼毗之，烬后金棺如故。尔时大众即于佛前，以偈赞曰：“凡俗诸猛炽，何能致火，请尊三昧火，阖维金色身。”尔时全棺座而举，高七多罗树，往返空中，化火三昧。须臾灰生，得舍利八斛四斗。即穆王五十二年壬申岁二月十五日也。自世尊灭后一千一十七年，教至中夏，即后汉永平十年戊辰岁也。	The disciples then competed to cremate him with fragrant firewood, but after the fire had burned out, the golden coffin remained as before. The great assembly then praised the Buddha in verse: “How could the fierce flames of ordinary people set him ablaze? We beseech the Venerable One to use the fire of samādhi to cremate the golden-colored body.” Then the entire coffin and bier rose seven tāla-tree heights into the air; moving back and forth in space, he manifested the fire samādhi. Before long, ashes appeared, and eight hu and four dou of relics were obtained. This was the fifteenth day of the second month in the renshen year, the fifty-second year of King Mu. One thousand and seventeen years after the World-Honored One’s passing, the teaching reached China, in the wuchen year, the tenth year of Yongping in the Later Han dynasty.

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世尊才生下，乃一手指天，一手指地，周行七步，目顾四方曰：“天上天下，唯吾独尊。”	As soon as the World-Honored One was born, he pointed to heaven with one hand and to earth with the other. He walked seven steps, looked in the four directions, and said, “Above heaven and below heaven, I alone am honored.”
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世尊一日升座，大众集定。文殊白椎曰：“谛观法王法，法王法如是。”世尊便下座。	One day, the World-Honored One ascended the seat, and the assembly had gathered. Mañjuśrī struck the gavel and said, “Contemplate well the Dharma of the Dharma King: the Dharma of the Dharma King is thus.” The World-Honored One then descended from the seat.
世尊一日升座，默然而坐。阿难白椎曰：“请世尊说法。”世尊云：“会中有二比丘犯律行，我故不说法。”阿难以他心通观是比丘，遂乃遣出。世尊还复默然。阿难又曰：“适来为二比丘犯律，是二比丘已遣出，世尊何不说法？”世尊曰：“吾誓不为二乘声闻人说法。”便下座。	One day, the World-Honored One ascended the seat and sat silently. Ānanda struck the gavel and said, “Please, World-Honored One, teach the Dharma.” The World-Honored One said, “Two bhikshus in this assembly have violated the monastic discipline; therefore I will not teach the Dharma.” Ānanda used his power of knowing others’ minds to identify the bhikshus and had them sent out. The World-Honored One remained silent. Ānanda again said, “Earlier, because two bhikshus had violated the discipline, you would not teach the Dharma. Those two bhikshus have now been sent out. Why will the World-Honored One not teach the Dharma?” The World-Honored One said, “I have vowed not to teach the Dharma for śrāvakas of the two vehicles.” He then descended from the seat.
世尊一日升座，大众集定。迦叶白椎曰：“世尊说法竟。”世尊便下座。	One day, the World-Honored One ascended the seat, and the assembly had gathered. Kāśyapa struck the gavel and said, “The World-Honored One’s teaching of the Dharma is complete.” The World-Honored One then descended from the seat.
世尊九十日在忉利天，为母说法，及辞天界而下，时四众八部，俱往空界奉迎。有莲花色比丘尼作念云：“我是尼身，必居大僧后见佛。不如用神力变作转轮圣王，千子围绕，最初见佛。”果满其愿。世尊才见，乃诃云：“莲花色比丘尼，汝何得越大僧见吾？汝虽见吾色身，且不见吾法身！须菩提岩中宴坐，却见吾法身。”	For ninety days, the World-Honored One stayed in Trāyastriṃśa Heaven teaching the Dharma to his mother. When he took leave of the heavenly realm and descended, the fourfold assembly and the eight classes of beings all went into the sky to receive him. The bhikshunī Utpalavarṇā thought, “As a nun, I will certainly see the Buddha only after the great saṅgha. Better to use my spiritual powers to transform myself into a wheel-turning sage king, surrounded by a thousand sons, and be the first to see the Buddha.” Her wish was fulfilled. As soon as the World-Honored One saw her, he rebuked her: “Bhikshunī Utpalavarṇā, how dare you precede the great saṅgha in seeing me? Although you see my physical body, you do not see my dharmakāya.

	Subhūti, sitting peacefully in meditation in a rocky cave, sees my dharmakāya.”
世尊昔因文殊至诸佛集处，值诸佛各还本处，唯有一女人近彼佛坐，入于三昧。文殊乃白佛云：“何此人得近佛坐，而我不得？”佛告文殊：“汝但觉此女令从三昧起，汝自问之。”	Once, when Mañjuśrī came to the place where the Buddhas had assembled, he found that each Buddha had returned to his own place. Only a woman remained, seated near that Buddha and absorbed in samādhi. Mañjuśrī then asked the Buddha, “Why is this person permitted to sit near the Buddha, while I am not?” The Buddha said to Mañjuśrī, “You need only awaken this woman from samādhi and ask her yourself.”
”文殊绕女人三匝，鸣指一下，乃托至梵天，尽其神力而不能出。世尊曰：“假使百千万文殊，出此女人定不得。下方经过四十二恒河沙国土，有罔明菩萨出此女人定。”须臾，罔明大士从地涌出，作礼世尊。世尊敕罔明出，罔明却至女子前，鸣指一下，女子于是从定而出。	Mañjuśrī circumambulated the woman three times, snapped his fingers once, and even transported her to Brahmā Heaven, but he exhausted his spiritual powers without being able to bring her out. The World-Honored One said, “Even if there were hundreds of thousands of millions of Mañjuśrīs, they could not bring this woman out of samādhi. Below, beyond forty-two sands-of-the-Ganges River worlds, there is Bodhisattva Wangming, who can bring this woman out of samādhi.” Before long, the great being Wangming emerged from the earth and paid homage to the World-Honored One. The World-Honored One instructed Wangming to bring her out. Wangming went before the woman, snapped his fingers once, and the woman emerged from samādhi.
世尊因波斯匿王问：“胜义谛中有世俗谛否？若言无，智不应二。若言有，智不应一。一二之义，其义云何？”佛言：“大王！汝于过去龙光佛法中曾问此义，我今无说，汝今无听。无说无听，是名为一义二义。”	King Prasenajit asked the World-Honored One, “Within the ultimate truth, is there conventional truth? If one says there is not, wisdom should not be twofold. If one says there is, wisdom should not be one. What is the meaning of one and two?” The Buddha said, “Great King, you asked this question in the teaching of the past Buddha Dragon-Light. I now do not speak, and you now do not hear. No speaking and no hearing—this is called the meaning of one and two.”
世尊一日见文殊在门外立，乃曰：“文殊！文殊！何不入来？”文殊曰：“我不见一法在门外，何以教我入门。”	One day, the World-Honored One saw Mañjuśrī standing outside the gate and said, “Mañjuśrī! Mañjuśrī! Why do you not enter the gate?” Mañjuśrī said, “I do not see a single dharma outside the gate. How could you tell me to enter the gate?”

世尊一日坐次，见二人升猪过，乃问：“这个是甚么？”曰：“佛具一切智，猪子也不识！”世尊曰：“也须问过。”	One day, while seated, the World-Honored One saw two people carrying a pig past. He asked, "What is this?" They said, "The Buddha possesses all knowledge, yet he does not even recognize a piglet!" The World-Honored One said, "One must still ask."
世尊因有异学问：“诸法是常邪？”世尊不对。又问：“诸法是无常邪？”亦不对。异学曰：“世尊具一切智，何不对我？”世尊曰：“汝之所问，皆为戏论。”	A non-Buddhist inquirer asked the World-Honored One, "Are all dharmas permanent?" The World-Honored One did not reply. He then asked, "Are all dharmas impermanent?" Again, the World-Honored One did not reply. The inquirer said, "The World-Honored One possesses all knowledge. Why do you not answer me?" The World-Honored One said, "Everything you ask is mere speculative discourse."
世尊一日示随色摩尼珠，问五方天王：“此珠而作何色？”时五方天王互说异色。世尊复藏珠入袖，却抬手曰：“此珠作何色？”天王曰：“佛手中无珠，何处有色？”世尊叹曰：“汝何迷倒之甚！吾将世珠示之，便各强说有青、黄、赤、白色；吾将真珠示之，便总不知。”时五方天王悉皆悟通。	One day, the World-Honored One displayed a wish-fulfilling jewel that changed color and asked the heavenly kings of the five directions, "What color is this jewel?" The heavenly kings each named a different color. The World-Honored One then hid the jewel in his sleeve, raised his hand, and asked, "What color is this jewel?" The heavenly kings said, "There is no jewel in the Buddha's hand. Where could there be a color?" The World-Honored One sighed and said, "How deeply confused you are! When I showed you a worldly jewel, each of you insisted that it was blue, yellow, red, or white. When I showed you the true jewel, none of you knew it." At that time, all the heavenly kings of the five directions attained awakening.
世尊因乾闥婆王献乐，其时山河大地尽作琴声。迦叶起舞，王问：“迦叶岂不是阿罗汉，诸漏已尽，何更有余习？”佛曰：“实无余习，莫谤法也。”王又抚琴三遍，迦叶亦三度起舞。	When the king of the gandharvas offered music to the World-Honored One, the mountains, rivers, great earth, and all things became the sound of a lute. Kāśyapa rose and danced. The king asked, "Is Kāśyapa not an arhat whose outflows have all been exhausted? Why does he still have residual habits?" The Buddha said, "In truth, he has no residual habits. Do not slander the Dharma." The king again played the lute three times, and Kāśyapa likewise danced three times.
王曰：“迦叶起舞，岂不是？”佛曰：“实不曾起舞！”王曰：“世尊何得妄语？”佛曰：“不妄语。汝抚琴，山河大地木石尽作琴声，岂不是？”王曰：	The king said, "Was Kāśyapa not dancing?" The Buddha said, "In truth, he never danced." The king said, "How can the World-Honored One speak falsely?" The Buddha said, "I do not speak falsely."

“是。”佛曰：“迦叶亦复如是。所以实不曾作舞。”王乃信受。	When you played the lute, the mountains, rivers, great earth, trees, and stones all became the sound of a lute. Was that not so?" The king said, "It was." The Buddha said, "Kāśyapa was likewise so. Therefore, in truth, he never danced." The king then accepted this in faith.
世尊因外道问：“昨日说何法？”曰：“说定法。”外道曰：“今日说何法？”曰：“不定法。”外道曰：“昨日说定法，今日何说不定法？”世尊曰：“昨日定，今日不定。”	A non-Buddhist inquirer asked the World-Honored One, "What Dharma did you teach yesterday?" He replied, "A fixed Dharma." The inquirer asked, "What Dharma do you teach today?" He replied, "An unfixed Dharma." The inquirer said, "Yesterday you taught a fixed Dharma. Why do you teach an unfixed Dharma today?" The World-Honored One said, "Yesterday was fixed; today is unfixed."
世尊因五通仙人问：“世尊有六通，我有五通。如何是那一通？”佛召五通仙人，五通应诺。佛曰：“那一通，你问我?!”	A sage with the five supernormal powers asked the World-Honored One, "World-Honored One, you possess the six supernormal powers, while I possess five. What is that one additional power?" The Buddha called to the sage with the five supernormal powers, and he answered. The Buddha said, "That is the one power you ask me about!"
世尊因普眼菩萨欲见普贤，不可得见，乃至三度入定，遍观三千大千世界，觅普贤不可得见，而来白佛。佛曰：“汝但于静三昧中起一念，便见普贤。”普眼于是才起一念，便见普贤，向空中乘六牙白象。	Bodhisattva Universal Eye wished to see Samantabhadra but could not. He entered samādhi three times and searched throughout the three-thousandfold great thousand world-system, yet could not find Samantabhadra. He came and reported this to the Buddha. The Buddha said, "You need only give rise to a single thought within tranquil samādhi, and you will see Samantabhadra." As soon as Universal Eye gave rise to a single thought, he saw Samantabhadra riding through the sky on a six-tusked white elephant.
世尊因自恣日文殊三处过夏。迦叶欲白椎擯出，才拈椎，乃见百千万亿文殊。迦叶尽其神力，椎不能举。世尊遂问迦叶：“汝拟擯那个文殊？”迦叶无对。	On the day of the self-confession ceremony, Mañjuśrī spent the rains retreat in three places. Kāśyapa wished to strike the gavel and expel him. But as soon as he raised the gavel, he saw hundreds of thousands of millions of Mañjuśrīs. Kāśyapa exhausted his spiritual powers but could not lift the gavel. The World-Honored One then asked Kāśyapa, "Which Mañjuśrī do you intend to expel?" Kāśyapa had no reply.

世尊因长爪梵志索论义，预约曰：“我义若堕，我自斩首。”世尊曰：“汝义以何为宗？”志曰：“我以一切不受为宗。”世尊曰：“是见受否？”志拂袖而去。行至中路，乃省。谓弟子曰：“我当回去，斩首以谢世尊。”	The brahmin Long-Claws sought a debate on doctrine and made an agreement: “If my position is defeated, I will cut off my own head.” The World-Honored One asked, “What is the central tenet of your position?” The brahmin said, “I take nonacceptance of everything as my tenet.” The World-Honored One said, “Do you accept this view?” The brahmin shook his sleeves and left. Halfway down the road, he came to realization and said to his disciples, “I should return and cut off my head to repay the World-Honored One.”
”弟子曰：“人天众前，幸当得胜，何以斩首？”志曰：“我宁于有智人前斩首，不于无智人前得胜。”乃叹曰：“我义两处负堕，是见若受，负门处粗，是见不受，负门处细。”	His disciples said, “Before the multitudes of humans and devas, you were fortunate enough to gain victory. Why cut off your head?” The brahmin said, “I would rather cut off my head before a wise person than gain victory before those without wisdom.” He then sighed: “My position is defeated in two ways. If I accept this view, my defeat is obvious; if I do not accept this view, my defeat is subtle.”
一切人天二乘，皆不知我义堕处，唯有世尊诸大菩萨知我义堕。”回至世尊前曰：“我义两处负堕，故当斩首以谢。”世尊曰：“我法中无如是事，汝当回心向道。”于是同五百徒众一时投佛出家，证阿罗汉。	“Among all humans, devas, and followers of the two vehicles, none knows where my position is defeated. Only the World-Honored One and the great bodhisattvas know where my position is defeated.” He returned before the World-Honored One and said, “My position is defeated in two ways; therefore I should cut off my head to repay you.” The World-Honored One said, “There is no such thing in my Dharma. You should turn your mind toward the Way.” Thereupon, he and his five hundred followers all took refuge in the Buddha and left home at once, attaining arhatship.
世尊昔欲将诸圣众，往第六天说《大集经》，敕他方此土、人间天上、一切狞恶鬼神，悉皆辑会，受佛付嘱，拥护正法。设有不赴者，四天门王飞热铁轮追之令集。既集会已，无有不顺佛敕者，各发弘誓，拥护正法。唯有一魔王谓世尊曰：“瞿昙！我待一切众生成佛尽，众生界空，无有众生名字，我乃发菩提心。”	The World-Honored One once wished to lead the assembly of saints to the sixth heaven to teach the Mahāsaṃnipāta Sūtra. He commanded all fierce ghosts and spirits from other lands and this land, from the human realm and the heavens, to gather and receive the Buddha’s charge to protect the True Dharma. If any failed to come, the kings of the four heavenly gates would fly after them with blazing iron wheels and compel them to assemble. Once they had gathered, none disobeyed the Buddha’s command. Each made a great vow to protect the True Dharma. Only one demon king

	said to the World-Honored One, “Gautama, when all sentient beings have become Buddhas, when the realm of sentient beings is empty and not even the name ‘sentient being’ remains, then I will arouse bodhicitta.”
世尊尝与阿难行次，见一古佛塔。世尊便作礼。阿难曰：“此是甚么人塔？”世尊曰：“此是过去诸佛塔。”阿难曰：“过去诸佛是甚么人弟子？”世尊曰：“是吾弟子。”阿难曰：“应当如是。”	Once, while walking with Ānanda, the World-Honored One saw an ancient stūpa. The World-Honored One immediately paid homage to it. Ānanda asked, “Whose stūpa is this?” The World-Honored One said, “It is the stūpa of the Buddhas of the past.” Ānanda asked, “Whose disciples were the Buddhas of the past?” The World-Honored One said, “They were my disciples.” Ānanda said, “It should be so.”
世尊因有外道问：“不问有言，不问无言。”世尊良久。外道赞叹曰：“世尊大慈大悲，开我迷云，令我得入。”乃作礼而去。阿难白佛：“外道得何道理，称赞而去？”世尊曰：“如世良马，见鞭影而行。”	A non-Buddhist inquirer asked the World-Honored One, “I do not ask about speech, nor do I ask about silence.” The World-Honored One remained silent for a long while. The inquirer praised him, saying, “The World-Honored One is greatly compassionate and greatly merciful. You have dispelled the clouds of my delusion and enabled me to enter.” He then paid homage and departed. Ānanda asked the Buddha, “What principle did this non-Buddhist attain, that he praised you and departed?” The World-Honored One said, “Like a fine horse in the world, it moves at the sight of a whip’s shadow.”
世尊一日敕阿难：“食时将至，汝当入城持钵。”阿难应诺。世尊曰：“汝既持钵，须依过去七佛仪式。”阿难便问：“如何是过去七佛仪式？”世尊召阿难，阿难应诺。世尊曰：“持钵去！”	One day, the World-Honored One instructed Ānanda, “Mealtime is approaching. You should enter the city with your bowl.” Ānanda assented. The World-Honored One said, “Since you are carrying the bowl, you must follow the ritual of the seven past Buddhas.” Ānanda then asked, “What is the ritual of the seven past Buddhas?” The World-Honored One called Ānanda, and Ānanda answered. The World-Honored One said, “Go carry the bowl!”
世尊因有比丘问：“我于世尊法中见处即有，证处未是。世尊当何所示？”世尊曰：“比丘某甲，当何所示，是汝此问？”	A bhikshu asked the World-Honored One, “Within the World-Honored One’s Dharma, I have understanding, but I have not yet attained realization. What should the World-Honored One show me?” The World-Honored One said, “Bhikshu so-and-so, what should be shown? Is that not your question?”

世尊成道后，在迦多林中一树下趺跏而坐。有二商人以五百乘车经过林畔，有二车牛不肯前进。商人乃讶，见之山神。报言：“林中有圣人成道，经逾四十九日未食，汝当供养。”商人入林，果见一人端然不动。乃问曰：“为是梵王邪？帝释邪？山神邪？河神邪？”世尊微笑，举袈裟角示之。商人顶礼，遂陈供养。	After attaining the Way, the World-Honored One sat cross-legged beneath a tree in Jeta Grove. Two merchants, traveling with five hundred carts, passed by the edge of the grove, but the oxen of two carts refused to move forward. The merchants were puzzled and saw a mountain deity, who told them, “A sage has attained the Way in the grove. More than forty-nine days have passed without his eating. You should make an offering.” The merchants entered the grove and indeed saw a person sitting upright and unmoving. They asked, “Are you Brahmā? Śakra? A mountain deity? A river deity?” The World-Honored One smiled slightly and lifted the corner of his robe to show them. The merchants bowed at his feet and presented offerings.
世尊因耆婆善别音响，至一冢间，见五髑髅，乃敲一髑髅问耆婆：“此生何处？”曰：“此生人道。”世尊又敲一曰：“此生何处？”曰：“此生天道。”世尊又别敲一问：“此生何处？”耆婆罔知生处。	Because Jīvaka was skilled at distinguishing sounds, the World-Honored One went with him to a burial mound and saw five skulls. He tapped one skull and asked Jīvaka, “Where was this being reborn?” Jīvaka replied, “This being was reborn in the human realm.” The World-Honored One tapped another and asked, “Where was this being reborn?” Jīvaka replied, “This being was reborn in the heavenly realm.” The World-Honored One then tapped another skull and asked, “Where was this being reborn?” Jīvaka had no idea where it had been reborn.
世尊因黑氏梵志运神力，以左右手擎合欢、梧桐花两株，来供养佛。佛召仙人，梵志应诺。佛曰：“放下著。”梵志遂放下左手一株花。佛又召仙人：“放下著。”梵志又放下右手一株花。佛又召仙人：“放下著。”	The brahmin Black-Clan used his spiritual powers to carry two flowers, one a silk tree flower and the other a paulownia flower, in his left and right hands, and came to offer them to the Buddha. The Buddha called to the sage, and the brahmin answered. The Buddha said, “Put them down.” The brahmin then put down the flower in his left hand. The Buddha again called to the sage and said, “Put them down.” The brahmin put down the flower in his right hand. The Buddha again called to the sage and said, “Put them down.”
”梵志曰：“世尊，我今两手皆空，更教放下个甚么？”佛曰：“吾非教汝放舍其花，汝当放舍外六尘、内六根、中六识。一时舍却，无可舍处，是汝免生死处。”梵志于言下悟无生忍。	The brahmin said, “World-Honored One, both my hands are now empty. What more are you telling me to put down?” The Buddha said, “I am not telling you to relinquish the flowers. You should relinquish the six external sense objects, the six internal sense

	faculties, and the six consciousnesses in between. Relinquish them all at once. When there is no place left for relinquishment, that is where you are freed from birth and death.” At these words, the brahmin awakened to the patience of the unborn.
世尊因灵山会上五百比丘得四禅定，具五神通，未得法忍，以宿命智通，各各自见过去杀父害母，及诸重罪，于自心内各各怀疑，于甚深法不能证入。于是文殊承佛神力，遂手握利剑，持逼如来。	At the assembly on Vulture Peak, five hundred bhikshus attained the four dhyānas and possessed the five spiritual powers, but had not attained the Dharma-patience. Through the spiritual power of knowing past lives, each saw that in former lives he had killed his father, harmed his mother, and committed other grave offenses. Each harbored doubt within his own mind and could not realize the profound Dharma. Thereupon, Mañjuśrī, sustained by the Buddha’s spiritual power, grasped a sharp sword in his hand and held it threateningly toward the Tathāgata.
世尊乃谓文殊曰：“住！住！不应作逆，勿得害吾。吾必被害，为善被害。文殊师利！尔从本已来无有我人，但以内心见有我人。	The World-Honored One then said to Mañjuśrī, “Stop! Stop! You should not commit such a transgression; do not harm me. I am bound to be harmed—harmed for doing good. Mañjuśrī! From the very beginning, there have been no self and persons; it is only because inwardly you see self and persons.”
内心起时，我必被害，即名为害，”于是五百比丘自悟本心，如梦如幻，于梦幻中无有我人，乃至能生所生父母。于是五百比丘同赞叹曰：“文殊大智士，深达法源底。自手握利剑，持逼如来身。如剑佛亦尔，一相无有二。无相无所生，是中云何杀？”	“When this thought arises within, I am bound to be harmed; this is what is called harm.” Thereupon, five hundred bhikshus awakened to their own minds. Like a dream or an illusion, within dreams and illusions there are no self or persons, nor even begetters and begotten—parents and children. The five hundred bhikshus then praised together: “Mañjuśrī, great wise one, deeply penetrates the source of the Dharma. With his own hand he grasps a sharp sword and holds it threatening the body of the Tathāgata. The sword is thus, and so too is the Buddha: one mark, without duality. Formless and unborn—how could there be killing within this?”
世尊因地布发掩泥，献花于然灯。然灯见布发处，遂约退众，乃指地曰：“此一方地，宜建一梵刹。”时众中有一贤于长者，持标于指处插曰：“建梵刹竟。”时诸天散花，赞曰：“庶子有大智矣！”	At the causal stage, the World-Honored One spread out his hair to cover the mud and offered flowers to Dīpaṅkara Buddha. When Dīpaṅkara saw the place where the hair had been spread, he asked the assembly to step back and pointed to the

	ground, saying, "A Brahmā shrine should be built on this plot of land." At that time, an elder named Xianyu inserted a marker at the place indicated and said, "The Brahmā shrine has been built." Then the devas scattered flowers in praise, saying, "This young man possesses great wisdom!"
世尊因七贤女游尸陀林，一女指尸曰：“尸在这里，人向甚处去？”一女曰：“作么？作么？”诸姊谛观，各各契悟，感帝释散花曰：“惟愿圣姊有何所须，我当终身供给。	Once, when the World-Honored One was in the Śītavana charnel forest with seven virtuous women, one woman pointed to a corpse and said, "The corpse is here; where has the person gone?" Another said, "What? What?" The sisters contemplated deeply, and each attained realization. Indra, moved by this, scattered flowers and said, "Holy sisters, whatever you may need, I shall provide for you throughout my life."
”女曰：“我家四事七珍，悉皆具足，唯要三般物：一要无根树子一株，二要无阴阳地一片，三要叫不响山谷一所。”帝释曰：“一切所须，我悉有之。若三般物，我实无得。”女曰：“汝若无此，争解济人？”帝释罔措，遂同往白佛。佛言：“尸迦，我诸弟子大阿罗汉不解此义，唯有诸大菩萨乃解此义。”	The woman said, "My household has all four necessities and the seven treasures in abundance. I require only three things: first, a rootless tree; second, a piece of land without yin and yang; third, a valley that does not echo when called." Indra said, "I have everything that may be needed, but I truly do not have these three things." The woman said, "If you do not have these, how can you save others?" Indra was at a loss and went with them to consult the Buddha. The Buddha said, "Kauśika, even my disciples who are great arhats do not understand this meaning. Only the great bodhisattvas understand it."
世尊因调达谛佛，生身入地狱，遂令阿难问：“你在地狱中安否？”曰：“我虽在地狱，如三禅天乐。”佛又令问：“你还求出否？”曰：“我待世尊来便出。”阿难曰：“佛是三界大师，岂有入地狱分？”曰：“佛既无入地狱分，我岂有出地狱分？”	Because Devadatta slandered the Buddha, he entered hell alive. The World-Honored One then had Ānanda ask him, "Are you at ease in hell?" He replied, "Although I am in hell, it is as joyful as the heaven of the third dhyāna." The Buddha again had him asked, "Do you still seek to leave?" He replied, "I shall leave when the World-Honored One comes." Ānanda said, "The Buddha is the teacher of the three realms; how could he be destined to enter hell?" Devadatta replied, "If the Buddha has no destiny to enter hell, how could I have a destiny to leave hell?"
世尊因文殊忽起佛见、法见，被世尊威神摄向二铁围山。	Once, when Mañjuśrī suddenly gave rise to views of Buddha and Dharma, the World-Honored One used

	his spiritual power to confine him between the two Iron Encircling Mountains.
城东有一老母，与佛同生而不欲见佛。每见佛来，即便回避。虽然如此，回顾东西，总皆是佛。遂以手掩面，于十指掌中亦总是佛。	East of the city there was an old woman who had been born at the same time as the Buddha, yet did not wish to see him. Whenever she saw the Buddha approaching, she would avoid him. Yet wherever she looked—to east or west—there was only the Buddha. She then covered her face with her hands, but within the spaces between all ten fingers there was still only the Buddha.
殃崛摩罗因持钵至一长者门，其家妇人正值产难，子母未分。长者曰：“瞿昙弟子，汝为至圣，当有何法能免难？”殃崛语长者曰：“我乍入道，未知此法。待我回问世尊，却来相报。”及返，具事白佛。佛告殃崛：“汝速去报，言我自从贤圣法来，未曾杀生。”殃崛奉佛语疾往告之。其妇得闻，当时分免。	Once, Aṅgulimāla went with his alms bowl to the home of an elder. The wife of the household was suffering a difficult childbirth, and mother and child had not yet been delivered. The elder said, “You are a disciple of Gautama and a most holy one. Is there any method by which this danger may be averted?” Aṅgulimāla told the elder, “I have only recently entered the Way and do not know this method. Let me return and ask the World-Honored One, and then I shall come back and inform you.” When he returned, he reported the whole matter to the Buddha. The Buddha told Aṅgulimāla, “Go quickly and tell her: ‘Since I entered the Dharma of the sages, I have never killed a living being.’” Aṅgulimāla respectfully followed the Buddha’s instruction and hurried to tell her. When the woman heard this, she was immediately safely delivered.
世尊尝在尼俱律树下坐次，因二商人问：“世尊还见车过否？”曰：“不见。”商人曰：“还闻否？”曰：“不闻。”商人曰：“莫禅定否？”曰：“不禅定。”曰：“莫睡眠否？”曰：“不睡眠。”商人乃叹曰：“善哉！善哉！世尊觉而不见。”遂厌白两段。	Once, while the World-Honored One was seated beneath a banyan tree, two merchants asked him, “World-Honored One, did you see a cart pass by?” He replied, “I did not see it.” They asked, “Did you hear it?” He replied, “I did not hear it.” They asked, “Were you in samādhi?” He replied, “I was not in samādhi.” They asked, “Were you asleep?” He replied, “I was not asleep.” The merchants exclaimed, “Excellent! Excellent! The World-Honored One is awake and yet does not see.” They then offered two lengths of white cotton cloth.
世尊在灵山会上，拈花示众。是时众皆默然，唯迦叶尊者破颜微笑。世尊曰：“吾有正法眼藏，涅槃妙心，实相无相，微妙法门，不立文字，教外别传，付嘱摩诃迦叶。”世尊至多子塔前，命摩诃迦叶分座令坐，以僧伽	At the assembly on Spirit Mountain, the World-Honored One held up a flower before the gathering. At that time, all remained silent; only the Venerable Kāśyapa broke into a smile. The World-Honored One said, “I possess the Treasury of the

梨围之。遂告曰：“吾以正法眼藏密付于汝，汝当护持，传付将来。”	True Dharma Eye, the wondrous mind of nirvāṇa, the true mark that is markless, and the subtle Dharma gate: not established in words and letters, a special transmission outside the teachings. I entrust it to Mahākāśyapa.” Later, before the Many-Children Stūpa, the World-Honored One instructed Mahākāśyapa to divide his seat and sit with him. He wrapped him in his saṅghāṭi robe and said, “I secretly entrust the Treasury of the True Dharma Eye to you. You must preserve and uphold it, and transmit it to future generations.”
世尊临入涅槃，文殊大士请佛再转法轮。世尊咄曰：“文殊！吾四十九年住世，未曾说一字，汝请吾再转法轮，是吾曾转法轮邪？”	As the World-Honored One was about to enter nirvāṇa, the great Mañjuśrī asked the Buddha to turn the Dharma wheel once more. The World-Honored One exclaimed, “Mañjuśrī! During the forty-nine years that I have dwelt in the world, I have not spoken a single word. You ask me to turn the Dharma wheel again—have I ever turned the Dharma wheel?”
世尊于涅槃会上，以手摩胸，告众曰：“汝等善观吾紫磨金色之身，瞻仰取足，勿令后悔。若谓吾灭度，非吾弟子。若谓吾不灭度，亦非吾弟子。”时百万亿众，悉皆契悟。	At the assembly on nirvāṇa, the World-Honored One stroked his chest with his hand and told the assembly, “You should carefully contemplate my purple-golden body and gaze upon it to your heart’s content, lest you later regret it. If you say that I enter extinction, you are not my disciples. If you say that I do not enter extinction, you are likewise not my disciples.” At that time, hundreds of billions of beings all attained realization.