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Namo Tassa Bhagavato Arahato Sammasambuddhasa

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33 Brooking Street, Upwey, Victoria 3158, Australia

Email: wbu@bdcu.org.au

Website: www.bdcu.org.au

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May You Be Well And Happy

Summary

The Dragon-King Sutra is a record of a Dhamma Teaching given by the Buddha to the Dragon King named Endless Welfare King and his many guests.

Buddhist Yogi C.M. Chen was advised by heavenly instruction that he should find the Dragon-King Sutra in the Chinese Tripitaka and repeat it. As this Sutra had not been printed separately by any publisher and is of considerable length, Yogi Chen summarised the essences into some stanzas and printed them in the English language. His hope is that it will flourish all over the earth between the Atlantic and the Pacific oceans.

Chien-Ming Chen (commonly known as Yogi C.M.Chen) practised meditation alone in Kalimpong, India, at the foot of the Himalaya Mountains for 28 years. For more than 30 years, Yogi Chen wrote and printed many Buddhist books both in English and Chinese. He made a vow that none of his works should be printed for sale. A meditation manual of Yogi Chen's instructions was first written in 1962 in Kalimpong, West Bengal by Venerable Sangharakshita Sthavira and Venerable Khantipalo Bhikkhu. The final draft was published as a book in 1966 by Upasaka Khoo Poh Kong of Malaysia. C.T. Shen published a reprint in 1976 to which Yogi Chen added two appendices. The Institute for Advanced Studies of World Religions, New York, organised a team to work with Yogi Chen to revise the text.

Dragon King Sutra Stanzas

In Condor Mount, when Buddha held a meeting.
A great precious canopy was in sight!
With many different jewels, pearls & brooches.
They all were so pure shining in a great light!

From the canopy fell flowers and incense.
A very loud thunder was heard from the sky.
Maudgalya (Buddha's disciple) was inspired by Buddha to ask,
What was the nice, auspicious symbol and why?

Buddha replied "The Dragon King
Will come to me soon in this place".
Surely He came with family,
Worshipped, offered with best praise!

He said "Buddha can distinguish

Evil persons from the good ones.
Buddha saw all things were void,
All Mayas happened only once!

Buddha performed six paramitas,
All His good wills had been carried out!
He was the great Hero in this world.
Purified all our sins in Nought!”

After the King praised Buddha, he then asked:
“What should be the Bodhisattva’s actions?
How to rid of evil and get power,
And Buddha’s wisdom and his foretelling?”

Buddha taught him with the following four things:
“To get rid of sins, one should not harm others, (1)
And keep ten goodnesses (2) and don’t talk of other’s fault. (3)
Praise oneself highly with a false pride neither. (4)

One is skilled in seeing Buddha may obtain
The heaven-eye power, and can see all things.
One is skilled in preaching Dharma may obtain
Ear-power and at far places hear others sing!

One is skilled in controlling one’s mind,
May know that what is others thinking.
One practise the six rememberances,
(Buddha, Dharma, Sangha, Sila, Alms, God.)
May know in the past lives, all things!

One renounces all the dirt of evil,
May do everything at one’s Will!
One practises all kinds of good Dharma,
May get AsravaKasaya-Jhana!”

Views one’s body & Dharma are natural. (1)
One’s body & Dharma are purified. (2)
Views one’s body & Dharma are non-ego (3)
One’s body & Dharma then become void! (4)

One’s mind silent, Dharma too silent, (5)
Oneself and Dharma both become quiet! (6)
Non-body sees non-Dharma. (7)
Non-wonder sees non-Karma. (8)

When body seems no ear,

There is non-Dharma may hear! (9)
I have no feeling of Karma. (10)
These ten things are the deep Dharma:

Four things may obtain Prophecy:
Meek in temper, and like Dharma (1)
Know every person's thinking, (2)
All conducts aimed at white Karma. (3)
Knows the purity of all things. (4)

The Dragon King offered many jewels,
Those value is equal to the whole world.
And wished to get Buddha's light.
Bless all beings to get the Buddhahood!

Dragon King asked the Six paramita again.
Buddha replied "One must hold the Wisdom Sword.
Give alms equally with all things and one's self.
Give others equally & with all Dharma's word,
When all things have been given equally to others,
One may obtain the equality of Buddhahood!

Keep the Vinaya not by body, mouth & mind,
Nor by the Three Periods nor inside nor outside,
Nor by awakesness, nor by consciousness,
No thing to depend upon is good guide.

In the patience, there is no man and me,
Nor there's any objectivity of mine,
Man and I and View all three are pure.
All Dharma is pure, patience becomes fine.

No action attaches all those Dharmas,
Who will hate the disturbance of mind?
As mind is naturally of non-thing,
This is the true patience of real kind!

Diligence is to View but not to follow,
Neither to renounce, nor to gather the laws
Man & Dharma have not separated,
All are of nature in the same source!

Dharma and Buddha all are natural,
There is no thing needs of Diligence,
Neither there is a thing to be obtained
This non-obtaining is the diligence!

The mind of Ch'an is not inside,

Nor outside nor place to abide!
To all where Ch'an does not attach,
Really feel no-thing but not hide!
Ch'an uses the wisdom to get rest,
To save beings in the way of best!

Wisdom Views all Dharma are quiet,
But no where they may be gathered;
One may View it but not catch it,
Nor make non-form of another!

No crave, no knowledge & no in-sight
To save fools is wisdom real and right.
Dharma & Dharmadhatu all are pure,
They are in nature, unspeakable & sure!
All four Dhyanas & six paramitas
Are vulgar conditions which are to cure!

Buddha thinks not with his mind or consciousness!
Real Dharma has none speech nor literature.
He does not hold fast any speech nor non-speech,
All words, speech may be Dharma in nature.
Forget its purity and nothing to keep.
All holy preachings are endless scripture!"

Buddha taught Dragon King with endless teachings.
Which was a doctrine named "the entire control."
Endless discrimination, Endless wisdom,
Endless understanding, Endless rebuttal!

Again, there are four endless forces:
Endless endurance to do things (1)
Endless world wisdom to cut doubts (2)
Endless power to see men's thinking (3)
Endless skill to give men teaching. (4)

Again there is the endlessness of non-fear,
Non-fear of evil-state & their meeting.
Non-fear of cutting all doubts whatever.
Non-fear of falling into any rebutting.

Again there's no end of literal meeting.
They all appear only in the illusion
When one is free from five illusions:
Then sunyata of all things can be seen.

The vast Dharma surely has no end,

The literature is like this too.
Who knows where does the speech arrive?
Nor knows anywhere it gathers into?

Conditionally we say realisation,
Actually there is not any real assurance!
Just like all Dharmas have their name in words,
All our conducts follow the Doctrine influence!

Again Buddha taught the whole control of body,
Keep the truth as your head, keep the mind as your face.
Keep law as throat, keep sunyata as the ribs.
Keep steps as spine, deep doctrine as umbilicus.

Pure mind is mother, keen skill is father.
Law family, Bodhi-branches are party.
Work hard is perfection, Dhyana well fed.
Almsgiving is food, endurance beauty.
Best agreement is Prajna Paramita,
Keep all the above teachings is important!"

Buddha again told the past conditions
Dragon King was named Endless Welfare King.
Himself had been the Head Tathagata.
At that old time he gave the same teaching.

A total maxim with many essences.
"Don't quench all the forms but act as conduct.
Don't arise or produce any kind of form,
All forms as their own nature to contact,

When all forms have been contacted in Truth.
All your conducts will be also perfect.
But you should not hold it as a success
This is my profound teaching to affect."

Sariputa (disciple) heard it & asked Buddha:
"I never heard such a profound teaching.
Why you had not preach it to the mankind
But you only taught to the Dragon King?"

Buddha replied "Don't disregard Dragons
They all were Bhikkhus in past lives.
They were fell here through their lustful Karmas
Will be Buddhas in their future lives.
Their pure land will be named "No-defilement."

Dragon King asked why many family are here?

Buddha replied “Because there were Bhikkhus had fell.
And many bad lay Buddhists also reborn
Otherwise they should fall in different hells.
As they committed sila but keep right View,
So they reborn here may still hear my Call!”

The Prince of Dragon heard about this,
Then vowed before Buddha & said “I must
Keep my good conducts & don’t forget.”
He was told will be Buddha in life next!

Dragon King then invited the Buddha
To go to his ocean pagoda,
Buddha accepted his invitation,
King was back for preparation!

Dragon King called all those Dragons.
And invited all Gods of all heavens.
Made a non-edge highest palace
As Buddha descended from sky so happened!

Transformed many precious grades to descend.
Guides six thousand Dragons to welcome.
Many pure lands Buddhas appeared too,
Many deities praised Buddha with songs.

Buddha preached in Dragon palace the ten goodnesses.
Which was the man-heaven-Yana, Hinayan base.
Beside it can benefit the whole vulgar world,
With wisdom one may become Buddha in good case!

No murder may get long-life of Buddha,
No rob one may get Buddha’s great power,
No desire gets Buddha-horse-hide-organ.
No lie gets Buddha’s faithful follower.

No two-tongue gets Buddha’s good family,
No bad speech one may get the best Brahman sound.
No improper word gets Buddha’s prophecy,
No lust the three realms offering may be found!

No anger one may get Buddha’s awakensess.
No ignorance one gets Buddhahood perfect.
Practice these ten goodnesses & six perfections
One may accomplish Bodhisattva conducts!

Buddha said again “With three things

One may get rid of all one's sin.
Condition wisdom (1) and cheer mind (2)
Pure sunyata, (3) no fault to find."

Dragon King asked how to be transcendent.
Buddha replied "Ten things are important.
Keep constant gladness (1) and pure nature (2)
Keep the convenience (3) and diligency (4).
Treat all sentient beings with great compassion (5).
Do merit without tire but influence (6).
Like study (7), and live in the mandala (8).
Get best wisdom (9) and never forget Dharma (10).

The Deity named Quiet-abiding Asura asked:
How a Bodhisattva gets a non-extreme-mind.
Buddha replied "His mind is always pure & bright (1).
He keeps the deepest wisdom (2) & knows sunyata (3).
He works anywhere there is no tire to find (4).
By these four conditions he becomes such a kind!"

Quiet-abiding Asura vowed before Buddha.
He wanted himself to be such a Bodhisattva.
Buddha prophesied that he will be a Buddha,
& he will be named the God's-Pennant of Dharma!

Then another Dragon King named No-Consume asked:
If there are none man and me who gives prophecy.
Buddha replied "It is just like such a sunyata,
One knows non-egoism is worth to prophesy!"

Tathagata knows the sunyata
He abides it without any moving.
All Dharmas are avoid in nature.
Such a place is Buddha's dwelling.

The Princess of Dragon King named Precious Silk
Offered Buddha with some jewels and vowed:
I would like to be the same Buddha too.
Kasayapa refused "How girl can hold?"

Precious Silk said "It's easy as to turn the palm.
Egoism of the sexes both are not attainable.
Body & mind may be Buddha naturally.
I am the path, but not by the path it is able.

Kasayapa said "Why you can't turn the Dharma Wheel."
Precious Silk said "This is the Dharma Wheel you see!

I turn it with non-volition & with sunyata,
With no-dualism which in nature is as pure as sea
Such a wheel how you turn it?”
Buddha agreed & said “Good,
You will be Pervade Buddha.”
Thus Buddha proved her Buddhahood!

Indra asked Buddha to advise Asuras
Who have disturbed in the Trayastrinsa heaven.
Buddha advised all those Asuras & said:
Beneficence is worth to be praised often.
Welfare of this life time will not last so long.
Try to see next life in which what will happen!

All Asuras heard this vowed before Buddha
They will make friends with Devas not war again!
Buddha praised them three times “You are good, good, good!
This is the best thing to offer and to gain.”

Dragon King welcomed Buddha & gave thanks
Offered many gems worth of the whole world.
Our Buddha never praised it so highly.
But to Asuras who vowed to be good.

At that meeting there were four Dragon Kings
Named Breath, Great Breath, Bear & Endless Colour!
They all ask Buddha to prevent Garuda
Buddha gave them some Holy Kasaya.

Told them to cut into pieces and divide them.
All kings, at first, afraid of being not enough.
But at last each Dragon has just one piece!
But advised to keep it as well as one’s love!
Buddha again made a general prophecy:
Each Dragon will be a Buddha and all have mercy!

Four Garudas asked what things they should take?
Buddha said, “Things by killing and robbing
Cheating and pretending should not be eaten.
Because it will cause you to be falling.”

Four Garudas then vowed before Buddha
“We will give alms of non-fear to Dragons.”
Buddha told them about their past lives.
They were Bhikkhus and did something wrong.

Their names, Pleasure, Great Joy, Winer & Pet.
They were so lustful but offered to Buddhas!

Because of offering they did not fall in hell.
After they heard, there appeared their last lives' Karmas.

What they had done all reappeared:
They repented before the Buddha.
Buddha then made a prophecy:
They will be free by Maitreya.

After Dragons have been blessed by Lord.
Asked Buddha Paranirvana there!
Hence they will have relics to worship.
Subhuti (disciple) refused to rest elsewhere!

Dragons said "Lord's body is not limited.
His Holy body has no end at all!"
Subhuti keep silence Buddha said "Yes!
Buddha's body is neither short nor tall!"

After preaching Buddha said Goodbye.
Goddess of Ocean asked for blessing.
Lord said "The ten goodnesses is blessing,
& told her she will become a man,
and be reborn in non-anger pure land!"

The Prince of Dragon King named Get Appearance
Transformed the palace as the heaven one.
And sent Buddha back to the Condor Mountains.
All said farewell and asked Lord for re-come on!

Dragon King and his young Prince asked again;
What things may be counted as great offering.
Buddha replied: "There are four great offerings
If you like to do you may really gain!"

Forget not Bodhi-citta and do good. (1)
Have great Pleasure and keep deep talent. (2)
With diligence to establish the Altar. (3)
Learn wonderful Dharma and be patient (4)."

At that time the Indian Kings & officials
All came to the mount & did welcome Buddha.
And asked "Why the water had been dried up?
On earth we only saw the pagoda?"

Buddha said "It was my special power;
Let man saw altar, Dragon saw water."

King asked “What was the cause of Dragon King?”
Lord said “He had been Dharma wheel master!

When he served Buddha named Pure-Light.
He heard heavenly voice and advised him:
Save all beings should have Bodhi-citta.
It’s the best offering to holy being.
You will be successful in Buddhahood.
Name ‘No-dirt’ better than all Kings.”

Indian king celebrated the Dragon King.
But Dragon King said “It was nothing.
It was the great compassion of Buddha
Followed the custom and had the saying.”

After Dragon uttered these words
Many Bodhisattvas have awakened.
Dragon King flew up to the sky.
A best praise he was so to make!

“Every Dharma has no mind,
Neither there is a one to make.
Evil seems appear but no receiver,
Buddha’s preaching was like the sound to shake!”

Buddha then trusted all Bodhisattvas:
And many Gods, Dragons and deities.
To spread this sutra everywhere,
Let all Buddhists obtain their Bodhi’s!

Bodhisattva ‘Wisdom Hero’ said:
“I do know there is not any holder.
Could I hold this sutra, my Lord!”
“Yes no holder is the real holder!”

No-defilement Goddess said to Buddha:
“I do not think of man and Buddha,
Could I hold this great sutra and spread.”
“Yes to think no Buddha is a Buddha.”

Buddha again blessed them without obstacles.
The God named Pervade-head vowed to protect.
And said: “To subdue the outsiders
Drive away demons it should contact.”

Buddha also commanded the Ananda:
“In kali age this is most important.

One repeats it may get rid of hindrance.
May free from demons & difficulty.
May get many Gods & Dragons to protect!!
May quickly obtain full enlightenment,
And help all beings to get accomplishment!!”

References:

1. Reprinted with permission from Dragon King Sutra Stanzas, summarised and translated by the Buddhist Yogi C. M. Chen, published by Thorp Springs Press, Berkeley, California on the Dragon day of the Dragon month of the Dragon year, 22 April 1976.