

Chinese Spiral Path Texts from the Madhyāgama.

Draft Translations. Jayarava. Sept 2012.

Introduction

The spiral path texts in the Chinese *Madhyāgama* (中阿含, T 1.26) are a block of 14 sūtras under the heading: 習相應品 *Section Concerned with Conditions*. This is the 5th section of the text. The last two sūtras in this section contain quite different material.¹

The *Madhyāgama* (MĀ) was translated from Sanskrit into Chinese by a Sarvāstivāda Tripiṭaka master called Gautama Saṅghadeva (瞿曇僧伽提婆)—often simply Saṅghadeva—from Kabul² in the Eastern Jin dynasty (東晉) in 397-398 CE.³ He also translated the *Ekottarāgama* and a treatise on Abhidharma. Bhikkhu Anālayo suggests that original was in a Prakrit (based on transliteration of personal names and translation mistakes).⁴ An earlier Chinese translation was apparently made but is no longer extant.

Most of these sūtras have at least partial parallels in the Pāli texts, usually from the *Aṅguttara Nikāya*. Work is proceeding on a complete English translation of MĀ under the auspices of the Numata Foundation. My translations are intended as guides only, and to facilitate comparison with the Pāli they are as literal as possible. In some cases, e.g. MĀ 42 the syntax and vocabulary are remarkably consistent with the Pāli. In other cases there are both structural and terminological changes.

Each Chinese character can stand for a number of Sanskrit or Prakrit words, and usage varies considerably especially in these texts which are relatively early in the process of Chinese translations of Buddhist texts. I have made the simplifying assumption that when there is ambiguity the Pāli parallel provides the best choice of term. In doing so I may have introduced an artificial similarity between the two literatures, but in most cases the context supports my reading. In general I will cite the Chinese characters in the text following the word or phrase they translate, followed in many cases by the Pinyin Romanisation. If I supply the Sanskrit equivalent then this is in parentheses preceded by ‘Skt.’.

The opening and closing lines are identical in each case, except for MĀ 54. The exact similarity gives the impression of a too perfect coincidence. In the Pāli *Aṅguttara Nikāya* such texts often lack the traditional identifying marks of a sutta—“Thus have I heard, at one time...” and “All the monks rejoiced”—and it seems a fair assumption that Saṅghadeva has added them where they were lacking.⁵ AN 11.1 begins with the standard opening, matched by MĀ 42, but AN 11.2 lacks an opening even though MĀ 43 has one.

¹ They are related to AN 9.3 (= Ud 4.1) and AN 9.1 respectively. The former being the well known *Meghiya Sutta*.

² 罽賓 the name could also refer to Kashmir.

³ 東晉罽賓三藏瞿曇僧伽提婆譯

⁴ *Purification, Ethics and Karma in Early Buddhist Discourse*. <http://www.buddhismuskunde.uni-hamburg.de/fileadmin/pdf/analayo/2011lecture01.pdf>

⁵ Greg Schopen has written about a Vinaya text which describes rules for doing so.

These translations are very much in draft form. However except for some unusual terms in the Āsraṅgaya Sūtra (MĀ 54), I am confident in having identified the key terms and the essential relationship between them. This is partly because I am familiar with the Pāli parallels.

習 xí

These texts all revolve around the use of the word 習 xí. This usually means ‘to practice or become accustomed to’ but judging by the way it is used, and correspondences with particular texts this term most like corresponds to *samudaya*.⁶ It is used in all of the texts except MĀ 52 which substitutes 食 shí ‘food or nourishment’ (Skt *āhāra*).

In the Pāli *Upanisā Sutta* (SN 12.23) we find the word *upanisā* (Skt. *upaniṣad*) instead of more familiar words like *samudaya* or *nidāna*. That usage seems to be missing from the Chinese texts which most closely parallel the *Upanisā Sutta*, i.e. MĀ 54 & 55.

⁶ The *Digital Dictionary of Buddhism* [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?7f.xml+id\('b7fd2'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?7f.xml+id('b7fd2'))
“The original meaning of this character is for a baby bird to learn how to fly by repeated attempts. [cmuller]”

Correspondences

All of these texts have complete or partial correspondences to Pāli texts. These have been studied by Akanuma (1990) and Thich Minh Chau (1991). In this section of MĀ most of the parallels are with the *Āṅguttara Nikāya* (AN), except for MĀ 55 which is similar to the *Upanisā Sutta* of the *Saṃyutta Nikāya* (SN).

No.	Title	Sankrit reconstruction	English	Parallels (* partial)
42	何義經	<i>kimartha sūtra</i>		AN 11.1
43	不思經	<i>acintaka sūtra</i>		AN 11.2
44	念經	<i>smṛti sūtra</i>		AN 11.3?
45	慚愧經	<i>hryapatrāpya sūtra</i>		AN 8.81 *
46	慚愧經	<i>hrī-apatrāpya sūtra</i>		AN 7.65 [AN 7.61]
47	戒經	<i>śīla sūtra</i>		AN 11.3
48	戒經	<i>śīla sūtra</i>		AN 5.168, 11.4, 10.45*
49	恭敬經	<i>gaurava sūtra</i>		AN 5.21-22
50	恭敬經	<i>gaurava sūtra</i>		AN 5.21-22
51	本際經	<i>bhūtaṅga sūtra</i>	Original Source	AN 10.61 & 62
52	食經	<i>āhāra sūtra</i>		AN 10.61 & 62?
53	食經	<i>āhāra sūtra</i>		AN 10.61 & 62?
54	盡智經	<i>āsravaksaya sūtra</i>		DN 33 (iii.241-243)*
55	涅槃經	<i>nirvāṇa sūtra</i>		SN 12.23

The level of correspondence varies from sutta to sutta. MĀ 42 is more or less identical to AN 11.1; MĀ 55 is very close to SN 12.23 but with some differences in the sequence of terms. And so on.

42. Kimartha Sūtra (What is the benefit?)

(Counter Part of the Pāli Sutta Sn 11.1)

Thus have I heard, one time the Buddha was staying in Śravāsti 舍衛國, at the Jeta Grove of Anāthapiṇḍika's park. Then the Ven. Ānanda 阿難 in the late afternoon got up from his meditation(?) 燕– went to visit 往詣 the Buddha 佛所, made his obeisance, and standing to one side he asked: Bhagavan 世尊: What is the purpose 義 (Skt. artha) of observing the precepts 戒 (Skt. śīla)?

The Bhagavan replied: Ānanda, he who observes the precepts makes/causes 令 the benefit 義 of non-remorse 不悔. If they keep the precepts they will have non-remorse.

Again he asked: Bhagavan, what is the benefit of non-remorse? The Bhagavan replied: Ānanda, he who has non-remorse causes the benefit of joy 歡悅 (Skt. prāmodhya). Whoever has non-remorse will have joy.

Again he asked: Bhagavan, what is the benefit of joy? The Bhagavan replied: Ānanda, he who has joy causes the benefit of rapture 喜 (Skt. prīti). Whoever has joy will have rapture.

Again he asked: Bhagavan, what is the benefit of rapture? The Bhagavan replied: Ānanda, he who has rapture causes the benefit of calm 止 (Skt. prāśrabdha). Whoever has rapture will have calm.

Again he asked: Bhagavan, what is the benefit of calm? The Bhagavan replied: Ānanda, he who has calm causes the benefit of bliss 樂 (Skt. sukha). Whoever has calm will have bliss.

Again he asked: Bhagavan, what is the benefit of bliss? The Bhagavan replied: Ānanda, he who has bliss causes the benefit of integration 定 (Skt. samādhi). Whoever has bliss will have integration.

Again he asked: Bhagavan, what is the benefit of integration? The Bhagavan replied: Ānanda, he who has integration causes the benefit of seeing reality, and knowing things as they are 見如實、知如真 (Skt. yathābhūta-jñānadarśana). Whoever has integration will have seeing reality and knowing things as they are.

Again he asked: Bhagavan, what is the benefit of seeing reality and knowing things as they are? The Bhagavan replied: Ānanda, he who has seeing reality and knowing things as they are causes the benefit of disenchantment 厭 (Skt. nirveda). Whoever has seeing reality and knowing things as they are will have disenchantment.

Again he asked: Bhagavan, what is the benefit of disenchantment? The Bhagavan replied: Ānanda, he who has disenchantment causes the benefit of cessation of desire 無欲 (Skt. virāga). Whoever has disenchantment will have cessation of desire.

Again he asked: Bhagavan, what is the benefit of cessation of desire? The Bhagavan replied: Ānanda, he who has cessation of desire causes the benefit of liberation 解脫 (Skt.

śīla
avipratīṣāra
prāmodhya
prīti
prāśabdha
sukha
samādhi
yathābhūta-
jñānadarśana
nirveda
virāga
vimokṣa

vimokṣa). Whoever has cessation of desire will have liberation from all greed 婬⁷, hatred 怒 and delusion 癡.

So it is Ānanda. Because 因 they follow the precepts, they will have non-remorse; because they have non-remorse, they will have joy; because they have joy, they will have rapture, because they have rapture, they will have calm, because they have calm, they will have bliss, because they have bliss, they will have samādhi,

Ānanda, the widely learned 多聞 noble disciple 聖弟子 because they have samādhi they will have seeing reality and knowing things as they are, because they have seeing reality and knowing things as they are they will have disenchantment, because they have disenchantment, they will have cessation of desire, because they have cessation of desire, they will have liberation, because they have liberation, they will have knowledge 知 of liberation, birth is finished, the holy life 梵行 (Skt. *brahmacārya*) has been lived, what was to be done has been done, not more subject (to birth), knowledge of how things are 如真 (Skt *yathābhūta*).

Ānanda, this is the Dharma which has natural 法相 benefits 益, because the dharma is dharmatā/dharma-lakṣana 法相.. The way from ethics to the goal 第一. This called the way from this shore to the other shore.

This is what the Buddha said. Ānanda and all the bhikkhus heard and they all rejoiced.

⁷ In modern Chinese this word mean prostitute or kinky. In Buddhist Chinese it does seem to have a sexual connotation.

43. No Need To Will Sūtra. (*Acintaka Sūtra*) the second.

Madhyāgama 43. Conditions and Corresponding Products.

This is the counterpart of the Pāli *Cetanākaraṇīya Sutta* (AN 11.2)

Thus have I heard, one time the Buddha was staying in Śravāsti 舍衛國, at the Jeta Grove of Anāthapiṇḍika's park. Then the Bhagavan said: Ānanda, the virtuous 持戒 need not intent 不應思⁸ 'let me have non-remorse'. It is the natural way 法自然 (*dharmatā*?) that the virtuous will have non-remorse.

With non-remorse need not intent 'let me have joy 歡悅'. It is the natural way that with non-remorse will come joy.

The joyful need not intent 'let me have rapture 喜'. It is the natural way that with joy will come rapture.

The rapturous need not intent 'let me calm down 止'. It is the natural way that the rapturous will calm down.

The calmed need not intent 'let me feel bliss 樂'. It is the natural way that the calm will feel bliss.

The blissful need not intend 'let me experience *samādhi* 定'. It is the natural way that the blissful will experience *samādhi*.

Experiencing *samādhi* one need not intend 'let me see reality, and know things as they are 見如實、知如真 (Skt. *yathābhūta-jñānadarśana*). It is the natural way that with *samādhi* one will see reality, and know things as they are.

Seeing reality, and knowing things as they are one need not intend 'let me be disillusioned 厭. It is the natural way that with seeing reality, and knowing things as they are one will be disenchanted

The disenchanted need not intend 'let desire cease 無欲'. It is the natural way that in the disenchanted desire will cease.

When desire ceases there is no need to intend 'let me be liberated 解脫'. It is the natural way that when desire ceases then one will have liberation from all greed 婬⁹, hatred 怒 and delusion 癡..

Ānanda, because 因 they follow the precepts, they will have non-remorse; because they have non-remorse, they will have joy; because they have joy, they will have rapture; because they have rapture, they will have calm; because they have calm, they will have bliss; because they have bliss, they will have *samādhi*.

Ānanda, the widely learned 多聞 noble disciple 聖弟子 because they have *samādhi* they will have seeing reality and knowing things as they are; because they have seeing reality and knowing things as they are they will have disenchantment; because they have disenchantment, they will have cessation of desire; because they have cessation of desire,

śīla
avipratīṣāra
prāmodhya
prīti
prāśabdha
sukha
samādhi
yathābhūta-
jñānadarśana
nirveda
virāga
vimokṣa

⁸ or 'Should not be thinking'

⁹ In modern Chinese this word mean prostitute or kinky. In Buddhist Chinese it does seem to have a sexual connotation.

they will have liberation, because they have liberation, they will have knowledge 知 of liberation, birth is finished, the holy life 梵行 (Skt. brahmacārya) has been lived, what was to be done has been done, not more subject (to birth), knowledge of how things are.

Ānanda, thus each one fills up the next, each is fulfilled by the next, and one goes from the near bank to the far bank.

This is what the Buddha said.

Ānanda and all the bhikkhus heard and they all rejoiced.

44. Smṛti Sūtra.

Thus have I heard, one time the Buddha was staying in Śravāsti 舍衛國, at the Jeta Grove of Anāthapiṇḍika's park. Then the Bhagavan addressed the bhikkhus.

If bhikkhus 比丘多 forget 忘 about attentiveness 正智¹⁰, they harm right-mindfulness 正念 and attentiveness. Without right-mindfulness and attentiveness, they destroy guarding the senses 護諸根; morality; non-regret; joy; rapture; calm; bliss; samādhi; see reality, and know things as they are; disenchantment; cessation of desire; liberation; without liberation, they destroy nirvāṇa.

If bhikkhus do not forget about attentiveness, they have the condition 習 for right-mindfulness and attentiveness. With right-mindfulness and attentiveness, they have the condition for guarding the senses; morality; non-regret; joy; rapture; calm; bliss; samādhi; see reality, and know things as they are; disenchantment; cessation of desire; liberation. They have the condition for *nirvāṇa*.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

smṛti
samprajāna
indriyaśamvara
śīla
avipratīṣāra
prāmodhya
prīti
prāśabdha
sukha
samādhi
yathābhūta-
jñānadarśana
nirveda
virāga
vimokṣa
nirvāṇa

¹⁰ I.e. samprajāna These characters also stand for right knowledge samyag-jñāna

45. Hryapatrāpya sūtra

Parallel to Pāli part of *Satisampajañña Sutta*. (AN 8.81)

Thus have I heard, one time the Buddha was staying in Śravāsti 舍衛國, at the Jeta Grove of Anāthapiṇḍika's park. Then the Bhagavan addressed the monks:

If a bhikkhu¹¹ has no shame 無慚¹² or scruple 無愧¹³ then it will harm 害, love and respect 愛恭敬¹⁴. If there is no love and respect it will harm 害 their faith 信. Without faith then wise attention 正思惟 is harmed. Without wise attention then right mindfulness & attentiveness 正念正智 is harmed. Without right mindfulness & right knowledge the guarding the senses 護諸根 is harmed; [and so on for] ethics; non-regret; joy; rapture; calm; bliss; samādhi; to know and see things as they really are; disillusion; cessation of desire; liberation.

Without liberation there is no nirvāṇa.

If a bhikkhu has shame 慚 and scruple 愧 then they have the condition 習 xí for love and respect. If they have love and respect they have the condition for faith 信. with faith they have the condition for wise attention 正思惟. With wise attention they have the condition for right mindfulness 正念 & attentiveness 正智. With right mindfulness & attentiveness they have the condition for guarding the senses 護諸根; ethics, non-regret [and so on for] joy; rapture; calm; bliss; samādhi; to know and see things as they really are; disillusion; cessation of desire; liberation. With liberation they have the condition nirvāṇa.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

hrī
apatrāpya
gaurava
śraddhā
yoniso-manasikāra
smṛti & samprajāna
indriyaśamvara
śīla
avipratīṣāra
prāmodya
prīti
prāśabdha
sukha
samādhi
yathābhūta-
jñānadarśana
nirveda
virāga
vimokṣa
nirvāṇa

¹¹ 若比丘 = if a bhikkhu

¹² Skt *hrī*.

¹³ Skt. *apatrāpya*

¹⁴ I'm not sure what the Skt. term might have been. 愛 'love' though it is used in the sense of 'desire to be free of' in other texts; 恭敬 Skt *gaurava* 'respect'

46. Hryapatrāpya Sūtra

Similar to AN 11.4

Thus have I heard, one time the Buddha was staying in Śrāvastī, at the Jeta Grove 勝林 of Anāthapiṇḍika's park 孤獨園. Then the Venerable Śāriputra 舍梨子¹⁵ addressed the bhikkhus:

If a bhikkhu has no shame 無慚 or scruple 無愧 then it will harm 害, love & respect 愛恭敬. If there is no love & respect it will harm 害 their faith 信. Without faith then right-intention 正思惟 is harmed. Without right-intention then right mindfulness & right knowledge 正念正智 is harmed. Without right mindfulness & right knowledge the guarding the senses 護諸根 is harmed [and so on] ethics; non-regret; joy; rapture; calm; bliss; samādhi; to know and see things as they really are; disillusion; cessation of desire; liberation. Without liberation there is no nirvāṇa.

Wise men! If you harm the bark of the tree you harm the growing part (endolithium). Then the stalk 莖, trunk 幹, heart 心, segments 節, branches 枝, leaves 葉, and flowers 華 will all truly fail

Wise men! When a bhikkhu knows this they behave accordingly. If they are without shame and scruple they will harm love and respect. If there is no love and respect it will harm their faith. Without faith then right-intention is harmed. Without right-intention then right mindfulness & right knowledge is harmed. Without right mindfulness & right knowledge the guarding the senses is harmed [and so on] ethics; non-regret; joy; rapture; calm; bliss; samādhi; to know and see things as they really are; disillusion; cessation of desire; liberation. Without liberation there is no nirvāṇa.

Wise men! When a bhikkhu has shame and scruple they have the condition for love and respect. If there is love and respect there is the condition for faith. With faith then there is the condition for right-intention. With right-intention there is the condition for right mindfulness & right knowledge. With right mindfulness & right knowledge there is the condition for guarding the senses [and so on] ethics; non-regret; joy; rapture; calm; bliss; samādhi; to know and see things as they really are; disillusion; cessation of desire; liberation. With liberation there is the condition for nirvāṇa.

Wise men! When a tree has healthy outer bark, the growing part will be healthy, Then the stalk, trunk, heart, segments, branches, leaves, & flowers all will be healthy。

Wise men! When a bhikkhu knows this they behave accordingly. If they are have shame and scruple they will have love and respect. If there is love and respect there is the condition for faith. With faith then there is the condition for right-intention. With right-intention there is the condition for right mindfulness & right knowledge. With right mindfulness & right knowledge there is the condition for guarding the senses [and so on] ethics; non-regret; joy;

hrī
apatrāpya
gaurava
śraddhā
yoniso-manasikāra
smṛti & samprajāna
indriyaśamvara
śīla
avipratīṣāra
prāmodya
prīti
prāśabdha
sukha
samādhi
yathābhūta-
jñānadarśana
nirveda
virāga
vimokṣa
nirvāṇa

¹⁵ This is part transliteration and part translation: 舍梨 Shě lí for Śāri; and 子 for child.

rapture; calm; bliss; samādhī; to know and see things as they really are; disillusion; cessation of desire; liberation. With liberation there is the condition for nirvāṇa.

This was what Venerable Śāriputra said. The monks heard him and were delighted.

47 śīla sūtra

Thus have I heard, one time the Buddha was staying in Śrāvastī 舍衛國, at the Jeta 勝林 Grove of Anāthapiṇḍika's park 孤獨園. Then the Bhagavan said: If a bhikkhu violates 犯 the precepts 戒 they destroy non-regret; joy; rapture; calm; bliss; samādhi; see reality and know things as they are; disenchantment; cessation of desire; liberation Without liberation there is no nirvāṇa.

This was what Bhagavan said. The monks heard him and were delighted.

48 śīla sūtra

Thus have I heard, one time the Buddha was staying in Śrāvastī 舍衛國, at the Jeta 勝林 Grove of Anāthapiṇḍika's park 孤獨園. Then Ven Śāriputra said: Wise men! If a bhikkhu violates 犯 the precepts 戒 they

destroy non-regret; joy; rapture; calm; bliss; samādhi; see reality and know things as they are; disenchantment; cessation of desire; liberation Without liberation there is no nirvāṇa.

Wise men! If you harm the root of the tree you harm stalk 莖, trunk 幹, heart 心, segments 節, branches 枝, leaves 葉, flowers 華, all will truly fail.

Wise men! When a bhikkhu knows this they behave accordingly. If they violate the precepts, they destroy non-regret; joy; rapture; calm; bliss; samādhi; see reality and know things as they are; disenchantment; cessation of desire; liberation Without liberation there is no nirvāṇa.

Wise men! If a bhikkhu keeps the precepts then they have the condition for non-regret... joy; rapture; calm; bliss; samādhi; see reality and know things as they are; disenchantment; cessation of desire; liberation With liberation there is the condition for nirvāṇa.

Wise men! Just as when the tree root is healthy stalks, trunk, heart, segments, branches, leaves, and flowers will be healthy

Wise men! When a bhikkhu knows this they behave accordingly. If you keep the precepts you will have the condition for non-regret... joy; rapture; calm; bliss; samādhi; see reality and know things as they are; disenchantment; cessation of desire; liberation With liberation there is the condition for nirvāṇa.

This was what Venerable Śāriputra said. The monks heard him and were delighted.

śīla
avipratīṣāra
prāmodhya
prīti
prāśabdha
sukha
samādhi
yathābhūta-
jñānadarśana
nirveda
virāga
vimokṣa
nirvāṇa

49 Gaurava Sūtra.

Thus have I heard, one time the Buddha was staying in Śravāsti, at the Jeta Grove 勝林 of Anāthapiṇḍika's park 孤獨園. Then the Bhagavan addressed the bhikkhus: The bhikkhu behaves respectfully 行恭敬 and observes well 善觀, and honours 敬重 all brahmacārers 梵行人.¹⁶ If a bhikkhu is not respectful, that they will observe well the regulations of the Dharma 威儀法, will be impossible 無是處.

Without the regulation of the law, Dharma study 學法 will be impossible

Without the study of Dharma, the morality body 戒身 (*śīlaskanda*)¹⁷ will be impossible

Without the morality body, the *samādhi* body 定身 (*samādhiskandha*) will be impossible.

Without the *samādhi* body, the wisdom body 慧身 (*prajñāskandhaḥ*) will be impossible

Without the wisdom body, the liberation body 解脫身 (*vimuktiskandha*), will be impossible

Without the liberation body, the knowledge & vision of the liberation body 解脫知見身 (*vimuktijñānadarśanaskandha*) will be impossible

Without the knowledge and vision of the liberation body *nirvāṇa* will be impossible

If a bhikkhu is respectful, that they will observe well the regulations of the Dharma is possible 是處.

With the regulation of the law, dharma study/contact, will be possible

With the study of law, the morality body will be possible

With the morality body, the *samādhi* body will be possible.

With the *samādhi* body, the wisdom body will be possible

With the wisdom body, the liberation body will be possible

With the liberation body, the knowledge and visions of the liberation body will be possible

With the knowledge and vision of the liberation body *nirvāṇa* will be possible

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

gaurava
observe
regulations
study Dharma
śīlaskanda
samādhiskandha
prajñāskandhaḥ
vimuktiskandha
vimuktijñānadarśana-
skandha
nirvāṇa

¹⁶ 梵行 brahmacārya; 人 person, people

¹⁷ one of the five forms of the Dharmakāya 五分法身: 1. 戒身 (梵 *śīla-skandha*); 2. 定身 (梵 *samādhi-skandha*); 3. 慧身 (梵 *prajñā-skandha*); 4. 解脫身 (梵 *vimukti-skandha*); 5. 解脫知見身 (梵 *vimuktijñāna-darśana-skandha*) Buddha Door Dictionary “The meaning of this term is that the body naturally contains the following five virtuous functions: morality 戒, concentration 定, wisdom 慧, liberation 解脫, liberated insight 解脫知” <http://dictionary.buddhistdoor.com/en/word/38066/五分法身>

50. Gaurava Sūtra.

Thus have I heard, one time the Buddha was staying in Śravāsti, at the Jeta Grove 勝林 of Anāthapiṇḍika's park 孤獨園.

Then the Bhagavan addressed the bhikkhus:

The bhikkhu behaves respectfully 行恭敬 and observes well 善觀, and honours 敬重 all brahmacārers 梵行人¹⁸

If a bhikkhu is not respectful, that he will observe well, the regulations of the Dharma is not possible. Without the regulation of the law, dharma study 學法 is not possible. Without the study of law... guarding the senses, morality, joy, rapture, calm, bliss, samādhi, to see things as they are and know reality, disenchantment, cessation of desire, liberation. Without liberation, nirvāṇa is not possible.

If a bhikkhu is respectful, that he will observe well the regulations of the Dharma is possible. With the regulation of the law, dharma study is possible. With the study of law... guarding the senses, morality, joy, rapture, calm, bliss, samādhi, to see things as they are and know reality, disenchantment, cessation of desire, liberation. With liberation, nirvāṇa is possible.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

¹⁸ 梵行 brahmacārya; 人 person, people. For other terms see MĀ 49 above.

51. Original Source Sūtra.

= Pāli AN 10.61 & 10.62

There is desire 愛, the original source cannot be known. In nothingness there is desire. However desire in this life can be traced how there is desire.¹⁹

There is desire. Desire 愛 has a condition 習, and does not lack a condition. And what is the condition of desire?

The answer is the condition is ignorance 無明 (*avidyā*). Ignorance has a condition, and does not lack a condition. And what is the condition of ignorance?

The answer is the five coverings 五蓋 (*pañca āvaranāni*). The five coverings have a condition and do not lack a condition. And what is the condition of the five coverings?

The three bad courses 三惡行 (*trīni duṣcaritāni*) is the answer. The three bad courses have a condition and do not lack a condition. And what is the condition of the three bad courses?

Not guarding the senses 不護諸根 is the answer. Not guarding the senses has a condition and does not lack a condition. And what is the condition of not guarding the senses?

Lack of mindfulness 正念²⁰ and attentiveness 正智 is the answer. Lack of mindfulness and attentiveness has a condition and does not lack a condition. And what is the condition of Lack of mindfulness and attentiveness?

Unwise attention 不正思惟²¹ is the answer. Unwise attention has a condition and does not lack a condition. And what is the condition of Unwise attention?

Lack of faith 不信 (*aśraddhā*) is the answer. Lack of faith has a condition and does not lack a condition. And what is the condition of Lack of faith?

Hearing an evil teaching 聞惡法 is the answer. Hearing an evil teaching has a condition and does not lack a condition. And what is the condition of Hearing an evil teaching?

Association 親近 with an evil 惡 friend 知識 is the answer. Association with an evil friend has a condition and does not lack a condition. And what is the condition of Association with an evil friend?

Evil people is the answer.

avidya
pañca āvaranāni
trīni duṣcaritāni
na indriyaśamvara
na smṛti-samprajāna
ayoniśo-manasikara
aśraddha
akalyāṇa-dharma
akalyāṇa-mitra
asat-puruṣa

¹⁹ 有愛者 There is desire.

其本際不可知 The original source cannot be known.

本無有愛, In nothingness there is desire

然今生有愛 However in this life there is desire

便可得知 it can be traced

所因有愛 how there is desire

Pāli: a first case of craving for becoming cannot be found. And yet craving for becoming has a specific condition.

²⁰ This pair of characters also means right-mindfulness as one of the eightfold path.

²¹ Pāli yoniso manasikāra 不正 'incorrect, unwise'; 思 'thought'; 惟 'reflection'; but 思惟 'seeking origins'

There being evil people, there will be association with an evil friends. There being evil friends, there will be hearing evil teachings. There being evil teachings, there will be lack of faith. There being lack of faith, there will be unwise attention. There being unwise attention, there will be lack of mindfulness and attentiveness. There being Lack of mindfulness and attentiveness, there will be unguarded senses. There being unguarded senses, there will be the three evil courses. There being the three evil courses, there will be the five coverings. There being the five coverings, there will be ignorance. There being ignorance, there will be desire. This is the origin 具成有²²of desire.

Wisdom 明 & liberation 解脫 have a condition and does not lack a condition. What is the condition of wisdom & liberation?

The answer is the seven bodhi factors 七覺支 (*saptabodhyavḡāni*). The seven bodhi factors have a condition and do not lack a condition. What is the condition of the seven bodhi factors.

The answer is the four foundations of mindfulness. 四念處 (*catvāri smṛty-upasthānāni*). the four foundations of mindfulness have a condition and do not lack a condition. what is the condition of the four foundations of mindfulness?

The answer is the three good courses 三妙行 (*trīni sucaṛitāni*). The three good courses also have a condition and do not lack a condition. What is the condition of the three good courses?

The answer is guarding the senses 護諸根. Guarding the senses also has a condition and does not lack a condition. What is the condition of guarding the senses?

The answer is mindfulness 正念 and attentiveness 正智. Mindfulness and attentiveness also have a condition and do not lack a condition. What is the condition of mindfulness and attentiveness?

The answer is wise attention 正思惟 (*yoniśo-manasikāra*)²³ wise attention also has a condition and does not lack a condition. What is the condition of wise attention?

The answer is faith 信. Faith also has a condition and does not lack a condition. What is the condition of faith?

Hearing the good Dharma 聞善法 (*kalyāṇa-dharman*) is the answer. Hearing the good Dharma also has a condition and does not lack a condition. What is the condition of Hearing the good Dharma?

The answer is association with a good friend 善知識 (*kalyāṇa-mitra*). Association with a good friend also has a condition and does not lack a condition. What is the condition of association with a good friend?

The answer is good people 善人 (*sat-puruṣa*).

There being good people, there will be association with a good friends. There being good friends, there will be hearing good teachings. There being good teachings, there will be faith. There being faith, there will be wise attention. There being wise attention, there will be

vidya-vimokṣa
saptabodhyavḡāni
catvāri smṛtyupasthānāni
trīni suścaṛitāni
indriyaśamvara
smṛti-samprajāna
yoniśo-manasikara
śraddha
kalyāṇa-dharma
kalyāṇa-mitra
sat-puruṣa

²² samudayo bhavati. (Buddhist Door)

²³ Also sometimes used for samyak-saṃkalpa

mindfulness and attentiveness. There being mindfulness and attentiveness, there will be guarded senses. There being guarded senses, there will be the three good courses. There being the three good courses, there will be the four foundations of mindfulness. There being the the four foundations of mindfulness, there will be the seven bodhi factors. There being the seven bodhi factors, there will be wisdom and liberation. This is the origin of wisdom and liberation.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

52. Āhāra Sūtra (Food)

Very similar to MĀ 51 with food for condition; includes ‘great ocean’ simile.

Thus have I heard, one time the Buddha was staying in Śrāvastī 舍衛國, at the Jeta Grove 勝林 of Anāthapiṇḍika’s park 孤獨園. Then the Bhagavan addressed the bhikkhus:

There is desire 愛, the original source cannot be known. In nothingness there is desire. However desire in this life can be traced how there is desire.²⁴ There is desire. Desire 愛 has nourishment 食, and does not lack nourishment. And what is the nourishment of desire?

Ignorance 無明 (*avidyā*) is the answer. Ignorance has nourishment, and does not lack nourishment. And what is the nourishment of ignorance?

The five coverings 五蓋 (*pañca āvaranāni*) is the answer. The five coverings have nourishment and do not lack nourishment. And what is the nourishment of the five coverings?

The three bad courses 三惡行 (*trīni duṣcaritāni*) is the answer. The three bad courses have nourishment and do not lack nourishment. And what is the nourishment of the three bad courses?

Not guarding the senses 不護諸根 is the answer. Not guarding the senses has nourishment and does not lack nourishment. And what is the nourishment of not guarding the senses?

Lack of mindfulness 正念 and attentiveness 正智 is the answer. Lack of mindfulness and attentiveness has nourishment and does not lack nourishment. And what is the nourishment of Lack of mindfulness and attentiveness?

Unwise attention 不正思惟²⁵ is the answer. Unwise attention has nourishment and does not lack nourishment. And what is the nourishment of Unwise attention?

Lack of faith 不信 (*aśraddhā*) is the answer. Lack of faith has nourishment and does not lack nourishment. And what is the nourishment of Lack of faith?

Hearing 聞 an evil teaching 惡法 is the answer. Hearing an evil teaching has nourishment and does not lack nourishment. And what is the nourishment of hearing an evil teaching?

Association 親近 with an evil 惡 friend 知識 is the answer. Association with an evil friend has nourishment and does not lack nourishment. And what is the nourishment of association with an evil friend?

avidya
pañca āvaranāni
trīni duṣcaritāni
na indriyaśamvara
asmṛti-samprajāna
ayoniśo-manasikāra
aśraddha
akalyāṇa-dharma
akalyāṇa-mitra
asat-puruṣa

²⁴ 有愛者 There is desire.

其本際不可知 The original source cannot be known.

本無有愛, In nothingness there is desire

然今生有愛 However in this life there is desire

便可得知 it can be traced

所因有愛 how there is desire

Pāḷi: a first case of craving for becoming cannot be found. And yet craving for becoming has a specific condition.

²⁵ Pāli yoniso manasikāra 不正 ‘incorrect, unwise’; 思 ‘thought’; 惟 ‘reflection; but 思惟 ‘seeking origins’

Evil people is the answer.

There being evil people, there will be association with an evil friends. There being evil friends, there will be hearing evil teachings. There being evil teachings, there will be lack of faith. There being lack of faith, there will be unwise attention. There being unwise attention, there will be lack of mindfulness and attentiveness. There being Lack of mindfulness and attentiveness, there will be unguarded senses. There being unguarded senses, there will be the three evil courses. There being the three evil courses, there will be the five coverings. There being the five coverings, there will be ignorance. There being ignorance, there will be desire. This is the origin 具成有²⁶of desire.

The Great Ocean

The great ocean 大海 has nourishment, and does not lack nourishment, what is the nourishment of the great ocean?

Large rivers 大河 is the answer. Large rivers also have nourishment and do not lack nourishment. What is the nourishment of large rivers?

Smaller rivers 小河 is the answer. Smaller rivers also have nourishment and do not lack nourishment. What is the nourishment of smaller rivers?

Large streams 大川 is the answer.²⁷ Large streams also have nourishment and do not lack nourishment. What is the nourishment of large streams?

Smaller streams 小川 is the answer. Smaller streams also have nourishment and do not lack nourishment. What is the nourishment of smaller streams?

Mountain creeks and brooks 山巖溪澗 and peaceful marshes 平澤 is the answer.²⁸ What is the nourishment of mountain creeks and brooks and peaceful marshes.

Rain is the answer

Sometimes there is heavy rain, and after heavy rain the mountain creeks and brooks and peaceful marshes fill with water; then the smaller streams fill up; after the smaller streams fill up, the larger streams fill up; after the larger streams fill up, the smaller rivers fill up; after the smaller rivers fill up the larger rivers fill up; after the large rivers fill up the great ocean fills up.

Thus the great ocean is progressively 展轉²⁹ becomes full

Thus³⁰ desire has nourishment and does not lack nourishment. And what is the nourishment of desire?

Ignorance is the answer. Ignorance has nourishment, and does not lack nourishment. And what is the nourishment of ignorance?

²⁶ *samudayo bhavati*. (Buddhist Door Dictionary)

²⁷ Both 河 and 川 mean river. The simile in Pāli goes from large to small which is why I translate the former as 'river' and latter as 'stream'.

²⁸ 溪 'creeks' 澗 'streams'; 澤 'swamp, marsh'

²⁹ 展轉 (zhǎn zhuǎn) "one after another, by turns; in turn" A Digital Edition of A Glossary of Dharmarakṣa translation of the Lotus Sutra by Seishi Karashima, 1998

³⁰ 如是 = Skt. *evam*.

The five coverings is the answer. The five coverings have nourishment and do not lack nourishment. And what is the nourishment of the five coverings?

The three bad courses is the answer. The three bad courses have nourishment and do not lack nourishment. And what is the nourishment of the three bad courses?

Not guarding the senses is the answer. Not guarding the senses has nourishment and does not lack nourishment. And what is the nourishment of not guarding the senses?

Lack of mindfulness and attentiveness is the answer. Lack of mindfulness and attentiveness has nourishment and does not lack nourishment. And what is the nourishment of Lack of mindfulness and attentiveness?

Unwise attention is the answer. Unwise attention has nourishment and does not lack nourishment. And what is the nourishment of Unwise attention?

Lack of faith is the answer. Lack of faith has nourishment and does not lack nourishment. And what is the nourishment of Lack of faith?

Hearing an evil teaching is the answer. Hearing an evil teaching has nourishment and does not lack nourishment. And what is the nourishment of hearing an evil teaching?

Association with an evil friend is the answer. Association with an evil friend has nourishment and does not lack nourishment. And what is the nourishment of association with an evil friend?

Evil people is the answer.

There being evil people, there will be association with an evil friends. There being evil friends, there will be hearing evil teachings. There being evil teachings, there will be lack of faith. There being lack of faith, there will be unwise attention. There being unwise attention, there will be lack of mindfulness and attentiveness. There being Lack of mindfulness and attentiveness, there will be unguarded senses. There being unguarded senses, there will be the three evil courses. There being the three evil courses, there will be the five coverings. There being the five coverings, there will be ignorance. There being ignorance, there will be desire.

This is the origin 具成有³¹ of desire.

Wisdom 明 & liberation 解脫 have nourishment and does not lack nourishment. What is the nourishment of wisdom & liberation?

Seven bodhi factors 七覺支(*saptabodhyavāṇi*) is the answer. The seven bodhi factors have nourishment and do not lack nourishment. What is the nourishment of the seven bodhi factors?

Four foundations of mindfulness. 四念處 (*catvāri smṛty-upasthānāni*) is the answer. The four foundations of mindfulness have nourishment and do not lack nourishment. What is the nourishment of the four foundations of mindfulness?

Three good courses 三妙行 (*trīṇi sucaritāni*) is the answer. The three good courses also have nourishment and do not lack nourishment. What is the nourishment of the three good courses?

Guarding the senses 護諸根 is the answer. Guarding the senses also has nourishment and does not lack nourishment. What is the nourishment of guarding the senses?

³¹ samudayo bhavati. (Buddhist Door)

Mindfulness 正念 and attentiveness 正智 is the answer. Mindfulness and attentiveness also have nourishment and do not lack nourishment. What is the nourishment of mindfulness and attentiveness?

Wise attention 正思惟 (*yoniśo-manasikāra*)³² is the answer. Wise attention also has nourishment and does not lack nourishment. What is the nourishment of wise attention?

Faith 信 is the answer. Faith also has nourishment and does not lack nourishment. What is the nourishment of faith?

Hearing the good Dharma 聞善法 (*kalyāṇa-dharma*) is the answer. Hearing the good Dharma also has nourishment and does not lack nourishment. What is the nourishment of Hearing the good Dharma?

Association with a good friend 善知識 (*kalyāṇa-mitra*) is the answer. Association with a good friend also has nourishment and does not lack nourishment. What is the nourishment of association with a good friend?

The answer is good people 善人 (*sat-puruṣa*).

There being good people, there will be association with a good friends. There being good friends, there will be hearing good teachings. There being good teachings, there will be faith.

There being faith, there will be wise attention. There being wise attention, there will be mindfulness and attentiveness. There being mindfulness and attentiveness, there will be guarded senses. There being guarded senses, there will be the three good courses. There being the three good courses, there will be the four foundations of mindfulness. There being the the four foundations of mindfulness, there will be the seven bodhi factors. There being the seven bodhi factors, there will be wisdom and liberation. This is the origin of wisdom and liberation.

The Great Ocean

The great ocean has nourishment, and does not lack nourishment, what is the nourishment of the great ocean?

Large rivers is the answer. Large rivers also have nourishment and do not lack nourishment. What is the nourishment of large rivers?

Smaller rivers is the answer. Smaller rivers also have nourishment and do not lack nourishment. What is the nourishment of smaller rivers?

Large streams is the answer.³³ Large streams also have nourishment and do not lack nourishment. What is the nourishment of large streams?

Smaller streams is the answer. Smaller streams also have nourishment and do not lack nourishment. What is the nourishment of smaller streams?

Mountain creeks and brooks and peaceful marshes is the answer.³⁴ What is the nourishment of mountain creeks and brooks and peaceful marshes

Rain is the answer

³² Also sometimes used for *samyak-saṃkalpa*.

³³ Both 河 and 川 mean river. The simile in Pāli goes from large to small which is why I translate the former as 'river' and latter as 'stream'.

³⁴ 溪 'creeks' 澗 'streams'; 澤 'swamp, marsh'

Sometimes there is heavy rain, and after heavy rain the mountain creeks and brooks and peaceful marshes fill with water; then the smaller streams fill up; after the smaller streams fill up, the larger streams fill up; after the larger streams fill up, the smaller rivers fill up; after the smaller rivers fill up the larger rivers fill up; after the large rivers fill up the great ocean fills up. Thus the great ocean is progressively 展轉³⁵ becomes full

Thus Wisdom 明 & liberation 解脫 have nourishment and does not lack nourishment. What is the nourishment of wisdom & liberation?

The seven bodhi factors 七覺支 (*saptabodhyavgāni*) is the answer. The seven bodhi factors have nourishment and do not lack nourishment. What is the nourishment of the seven bodhi factors.

The four foundations of mindfulness. 四念處 (*catvāri smṛty-upasthānāni*) is the answer. The four foundations of mindfulness have nourishment and do not lack nourishment. What is the nourishment of the four foundations of mindfulness?

The three good courses 三妙行 (*trīni sucaritāni*) is the answer. The three good courses also have nourishment and do not lack nourishment. What is the nourishment of the three good courses?

Guarding the senses 護諸根 is the answer. Guarding the senses also has nourishment and does not lack nourishment. What is the nourishment of guarding the senses?

Mindfulness 正念 and attentiveness 正智. Mindfulness and attentiveness also have nourishment and do not lack nourishment. What is the nourishment of mindfulness and attentiveness?

Wise attention 正思惟 (*yoniso-manasikāra*)³⁶ wise attention also has nourishment and does not lack nourishment. What is the nourishment of wise attention?

Faith 信 is the answer. Faith also has nourishment and does not lack nourishment. What is the nourishment of faith?

Hearing the good Dharma 聞善法 (*kalyāṇa-dharman*) is the answer. Hearing the good Dharma also has nourishment and does not lack nourishment. What is the nourishment of Hearing the good Dharma?

Association with a good friend 善知識 (*kalyāṇa-mitra*) is the answer. Association with a good friend also has nourishment and does not lack nourishment. What is the nourishment of association with a good friend?

The answer is good people 善人 (*sat-puruṣa*).

There being good people, there will be association with a good friends. There being good friends, there will be hearing good teachings. There being good teachings, there will be faith.

There being faith, there will be wise attention. There being wise attention, there will be mindfulness and attentiveness. There being mindfulness and attentiveness, there will be guarded senses. There being guarded senses, there will be the three good courses. There

³⁵ 展轉 (zhǎn zhuǎn) “one after another, by turns; in turn” A Digital Edition of A Glossary of Dharmarakṣa translation of the Lotus Sutra by Seishi Karashima, 1998

³⁶ Also sometimes used for samyak-saṃkalpa

being the three good courses, there will be the four foundations of mindfulness. There being the four foundations of mindfulness, there will be the seven bodhi factors. There being the seven bodhi factors, there will be wisdom and liberation. This is the origin of wisdom and liberation.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

53. Āhāra Sūtra (2)

Nourishment
cf 52

Thus have I heard, one time the Buddha was staying in Śrāvastī 舍衛國, at the Jeta Grove 勝林 of Anāthapiṇḍika's park 孤獨園. Then the Bhagavan addressed the bhikkhus:

There is desire 愛, the original source cannot be known. In nothingness there is desire. However desire in this life can be traced how there is desire.³⁷

There is desire. Desire 愛 has nourishment 食, and does not lack nourishment. And what is the nourishment of desire?

Ignorance 無明 (*avidyā*) is the answer. Ignorance has nourishment, and does not lack nourishment. And what is the nourishment of ignorance?

The five coverings 五蓋 (*pañca āvaranāni*) is the answer. The five coverings have nourishment and do not lack nourishment. And what is the nourishment of the five coverings?

The three bad courses 三惡行 (*trīni duṣcaritāni*) is the answer. The three bad courses have nourishment and do not lack nourishment. And what is the nourishment of the three bad courses?

Not guarding the senses 不護諸根 is the answer. Not guarding the senses has nourishment and does not lack nourishment. And what is the nourishment of not guarding the senses?

Lack of mindfulness 正念 and attentiveness 正智 is the answer. Lack of mindfulness and attentiveness has nourishment and does not lack nourishment. And what is the nourishment of Lack of mindfulness and attentiveness?

Unwise attention 不正思惟³⁸ is the answer. Unwise attention has nourishment and does not lack nourishment. And what is the nourishment of Unwise attention?

Lack of faith 不信 (*aśraddhā*) is the answer. Lack of faith has nourishment and does not lack nourishment. And what is the nourishment of Lack of faith?

Hearing 聞 an evil teaching 惡法 is the answer. Hearing an evil teaching has nourishment and does not lack nourishment. And what is the nourishment of hearing an evil teaching?

Association 親近 with an evil 惡 friend 知識 is the answer. Association with an evil friend has nourishment and does not lack nourishment. And what is the nourishment of association with an evil friend?

³⁷ 有愛者 There is desire.

其本際不可知 The original source cannot be known.

本無有愛, In nothingness there is desire

然今生有愛 However in this life there is desire

便可得知 it can be traced

所因有愛 how there is desire

Pāḷi: a first case of craving for becoming cannot be found. And yet craving for becoming has a specific condition.

³⁸ Pāli *yoniso manasikāra* 不正 'incorrect, unwise'; 思 'thought'; 惟 'reflection; but 思惟 'seeking origins'

Evil people is the answer.

The great ocean 大海 also has nourishment, and does not lack nourishment, what is the nourishment of the great ocean?

The answer is rain 雨.

Sometimes there is heavy rain, and after heavy rain the mountain creeks and brooks and peaceful marshes fill with water; then the smaller streams fill up; after the smaller streams fill up, the larger streams fill up; after the larger streams fill up, the smaller rivers fill up; after the smaller rivers fill up the larger rivers fill up; after the large rivers fill up the great ocean fills up. Thus the great ocean is progressively 展轉³⁹ becomes full

When there are wicked people, there will be association with an evil friends. There being evil friends, there will be hearing evil teachings. There being evil teachings, there will be lack of faith. There being lack of faith, there will be unwise attention. There being unwise attention, there will be lack of mindfulness and attentiveness. There being Lack of mindfulness and attentiveness, there will be unguarded senses. There being unguarded senses, there will be the three evil courses. There being the three evil courses, there will be the five coverings. There being the five coverings, there will be ignorance. There being ignorance, there will be desire. This is the origin 具成有⁴⁰ of desire.

Wisdom 明 & liberation 解脫 have nourishment and does not lack nourishment. What is the nourishment of wisdom & liberation?

The answer is the seven bodhi factors 七覺支 (*saptabodhyavḡāni*). The seven bodhi factors have nourishment and do not lack nourishment. What is the nourishment of the seven bodhi factors.

The answer is the four foundations of mindfulness. 四念處 (*catvāri smṛty-upasthānāni*). the four foundations of mindfulness have nourishment and do not lack nourishment. what is the nourishment of the four foundations of mindfulness?

The answer is the three good courses 三妙行 (*trīni sucaritāni*). The three good courses also have nourishment and do not lack nourishment. What is the nourishment of the three good courses?

The answer is guarding the senses 護諸根. Guarding the senses also has nourishment and does not lack nourishment. What is the nourishment of guarding the senses?

The answer is mindfulness 正念 and attentiveness 正智. Mindfulness and attentiveness also have nourishment and do not lack nourishment. What is the nourishment of mindfulness and attentiveness?

The answer is wise attention 正思惟 (*yoniśo-manasikāra*)⁴¹ wise attention also has nourishment and does not lack nourishment. What is the nourishment of wise attention?

The answer is faith 信. Faith also has nourishment and does not lack nourishment. What is the nourishment of faith?

³⁹ 展轉 (zhǎn zhuǎn) “one after another, by turns; in turn” A Digital Edition of A Glossary of Dharmarakṣa translation of the Lotus Sutra by Seishi Karashima, 1998

⁴⁰ samudayo bhavati. (Buddhist Door)

⁴¹ Also sometimes used for samyak-saṃkalpa

Hearing the good Dharma 聞善法 (kalyāṇa-dharman) is the answer. Hearing the good Dharma also has nourishment and does not lack nourishment. What is the nourishment of Hearing the good Dharma?

The answer is association with a good friend 善知識 (kalyāṇa-mitra). Association with a good friend also has nourishment and does not lack nourishment. What is the nourishment of association with a good friend?

The answer is good people 善人 (*sat-puruṣa*).

The great ocean 大海 also has nourishment, and does not lack nourishment, what is the nourishment of the great ocean? The answer is large rivers 大河. Sometimes there is heavy rain, and after heavy rain the mountain creeks and brooks and peaceful marshes fill with water; then the smaller streams fill up; after the smaller streams fill up, the larger streams fill up; after the larger streams fill up, the smaller rivers fill up; after the smaller rivers fill up the larger rivers fill up; after the large rivers fill up the great ocean fills up. Thus the great ocean is progressively 展轉⁴² becomes full

There being evil people, there will be association with an evil friends. There being evil friends, there will be hearing evil teachings. There being evil teachings, there will be lack of faith. There being lack of faith, there will be unwise attention. There being unwise attention, there will be lack of mindfulness and attentiveness. There being Lack of mindfulness and attentiveness, there will be unguarded senses. There being guarded senses, there will be the three good courses. There being the three good courses, there will be the four foundations of mindfulness. There being the the four foundations of mindfulness, there will be the seven bodhi factors. There being the seven bodhi factors, there will be wisdom and liberation. This is the origin of wisdom and liberation.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

⁴² 展轉 (zhǎn zhuǎn) “one after another, by turns; in turn” A Digital Edition of A Glossary of Dharmarakṣa translation of the Lotus Sutra by Seishi Karashima, 1998

54. Āsravaksaya sūtra

This sūtra has some similarities to Pāli Sn 12.23 and DN 33 (§25)

Thus have I heard, one time the Buddha was touring Kuru (拘樓瘦 Jūlóushòu) in the Kuru city of Kammāsadhama (劍摩瑟曇).

Then the Bhagavan addressed the bhikkhus:

Those who know 知 and see 見 obtain destruction of the taints (盡智), not without knowing and seeing. What is called knowing and seeing that brings about destruction of the taints?

The knowing and seeing of disappointment 苦(*duḥkha*) as it is 真⁴³ will bring about the destruction of the taints.

Knowing and seeing the origin 習 of disappointment; the cessation 滅 of disappointment, the way to the end 滅道⁴⁴ of disappointment as they are, will bring about the destruction of the taints.

Destruction of the taints has a condition, and does not lack a condition. What is the condition for destruction of the taints?

Liberation is the condition. Liberation also has a condition, and does not lack a condition. What is the condition of liberation?

Cessation of desire (無欲; Skt. *virāga*) is the condition of liberation. Cessation of desire also has a condition and does not lack a condition. What is the condition of cessation of desire?

Disillusionment (厭 yàn; Skt. *nirveda*) is the condition. Disillusionment also has a condition and does not lack a condition. What is the condition of disillusionment?

To see reality, and know things as they are (見如實 知如真. jiànrúshí zhīrúzhēn; Skt *yathābhūta-jñānadarśana*⁴⁵) is the condition. To see reality, and know things as they are has a condition and does not lack a condition. What is the condition of seeing reality, and knowing things as they are?

Samādhi (定 dìng) is the condition. *Samādhi* also has a condition and does not lack a condition. What is the condition of *samādhi*?

āsravaksaya
vimokṣa
virāga
nirveda
yathābhūta-
jñānadarśana
samādhi
sukha
praśabdha
prīti
prāmodya
avipratīṣāra
śīla
indriyaśamvara
smṛti-samprajāna
yonīśo-
manasikāra
śraddha
*dharmanidhyāna-
kṣānti*
*reading &
chanting the Dharma*
Receiving and
remembering the
Dharma
reflecting on the
meaning
śrotrāyatana
Hearing the
saddharma
Going and
visiting
Serving one's
superiors

⁴³ 真 true, real; as it is

⁴⁴ 滅 = extinction; nirvāṇa

⁴⁵ Cf. 見 'see; *darśana*'; 如實 'reality, truth', *yathābhūta*; 知 *jñāna*; 如真 *yathābhūta, tathatā*; hence "to see reality, and know things as they are".

Bliss (樂 lè; Skt. *sukha*) is the condition. Bliss also has a condition and does not lack a condition. What is the condition of bliss?

Calming down (止 zhǐ; Skt. *praśrabdha*) is the condition. Calming down also has a condition and does not lack a condition. What is the condition of calming down?

Rapture (喜 xǐ; Skt. *prīti*) is the condition. Rapture also has a condition and does not lack a condition. What is the condition of calming down?

Joy (歡悅 huānyuè; Skt. *prāmodya*) is the condition. Joy also has a condition and does not lack a condition. What is the condition of joy?

Non-regret (不悔 bùhuǐ; Skt. *avipratīkāra*) is the condition. Non-regret also has a condition and does not lack a condition. What is the condition of non-regret?

Morality (護戒 hùjiè; Skt. *śīla*) is the condition. Morality also has a condition and does not lack a condition. What is the condition of morality?

Guarding the sense faculties (護諸根 Hù zhūgēn; Skt. *gupta indriya*?⁴⁶) is the condition. Guarding the sense faculties also has a condition and does not lack a condition. What is the condition?

Right mindfulness (正念 zhèngniàn; Skt. *samyak-smṛti*), attentiveness (正智 zhèngzhì; Skt. *samprajāna*) [i.e. the eightfold path] is the condition. Mindfulness and attentiveness also has a condition and does not lack a condition. What is the condition?

Wise attention (正思惟 zhèng sīwéi; Skt. *yoniso manasikāra*)⁴⁷ is the condition. Wise attention also has a condition and does not lack a condition. What is the condition?

Faith (信 xìn; Skt. *śraddhā*) is the condition. Faith also has a condition and does not lack a condition. What is the condition?

⁴⁸Patient endurance that comes from reflecting on the dharma 觀法忍⁴⁹ is the condition. Patient endurance that comes from reflecting on the dharma also has a condition and does not lack a condition. What is the condition?

Reading and chanting the dharma 翫誦法 is the condition. Reading and chanting the dharma also has a condition and does not lack a condition. What is the condition?

Receiving and remembering the Dharma 受持法(?⁵⁰) is the condition. Receiving and remembering the Dharma also has a condition and does not lack a condition. What is the condition?

⁴⁶ 諸根 zhūgēn = *indriya*; 護 = 'protect, guard' and used to translate Skt. *gupta* as well as *rakṣita*, *pāla* and *pālita*. Perhaps Skt. *indriyagupta*? Cf. 守護根門 Shǒu hùgēn mén 'guarding the sense gates'.

⁴⁷ This combination of characters is also used for *samyak-samkalpa* right-intention.

⁴⁸ This and the next eight terms are rather unusual and most do not occur in the Buddhist Chinese Dictionaries I have been using. However there are some parallels with the *pañca-vimuttāyatanāni* or five bases of deliverance found in DN 33 (D iii.241-243). The translations are tentative as are the reconstructed Sanskrit terms.

⁴⁹ Śāntideva divides patient endurance (*kṣānti*) into three major varieties: first, enduring suffering (*duṣkḥādhivāsanakṣānti*); second, dharmic patience, the patient endurance that comes from reflecting on the Buddha's teaching, the dharma (*dharmānidyānakṣānti*); and third, patience toward others' wrongdoing (*parāpakāramarṣanakṣānti*, ŚS 179).

⁵⁰ <http://tw.websaru.com/display.php?action=search&word=%E5%8F%97%E6%8C%81>

Reflecting on the meaning 觀法義 is the condition. Reflecting on the meaning also has a condition and does not lack a condition. What is the condition?

The basis for hearing 耳界 (Skt. *śrotrāyatana*) is the condition. The basis for hearing also has a condition and does not lack a condition. What is the condition?

Hearing the good Dharma 聞善法 is the condition. Hearing the good Dharma also has a condition and does not lack a condition. What is the condition?

Going and visiting 往詣 [a teacher?] is the condition. Going and visiting also has a condition and does not lack a condition. What is the condition?

Serving one's superiors 奉事 is the condition.

If instructed by (or honoured by?) a good friend 善知識. hearing what was previously unheard, it would be for their benefit; and if the good friend did not serve their superiors, the condition for serving one's superiors would be destroyed.

If there is no serving one's superiors the condition for no going and visiting is destroyed. If there is no going and visiting the condition for hearing the good dharma is destroyed. If there is no hearing the good dharma the condition for the basis for hearing is destroyed. If there is no basis for hearing, the condition for reflecting on the meaning is destroyed. If there is no reflecting on the meaning, the the condition for receiving and remembering the Dharma is destroyed. If there is no receiving and remembering the Dharma, the condition for reading and chanting the Dharma is destroyed. If there is no reading and chanting the Dharma, the condition for Patient endurance that comes from reflecting on the dharma is destroyed. If there is no Patient endurance that comes from reflecting on the dharma the condition for faith is destroyed. If there is no faith the condition for wise attention is destroyed. If there is no wise attention the condition for mindfulness and attentiveness is destroyed. If there is no mindfulness and attentiveness then guarding the senses is destroyed... morality, non-regret, joy, rapture, calm, bliss, samādhi, seeing things as they are and knowing reality; disenchantment, cessation of desire... the condition of liberation... if there is no liberation, then the condition for the destruction of the taints is destroyed.

If instructed by (or honoured by?) a good friend 善知識. hearing what was previously unheard, it would be for their benefit; and if the good friend serves their superiors, there would be the condition for serving one's superiors.

If there is serving one's superiors there is the condition for going and visiting. If there is going and visiting there is the condition for hearing the good dharma. if there is hearing the good dharma there is the condition for the basis for hearing. if there is basis for hearing, there is the condition for reflecting on the meaning. If there is reflecting on the meaning, there is the condition for receiving and remembering the Dharma. If there is receiving and remembering the Dharma, there is the condition for reading and chanting the Dharma. If there is reading and chanting the Dharma, there is the condition for Patient endurance that comes from reflecting on the dharma. If there is patient endurance that comes from reflecting on the dharma there is the condition for faith. If there is faith there is the condition for wise attention. If there is wise attention there is the condition for mindfulness and attentiveness.

If there is mindfulness and attentiveness there is guarding the senses... morality, non-regret, joy, rapture, calm, bliss, samādhi, seeing things as they are and knowing reality;

disenchantment, cessation of desire... the condition of liberation... if there is liberation, then there is the condition for the destruction of the taints.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

55. Nirvāṇa Sūtra.

This *sūtra* is the counterpart of the Pāli *Upanisā Sutta* (S 12.23).

Thus have I heard, one time the Buddha was staying in Śravāsti (舍衛國 shěwèiguó), at the Jeta Grove 勝林 of Anāthapiṇḍika's park 孤獨園. Then the Bhagavan addressed the monks: “*nirvāṇa* (涅槃 nièpán) has a condition 習 and does not lack a condition. The condition for *nirvāṇa* is liberation (解脫 jiětuō Skt. *vimokṣa*).

Liberation also has a condition and does not lack a condition. What is the condition of liberation? Cessation of desire (無欲; Skt. *virāga*) is the condition of liberation.

Cessation of desire also has a condition and does not lack a condition. What is the condition of cessation of desire? Disillusionment (厭 yàn; Skt. *nirveda*) is the condition.

Disillusionment also has a condition and does not lack a condition. What is the condition of disillusionment? To see reality, and know things as they are (見如實 知如真. jiànrúshí zhīrúzhēn; Skt. *yathābhūta-jñānadarśana*⁵¹) is the condition.

To see reality, and know things as they are has a condition and does not lack a condition. What is the condition of seeing reality, and knowing things as they are? *Samādhi* (定 dìng) is the condition.

Samādhi also has a condition and does not lack a condition. What is the condition of *samādhi*? Bliss (樂 lè; Skt. *sukha*) is the condition.

Bliss also has a condition and does not lack a condition. What is the condition of bliss? Calming down (止 zhǐ; Skt. *praśrabdha*) is the condition.

Calming down also has a condition and does not lack a condition. What is the condition of calming down? Rapture (喜 xǐ; Skt. *prīti*) is the condition.

Rapture also has a condition and does not lack a condition. What is the condition of calming down? Joy (歡悅 huānyuè; Skt. *prāmodya*) is the condition.

Joy also has a condition and does not lack a condition. What is the condition of joy? Non-regret (不悔 bù huǐ; Skt. *avipratīṣāra*) is the condition.

Non-regret also has a condition and does not lack a condition. What is the condition of non-regret? Morality (護戒 Hù jiè; Skt. *śīla*) is the condition.

nirvāṇa
vimokṣa
virāga
nirveda
yathābhūta-jñānadarśana
samādhi
sukha
praśrabdha
prīti
prāmodya
avipratīṣāra
śīla
indriyaśamvara
samyak-smṛti
saṃprajāna
yonīśo-manasikāra
śraddhā
duḥkha
jarā-maraṇa
jāti
bhava
vedanā
kānti
sprśati
sparṣo āhāra
sadāyatana
nāmarūpa
vijñāna
saṃskāra
avidyā

⁵¹Cf. 見 ‘see; *darśana*’; 如實 ‘reality, truth’, *yathābhūta*; 知 *jñāna*; 如真 *yathābhūta, tathatā*; hence “to see reality, and know things as they are”.

Morality also has a condition and does not lack a condition. What is the condition of morality? Guarding the sense faculties (護諸根 Hù zhūgēn; Skt. *gupta indriya*?⁵²) is the condition.

Guarding the sense faculties also has a condition and does not lack a condition. What is the condition? Right mindfulness (正念 zhèng niàn; Skt. *samyak-smṛti*), attentiveness (正智 zhèngzhì; Skt. *saṃprajāna*) [i.e. the eightfold path] is the condition

Mindfulness and attentiveness also has a condition and does not lack a condition. What is the condition? Wise attention (正思惟 zhèng sīwéi; Skt. *yoniso manasikāra*)⁵³ is the condition.

Wise attention also has a condition and does not lack a condition. What is the condition? Faith (信 xìn; Skt. *śraddhā*) is the condition. Faith also has a condition and does not lack a condition. What is the condition?

Suffering (苦 kǔ; Skt. *duḥkha*) is the condition. Suffering also has a condition and does not lack a condition. What is the condition of *duḥkha*?

Old age and Death (老死 lǎosǐ; Skt. *jarāmaraṇa*) are the condition. Old age and death also have a condition and do not lack a condition. What is the condition of old age and death?

Birth (生 shēng; Skt. *jāti*) is the condition. Birth also has a condition and does not lack a condition. What is the condition of birth?

Becoming (有 yǒu; Skt. *bhava*) is the condition. Becoming also has a condition and does not lack a condition. What is the condition of birth?

Sensation (受 shòu; Skt. *vedanā*) is the condition. Sensation also has a condition and does not lack a condition. What is the condition of sensation?⁵⁴

Desire (愛 ài; Skt. *kānti*; cf 貪欲 tānyù; Skt. *trṣṇā*) is the condition. Desire also has a condition and does not lack a condition. What is the condition of desire?

Contact (覺 jué; Skt. *spr̥ṣati*) is the condition. Contact also has a condition and does not lack a condition. What is the condition of Contact?

Contact food⁵⁵ (更樂 gènglè; Skt. *sparśo āhāra*) is the condition. Contact food also has a condition and does not lack a condition. What is the condition of contact food.

⁵² 諸根 zhūgēn = *indriya*; 護 = ‘protect, guard’ and used to translate Skt. *gupta* as well as *rakṣita*, *pāla* and *pālita*. Perhaps Skt. *indriyagupta*? Cf. 守護根門 Shǒu hùgēn mén ‘guarding the sense gates’.

⁵³ This combination of characters is also used for *samyak-samkalpa* right-intention.

⁵⁴ Note that sensation and desire are given in reverse order in the Chinese text. This would seem to be a scribal error.

⁵⁵ I can’t find 更樂 per se, but *Digital Dictionary of Buddhism* has “更樂食 (simplified 更乐食) [gènglè shí] ‘sensory food’”. In *Yogācārabhūmi-śāstra (Translated Chapters)* By Maitreya Bodhisattva. Buddha Education Foundation, 2012. <http://buddhavacana.net/yogacarabhumi-sastra/> “Sensory food 觸食 / 樂食 Chù shí/lè shí: the nourishment that one takes through the contacts of the six senses”. (p.47) The collective term for the four kinds of food is *catvāra āhārāḥ*. In the *Yogacarabhūmi* [manobhūmidvīṭyā] itself we find “[*te punaścatvāra āhārāḥ | kavaḍānkāra āhārāḥ sparśo manaḥsañcetanā vijñānam ca* | <http://dsbc.uwest.edu/manobhūmidvīṭyā>. The idea of contact as food occurs in the Pāli (See Nyanaponika 1981. ‘The Four Nutriment of Life: An Anthology of Buddhist Texts.’ *Wheel Publication*. No. 105/106 Buddhist Publication Society. But it is used very differently. In Pāli contact *is* nourishment; here contact-nourishment *is a precondition* for contact.

The six sense faculties (六處 liù chù; Skt. *sadāyatana*) are the condition. The six sense faculties also have a condition and do not lack a condition. What is the condition of six sense faculties?

Name & form (名色 míngsè; Skt. *nāmarūpa*) are the condition. Name & form also have a condition and do not lack a condition. What is the condition of name & form?

Awareness (識 shì; Skt. *viññāna*) is the condition. Awareness also has a condition and does not lack a condition. What is the condition of awareness?

Constructs (行 xíng; Skt. *saṃskāra*) are the condition. Constructs also have a condition and do not lack a condition. What is the condition of constructs?

Ignorance (無明 wúmíng; Skt. *avidyā*) is the condition.

Ignorance is the cause (緣 yuán; Skt. *pratyaya*) of constructs; constructs cause awareness; awareness causes name & form; name & form causes the six sense faculties; the six sense faculties cause contact food; contact food causes contact; contact causes desire; desire causes sensation; sensation causes becoming; becoming causes birth; birth causes old age and death; old age and death cause suffering;

With suffering as a condition there will be faith. With faith as a condition, there will be wise attention. With wise attention as a condition, there will be mindfulness & attentiveness. With mindfulness & attentiveness as a condition there will be guarding the senses; morality; non-regret; joy; rapture; calming down; bliss; integration (*samādhi*); knowing and seeing things as they are; disgust; cessation of desire; liberation. With liberation as cause there will be *nirvāna*.

This is what the Buddha said. The bhikkhus heard and they all rejoiced.

Glossary.

Hanzi	Pinyin	Sanskrit	English
涅槃	nièpán	nirvāṇa	
解脫	jiětuō	vimokṣa	liberation
無欲	wúyù	virāga	cessation of desire
厭	yàn	nirveda	disgust, disillusion
見如實、知如真	jiàn rúshí, zhī rú zhēn	yathābhūta- jñānadarśana	seeing reality and knowing things as they are
定	dìng	samādhi	
樂	lè	sukha	
止	zhǐ	praśabdha	calming down
喜	xǐ	pīti	rapture
歡悅	huānyuè	prāmodya	joy
不悔	bù huǐ	avipratīṣāra	non-regret
護戒	hù jiè	śīla	morality
護諸根	hù - zhūgēn	gupta indriya?	guarding sense faculties
正念	zhèngniàn	samyak-smṛti	mindfulness
正智	zhèngzhì	saṃprajāna	attentiveness ⁵⁶
正思惟	zhèng sīwéi	yoniśo manasikāra ⁵⁷	wise attention
信	xìn	śraddhā	faith
苦	kǔ	duḥkha	suffering
老死	lǎo sǐ	jarā-maraṇa	old age and death
生	shēng	jāti	birth
有	yǒu	bhava	becoming
受	shòu	vedanā	sensation
愛	ài	kānti	desire
覺	jué	spr̥ṣati	contact
更樂	gèng lè	sparṣo āhāra	contact food
六處	liù chù	sadāyatana	six sense-faculties
名色	míng sè	nāmarūpa	name & form
識	shì	vijñāna	awareness
行	xíng	saṃskāra	constructs
無明			
明	míng	vidyā	wisdom
食	shí	āhāra	food or nourishment
義		artha	meaning, purpose.

⁵⁶ Not samyag-jñāna as I previously thought!

⁵⁷ This combination also used for *samyak-saṃkalpa* right intention

姪
癡
怒
梵行
慚
愧
愛

brahmacārya
hrī
apatrāpya

greed
delusion
hatred
holy life
shame
scruple
desire

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