

法 海 譯 叢

THE MAJOR BUDDHIST CANON

(6)



新道園譯經院

Neo-carefree Garden Buddhist Canon Translation Institute

The Major Buddhist Canon (6)

妙法蓮華經
The Lotus Sutra
of
Wondrous Dharma

Annotated Bilingual-Juxtaposed Edition
英漢對照版

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The Lotus Sutra of Wondrous Dharma

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◎ 英譯者自序 ◎

我的譯經歷程

自我發心翻譯佛經以來，至今已出版了：金剛經 (2005)，心經 (2005)，四十二章經 (2005)，六祖壇經 (2005)，圓覺經 (2009)，及地藏經 (2011) 共六種，如今又要出版這部法華經，這是在譯經領域中，重要的階段，也許亦可說是佛經英譯的領域中，一個重要的進程。故在此之際，我覺得有必要寫篇序文，來記述一些經驗、心路歷程、心得與感想，一來留作一位佛典英譯者努力的軌跡，以為大家作參考，二來兼以鼓勵後進，激發未來。

I. 法華經最重要的主旨：一佛乘

法華經，眾所週知，可說是大乘佛法的骨幹；為什麼？因為它所開示的主旨是大乘佛法的精髓：「一佛乘」。「一佛乘」又稱「法華一乘」。什麼是「一佛乘」？即是佛在此經中所開示：一切諸佛所開示的法，皆為一佛乘，無二無三。亦即所謂人天五乘、聲聞乘、緣覺乘、乃至權教大乘，都是佛由於眾生因緣未成熟，故慈悲開示種種方便法門，令眾生薰習、除障、長養善根；善根成熟後，才能真正發心，正求佛道，正修菩提，唯求作佛，不求餘事、餘法、餘乘、餘果。但以眾生迷於自心故，不了自心原本清淨，

本具佛性，不但「堪成菩提」，而且「應成菩提」(法華經云：「汝等皆當作佛！」)，方不自誤。因而諸佛出世，開示「如來知見」：「一切眾生畢竟成佛」，是故唯有「一佛乘」是真實的，究竟的；其他乘、其他法門皆是權假方便、不了義之化城；故應依了義，不應依不了義，否則枉入輪轉，枉受眾苦。若依了義，純一直心，直趣無上了義之境，則可速至菩提、直了成佛，不迂迴、不蹉跎、不枉受累劫辛勤。

此即是一佛乘之義。眾生聞此，皆應歡喜踴躍，深自慶幸：我今得聞如是大法，成佛有望！此乃我累劫之大幸；故須精勤，趨向如來寶所，以如來加持力及我之善根力故，如佛所記：「不歷僧祇獲法身」，諸佛加持，頓悟作佛成寶王，更不自墮落五乘、三乘、二乘乃至凡愚六趣，唯此「一乘」得令我疾成寶王身。此即「法華一乘」之大旨也。

II. 我為何發心譯法華經

我於1979年申請到三所美國大學的研究所獎學金，結果選擇了TCU (Texas Christian University)的研究員(Fellowship) 全額獎學金(一切學雜費全免，且不用工作，這是一件非常難得的榮耀)。於是我在1979年9月至美攻讀英美文學。1981年學分修完，開始寫論文，並同時在北德州大學讀法文、德文、拉丁文，以備文學博士學位的要求(英美文

學博士要求三種外語，皆須是大學三年的學分，而英文、中文、日文都不能算）。

就在此時，由於美國經濟的轉變，影響到學校資金及政策的改變，因此，首先研究員(Fellow)改成也必須在系裡工作，接著又更進一步改變：取消已修滿學分、開始寫論文者的獎學金。由於此項改變，因此我便必須一邊寫論文及上課，一邊開始打工，起先在校內打工，後來轉到校外的餐館以謀取較多的工時及工資。

在此學業與生活雙方面的巨大壓力下，生活緊張，令我患了甲狀腺亢進症。現在沒有獎學金、也沒有工作，又沒什麼存款，又要付房租，又要付學費（選讀語言、及寫論文也都是有「學分」，要註冊繳學雜費的）；這時與剛到美國時相比，猶如從天上忽然掉到地下深淵一般，前途茫茫不可預知，十分痛楚。更使我深深地體會佛所說的：「人生即是苦」。

爲了增加一些收入，我除了打工外，也兼任「休士頓華商報」的專欄作家及駐達拉斯地區特派員。由於這樣的因緣，而認識了一位由台灣去美國留學、攻讀復健醫學的女生名爲許月桂，她借給了我好些佛書，我便開始認真地研讀那些書，其中有介紹佛法的入門書，也有些佛經（例如六祖壇經）。雖然我在高二時便開始接觸佛法，看了些佛教的書，如張啓鈞教授的禪學概要，道頓法師的佛法概要，也會背誦心經；但那時及其以後的一大段時間，我都是把

佛法當哲學來研究(因為我早在高中時代就立志要成為哲學家)，一直到1981年開始，才真正把佛法當修行的方法來研讀。

如是，在那段期間，我每天早上去北德州大學(North Texas University)上語言課(當時我於所修的法文、德文、拉丁文每科都得到A)，下午去打工直到傍晚，晚上準備及撰寫論文之後，開始盤腿看佛經或佛書。由於當時資訊及資料的缺乏(我雖已請人從台灣代購經書三大箱，但尚未寄到)，因此我所看的書中，有許多是屬於南傳佛教的，亦即所謂的小乘佛教，其中幫助也影響我甚深的是一位錫蘭的羅睺羅法師所著的佛陀的啓示(*What the Buddha Taught*)，原文是英文，我看的是中譯本。由於人在異鄉，學業、工作及生活都十分緊張，且深深體會人生的苦，因此常急於求解脫之道，於是我便很努力地學習小乘佛教的「解脫道」(若稱之為“修行”亦無不可。)

就當我正全身全心追求小乘解脫道之際，我忽然借到一本妙法蓮華經，於半夜盤坐展讀，讀到「方便品第二」中說：「諸佛以一大事因緣故出現於世……諸佛如來但教化菩薩，諸有所作，常為一事：唯以佛之知見，示悟衆生。舍利弗，如來但以一佛乘故，為衆生說法，無有餘乘，若二若三。」(——「英譯經本」章節：I-2K, I-2L)。

又於重頌中言：

十方佛土中 唯一乘法 無二亦無三 除佛方便說
但以假名字 引導於衆生 說佛智慧故 諸佛出於世
唯此一事實 餘二皆非真

(——「英譯經本」章節：I-2P③, I-2P④)

一讀至此，我立時覺得有如天旋地轉，天華亂墜一般，心中歡喜激動不已，當下確定「唯一佛乘」是真、是實、是究竟，於大乘法得「決定信」，不再猶疑，而知其他一切法皆是佛之慈悲所生方便，示導眾生。當時由於心中太過感動，不能自己，於是開車到附近鄉間小道去隨慢慢馳行，直到天明始返。從此，我的學佛歷程便展開了一片新的天地：確定大乘無量廣大的視野與方向，心胸得以大為開闊，乃至能展開心胸，接納而且修學一切法，無有厭足；且由於諸佛菩薩的護念攝受，亦得於所修法，一一漸次通達，不由他悟，不足為難。

凡此，我深知，皆是拜法華經之賜：法華一乘之理開闊我的心襟，令我信解悟入佛之知見，有以致之。為了報答諸佛如是深恩，因此，我早就決定以我的所學、所長奉獻出來，將此聖典譯為英文，普令世間眾生，皆能有緣得知如是無上甚深「佛之知見」，而得深入「一佛乘」之修行，最終究竟菩提；而此亦是諸佛出世、為眾生開示諸法之本懷。為報佛恩，故弘宣佛智、倡導佛志，繼佛種智，紹隆佛種，此吾之願也。又，這一次夜讀法華而「決定一佛乘」的事件，我稱之為「悟一佛乘」，實為我學佛歷程

中最決定性的一刻，我爲之深自慶幸。

以上爲表明我爲何發願翻譯法華經之動機：是爲了報佛慈悲救拔開解之恩。其實，不但翻譯法華經如是，乃至翻譯六祖壇經、黃蘗大師傳心法要（已譯好，編輯中），亦皆基於如是發心，乃至廣而言之，所作一切佛事：註經、譯經及講經，亦皆以如是心態而爲之。

又，上面提到我患了甲狀腺亢進症，1981下半年時已十分嚴重，那時我身體暴瘦，心跳高到一分鐘110下，醫師說必須馬上開刀，要不然就須用放射線治療，否則後果堪虞。但我沒答應，因爲我知道：若動手術，則這輩子便得一直服用甲狀腺素；若用放射線，則會破壞許多身體的結構組織，有很多後遺症，終生不癒。同時我的學佛卻也如火如荼地積極進行中。到了年底，醫生檢查後，很驚奇地發現我的病情大爲減輕，並同時爲我的藥減量一半（每天改成只吃Tapazole半顆）；到了1982年初，醫生檢查後，又再爲減藥量一半，（只吃“維持量”Tapazole ¼顆）；再過兩個月去檢查，醫生說：我已經痊癒了！由此經驗可知，甲狀腺亢進症是由於心情緊張、焦慮而起；而此疾病，若因努力修行佛法，便正好可以對治心情的緊張與焦慮，因而得以速得痊癒。後來由於經驗而更明確了知：其實許許多多現代人的疾病，都是由於生活型態的緊張與焦慮而引起的，包括憂鬱症、躁鬱症，各種胃病，及精神病，精神官能症等，廣而言之，乃至如各種癌症等，現代醫學研究指出，

也多半是由於心理的不平衡，而影響生理的賀爾蒙、酵素、抗體等分泌失常，以致產生細胞或組織病變而引起。因此，衆生若能多學佛修行，心理容易平衡(因爲佛法修行的主要對象與目標就是修「心」，令心平和、明淨、平穩的原故)，因而促進內分泌腺及器官組織正常、平穩，不但心理健康，生理也同時能更加健康(以佛法言之：身心是一致的)。因此可說：若學佛，身心都容易比較健康。反之，若學佛而身或心都沒有比較健康，甚至學佛學到心理有問題，則可知是「學錯了」！(必須立刻矯正)——包括：所學的內容、態度或方法有問題，或者是沒有跟對老師——亦即，你的老師不是真善知識：他的認知，教法，或教學態度，目標有問題。這時你便應警覺，依佛所教，及時作「親近善知識，遠離惡知識」的行動，方能自求多福，避免禍患、身心內外災難。

順便提到，當初我的病情之所以能有那樣「奇蹟式」的轉機在於：在那段期間內，我在日常生活中，不論是工作、上課、或寫作，在任何時刻、任何地點，我都一直不斷地努力攝心不亂，時時提醒自己不要緊張、不要興奮、心不要急，常自覺知自身、自心，作意放鬆：放下兩肩，兩肩不要聳起(人緊張或專注時，常不經意地會將兩肩聳起)；常提醒自己額頭不要皺起來，要放鬆；眼角及嘴角也都不要很上擡；小腹不要往上縮起來，更不要「停止呼吸」(因爲我在修「四念處」的「身念處」時，發現：「人在很專

注作某事時，常會「把自己忘掉」——以至於「忘身於工作」(to lose oneself in work)，或美言之為：「工作到忘我的境界」，如是乃至「忘掉呼吸」！——很驚訝是嗎？一點也不！那就是所謂的「屏息靜氣，聚精會神」！例如打靶射擊瞄準時，教官就是要求你在那幾秒鐘內「停止呼吸」，才能瞄得準。)以有這些常識及佛法的體驗，因此我極其努力地常提醒自己「不要忘掉呼吸」！當人忘掉呼吸時，就是心情極度「緊繃」的時候，因此也是對心臟、血液循環及神經特別不好的時候——久了，心臟壓力太大，會變成疲弱，乃至引起心臟無力、或心律不整等毛病；神經也會因彈性疲乏而變成神經衰弱等問題。又，人在全神專注或工作緊張時，很奇怪地，常會自然將小腹向上收縮起來。小腹收縮的結果，就是呼吸量只到了胸腔為止，因此新鮮氧氣就不夠用，再加上又「屏息禁氣」，因此全身體內不但氧氣不足，而且二氧化碳等廢氣也排不出，因而更加易令人於工作時或工作後，疲憊不堪。

由於我常作如是「身覺知」、「身念處」，及作各種身心調適，故意(作意地)將所有的動作都放緩，盡量不多用力，不抬重物，一切行動不求快，故意於一切事皆「好整以暇」，不急不緩，盡量不心動，不瞋不怒，乃至不怨不尤。由於我依於佛法，如是時時自覺，隨處隨地修「身念處」、「心念處」，乃至有時到了能念念覺知、約束、節制自身、自心，時時守心，看住它，不讓它激動、亢

奮，不令心隨於無明而放逸無知——這就是我如何能於不到一年之內，便將極嚴重的病，調攝至於痊癒而勿藥的經過。這段辛苦的心路歷程，及學佛途上孤苦奮鬥的經驗，藉此機會跟大家分享，希望能對大家有所幫助，以期能對佛法生起極大信心：深信只有佛法能令眾生度世間苦患；並且希望大家也因此能正確了知什麼是於正法中修行，且不離、但亦不違世間法。（並非只要修行就不會生病了；或生病時不看醫生，只要念佛、拜佛、念經、持咒，病自然就會好——那是與外道、巫術相混濫，不是佛法！莫錯用意：世間病，仍要世間的醫生治；世間醫生不能治的，才找佛菩薩，以佛法治——世間及世人自有因緣業果；佛菩薩以悲智及無我相故，不違背因果、不壞世間因果；若世間因果壞，一切法即壞。）

III. 我如何開始籌備譯經的工作

從我所閱讀的書籍裏，我知道，當今雖已有不少有關佛教的著述，但大部分都是喇嘛教或南傳（小乘）佛教的，因為中南半島（小乘佛教的根據地），於二次大戰前約一百年間，除泰國外，全部淪為西方國家的殖民地；而殖民帝國當局為瞭解殖民地的文化與宗教，以有助於他們對殖民地的控管政策，因此鼓勵且大量投資令他們的學者研究小乘佛教。然而他們所發表的作品，多半只是屬於介紹的性質，至於佛經的翻譯則極為稀少。要將小乘佛經譯為英文

等西方語文，對他們而言有兩大極難克服的困難：

- 一. 小乘佛經至今主要仍是用巴利文寫的，而非用當地的語文(如泰國文，寮國文)因此想要將小乘經典譯為西方語言，首先必須通達巴利文；而巴利文則是佛在世時，印度人所用的古代語言，現在懂得巴利文的，只有小乘國家中有學問的和尚，一般在家居士也都沒機會學巴利文，更何況是侵略及佔領這些國家的殖民者，想從那些和尚學得他們認為最為寶貴的聖典之語文，以令他們能進一步管控、壓榨及文化侵略，大概不太可能。
- 二. 佛典中的佛教名相，西方語文中都沒有，必須加以「創造」、「建立」，猶如當初佛法從西天傳來漢土時，要譯為漢語，其中的佛學名相，諸大譯師也要一一加以締造、建立，才能進行譯事。由以上的理解，因此我在實際開始作譯經工作前(1982-1997)約15年間，都不斷地在收集並進行佛法名相英譯的工作，作成卡片，滿幾大箱，現已編成四大冊，共八百多頁，稱為「佛典英譯家小辭典」，尚未完稿，由於仍在翻譯「華嚴經」，故仍繼續在擴編中。

IV. 外文漢譯的傳統原則：「五不翻」與「信達雅」

在中國，外文典籍漢譯可分為兩個時期，一是古代始於東漢而興盛於六朝、隋、唐間(50AD—800)的佛典漢譯；二是近代明、清、民國以後(1400—)的翻譯，以歐西典籍

爲主。

一. 古典譯學「五不翻」原則

在古代佛典漢譯，各大譯師各展其才，而其所共同遵守的規矩，最主要的是「五不翻」，此指「只翻其音，不譯其義」（亦即，只作「音譯」，而不「意譯」）。其規範如下：

- (1) 秘密不翻——例如神咒等，由於其具有秘密之意涵的層面，故在從原典梵文譯爲華文時，便只翻其音，而不翻其義。
- (2) 莊重不翻——例如「般若」、「涅槃」、「菩提」等詞。爲了保持其原文的莊重性，通常只翻其音，不翻其義。
- (3) 此方無不翻——在天竺有的物品，而中國沒有的，例如「庵摩羅果」、「訶梨勒果」等，便只作音譯。
- (4) 含多義不翻——有些名相由於含有多種意義，例如「婆伽梵」含有六義（自在、熾盛、端嚴、名稱、吉祥、尊貴），「比丘」有四義（怖魔、乞士、破惡、不生），便只作音譯。
- (5) 順古不翻——例如「阿耨多羅三藐三菩提」一詞，自古以來，已「約定成俗」而多半只作音譯。

以上「五種不翻」是古代從東漢至唐代約一千年間，佛典漢譯，所形成的傳統規矩。而本人在作佛典英譯時，對此久遠的傳統也予以尊重，隨順而行。

二．近代譯學「信達雅」三原則

至於近代，從明、清、民國以來的西學漢譯之理論，則有清末民初的翻譯家嚴複(1854-1921)所提出的「信達雅」之說。茲述如下：

1. 信

「信」指「忠於原文」而言，亦即言：翻譯基本上來說，並非「創作」，故必須忠於原作者的原文來作翻譯，不能隨意改變他的意思或內容，稱為「忠於原文」，即是「信」。

2. 達

「達」指能傳達、表達原作之意，或譯文本身具有「能解性」，令人讀得懂；亦即：譯者除了忠於原文之外，在譯文上也必須達到能傳達原文所要表達的意思，不能偏離，也不能措詞古怪、詰曲聱牙、辭不達義，令人百讀不解其義，這就失去了翻譯的功能與目的。是故譯文必須能達意，方達到翻譯的基本任務。

關於「信」與「達」，最有名的例子是：玄奘大師的譯文多半以「信」為主要考量。而鳩摩羅什大師則較著重「達」。因而玄奘大師的譯文看來比較「直譯」，不事雕琢，也因而較有斧痕，令人較有「翻譯」的感覺。而鳩摩羅什的譯文，由於較側重「達」，故比較趨向「意譯」，比較以漢文的流暢明曉為主，故看來不像是翻譯的作品，

而像原來就是中文的作品一樣。這兩者各有所長；但一般而言，本人英譯時，比較趨向「鳩摩羅什式」的譯風，這是爲了令英美人士及通曉英文的人，於讀經之餘，也或能品賞佛經中優美、典雅的意味與境界，因而滋生崇慕、愛賞之心。這點在英國文學中也頗有此例，其中尤其彰名較著者，如耶教聖經的翻譯有許多種版本的翻譯，但由於「詹姆士王版」聖經的出現，因其文詞十分典雅，且多符合英國人的語文好尚，故歷來廣受各界愛讀，且被列爲「英國文學」中第一等的作品，甚至成爲世界各國英美文學研習者所必讀之作品。其次，十九世紀英國詩人費滋傑羅(Edward Fitzgerald, 1809—1883)翻譯了波斯十二世紀詩人歐瑪卡耶姆(Omar Khayyam)著名的四行詩集「魯拜集」(*The Rubáiyat*)，由於能充分表現原作的意境，且譯文優美異常，此譯作也成爲英國文學的名著之一，且被列爲英美文學學者所必讀的作品之一，猶如原本就是英文的創作一般，而非譯作。這一點證之於中國佛典之翻譯也是如此：大多數的佛經，由於其譯文之典雅優美及內容之豐富引人入勝，歷代以來不但被視爲哲學的第一等作品，乃至也被判爲最高級的文學作品。連近代學者胡適先生，都不斷讚嘆「華嚴經」是最高的文學作品，是爲一證。至於其他各國的聖典，不論是原作或譯作，例如印度的婆伽梵歌、中國的四書、歐西各國的聖經譯作，也都是各國文學中的上品之作。準此而言，則「信達雅」中的「達」與「雅」，

在經典的翻譯中，常有不可分割的密切關係，用以達成譯事最大、最高的功能。

3. 雅

除了信、達之外，嚴複主張譯文應盡量求其雅緻，不應粗鄙不文，因為文藝等到底是「美文」，是文人雅士所崇尚、品賞的對象，故為文必須優雅，這是多數人的共識。然則，若是翻譯文學作品，例如小說，其中若描寫村夫俚婦、販夫走卒等之言行，倘以文雅之詞出之，則變成不符實際與做作。而如果是翻譯經典，因為經文中多半是聖賢之語，則當然必須以文雅的言詞出之，乃至經常也須以「古雅」之詞來翻譯。例如佛經，在年代上來說，原文是兩千多年前的作品，而漢譯本也已皆是千年以上的古文，故合當以古雅的英文來翻譯。職是之故，本人於英譯佛經時，在可能範圍內，也都盡力以古雅之英文詞語來翻譯，這樣一來，便能同時符合了「信達雅」三個原則：

- (一) 忠實表達了漢文本之古雅境界(信)，
- (二) 確實能傳達原文的意義(達)，
- (三) 真正能傳遞原文古典儒雅的意味(雅)。

關於這一點，還望讀者諸君善體察本人於英譯本中區區之用心，更期望後來之英譯者，也能有所取法，而得更上層樓的成就。

V. 「五不翻」與「信達雅」具體施行實例

以上介紹完翻譯的傳統原則，接著講一些我個人於實際譯事上，如何運用及配合這兩類原則之實例。

A. 信(忠於原文)

(1) 不漏譯一字一詞

不漏譯一字一詞，這是我個人要求自己對「忠於原文」所欲達到的標準：猶如我在註釋經典時所作的一樣，我註經時希望令原經文的每一個字都「有意義」（因為深信佛菩薩在其聖典中不會說任何沒有意義的話，乃至每個字必定都有必要的意義）；並且我在註經時也期望自己，以及要求自己「每一個字都要註到：不漏掉任何一字。」同樣地，我在譯經時，也是秉著這樣的發心與原則去作，希望「原經文的每一個字都要翻譯到；不漏掉任何一字。」例如：

例1. 「功德」——

「功德」一詞，我譯為 Meritorious Virtues；“Merit”是功，“Virtue”是德，若譯為“Merit”固然亦可，但意義上就有所欠缺，尤其像在六祖壇經「疑問品第三」中，六祖大師將「功」與「德」分開來闡釋，而言：「見性是功，平等是德：念念無滯，常見本性，真實妙用，名為功德。」又說：「內心謙下是功，外行於

禮是德；自性建立萬法是功，心體離念是德；不離自性是功，應用無染是德。」因此若將「功德」只譯成“Merit”一字，譯到此經文時，便擱淺了！可見佛經經文常是每一字皆有其義，無法含混減省，否則即成「不忠於原文」之「不信」，同時也犯了「不達」（不能正確傳達原文之義）的弊病。

例2. 「衆生」vs. 「有情」——

若原漢本是「眾生」，我就譯為“Multibeing”，若是「有情」，我便譯為“Sentient Being”或仿mankind而譯為“Sentient-kind”。至今為止，一般英文佛書中，常不管原文是「眾生」或是「有情」，都一律譯為“Sentient Being”，這其實是錯誤的（「不忠於原文」）；因為“Sentient Being”義為有情（“Sentient”是有感情之意；“Sentient”一字，韋氏字典的解釋為：“of having, or capable of feeling or perception; conscious.”（屬於、擁有，或能夠有感情、感覺，覺知的；有覺知性的。）是故，「有情」二字應譯為“Sentient Being”。至於「眾生」，其佛法之精義為「受很多生死者」，並非如一般所誤解的「很多人」稱為「眾生」。故我依其真義而譯為“Multibeing”：字頭“multi-”是從拉丁文“multus”來的，義為多，眾多；而“being”，依韋氏字典所說，即是生，或有生命之物的意思，故合言“Multibeing”即是「眾生」。這雖是我所新「鑄」的詞，但卻也合於英

文造字原理；更重要的是，我爲了真正能將漢文原本中「眾生」與「有情」二詞分別開來，而令在英文中也有其各自對應之詞，不致將「眾生」與「有情」混爲一談，否則譯者便沒有能善盡「信」（忠於原文）與「達」（表達原文之義）的責任。又，「有情」一詞我覺得譯爲“Sentient-kind”比“Sentient Being”好得多，因爲比較像個專有名詞。

(2) 以梵譯梵，以英譯漢

其次，關於「信」（忠於原文）我個人對自己還有一些特殊要求是（但這些“特殊要求”我認爲若要完全達到「忠於原文」則是有絕對必要的。）：以梵譯梵，以英譯漢——亦即：若漢譯本的原文是梵文的「音譯」，則我亦忠於原文而將之用拉丁拼音譯出；若漢譯本已將梵文譯爲「中文」（亦即是「意譯」），則我亦將之翻譯爲「英文」，而非只音譯最原本的梵音，亦即不將漢本的「意譯」還原成梵文，再將梵文的音用拉丁拼字譯出。例如：

例3. 「如來」（Tathagata）——

若漢文本是「如來」，這是梵文的「意譯」，則我便將之譯爲“Thus-Adventist”（“Thus”是「如」、「如此」之義；“Advent”是“來”之義）。若漢文本是「多陀伽度」，這是梵文的「音譯」，則我也便將之音譯爲Tathagata。然則，請注意，直至目前爲止，一般都還是把「如來」

譯成Tathagata。但我相信，一般歐西人士看到Tathagata，多半不知其義，正如一般中國人若看到「多陀伽度」一詞，也必然不解其義一樣。再者，若古代譯經大師，沒有將梵文 $\text{ॐ नमो भगवते वासुदेवाय}$ 譯為「如來」，而仍沿襲舊譯而譯為「多陀伽度」，可想見佛法在漢土必然無法如此昌盛。後來佛法在中國昌盛的程度，乃至歷代以來，一般中國大眾都知道「如來」一詞，而且還誤以為「如來」本來就是「中國話」，而不知那其實是從梵文翻譯過來的。這就很明顯地表示：古代譯經大師在其翻譯的過程中，將許許多多的佛法名相、名詞，加以「漢化」了！令它們不露痕跡地融入漢文化之中，而成為中國文化中極其殊勝的一份子。這種例子非常之多。舉如：

例4. 「世尊」——

「薄伽梵」(世尊)：同理，若原漢本是「世尊」，我則依於「忠於原文」的原則而譯為“the World-Venerated One”有些洋人譯者，或者是分別心，或由於優越感的偏見作祟，而將之譯為：“the Word-Honored One”。我認為“Honored”一字不夠尊敬，因為那最多只能表達一個人對他的父親或對法官的敬意而已，例如：“Thou shalt honor thy father.”及“Your Honor.”，對於聖人(佛)而言，則是明顯地敬意不足！順便，這也是我之所以發心要譯經的動機之一；因為洋人譯者多半是世俗學

者，而且很少是佛教徒，更少是出家人：翻譯佛經大多只是他的職業，或受政府或學術單位委託的工作，因此對於佛及佛法的信敬心，從其譯文中便可看出明顯不足。因此，他們的譯作或許能令洋人對佛經有所瞭解，但很難激起讀者對佛及佛法的崇敬與信心——這個作用，從譯文的遣詞造句、字裏行間，便可透露、顯發出來。關於這點，我覺得中國古代諸大譯師已經很輝煌地達成這個目標或使命，否則歷代以來怎能激發無量漢土人士發心學佛、求法、修行，甚且令佛法於印度在十世紀被回教徒滅絕後，卻能在漢土發揚光大，成為中華文化中最璀璨的一頁?! 這也就是因為古代譯經大師，除少數幾位外，不論華梵，幾乎清一色全是出家僧人，因此他們都是以「為法獻身，為眾生奉獻」的熱情，一心虔誠地去實踐這個弘揚如來聖教的神聖使命——迥然不同於西洋學者之為了職業或名利之所作。是故我深深期望有更多有才智、修行、學養的佛法出家人，能投入佛典英譯的工作，尤其是目前，碰巧能搭上英美帝國將英文全球化，以及全世界網路化的便車，若能善用如是世間因緣，以平等大悲之心，廣作佛事，以廣利世間一切有情，共入佛智，豈不善哉？

例5.「四聖諦」(“the Four Noble Truths” vs. “the Four Holy Truths)——

如上所言，我一開始努力學佛時，最初學的是小乘佛法。當我每看到洋人把「四聖諦」譯為“the Four Noble Truths”時，我就深深不以為然，而且深深地不歡喜。因為原文明明是「聖諦」，你怎麼把它譯為“Noble Truths”(高貴之理)？須知：英文“noble”只是「高貴」之意而已，頂多只能描述中古時代騎士的「高貴情操」，或十八世紀以後「紳士」(gentleman)或「鄉紳」(squire)「高貴的言行」，如是而已。怎麼可以用這個字來翻譯佛最重要的諦理之一的「四聖諦」呢？譯者顯然有矮化佛法之疑；因為「聖」這個中文字，任何懂點英文的人都知道在英文中為“Holy”，而為什麼譯者不把它譯為“the Four Holy Truths”，而只譯為“Noble”(高貴的)？顯然在他的眼中，恐怕只有他們的上帝才夠資格稱為“Holy”(神聖)，故他將之只保留給他們的上帝，而不肯用“Holy”來譯「聖諦」，很明顯這是歧視心理作祟。因此我對這種翻譯就十分不滿，也因此更激發了我決定要將佛經英譯的志願。附及，因此我在譯經時，便將漢文本中所有的「聖」字，都譯成“holy”，給予它應有的地位！也因此，我所譯的「四聖諦」便是“the Four Holy Truths”，以期矯正西洋譯者以輕慢心所作，而造成以訛傳訛的、隱藏式的輕法慢法之過。我如是翻譯，也可說是屬於普賢十大願之一的「稱讚如來」；讀者詳之。

例6. 「菩薩」 vs. 「菩提薩埵」——

若原漢本是「菩薩」，我便忠於原文而將之譯為“Pusa”。若原漢本是「菩提薩埵」我便也以「信」而譯為“Bodhisattva”。如上所說，其實「菩薩」一詞，是古代譯經大師「神來之筆」的一大傑作。因為「菩薩」的梵文原文是「菩提薩埵」(Bodhisattva)，但譯經大師知道中國人性好簡省，不喜繁複的詞語，故而靈機一動，省掉了「提」與「埵」二字，而成為「菩薩」二字；這一省略，就又造就了另一個重要佛法名詞的「漢化」。從彼時起，千百年來，中國人無不知曉「菩薩」，而且也與「世尊」一詞一樣，認為是我們中國的「土產」，都喊得極為親切！因此大家都誤以為所有的菩薩都是咱們中國人一樣！這不但助長了大乘「菩薩道」在中國的生根發展，而且廣而言之，也令大乘佛法在漢土無遠弗屆、貫絕時空地普遍開展、發榮滋長，無有窮盡。試想，若古代譯師硬是將「菩薩」只譯為「菩提薩埵」，而將「菩薩道」譯為「菩提薩埵道」，乃至將「觀世音菩薩」譯為「阿伐羅祇提濕伐洛·菩提薩埵」(Avalokiteshvara Bodhisattva)，你想，若這樣，佛法能在漢地生根發芽嗎？而大家會常常口口聲聲「觀音菩薩、觀音菩薩！」喊得特親？自古以來(至今仍有)鄉下人還常常帶自己的孩子去廟裡拜觀音，讓他成為菩薩的乾兒子、乾女兒！（——以

讓菩薩跟他們成爲一家人！)

附及，由於「多陀伽度」、「菩提薩埵」、與「薄伽梵」等漢化爲「如來」、「菩薩」、「世尊」等，在中土所造成的輝煌成果，我便也依樣畫葫蘆，從而也幻想：也許由於我的英譯，也能讓這些佛法名詞都能「英文化」(Anglicize)，因而也能在英語界造成類似於中國所產生的、令人料想不到的效果——若然，那就是全世界眾生之福了！)

例7. 「微塵」——

我將這兩字都譯出而成爲“Minute Molecule”。其理同上，茲不贅述。此譯的好處在於：經文中常有「微塵數」，或「微塵數諸佛世界」，我便可很順利地譯爲“Minute-molecule number of”或“Minute-molecule number of Buddhaic Universes”而毫不窘迫或爲難。

B. 達(可解)

許多佛法名相，因爲英文中沒有，故常須“創造”(自鑄新詞)，這原是無可奈何的，也是佛典英譯中最爲困難的一環。然而我所自鑄的新詞，都不是毫無所本、妄自亂造的；換言之，所造之詞都是依於英文的造字原理：語源學(etymology)、語言學、及文法學的道理或規則而來，而且更重要的是，所鑄之詞，必須能達意、可解。例如：

例1. 「三世」——義為現在、過去、未來三個時段。

我將之譯為“Tri-tempora”，“tri-”是接頭詞(prefix)，意為三。“tempora”是拉丁文，時間之意，其單數是tempus；複數是tempora。若將「三世」譯為“Three Times”則意義將含混不清，易令人誤為「三次」，或「三時」。為避此混淆與曖昧，及賦與佛法名相的莊嚴感，故於多番思索推求後，譯為Tri-tempora。如是則對英文讀者來講，便較能顯出其專有名詞的性質。

例2. 「入胎、住胎、出胎」——

「入胎」：我譯為Metempsychosis。

「住胎」：我譯為Gestation。

「出胎」：我譯為Parturition。

以上三者是指佛從兜率天，下降到佛母身中受胎(入胎)、懷胎(住胎)，及誕生(出胎)三個階段，顯示佛的慈悲，為了度化眾生而來示現出生於世間。這確實是很難翻譯的，但由於佛菩薩加持，我也能順利地將之譯出，且自忖尚能達意，並頗具莊嚴感；否則若譯為“to enter the womb”、“to live (stay) in the womb”、及“to emerge from the womb”，怎麼能看呢？又，我此翻譯，除了有「達」(可解性)外，相信同時也具有了「雅」(莊嚴、美化)之性。

例3. 「授記」——

「授記」：若是名詞，我便譯為“Prognosticative Ordi-

nation”；若是動詞，我便譯為“to confer the Prognosticative Ordination (on someone)”。“Prognosticative”是預言之義；“Ordination”是授與神聖的位或名，指佛不但預言，並含有確定與點選某人於未來將證道、成佛、或得果之義。因是極其莊嚴神聖之事，故我亦以莊嚴之語詞譯之，以如實傳「達」原文莊嚴神聖之意涵；而且在此譯中，同時亦有「雅」（美化）之作用——因此我不是「故意用難字」！

例4. 「元」——

「元」：這是古代皇帝的紀元或年號，我譯為the Royal Calendric Year。如六祖壇經中(付囑品第十)有言：「宋仁宗天聖十年」這句本十分難譯，因為西洋沒有這樣的紀年法，我譯為“In the Tenth Tien-Sheng Royal Calendric Year of Emperor Jen-Dzong of Song Dynasty”，應可謂「曲達」而差近之也夫？（又，此所謂「曲達」，可能也是翻譯者必須作的困難工作，以傳達此方與彼方不同的思維與事物；後來的譯者可作參考。）

C. 雅(典雅)

「雅」，即不粗俗、文雅、莊嚴、美化之義。例如：

例1. 「威儀」——

「威儀」：我譯為“Dignified Deportment”。“dignified”是威嚴之義；“deportment”是行爲、舉止之義。而且

我在此譯文中還“押頭韻”(Alliteration: di- 與 de-)，這是英美詩詞中常用，具有美化、莊嚴及強調的修辭功用，並且令人易讀、易誦、易記。

例2. 「一切智」——

「一切智」，這是指如來的最高智慧，我譯為“the Omniscient Noesis”。“Omniscient”的意思為“全知的”，“無所不知的”；而“*Noesis*”，依據柏拉圖哲學(Platonism)是至高無上的智慧，因此我覺得，我此翻譯最適合佛世尊。又，若譯為“*All-inclusive Wisdom*”，則太平板，貧乏無味，不足以配如來最極莊嚴而且至高無上的智慧。若譯為“*All Wisdom*”，若非不雅，豈非也太普通，太凡俗了？

例3. 「勇猛」——

「勇猛」，義為十分精進。我譯為：

- 1) Valiant Vehemence (指佛菩薩的勇猛)
- 2) Fierce Ferocity (指金剛明王的勇猛)

此二譯同樣都押頭韻(alliteration: Va-與Ve; fi-與fe-)，以取其易讀、強調與美化的修辭功能。

例4. 「不可稱數」——

「不可稱數」，我譯為“*beyond articulation and calculation*”。此譯則兩字押尾韻-ation，同理，取其易讀易誦，美化強調等修辭作用。

例5. 「十力」——

「十力」是指如來的十種智慧神通之力，我譯為：“the Ten Puissances”(若譯為“the Ten Powers”或“Ten Strengths”，豈不有將如來十力俗化、降格之感?)

例6. 「聲聞」——

「聲聞」指小乘或小乘人，我譯為“Auricularist”，不再因仍舊貫而只音譯梵文為“Śravāka”(“auricular”英文義為：(1) of or near the ear, or having to do with the sense of hearing. 耳的，近耳的，或與耳聞有關的 (2) received by or spoken directly into the ear. 耳聞；親耳聽聞的，因此英文字“auricular”在此是頗為恰當的選擇；接尾詞“-ist”為作某事之人。故「聲聞」譯為“auricularist”應是頗為恰當的，而且對於英語人士而言，是可解並且優雅的，故應是勝於襲用“Śravāka”多多。)

D. 特殊語詞之譯

此處「其他特殊語詞」是指那些在翻譯上都具有相當難度的語詞，例如：

例1. 「寂滅」——

「寂滅」：我譯為Serene Surcease(若將「滅」譯為“termination”或“extermination”，則看來十分可怕，想洋人一看便於佛法生懼怕之心，因而退心。故我再三

躊躇、推敲，而將之譯為：“Surcease”，看起來比較委婉，比較不可怕，較容易接受。）

例2.「滅度」——我譯為“Surcease Deliverance”。

例3.「圓寂」——我譯為“Consummate Surcease”。

例4.「涅槃」——

「涅槃」：漢本原文即是如此，而這是梵文原文Nirvana的音譯；因此我亦「以梵譯梵」，而譯為“Nirvana”，以忠於原文。

然而實際上，前面三項(寂滅、滅度、圓寂)都是梵文「涅槃」一詞的漢譯(意譯)，也就是說：古代譯師們將「涅槃」(Nirvana)的意思用漢語翻譯出來，成為「意譯」，但四者之間實無差別；然而這三個意譯的漢語名詞，卻也都成為漢文中重要的詞彙，(雖然意義上實無軒輊)，但為了忠於漢本經文原文(信)，也為了達到可解、易解(達)，及兼有「雅」之作用，故我亦依漢本，而分別作如上與原文相應的不同英譯，而非一股腦兒、自作主張地把它們都還原成「涅槃」，再一概都譯成“Nirvana”了事(——這樣當然比較方便、而且容易得多！)

以上簡單抽樣，來具體講述本人如何進行佛典英譯的工作，以期符合傳統原則、眾生的共識、共期，以及其語言乃至文化的習慣與成規，以俾學者研究，如此或亦可釐清本人翻譯方面的一些“特殊”作法。

E. 其他一些我所得意的翻譯

此外尚有一些我所得意的翻譯，茲如下述(諸讀者大德請不吝指教)；例如：

1. 兩足尊 — the Duo-Consumate Holy One
2. 地藏菩薩 — Terra-Treasure Pusa
3. 無量無數 — countless and boundless
4. 善友 — Good Compeer
5. 獮獠 — a backwater boor
6. 漢化 — Sino-naturalize
7. 心路歷程 — mental orbits
8. 依樣畫葫蘆 — to reproduce by close imitation in following the blueprint of the archetype
9. 字裏行間 — behind the words and between the lines
10. 橫死 — inadvertent death
11. 同分 — Homogeny
12. 翳 — Visual Cataract
13. 詰曲聾牙 — tongue-twisting and teeth-clanking
14. 斧痕 — carving vestiges

VI. 我對佛典英譯的展望與殷望

我們如今回顧佛法原出於印度，但佛法於印度卻早在一千多年前就已被回教徒滅絕，卻能在中土發榮滋長，大放異采。推其原委，則端在佛法傳入中土最初的約一千年

間，由於眾多的譯經大師之努力，以及朝廷的大力支持贊助，而能源源不斷地將佛經譯出，乃至成就整部大藏經(號稱「大藏五千部」)。再返觀佛法傳到西方國家，到現在也已有一百多年，但為何至今仍舊沒有很大的影響？尋其根由，則知：在這一百多年中，在西方的佛法，多半只是介紹性的著述或專題研討，而極少佛經原典的翻譯；因此，西方信眾無法直接接觸到「真正的佛法」，多半只是從他人口中、或各種雜著中，獲得一些作者個人知見的吉光片羽，極難得聞純正佛法的全貌。

然而佛的「無上甚深微妙法」，不同於其他宗教，確定是必須從「深入經藏」，才有可能求得「智慧如海」。因此，若談要到西方「弘揚佛法」，所急須作的，不是光是到西方各國建道場、蓋佛寺，就可以為功(那樣充其量也多半只能利益當地的華僑，卻難以接引當地的洋人入佛法——當地洋人不入佛法，佛法便無法在西方生根，而真正利樂洋人)；因此當急之務，應是在佛經英譯方面多下功夫，多投資、多訓練專才；此種專才必須同時具備：通達古漢文、外文(近代及古典)、洋人的文化與生活方式、習慣，以及佛法各宗的解行兩方面，皆須通達。如此才有可能勝任此艱巨之務。

又，當此末法時期，世界動蕩不安，眾生極度物化，價值觀念滌盪無存，群生有如機器人一般、終日茫茫然，只依動物本能盲目追求，互相衝突、殺戮、猛烈熾盛，直

如佛經所言：「幻生幻滅」，如是而已。當此之際，若能將佛法弘揚開來，則以佛法的和平、平等、慈悲為懷，無暴力等極優良性質，應當可將當今眾生暴戾之氣與愚頑的業力，大量地消除或轉化，成為社會及世界的一大安定之力，且為廣大眾生作為安身立命之所，乃至蒙佛菩薩加持，令諸迷茫頓消，心開悟解，入佛知見，修行佛法，畢竟菩提——這不但有可能，而且一定有可能！為什麼？因為佛說：「一切眾生皆有佛性——畢竟成佛」。是故汝等諸君今既有緣得見此法華經，得聞此無上佛乘之法，依佛在此經中所記之義，必定將得佛之攝受，於菩提道，必不搪捐：畢竟成佛——珍重！

最後，為了莊嚴佛法，本譯作，如同本人其他譯作一般，在書末亦附有Glossary(佛法名相英譯及英文解釋)及英文索引(Index)，以期符合現代出版物的國際學術水準，及方便一切學者研讀之用，同時亦令讀者大眾體會譯者用心之隆重與嚴肅之一斑——祝君菩提道上，一路順風。

——釋成觀序於台北大毘盧寺

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The English Translator's Preface for The Lotus Sutra

Ever since I aspired to translate Buddhist Scriptures into English, I have already published *The Diamond Sutra* (2005), *The Heart Sutra* (2005), *The Sutra of Forty-two Chapters* (2005), *The Altar Sutra of the Sixth Patriarch* (2005), *The Sutra of Consummate Enlightenment* (2009), and *The Sutra of Terra-Treasure Pusa* (2011), six of them in all at that time. Now that I am going to have this Lotus Sutra published, as this is a significant stage in the area of translation for me, and perhaps a consequential furtherance in the sphere of translation in general as well, I feel it apposite for me to write a preface to recount some of my experience, mental orbiting, pragmatic acquisitions, and personal deliberations regarding Buddhist Scripture translation so as, first of all, to leave some vestiges respecting the endeavors in this enterprise as a translator with a view to furnishing some helping reference for others to come; and, secondly, maybe to incite some aspiration and encouragement for future fellow-aspirers.

I. The Most Significant Theme of *The Sutra of Dharmic Lotus*—the One Buddha-Yana

The Sutra of Dharmic Lotus, as very well acknowledge, is the *Vertebrate* of Mahayana Buddhism. Why is it so? Because what is divulged therein is the marrow of the most crucial integrating motif in all Mahayana Buddhism: i.e., “*the One Buddha-*

Yana,” also called “**the One-Yana of Dharmic Lotus.**” What then is “the One Buddha-Yana”? It is just what the Buddha has divulged in this Sutra: **The Dharmas divulged by all the Buddhas is solely meant for One Buddha-Yana, neither two nor three**; that is, specifically, neither the Human-Celestial Five Yanas, nor the Auricularist Yana, nor the Causality-enlightenist Yana, nor even the Mahayana of Expedient Teachings is the real ultimate purpose of Buddha’s Teachings—for all of these arose simply due to the Buddha’s compassion, in view that the Multibeings’ Causal Factors had not yet reached maturity; under such circumstances the Buddha proceeded to divulge various expedient *Dharmic Portals* to avail Multibeings of the way for *Fumigation*, eradicating impediments, and growing and developing *Virtuous Radices*. And only after the maturity of Virtuous Radices, can one be truthfully aspired for the pursuit of Buddha Bodhi, so as to cultivate on Bodhi sincerely, to seek solely after Buddhahood, without seeking after anything else, nor seeking after any other Dharma, nor any other Yana, nor yet any other Fruitions. Unfortunately, due to the fact that the Multibeings have been aberrant and confused about their own Mind, insofar that they could not consciously apprehend that the Original Font of their Mind has always stayed pristine, always been endowed with Buddha Nature, hence it is not only that *they are entitled to attaining Bodhi*, but that *they ought to attain Bodhi*—The Buddha said in *The Lotus Sutra*: “All of ye shall become Buddhas!” For this reason, one should never ill-use oneself! That is exactly why the Buddhas would emerge in the afflicted worlds to divulge the Thus-Adventists’ Comprehension and Perception that

“All Multibeings are to become Buddhas ultimately”; hence *only the One Buddha-Yana is truthful and ultimate*; as for other Yanas and other Dharmic Portals, those are all tentative expediciencies, *non-ultimate Metamorphosed Citadels*. Therefore it behooves one to comply with the Ultimate Tenet, and ought not to follow the Non-ultimate Tenet; otherwise one would be degenerated into Transmigration purposelessly, only to suffer from myriad afflictions meaninglessly. However, if one could but comply with the Ultimate Tenet, by dint of the *one pure straight mind*, to proceed directly toward the Ambience of the Supreme Ultimate Tenet, one is bound to reach Bodhi expeditiously, thereby to acquire Apprehension directly for the attainment of Buddhahood, devoid of any tortuous circumvention or detaining procrastinations, not to mention being subjected to arduous industry in vain.

This is precisely the purport of the One Buddha-Yana: Anyone who hears of this should be triumphantly joyful for himself on this account: *“Now that I am able to be exposed to such great Dharma, I have ample hope to become Buddha! And this is a great bliss to me for myriads of Kalpas; hence, it behooves me to work sedulously, so as to advance toward the Treasure Site of the Thus-Adventist; thus, by the empowerment of the Buddha and my own Virtuous Radices, as prognosticated by the Buddha that I may ‘acquire the Dharmic Corpus without having to go through asamkhyas of Kalpas,’ and by dint of the empowerment of the Buddhas, I shall be enlightened spontaneously to attain Buddhahood and become the King of Treasures; henceforward never again shall I degenerate myself into the Penta-Yanas, or*

the Tri-Yanas, or the Duo-Yanas, nor even into the inane Common Plebeian and the Six Frequentations. Hence, only this 'One Yana' can enable me to attain the Corpus of Treasure-King expeditiously." And **this is the Grand Theme of "the One Yana of the Dharmic Lotus."**

II. How I Aspired to Translate The Sutra of Dharmic Lotus

I applied and obtained scholarship from three graduate schools in the U.S. in 1979; as a result I selected the Fellowship offered by TCU (Texas Christian University), by which I was going to be exempted from all the payments of tuition and fees, and, what is more, I was not required to work. And so I went to the U.S. to study English literature in September, 1979. I finished with the course credits in 1981 and began to prepare for writing the paper. In the meantime, I took courses of French, German and Latin at North Texas University, to get ready for the requisite of a doctorate degree (in America the doctorate degree in English literature usually requires three foreign languages—but English, Chinese and Japanese are not accepted—and all of them should be three years of undergraduate credits).

At this juncture, due to the change of the situation in American national economic, the policy of education regarding finances was subjected to great impacts and adjustments. Consequently, in the first place, all University Fellows were required to work in the departments. Later on there was another alteration: the financial aids offered to all the students who had finished the

courses and were working on their papers were entirely revoked. As a result of this change, I could not but start to work part-time on campus. Later on, I switched to restaurants off-campus for more work hours and more wages.

Under the gigantic pressure from both study and living, I was taken ill with hyperthyroidism. Now divested of scholarship, and without a job, and what was worse, I had very scanty savings from which I needed to pay the rent for the apartment and the tuitions (taking courses in languages and writing the degree paper all carry credit hours and so necessitate registration and paying for the tuitions and fees). At this juncture, my situation was widely different from that when I first arrived in the States: I seemed to have been precipitated right from the heaven down to the deep abyss, feeling deeply anguished and totally at a loss about the unpredictable future. This has led me to be profoundly confirmed about what the Buddha said: "Life is tormenting."

In order to get more income, besides working part-time in the restaurant, I took a second job working as a Columnist and the Special Correspondent for *The Houston Chinese Commerce News*. Owing to such circumstances, I made acquaintance with a girl named Yue-guei Shi who also came from Taiwan to the States to study rehabilitation medicine. She loaned me some Buddhist books, into which I seriously plunged myself to study. Some of the books were of introductory level, and some of them were Sutras, such as *The Altar Sutra of the Sixth Patriarch*. Although I had been exposed to some Buddha Dharma previously,

and had read some books on Buddhism, such as *The Outline on Ch'an Buddhism* by Professor Chi-jun Jang, and *An Outline on Buddhism* by Reverend Dao Duen. I had also learned to recite *The Heart Sutra*, but at that time, and for a long period after that, I usually studied Buddhism as a "Philosophy." (This is because I had aspired to become a "philosopher" since my high school days.) And so it was not until the year 1981 that I truly started to learn Buddha Dharma as a Way of Practice *per se*.

Thus during that time I went to attend the language classes at North Texas State University every morning (I acquired straight A's for all the three courses in French, German and Latin); in the afternoon I went to work until evening; at night after making preparations for the writing of the paper, I would sit with my legs crossed to read Buddhist books or Sutras. Due to the lack of reading materials and infos at that time (although I had asked someone to purchase three big cases of Buddhist books from Taiwan, they were still on the way to reach me), most of the books that I read pertained to Hinayana. In the midst of the books that I read there was one entitled *What the Buddha Taught* by Reverend Rahura, a master in Sri Lanka, which had enormous influence on me. The original writing was in English, but what I read was a Chinese translation. As an alien in a foreign country, worsened by the stress of study and work, life had become hypertensive for me, and so I was deeply impacted by the anguish of life. In consequence I was very eager to seek a way of deliverance or liberation; under such circumstances, I exerted myself very earnestly in learning the Liberation Way of Hinayana (and

this might as well be called my initial “practice” in Buddhism.)

At the time I was questing whole-heartedly the Liberation Way of Hinayana with a vengeance, quite unexpectedly I happened to lay my hand on a copy of *The Sutra of the Wondrous Dharmic Lotus* from the University library which I checked out directly. That same night I read this Sutra with my legs crossed, and in the wee hours I read up to the Second Segment, “On Expedite Means,” wherein the Buddha said, “Sariputra, what is signified by the Buddhas World-Venerated Ones’ Emergence in the worlds is that it is solely due to the Causal Factor for the One Grand Task.” . . . The Buddha imparted to Sariputra, “What the Buddhas Thus-Adventists do is nothing but edify and cultivate Pusas, and whatever they undertake is invariably for the sake of the One Task, that is, to evince to and enlighten Multibeings upon the Cognition-Perception of the Buddhas. *Sariputra, it is solely for the purpose of the One Buddha-Yana that the Thus-Adventist expounds the Dharma to Multibeings, wherein there are no other Yanas, neither Duo-yanas nor Tri-yanas.*” (English Version Sutra Text: I-2K & I-2L).

Again, in the Reiterating Gatha, the Sutra reads:

*In all the Buddhaic Cosmoses in ten directions
There is no other Dharma but the One-Yana Dharma,
Neither Two nor Three of them are in existence,
Save in the Expedient Divuligation of the Buddha,
Where it takes on the Pseudonymous Epithets
For the inducement and ushering of the Multibeings.*

It is for the purpose of divulging the Buddhaic Wisdom
That the Buddhas emerge in the worlds.

***This Yana and only this is the One Sole Truth,
The other two are assuredly unveracious.***

(English Version Sutra Text: I-2P3 & I-2P4).

Upon reading this, all of a sudden, I seemed to feel that both the heaven and the earth were revolving violently, and there were Celestial Blossoms precipitating haphazardly, and at the same time I was transported with a tremendous ecstasy wherein I was confirmed resolutely that *it was only the One Buddha-Yana that ever was truthful, veracious, and ultimate*; thus I attained the Confirmed Belief in Mahayana Dharma, never to demur in the least, insofar that I had the Cognition that *all the Dharmas are the Expedite Means derived from the Buddha's Compassion to evince and conduct Multibeings*. At that time as I was so overwhelmingly moved beyond control that I could not but drive my car to the country roads in the vicinity for a slow excursion and did not return until dawn. From then on, to my practice in Buddhism there appeared a broad new vista right in front of me, wherein I was strongly convinced in the infinitely capacious view and goal of Mahayana; thus my mind was so widely expanded that I was able to embrace and learn all the Dharmas without any prejudice, and devoid of satiety or complacency, and I have remained thus until this day. Furthermore, owing to the Buddha's mindful protection, inducement and incorporation, I was also beginning to apprehend quite thoroughly one by one all the Dharmas that I took up to practice, and was even able to be enlightened on them without having recourse to others, and

without much difficulty either.

All of these, I know fully well, is beholden to *The Lotus Sutra*, in which the Tenet of One-Yana of *Dharmic Lotus* has rendered my heart so greatly expanded that it has enabled me to believe, comprehend, and even to be enlightened in and ingress into the *Buddhaic Cognition-Perceptions*, insofar that all the unexpected achievements of mine were rendered possible. Therefore, for the sake of repaying the Buddhas' profound grace on me, I made up my mind to take advantage of my specialty to make some contributions to Buddhism by translating the Buddhas' Holy Scriptures into English, so as to enable all the Multibeings in the world to gain the Causal Factor to know such supremely profound Buddhaic Cognition-Perception, whereby they can ingress deeply into the cultivation on the *One Buddha-Yana*, insofar as to achieve the Ultimate Bodhi soon. Besides, it is also the primal vow of the Buddhas in their Emergences in the world to divulge the Dharma for the Multibeings. Hence, for the sake of requiting the Buddhas' Graces upon me, I have endeavored to promulgate the Buddhaic Wisdom, to propagate the Buddhas' Holy Vows, to succeed to the Buddhas' Seminal Noesis, to inherit and flourish the Buddhaic Stock—this is exactly where my wish and will lie. Incidentally, this event of “being Confirmed in the One Buddha-Yana of mine as derived from the nocturnal study of *The Lotus Sutra*,” which I personally consider as “the Enlightenment on the One Buddha-Yana,” is really one of the most definitive moment in the course of my practice on Buddhism, and I have always thought myself extraordinarily fortunate and blessed for it.

What has been recounted above is to indicate what my motive is for translating *The Lotus Sutra* into English: it is simply to repay the Buddhas' Graces on me for my Salvage, Comprehension and Enlightenment. But in fact, it is not only so for my translating *The Lotus Sutra*, but also for the translation of *The Altar Sutra of the Sixth Patriarch*, and *The Essentials of the Impartation of the Mind* by Great Master Huang-Bo. (The last Scripture has already been translated, but hitherto is still in the process of being edited and designed typographically in computer for publication). As a matter of fact, not only in translation, generally speaking, but also in all the tasks in Buddhism that I have undertaken, including the work of Sutra annotation, Scripture lecturing, and all things related to the Dharma have been prosecuted entirely from the same motive.

By the way, as mentioned above, I was ill with hyperthyroidism, which got to be very serious at the latter half of 1981, and on that account I was swiftly emaciated, and my pulse rose to 110 per minute. My physician told me that I need either to get surgery or to be exposed to radioactive treatment immediately; otherwise the result would be unpredictable. However, I did not listen to his advice, for I knew that if I got surgery, then I would be subjected to taking thyroxine medication all my life and with a bunch of side-effects; on the other hand, if I took radioactive treatment, a lot of organs and tissues close to the thyroid or throat could be damaged and could lead to numerous aftermaths which would not heal for the rest of my life. At the same time, however, my practice on Buddhism was fervently conducted

with a vengeance. At the end of that year, after a regular check-up, much to the amazement of the doctor, he found out for certain that my symptoms had greatly alleviated! In consequence he reduced my medication into half of my prior dosage (I was told to begin taking only half a tablet of Tapazole each day). Then at the beginning of next year 1982, after another check-up, once again he reduced half of my dosage for me (I only needed to take the “maintaining dosage” of a quarter tablet of Tapazole daily). In the lapse of another two months, when I went in to do another check-up, much to my joy, the doctor told me: I was completely cured! In the course of this terrible experience, I became fully aware that Hyperthyroidism was resulted from the tense state of the mind and especially anxiety; therefore, if one could exert oneself in practicing Buddha Dharma, which is just the direct antidote for tenseness and anxiety, one would then be healed speedily. And later, to my observation, I came to a full understanding that *actually a myriad of maladies which afflict people in modern times are derived from the tension and anxiety caused by their lifestyles*, including melancholia, depression, gastric ailments, mental illness, psychoneurosis, and what not. Broadly speaking, even cancers, as pointed out by modern medical researches, are mostly resulted from the poor balance in the mind which effects abnormal secretion in hormone, enzyme, antibiotics, and thereby leading to the anomaly and mutation in the cells and organic tissues. *Therefore, if people could try to learn and practice more on Buddhism, it would be undoubtedly help immensely to keep the mind balanced and stable—this is due to the fact that one of the principal objects in practicing Buddha*

Dharma is to cultivate on the “Mind” (or “Heart,”) to render it peaceful, clear, balanced and stable—whereby it would help the endocrine glands, tissues and organs to stay normal and stable, and so the body functioning and healthy. (This accounts for the fact that, to put it in the Buddhist terms, the body and the mind are supposed to be *unitary*.) Therefore, it can be said that if a person practices Buddha Dharma, his practice should make him healthier both in the mind and in the body. Conversely, if he practices on Buddha Dharma, but he is still not benefited with a healthier mind and body, or even he should have come to develop some mental problems on that account, it should be known that this person has practiced in the wrong way! And it is imperative that he should correct it immediately; and the correction would involve: contents, attitudes and methods of his practice, as well as those of his teacher or guru whom he learns the Dharma from—that is to say, maybe his teacher is not a genuine Good Mentor, and maybe there are some problems in his understanding about the Dharma, or his teaching methods and goals. If that be the case, one should be wary and vigilant, and should even act on it at once, so as to comply with what the Buddha taught: to get close to and commune with Good Mentors, or else to be detached from Ill Mentors, so that one could hope to procure Bliss and evade calamities or even catastrophes.

By the way, at the time when I was taken ill, the reason why I was able to recover almost in a “miraculous” fashion, it was mostly due to the fact that during that time in my daily life, I always tried very hard to concentrate my mind and refrain it from aberration, reminding myself of not getting tense or even

excited in any way, not lapsing into rushing or hurrying, persistently keeping myself conscious of my own body and mind, and above all, deliberately relaxing myself at all times and in any place by diligently exhorting myself to do this: “drop down” both of your shoulders, make sure not to raise your shoulders unawares (I found out that when one was nervous or tense, one tended to raise up the shoulders unconsciously); frequently remind yourself of not knitting your brows, and keeping it naturally relaxed; keep the corners of your mouth or eyes from lifting up; keep yourself from sucking in and raising up your belly, and, most importantly, never “stop breathing”! (In the course of my practicing on *the Contemplation on One's Body* in the *Four Contemplations*, suddenly I found that when one is deeply engrossed in doing something, one tends to be temporarily oblivious of oneself, or even to lose oneself in work, or it can be put euphemistically: “to be concentrated in work to the extent of Self-oblivion,” and even to the extent of *forgetting about breathing!*—This is very amazing, isn't it? Actually, not at all! That is the formula of so-called “Concentrate yourself and hold your breath.” For instance, in the army, when one is in the shooting range, the training officer would always tell one to “hold your breath” for about three seconds so that one can aim well without any movement. Owing to such knowledge and the experience in practicing Buddhism, I exerted myself very hard to remind myself of: “Don't *forget* to breathe”! When one *forgets* to breathe, one's mind would turn to be extremely tense and taut, and this would also pose as a most unfavorable circumstance for the heart, blood circulation, and the nerves. If this frequently recurs

and lasts long, it would form a great pressure to the heart, which is going to make it fatigued and weak, and even to render it frail, or to develop serious problems like arrhythmia (irregular rhythm of the heart's pumping) and what not. Besides, the nerves would also be afflicted with neurasthenia (mental frailty and disorder). Furthermore, when one is highly concentrated, or becomes very tense in work, there will be a very odd phenomenon, i.e., one would naturally tend to contract the abdomen and keep it "suspended" there; as a result, the total volume of breathing capacity would be reduced and also limited in the chest cavity, therefore the total quantity of incoming fresh oxygen would become insufficient; and, to aggravate the problem, "holding the breath" would make the carbon-dioxide in the body hard to release—all of these problems compounded together would make one totally exhausted after a day's work.

Owing to the practice on "the *Consciousness* in the Body" and "the *Contemplation* on the Body" as well as various adjustments bodily and mentally, such as slowing down of all my movements, refraining from exerting myself too much physically, doing away with hurrying or bustling, and deliberately doing everything in the fashion of "taking it easy," keeping the walking pace neither too fast nor too slow; getting rid of resentment, anger, and even complaint or bitterness, doing my best to stay unmoved in the mind and mood. Due to my having utmost recourse to Buddha Dharma, it had enabled me to maintain Self-consciousness quite constantly, and thereby to practice "the *Contemplation* on the Body" and "the *Contemplation* on the Mind"

almost anywhere most of the time, which in turn had enabled me to refrain and subjugate my body and mind, so as to keep a ginger watch on the Mind relentlessly, refraining it from excitement or elation, and restraining it from following Inanity and Self-Indulgence—all of these efforts combined, I believe, were the underlying reason why I could be cured of that serious illness and recover my health in the space of one year. Right now I am taking advantage of this opportunity to share with everybody the experience of this taxing hardship as well as the solitary struggle in the path of practicing Buddha Dharma, in the hope that it might be of some help to all who read this, thereby to enhance and strengthen their faith in Buddha Dharma, to induce the *belief that it is only Buddha Dharma that can capacitate people to transcend the Afflictions and Adversities of the world*. Furthermore, by sharing my experience with all, I am in the hope that everybody could get the Orthodox View about what is *the Right Practice in Buddha Dharma, which is neither alienated nor detached from the Worldly Dharma* (i.e., the occurrences or events of everyday life). That is to say that in the Right Buddha Dharma it does not mean that if only one practices Buddha Dharma, one would never get sick; nor that when one is ill, one does not need to see a doctor, but simply needs to recite the Holy Names of the Buddhas, or make prostrations to the Buddhas, or recite the Sutra, or practice the Mantras, whereby one could be naturally cured of the illness—But beware, this is nothing but the External-wayism or witchcraft, but never Buddhism! Don't ever get it mixed up with Buddha Dharma! And don't ever get the wrong idea about Buddha Dharma: *in practicing Buddhism*

correctly, worldly diseases still need to be treated by worldly physicians; only for the ailments that lie beyond the capacity of worldly physicians, can one seek help from Buddhas and Pusas and to administer it with Buddha Dharma—this is due to the fact that both mundane affairs and worldly people are derived from worldly Causalities, and that the Buddhas and Pusas, on account of their Compassion and Wisdom as well as freedom from Egoity, would not intervene or contravene the Law of Causality, nor compromise the Law of Causality with their egoistic authority through their “Divine Intervention,” as did the Greek gods or other religions’ gods—for if the Law of Causality were ever compromised, all the dharmas and situations of the world will be compromised and corrupted, and then would be set to run wild and disintegrated beyond control, as is now witnessed in the modern world which has been compromised by all kinds of Self-righteous rationalizations and violence of various imperious religions and political thoughts. Throughout history, it is only Buddha and Buddha Dharma that can be free from such baneful impurities.

III. How I Proceeded to Do the Translation Work

From the books that I had read I knew that there were quite a few books on Buddhism in English; however, most of them were either Lamaism (or Tibetan Buddhism), or Hinayanaism. This is partly because Indo-China Peninsula (the home seat of Hinayana Buddhism), except Thailand, had been reduced to colonies of Western powers before World War II, and the colonial

imperial states were desirous of understanding the culture and religion of their colonies, so as to administer further control and domination over the colonies; therefore they would encourage and provide grants for their scholars to do research on Hinayana Buddhism. The works of those scholars published tended to be mostly on the introductory level; as for the translation of Buddhist Scriptures there were very scanty; the reason for this is that there are two great difficulties hard to overcome for the translation of Hinayana Buddhist Scriptures into Western languages :

1. Even up to now, the Hinayana Buddhist Scriptures are still written in the language of Pali, rather than in the local languages, such as Thai or Laotian. Consequently, in order to translate the Hinayana Buddhist Scriptures into Western languages, one would need to master the Pali, which is a very ancient language used in India at the time of the Buddha (more than 2500 years ago); but now only some learned monks of Hinayana Buddhism could be proficient in Pali. It would be inaccessible for the general lay people to learn the Pali, not to mention that the imperialists who had invaded and occupied those countries should think of learning from the monks the Pali which they deemed most sacred and most treasurable, and which they knew would turn to assist the imperialists to dominate and exploit their country further, even in the sphere of culture.
2. In Western languages the terminology in Buddhism is totally absent, and so it has to be instituted (or “created”) and estab-

lished to a certain extent before the translation of the Scriptures could be launched. Such is also the case with Buddhism when it was first transmitted from India to China: *it was also necessary for the translation masters to institute and establish the Buddhist terms in Chinese one by one, so as to get the translation work underway.* Due to such understanding, prior to my actual commencement in the translation work, it took me nearly 15 years (1982-1997) to do the “Prep Work,” that is, collecting and translating the Buddhist terms into English, and putting each of them down in a 3 by 5 card apiece, which in the end has come to fill four big library catalog boxes, and then I had them been typed up into computer and compiled into more than 800 pages hitherto, which I have entitled *A Short Dictionary for English Translators of Buddhist Scriptures*. So far, this *Short Dictionary* is still being amended and amplified, because I am still in the process of translating another great Sutra of huge bulk, *The Sutra of Floral Grandeur*—alias, *The Hua-Yen Sutra*, (the Chinese version of which is over 4000 pages in total,) and in the course of translating this Sutra, from time to time, there are quite a few items to be added into the *Short Dictionary*.

IV. “The Five Non-renditions” and “Faithfulness-Communicativeness-Elegance”—The Traditional Principles in the Translation of Foreign Works into Chinese

In China there are two major periods in the translation of

foreign works into Chinese: First, the Ancient Period, beginning from Post-Han Dynasty through the Six Dynasties, Sui Dynasty and Tang Dynasty (c. 50AD–800); Second, the Modern Period, from Ming and Ch'ing Dynasties to the Republic time (c. 1400–), which takes up Western or European works as the major subjects for translation.

1. The Principle of “Five Non-renditions” in the Classical Translation (五不翻)

In the translation of Buddhist Scriptures in the Classical Period, all the great translation masters were able to display their individual characteristic talents in translation; none the less, all of them complied with the customary Guidelines of “the Five Non-renditions.” “The Five Non-renditions” here denote that for some words, terms, or phrases, they were done simply with *Transliteration* (“sound-rendering”), rather than by translating their meanings into Chinese. The five “Rules” are as follows :

- (1) **Non-rendition for Esotericism (秘密不翻)**—Such as Mantras, Dharanis, or Divine Charms: due to their Esoteric nature and implications, the translating masters would not render their meanings from Sanskrit into Chinese, but would simply render the *pronunciation* of these terms or words into close corresponding Chinese characters to enable the Chinese readers to read them.
- (2) **Non-rendition for Stateliness (莊嚴不翻)**—Such as the terms “Prajna,” “Nirvana,” “Bodhi,” and the like. With a view to maintaining the nature of Stateliness in the original

language, ordinarily they would only be *transliterated* as well, without translating their meanings into Chinese.

(3) The Non-rendition for Alien Objects (此方無不翻)—There are some objects that are indigenous to India, but not to be found or available in China, such as “Amala fruit,” “Haritaki fruit,” and the like—these terms were only to be *transliterated*.

(4) The Non-rendition for Polysemy (多義不翻)—Some terms are endowed with multiple meanings (polysemous), such as “Bhagavam,” having six meanings (masterfulness, fervent exuberance, sublimely fair, prodigiousness, auspiciousness, and majestic nobleness); “Bhiksu,” having four meanings (terrifying Maras, Mendicant Practitioner, Vice Destroyer, and Non-genesis)—terms like these were only treated with *transliteration*.

(5) The Non-rendition for Compliance with Conventions (順古不翻)—some terms, such as “Anuttara-Samyak-Sambodhi,” since of old have been customarily agreed to be simply *transliterated* without translating its meaning.

The Five Non-renditions above were the traditional guidelines for the translation of Buddhist Scriptures into Chinese formulated in the course of 1000 years between Post-Han Dynasty and Tang Dynasty. Accordingly, when I undertook to do translation myself, I also respected and complied with such long-established tradition in my work.

2. The Three Principles of “Faithfulness, Communicativeness, and Elegance” (信達雅)

As for the modern times, the theory and practice in the translation of Western learnings into Chinese starting from Ming Dynasty, Ch'ing Dynasty until now, the most prominent one is the principle of “*Faithfulness-Communicativeness-Elegance*” put forward by the celebrated translator Yen Fu (1854-1921) who lived from late Ch'ing Dynasty to the beginning of the Republic time. These three principles are delineated as follows:

(1) Faithfulness (信)

“*Faithfulness*” here refers to “the faithfulness to the original work,” which implies the fact that basically speaking, “translation” *is not* “creative writing”; therefore, *the translator ought to be faithful to the original author's text in his translation*, and ought not to alter or revise either the meaning or the contents at will—this is called “being faithful to the original work.”

(2) Communicativeness (達)

“*Communicativeness*” here denotes that *the translated text should be capable of transmitting or expressing the meaning of the original author, or that the translated text ought to be endowed with “comprehensibility,”* which means it should be intelligible to the reader. This would mean to say that besides being faithful to the original text, the translator should also fulfil in the transmission of the meaning intended by the original text, without any deviation from it, nor could he make it appear bi-

zarre, nor so difficult to articulate in reading as to sound tongue-twisting and teeth-clanking, nor even so incomprehensible as to get the reader totally lost to the meaning after reading it many a time. If that be so, it would wholly fail in the function and purpose of translation. Therefore, needless to say, it is a *sine qua non* that the translated text should be able to pass on the original author's idea or meaning so as to fulfil the fundamental duty of translation.

Concerning *Faithfulness* and *Communicativeness*, the most eminent instances would be the translating styles of Master Shuen Juang (of Tang Dynasty) and Master Kumarajiva (of Jin Dynasty): while Master Shuen Juang emphasizes more on Faithfulness, Master Kumarajiva stresses more on Communicativeness. In consequence, most of the translations of Master Shuen Juang would read more like "Straightforward Translation," without much ado of sculpturing or decorations, hence it tends to leave more "carving traces" behind it and impress one with a feeling of its being a "translated" work. Whereas the translation of Master Kumarajiva leans more heavily toward Communicativeness, and so it is inclined to be more of "Import-conveying Translation," which takes consideration more on the fluency and lucidity of the Chinese, and so it tends to make an impression on the reader that the opus appears "unlike a translated work," but looks more like an "original" Chinese writing instead. Of course, either of them has his particular traits; however, generally speaking, when I do my translation, I am more inclined to the "Kumarajiva-like" style. The sole reason for it is with a

view to enabling the people who are conversant with English could read and understand the import of this Sutra could at the same time appreciate and even relish the graceful, sophisticated, and refined taste and magnificent gusto in Buddhist Scriptures, thereby to infuse them with veneration and appreciation, and even inspire them with the zeal to practice.

In this respect, there are quite a few instances in the field of English literature, amongst which the most prominent example would be the English translation of the Bible : there had been several versions of translation of the Bible, but since the emergence of the King Jame's Version, owing to its classical elegance and finesse in the diction and composition, which were all in very good keeping with the Englishman's literary penchant and taste, it has been well loved and read by all, insofar as to be viewed as the first-rate *original* work in English literature, and even to have become a required reading for its literary quality for the learners and scholars of English-American literature all over the world. Another celebrated instance of this nature would be that of Edward Fitzgerald (1809-1883), an English poet in the 19th Century, who translated *The Rubaiyat*, a book of verse in quatrains by Omar Khayyam, a Persian poet in the 12th Century. Owing to the fact that the versified translation of Fitzgerald was able to reflect or express the meaning and taste of the original poems, and the wording and composition of the translated work is also so incredibly elegant and splendid, Fitzgerald's translation has even come to be an eminent work in English literature, and has also been compiled in the anthologies of English lit-

erature, and has been included in the required Reading List for students of English literature, not as a work of translation, but rather as an original “creative writing”!

Regarding this it is also the same with most of the translated works of Buddhist Scriptures in China: almost all of the Buddhist Scriptures translated into Chinese are endowed with an exceptional elegant gusto in the style, and the contents are so magnificently rich, intellectually captivating and superbly profound that throughout Chinese history they have not only been viewed as the first-rate philosophical works, but also as the literary works of the highest echelon. Lately, even Dr. Hu-Shih, a well-known scholar graduated from Cornell University, also extolled *The Sutra of Floral Grandeur* as literary work of the highest stratum. All of these can serve as a testimony that translated works can be very popular and well-read, and therefore influential culture-wise, due to its literary traits.

As for the sacred scriptures of other countries, either the original or translated, are all deemed the best literary works of the countries in question, such as the *Bhagavad-gita* of India, *The Four Books* of China, and the translations of The Bible in most western countries. Accordingly, the “Communicativeness” and “Elegance” in the midst of the three translation principles of “Faithfulness-Communicativeness-Elegance,” are usually indivisible, so as to make the task of translation attain the most and best of its function, especially in the translation of Holy Scriptures.

(3) Elegance (雅)

In addition to Faithfulness and Communicativeness, Mr. Yen Fu advocates that the translated text should also aim at *Elegance* and *Exquisiteness* as much as possible, and should shy away from uncouthness and vulgarity; for, he maintains, after all, the art of writing is *belles-lettres*, which is revered and relished by men of letters and genteel people, and as such it should be presented as a work of elegance and gracefulness, which in general is also universally recognized. Nonetheless, in translating works of literature, such as novels, if there are descriptions about village men or boorish women, peddling merchants or marching soldiers, along with their respective speeches and deeds—if these are couched in refined phraseology, it would appear unrealistic and affected. However, in the translation of Holy Scriptures, since the text mostly consists in the words or deeds of Sages and Saints, or the Holy Ones, it is appropriate to be expressed in urbane locutions, and furthermore, frequently it might call for archaic diction or style for the translation. For instance, in the case of Buddhist Scriptures, the original texts were all written in the ancient language (the Sanskrit of more than 2500 years old), whilst the Chinese Text was also written in the no less ancient Chinese language; therefore, it would be apposite to make the translation in archaic English. On account of this, when I was translating Buddhist Sutras into English, I generally endeavored to render them into somewhat archaic English, whenever possible. In this way, hopefully, it could meet the three principles of “Faithfulness-Communicativeness-Elegance”

at one stroke:

- 1) It could convey the archaic state of beauty of the Original Chinese text into English, thereby to achieve *Faithfulness* in translation.
- 2) It could express more closely the meaning of the Original text in the English version, thereby to achieve *Communicativeness* in translation.
- 3) It could best deliver the classical refined gusto of the Original to the English version, thereby to achieve *Elegance* in translation.

Concerning this, I wish that the reader could understand my avowed humble aspiration, and that future translators could even glean some good counsel therefrom so as to make much further accomplishments.

V. The Instances of Practical Implementation in Following the Guidelines and Principles of “The Five Non-renditions” and “Faithfulness-Communicativeness-Elegance”

Having presented the conventional Guidelines and Principles of translation in China, I am going to relate some of the real cases in translation to show how I tried to employ and comply with these two sets of conventional ordinances.

A. Faithfulness (信)

—faithfulness to the original text

1) No Missing-out on Any One Word or Phrase

“*No Missing-out on Any One Word or Phrase*,” this is the requisite standard about “being faithful to the original text” that I set up *for myself* to attain in translation. It is also the same requirement for myself when I make written commentaries or exegeses for the Sutras, wherein I insist on **rendering every single word in the Holy Text “meaningful”**: This is simply because I am deeply convinced that *never would the Buddha or Pusas utter any meaningless words in the Holy Sutras!* Hence, it follows that each and every word in the Sutra must have its meaning indispensable to the contents of the Text; therefore, not a single word is to be willfully truncated or reduced in translation if possible. But this is easier said than done!—For the Text has been so ancient that quite a few of the words and phrases are virtually antediluvian, or even obsolete; this difficulty is frequently further compounded by the style being so refined and ornate that it is highly exacting to get each and every word in the Text satisfactorily rendered. (As a matter of fact, it is due to such difficulty that throughout ages quite a few of places in many Sutras with occult contents have defied commentary or exegesis, and so have not been clearly or satisfactorily expounded. And, incidentally, this is also one of the reasons that has prompted me to take up the work of making commentaries for the difficult Sutras.) As with making Commentaries on the Sutras, so is it the same with translation of the Sutras, in that I have been aspired to do

the translation work based on the same “Ambition” that *I intend “to make my translation complete without missing or reducing any single word in the original Text: I have vowed to render each and every one word conveyed in some adequate way in the translated version.”* This intention and endeavor of mine can be best illustrated by the following instances:

Eg. 1: “Gong-De” (功德, Meritorious Virtues) —

For this term, I translate it into “Meritorious Virtues”; “Merit” meaning “Gong” (功), and “Virtue” meaning “De” (德). Generally speaking, if this term is translated simply “Merit,” it would do well enough; however, semantically there is still some meaning missed in such a translation; for instance, in Segment 3 of *The Altar-Sutra of the Sixth Patriarch*, the Sixth Patriarch explains for Governor Wei the meaning of “Gong” (功) and “De” (德) separately by saying:

“In actuality, to perceive the Quintessence is *Merit*, and Equity in the mind is *Virtue*. From instant to instant, if one can make one’s mind unstagnant, and can constantly perceive one’s Original Nature, as put it to its truthful, veracious, wondrous utility, such is entitled as *Meritorious Virtues*. Besides, to be humble in the mind is Merit; to execute it externally through courtesy is *Virtue*. Also to establish myriads of Dharmas through the Original Nature is Merit; to be detached from Musings in the Mental Noumenon is *Virtue*. Not to be divorced from the Quintessence is Merit; not to be contaminated during Application is *Virtue*.” (Seg. 3-1, *The*

Alta-Sutra)

Therefore, if we translate “Gong-De” (功德) simply into one English word “Merit,” at the time when we come to the translation of the Text here, we would surely run aground! It is quite evident that in the Text of Buddhist Sutras, as usual, “Every word makes sense,” and so it would not be advisable to abbreviate or truncate it away and then try to shroud it over, which will incur the demerit of “*being unfaithful to the original text,*” and at the same time commit the offense of “Uncommunicativeness,” (failing to communicate the correct meaning of the original text in the translated version to the reader).

Eg. 2: “Jong-sheng” (眾生) vs. “Yo-ching” (有情) ——

When it is “Jong-sheng” (眾生) in the Chinese Original, I would translate it into “Multibeing”; if it be “Yo-ching” (有情), I would then translate it into “Sentient Being,” or would imitate the formation of the compound word “mankind” to coin and translate it into “the Sentient-kind.” As concern these two terms, whether it is “Jong-sheng” or “Yo-ching,” hitherto the English Buddhist books in general would all make it “Sentient Being.” Actually this is an incorrect translation (being “unfaithful to the Original”): since “Sentient Being” means the Beings with Sentience (“Sentient” is defined as: of having, or capable of feeling or perception; conscious.—cf. *Webster's New World Dictionary*); therefore, it is alright to translate “Yo-ching” into “Sentient

Being.” However, the other term, “Jong-Sheng,” (眾生) in Buddha Dharma, to be exact, signifies “that which undergoes or suffers from multiple Transmigrations (Nascences and Demises, or Rebirths and Deaths),” rather than the commonly misconceived meaning of “many people.” Hence, in order to render its true meaning correctly and adequately, after much pondering and bemusing, I have decided to translate it into “**Multibeing**.” Although it is a word of my “coinage,” the coining process is actually quite straightforward: for, etymologically, the prefix “*multi-*,” is derived from Latin *multus*, which means many or much, and the capitalized “M” is simply meant to denote that this term is a “proper noun” in Buddhism; the latter half of the word, “being,” means, as usual, “one who lives or exists” (*Webster’s New World Dictionary*); and so with the two parts of the word put together, we have the “new term” in English—“Multibeing,” which, I hope, is capable of conveying the meaning of the original Chinese term. Incidentally, I would like to take advantage of this opportunity, to point out a rather “unusual” fact that, in Buddhist Sutras, when it mentions a living being or living beings, be it human or animal or deities or otherwise, in most of the cases (about nine or more out of ten), it would use “Jong-sheng” (眾生, i.e., “Multibeing”), rather than “Yo-ching” (有情, “Sentient Being”). Therefore what I am trying to say is that the hitherto popular one-size-fitting-all translation of “Sentient Being” in all situations is, practically speaking, incorrect and inadequate, and even incurring the blame of being *unfaithful to the Original Text*. Although

“Multibeing” is a term of my coinage, *it complies very strictly with the etymology of English* (actually, by the way, all the new terms coined by me were seriously done in this fashion). More importantly, in order to keep “Jong-sheng” (眾生) and “Yo-ching” (有情) apart as separate and distinct terms, as they are so used in the Original Chinese Text, I also tried my best to make either of these two terms have a corresponding term of its own in English, without forcing the strait jacket of “Sentient Being” on both, and getting them mixed up. If not, the translator would be unable to fulfil in full his duty of “Faithfulness” and “Communicativeness” to the Original. Besides, instead of “Sentient Being,” I would think that “Sentient-kind”(有情) is a much better word as a proper noun or special term for Buddhism.

2) Sanskrit for Sanskrit—English for Chinese (“Sound for Sound” and “Meaning for Meaning”)

Next, regarding “the Principle of Faithfulness,” I have made an extra demand on myself; that is, “*Sanskrit for Sanskrit and English for Chinese*,” which means: if it was done by the “*transliteration*” of the Sanskrit’s pronunciation in the Original Chinese Text, then, by the Principle of Faithfulness to the Original, I would also *transliterate* the Sanskrit into *Latinized spelling* for the English version. However, if in the Chinese version, the “meaning” of the Sanskrit word has indeed been translated into the Chinese language, rather than just the “pronunciation” of the Sanskrit Word, then I would also translate the meaning of this word into the English language. For instance:

Eg. 3: “Ju-lai” (如來, Tathagata) —

If in the Chinese Text it is “Ju-lai,” this is the translation of the meaning in Sanskrit, in that case I would also translate this term into “Thus-Adventist” (“Thus” meaning “this a way” (如—Ju), and “Advent” meaning “coming” (來—lai).

However, if in the Chinese Text it is “多陀伽度” (Duo-tuo-chie-du), which is the *transliteration* of the Sanskrit word, I would also comply with the Chinese Original by making the *transliteration* of “Tathagata,” which is the pronunciation of the Sanskrit word, for the English version. Nevertheless, please note that heretofore the term “如來” (Ju-lai) has nearly always been translated in the way of *transliteration*, i.e., “Tathagata,” or sometimes it would simply be substituted by “Buddha.” But, to my belief, when a Westerner reads the word “Tathagata,” most probably he would not understand what it means. Such would be the same with the general Chinese people when they read the term “多陀伽度,” it is unlikely that they could understand what it means. Furthermore, if the translating masters of olden times did not translate the meaning of the Sanskrit word तथागत into the Chinese language, “如來,” and would simply follow the more ancient way of making the *transliteration* of the word, “Duo-tuo-chie-du,” for the Chinese translated Text, I would doubt it very much that Buddhism could ever flourish in China at all. But as has been witnessed thereafter, Buddhism has flourished throughout history in China, and to such an extent that all the common people in China know

about the term “Ju-lai” and what it means, insofar that most people mistakenly consider the term 如來 (Ju-lai) as native Chinese in origin! It has never occurred to them that this term actually came from Sanskrit. *Hence, it is evident that in the course of the translations done by the great Translating Masters of old, a myriad of Buddhist terms, phrases, and nouns and the like have been “Sino-naturalized.” What is more, the Naturalization has been so thoroughly done that the naturalized Sanskrit ingredients have been totally merged into Chinese culture without leaving any vestige to be detected, and they have turned out to be one of the most superb elements in the Chinese culture.* Such examples are quite innumerable; for instance:

Eg. 4: “世尊” (the World-Venerated One: Bhagavam) ——

In the like way, if in the Original Chinese Text it was translated in Chinese “世尊,” then, based on the Principle of being Faithful to the Original Text, I would then translate it into the corresponding English of “the World-Venerated One.” (Some western translators—probably owing to their mind of differentiation, or maybe prompted by the bias of superiority—have translated this term as “the World-Honored One.” Although the word “Honored” would be good enough to express one’s respect for one’s father (e.g., “Thou shalt honor thy father,”) or for a judge (as in the address of “Your Honor”) but it would definitely fall short of the respect meriting a Holy One or the Buddha. Incidentally, this also was one of the causes that aspired me to make the

translation of the Buddhist Holy Scriptures as my calling: because the western translators are mostly secular scholars, and very few of them are Buddhists, and even fewer of them are Buddhist monks; therefore, the translation of the Buddhist Scripture for them is no more than a job or career, or a commission funded by the government or academic institutions. Hence, it is quite obvious that their respect and faith toward Buddha Dharma is quite limited and slim as could be perceived from their translations. And so, even if their translations may assist westerners to gain some understanding in Buddhism, but it would be very unlikely to inspire the reader with reverence and faith in Buddhism—this function in translation can very clearly be revealed and detected through the translated diction, phrasing, and the implicit meaning behind the words and between the lines. In respect of this function, I deeply feel that the Great Translating Masters of olden times in China have realized this goal or mission resplendently—otherwise, throughout ages, how could it be possible that innumerable people in China have aspired to learn the Dharma, to pursue and seek after the Dharma, to practice and cultivate on the Dharma in succession? And more importantly, how could it be possible that even after Buddhism in India had been devastated and annihilated by Muslims around the tenth century, it should have come to immense efflorescence in China, and even to have become one of the most glorious pages in the entire Chinese history of culture?! This is due to the fact that the great Translating Masters in olden times, except for a very few, be they

Chinese or alien, were for the most part ordained Buddhist priests; hence they all devoted themselves whole-heartedly to carrying out the holy mission of promulgating the Holy Teachings of Thus-Adventist by doing translation, and this is highly different from what most western scholars have done for the purpose of occupation or the gain of profit and fame. Therefore, I deeply expect that there would be more Buddhist clericals endowed with talent, intelligence, academic cultivations, and real practice on the Dharma could join in the calling of the translation of Buddhist Holy Canon into English; especially in view of the present situation of the world, it just so happens that both the British and American “empires” have rendered the English language globalized, with the current additional convenience of world-wide internet, if we could take advantage of all these favorable mundane Causal Factors, by dint of the Equitable Great Compassion taught by the Buddha, to undertake Buddhaic Tasks expansively, so as to benefit capaciously the Sentient-kinds all over the world, whereby we could all convene in the Buddha’s supreme Wisdom—it would be insuperably good, wouldn’t it?

Eg. 5: “四聖諦” (the Four Holy Truths) ——

As mentioned above, when I began to practice Buddhism, what I practiced was mostly Hinayana Buddhism. At that time whenever I saw that the western scholars translated “四聖諦” into “the Four Noble Truths,” I felt it very inappropriate and deeply displeased with it; since in the original text

it is palpably “Sheng-di” (聖諦—holy truths), why in the world would one degrade it into “*noble* truths”? To common knowledge, the English word “noble” is used to denote something or someone with high moral qualities or ideals or greatness of character, which would suit very well with the “noble sentiments and deeds” of the knights in Middle Ages, or the “noble behaviors” of a country squire, nothing more and nothing less. But how would it be possible that one would use this word (noble) to describe one of the most significant Truths of the Buddha as “noble”? Why didn't he use the word “holy” for it? It is quite obvious that the translator, perhaps unconsciously, is trying to downgrade Buddha Dharma; since to anybody who knows some Chinese and can read a little English would know that the Chinese word “聖” (Sheng) should be translated into its English counterpart, “holy”; then why would the translator make his translation “the Four Holy Truths”? And, furthermore, being a learned scholar in English and a proficient reader of the Chinese language, so proficient as to be eligible for a translator—how would it be possible for him to mistake something “holy” for something “noble”? Or could it be just an oversight? I am very doubtful about it: probably in his eyes it is only the Christian God that can be entitled to the state of “holiness”; therefore this word would be reserved only for his God, to the extent that he would grudge it for the translation of the “Holy Truths” for Buddha Dharma. This reveals quite clearly the subconscious working of prejudice. Consequently, I have felt very unhappy about

this kind of translation; as a result, it has prompted me more resolutely to undertake the vocation of translating Buddhist Canon into English, so as to represent the Buddhist Scriptures with a truthful, unbiased and undistorted image for the English readers worldwide. By the way, afterwards when I did the translation, I would translate all the “聖” (Sheng) in the Chinese Text into “Holy” in English, so as to render it its deserved status and significance! And, needless to say, in my translation of the term “四聖諦” in the Chinese Text, it would be “the Four Holy Truths” in the English version. I wish very much that this “new” translation, together with all others in the same nature, could be popularized, thereby to correct and remedy the fault of disparaging the Dharma, which is derived from arrogance and belittlement on the part of some translators. The way I do the translation, I think, can also be incorporated in one of the Ten Grand Vows of Universal-Virtue Pusa, “Extolling the Thus-Adventist” by upholding and championing the Right Dharma.

Eg. 6: Pusa (菩薩, Bodhisattva) —

If it is “菩薩” in the Original Chinese Text, then I would, again based on the Principle of Faithfulness to the Original, translate it into “Pusa.” If it is “菩提薩埵” in the Chinese Text, I would then, also according to the Principle of Faithfulness, translate it into “Bodhisattva.” As mentioned above, the term “Pusa” was actually an epiphanic inspirational masterpiece of a certain great Translating Master in olden times. As a matter of fact, the original Sanskrit word for “菩薩”

(Pusa) is actually “Bodhisattva,” which is duly transliterated as “菩提薩埵”; however, it may be due to the Translating Master’s knowledge that the Chinese disposition is inclined to brevity and simplicity, and is very adverse to complicated locutions, so that it prompted him to have a spontaneous inspiration to reduce two of the Chinese transliterated words, 提 (“ti”) and 埵 (“duo”), thereby to achieve the creation or “semi-coinage” of a “new” term, 菩薩 (“Pusa”). And by such an acronymic coinage, it has achieved in rendering another significant Buddhist term *Sino-naturalized*. Thenceforward, more than 500 years since, not a single Chinese would fail to know the term “Pusa,” and, along with the term “世尊” (Bhagavam, the World-Venerated One), it has always been regarded as an indigenous Chinese term, insofar that everyone would call Pusas in a very intimate way. What is more, almost all the Chinese people would even mistake all the Pusas for being native Chinese exactly like themselves! Nevertheless, this situation not only helps to enhance the “Pusaic Way” to take root and grow apace on the Chinese soil, but also, in a broader sense, enables Mahayana Buddhism to develop swiftly and flourish exuberantly in China without the limitation of either time or space. Just imagine, if the ancient Translating Masters should rigidly stick to translate it into “Bodhisattva” instead of “Pusa,” and should insist on translating “Kuan-Yin Pusa” obdurately into “Avalokitesvara Bodhisattva”—what would you make of it: Could Buddha Dharma have a fat chance to take root and grow on the Chinese soil at all? And would there be a time

for everybody to call “Kuan-Yin Pusa, Kuan-Yin Pusa!” so intimately as to sound like calling one’s parent? Since olden times, people in the village would go to the temple with their children or grandchildren for paying homage to Kuan-Yin Pusa, and from time to time they would even make their children become “titular sons” or “titular daughters” of the Pusa—so as to make the Pusa become a member of their families!

Incidentally, due to the fact that the terms “Tathagata,” “Bodhisattva,” and “Bhagavam” and many others have been Sino-naturalized as “Ju-lai,” “Pusa,” and “the World-Venerated One,” it has brought about a most splendid result in Chinese culture. Consequently, it has encouraged me to attempt to reproduce it by close imitation in following the blueprint of the archetype, insofar that *I came to entertain a private fantasy that through my English translation maybe someday it would also render these Buddhist terms **Anglicized**, thereby to result in the international English-speaking spheres similar to what has occurred in China—if that be so, then it would be undoubtedly a fantastic bliss for all people throughout the world!*

Eg. 7: the Minute Molecule (微塵) ——

The “direct translation” of this term would be “Dust,” yet quite obviously this would not be a very good translation: first of all, evidently this would neither sound nor look good—actually it would look awkward and uncouth—especially in the sophisticated text of a Holy Sutra; secondly,

this term in Chinese carries an implicit *neutral* tone, free from judgmental implications, while the English word “dust” would generally imply something worthless, insignificant or dirty; thirdly, in Buddhism the term 微塵 (wei-chen) actually is not equal to “dust”; rather it refers to something like what we now call “atom”—therefore the translation of “dust” would not be a suitable or satisfactory choice here. Hence, based on the same Principle stated above, I have translated the *two Chinese words* 微塵 (wei-chen) individually, into *two English words* “Minute Molecule.” One of the good points of this translation is that in the Sutra quite frequently there are such phrases as “微塵數” (wei-chen shu), for which I would not be baffled in translation and would be able to use the compound formation to translate it into “Minute-molecule number of.” Furthermore, in innumerable occasions, the Text would have such long string of phrases as: “微塵數諸佛世界,” or “百千萬億恆河沙微塵數菩薩”—even in such “dire” situation as this, I would not be faltered, and could still “maintain my Faithfulness” and get it translated without missing one single word of it, thus: “the Minute-molecule number of Buddhaic Universes,” and “one hundred thousand billion Ganges-sand Minute-molecule number of Pusas.”

B. Communicativeness (達)

In Buddhism there are a myriad of terms which have not yet found their counterparts in English; therefore it is indispensable for the translator to make a coinage for them, and *this*

is also the most exacting part in doing the English translation on the Sutras. However, all of the new terms of my coinage, as mentioned above, do not just pop out randomly or haphazardly; actually they are all derived from Etymology, grammar, and semantics. And most importantly, I have made it a rule for myself that all the newly-coined terms should comply with *the Principle of Communicativeness* so as to effect “Comprehensibility.” For instance:

Eg. 1: Tri-tempora (三世) ——

I have translated this term into “the Tri-tempora,” in which “*tri*” is a prefix, meaning “three”; “*tempora*,” the plural form of “*tempus*,” is a Latin word, meaning “time.” If we translate this term into “Three Times,” there would be an ambiguity and confusion about the meaning: it would be easily mistaken for the number of frequency; besides it would also sound very casual and odd, and would not look like a stately term of Buddha Dharma. Consequently, after much searching and pondering, I resolved to translate it into “*Tri-tempora*.” Thus, to the English reader, it looks more like an important proper noun, and can convey the meaning more definitely and correctly, divested of any chance of misunderstanding.

Eg. 2: Metempsychosis, Gestation, and Parturition

(入胎, 住胎, 出胎) ——

For “入胎,” I translate it into “*Metempsychosis*” (meaning: “the passing of the soul from one body into another”—*Ran-*

dom House Dictionary).

For “住胎,” I translate it into “*Gestation*” (meaning: “carry-
ing (the young) in the womb during the period from concep-
tion to delivery” —*Webster's Dictionary*).

And for “出胎,” I translate it into “*Parturition*” (meaning:
“the act of bringing forth young; childbirth”—*Webster's*
Dictionary).

All three of the above terms refer to the fact that the Buddha descended from Tusita Heaven to make ingress into the Holy Mother's womb to be impregnated (*Metempsychosis*), and then to stay in the womb for growth (*Gestation*), and finally to be born (*Parturition*). This is indeed a very difficult part to translate. None the less, by dint of the empowerment of the Buddhas and Pusas, I was finally able to get it translated, which, I think, would be of communicative quality, and be endowed with a touch of stateliness as well. Otherwise, if they were straightly translated as “to enter the womb,” “to stay in the womb,” and “to emerge from the womb,” would they be presentable by any chance? Besides, my translation for these terms here, I think, in addition to Communicativeness or Comprehensibility, they also have some quality of “Elegance” to the effect of grandeur and embellishment, which would suit the status of the Buddha fairly well.

Eg. 3: the Prognosticative Ordination (授記) ——

When this term is a noun in the text, I would then translate it into “*Prognosticative Ordination*”; if it is a verb, then I

would translate it into “*to confer the Prognosticative Ordination on (someone)*” *Prognosticative* means of prophesy; *Ordination* denotes the conferral of sanctified status, position, or title. And the whole phrase would mean that the Buddha does not only prophesy, but also point out clearly and certainly that someone is to realize Bodhi, attain Buddhahood, become Buddha, or procure Fructifications. In view of the fact that this is an extremely sacred and stately affair, accordingly I also strive to render the translation couched in majestic diction, thereby to convey in some measure the sacred and august nuance of the Original, which is also intended to fulfil the Principle of Communicativeness; and, in the meantime, it could also be endowed with the effect of “Embellishment,” which would assist in bringing out the flavor of “Elegance.” Therefore, please be assured that I am not trying to use the “hard” words!

Eg. 4: Yuen (元) —

“Yuen” was the Chinese emperor’s title for the calendar, or his Imperial Epithet; I translate it into “*the Royal Calendric Year.*” For instance, in Segment 10 “The Bequeathing Consignment” of *The Altar-Sutra of the Sixth Patriarch*, it says: “In the Tenth Tien-Sheng Royal Calendric Year of Emperor Jen-Dzong of Song Dynasty, . . .” This sentence is highly difficult to translate, on account that there has never been such way of recording the year and date in the western world. And perhaps this translation of mine may be viewed as a way of “circumventive conveyance” of the meaning

in the original. This is another taxing job for the translator, who is required to transmit diverse thinkings and things from one language to another. This might be worthy of reference for future translators.

C. Elegance (雅)

By “Elegance” it means the quality of genteelness, magnificence, and embellishment, and the as, free from crudeness, vulgarity and uncouthness. For instance:

Eg. 1: Dignified Deportment (威儀) ——

For the term “wei-yi” (威儀), my translation is *Dignified Deportment*. Here *Dignified* signifies “being worthy of esteem or honor,” and *Deportment* means “the manner of conducting or bearing oneself; demeanor, or behavior.” In this translation I have taken advantage of the device of alliteration, which is a very frequently-used device in poetry for intensifying, embellishing and majestifying effects; besides, it would also make the text easier to read, easier to incant, and easier to memorize or recite.

Eg. 2: the Omniscient Noesis

(一切智, All-inclusive Wisdom) ——

The highest wisdom of the Buddha is called “一切智” (the All-inclusive Wisdom); but for the effect of elegance and grandeur, I translate it into *the Omniscient Noesis*. (*Omniscient* means “having infinite awareness, understand, knowledge and wisdom; all-knowing,” and *Noesis*, in the

philosophy of Platonism, is “the highest kind of knowledge, or the highest possible wisdom,” which, I think, fits excellently the case of the Buddha.) It would be alright to translate it as “All-inclusive Wisdom,” but then it would be in the lack of Elegance and would sound rather prosaic and insipid, unworthy of the grandeur of the Buddha’s preeminent Wisdom.

Eg. 3: Valiant Vehemence (勇猛, Yong-meng) ——

“Yong-meng” (勇猛) means exceedingly diligent and fearless. Actually in my translation there are two sets of “Yong-meng,” for I have made a distinction between them in the application:

- 1) *Valiant Vehemence*—this is to refer to the valorous diligence of the Buddhas or Great Pusas.
- 2) *Fierce Ferocity*—this is to denote the undaunted diligence of Vajras and Lucent Kings, both of whom are the fierce manifestations of Great Pusas or Buddhas.

In both of these two sets, alliterations (*Va-* and *Ve-*; *Fi-* and *Fe-*), are utilized to enhance the facility in reading, and for the rhetorical effect of intensification and embellishment—all of these traits will bring about the quality of Elegance.

Eg. 4: Beyond articulation and calculation (不可稱數) ——

For this phrase “不可稱數,” I translate it into “beyond articulation and calculation.” In this translation, the two major words of the phrase (“articulation” and “calculation”) there

is an ending rhyme: “-lition.” By the same token, it is for the purpose of making them sound mellifluous and easy to read, and having the effects of embellishment and intensification.

Eg. 5: The Ten Puissances

(十力, the Ten Supernal Powers) ——

This refers to the ten Noetic Supernal Powers of the Buddha, which I translate into “the Ten Puissances” (if, on the other hand, it is translated as “the Ten Powers” or “the Ten Strengths,” would it not sound rather secularized and depreciated for the Buddha’s powers?)

Eg. 6: Auricularist (聲聞, Sravaka, Voice-hearer) ——

Śravāka, (聲聞, Sheng-wen), originally means “Voice-hearer,” which refers to the Hinayana practitioner who hears the Holy Teachings directly from the Buddha, hence so named. However, neither “Sravaka,” nor “the Hinayana practitioner,” nor yet “the Voice-hearer” would be a good choice for the translation, in that:

1. “*Sravaka*” actually is a Latinized *transliteration* of the original Sanskrit, which would not really help the reader get the meaning of the word, and would only pose as an occult difficulty for the reader. It may be for this reason that the ancient Translating Masters in China forsook the transliteration as the way to translate this term.
2. The translation of “Hinayana practitioner” would totally

eschew from the real meaning of the word, for it does not allude to the way these people learn the Dharma from the Buddha, i.e., through hearing the Voice of the Buddha directly, and so the real meaning of the term is missing in the translation, and it is replaced by something else, something generical. Besides, this translation (the Hinayana Practitioner), strictly speaking, is an English *interpretation* of the Original Term, rather than a *translation* per se.

3. As for “the Voice-hearer,” it is obviously so crude and obtrusive a term as to be unbecoming for the name of a great assemblage of saintly priests of the Buddha: hence, it is quite at odds with the Principle of Elegance, and so it would fall short of a good translation.

As for myself, I did not follow suit to any of the previous translations, which I found to be undesirable one way or another. Therefore I attempted to have my own version of translation, and the outcome is “Auricularist,” which has become one of my translations that I feel very happy about.

According to English dictionaries, the word *auricular* means: (1) of or near the ear, or having to do with the sense of hearing; (2) received by or spoken directly into the ear. Accordingly, “auricular” would be a very good word in this case.

Additionally, the suffix *-ist* means: a person who does, makes or practices the work in relation to its “root,” such as in “artist” or “lobbyist.” Hence, “***Auricularist***” ***would mean***

a person who hears. And so I would say that “Auricularist” would be a perfectly fitting translation for the Sanskrit “*Sra-vaka*” (*the Voice-hearer*), in that it has the following meritorious features:

- 1) Albeit a coinage, it is still quite palpably an English word.
- 2) To the English-speaking people, this word would be *comprehensible* or *intelligible*, so that it is in good keeping with the Principle of Communicativeness.
- 3) And it sounds very much refined and genteel, and so it is adequate in implementing the Principle of Elegance.

Altogether, I would say that I have acquired a fairly good translation for this significant Buddhist term—a million thanks to the empowerment of the Buddhas!

D. The Translation of Some Particular Terms or Phrases

The “Particular Terms or Phrases” here refer to those which pose as highly difficult in translation; for instance,

Eg. 1: “Ji-mie” (寂滅, Nirvana) —

This term in Sanskrit is actually *Nirvana* (涅槃), which, as widely known, is the highest and ultimate goal in the practice of Hinayana; therefore, it is an extremely significant Buddhist term in general. But the Chinese version here “Ji-mie” (meaning peaceful extermination), I think, is rather a “creative” variation of the original “*Nirvana*” (涅槃), which signifies *the total extinction of Afflictions*, and so in the

Sutras it is frequently referred to as “*extinction*” or “*extermination*” in brief.

For this term, I translated it as “*Serene Surcease*,” on account that if I translate the word “mie” (滅) directly into English and make it either “*extinction*” or “*extermination*,” or the like, it would appear very terrifying to the general Westerners; and it is very likely that they will be frightened and intimidated, and become hesitant in making further approach to Buddhism. For this reason, I have demurred a lot and contemplated again and again to seek an apposite version for the translation. It is on account that I am always aware and conscious of the responsibility of the translator, which does not mean that his job is simply to get the translation job done; rather, *it is more important for him to take care of the reactions of his reader*, whom he should always keep in mind for their benefit in the way of helping them enhance and advance in the comprehension, appreciation, conviction and aspiration for the practice in Buddha Dharma. These are all within the sphere of the translator’s unalienable duty or responsibility. Therefore, it would be meaningless to produce a translation that would frighten off the reader, no matter how good it can be in other respects. Therefore, all things considered, I translated this term into “*Serene Surcease*,” which has three merits about it:

- 1) *Serene Surcease* would not appear frightening as “Peaceful Extinction” would do.
- 2) It is a *faithful* “verbatim” translation of both the Chinese

words “Ji” (寂) and “mie,” (滅) without receding and taking cover under the Sanskrit “Nirvana,” which appears to be a “back-sliding” way of translation: Now your present Text is definitely “Ji-mie,” but you should trace it out and go to the Sanskrit “Nirvana,” and then, instead of translating your present Text, you should decide to go back to do translation for its past *archetypal* Sanskrit, and make it a substitute for your final version of translation. And it is all the same with the translation of “*Bhagavam*,” “*Tathagata*,” “*Sravaka*,” even “*Duhkha*” (苦, pain, affliction), and what not—it is everywhere!

- 3) Quite opposed to “Peaceful Extinction,” *Serene Surcease* sounds mild, mollescent, soothing, pacifying and even reassuring. In this respect, I would say that *Serene Surcease* can be regarded as a good translation, I hope.

Eg. 2: “Mie-du” (滅度, Nirvana) —

For this term, I translate it into “*Surcease Deliverance*.” Again, like the term above, this is another variation of the Sanskrit “Nirvana,” which like the preceding one is mostly translated exactly the same in English: “Nirvana”! But again, the nuance of this term in Chinese is somewhat different from the previous one. And the way I deal with the translation here is similar to that before.

Eg. 3: “Yuen-ji” (圓寂, Nirvana) —

For this term, my translation is “*Consummate Surcease*.”

This one is also a variation of the Sanskrit “Nirvana,” which, once again, is the exclusive, universal elixir for all occasions.

Eg. 4: “Nie-ban” (涅槃, Nirvana) —

In some cases, the Chinese Text would use the transliteration of the Sanskrit “Nirvana.” In such cases, based on the Guideline of “Sanskrit for Sanskrit,” or “transliteration for transliteration,” I would also *transliterate* it in the English version, so as to fulfil the Principle of Faithfulness.

The four terms above are actually the same in the Sanskrit Original; however, the difference is that the first three terms in the Chinese version (Serene Surcease, Surcease Deliverance, and Consummate Surcease) are the rendition of *meaning* with some variations, while the last one (Nirvana) is a *transliteration*. None the less, the three renditions in Chinese have all turned out to be very important and frequently-used vocabularies in the Chinese language (albeit their being only slightly different in meaning); yet with a view to keeping up the Faithfulness to the Original Text, and to render them comprehensible and facile for apprehension (i.e., the Principle of Communicativeness), as well as to attribute to them the effect of “Elegance,” I still, as usual, disregarded the trouble and difficulty involved, and tried my best to go closely by the Chinese Original to make each of the English translations corresponding to the Chinese versions respectively, without having recourse to the archetypal Sanskrit (Nirvana), and making for them a universal one-size-fits-all translation—

Needless to say, it would be a much easier and more convenient and energy-saving way to do! But what prompts me to do it the hard way is simply that *I always would like to give my reader the best and genuine stuff*; there is no question about it, and I consider it as my responsibility and my pleasure in doing so.

By the brief examples above, I only wish to show how I proceed to undertake the translation of Buddhist Scriptures into English, wherein I have exerted myself to comply with the traditional Guidelines and Principles, and also to meet the Multibearings' needs and common expectations, as well as to conform to their languages, cultures, customs, and established usages, in the hope that these can serve as a sample for the research of scholars, and, more importantly, they probably could clarify some of my "peculiar" ways in doing the translation to some extent.

E. Some Miscellaneous Items of Translation that I Feel Happy about

In addition, there are some translations that I feel quite comfortable about, such as:

1. 兩足尊 — the Duo-Consumate Holy One
2. 地藏菩薩 — Terra-Treasure Pusa
3. 無量無數 — countless and boundless
4. 善友 — Good Compeer
5. 獮獠 — a backwater boor
6. 漢化 — Sino-naturalize

7. 心路歷程 — mental orbits
8. 依樣畫葫蘆 — to reproduce by close imitation in following the blueprint of the archetype
9. 字裏行間 — behind the words and between the lines
10. 橫死 — inadvertent death
11. 同分 — Homogeny
12. 翳 — Visual Cataract
13. 詰曲聾牙 — tongue-twisting and teeth-clanking
14. 斧痕 — carving vestiges

VI. My Expectation for the Translation of Buddhist Scriptures into English

Now as we look in retrospection, we know that Buddhism originally came from India, and yet Buddhism in India was totally destroyed by Muslims in the Tenth Century; however, it was able to grow and flourish exuberantly on the Chinese soil. This is mostly due to the relentless endeavors executed by a plethora of Great Translating Masters during the first one thousand years when Buddhism was first transmitted into China. With the huge support and unreserved sponsor from the emperors, they were able to translate the Buddhist Scriptures in succession uninterruptedly, insofar that they have accomplished the whole set of *The Grand Buddhist Canon*, comprising over 100 big tomes.

And now if we take a look at the Buddhism in the Western countries, we know that it has been over one hundred years since

Buddhism was transmitted to the West. But why is it that Buddhism has remained so dormant in Western countries? The fundamental cause for this is that, up to now, the Buddha Dharma in the West has been mostly publications in the introductory nature or discourses on some general topics, but there have been very few translations of Buddhist Scriptures. On account of this, the practitioners in the Western world could not gain access to the Buddhism per se; at its best, it would be some tidbit-like opinions or information gleaned from a variety of writings or discussions and talks in group seminars or workshops. Therefore, it is unlikely for one in the western world to get a whole genuine view on Orthodox Buddha Dharma.

However, the “supreme, extremely profound, sophisticatedly wondrous Dharma” of the Buddha is totally different from other religions, in that it is definitely necessary for one to “penetrate deeply into the profound Repertory of Sutras,” so as to acquire “the oceanic wisdom.” Therefore, if we would talk about “promulgating Buddhism” in the West, what is exigent to do would not be simply to build some temples in the Western countries. At best, that would simply be beneficial to the local Chinese immigrants, but it would be hard thereby to induce Westerners into Buddha Dharma—If the local Westerners could not be ushered into Buddha Dharma, it would be unlikely that Buddhism could take root in the Western soil, and as a result it would not be probable to benefit the Western people with Buddha Dharma. Therefore, what is exigent to do actually is to pay more attention to the field of translation, and to make more in-

vestments to train professional translators, who are required to be proficient in Chinese and English, and be conversant with the Western culture and their ways of living, customs, and above all, the professional knowledge and practice on various sects in Buddhism—only thus could one be capable of undertaking such an arduous and tremendous mission.

Furthermore, at this time of *fin de siècle*, all the world is overwhelmed by turbulence, and Multibeings have been extremely materialized, and the notion of Value has been utterly swept away; as a result, the multitudes are akin to robots: day in day out, they are totally at a loss, simply in blind pursuits motivated by animal instinct, to the effect that they are constantly in violent conflict with each other, killing and slaughtering one another fervently and unflinchingly. It is exactly like what is divulged in the Sutra: “to live and to die as if in a Phantasm,” and nothing more. At this juncture, however, if the Buddha Dharma could be widely expounded, then by dint of the good qualities of Pacifism, Equality, Compassion, and Non-violence inherent in Buddha Dharma, it would still stand a chance of transforming or abolishing the Karma of violence and inane obstinacy in today's world—for this is just the miraculous thing that only Buddha Dharma is capable of!—thenceforth Buddha Dharma could become a great power of stabilization for the entire world, insofar as to serve as a sanctuary place for the accommodation and ensconcement of the body and life for all people; thence, they are even to be blessed and empowered by the Buddhas and Pusas so as to render their Perplexities and Aberrations dissolved and

cleared away, insofar as to make them enlightened, and be able to ingress into Buddhaic Perception, to cultivate on the Supreme Buddha Dharma, and to realize Bodhi ultimately—All these are quite possible; not only possible, but are definitely viable and practicable. But why could it be so? Because the Buddha divulges: “***All the Multibeings are equally endowed with Buddha Nature—hence, they shall become Buddhas ultimately.***” *Therefore, I say, now that you are able to see this book of Sutra of Dharmic Lotus, and to hear this Dharma of the Supreme Buddha-Yana, according to the import as prognosticated in the Holy Sutra, you are bound to be incorporated and embraced by the Buddha, whereby all of your efforts with respect to the Supreme Bodhi would not be done in vain: and you will ultimately become Buddha—hence, cherish thyself!*

Finally, for the sake of majestifying Buddha Dharma, in this book as in others, there are *Glossary* and *Index* appended at the end, so as to meet the universal academic standard for publications, and to facilitate the reader's study, and also to demonstrate to the reader and the general public the solemnness and seriousness in the job on the part of this translator—May you all fare well onto the Supreme Bodhi Way!

Cheng Kuan,
at MVT, Taipei, Taiwan
11/03/ 2014

佛語諦實
決定不虛

—金剛洩實讚

*The Words of Buddha are
ever truthful without fail.*

—*Vajraic Maxim*

妙法蓮華經

**The Lotus Sutra
of
Wondrous Dharma**

南無本師釋迦牟尼佛（合掌三稱）

Namo Root Guru Shakyamuni Buddha.

(Recite three times,
with your palms joined.)

開經偈

無上甚深微妙法

百千萬劫難遭遇

我今見聞得受持

願解如來真實義

The Sutra-opening Gatha

The supremely profound, wondrously sophisticated Dharma

Is hard to encounter in millions of Kalpas.

And now that I am able to hear, read, and uphold it,

I wish to comprehend the real import of the Thus-Adventist.

妙法蓮華經卷第一

The Lotus Sutra of Wondrous Dharma

SCROLL I

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

敍品第一

Segment 1: The Exordium

[I-1A]

如是我聞：一時佛住王舍城耆闍崛山中，與大比丘眾萬二千人俱，皆是阿羅漢，諸漏已盡，無復煩惱，逮得己利，盡諸有結，心得自在。其名曰：阿若憍陳如、摩訶迦葉、優樓頻螺迦葉、伽耶迦葉、那提迦葉、舍利弗、大目犍連、摩訶迦旃延、阿菟樓駄、劫賓那、憍梵波提、離婆多、畢陵伽婆蹉、薄拘羅、摩訶拘絺羅、難陀、孫陀羅難陀、富樓那彌多羅尼子、須菩提、阿難、羅睺羅，如是眾所知識大阿羅漢等。復有學、無學二千人；摩訶波闍波提比丘尼，與眷屬六千人俱；羅睺羅母耶輸陀羅比丘尼，亦

與眷屬俱。

Thus have I heard: At one time the Buddha sojourned at Royal-Abode City¹ in Grdhrakuta Mountain² in company with twelve thousand *Grand Bhiksus*³ who were all *Arhats*,⁴ having depleted all of their Perviousnesses,⁵ freed from all Annoyances,⁶ achieved their *individual benefits*, abolished all the Entanglements of Beinghood, and attained the Mastery over the Mind; namely, Anata-kaudina, Maha-kasyapa, Uruvilvagrama-kasyapa, Gaya-kasyapa, Nadi-kasyapa, Sariputra, Maha-maudgalyayana, Maha-katyayana, Aniruddha, Kalpina, Gavampati, Retata, Pilinda-vaccha, Vakula, Maha-kausthila, Nanda, Sundara-nanda, Purna-maitrayaniputra, Subhuti, Ananda, Rahula, all of whom were such Grand *Arhats* as well-known to all. Withal, there were also two thousand people of *the Learning and Post-learning*,⁷ as well

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1. **Royal-Abode City:** Sanskrit: *Rajagrda*, the capital city of Magadha (摩揭陀國), an ancient principality in Middle India. 王舍城
 2. **Grdhrakuta Mountain:** located in central India, where the Buddha used to divulge numerous Sutras. 耆闍崛山
 3. **Grand Bhiksus:** *Bhiksu*, an ordained Buddhist monk. *Grand Bhiksus*, referring exclusively to *Arhats*, the Hinayanaist Holy Men of the highest status. 大比丘
 4. **Arhat:** *Arhat* is the Holy Man that has realized the fourth stage of Holy Fructification or Fruition in Hinayanaism, also the highest attestation, which enables an *Arhat* to attain *Nirvana* and be liberated from further Reincarnations in this lifetime. 羅漢、阿羅漢
 5. **Perviousness:** “Pervious” originally means “leaking,” or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption), which is the usual state of ordinary Multibeings. 漏、有漏
 6. **Annoyances:** Annoyances include all the impure factors in our mind that can stir or becloud our mind to make it unquiet, disordered, vexed and obscure, from which we constantly suffer. 煩惱
 7. **the Learning and Post-learning:** “The Learning” includes the Auricularist practitioners who have already attained the Sanctitudes of the First, Second, and Third Fructifications, but have not attained the Fourth Fructification, *Arhathood*, and so they still have some more to “learn” and practice in terms of the Dharma; hence,

as *Bhiksuni Mahaprajapati*⁸ with six thousand people of her *Ancillaries*, and Yasodhara⁹ *Bhiksuni*, viz., Rahula's mother, along with her *Ancillaries*.

[I-1B]

菩薩摩訶薩八萬人，皆於阿耨多羅三藐三菩提不退轉；皆得陀羅尼，樂說辯才，轉不退轉法輪；供養無量百千諸佛，於諸佛所植眾德本，常為諸佛之所稱歎；以慈修身，善入佛慧，通達大智，到於彼岸；名稱普聞無量世界，能度無數百千眾生。其名曰：文殊師利菩薩、觀世音菩薩、得大勢菩薩、常精進菩薩、不休息菩薩、寶掌菩薩、藥王菩薩、勇施菩薩、寶月菩薩、月光菩薩、滿月菩薩、大力菩薩、無量力菩薩、越三界菩薩、跋陀婆羅菩薩、彌勒菩薩、寶積菩薩、導師菩薩，如是等菩薩摩訶薩八萬人俱。

Therewithal, there were also eighty thousand *Pusa-mahasattvas*, who were all *unretrogressive* in *Anuttara-Samyak-Sambodhi*,¹⁰

they are denominated “the Learning.” Post-learning refers to the *Arhats*, for they have already passed beyond the stages of “learning”; hence they are so named. 有學、無學

8. ***Bhiksuni Mahaprajapati***: the aunt of the Buddha, also the first *Bhiksuni*. The Buddha lost His mother at the childbirth; it was His aunt that brought him up. 摩訶波闍波提
9. ***Yasodhara***: She used to be the Buddha's wife before He renounced the Secular Home in pursuit of *Bodhi*. Some time after the Buddha has attained Enlightenment, Yasodhara also renounced the Secular Home to become a *Bhiksuni*. 耶輸陀羅
10. ***Anuttara-Samyak-Sambodhi***: Sansk., *Anuttara*, supreme, unequalled; *Samyak*, the most right and most equal; *Sambodhi*, right enlightenment—linked altogether, the whole word means: the most right, equal, Supreme Enlightenment. This is the Ultimate Enlightenment attained by the Buddha, as distinguished from the enlightenments realized by others, in that the Enlightenment realized by the *Pusa* is not yet the highest, hence, not *supreme*; that which realized by the Auricularist and the Causality-Enlightenist is not the most equal (for they still perceive all Beings as unequal), and that the Enlightenment of practitioners of External-Wayists (i.e.,

as well as had attained *Dharani*, endowed with *Divulgation-Delectating Eloquence* to revolve the *Unretrogressive Dharmic Wheel*,¹¹ had made offerings to myriad hundreds and thousands of Buddhas, had implanted myriad Virtuous Radices¹² which were frequently acclaimed by all Buddhas, had cultivated themselves with Benevolence and been adroit in ingressing into Buddhaic Wisdom to master the Great Wisdom so thoroughly as to reach the Other Shore¹³ and to attain universal prestige throughout innumerable Universes for being able to deliver infinite hundreds and thousands of Multibeings,¹⁴ they were, namely,

other religions' followers, who seek without for their own liberation) is not the right enlightenment. Only the Enlightenment attained by the Buddha is the most right, most equal, most supreme, hence *Anuttara-Samyak-Sambodhi*. As this term has a very specific significance, both in its linguistic import and as the final goal of all Buddhist cultivations, in the Chinese translation of the Sutras, it is frequently preserved in the original Sanskrit transliteration, alongside with the translation of the meaning into Chinese; i.e., "the Supreme right equal Enlightenment," shortened as "the Supreme Enlightenment," or "the *Supreme Bodhi*." 阿耨多羅三藐三菩提

11. **to revolve the *Unretrogressive Dharmic Wheel***: i.e., to promulgate the Dharma without retreat. The Dharma represented by the image of a "Wheel" symbolizes its smooth forward progression, as well as its power to crush any impediment and impurity. 轉不退轉法輪
12. **Virtuous Radices**: Radices, roots, *pl.* of *radix*, that which can effect all merits to live and grow. There are Five Virtuous Radices: Faith Radix(信根), Diligence Radix(進根), Deliberation Radix(念根), Stasis Radix(定根), and Wisdom Radix(慧根). They are called "Radices," because all the Virtues are engendered out of these fundamental Good Roots (Radices), just as the life of a plant depends on its roots for nourishment and stability. 善根
13. **the Other Shore**: While "This Shore" symbolizes the domain fraught with Annoyances and Vexations, Nascence and Demise, Reincarnations and Transmigrations, and all kinds of Defilements and Impurities; the Other Shore refers to the sphere devoid of Annoyances and Vexations, Nascence-Demise, Transmigrations and all the other worldly woes and anguishes; hence, the Other Shore, in other words, is the state of *Nirvana* and *Bodhi*, which is attainable by practicing Buddha Dharma. 彼岸
14. **Multibeings**: All living beings, either collectively or individually, are called "Multibeings" in Buddhism, in that they are subjected to multiple Beinghoods (Reincarnations) until they achieve Liberation of *Nirvana* or the *Supreme Bodhi*

Manjusri *Pusa*,¹⁵ Kuan-Shi-Yin *Pusa*, Attaining-Great-Puissance *Pusa*, Constant-Assiduity *Pusa*, Unrelenting *Pusa*, Jewel-Palm *Pusa*, Medical-Monarch *Pusa*, Valiant-Bestowal *Pusa*, Jewel-Moon *Pusa*, Lunar-Brilliance *Pusa*, Full-Moon *Pusa*, Enormous-Puissance *Pusa*, Infinite-Puissance *Pusa*, Traversing-Three-Realm *Pusa*, Bhadrपाला *Pusa*, Maitreya *Pusa*, Treasure-Amassment *Pusa*, and Directing-Guru *Pusa*—such *Pusas* altogether were in the number of eighty thousand of them.

[I-1C]

爾時釋提桓因，與其眷屬二萬天子俱。復有名月天子、普香天子、寶光天子、四大天王，與其眷屬萬天子俱。自在天子、大自在天子，與其眷屬三萬天子俱。娑婆世界主：梵天王、尸棄大梵、光明大梵等，與其眷屬萬二千天子俱。有八龍王：難陀龍王、跋難陀龍王、娑伽羅龍王、和修吉龍王、德叉迦龍王、阿那婆達多龍王、摩那斯龍王、優鉢羅龍王等，各與若干百千眷屬俱。有四緊那羅王：法緊那羅王、妙法緊那羅王、大法緊那羅王、持法緊那羅

(Enlightenment). Hence, “Multibeings” include not only people (human beings), but also the Beings in five other Domains; viz., the Celestial, *Asura*, Starving-ghost, Purgatory and Animal. Together with Humanity, they are called the Six Domains(六道) which constitute the realm of Transmigration or *Samsara* (Reincarnation). [NB. Up to now, the Chinese terms of “眾生” and “有情” have both been popularly translated as “sentient beings” without distinctions. But actually “sentient beings” should only be the translation for “有情,” which this translator translates as “Sentient-kind,” and “眾生” is translated as “Multibeings.”] 眾生

15. *Pusa*: the Chinese transliteration of the Sanskrit word “*Bodhisattva*,” a Holy Man in Buddhism, next in rank to Buddha. This word is a Chinese transliteration in the abbreviated form, or it can also be said to be the Chinese version of the original Sanskrit word, which looks much more involved and hard to pronounce. It is adopted by this translator for the facility of its spelling and pronunciation in the hope of popularizing Mahayana as it has been done in China. 菩薩

王，各與若干百千眷屬俱。有四乾闥婆王：樂乾闥婆王、樂音乾闥婆王、美乾闥婆王、美音乾闥婆王，各與若干百千眷屬俱。有四阿修羅王：婆稚阿修羅王、佉羅騫馱阿修羅王、毘摩質多羅阿修羅王、羅睺阿修羅王，各與若干百千眷屬俱。有四迦樓羅王：大威德迦樓羅王、大身迦樓羅王、大滿迦樓羅王、如意迦樓羅王，各與若干百千眷屬俱。韋提希子阿闍世王，與若干百千眷屬俱。各禮佛足，退坐一面。

At that juncture, Shakya-Devanam was also present in company with twenty thousand *Devas*¹⁶ pertaining to his Cognates.¹⁷ Moreover, there were also Eminent-Moon *Deva*, Universal-Redolence *Deva*, Jewel-Radiance *Deva*, and the Four Great Celestial Monarchs in company with their Cognates of ten thousand *Devas*. Masterful *Deva* and Grand Masterful *Deva* were in company with their respective Cognates of thirty thousand *Devas*. The Sovereigns of the *Sahā Universe*,¹⁸ namely the Brahman Celestial-king, Siki Great-Brahman, and Radiant Great-Brahman were in company with their respective Cognates of twelve thousand *Devas*. There were eight Great Dragon-Kings; namely, Nanda Dragon-King, Upananda Dragon-King, Sagara Dragon-King, Vasuki Dragon-King, Taksaka Dragon-King, Anavatapta Dragon-King, Manasvin Dragon-King, and Utpalaka Dragon-King, each of whom being in company with several hundred

16. *Deva*: a Heavenly being. 天，天人

17. *Cognate*: a relative of a master by birth or by marriage, or a subordinate, servant or subject of this master. 眷屬

18. *Sahā Universe*: *Sahā*: Sansk., endurance. This universe of ours is named *Sahā Universe* in that all the Multibeings here tend to be able endure all the defilements they produce—this being an irony in tone. 娑婆世界，娑婆國土

thousand Cognates of their own respectively. There were four *Kinnara*-Kings as well; namely, Dharma *Kinnara*-King, Wondrous-Dharma *Kinnara*-King, Great-Dharma *Kinnara*-King, and Dharma-Sustaining *Kinnara*-King, each of whom being in company with several hundred thousand Cognates of their own respectively. There were also four *Gandhabha*-Kings; namely, Music *Gandhabha*-King, Musical-Sound *Gandhabha*-King, Beauty *Gandhabha*-King, and Beauteous-Sound *Gandhabha*-King, each of whom being in company with several hundred thousand Cognates of their own respectively. There were also four *Asura*-Kings; namely, Vati *Asura*-King, Kuarkamta *Asura*-King, Vimacitara *Asura*-King, and Rahu *Asura*-King, each of whom being in company with several hundred thousand Cognates of their own respectively. There were also four *Garuda*-Kings; namely, Prodigious-August-Virtue *Garuda*-King, Mammoth-Physique *Garuda*-King, Immense-Repletion *Garuda*-King, and Wish-Gratifying *Garuda*-King, each of whom being in company with several hundred thousand Cognates of their own respectively. King Ajatasatru, the son of Queen Vaidehi, was also present with several hundred thousand Cognates of his own. All of these, after prostrating at the Buddha's feet, withdrew themselves to take their seats as befitting them.

[I-1D]

爾時世尊，四眾圍繞，供養、恭敬、尊重、讚歎，為諸菩薩說大乘經，名無量義，教菩薩法，佛所護念。佛說此經已，結跏趺坐，入於無量義處三昧，身心不動。是時天雨

曼陀羅華、摩訶曼陀羅華、曼殊沙華、摩訶曼殊沙華，而散佛上、及諸大眾。普佛世界，六種震動。

At that juncture, the World-Venerated One, while circumvolved by the Four Assemblages who made offerings to Him with deference and extolled Him in reverence, divulged to the *Pusas* a Mahayana Sutra entitled *The Sutra of Infinite Imports*, edifying the Dharma of *Pusahood*, which is mindfully protected by the Buddhas. Having divulged this *Sutra*, the Buddha, seated with insteps crisscrossed, ingressed into the *Samadhi* of Infinite-Import Domain, unmoved either in the body or in the mind. At this moment, it showered down from the heaven *Mantra* Blossoms, *Maha-mantra* Blossoms, *Manjusha* Blossoms, and *Maha-manjusha* Blossoms, which were bestrewn over the Buddha as well as over all the congregants; and the entire Universe effected six kinds of vibrations.

爾時會中，比丘、比丘尼、優婆塞、優婆夷、天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人，及諸小王、轉輪聖王，是諸大眾，得未曾有，歡喜合掌，一心觀佛。

At that juncture, all the congregants including *Bhiksus*,¹⁹ *Bhisu-*

19. *Bhiksu*: Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of *Bhiksuship* conferred by three High Priests, in conjunction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with initiation, which traditionally comprises a retreat of thirty-two-day intensive discipline. 比丘

nis,²⁰ *Upasakas*,²¹ *Upasikas*,²² *Devas*, *Dragons*, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*,²³ *Humans*,

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20. **Bhiksuni**: Sansk., an ordained Buddhist nun, who has formally received the 348 Precepts of *Bhiksuniship* conferred by the Ten Gurus, etc., as above. 比丘尼
21. **Upasaka**: Sansk., a male Buddhist lay practitioner, who receives and observes the Five Precepts from a qualified Buddhist ordained master (with at least five years on his *Bhiksuship*). The lay Buddhist's Five Precepts are: 1) **No killing**—including animals or insects; i.e., you shall not intentionally kill any Being that is endowed with life, without any exception, for Equal Mercy's sake. 2) **No stealing**—you shall not steal anything belonged to and beloved by others, for compassion's sake. 3) **No inappropriate sex**—You shall not compromise or vitiate the purity or chastity or fidelity of other people's wife, mother, sister, or daughter, or husband, father, brother, or son, due to your practice on Buddha's Equal Compassion for all. 4) **No lies**—You shall not deceive others for your own profits or amusement, or trying to make a fool of others to entertain your conceitedness and false pride or vain superiority, due to your genuine practice on Buddha's truthful wisdom, which would not come into being with lies of any kind. 5) **No intoxicants**—For all intoxicants muddle up people's thinking, weaken their will, perturb their mind, and incite their frail sentimentality, and so ultimately would hinder the practice of Buddha's Wisdom, you shall not use any intoxicant at all, not even one drop of it, due to your confirmed adherence to Buddha's lucid, tranquil, self-controlled, uncontaminated Wisdom. Beware that in these Five Precepts for laymen alone, each and every one of them, is beyond the reach of any other religions' followers or philosophers, in that each of these is so pure, so thoroughgoing, and so impartial, that no other wise men or virtuous men in the world, throughout history, can ever come near it, not to mention putting them to practice. Furthermore, if ever all the people in this world can take the first Precept of No killing in the way that the Buddha has enjoined, this world would be instantly free from the disaster of war, slaughter, genocide, holocaust, and any kind of violence perpetrated by man under any self-righteous pretext, or in the name of justice or some higher being, and feeling himself "sanctified" (holy) or heroic for those deeds, which, to see in the light of Buddha's compassionate wisdom, is lamentably sheer ignorance. 優婆塞
22. **Upasika**: Sanskrit, a Buddhist female lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified *Bhiksu* in a shrine hall. 優婆夷
23. **Devas, Dragons, Yaksas, Gandhabhas, Asuras, Garudas, Kinnaras, Mahoragas**: also called *Deva-Dragon Octo-legions* (天龍八部). They are the eight species of Multibeings. Most of these Beings are the champions of Buddha Dharma: some of them would protect the good practitioners of the Dharma from perils or disturbance, while others would protect the Dharma from being corrupted by bad practitioners or evil people, by frustrating their impure or unorthodox practice, or by penalizing them for their evil intention to ruin the Dharma. 天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽

and *Quasi-anthropoids*, as well as both the lesser potentates and the Wheel-revolving Sacred Kings²⁴—all of these multitudes underwent never-before experience, joined their palms exultantly, and beheld the Buddha single-mindedly.

[I-1E]

爾時佛放眉間白毫相光，照東方萬八千世界，靡不周徧，下至阿鼻地獄，上至阿迦尼吒天。於此世界，盡見彼土六趣眾生，又見彼土現在諸佛，及聞諸佛所說經法；并見彼諸比丘、比丘尼、優婆塞、優婆夷，諸修行得道者；復見諸菩薩摩訶薩，種種因緣、種種信解、種種相貌，行菩薩道；復見諸佛般涅槃者；復見諸佛般涅槃後，以佛舍利起七寶塔。

At that juncture, the Buddha effulged Radiance out of His White Capillaceous Feature²⁵ between the Eyebrows, which illuminated the eighteen thousand Universes in the east pervasively without exclusion, up from the Akanistha Heaven down to the Avici Purgatory; and right from this Universe, one could perceive through the Radiance all the Multibeings in the Six Domains in those Universes, and could even perceive the current Bud-

24. **Wheel-revolving Sacred King:** Originally, in Hindu folklore, a great enlightened emperor, who comes to dominate the world by dint of his power of virtue, rather than by the military invasion, killing, and subjugation. “Wheel-revolving” signifies that this benign emperor turns the wheel of Benevolence. “Sacred” signifies that this benign king is blessed by the Buddhas and protected by the invisible Dharma-upholders. 轉輪聖王

25. **White Capillaceous Feature:** On the brow of the Buddha, between the eyes, there is a long filament of hair, which is white and curls clockwise; and it can give off tremendous radiance when He wishes to. Hence it is called the White Capillaceous Feature, one of the Buddha’s 80 Auspicious Features. 白毫相

dhas in those Universes, as well as could hear the Dharma and Sutras that those Buddhas were divulging; one could also perceive the *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas* cultivating themselves insofar as to attain *Bodhi*; moreover, one could also perceive the *Pusa-mahasattvas* cultivating *Pusahood* by dint of various Causal Factors, various Belief-Comprehensions, and various outlooks; furthermore, one could even perceive the Buddhas executing *Pari-nirvana*;²⁶ and still further, one could perceive that in the wake of the Buddhas' *Pari-nirvana*, seven-jeweled pagodas were erected to enshrine the Buddhas' *Sariras*.²⁷

[I-1F]

爾時彌勒菩薩作是念：「今者世尊現神變相，以何因緣而有此瑞？今佛世尊入於三昧，是不可思議、現希有事，當以問誰？誰能答者？」復作此念：「是文殊師利，法王之子，已曾親近供養過去無量諸佛，必應見此希有之相。我今當問。」

爾時比丘、比丘尼、優婆塞、優婆夷，及諸天、龍、鬼神等，咸作此念：「是佛光明神通之相，今當問誰？」

At that juncture, Maitreya *Pusa* bethought himself thus: “At present the World-Venerated One is manifesting Supernal Transformational Appearances. What would the Causal Factors be for such Auspices? Since right now Buddha the World-Venerated One has entered the *Samadhi* and is manifesting such inconceiv-

26. *Pari-nirvana*: the Ultimate *Nirvana* of the Buddha. 般涅槃

27. *Sarira*: the relics of a Buddha, *Pusa* or Hinayana Holy Man, collected after their cremation. 舍利

able rare phenomena—to whom should I direct my inquiry? And who would be the one that could answer my question?” Thence he further bethought himself thus: “This Manjusri, being the Son of the Dharma-King, has already communed intimately with and made offerings to innumerable Buddhas; he must have witnessed such rare phenomena previously; therefore I should make the inquiry of him.”

In the meantime, all the *Bhiksus*, *Bhiksunis*, *Upasakas*, *Upasikas*, as well as all the *Devas*, Dragons, Ghosts, and Deities were all bethinking themselves thus: “With regard to the Buddha’s resplendent Supernal Appearance, toward whom could I direct my inquiry?”

[I-1G]

爾時彌勒菩薩，欲自決疑，又觀四眾比丘、比丘尼、優婆塞、優婆夷，及諸天、龍、鬼神等眾會之心，而問文殊師利言：「以何因緣而有此瑞神通之相，放大光明，照于東方萬八千土，悉見彼佛國界莊嚴？」

At that juncture, Maitreya *Pusa*, partly wishing to resolve his own questions, partly knowing the mind of the congregants by his contemplating on the minds of the Four Assemblages, to wit, the *Bhiksus*, *Bhiksunis*, *Upasakas*, *Upasikas*, as well as all the *Devas*, Dragons, Ghosts, and Deities, made the inquiry of Manjusri: “Pray, what would be the Causal Factors that give rise to the Auspicious Supernal Appearance which effulges such prodigious Luminosity to illuminate the eighteen thousand Universes

in the east insofar that all the Grandeurs of those Universes are rendered perspicuous?”

[I-1G①]

於是彌勒菩薩欲重宣此義，以偈問曰：

文殊師利	導師何故	眉間白毫	大光普照	1
雨曼陀羅	曼殊沙華	栴檀香風	悅可眾心	2
以是因緣	地皆嚴淨	而此世界	六種震動	3
時四部眾	咸皆歡喜	身意快然	得未曾有	4

Thenceforth Maitreya *Pusa*, wishing to restate this import, made the query with this *Gatha*:²⁸

- 1 Manjusri, prithee, wherefore is it
That from the White Capillaceous Appearance
Between the Eyebrows of the Holy Guru
It is effulging immense pervasive Luminosity?
- 2 And that it is raining *Mantra* Blossoms
As well as *Manjusa* Blossoms;
And it is blowing wind of *Chandana* incense
Which is delectable to the minds of the congregants?
- 3 And for this very reason
All the land is purified and majestified;
And this Universe of ours

28. *Gatha*: Sanskrit. a verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the *Gatha* used to be rhymed, but it is mostly unrhymed in the Chinese versions, due to the disaffinities in the two languages which result in the difficulty in translation. 偈

Is undergoing six kinds of Vibrations,

- 4 Whereby the congregants of the Four Assemblages
Are all rendered jubilant,
With both their body and mind refreshed and comfortable
Beyond what they have ever experienced.

[I-1G②]

眉間光明	照於東方	萬八千土	皆如金色	5
從阿鼻獄	上至有頂	諸世界中	六道眾生	6
生死所趨	善惡業緣	受報好醜	於此悉見	7

- 5 The Radiance emitted from between the Holy Eyebrows
Effulged far unto the east
Throughout the eighteen thousand Universes
Which were all tinted with a golden hue.
- 6 The Multibeings in the Six Domains
In all of those Universes,
Down from the Avici Purgatory
Up to the Pinnacle of Beinghood
- 7 Regarding the Destinations following their Births or Deaths,
The Karmic Factors of their Virtues or Vices,
Their Retributions of either comeliness or ugliness—
All of these occurrences could be perceived from this Uni-
verse.

[I-1G③]

又覩諸佛	聖主師子	演說經典	微妙第一	8
其聲清淨	出柔輭音	教諸菩薩	無數億萬	9
梵音深妙	令人樂聞	各於世界	講說正法	10
種種因緣	以無量喻	照明佛法	開悟眾生	11

- 8 And one could also perceive from this Universe
That the Buddhas, the Holy Leonine-Masters,
Are divulging the Holy Sutras
Which are of preeminent subtlety and wondrousness.
- 9 Their sounds of voice are purified,
Tender and mollified,
Whereby They instruct *Pusas*
In the number of myriad billions.
- 10 Such *Brahmanic Voices* are so profound and wondrous
That it is delighting merely to hear of them.
Thus would They divulge the Orthodox Dharma
In Their particular Universes respectively;
- 11 And in compliance with diverse Causal Factors
They employ myriad Analogies and Metaphors
To illuminate and elucidate the Buddha Dharma
So as to enlighten Multibeings.

[I-1G④]

若人遭苦	厭老病死	爲說涅槃	盡諸苦際	12
若人有福	曾供養佛	志求勝法	爲說緣覺	13

若有佛子 修種種行 求無上慧 爲說淨道 14

- 12 When people are suffering from travail,
And are tired of Aging, Illness, and Death,
The Buddhas would divulge the Dharma of *Nirvana* to
them,
So that they could have all the Afflictions depleted.
- 13 When some people are endowed with Bliss,
By virtue of their previous offering-makings to Buddhas,
And they are now devoted to the pursuit of the Superior
Dharma,
The Buddhas would divulge to them the Causality-Enlight-
ening Dharma.
- 14 Whereas if there be a Buddha's Son
Who, having cultivated on multitudinous Deeds,
Is aspired to pursue the Supreme Wisdom,
Thence the Buddhas would divulge the Purified Way unto
him.

[I-1G5]

文殊師利	我住於此	見聞若斯	及千億事	15
如是眾多	今當略說	我見彼土	恆沙菩薩	16
種種因緣	而求佛道	或有行施	金銀珊瑚	17
眞珠摩尼	磈磈碼碯	金剛諸珍	奴婢車乘	18
寶飾輦輿	歡喜布施	迴向佛道	願得是乘	19

- 15 Manjusri, thou Venerable One,

Subsequent to my arrival hither,
 I have been able to perceive and hear such matters
 Along with thousands and billions of other occurrences.

- 16 And respecting all of such multifarious phenomena,
 I would fain relate thus in brief:
 So far I have seen that in those Universes
 The Ganges-sand number of *Pusas* there
- 17 Who are pursuing the Buddhaic Way
 In consequence of myriad *Causal Factors*.
 Some of them would make Bestowals
 With gold, silver, and coral,
- 18 Or with pearls and *Mani-gems*,
 Or with *musalagarbhas*²⁹ and rubies,
 With diamonds and diverse gems,
 And even with slaves, maid-servants, and carriages,
- 19 Or with jewel-adorned wagons and sedans chairs;
 Such Bestowals they would make joyously
 With a view to dedicating the Virtues towards *Buddha*
Bodhi,
 Whereby they could attain the Supreme *Yana*,

[I-1G6]

三界第一 諸佛所歎 或有菩薩 駟馬寶車 20

29. *musalagarbha*: one of the seven gems, originally a crustacean in the sea, whose inner crust is as white as jade, therefore it is commonly mistaken as a gem stone.
 碑磬

欄楯華蓋	軒飾布施	復見菩薩	身肉手足	21
及妻子施	求無上道	又見菩薩	頭目身體	22
欣樂施與	求佛智慧	文殊師利	我見諸王	23

- 20 Which is paramount in the *Three Realms*³⁰
 Ever extolled by all Buddhas.
 Or there are certain *Pusas*
 Who would make Bestowals
- 21 With Jewel-Carriages drawn by four steeds,
 And adorned with balustrades and canopies.
 I could also perceive some *Pusas*
 Making Bestowals with their own physical flesh, or hands
 or feet,
- 22 And even with spouse or progeny,
 Thus in pursuit of the *Supreme Bodhi*.
 I could also perceive certain *Pusas*
 Bestowing their heads or eyes, or their physical bodies,
- 23 Which they would do joyfully
 With a view to pursuing Buddhaic Wisdom.
 Manjusri, the Buddha's Son,
 I could also perceive some kings

30. **the Three Realms:** i.e., the Desire Realm, the Material Realm and the Immaterial Realm. These are the spheres where the beings who still stay within Transmigration (or *Samsara*) dwell, the Desire Realm being the lowest one, and the Material and Immaterial being higher ones, on account of their accomplishment in Dhyana and the higher degree of their minds and body as a result of their Dhyana. 三界

[I-1G7]

往詣佛所	問無上道	便捨樂土	宮殿臣妾	24
剃除鬚髮	而被法服	或見菩薩	而作比丘	25
獨處閒靜	樂誦經典	又見菩薩	勇猛精進	26
入於深山	思惟佛道	又見離欲	常處空閒	27
深修禪定	得五神通	又見菩薩	安禪合掌	28
以千萬偈	讚諸法王	復見菩薩	智深志固	29
能問諸佛	聞悉受持	又見佛子	定慧具足	30
以無量喻	爲眾講法	欣樂說法	化諸菩薩	31
破魔兵眾	而擊法鼓	又見菩薩	寂然宴默	32
天龍恭敬	不以爲喜	又見菩薩	處林放光	33
濟地獄苦	令入佛道	又見佛子	未嘗睡眠	34
經行林中	勤求佛道	又見具戒	威儀無缺	35
淨如寶珠	以求佛道	又見佛子	住忍辱力	36
增上慢人	惡罵捶打	皆悉能忍	以求佛道	37

- 24 Repairing to the Buddha's Premises
 To inquire about the *Supreme Bodhi*;
 Thenceforth they would forsake their land of pleasure
 As well as their palaces and consorts,
- 25 And would shave their hair and beards
 Thence garb themselves with Dharmic Habiliments.
 I could also perceive some *Pusas*
 Manifesting themselves as *Bhiksus*,
- 26 And thus would they dwell in serene hermitage alone
 To enjoy themselves by chanting the Sutras.
 I could also perceive some *Pusas*

- Who practice assiduously with such Valiant Vehemence
- 27 That they would enter into the remotest mountains
To meditate upon *Buddha Bodhi*.
I also could perceive the Desire-Renouncing ones
Who would reside in carefree leisure
- 28 To cultivate profound *Dhyanaic* Stasis,
Thence to attain the Five Supernal Powers.
I could also perceive some *Pusas*
Sitting in meditation with their palms joined together,
- 29 And thus would they extol the Dharma Kings
With hundreds and thousands of *Gathas*.
I also could perceive some *Pusas*
Of profound wisdom and staunch will,
- 30 Who could inquire the Buddha of the Dharmas,
All of which they are capable of espousing and sustaining.
I also could perceive some Buddha's Sons
Completely endowed with Stasis and Wisdom
- 31 Are able to expound the Dharma to the multitudes
By means of infinite Analogies,
And they take delight in divulging the Dharma.
They would also manifest themselves as *Pusas*
- 32 To beat the Dharmic Drum,
Thence to demolish the *Mara's* Troops.
I could also perceive some *Pusas*

Sitting in such Quiescence and Composure,

33 That albeit *Devas* and Dragons would come and show deference to them,

They would not be rendered overjoyed on that account.

I could also perceive *Pusas*

Effulging Radiance whilst residing in the forest,

34 Whereby they could relieve the Afflictions of the Purgatory-beings,

And thence to usher them unto the Buddhaic Way.

I also could perceive some Buddha's Sons,

Renouncing all their sleep

35 To make Ambulatory Meditation in the woods,

Thus in assiduous pursuit of *Buddha Bodhi*.

I also could perceive some people endowed with Plenary Precepts

And without any misconduct in the Dignified Deportment;

36 Thus, as purified as pearls,

They set themselves in pursuit of *Buddha Bodhi*.

I also could perceive some Buddha's Sons

Residing in the Power of Forbearance;

37 When they encounter people of Ameliorating Arrogance

Who would berate them scurrilously and beat them soundly,

They still could forbear it all,

Whereby they pursue *Buddha Bodhi* by virtue of it.

[I-1G8]

又見菩薩	離諸戲笑	及癡眷屬	親近智者	38
一心除亂	攝念山林	億千萬歲	以求佛道	39
或見菩薩	肴饈飲食	百種湯藥	施佛及僧	40
名衣上服	價直千萬	或無價衣	施佛及僧	41
千萬億種	栴檀寶舍	眾妙臥具	施佛及僧	42
清淨園林	華果茂盛	流泉浴池	施佛及僧	43
如是等施	種種微妙	歡喜無厭	求無上道	44
或有菩薩	說寂滅法	種種教詔	無數眾生	45
或見菩薩	觀諸法性	無有二相	猶如虛空	46
又見佛子	心無所著	以此妙慧	求無上道	47

- 38 I also perceive some *Pusas*
 Renouncing all frolicking banterings
 As well as inane kinsfolk
 So as to commune intimately with men of wisdom,
- 39 And to exterminate all Perturbations single-mindedly;
 Thus would they concentrate their mind in the sylvan
 mountains
 For as long as thousands and billions of years
 With a view to pursuing the *Buddha Bodhi*.
- 40 Or I could perceive some *Pusas*
 Making Bestowals with fine sumptuous viands
 And hundreds of pottages and medicine soups
 To both Buddhas and Samgha.
- 41 Or they would bestow costly and illustrious raiments

In the worth of thousands and millions of *pais*,
 Or even attire of priceless value
 To both Buddha and Samgha.

42 Or they would bestow thousands and millions of
 Domiciles made of precious sandalwood
 Along with myriad wondrous bedding equipments
 To both Buddha and Samgha.

43 Or they would bestow purified gardens and woods
 Exuberant with fruits and flowers
 Along with flowing springs and bathing tarns
 To both Buddha and Samgha.

44 Thus, by virtue of such Bestowals
 Of multifarious wondrous exquisiteness,
 And with a jubilant and indefatigable mind,
 They aim at pursuing the *Supreme Bodhi*.

45 Or I could perceive some *Pusas*
 Divulging the Dharma of *Nirvana*
 As well as divers Edifications
 To innumerable Multibeings.

46 Or I could perceive some *Pusas*
 Contemplating on the Essence of Dharmas
 Which is free from the Duo-appearance,
 And bears resemblance to the Ethereal Space.

47 I could also perceive some Buddha's Sons

Who, having attained Non-attachment in the Mind,
Apply such wondrous wisdom
To the pursuit of the *Supreme Bodhi*.

[I-1G9]

文殊師利	又有菩薩	佛滅度後	供養舍利	48
又見佛子	造諸塔廟	無數恆沙	嚴飾國界	49
寶塔高妙	五千由旬	縱廣正等	二千由旬	50
一一塔廟	各千幢旛	珠交露幔	寶鈴和鳴	51
諸天龍神	人及非人	香華伎樂	常以供養	52
文殊師利	諸佛子等	爲供舍利	嚴飾塔廟	53
國界自然	殊特妙好	如天樹王	其華開敷	54

- 48 Oh ye Venerable Manjusri,
I could also perceive some *Pusas*
Making offerings to the Buddha's *Sariras*
In the wake of the Buddha's Surcease Deliverance.³¹
- 49 I also could perceive some Buddha's Sons
Constructing myriad Stupas and temples
As innumerable as Ganges-sands
To majestify and embellish all the spheres of the Universes.
- 50 And the gemmed Stupas are as lofty as they are wondrous-
looking,
And in the height of five thousand *yojanas*,³²

31. **Surcease Deliverance:** same as Serene Surcease; another Chinese translation for *Nirvana*. 滅度

32. **yojana:** Sansk., the distance that an emperor's troops can cover in one day, about 30 Indian miles. 由旬

And all of them two thousand *yojanas* to a nicety
Both in latitude and longitude.

- 51 Each and every one of the Stupas and temples
Are adorned with one thousand Buddha Pennants and
Cubic-banners,
Where pearl pendants crisscross each other, and Sweet
Dews form into blinds;
Jewel bells chime harmoniously with one another;
- 52 Whereas the *Devas*, Dragons and Deities,
Humans as well as Quasi-anthropoids
Would constantly make offerings
With incense, flowers, and musical diversions.
- 53 Manjusri, most Venerable One,
All the Buddha's Sons and others over there,
For the sake of making offering to the *Sariras*,
Would adorn and majestify the Stupas and temples;
- 54 Consequently, the circumferences of the Universes
Are rendered ever so natural and singularly wondrously
fair
That they are akin to the celestial Tree-King
When all of their flowers are in full bloom.

[I-1G⑩]

佛放一光	我及眾會	見此國界	種種殊妙	55
諸佛神力	智慧希有	放一淨光	照無量國	56

我等見此	得未曾有	佛子文殊	願決眾疑	57
四眾欣仰	瞻仁及我	世尊何故	放斯光明	58
佛子時答	決疑令喜	何所饒益	演斯光明	59
佛坐道場	所得妙法	爲欲說此	爲當授記	60
示諸佛土	眾寶嚴淨	及見諸佛	此非小緣	61
文殊當知	四眾龍神	瞻察仁者	爲說何等	62

- 55 When the Buddha effulges one single gleam of Radiance
It is sufficient to enable me and all the congregants
To perceive all over the perimeter of the Universes
Such multifarious singular wondrousness.
- 56 Hence, the Supernal Powers of the Buddhas
And their Wisdom are truly of such rarity
That merely in one single ray of pure Luminosity which
they effulge
It would suffice illuminate infinite Universes.
- 57 As all of us are witnessing such spectacularities,
We are being exposed to the never-before experience.
Manjusri, Son of Buddhas,
I would desire thee to clarify the congregants' misgivings.
- 58 For the Four Assemblages are joyously in expectation
Looking up to both thee and myself for the answer
As to wherefore the World-Venerated One
Would effulge such Luminosity.
- 59 Buddhas' Son, I would wish thee to reply forthwith
So as to resolve their doubts and render them joyful.

What might there be the fructuous benefits to derive
From the manifestation of such Luminosity?

- 60 Could it be that the Buddha is going to divulge
The Wondrous Dharma acquired when He seated Himself
at the *Bodhi-site*?
Or would it be that He is about to confer
Prognosticative Ordinations on some?
- 61 The fact that He has manifested to us the Buddhas' Universes,
Which are purified and majestified with myriad treasures,
As well as has enabled us to perceive the Buddhas—
All these are far from something of slight Occasion.
- 62 Manjusri, it behooves thee to understand
That all the Four Assemblages as well as Dragons and
Deities
Have been regarding and beholding Thee the Benevolent
In earnest expectation of whatever thou hast to impart to
them.

[I-1H①]

爾時文殊師利語彌勒菩薩摩訶薩及諸大士：「善男子等，
「如我惟忖，今佛世尊欲說大法，雨大法雨，吹大法螺，
擊大法鼓，演大法義。諸善男子，我於過去諸佛，曾見此
瑞，放斯光已，即說大法。是故當知，今佛現光，亦復
如是，欲令眾生，咸得聞知一切世間難信之法，故現斯
瑞。」

At that juncture, Manjusri spoke to Maitreya *Pusa-mahasattva* and all the Mighty Masters, “All ye Virtuous Men,³³ to my contemplation, it is owing to the fact that right now Buddha the World-Venerated One is about to divulge certain Grand Dharmas, to rain great Dharmic Rains, to blow the great Dharmic Conch, to beat the great Dharmic Drum, and to expound the great Dharmic Purports. All ye Virtuous Men, as I was wont to perceive such Auspicious Spectacles with the past Buddhas in time of yore; wherein in the wake of effulging such Luminosity, they would divulge Great Dharmas; hence you are given to understand that since Buddha is manifesting the selfsame Luminosity at present, it would be to the same effect: that is, as He desires all Multibeings to hear and realize the Dharma that is hard to believe in all the worlds, He is manifesting such Auspicious Spectacles.

[I-1H②]

「諸善男子，如過去無量無邊不可思議阿僧祇劫，爾時有佛，號日月燈明如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊，演說正法，初善、中善、後善，其義深遠，其語巧妙，純一無雜，具足清白梵行之相。爲求聲聞者說應四諦法，度生老病死，究竟涅槃；爲求辟支佛者說應十二因緣法；爲諸菩薩說應

33. **Virtuous Men:** Those who have formally taken the Three Refuges and at least Five Precepts are deemed virtuous persons in that they have truthfully departed from the vile worldly ways of killing, stealing, inappropriate coition (sexual intercourse), prevarication (lying), and intoxicant ingesting. Besides, the Buddha used to address the congregants in general as “Virtuous Men and Virtuous Women.” 善男子

六波羅密，令得阿耨多羅三藐三菩提，成一切種智。」

“Virtuous Men, it is just the same as in the bygone infinite boundless inconceivable *asamkhya* number of *Kalpas*, at that time there was a Buddha named Solar-Lunar-Lamp Luminosity *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. The Right Dharma that He divulged was good at the beginning, good in the middle, and good at the end; the purports thereof were profound and far-reaching; the language thereof was wondrously dexterous, pure and unadulterated, and embodying the aspects of purified Brahmanic Deeds.³⁴ For those who were aspired after Auricularism,³⁵ He would divulge for them the Dharma of the Four Holy Truths, thereby to enable them to transcend Birth, Aging, Illness and Death, thence to attain *Nirvana* ultimately. For those who pursue *Pratyeka-buddhism*,³⁶ He would divulge the Dharma of Twelve Causal-Factors. For the *Pusas*, He would divulge for them the Six *Paramitas*,³⁷ so as to enable

34. **Brahmanic Deeds**: purified deeds, especially those involving abstinence from carnal lusts. 梵行

35. **Auricularism**: the Buddha’s Teachings for the Hinayana practitioners who acquire the way of practice mainly by means of hearing the words of the Holy Teachings from the Buddha; hence they are called *Auricularists* (“Sound-Hearer”), and the Teaching and their particular way of practice are called Auricularism (“Sound-Hearing Teachings.”) 聲聞

36. **Pratyeka-buddhism**: the Doctrines for the practitioners of Causality-Enlightenment. The predominant way of practice for these people is to contemplate on Causality, or the Twelve Causal-Factors (十二因緣), or the Twelve Nexuses of Causality (十二鉤鎖). 辟支佛

37. **Six Paramitas**: “*Paramita*” means deliverance, i.e., the deliverance of multibe-

them to attain *Anuttara-Samyak-Sambodhi*, thereby to realize Omniscient Seminal Noesis.³⁸

[I-1H③]

「次復有佛亦名日月燈明，次復有佛亦名日月燈明，如是二萬佛，皆同一字，號日月燈明，又同一姓，姓頗羅墮。彌勒當知，初佛後佛，皆同一字，名日月燈明，十號具足，所可說法，初中後善。其最後佛，未出家時有八王子：一名有意，二名善意，三名無量意，四名寶意，五名增意，六名除疑意，七名響意，八名法意。是八王子，威德自在，各領四天下。是諸王子，聞父出家，得阿耨多羅三藐三菩提，悉捨王位亦隨出家，發大乘意，常修梵行，皆為法師，已於千萬佛所、植諸善本。」

“Subsequently there was another Buddha also in the same Appellation of Solar-Lunar-Lamp Luminosity. Thereafter there was yet another Buddha also in the same Appellation of Solar-Lunar-Lamp Luminosity. Thus the twenty thousand successive Buddhas in a row were of the same Appellation, Solar-Lunar-Lamp Luminosity, and in the same surname of Bharadvaja as

ings to the Other Shore. The Six *Paramitas* are the predominant ways of practice for Mahayana practitioners, esp. for the *Pusas*. These consist of 1) Bestowal *Paramita* (檀波羅蜜), 2) Precept *Paramita* (戒波羅蜜), 3) Forbearance *Paramita* (忍波羅蜜), 4) Assiduity *Paramita* (精進波羅蜜), 5) *Dhyana Paramita* (禪波羅蜜), and 6) *Prajna Paramita* (般若波羅蜜). 六波羅蜜

38. **Omniscient Seminal Noesis:** the Supreme Wisdom (Noesis) attained by Buddhas, which is all-inclusive (Omniscient) and serve as the germinal source of all other wisdom (Seminal). There are three kinds of Noeses (the highest holy wisdom): 1) Omniscient Noesis (一切智), as attained by Hinayanaic Holy Men; 2) Modal Seminal Noesis (道種智), as attained by great *Pusas*; 3) Omniscient Seminal Noesis, attained exclusively by the Buddha (一切種智). 一切種智

well. Maitreya, thou art given to understand that the first Buddha and the last one were of the same Appellation, Solar-Lunar-Lamp Luminosity, and they were equally endowed with the Ten Holy Epithets,³⁹ and the Dharmas that they divulged were also equally good at the beginning, in the middle and at the end. The last one of these Buddhas had eight princes before his *renunciation of the secular home*. The names of these eight princes were: 1. Deliberation, 2. Virtuous Deliberation, 3. Infinite Deliberation, 4. Treasurable Deliberation, 5. Deliberation Mindedness, 6. Skepticism-Abolishing Deliberation, 7. Resounding Deliberation, 8. Dharmic Deliberation. These eight princes commanded Masterful Ease in August Virtue, and each one of them reigned Four Continents respectively. Yet as soon as they heard that their father had renounced the secular home and had attained *Anuttara-Samyak-Sambodhi*, they all abnegated their own kingship and renounced the secular home to follow him. They all generated the Mahayana Aspiration, constantly practiced on Brahmanic Deeds, and consequently they all became Dharma Masters and implanted numerous Virtuous Radices at hundreds and thousands of Buddhas' Premises.

[I-1H④]

「是時日月燈明佛說大乘經，名無量義，教菩薩法，佛所

39. **the Ten Holy Epithets:** i.e., Thus-Adventist(如來), Offering-Meritor(應供), Ortho-Omniscient One(正遍知), Luminance-Implementation Consummator(明行足), Dexterous Departor(善逝), World-Comprehender(世間解), Supreme Master(無上士), Taming-Reining Lord(調御丈夫), Celestial-Terrestrial Guru(天人師), and Buddha the World-Venerated One(佛世尊). These Ten Holy Epithets of the Buddha depict the Meritorious Virtues that the Buddha has attained from His practice throughout innumerable Kalpas. 十號，如來十號

護念。說是經已，即於大眾中結跏趺坐，入於無量義處三昧，身心不動。是時天雨曼陀羅華、摩訶曼陀羅華、曼殊沙華、摩訶曼殊沙華，而散佛上、及諸大眾；普佛世界，六種震動。爾時會中，比丘、比丘尼、優婆塞、優婆夷，天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人，及諸小王、轉輪聖王等，是諸大眾，得未曾有，歡喜合掌，一心觀佛。」

“At that juncture, Solar-Lunar-Lamp Luminosity Buddha divulged a Mahayana Sutra named *The Sutra of Myriad Imports* to expound the *Pusa-Dharma* which is mindfully protected by all Buddhas. After the divulcation of this *Sutra*, the Buddha sat in meditation with the insteps crisscrossed right in front of all the congregants and ingressed into the *Samadhi* of Myriad-Import Domain, wherein He maintained both His body and mind unmoved. At that juncture, it rained from the heaven *Mantra* Flowers, *Maha-mantra* Flowers, *Manjusha* Flowers, and *Mahamanjusha* Flowers on the Buddha as well as on all the multitudes. And the pervasive Buddhaic Universes effected six kinds of vibrations. At that juncture, the *Bhiksus*, *Bhiksunis*, *Upasakas* and *Upasikas*, as well as *Devas*, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans, and *Quasi-anthropoids*, along with the lesser potentates, and the Wheel-revolving Sacred Kings—all of these multitudes were exposed to the never-before experience, so that they all joined their palms in jubilation and regarded the Buddha single-mindedly.

[I-1H⑤]

「爾時如來放眉間白毫相光，照東方萬八千佛土，靡不周徧，如今所見是諸佛土。彌勒當知，爾時會中，有二十億菩薩樂欲聽法。是諸菩薩見此光明普照佛土，得未曾有，欲知此光所爲因緣。時有菩薩，名曰妙光，有八百弟子。是時日月燈明佛從三昧起，因妙光菩薩、說大乘經，名妙法蓮華，教菩薩法，佛所護念，六十小劫不起於座。時會聽者亦坐一處，六十小劫身心不動，聽佛所說，謂如食頃。是時眾中，無有一人若身若心而生懈倦。」

“At that juncture, the Thus-Adventist effulged the Radiance out of the White Capillaceous Feature⁴⁰ between His Eyebrows, which irradiated throughout the eighteen thousand Buddhaic Cosmoses in the east pervasively without exclusion. These Buddhaic Cosmoses are exactly the same Cosmoses that you are able to perceive at present. Maitreya, you are given to understand that at that juncture there were two billion *Pusas* in the congregation who were expecting to hear the Dharma, and when they perceived this Radiance illuminating the Buddhaic Cosmoses pervasively, they all underwent the never-before experience; thereupon they were desirous of knowing of the Causal Factors about this Radiance. In the meantime there was a *Pusa* named Wondrous-Light, who had eight hundred disciples. At this point, Solar-Lunar-Lamp Luminosity Buddha emerged out of his *Samadhi*, and thenceforth on account of Wondrous-Light *Pusa*, He divulged a Mahayana Sutra entitled *The Wondrous-Dharma Lotus Sutra* for the edification of *Pusaic* Dharma which is mind-

40. **White Capillaceous Feature:** Cf. footnote 25 on page 12. 白毫相

fully protected by all Buddhas; and both of them remained thus without arising from the seat consecutively for sixty Minor *Kalpas*. In the meanwhile all the other congregants were seated at the selfsame place, listening attentively to what the Buddha was saying with their bodies and minds unmoved for sixty Minor *Kalpas* as well, which they deemed lasting merely the span of a mealtime. And in the course of it, there was not even one individual that showed the sign of laxity or fatigue, either in the body or in the mind.

[I-1H6]

「日月燈明佛於六十小劫說是經已，即於梵、魔、沙門、婆羅門、及天、人、阿修羅眾中，而宣此言：『如來於今日中夜，當入無餘涅槃。』時有菩薩，名曰德藏，日月燈明佛即授其記，告諸比丘：『是德藏菩薩，次當作佛，號曰淨身多陀阿伽度、阿羅訶、三藐三佛陀。』佛授記已，便於中夜、入無餘涅槃。」

“After Solar-Lunar-Lamp Luminosity Buddha had divulged this *Sutra* in sixty Minor *Kalpas*, He pronounced these words to the multitude of *Brahmans*, *Maras*, *Sramanas*⁴¹, Brahmins, as well as *Devas*, Humans, and *Asuras*: ‘The Thus-Adventist is about to enter the Remnantless *Nirvana* at midnight on this very day.’ At that time there was a *Pusa* named Virtuous-Repertory, upon whom Solar-Lunar-Lamp Luminosity Buddha conferred

41. *Sramana*: Sansk., originally, one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism. 沙門

the Prognosticative Ordination then and there; after that He addressed to all the *Bhiksus*, ‘This Virtuous-Repertory *Pusa* shall become Buddha after me, and his Holy Epithet shall be Purified-Corpus Thus-Adventist *Arhat Samyak-Sambuddha*.’ Subsequent to the conferral of the Prognosticative Ordination, the Buddha ingressed into the *Remnantless Nirvana* in the middle of the night.

[I-1H7]

「佛滅度後，妙光菩薩持妙法蓮華經，滿八十小劫，爲人演說。日月燈明佛八子，皆師妙光；妙光教化，令其堅固阿耨多羅三藐三菩提。是諸王子、供養無量百千萬億佛已，皆成佛道，其最後成佛者，名曰然燈。八百弟子中，有一人號曰求名，貪著利養，雖復讀誦眾經，而不通利，多所忘失，故號求名。是人亦以種諸善根因緣故，得值無量百千萬億諸佛，供養、恭敬，尊重、讚歎。」

“In the wake of the Buddha’s *Surcease Deliverance*, Wondrous-Light *Pusa* upheld *The Sutra of Wondrous-Dharma Lotus* and expounded it to people for eighty Minor *Kalpas*. The eight sons of Solar-Lunar-Lamp Luminosity Buddha all took Wondrous-Light as their Master, and Wondrous-Light edified and cultivated them to render them steadfast in *Anuttara-Samyak-Sambodhi*. These eight princes, after having made offerings to myriad hundred thousand billions of Buddhas, all attained Buddhahood. And the one that was the last to become Buddha was named Lamp-Lighting. Amongst the eight hundred disciples, there was one named Fame-Seeker, who was avaricious of profits and of-

ferings. Although he did read and chant various Sutras, he could not master them fluently, and it was done with much loss from oblivion; hence he was named Fame-Seeker. Yet due to his implantation of multiple Virtuous Radices and Causal Factors, this person was also able to encounter infinite hundred thousand billion Buddhas, to all of whom he made offerings in reverence, paid deference and expressed extolments.

[I-1H⑧]

「彌勒當知，爾時妙光菩薩豈異人乎？我身是也；求名菩薩，汝身是也。今見此瑞，與本無異，是故惟忖：『今日如來當說大乘經，名妙法蓮華，教菩薩法，佛所護念。』」

“Maitreya, you are given to understand, who was the then Wondrous-Light *Pusa* at that time? It was none other than myself, Manjusri. And the then Fame-Seeker *Pusa* was none but thyself. At present the auspicious manifestations that we are perceiving are not any dissimilar to the former ones. Accordingly, to my conception, today the Thus-Adventist is about to divulge the Mahayana Sutra, named *The Sutra of Wondrous-Dharma Lotus* to expound the *Pusaic* Dharma, which is mindfully protected by all Buddhas.”

[I-1I①]

爾時文殊師利於大眾中，欲重宣此義，而說偈言：

我念過去世 無量無數劫 有佛人中尊 號日月燈明 1

世尊演說法	度無量眾生	無數億菩薩	令入佛智慧	2
佛未出家時	所生八王子	見大聖出家	亦隨修梵行	3
時佛說大乘	經名無量義	於諸大眾中	而爲廣分別	4

At that juncture, Manjusri, in the midst of the Assemblages, wishing to restate this import, delivered this *Gatha*:

- 1 To my contemplation, in the bygone ages
 Infinite innumerable *Kalpas* ago
 There was a Buddha, the Holy One Amongst Men,
 In the name of Solar-Lunar-Lamp Luminosity.
- 2 This World-Venerated One divulged the Dharma
 To deliver infinite Multibeings
 As well as myriad billions of *Pusas*,
 For their ingress into the Buddhaic Wisdom.
- 3 Prior to the Buddha's renouncing the secular home,
 He had eight princes born by him.
 When they knew that the Holy One had renounced the
 secular home,
 They all followed suit to practice the Brahmanic Deeds.⁴²
- 4 At that time the Buddha divulged Mahayana,
 The Sutra of which was entitled *The Infinite Imports*,
 Which He expounded at large
 Amongst the multitudinous members of congregation.

42. **Brahmanic Deeds:** Cf. footnote 34 on page 31. 梵行

[I-11②]

佛說此經已	即於法座上	跏趺坐三昧	名無量義處	5
天雨曼陀華	天鼓自然鳴	諸天龍鬼神	供養人中尊	6
一切諸佛土	即時大震動	佛放眉間光	現諸希有事	7
此光照東方	萬八千佛土	示一切眾生	生死業報處	8
有見諸佛土	以眾寶莊嚴	琉璃玻瓈色	斯由佛光照	9
及見諸天人	龍神夜叉眾	乾闥緊那羅	各供養其佛	10

- 5 After having divulged the Holy Sutra,
 Right upon the Dharma Seat
 The Buddha sat with insteps crisscrossed and entered
Samadhi
 Which is entitled as the Domain of Infinite Imports.
- 6 Forthwith it rained down from the sky *Mantra* Flowers,
 And the Celestial Drums were sounding of their own accord,
 And the *Devas*, Dragons, Ghosts and Deities
 All made offerings to the Holy One Amongst Men.
- 7 Thereupon all the Buddhaic Cosmoses
 Effected immense vibrations
 Whilst the Buddha effulged Luminosities from between
 His Eyebrows
 To manifest the rarest phenomena:
- 8 The Radiance illuminated throughout the east
 To pervade the eighteen thousand Buddhaic Cosmoses
 therein,
 Exhibiting the Destinations of Karmic Retributions

Of all the Multibeings as roaming within Reincarnations.

- 9 Some people were able to perceive the Buddhas' Cosmoses
 Majestified with diverse treasures,
 Reflecting colors of lapis lazuli and crystal,
 Which were due to the effulgence of the Buddha's Light.
- 10 Some also perceived all the Celestial Beings,
 Dragons, Deities, and throngs of *Yaksas*,
 Together with *Gandhabhas* and *Kinnaras*,
 All making offerings to the Buddha respectively.

[I-11③]

又見諸如來	自然成佛道	身色如金山	端嚴甚微妙	11
如淨琉璃中	內現真金像	世尊在大眾	敷演深法義	12
一一諸佛土	聲聞眾無數	因佛光所照	悉見彼大眾	13
或有諸比丘	在於山林中	精進持淨戒	猶如護明珠	14
又見諸菩薩	行施忍辱等	其數如恆沙	斯由佛光照	15
又見諸菩薩	深入諸禪定	身心寂不動	以求無上道	16
又見諸菩薩	知法寂滅相	各於其國土	說法求佛道	17

- 11 One could also perceive the Thus-Adventists
 Who attained *Buddha Bodhi* spontaneously.⁴³
 The color of their Holy Corpus was akin to a golden
 mountain,
 Fair and sublime with exceedingly exquisite wondrousness,
- 12 Bearing resemblance to a pure lapis lazuli vessel

43. **spontaneously**: artlessly; undesignedly. 自然

Wherein there appears a statue of solid gold.

The Thus-Adventists circumvolved by the Assemblages
Were expounding the profound Tenets of Dharma.

13 Meanwhile the Auricularists⁴⁴ and innumerable others

In all the other Buddhaic Cosmoses,
Owing to the irradiation of the Buddha's Light,
Were able to perceive all of those Assemblages—

14 Amongst whom there were some *Bhiksus*

Who were viewed to be in the wooded mountains
Observing purified Precepts assiduously,
As if they were safeguarding priceless luminous pearls;

15 Or one could perceive some *Pusas*

Who were cultivating Bestowal, Forbearance and the like,
And they were in the number of Ganges-sands;
These sights were made possible by the irradiation of Bud-
dha's Light;

16 Or one could perceive some *Pusas*

Making ingression into profound *Samadhis*,
Unmoved either in the body or in the mind,
Whereby they were pursuing the *Supreme Bodhi*;

17 Therewithal one could perceive some *Pusas*

Who, having realized the Serene-Surcease Aspect of all
Dharmas,

44. **Auricularists:** i.e., the Hinayanaists, who acquire the Buddha's instructions entirely through "Hearing," hence. 聲聞

Were pursuing the *Buddha Bodhi* by divulging the Dharma
In their various Buddhaic Lands respectively.

[I-11④]

爾時四部眾	見日月燈佛*	現大神通力	其心皆歡喜	18
各各自相問	是事何因緣	天人所奉尊	適從三昧起	19
讚妙光菩薩	汝爲世間眼	一切所歸信	能奉持法藏	20
如我所說法	唯汝能證知	世尊既讚歎	令妙光歡喜	21
說是法華經	滿六十小劫	不起於此座	所說上妙法	22
是妙光法師	悉皆能受持	佛說是法華	令眾歡喜已	23
尋即於是日	告於天人眾	諸法實相義	已爲汝等說	24
我今於中夜	當入於涅槃	汝一心精進	當離於放逸	25
諸佛甚難值	億劫時一遇	世尊諸子等	聞佛入涅槃	26
各各懷悲惱	佛滅一何速	聖主法之王	安慰無量眾	27
我若滅度時	汝等勿憂怖	是德藏菩薩	於無漏實相	28
心已得通達	其次當作佛	號曰爲淨身	亦度無量眾	29

18 Right at that juncture, the multitude of the Four Assemblages,
After witnessing Solar-Lunar-Lamp Buddha's*
Manifestation of immense Supernal Powers,
Were all transported with exultation in the heart,

19 And each of them inquired of the other:

* The Buddha's Holy Name of the English version translated here totally agrees with the Chinese Text here, which the English translator would not for any reason make any alteration. However, the reader is given to understand that the Chinese Text in the *Gatha* is an abbreviated form; that is why it does not appear totally the same as the Holy Name translated on page 39.

此處原漢譯的佛名，因爲是在偈子中，是一種簡省的翻譯，因此與39頁上的譯名略爲不同。本英譯者爲忠於此處經偈中的漢譯原文，故不敢隨意更改，以求前後文一致。願讀者諸君詳之。

“What would be the Causal Factors of such incident?”
Thereupon the Holy One who was revered by all the
Celestials and Humanity
Emerged out of his *Samadhi*

20 And commended Wondrous-Light *Pusa* thus:

“Thou art like the Eye of the World,
Being believed in and relied upon by all,
For thou couldst uphold the Repertory of Dharma,

21 And in all the Dharmas that I have divulged

It is only thou that can comprehend and attest them.”
After the World-Venerated One’s acclamation,
Which made Wondrous-Light jubilant;

22 The Buddha proceeded to divulge this *Dharmic Lotus Sutra*,

For a span of sixty Minor *Kalpas*
Without arising from the Seat.

And the superior wondrous Dharma He divulged

23 To this Dharma Master, Wondrous-Light,

Was completely received and sustained in its entirety.
After the divulcation of this *Dharmic Lotus*,
Which rendered all the congregants exultant,

24 The Buddha then pronounced to all the Celestials and Humans

Right on that very same day thus:
“Regarding the Reality of all Dharmas’ Purport,
I have fully divulged it all unto ye.

- 25 And in the middle night of this day
 I will be ingressing into *Nirvana*.
 Ye all ought to keep practicing sedulously and single-
 mindedly,
 And abstain thyselves from Indulgence.
- 26 It is very hard to encounter a Buddha,
 Which is as rare as once in billions of *Kalpas*.”
 When all the Dharma Sons of the World-Venerated One
 Heard that the Buddha was about to enter *Nirvana*,
- 27 Each of them felt so sorrowful and dejected that they ex-
 claimed:
 “Why is it that the Buddha is to *Nirvanize* so soon?!”
 At that, the Buddha, King of the Holy Dharmas,
 Consoled the infinite multitudes:
- 28 “Albeit I will enter the Surcease Deliverance,
 You should not be worried or apprehensive,
 For this Virtuous-Repertory *Pusa*
 Has attained *Thorough Mastery* in the Mind
- 29 With respect to the *Reality of Imperviousness*.
 And he is next to become Buddha
 With the Holy Epithet of Purified Corpus.
 And he will also deliver innumerable multitudes.

[I-11⑤]

比丘比丘尼	其數如恆沙	倍復加精進	以求無上道	31
是妙光法師	奉持佛法藏	八十小劫中	廣宣法華經	32
是諸八王子	妙光所開化	堅固無上道	當見無數佛	33
供養諸佛已	隨順行大道	相繼得成佛	轉次而授記	34
最後天中天	號曰然燈佛	諸仙之導師	度脫無量眾	35

- 30 The Buddha entered Surcease Deliverance;
 It resembles the fire in a Firewood after consumption, it
 will finally go to extinction.
 Thereupon the Holy *Sariras* were disseminated,
 And innumerable Stupas were erected for their accommoda-
 tion.
- 31 Thence the *Bhiksus* as well as *Bhiksunis*
 As numerous as Ganges-sands
 Were practicing twice as sedulously
 For the pursuit of the *Supreme Bodhi*.
- 32 This Wondrous-Light Dharma Master
 Was to uphold the Buddha's Dharmic Repertory deferen-
 tially,
 And through the course of eighty Minor *Kalpas*
 He was to divulge widely *The Dharmic Lotus Sutra*.
- 33 As for those eight princes,
 who had been enlightened by Wondrous-Light,
 Were able to stand steadfast on the Supreme Way;
 And they were to encounter innumerable Buddhas.
- 34 And when they shall have finished their offering-makings

to the Buddhas,

They were to cultivate the Grand Way compliantly,
Whereby they shall attain Buddhahood in succession,
And they were to confer the Prognosticative Ordination to
others in turn.

35 The last one of these Heaven of Heavens

Was to be epitheted Lamp-Lighting Buddha,
Who, as the Holy Guru of Holy practitioners,
Was able to deliver innumerable multitudes.

[I-11⑥]

是妙光法師	時有一弟子	心常懷懈怠	貪著於名利	36
求名利無厭	多遊族姓家	棄捨所習誦	廢忘不通利	37
以是因緣故	號之爲求名	亦行眾善業	得見無數佛	38
供養於諸佛	隨順行大道	具六波羅蜜	今見釋師子	39
其後當作佛	號名曰彌勒	廣度諸眾生	其數無有量	40

36 In the midst the numerous disciples of Master Wondrous-
Light

At that time, there was a particular one
Who was oft Indolent in the mind,
Therewithal was he avaricious of Fame and Gains

37 As he was so insatiable in the pursuit after Fame and Gains

That he liked to associate with families of exalted Stock,
And that he went so far as to desert all of his usual learn-
ings,
Which was thus reduced to oblivion and wastefulness and

the loss of proficiency.

- 38 On account of this Causal Factor,
 This person was entitled Fame Seeker.
 None the less, he still had practiced sundry Virtuous Karmas,
 Which would enable him to encounter innumerable Buddhas
 thereafter.
- 39 Eventually, having made offerings to many a Buddha
 And practiced the Grand Way compliantly,
 He was completely endowed with the Six *Paramitas*,
 Whereby he could encounter Shakyamuni the Leonine at
 present.
- 40 Hereafter this person shall become Buddha
 With the Holy Epithet of Maitreya,
 Who is going to deliver Multibeings so countless
 That their number shall be beyond measurement.”

[I-117]

彼佛滅度後	懈怠者汝是	妙光法師者	今則我身是	41
我見燈明佛**	本光瑞如此	以是知今佛	欲說法華經	42
今相如本瑞	是諸佛方便	今佛放光明	助發實相義	43
諸人今當知	合掌一心待	佛當雨法雨	充足求道者	44
諸求三乘人	若有疑悔者	佛當爲除斷	令盡無有餘	45

- 41 After the Surcease Deliverance of that Buddha at that time,
 The then indolent one was none but Maitreya thysself,
 And the then Dharma Master Wondrous-Light

Was no other than Manjusri myself.

- 42 To my perception, as Lamp-Luminosity Buddha**
 Was wont to manifest the same Auspicious Luminosity
 in the like manner,
 Hence, if I comprehend it right, the Buddha at present
 Is about to divulge *The Sutra of Dharmic Lotus*.
- 43 Since the present Aspect resembles the primordial Auspice,
 Which bespeaks the Expedite Means of the Buddhas.
 Hence, the Luminescence that the Buddha is effulging now
 Would assist in eliciting the Purport of Reality.
- 44 All ye good people are given to understand
 That the Buddha is about to rain the Dharmic Rain
 To gratify the ones aspired after *Bodhi*;
 Hence it behooves ye to await attentively with your palms
 joined together.
- 45 If anyone who is aspired to pursue the *Tri-yanas*⁴⁵
 Should foster any doubt and misgiving withal,
 The Buddha will abolish and eliminate it all for him
 without fail,
 Insofar that the Doubts will be extirpated without remnant.

** Cf. footnote * on page 43. 請參閱43頁的腳註

45. *Tri-yanas*: “*Yana*,” Sanskrit, meaning vehicle. The Buddha Dharma comprises three Yanas, for they are capable of delivering Multibeings to the Other Shore of *Bodhi* or *Nirvana*. The *Tri-yanas* are: the Hinayana (Minor Vehicle), the *Pusa-yana* (Major Vehicle), and the *Buddha-Yana* (Supreme Vehicle). 三乘

方便品第二

Segment 2: The Expedite Means

[I-2A]

爾時世尊從三昧安詳而起，告舍利弗：「諸佛智慧甚深無量，其智慧門難解難入，一切聲聞、辟支佛所不能知。所以者何？佛曾親近百千萬億無數諸佛，盡行諸佛無量道法，勇猛精進，名稱普聞，成就甚深未曾有法，隨宜所說，意趣難解。」

At that juncture, the World-Venerated One emerged composedly out of the *Samadhi* and addressed to Sariputra: “The Wisdom of Buddhas is exceedingly profound and infinite, and the Portal of their Wisdom is hard to comprehend and hard to enter, which is beyond the knowledge of all Auricularists¹ and *Pratyeka-buddhas*.² Wherefore is it so? It is due to the fact that the Buddhas have all communed intimately with innumerable hundred thousand billion Buddhas, and have all practiced the countless Buddhas’ *Bodhian Dharmas* sedulously with Valiant Vehemence, insofar that their repute is universally prominent. They have all realized the exceedingly profound Never-before Dharmas; and even their divulgations pursuant to situations are recondite in the purports.

1. **Auricularists**: Cf. footnote 44 on page 42. 聲聞

2. ***Pratyeka-buddha***: Sansk., Causality-Enlightenist, one who practices on the *Tenet of Causality* and thereby attains enlightenment, especially one who does so on ones own, or in an era when there is no Buddha and no Buddha Dharma in the world; hence such a practitioner is also called a “Sole-enlightenist,” or “Lone-enlightenist” (獨覺). 辟支佛

[I-2B]

「舍利弗，吾從成佛已來，種種因緣，種種譬喻，廣演言教，無數方便，引導眾生令離諸著。所以者何？如來方便知見波羅蜜皆已具足。舍利弗，如來知見，廣大深遠，無量無礙，力、無所畏、禪定、解脫三昧，深入無際，成就一切未曾有法。舍利弗，如來能種種分別，巧說諸法，言辭柔輒，悅可眾心。舍利弗，取要言之，無量無邊未曾有法，佛悉成就。」

“Sariputra, ever since I attained Buddhahood, I have been taking advantage of diverse Causal Factors and making use of myriad Metaphors to expound the Doctrines elaborately, so as to usher and direct Multibeings to be extricated from Attachments by countless Expedite Means. Wherefore could it be so? For the Thus-Adventist is fully endowed with the *Paramita* of Expedite Means and Cognition-Perception. Sariputra, the Cognition-Perception of the Thus-Adventist is vast and profound, infinite and unimpeded, for by dint of His Puissances, Intrepidities, *Dhyanaic* Stasis and Liberative *Samadhi*, He is able to plumb into Infinity and achieve all the Never-before Dharmas. Sariputra, the Thus-Adventist is able to expound the Dharmas dexterously through various distinctions, wherein his Locutions are tender and mollescent, delectable to the heart of Multibeings. Sariputra, in epitome, the infinite boundless Never-before Dharmas have been realized by the Buddha in its entirety.

[I-2C]

「止，舍利弗，不須復說。所以者何？佛所成就第一希

有難解之法，唯佛與佛乃能究盡諸法實相，所謂諸法如是相，如是性，如是體，如是力，如是作，如是因，如是緣，如是果，如是報，如是本末究竟等。」

“But halt, Sariputra! There is no need to utter any more words. Wherefore is it so? For the preeminently rare and recondite Dharmas that the Buddha has achieved could only be probed to the complete ultimacy by one Buddha to another Buddha regarding the Dharmic Realities therein; to wit, the Thusness of Dharmas’ Appearance, the Thusness of Dharmas’ Essence, the Thusness of Dharmas’ Noumenon, the Thusness of Dharmas’ Puissance, the Thusness of Dharmas’ Implementation, the Thusness of Dharmas’ Cause, the Thusness of Dharmas’ Factor, the Thusness of Dharmas’ Fructification, the Thusness of Dharmas’ Retributions, the Thusness of Dharmas’ Primordium, Finality, Ultimateness and what not.”

[I-2C①]

爾時世尊欲重宣此義，而說偈言：

世雄不可量	諸天及世人	一切眾生類	無能知佛者	1
佛力無所畏	解脫諸三昧	及佛諸餘法	無能測量者	2
本從無數佛	具足行諸道	甚深微妙法	難見難可了	3
於無量億劫	行此諸道已	道場得成果	我已悉知見	4
如是大果報	種種性相義	我及十方佛	乃能知是事	5
是法不可示	言辭相寂滅	諸餘眾生類	無有能得解	6
除諸菩薩眾	信力堅固者	諸佛弟子眾	曾供養諸佛	7
一切漏已盡	住是最後身	如是諸人等	其力所不堪	8
假使滿世間	皆如舍利弗	盡思共度量	不能測佛智	9

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 The universal Virile One is beyond measurement;
 For in the midst of all celestials and mundane people,
 Including all species of Multibeings,
 There are none that can ever comprehend the Buddha.
- 2 The Buddha's Puissances and Intrepidities,
 And the Liberative *Samadhis*,
 As well as other Dharmas of the Buddha
 Are far beyond speculation for anyone.
- 3 Primordially He has followed innumerable Buddhas
 To practice on all the *Bodhian Ways* in entirety
 As well as the exceedingly profound subtle wondrous
 Dharmas,
 Which are hard to perceive and hard to construe.
- 4 In the course of the innumerable billions of *Kalpas*,
 After having prosecuted all of these *Bodhian Ways*,
 Thence did He sit at the *Bodhi-site* to realize the Fructifi-
 cation.
 And all of these I have come to full cognizance and percep-
 tion.
- 5 Regarding such great Retributive Fruition
 Together with the myriad imports of Essence and Ap-
 pearance,
 It is only myself and the Buddhas in ten directions

That are able to take cognizance of them all.

- 6 This Dharma is intrinsically undemonstrable;
 For the Appearance of verbiage pertains to Serene Sur-
 cease.³
 Any other echelon of Multibeings
 Would not be able to construe this Import,
- 7 Except for the Phalanges of *Pusas*,
 Who are endowed with steadfast power of Faith.
 Apart from these, all the rest of Buddhas' disciples,
 Albeit they have made offerings to numerous Buddhas,
- 8 And have entirely depleted their *Perviousness*,
 Insofar that they are inhabiting their *Final Physiques*⁴—
 Even to these people at such high echelon,
 It is still quite out of their depth in this regard.
- 9 Provided that the whole world were replete with
 People as brilliant as Sariputra,
 And all of them would convene to speculate in a body,
 They would still be unable to fathom the Buddha's Wisdom.

[I-2C②]

正使滿十方	皆如舍利弗	及餘諸弟子	亦滿十方刹	10
盡思共度量	亦復不能知	辟支佛利智	無漏最後身	11

3. **Serene Surcease:** i.e., *Nirvana*, in which all Annoyances are terminated (surceased), hence it is a state of perfect serenity. Cf. footnote 11 on page 223. 寂滅

4. **Final Physique:** the last Retributive Corporal Body of the *Arhat* Holy Men, who, after this lifetime, is to ingress into *Nirvana*, and would not be reborn in the Three Realms. 最後身

亦滿十方界	其數如竹林	斯等共一心	於億無量劫	12
欲思佛實智	莫能知少分	新發意菩薩	供養無數佛	13
了達諸義趣	又能善說法	如稻麻竹葦	充滿十方刹	14
一心以妙智	於恆河沙劫	咸皆共思量	不能知佛智	15
不退諸菩薩	其數如恆沙	一心共思求	亦復不能知	16

- 10 Moreover, albeit throughout the ten directions
 There were people as wise as Sariputra,
 And all the other disciples were endowed with the same
 capacity as well
 Who also abound all the Cosmoses in ten directions—
- 11 And all of these people were to convene and deliberate *en masse* to do the speculation,
 They would still falter to make the decipherment.
 Furthermore, even the *Pratyeka-buddhas*⁵ with their
 acute intellect
 And the accomplishment of Impervious Final Physique—
- 12 Who also suffuse the entire domains of ten directions,
 And whose number is as countless as bamboo woods—
 If these people were unified single-mindedly
 And through the span of infinite billions of *Kalpas*,
- 13 Thus would they essay to perpend the Buddha's Veracious
 Wisdom,
 They would fail to cognize a modicum thereof.
 As for the Newly-aspired *Pusas*,
 Who, having also made offerings to numberless Buddhas,

5. *Pratyeka-buddha*: Cf. footnote 2 on page 50. 辟支佛

- 14 Have apprehended thoroughly the various Purports of Principia,
 And are capable of expounding the Dharma deftly withal,
 And be they as numerous as rice, flax, bamboos and reeds,
 Which teem in the Cosmoses in ten directions,
- 15 And if they all unite their sophisticated wisdom single-mindedly
 To ponder and deliberate in union
 And that in the lapse of Ganges-sand *Kalpas*,
 They would still be incapable of cognizing the Buddha's Wisdom.
- 16 Therewithal, even for the Unretrogressive *Pusas*,
 Who are as numerous as Ganges-sand,
 Were they to ponder over and pursue single-mindedly as well,
 They too would fail to access the knowledge.

[I-2C③]

- | | | | | |
|-------|-------|-------|-------|----|
| 又告舍利弗 | 無漏不思議 | 甚深微妙法 | 我今已具得 | 17 |
| 唯我知是相 | 十方佛亦然 | 舍利弗當知 | 諸佛語無異 | 18 |
| 於佛所說法 | 當生大信力 | 世尊法久後 | 要當說真實 | 19 |
| 告諸聲聞眾 | 及求緣覺乘 | 我令脫苦縛 | 逮得涅槃者 | 20 |
| 佛以方便力 | 示以三乘教 | 眾生處處著 | 引之令得出 | 21 |
- 17 I am imparting this to Sariputra withal
 That all the Impervious Inconceivable
 Exceedingly profound subtle wondrous Dharmas

All of these I have already attained in entirety.

18 As I am the only one here who has realized such Aspects,
 So is it the same case with the Buddhas in ten directions.
 Sariputra, it behooves thee to understand
 That the Words of Buddhas are unvarying;

19 Hence in the Dharmas that the Buddha has divulged
 Thou shalt generate forceful belief for thereunto.
 As the general Dharma that the World-Venerated One
 divulged has already stayed sufficiently long,
 It is now imperative for Him to divulge the Veracious and
 Truthful.

20 I used to inculcate the multitudes of Auricularists
 And those who pursue the Causality-Enlightenist Yana—
 All of them I have enabled to acquire Liberation
 From the Bondage of Affliction to attain *Nirvana*.

21 It is by means of the Buddha's Power of Expediency⁶
 That He is capable of evincing the *Tri-yana* Doctrines
 To Multibeings, for they are inclined to be attached to

6. **Expediency:** The Sanskrit word for this term is "*Upayakausalya*," meaning "the Superb Wisdom for the contrivance of expedite and facile means," which actually is a wisdom of very high echelon, attained by Holy *Pusas* of the Eighth Terraship, and which is of extraordinary help to their task of delivering Multibeings. However, since this English word "expediency" carries with it a negative connotation of "unscrupulousness" or "the doing or consideration of what is of selfish use or advantage rather than of what is right or just" and "self-interest"; and so this term is, more often than not, miscomprehended or misused and even abused by many readers of Sutras, or even by Buddhist practitioners. Therefore, this translator, if possible, usually would use "Expedite Means" instead to prevent the undesirable misunderstanding brought about by the implicit connotation of the word "expediency." 方便

everything,
 Out of which He succeeds in inducing them to extricate
 themselves by stages.

[I-2D]

爾時大眾中，有諸聲聞漏盡阿羅漢，阿若憍陳如等千二百人，及發聲聞辟支佛心比丘、比丘尼、優婆塞、優婆夷，各作是念：「今者世尊何故慇懃稱歎方便，而作是言：佛所得法，甚深難解，有所言說，意趣難知，一切聲聞、辟支佛所不能及。佛說一解脫義，我等亦得此法，到於涅槃，而今不知是義所趨。」

At that juncture, in the midst of the congregants there were the Auricularist *Arhats* who had attained the Extinction of Perviousness, such as Ajnata Kaundinya and others in the number of twelve hundred, as well as *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas* who had aspired for Auricularism and *Pratyeka-buddhism*. Each of them bethought themselves thus: “Wherefore is it that the World-Venerated One is so earnest in extolling the Expedite Means, insofar that He would make such pronouncement that the Dharmas that the Buddha has attained are exceedingly profound and recondite, and that whatever He has imparted it is hard to comprehend the Purport thereof which is beyond the reach of all Auricularists and *Pratyeka-buddhists*? Nevertheless, inasmuch as the Import of Liberation⁷ that the Buddha has divulged, all of us have attained the selfsame Dharma whereby we

7. **Liberation:** Liberation in Buddhism always means *Nirvana*. 解脫

had been able to reach *Nirvana*. Yet at present there is no knowing to what purport those words are directed.”

[I-2E]

爾時舍利弗知四眾心疑，自亦未了，而白佛言：「世尊，何因何緣慇懃稱歎諸佛第一方便、甚深微妙、難解之法？我自昔來，未曾從佛聞如是說；今者四眾咸皆有疑，唯願世尊敷演斯事：世尊何故慇懃稱歎甚深微妙難解之法？」

At that juncture, Sariputra, partly recognizing the misgivings of the Four Assemblages, and partly being unequal to the comprehension himself either, addressed to the Buddha: “Your World-Veneration, what would the Cause or the Factor be for Your Holiness to extol so earnestly the Buddhas’ first expedient, exceedingly profound, exquisite wondrous recondite Dharma? Ever since the time of yore, I have never heard the Buddha make such impartation. And at present all the members of the Four Assemblages have misgivings. I would fain Your World-Veneration expatiate on such matters to us: wherefore would the World-Venerated One extol earnestly the exceedingly profound exquisite wondrous recondite Dharma?”

[I-2E①]

爾時舍利弗欲重宣此義，而說偈言：

慧日大聖尊	久乃說是法	自說得如是	力無畏三昧	1
禪定解脫等	不可思議法	道場所得法	無能發問者	2
我意難可測	亦無能問者	無問而自說	稱歎所行道	3

智慧甚微妙	諸佛之所得	無漏諸羅漢	及求涅槃者	4
今皆墮疑網	佛何故說是	其求緣覺者	比丘比丘尼	5
諸天龍鬼神	及乾闥婆等	相視懷猶豫	瞻仰兩足尊	6

At that juncture, Sariputra, wishing to reiterate this import, delivered this *Gatha*:

- 1 The Sun of Wisdom, Grand Holy One,
 He would divulge this Dharma only once in aeons of time.
 He imparted to us thus: “I myself have attained such
 Dharmas
 As Puissance, Intrepidity and *Samadhi*,
- 2 As well as *Dhyanaic* Stasis, Liberation, and the like
 Inconceivable and ineffable Dharmas.
 Regarding the Dharmas I have attained at the *Bodhi-site*,⁸
 There is no one that is capable of making an enquiry thereof.
- 3 Since my purport is hard to speculate,
 Therewithal, as there are none that could raise a question
 in that respect,
 I then would make the impartation of my own accord
 without inquiries,
 Wherein I am to exalt the Moduses that I have executed.”
- 4 His wisdom is exceedingly exquisite and wondrous,
 And that is exactly like what all Buddhas have attained.
 Yet the Impervious Holy Men of *Arhathood*,

8. *Bodhi-site*: the location where the Buddha practiced and attained Enlightenment (*Bodhi*). 道場

As well as those who are in pursuit of *Nirvana*,

- 5 Have all been plunged into the Snare of Misgivings now
 As to why the Buddha is making such a statement.
 Likewise those who are in pursuit of Causality-Enlightenism,
 Along with some *Bhiksus* and *Bhiksunis*,
- 6 And *Devas*, Dragons, Ghosts and Deities,
 As well as *Gandhabha* and the like—
 All of them, while looking at one another waveringly,
 Are beholding in reverence the Duo-consummate One,⁹

[I-2E②]

是事爲云何	願佛爲解說	於諸聲聞眾	佛說我第一	7
我今自於智	疑惑不能了	爲是究竟法	爲是所行道	8
佛口所生子	合掌瞻仰待	願出微妙音	時爲如實說	9
諸天龍神等	其數如恆沙	求佛諸菩薩	大數有八萬	10
又諸萬億國	轉輪聖王至	合掌以敬心	欲聞具足道	11

- 7 And asking inwardly as to the why and wherefore of this
 matter,
 Wishing the Buddha to bestow explications upon them.
 Whilst myself, amongst the concourse of Auricularists,
 The Buddha has pronounced me as the first and foremost.
- 8 And now even for all the wisdom in my possession,
 I also become perplexed, unable to realize

9. the **Duo-consummate One**: i.e., the Buddha. This is a Holy Epithet of the Buddha, meaning that He is the One who has achieved consummately in both “Bliss” and “Virtue,” that is, Wisdom and Compassion. 兩足尊

As to whether my wisdom be the Ultimate Dharma¹⁰
Or merely the Route cultivated towards *Bodhi*.

- 9 We, the Sons begotten out of the Buddha's Mouth,
Do join our palms reverently in waiting,
Wishing the Holy One to utter His subtle wondrous voice
To divulge forthwith to us the Truthful Edicts.
- 10 The *Devas*, Dragons and Deities and the like,
As numerous as the Ganges-sands,
Along with the *Pusas* who are pursuing Buddhahood as
well,
All told there are about eighty thousand of them;
- 11 Therewithal, from billions of Universes
There have come the Wheel-revolving Sacred Kings—
All of them are joining their palms with a reverent mind,
Desirous of hearing the Plenary Consummate Way.

[I-2F]

爾時佛告舍利弗：「止，止！不須復說。若說是事，一切世間諸天及人皆當驚疑。」

舍利弗重白佛言：「世尊，唯願說之，唯願說之！所以者何？是會無數百千萬億阿僧祇眾生，曾見諸佛，諸根猛利，智慧明了，聞佛所說，則能敬信。」

爾時舍利弗欲重宣此義，而說偈言：

10. **Ultimate Dharma:** As opposed to the Expedient Dharma, this is the final, definitive, consummate Dharma, leading to the *Ultimate Bodhi* (the *Supreme Bodhi*). 究竟法

法王無上尊 唯說願勿慮 是會無量眾 有能敬信者

At that juncture, the Buddha said to Sariputra, “Halt, halt! No more talking about it. For if I were to divulge such matter, all the Celestials and Humans throughout all Universes would become appalled and skeptical.”

Yet Sariputra addressed himself to the Buddha again, “Your World-Veneration,¹¹ I implore Thee to divulge it; I implore Thee to divulge it. Wherefore should it be so? As the innumerable hundred thousand billion *asamkhyas* of Multibeings in this congregation right now have all encountered Buddhas, and their Sensoria are vigorously acute, their wisdom perspicacious; hence, if they could but hear what the Buddha is to divulge, they should be able to generate reverence and belief thereunto.”

At that juncture, Sariputra, wishing to reiterate this import, delivered this *Gatha*:

The King of Dharma, the Supreme Lord,
 I implore Thee simply to divulge it without worriment;
 For in the innumerable multitudes of this congregation
 There are phalanges that can truly revere and believe.

[I-2G]

佛復止舍利弗：「若說是事，一切世間天、人、阿修羅皆當驚疑，增上慢比丘將墜於大坑。」

爾時世尊重說偈言：

11. **Your World-Veneration**: a title used in addressing to the Buddha, its meaning being the same as the World-Venerated One. 世尊

止止不須說 我法妙難思 諸增上慢者 聞必不敬信

Notwithstanding, the Buddha still checked Sariputra by saying, “If I were to divulge such matter, all the worldly *Devas*, Humans, and *Asuras* will become appalled and skeptical, and the *Bhiksus* with Ameliorating Arrogance¹² would be precipitated into vast abysmal pits.”

At that juncture, the World-Venerated One, wishing to restate this import, imparted this *Gatha*:

Halt, halt! No more speaking of it.
For my Dharma is so wondrous and recondite
That those who are with Ameliorating Arrogance
Could generate neither respect nor belief on hearing it.

[I-2H]

爾時舍利弗重白佛言：「世尊，唯願說之，唯願說之！今此會中，如我等比百千萬億，世世已曾從佛受化。如此人等，必能敬信，長夜安隱，多所饒益。」

At that juncture, Sariputra said to the Buddha yet once more, “Your World-Veneration, I implore Thee to divulge it; I implore Thee to divulge it. For at present the people of my like in this congregation are in the number of one hundred thousand billion, who have been edified by the Buddha many a lifetime since. All of such people should be able to generate reverence and belief,

12. **Ameliorating Arrogance**: the arrogance derived from some partial achievements (“amelioration”) in practicing the Dharma. 增上慢

henceforth they could be rendered securely reposed in the Long-protracted Nights, and be copiously fructified and advanced.”

[I-2H①]

爾時舍利弗欲重宣此義，而說偈言：

無上兩足尊	願說第一法	我爲佛長子	惟垂分別說	1
是會無量眾	能敬信此法	佛已曾世世	教化如是等	2
皆一心合掌	欲聽受佛語	我等千二百	及餘求佛者	3
願爲此眾故	惟垂分別說	是等聞此法	則生大歡喜	4

At that juncture, Sariputra, wishing to reiterate this import, delivered this *Gatha*:

- 1 The Supreme Duo-consummate One,
I implore Thee to divulge the Paramount Dharma.
I, as the Eldest Son of the Buddha,
Now supplicate Thee to deign the expatiation distinctively.
- 2 There are innumerable people in this congregation
Who can revere and believe this Dharma,
For in the bygone ages through many a lifetime
The Buddha was wont to edify all these people,
- 3 Who are now joining their palms single-mindedly,
Wishing to hear and espouse the Buddha's Holy Dicta.
The twelve hundred people of my like,
Together with all the others who are aspired after Buddhahood,
- 4 For the behoof of these people, I would like to

Implore Thee to bestow upon us the distinctive expatiation,
 For all these people, on hearing it,
 Are of a surety to generate immense jubilation.

[I-2I]

爾時世尊告舍利弗：「汝已懇懃三請，豈得不說。汝今諦聽，善思念之，吾當爲汝分別解說。」說此語時，會中有比丘、比丘尼、優婆塞、優婆夷五千人等，即從座起，禮佛而退。所以者何？此輩罪根深重及增上慢，未得謂得、未證謂證，有如此失，是以不住。世尊默然而不制止。爾時佛告舍利弗：「我今此眾，無復枝葉，純有貞實。舍利弗，如是增上慢人，退亦佳矣。汝今善聽，當爲汝說。」舍利弗言：「唯然，世尊，願樂欲聞。」

At that juncture, the World-Venerated One told Sariputra, “Since thou hast thrice made the request in earnest, what could I do but divulge it for thee? Now harken soothly and contemplate well upon it, and I will expound it distinctively for thee.” On His utterance of these words, in the midst of the congregation there were certain *Bhiksus*, *Bhiksunis*, *Upasakas* and *Upasikas*, totally in the number of five thousand, who arose from their seats forthwith, made obeisance to¹³ the Buddha, and withdrew themselves. Wherefore was it so? For these people’s sinful Roots were so deep-seated and weighty, that they became so Amelioratively Arrogant, as to vainly profess that they have already made Acquisitions without acquiring anything in truth, and even to profess

13. **made obeisance to:** i.e., paid homage to. 禮敬，作禮

their having made Attestations without actually making them. Owing to such blemishes, they could not bear staying. Hence the World-Venerated One remained reticent without detaining them.

At that juncture, the Buddha told Sariputra, “Now the Assemblages staying with me are free from rampant ramifications, entirely pure and truthful. Sariputra, it might as well be fitting for such Ameliorative-Arrogant people to withdraw themselves. And now harken well; I am about to divulge it to thee.” Sariputra replied, “Verily, Your World-Veneration; I would fain hear it.”

[I-2J]

佛告舍利弗：「如是妙法，諸佛如來時乃說之，如優曇鉢華，時一現耳。舍利弗，汝等當信佛之所說，言不虛妄。舍利弗，諸佛隨宜說法，意趣難解。所以者何？我以無數方便，種種因緣、譬喻言辭，演說諸法。是法非思量分別之所能解，唯有諸佛乃能知之。所以者何？諸佛世尊唯以一大事因緣故出現於世。」

The Buddha told Sariputra, “As for such wondrous Dharma, all Buddha Thus-Adventists would only divulge it occasionally; it is just like the *Udumbara* blossom, which would bloom only occasionally. Sariputra, it behooves thee to have faith in what the Buddha says, for His words are neither futile nor vain. Sariputra, even in the Buddhas’ divulgations pursuant to opportuneness, the purports thereof are still recondite. Wherefore would it be so? For albeit I have employed innumerable Expedite Means,

divers Causal Factors, Analogies, and Phraseologies to expound the Dharmas, these Dharmas are still beyond the Comprehension by Deliberations and Differentiations; for it is none but the Buddhas Themselves that can take cognizance of them. Wherefore is it so? It is solely due to the Causal Factor for the One Grand Task that the Buddhas World-Venerated Ones manifest Themselves in the worlds.

[I-2K]

「舍利弗，云何名諸佛世尊唯以一大事因緣故出現於世？諸佛世尊欲令眾生開佛知見，使得清淨故，出現於世；欲示眾生佛之知見故，出現於世；欲令眾生悟佛知見故，出現於世；欲令眾生入佛知見道故，出現於世。舍利弗，是爲諸佛以一大事因緣故出現於世。」

“Sariputra, what is signified by ‘the Buddhas World-Venerated Ones’ Emergence in the worlds is that it is solely due to the Causal Factor for the One Grand Task’? Inasmuch as the Buddhas World-Venerated Ones desiderate to *unfold* the Buddhaic Cognition-Perception to Multibeings with a view to rendering them purified, they would manifest themselves in the worlds; inasmuch as the Buddhas desiderate to *evince* the Buddhaic Cognition-Perception to Multibeings, they would manifest themselves in the worlds; inasmuch as the Buddhas desiderate to *enlighten* Multibeings on the Buddhaic Cognition-Perception, they would manifest themselves in the worlds; and inasmuch as the Buddhas desiderate to render Multibeings to *ingress* into the Buddhaic Cognition-Perception, they would manifest them-

selves in the worlds. Sariputra, this is what is signified by ‘the Buddhas’ Emergence themselves in the worlds due to the Causal Factor for the One Grand Task.’”

[I-2L]

佛告舍利弗：「諸佛如來但教化菩薩，諸有所作，常爲一事：唯以佛之知見，示悟眾生。舍利弗，如來但以一佛乘故，爲眾生說法，無有餘乘，若二、若三。」

The Buddha imparted to Sariputra, “What the Buddhas Thus-Adventists do is nothing but edify and cultivate *Pusas*, and whatever they undertake is invariably for the sake of the One Task, that is, to evince to and enlighten Multibeings upon the Cognition-Perception of the Buddhas. Sariputra, it is solely for the purpose of the *One Buddha-Yana* that the Thus-Adventist expounds the Dharma to Multibeings, wherein there are no other *Yanas*, neither *Duo-yanas*¹⁴ nor *Tri-yanas*.¹⁵

[I-2M]

「舍利弗，一切十方諸佛，法亦如是。舍利弗，過去諸佛，以無量無數方便，種種因緣、譬喻言辭，而爲眾生演說諸法，是法皆爲一佛乘故。是諸眾生，從諸佛聞法，究竟皆得一切種智。舍利弗，未來諸佛當出於世，亦以無

14. *Duo-yanas*: the Two *Yanas*. Here it indicates Mahayana and Hinayana. *Yana*, Sanskrit, meaning Vehicle, the means for conveying one to Liberation. 二乘(指大乘及小乘)

15. *Tri-yanas*: Here it indicates the Great *Yana* (Mahayana), the Medium *Yana* (the *Pratyeka-buddha Yana*), and Minor *Yana* (Hinayana). Cf. footnote 45 on page 49. 三乘

量無數方便，種種因緣、譬喻言辭，而為眾生演說諸法，是法皆為一佛乘故。是諸眾生，從佛聞法，究竟皆得一切種智。舍利弗，現在十方無量百千萬億佛土中，諸佛世尊多所饒益、安樂眾生，是諸佛亦以無量無數方便，種種因緣、譬喻言辭，而為眾生演說諸法，是法皆為一佛乘故。是諸眾生，從佛聞法，究竟皆得一切種智。舍利弗，是諸佛但教化菩薩，欲以佛之知見示眾生故，欲以佛之知見悟眾生故，欲令眾生入佛之知見故。」

“Sariputra, such is the same with the Dharmas of all the Buddhas in ten directions. Sariputra, when the Buddhas in the past divulged the Dharma to Multibeings by means of infinite countless Expedite Means, making use of divers Causal Factors, Analogies and Phraseologies, all the Dharmas of their divulgations were for nothing but the *One Buddha-Yana*. And the Multibeings who heard the Dharmas from the past Buddhas were bound to attain the *Omniscient Seminal Noesis* ultimately. Sariputra, when the future Buddhas who are to manifest themselves in the worlds will also divulge the Dharma to Multibeings by means of infinite countless Expedite Means, making use of divers Causal Factors, Analogies and Phraseologies, and all the Dharmas of their divulgations will be for nothing but the *One Buddha-Yana*. And the Multibeings who are to hear the Dharmas from the future Buddhas shall attain the *Omniscient Seminal Noesis* ultimately. Sariputra, at present there are current Buddhas in innumerable hundred thousand billion Buddhaic Cosmose in ten directions, who are rendering Multibeings secure and felicitous by bestowing upon them copious Fructuous Enrichments. All these Bud-

dhas are also divulging the Dharma to Multibeings by means of infinite countless Expedite Means, making use of divers Causal Factors, Analogies and Phraseologies, and all the Dharmas of their divulgations are for nothing but the *One Buddha-Yana*. And the Multibeings who are hearing the Dharmas from the current Buddhas shall be attaining the *Omniscient Seminal Noesis* ultimately. Sariputra, the ones that these Buddhas instruct and edify are none other than *Pusas*, for They desiderate to *evince* to Multibeings the Buddhaic Cognition-Perception, to *enlighten* Multibeings on the Buddhaic Cognition-Perception, to enable Multibeings to *ingress* into the Buddhaic Cognition-Perception.

[I-2N]

「舍利弗，我今亦復如是，知諸眾生有種種欲，深心所著，隨其本性，以種種因緣、譬喻言辭、方便力，而爲說法。舍利弗，如此皆爲得一佛乘一切種智故。舍利弗，十方世界中，尚無二乘，何況有三。」

“Sariputra, it is also the same with me, for I realize that Multibeings are possessed of myriad Desires, to which they are all deeply attached down in the niches of their hearts; hence I would divulge Dharmas to them pursuant to their propensity, making use of divers Causal Factors, Analogies, Phraseologies, and the power of Expedite Means. Sariputra, all of these endeavors are directed toward nothing but the obtainment of the *Omniscient Seminal Noesis* of the *One Buddha-Yana*. Sariputra, throughout the whole wide worlds in ten directions, never have there been two Yanas, let alone three.

[I-20]

「舍利弗，諸佛出於五濁惡世，所謂劫濁、煩惱濁、眾生濁、見濁、命濁。如是，舍利弗，劫濁亂時，眾生垢重，慳貪嫉妒，成就諸不善根故，諸佛以方便力，於一佛乘分別說三。舍利弗，若我弟子，自謂阿羅漢、辟支佛者，不聞不知諸佛如來但教化菩薩事，此非佛弟子，非阿羅漢，非辟支佛。」

“Sariputra, the Buddhas manifest themselves in the Vile Age of Penta-Turbidities;¹⁶ namely, the Turbidity of Kalpa, the Turbidity of Annoyance, the Turbidity of Multibeings, the Turbidity of Perception, and the Turbidity of Livelihood. Hence, Sariputra, when the *Kalpa* is in turbidity and turbulence, the Multibeings therein are so heavily defiled that they tend to be penurious, avaricious, and jealous; as a consequence they are inclined to form ample Vicious Radices. For this reason, the Buddhas would employ their Power of Expediency to divulge discretely the Three Yanas on the basis of *One Buddha-Yana*. Sariputra, if the disciples of mine who profess themselves to be *Arhats* or *Pratyekabuddhas* without hearing or knowing the fact that the Buddhas Thus-Adventists edify and cultivate none but *Pusas*, they are no

16. **Penta-Turbidities:** Five Turbidities, denoting the world in an age which is contaminated by five kinds of turbulent defilements: 1) *the Turbidity of Kalpa* (劫濁)—the era (Kalpa) as a whole is in turbidity; 2) *the Turbidity of Perception* (見濁)—the Views or thinkings of people are in turbidity; 3) *the Turbidity of Vexations* (煩惱濁)—people in this era are constantly harassed by all kinds of Annoyances; 4) *the Turbidity of Multibeings* (眾生濁)—the Multibeings (also called Sentient Beings) in this era are extremely polluted, depraved morally, behaviorally and spiritually, insofar that no values are recognized or respected, convinced, and upheld; 5) *the Turbidity of Livelihood* (命濁)—people’s ways of making a life in this era are enormously aggravating, and consequently their lifespan is greatly shortening. 五濁

disciples of the Buddha, neither *Arhats*, nor *Pratyeka-buddhas*.

[I-2P]

「又，舍利弗，是諸比丘、比丘尼，自謂已得阿羅漢，是最後身，究竟涅槃，便不復志求阿耨多羅三藐三菩提，當知此輩皆是增上慢人。所以者何？若有比丘、實得阿羅漢，若不信此法，無有是處；除佛滅度後，現前無佛。所以者何？佛滅度後，如是等經，受持讀誦解義者，是人難得。若遇餘佛，於此法中便得決了。舍利弗，汝等當一心信解受持佛語，諸佛如來言無虛妄，無有餘乘，唯一佛乘。」

“Furthermore, Sariputra, if these same *Bhiksus* and *Bhiksunis* should profess themselves to have attained *Arhathood*, and are possessed of the Terminal Physique¹⁷ and thence are to realize the Ultimate *Nirvana*, for this reason they would not aspire to pursue *Anuttara-Samyak-Sambodhi*—it behooves thee to understand that these individuals pertain to Ameliorating-Arrogant ones. Wherefore is it so? Even if a *Bhiksu* has actually attained *Arhathood*, and if he could not believe in *this* Dharma, insofar that he would say that when the Buddha has entered the Surcease Deliverance,¹⁸ there would be no Buddha extant—in that case he would be unworthy of anything. Wherefore is it so? For after the Buddha’s Surcease Deliverance, anyone who can espouse, sustain, read and recite, as well as comprehend the Import of

17. **Terminal Physique:** the last incarnation of *Arhats* in this life before they enter *Nirvana*. 最後身

18. **Surcease Deliverance:** Cf. footnote 31 on page 26. 滅度

this *Sutra*, such a person is a rarity. However, if the said *Arhats* are to encounter other Buddhas hereafter, they shall be able to procure resolute confirmation in this Dharma. Sariputra, as the Buddhas Thus-Adventists are never void or vain in their words, all of you ought to believe, comprehend, espouse and sustain unswervingly these words of the Buddha that there are never other *Yanas* but the *One Buddha-Yana*.”

[I-2P①]

爾時世尊欲重宣此義，而說偈言：

比丘比丘尼	有懷增上慢	優婆塞我慢	優婆夷不信	1
如是四眾等	其數有五千	不自見其過	於戒有缺漏	2
護惜其瑕疵	是小智已出	眾中之糟糠	佛威德故去	3
斯人豈福德	不堪受是法	此眾無枝葉	唯有諸貞實	4

At that juncture, the World-Venerated One, wishing to recapitulate this import, imparted this *Gatha*:

- 1 There are *Bhiksus* and *Bhiksunis*
Who harbor Ameliorating Arrogance;
And *Upasakas* foster Egoistic Arrogance;
Whereas some *Upasikas* nurture disbelief.
- 2 The people like these in the Four Assemblages,
Are in the number of five thousand.
Without perceiving their own flaws,
They have lapses and inadequacies in the Precepts.
- 3 With a view to sheltering and indulging their own blemishes,

These petty-wit individuals have made their departure.
Being the husks and chaffs in the Assemblages,
Their withdrawal is due to the Buddha's August Majesty.

- 4 These people suffer from the paucity in Blissful Virtue,
Wherefore they become inadequate for receiving this
Dharma.
Henceforth this congregation, cleared of ramified foliage,
Is solely composed of the chaste and truthful.

[I-2P②]

舍利弗善聽	諸佛所得法	無量方便力	而為眾生說	5
眾生心所念	種種所行道	若干諸欲性	先世善惡業	6
佛悉知是已	以諸緣譬喻	言辭方便力	令一切歡喜	7
或說修多羅	伽陀及本事	本生未曾有	亦說於因緣	8
譬喻并祇夜	優波提舍經	鈍根樂小法	貪著於生死	9
於諸無量佛	不行深妙道	眾苦所惱亂	為是說涅槃	10

- 5 Sariputra, thou shalt hearken well to this:
The Buddhas, based on the Dharmas of their own attainment,
Utilize their infinite Power of Expediency
To divulge the Dharmas to Multibeings.
- 6 Despite the sundry Cogitations in the Multibeing's mind,
And the multifarious ways of their Cultivations,
As well as their diverse Desires and Dispositions,
And their virtuous and vicious Karmas in past lifetimes
withal—

- 7 Of all these the Buddha is well aware,
And thence He would make use of various Factors, Anal-
ogies,
And Phraseologies as well as the Power of Expediency,
Thereby to render them all joyous,
- 8 By divulging the Holy Sutras,
Or imparting *Gathas* and Disciples' Past-life Accounts,
Or the Past-life Accounts of Buddha and the Never-before
Dharmas;
He would also impart the Causal Contingencies for the
Dharmas,
- 9 Employing various Analogies and *Geya*, the Reiterative
stanzas,
As well as Upadeśa, the Scriptures of Forensic Discourses.
People with *Obtuse Radix*, being delighted in the Minor
Dharma,
Are avariciously attached to Nascence-Demise.
- 10 Although they did previously encounter innumerable Bud-
dhas,
They could not bring themselves to cultivate the profound
wondrous Way,
Hence they continue to be vexed and perturbed by
myriad throes.
To such people I would impart the Dharma of *Nirvana*.

[I-2P③]

我設是方便	令得入佛慧	未曾說汝等	當得成佛道	11
所以未曾說	說時未至故	今正是其時	決定說大乘	12
我此九部法	隨順眾生說	入大乘爲本	以故說是經	13
有佛子心淨	柔輒亦利根	無量諸佛所	而行深妙道	14
爲此諸佛子	說是大乘經	我記如是人	來世成佛道	15
以深心念佛	修持淨戒故	此等聞得佛	大喜充徧身	16
佛知彼心行	故爲說大乘	聲聞若菩薩	聞我所說法	17
乃至於一偈	皆成佛無疑	十方佛土中	唯有一乘法	18
無二亦無三	除佛方便說	但以假名字	引導於眾生	19

- 11 I have contrived this Expedite Means
 To enable them to access the Buddhaic Wisdom;
 Yet I did not speak to them, “All of you
 Are about to attain Buddhahood.”
- 12 The reason why I did not say thus
 Was simply that it was not yet the time for such pronounce-
 ment.
 And since right now the time is come,
 I have decided to divulge the Mahayana.
- 13 These Nine-genre Dharmas of mine
 Are imparted pursuant to Multibeings,
 But still aim at the Ingression into Mahayana as the un-
 derlying goal,
 Which was the very reason why I divulged those Sutras in
 the past.

- 14 There are some Buddha's Sons who already are purified in the mind,
As well as malleably tender and acute in their Radices.
They have been at innumerable Buddhas' Premises
Where they have practiced the profound wondrous Moduses.¹⁹
- 15 It is for these same Buddha's Sons
That I am to divulge this Mahayana Sutra.
I am conferring the Prognosticative Ordination upon them
Whence they shall realize Buddhahood in the age to come.
- 16 As they all contemplate upon the Buddha deep-mindedly,
And they also cultivate and sustain purified Precepts,
These people on hearing of their own attainment of Buddhahood
Will be transported with ecstasy throughout their being.
- 17 As the Buddha cognizes their Mentations,²⁰
He would divulge the Major Vehicle unto them.
A person, regardlessly of his being an Auricularist or
Pusa originally,
After having heard the Dharma that I am to divulge,
- 18 Or even merely having heard as meager as one quatrain thereof,
He is assuredly to become a Buddha beyond any doubt:
In all the Buddhaic Cosmoses in ten directions

19. **Modus**: the Way; sometimes this is the equivalent of *Bodhi*. 道

20. **Mentation**: mental movement or activity. 心行

There is no other Dharma but the *One-Yana* Dharma,

- 19 Neither Two nor Three of them in existence,
 Save in the Expedient Divulgment of the Buddha,
 Where it takes on the *Pseudonymous Epithets*²¹
 For the inducement and ushering of the Multibeings.

[I-2P④]

說佛智慧故	諸佛出於世	唯此一事實	餘二則非真	20
終不以小乘	濟度於眾生	佛自住大乘	如其所得法	21
定慧力莊嚴	以此度眾生	自證無上道	大乘平等法	22
若以小乘化	乃至於一人	我則墮慳貪	此事爲不可	23

- 20 It is for the purpose of divulging the Buddhaic Wisdom
 That the Buddhas emerge in the worlds.
 This *Yana* and only this is the One Sole Truth,
 The other two are assuredly unveracious.
- 21 Never would the Buddhas employ the Minor Vehicle
 To salvage and deliver the Multibeings.
 For the Buddha Himself does reside in Mahayana,
 Hence in accordance with the Dharma of His own attainment,
- 22 He would majestify Himself with the Sublime Power of
 Stasis and Wisdom,
 Which He would utilize to deliver Multibeings.
 As I myself have attested the *Supreme Bodhi*,

21. *Pseudonymous Epithets*: phony names: to the perception of the Buddha, all the phenomena are illusive, devoid of a Noumenon (substantial body); hence, all the names ascribed to them are mere pseudonyms. 假名字

Which *per se* is the Equitable Dharma of Mahayana;

- 23 Hence were I to apply the Minor Vehicle to the cultivation of people,

Inasmuch as merely to one individual,

I would be degrading myself into the fault of Penury and Attachment;

Hence, such things would never be acceptable to Buddhas.

[I-2P5]

若人信歸佛	如來不欺誑	亦無貪嫉意	斷諸法中惡	24
故佛於十方	而獨無所畏	我以相嚴身	光明照世間	25
無量眾所尊	為說實相印	舍利弗當知	我本立誓願	26
欲令一切眾	如我等無異	如我昔所願	今者已滿足	27
化一切眾生	皆令入佛道	若我遇眾生	盡教以佛道	28
無智者錯亂	迷惑不受教	我知此眾生	未曾修善本	29
堅著於五欲	癡愛故生惱	以諸欲因緣	墜墮三惡道	30
輪迴六趣中	備受諸苦毒	受胎之微形	世世常增長	31

- 24 If a man believes in and takes Refuge under the Buddha,
He is convinced that the Thus-Adventist would not deceive or prevaricate,
Nor would He harbor any mind of Avarice and Jealousy,
For He has already exterminated the Dharma of Vility .

- 25 That is exactly why the Buddha Himself alone
Is intrepid all over ten directions.
I have majestified my Physique with Auspicious Appearances,

- With Aureole radiant to irradiate all the Universes,
- 26 Thus, venerated by infinite Multibeings withal;
 And I have divulged the *Cachet of Reality*²² to them.
 Sariputra, thou art given to realize
 That I have pledged the Oath of Vow in primordium
- 27 That I shall render all Multibeings
 Exactly like me without any disparity.
 And it is just as what I desired it to be
 That at present my wish is to be fulfilled;
- 28 For I have always been edifying all Multibeings
 To make them capable of entering the Buddhaic Way.
 Thus when I come upon any Multibeing,
 If I would teach him none but the Buddhaic Way;
- 29 Nevertheless some of them are unwise and in such a con-
 founded turbidity
 That they were perplexed and aberrant as to reject the
 Teaching.
 I am fully aware that it is due to the fact
 That these Multibeings had failed to cultivate the Basis of
 Virtue,
- 30 Hence they are pertinaciously attached to the Five Desires,
 Owing to such Inane Infatuation, they tend to engender
 Vexations easily.

22. *the Cachet of Reality*: the Reality that, after Attestation, could be verified by the
 “Seal” (Cachet) as decreed by the Buddha. 實相印

Unfortunately, owing to the Causal Factor of their Desires,

They shall degenerate into the Three Vile Realms,

- 31 Henceforth to transmigrate amongst the Six Frequentations,
Wherein they shall undergo all sorts of excruciating throes.
Thus the unperceived cause for their Metempsychotic
Conceptions²³

Is all the more augmented and enhanced from one lifetime
to another.

[I-2P⑥]

薄德少福人	眾苦所逼迫	入邪見稠林	若有若無等	32
依止此諸見	具足六十二	深著虛妄法	堅受不可捨	33
我慢自矜高	諂曲心不實	於千萬億劫	不聞佛名字	34
亦不聞正法	如是人難度	是故舍利弗	我為設方便	35
說諸盡苦道	示之以涅槃	我雖說涅槃	是亦非真滅	36
諸法從本來	常自寂滅相	佛子行道已	來世得作佛	37

- 32 People of tenuous virtue and scanty well-being
Are prone to be coerced by various Afflictions,
Thence to enter the Dense Forest of Devious Views,
Such as the Views of Beingness or Non-beingness, and
what not.

- 33 They would follow and adhere to such Views,
Which in total are sixty-two of them.

23. **Metempsychotic Conception:** the soul's entering into the maternal womb and being conceived. 受胎

And all of them are deeply attached to Specious and De-
 lusive Dharmas,
 Which they embrace so pertinaciously that they could not
 refrain from them.

34 Hence they have developed Ego-Arrogance and haughty
 Self-conceitedness.

Their minds are adulatory and untruthful.

In consequence, throughout thousands and billions of
Kalpas

They would be even unable to hear the name of one Buddha,

35 Nor shall they be able to hear the Right Dharma.

Therefore, this kind of people are hard to be delivered.

For this very reason, Sariputra, for the behoof of these
 pitiful people

I have contrived the Expedite Means,

36 By divulging the Way for Affliction-Termination,

Followed by evincing *Nirvana* to them.

Even though I did divulge the Dharma of *Nirvana*,

That is still far from Veracious Extinction.²⁴

37 For all Dharmas, from the very primordium,

Have been in the Aspect of Serene Surcease of their own
 accord.

Hence when the Buddha's Sons have finished executing
 the Modus,

24. **Extinction:** the abolition or dissolution of sufferings, or elimination of Annoyances. 滅

They shall all become Buddhas hereafter.

[I-2P7]

我有方便力	開示三乘法	一切諸世尊	皆說一乘道	38
今此諸大眾	皆應除疑惑	諸佛語無異	唯一無二乘	39
過去無數劫	無量滅度佛	百千萬億種	其數不可量	40
如是諸世尊	種種緣譬喻	無數方便力	演說諸法相	41
是諸世尊等	皆說一乘法	化無量眾生	令入於佛道	42

- 38 I have the power of Expedite Means
 To expound the Dharma of *Tri-yanas*;
 Yet insomuch as all the World-Venerated Ones
 Invariably divulge the *One-Yana Bodhi*,
- 39 It behooves all the attendees here in this congregation
 To abolish their doubts and misgivings,
 For the Buddhas are Unwavering in Their Words
 That there is but One *Yana* and never Two.
- 40 In the bygone infinite *Kalpas*,
 There used to be innumerable Buddhas, now in Surcease
 Deliverance,
 Who were born of one hundred thousand billion illustrious
 Stocks,
 And their number is beyond measure.
- 41 Such World-Venerated Holy Ones
 Were wont to employ divers Factors and Analogies
 With their power of countless Expedite Means
 To divulge Aspects of the Dharma.

- 42 Howbeit, these World-Venerated Ones
 All divulged the selfsame *One-Yana* Dharma
 For the cultivation of innumerable Multibeings
 Thereby to make them ingress into *Buddha Bodhi*.

[I-2P8]

- | | | | | |
|-------|-------|-------|-------|----|
| 又諸大聖主 | 知一切世間 | 天人群生類 | 深心之所欲 | 43 |
| 更以異方便 | 助顯第一義 | 若有眾生類 | 值諸過去佛 | 44 |
| 若聞法布施 | 或持戒忍辱 | 精進禪智等 | 種種修福慧 | 45 |
| 如是諸人等 | 皆已成佛道 | 諸佛滅度後 | 若人善輒心 | 46 |
| 如是諸眾生 | 皆已成佛道 | 諸佛滅度已 | 供養舍利者 | 47 |
| 起萬億種塔 | 金銀及玻瓈 | 碑礫與碼礪 | 玫瑰琉璃珠 | 48 |
| 清淨廣嚴飾 | 莊校於諸塔 | 或有起石廟 | 栴檀及沉水 | 49 |
| 木檣并餘材 | 甗瓦泥土等 | 若於曠野中 | 積土成佛廟 | 50 |
| 乃至童子戲 | 聚沙爲佛塔 | 如是諸人等 | 皆已成佛道 | 51 |
- 43 Therewithal, all the great Holy Lords
 Completely cognized the Celestials and Humans and
 other Beings
 Throughout the Worlds everywhere
 Regarding their Appetencies²⁵ in the deepest niches of their
 hearts.
- 44 Hence they would utilize particular Expediencies
 To help manifesting to them the First Principium.²⁶
 If there be any of the Multibeings

25. **Appetencies**: what one wishes. 所欲

26. **the First Principium**: or the First Purport, or First Tenet; the Ultimate Buddha Dharma. 第一義

- Who had encountered Buddhas in the past,
- 45 And who used to make Bestowals after hearing the Dharma;
 Or they would observe the Precepts, or practice Forbear-
 ance,
 Or Assiduity, *Dhyana*, or *Prajna*, and the like;
 Thus had they cultivated multifarious Bliss-Wisdom—
- 46 All of these people in sooth
 Have already attained Buddha-way.
 In the wake of the Buddhas' entering Surcease Deliver-
 ance,
 If there be people with virtuous and mollescent heart—
- 47 All of these people in sooth
 Have already attained Buddha-way.
 In the wake of the Surcease Deliverance of the Buddhas,
 Those who had make offering to the *Sariras*,
- 48 And had erected billions of Stupas;
 And they had used gold, silver and crystal,
 Or *musalagarbha* and emerald
 Or pearls of rosy lapis lazuli
- 49 All of these purified objects to majestify
 And embellish the Stupas extensively;
 Or some would construct temples of stone,
 Or those of sandalwood and *agaru*,²⁷

27. *agaru*: Sanskrit, meaning water-submerging incense. This incense is very pre-
 cious, and due to its high density it would submerge under water, rather than float

- 50 Or *sikimi* wood and other materials,
 Such as brick, tile and dirt, and what not;
 And If someone in the open wilderness
 Conglomerated dirt to form into a Buddha's temple;
- 51 Or even a child in its puerile play,
 Gathered sands into a Buddhaic Stupa—
 All of these people in sooth
 Have already attained Buddha-way.

[I-2P9]

- | | | | | |
|-------|-------|-------|-------|----|
| 若人爲佛故 | 建立諸形像 | 刻瑠成眾相 | 皆已成佛道 | 52 |
| 或以七寶成 | 鑰鈿赤白銅 | 白鑞及鉛錫 | 鐵木及與泥 | 53 |
| 或以膠漆布 | 嚴飾作佛像 | 如是諸人等 | 皆已成佛道 | 54 |
| 彩畫作佛像 | 百福莊嚴相 | 自作若使人 | 皆已成佛道 | 55 |
| 乃至童子戲 | 若草木及筆 | 或以指爪甲 | 而畫作佛像 | 56 |
| 如是諸人等 | 漸漸積功德 | 具足大悲心 | 皆已成佛道 | 57 |
- 52 If some people, in reverence of the Buddha,
 Have constructed various icons,
 And even have sculptured them into statues,
 They have all attained Buddha-way.
- 53 Or some people used to make with seven jewels,
 Or with golden stone, or red or white copper,
 Or with pewter and lead and tin,
 Or with iron, or wood, and soil,

- 54 Or with rubber or painted fabric—
 To constitute Buddha's statues with all the sublime
 adornments—
 All of these people in sooth
 Have already attained Buddha-way.
- 55 Some have used colorful pigments to make Buddha's image,
 Which manifested their stately appearance of myriad
 Blisses.
 And regardlessly if they did the painting themselves or
 had others do so,
 All of them have already attained Buddha-way.
- 56 Or even young lads in the play,
 Used grass or wood, or reeds,
 Or used their own finger nails
 To draw the Buddha's image—
- 57 All of the people like these,
 Had accumulated Meritorious Virtues by degrees,
 Thence to be endowed with Great-Compassion Heart—
 All of them have already attained Buddha-way;

[I-2P⑩]

但化諸菩薩	度脫無量眾	若入於塔廟	寶像及畫像	58
以華香旛蓋	敬心而供養	若使人作樂	擊鼓吹角貝	59
簫笛琴箏篪	琵琶鐃銅鈸	如是眾妙音	盡持以供養	60
或以歡喜心	歌唄頌佛德	乃至一小音	皆已成佛道	61

- 58 From whence they would teach *Pusas* exclusively,
 Who would then in turn deliver and liberate infinite Mul-
 tibeings.
 Whereas if some people, to the Stupas or temples,
 Or Holy statues or painted icons,
- 59 Would present flowers, incense, banners, or canopies
 As offerings with a reverent heart;
 Or they would have others play music,
 Such as beating drums, or blowing on horns or shells,
- 60 Or on pipes or flutes, or playing at lutes or lyres,
 Or at harps, or brass cymbals—
 All of these myriad wondrous sounds
 They would produce and present to make offerings.
- 61 Or otherwise some with a jocund mind
 Whereby they would sing songs or hymns to glorify the
 Buddha's Virtue,
 Be it even as scarce as merely one tiny note uttered—
 All of these people have already attained Buddha-way.

[I-2P⑩]

若人散亂心	乃至以一華	供養於畫像	漸見無數佛	62
或有人禮拜	或復但合掌	乃至舉一手	或復小低頭	63
以此供養像	漸見無量佛	自成無上道	廣度無數眾	64
入無餘涅槃	如薪盡火滅	若人散亂心	入於塔廟中	65
一稱南無佛	皆已成佛道	於諸過去佛	在世或滅後	66
若有聞是法	皆已成佛道	未來諸世尊	其數無有量	67

是諸如來等	亦方便說法	一切諸如來	以無量方便	68
度脫諸眾生	入佛無漏智	若有聞法者	無一不成佛	69

- 62 If someone, when aberrant and turbulent in the mind,
 Would take even but one single stalk of flower
 To make offering to the Buddha's painted Image,
 He shall perceive numberless Buddhas gradually.
- 63 Or if someone would make prostrations,
 Or even would simply join his palms,
 Or even only raise one of his hands,
 Or would do nothing but slightly lower his head,
- 64 Which is done as a token of their offering-making to the
 Holy Image—
 Whereby they shall perceive innumerable Buddhas by
 degrees,
 And attain the *Supreme Bodhi* by their own virtue,
 Thence they will deliver countless Multibeings universally;
- 65 Thereafter they would ingress into the *Unremnant Nirvana*,
 Much resembling the extinction of Fire at the exhaustion
 of the Faggot.
 Even when a person is aberrant and turbulent in the mind,
 And in such a mental state he happens to enter a Stupa or
 Temple,
- 66 Where should he utter merely once: 'Namo Buddha';
 This man should have attained the Buddha-way.
 If people are able to be at some past Buddhas' premises,

Be the Buddhas still living or after their Surcease,²⁸

- 67 Meanwhile if they could hear this Dharma,
 They would have all attained the Buddha-way.
 The World-Venerated Ones in future times,
 Whose number is beyond enumeration;
- 68 All of these Holy Thus-Adventists
 Will be divulging the Dharma expediently as well.
 For it is the same with all the Thus-Adventists
 That they would all employ innumerable Expedite Means
- 69 To deliver and liberate the Multibeings,
 Thence to usher them into the Impervious Wisdom of the
 Buddhas.
 Hence whoever has heard the Dharma
 Shall become Buddha without exception.

[I-2P⑫]

諸佛本誓願	我所行佛道	普欲令眾生	亦同得此道	70
未來世諸佛	雖說百千億	無數諸法門	其實爲一乘	71
諸佛兩足尊	知法常無性	佛種從緣起	是故說一乘	72
是法住法位	世間相常住	於道場知己	導師方便說	73

- 70 For it is the Primal Vow of all Buddhas,
 As well as the Buddhaic Way that I prosecute,
 And all of us desiderate to enable all Multibeings
 To attain this selfsame Way of ours as well.

28. **Surcease**: a shortened form for “Serene Surcease” (*Nirvana*). 滅度

- 71 The Buddhas in the future ages to come,
 Are to divulge Dharmic Portals²⁹
 As numerous as one hundred thousand billions,
 Yet in sooth those are all for the purpose of the *One Yana*.
- 72 As all the Buddhas the Duo-consummate Holy Ones³⁰
 Cognize that all Dharmas are constantly Essence-less;
 Nonetheless the Buddhaic Seed still arises from Causal
 Factors;
 Hence They all divulge the same One Yana.
- 73 As this Dharma has always been ensconced in its Dharmic
 Status,
 So all the Worldly Appearances are to be constantly en-
 sconced thus.
 And this was what He has apprehended at the *Bodhi-site*,
 Whereby the Directing Gurus would divulge it all in the
 expedient way.

[I-2P¹³]

天人所供養	現在十方佛	其數如恆沙	出現於世間	74
安隱眾生故	亦說如是法	知第一寂滅	以方便力故	75
雖示種種道	其實爲佛乘	知眾生諸行	深心之所念	76
過去所習業	欲性精進力	及諸根利鈍	以種種因緣	77
譬喻亦言辭	隨應方便說	今我亦如是	安隱眾生故	78

29. **Dharmic Portal:** i.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門

30. **Duo-consummate Holy One:** i.e., the Buddha. This is a Holy Epithet of the Buddha, meaning that He is the One who has achieved consummately in both “Bliss” and “Virtue,” that is, Wisdom and Compassion. 兩足尊

- | | | | | | |
|--|-------|-------|-------|-------|----|
| | 以種種法門 | 宣示於佛道 | 我以智慧力 | 知眾生性欲 | 79 |
| | 方便說諸法 | 皆令得歡喜 | 舍利弗當知 | 我以佛眼觀 | 80 |
| | 見六道眾生 | 貧窮無福慧 | 入生死險道 | 相續苦不斷 | 81 |
| | 深著於五欲 | 如犛牛愛尾 | 以貪愛自蔽 | 盲瞶無所見 | 82 |
- 74 The present Buddhas in ten directions,
 To whom the Celestials have been making offerings,
 Are in the number as numerous as the Ganges-sands.
 The reason why They would manifest Themselves in the
 Worlds
- 75 Is to secure the Multibeings in peace;
 Accordingly they would divulge such Dharma
 By dint of their Power of Expediency,
 As they have all cognized the topmost of Serene Surcease.
- 76 Albeit they do evince divers Moduses,
 In sooth they all aim at the *Buddha-Yana*.
 For they realize well the various Deeds of the Multibeings,
 Together with their Cogitations in the deepest of their hearts,
- 77 As well as the Karmas that they used to make,
 Their Desires, Dispositions, and their power of Assiduity,
 Including the Acuteness or Obtuseness of their Radices
 withal—
 Thus by means of diverse Causal Factors,
- 78 Analogies, and sundry Phraseologies,
 They would divulge expediently pursuant to opportuneness.
 And it is the same with myself at present;

For simply with a view to having the Multibeings settled
securely

- 79 I have employed diverse Dharmic Portals
To pronounce and evince the Buddhaic Way.
Hence by dint of the power of my Wisdom,
I cognize well the Dispositions and Desires of Multibeings,
- 80 Insofar as to divulge the Dharma in the expedient way,
Which can make all of them joyous.
Sariputra, thou art to understand,
To the discernment of my Buddhaic Eye
- 81 I can perceive that all the Multibeings in the Six Domains
Are reduced to destitution, in want of Bliss and Wisdom.
And they have set foot on the Precarious Path of Nascence-
Demise,
To be pestered continuously by incessant Afflictions.
- 82 They are as deeply attached to the Five Desires,
As a yak is enamored with its own Tail.
As they are so self-obfuscated with their own Avaricious
Attachments
As to become blind without any vision.

[I-2P⑭]

不求大勢佛	及與斷苦法	深入諸邪見	以苦欲捨苦	83
爲是眾生故	而起大悲心	我始坐道場	觀樹亦經行	84
於三七日中	思惟如是事	我所得智慧	微妙最第一	85
眾生諸根鈍	著樂癡所盲	如斯之等類	云何而可度	86

- 83 Hence they could not descry the way to seek the Buddha
 embodying the Grand Sway,
 Nor could they bring themselves to pursue the Dharma
 for the termination of Afflictions;
 For they are deeply engulfed in the Devious Views
 Which aim vainly at abolishing pains by ways of ascetic
 agony.
- 84 It is for the behoof of these Multibeings
 That I generate the Heart of Great Compassion.
 At the time when I first sat at the *Bodhi-site*,
 I contemplated upon the Tree and made meditating strolls.
- 85 In the course of triple seven days
 I contemplated upon such matters:
 “The wisdom that I have attained
 Is most subtle wondrous and par excellence.
- 86 “The Multibeings are obtuse in their Radices;
 And they are attached to pleasures, and blinded by Inanity.
 For people of such genus and genre,
 How could it be done to have them delivered?”

[I-2P¹⁵]

爾時諸梵王	及諸天帝釋	護世四天王	及大自在天	87
并餘諸天眾	眷屬百千萬	恭敬合掌禮	請我轉法輪	88
我即自思惟	若但讚佛乘	眾生沒在苦	不能信是法	89
破法不信故	墜於三惡道	我寧不說法	疾入於涅槃	90
尋念過去佛	所行方便力	我今所得道	亦應說三乘	91

- 87 At that juncture, all the Celestial Brahman-Kings
 As well as Shakya-Devanam-Indras,
 And the Four World-Protecting Celestial Kings
 Together with the Great-Masterful Celestial King,
- 88 Accompanied by all the other Celestial phalanges
 And their cognates in the number of one hundred thousand
 million.
 All of them joined their palms and paid homage reverently
 To supplicate myself to revolve the Dharmic Wheel.
- 89 Thereupon I contemplated thus to myself:
 “If I were simply to exalt the *Buddha-Yana*,
 And yet the Multibeings are still submerged so deeply in
 Afflictions
 That they could not bring themselves to believe in this
 Dharma;
- 90 “Hence they might demolish this Dharma owing to disbelief,
 Whereby they shall degenerate into the Three Vile
 Routes.³¹
 Therefore I would rather not divulge the Dharma,
 And instead would ingress into *Nirvana* expeditiously.”
- 91 Forthwith I further contemplated on the Buddhas in the past
 With respect to their Power of Expediency that they

31. **Three Vile Routes:** This is the same as the Three Vile Realms, but with the difference that “Vile Routes” depict the heinous paths or ways that these Multibeings traverse or follow, which will eventually lead them to the Vile Realm; whereas “Vile Realms” denote the ill domain or circumferences in which they dwell in bondage or rove blindly and aimlessly due to Karmic Retribution. 三惡道、三塗

implemented;
 Consequently, in order to comply with the *Bodhi* that I
 have attained,
 It necessitates me to divulge the Dharma of *Tri-yanas*.

[I-2P¹⁶]

作是思惟時	十方佛皆現	梵音慰喻我	善哉釋迦文	92
第一之導師	得是無上法	隨諸一切佛	而用方便力	93
我等亦皆得	最妙第一法	爲諸眾生類	分別說三乘	94
少智樂小法	不自信作佛	是故以方便	分別說諸果	95
雖復說三乘	但爲教菩薩	舍利弗當知	我聞聖師子	96
深淨微妙音	稱南無諸佛	復作如是念	我出濁惡世	97
如諸佛所說	我亦隨順行	思惟是事已	即趨波羅柰	98
諸法寂滅相	不可以言宣	以方便力故	爲五比丘說	99
是名轉法輪	便有涅槃音	及以阿羅漢	法僧差別名	100
從久遠劫來	讚示涅槃法	生死苦永盡	我常如是說	101

92 Whilst I was applying myself to such contemplation,
 The Buddhas in ten directions all manifested to the fore
 for me
 To console and reassure me with Brahmanic Voice:³²
 “’Tis excellent, Shakyamuni!

93 “As the first and foremost Holy Guru,
 Thou hast attained this Supreme Dharma;
 Hence it is incumbent on Thee to follow the example of
 all Buddhas

32. **Brahmanic Voice:** the purified voices of the Buddhas in Their divulgence on the Dharma. 梵音

In employing the Power of Expediency.

- 94 “All of us have also attained
 The selfsame most wondrous paramount Dharma;
 Thereafter for the behoof of all genres of Multibeings,
 We also expounded discretely on the *Tri-yana* Dharmas.
- 95 “Since the people of scanty wisdom are inclined to take delight in the Minor Dharmas,
 For never would they believe themselves to become Buddhas.
 Hence we all needed to make use of the Expediency
 Of expounding the various distinctive Fructifications.
- 96 “However, our expatiation on the *Tri-yanas*
 Has been done purely for the edification of *Pusas*.”
 Sariputra, hence thou art given to understand,
 As I heard the profound purified wondrous voice
- 97 Of all those Leonine³³ Holy Ones,
 Thereupon I uttered: “Namo all Buddhas.”
 And went on to bethink myself thus:
 “As I have already emerged out of the Turbid Vile World,
- 98 “According to what the Buddhas had said,
 It behooves me to prosecute compliantly as well.”
 After having thus contemplated on the matter,

33. **Leonine**: of the lion. This is used to depict the Buddha’s August Virtue and His assiduous Valiant Vehemence in delivering Multibeings, just like a lion which is fearless and vehement. 師子

I immediately betook myself to Benares.

99 Albeit the Dharmas' Veracious Aspect is of *Serene Surcease*,
Which is ineffable by way of languages;
Yet by dint of the Power of Expediency
I still made the impartation to the five *Bhiksus*.

100 And this came to be called the Revolving of the Dharmic
Wheel,
Which gave rise to the pronouncement of *Nirvana*
As well as the sanctity of *Arhathood*
And the distinct epithets of Dharma and Samgha.

101 Ever since the remotest bygone *Kalpas*,
I have always evinced and extolled the Dharma of *Nirvana*,
Whereby the Afflictions of Nascence-Demise³⁴ can be
terminated perpetually.
This is what I have always been expounding.

[I-2P¹⁷]

舍利弗當知	我見佛子等	志求佛道者	無量千萬億	102
咸以恭敬心	皆來至佛所	曾從諸佛聞	方便所說法	103
我即作是念	如來所以出	爲說佛慧故	今正是其時	104
舍利弗當知	鈍根小智人	著相憍慢者	不能信是法	105
今我喜無畏	於諸菩薩中	正直捨方便	但說無上道	106
菩薩聞是法	疑網皆已除	千二百羅漢	悉亦當作佛	107

34. **Nascence-Demise:** *n., adj.* of Lives and Deaths; i.e., of Transmigration, or Samsara. . 生死

- 102 Sariputra, it behooves thee to cognize
At present I can perceive the Buddha's Sons,
Who are aspired to pursue the *Buddha Bodhi*,
And they are in the number of infinite hundred thousand bil-
lions;
- 103 And they have betaken themselves
To the Buddha's Premises with a mind of reverence.
All of them were wont to hear from the Buddhas
The Dharmas which were divulged in the vein of Expediency.
- 104 At such time I would forthwith bethink myself thus:
"The reason why the Thus-Adventist has emerged
It is with a view to divulging the Buddha's Noesis;
And this is exactly the time right now."
- 105 Sariputra, it behooves thee to apprehend
That the people with Obtuse Radix and petty wisdom,
As well as the arrogant ones who are attached to Appear-
ances,
None of them are able to engender Belief in this Dharma.
- 106 And right now I am joyous and intrepid,
For towards all the *Pusas* here
I can be straightforward and even forgo the Expediency,
Thence proceed to divulge forthright the Supreme Way
proper.
- 107 And when the *Pusas* have heard this Dharma,

Their Skeptic Snares³⁵ will all be removed,
 And the twelve hundred *Arhats* here
 Shall assuredly become Buddhas withal.

[I-2P¹⁸]

如三世諸佛	說法之儀式	我今亦如是	說無分別法	108
諸佛興出世	懸遠值遇難	正使出於世	說是法復難	109
無量無數劫	聞是法亦難	能聽是法者	斯人亦復難	110
譬如優曇花	一切皆愛樂	天人所希有	時時乃一出	111
聞法歡喜讚	乃至發一言	則爲已供養	一切三世佛	112
是人甚希有	過於優曇花	汝等勿有疑	我爲諸法王	113
普告諸大眾	但以一乘道	教化諸菩薩	無聲聞弟子	114
汝等舍利弗	聲聞及菩薩	當知是妙法	諸佛之秘要	115

108 As all the Buddhas in Tri-tempora³⁶
 Would divulge the Dharma in the selfsame fashion,
 So would it be the same with me
 To divulge the Dharma of Non-differentiation.³⁷

109 The times when the Buddhas emerge and thrive in the worlds
 Are both far and remote; hence they are also hard to en-
 counter.
 And even if they do emerge in the Worlds,

35. **Skeptic Snares:** unwholesome doubts on Buddha, Dharma, or Samgha, since skepticism are like snares that could put one under bondage from which there is no release. 疑網

36. **Tri-tempora:** the Three Times, i.e., the past, present, and future. 三世

37. **Dharma of Non-differentiation:** Since all Dharmas, in essence, are of “Mono-appearance” or “Uni-appearance,” (一相) the Wisdom of Non-differentiation is in perfect keeping with the Reality of Dharmas; hence, the Dharma of Non-differentiation pertains to the Ultimate Dharma. 無分別法

It would still be hard for them to divulge this Dharma.

110 And even throughout the span of infinite countless *Kalpas*
It is still harder to find one who is capable of hearing this
Dharma,

Thus the person who can hear this Dharma
Is extraordinarily rare as well.

111 It can be likened to the *Udumbara* blossom,
To which everyone would take a deep fancy;
And it is a rarity both in the world and in the heavens,
For it comes into being only once in a long long while.

112 When a person on hearing this Dharma would extol it joy-
ously,
Or even simply utters a single word of praise,
It would, in essence, amount to his having made offerings
To all the Buddhas in the Tri-tempora.

113 Such an individual is a figure out of the common run,
Even rarer than a *Udumbara* blossom.
Never should you have any doubt concerning this:
For I, as the King of all Dharmas,

114 Am pronouncing to all the multitudes universally
That I do employ the *One-Yana Way* exclusively
For the edification and cultivation of the *Pusas*,
Wherein no Auricularist disciples are involved.

115 All of you, along with Sariputra,

All the Auricularists and *Pusas*,
 It behooves thee to realize that this Wondrous Dharma
 Is the Esoteric Gist of all the Buddhas.

[I-2P¹⁹]

以五濁惡世	但樂著諸欲	如是等眾生	終不求佛道	116
當來世惡人	聞佛說一乘	迷惑不信受	破法墮惡道	117
有慙愧清淨	志求佛道者	當爲如是等	廣讚一乘道	118
舍利弗當知	諸佛法如是	以萬億方便	隨宜而說法	119
其不習學者	不能曉了此	汝等既已知	諸佛世之師	120
隨宜方便事	無復諸疑惑	心生大歡喜	自知當作佛	121

- 116 As the Multibeings in the Vile Age of Penta-Turbidities
 Would merely take delight in Desires tenaciously.
 Multibeings of such type and their like
 Could never aspire to pursue *Buddha Bodhi*.
- 117 As for the vicious people in the ages to come,
 On hearing of the One *Yana* that the Buddha had divulged
 They would become too bewildered and perplexed to
 believe or espouse it,
 And they shall degenerate into the Vile Realms for ravaging
 the Dharma.
- 118 The purified ones, endowed with the sense of Shame and
 Qualms,
 And aspiring to pursue the *Buddha Bodhi*—
 It is incumbent on me, for people of such vein,
 To divulge and extol the *One-Yana Way*.

- 119 Sariputra, it behooves thee to cognize
That *thus* be the way of the Buddhas' Dharma:
By means of thousands and millions of Facilities
Buddhas would divulge the Dharma pursuant to Apposite-
ness.
- 120 Yet those who are disinclined to learn and practice
Would fail to comprehend this perspicaciously.
Inasmuch as all of you have cognized
That the Buddhas, as Gurus of the Worlds,
121 Have undertaken the Expedient Task pursuant to Apposite-
ness,
You should be accordingly free from any Doubt or Per-
plexity;
Hence you should be greatly exalted in the mind,
For you know for sure that you shall all become Buddhas.

妙法蓮華經卷第一

—End of SCROLL I of The Lotus Sutra
of Wondrous Dharma

妙法蓮華經卷第二

The Lotus Sutra of Wondrous Dharma

SCROLL II

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

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譬喻品第三

Segment 3: The Parables

[II-3A]

爾時舍利弗踊躍歡喜，即起合掌，瞻仰尊顏而白佛言：「今從世尊聞此法音，心懷踊躍，得未曾有。所以者何？我昔從佛聞如是法，見諸菩薩受記作佛，而我等不與斯事，甚自感傷，失於如來無量知見。世尊，我常獨處山林樹下，若坐若行，每作是念：『我等同入法性，云何如來以小乘法而見濟度？是我等咎，非世尊也。所以者何？若我等待說所因成就阿耨多羅三藐三菩提者，必以大乘而得度脫。然我等不解方便隨宜所說，初聞佛法，遇便信受、思惟、取證。』世尊，我從昔來，終日竟夜每自尅責，而

今從佛聞所未聞未曾有法，斷諸疑悔，身意泰然，快得安隱。今日乃知真是佛子，從佛口生，從法化生，得佛法分。」

At that juncture, Sariputra was transported with capering exultation, and forthwith he arose, joined his palms, and regarded the Holy One's Visage in reverence, and then addressed to the Buddha: "Now after hearing this Dharma from Your World-Veneration, my heart is overwhelmed with such exultation as has never been before. Wherefore is it so? For I was wont to hear this Dharma from the Buddha in the past, and at those congregations in which I saw that the *Pusas* were able to be granted the Prognosticative Ordination¹ for Buddhahood, but that we were unable to partake in such matter, and so I felt rather pathetic for ourselves that we should be missed out for the infinite Cognition-Perception of the Thus-Adventist. Your World-Veneration, as I used to reside solitarily in the mountainous forest, or under a tree, either sitting or walking, I would frequently bethink myself thus: 'As all of us did enter into the Samgha of Dharmic Essence in a body, why would the Thus-Adventist attribute merely the Dharma of Minor Vehicle to us for our Deliverance? I was inclined to think that the fault was on our part, rather than on the World-Venerated One's. Why is it so? For if we could hold on and keep awaiting the Buddha to divulge the Cause for the real-

1. **Prognosticative Ordination:** a Buddha's solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記；受記(佛預示菩薩或眾生之成佛)

ization of *Anuttara-Samyak-Sambodhi*, we should have acquired Deliverance through the Major Vehicle. And yet as we did not comprehend the Expedient Divulgarion pursuant to opportuneness, so that on the incipient hearing of the Dharma, we believed and espoused it straightway, and thereby meditated to get to its ultimate Attestation.² Your World-Veneration, since the bygone days, I have been chastising myself from dawn to dusk for this. Yet now that I have heard from the Buddha the Never-before Dharma, I have cleansed of all Doubts and Misgivings, insofar as to become expansively easeful both physically and mentally, and as a result I am delightfully composed and settled. Not until today could I be cognizant of myself to be the Buddha's Son in veracity, as begotten out of the Buddha's Mouth, metamorphosed into existence out of the Dharma, and procuring in part the Dharmic Essence of the Buddha.”

[II-3A ①]

爾時舍利弗欲重宣此義，而說偈言：

我聞是法音	得所未曾有	心懷大歡喜	疑網皆已除	1
昔來蒙佛教	不失於大乘	佛音甚希有	能除眾生惱	2
我已得漏盡	聞亦除憂惱	我處於山谷	或在林樹下	3
若坐若經行	常思惟是事	嗚呼深自責	云何而自欺	4
我等亦佛子	同入無漏法	不能於未來	演說無上道	5
金色三十二	十力諸解脫	同共一法中	而不得此事	6
八十種妙好	十八不共法	如是等功德	而我皆已失	7

At that juncture, Sariputra, wishing to reiterate this import, de-

2. **Attestation:** i.e., realization or fulfillment. 證

livered this *Gatha*:

- 1 When I heard such Voice of Dharma
 I underwent the Never-before Experience,
 To the extent that I was overwhelmed with ecstasy,
 And all the Snares of Doubts have thus been disposed of.
- 2 Since the olden times I have been edified by the Buddha,
 And anyhow, I have not been missed out in Mahayana
 Teachings.
 The Voice of the Buddha is extremely rare,
 For it can exterminate the Multibeings' Vexations.³
- 3 Albeit I had attained the Extinction of Perviousness,
 On hearing the Holy Voice I still found some minute Wor-
 riments and Irksomeness to be abolished.
 When I inhabited in the mountain valley,
 Or under a tree in a sylvan forest,
- 4 Either in sitting or in meditative walking,
 I was wont to ponder over such matters, and think:
 Woe is me! And thus did I deeply reproach myself:
 'Wherefore would I still deceive myself?
- 5 Being Buddha's Sons, all of us are as good as any others,
 In that we also entered the Impervious Dharma⁴ as the rest.

3. **Vexations**: Although Vexation is a kind of Annoyance, it is stronger in force than general Annoyances. But both of them are impediments to the peace of the mind, and pose as an obstacle to *Samadhi*. 惱

4. **Impervious Dharmas**: the Dharma that is impervious to Annoyances or Defilements. 無漏法

Yet in the ages to come, we would not be able
To divulge the Supreme Modus⁵ as the Buddha does.

- 6 The Buddha’s golden Physique with Thirty-two Auspicious Features,⁶

His Ten Puissances⁷ and the divers Liberations—
All of these we would be unable to attain,
Albeit we were exposed to the same Dharma in common.

- 7 The Eighty Wondrous Fairnesses,⁸
As well as the Eighteen Exclusive Dharmas,⁹
Such Meritorious Virtues and the like
Have all been denied to us perpetually.

[II-3A ②]

我獨經行時	見佛在大眾	名聞滿十方	廣饒益眾生	8
自惟失此利	我爲自欺誑	我常於日夜	每思惟是事	9

-
5. **Supreme Modus:** “Modus,” way, or the way of practice. The Supreme Modus, hence, is the way of practice that could lead to the *Supreme Bodhi*. 無上道
6. **Thirty-two Auspicious Features:** the physical features which the Buddha has been endowed with through His multi-lifetime practice on the Dharma, such as the Perception-defying Crown Feature (無見頂相), which cannot be described by anyone. (佛之)三十二相
7. **Ten Puissances:** the ten Supernal Powers of Wisdom of the Buddha, such as “the Power of Wisdom in knowing all Multibeings’ Karmic Causes and Effects,” “the Power of Wisdom in knowing all the occurrences in the Three Times without hindrances,” etc. 十力
8. **Eighty Wondrous Fairnesses:** or called “**Eighty Fair Aspects.**” Like the Thirty-two Features, these are also the majestic physical features of the Buddha, only these are somewhat lesser in importance. 八十種妙好，八十種好
9. **Eighteen Exclusive Dharmas:** Besides the Ten Puissances, these are some of the Buddha’s Supernal Power of Wisdom of further importance; altogether there are eighteen of them. As it might get somewhat long-winded to enumerate them all, we might as well leave it here like this. 十八不共法

欲以問世尊 爲失爲不失 我常見世尊 稱讚諸菩薩 10
 以是於日夜 籌量如是事 今聞佛音聲 隨宜而說法 11

- 8 When I was making Meditating Strolls¹⁰ by myself,
 I used to visualize the Buddha in the midst of the assemblage.
 His good repute abounds in the ten directions,
 As derived from His universal fecund benefaction to Multi-beings.
- 9 As I reflected on the reason for the loss of such benefit,
 I found that it was all due to my self-deception.
 Frequently did I throughout day and night
 Ponderate upon such matters,
- 10 Wishing to inquire this of the World-Venerated One
 If that be a genuine loss or no loss after all.
 As I used to see the World-Venerated One
 Frequently acclaiming and commending on the *Pusas*,
- 11 That was what prompted me throughout day and night
 To ponderate over such matters.
 Now that I have heard the Buddha's Voice
 In divulging the Dharma pursuant to Appositeness,

[II-3A ③]

無漏難思議 令眾至道場 我本著邪見 爲諸梵志師 12
 世尊知我心 拔邪說涅槃 我悉除邪見 於空法得證 13

10. **Meditating Strolls:** i.e., walking meditation, especially after meals. 經行

爾時心自謂 得至於滅度 而今乃自覺 非是實滅度 14

- 12 Yet this Impervious Dharma is so inconceivable
That it could expedite Multibeings to reach the *Bodhi-site*
swiftly.
At the beginning I used to be adhered to Devious Views,¹¹
Whereby I acted as a master for Brahman Aspirants.¹²
- 13 As the World-Venerated One realized my state of mind,
He came to extirpate my Heterodoxy by expounding *Nirvana*.¹³
Hence I was able to abolish all the Devious Views,
Whereby I could acquire the Attestation on the Dharma of
Vacuity.¹⁴

-
11. **Devious Views:** These are the views held by External-Wayists or wayward people with unorthodox creeds, especially those in contradiction to the Truth of Causality which tends to lead to Nihilistic Extinction; for instance, as they aver, there are no truth in Causality whatsoever, for Good Deeds do not as assumed bring forth Good Results; or, after death, there is nothing hereafter. Such Views are deemed “devious,” because they would mislead people and prevent them from practice; as a result, people could never obtain Liberation or Enlightenment. Hence, such Views are considered as the most pernicious to a *Bodhi* practitioner. And so the Buddha did time and again exhort all Buddhists to keep a distance from those Views as well as from the holders and propagators of such Views, whereby one could be free from the unnecessary impediments or entanglements on the path toward *Bodhi*. 邪見
12. **Brahman Aspirants:** These are the practitioners who aspire for Hinduism (Brahmanism). A Buddhist practitioner aspired for the state of purification is called a “Brahmanic Aspirant,” but he is entirely different from his Hinduism counterpart in both the belief and approach. 梵志
13. **Nirvana:** Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations. 涅槃
14. **Vacuity:** Sanskrit: *Sunyata*, meaning emptiness; actually this is a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short dura-

- 14 At that time I was wont to bethink myself
 As having already attained the Surcease Deliverance,¹⁵
 Yet not until just now that I came to be aware of the fact
 That my Attainment was not the Veracious Surcease Deliv-
 erance,

[II-3A ④]

若得作佛時	具三十二相	天人夜叉眾	龍神等恭敬	15
是時乃可謂	永盡滅無餘	佛於大眾中	說我當作佛	16
聞如是法音	疑悔悉已除	初聞佛所說	心中大驚疑	17
將非魔作佛	惱亂我心耶	佛以種種緣	譬喻巧言說	18
其心安如海	我聞疑網斷	佛說過去世	無量滅度佛	19
安住方便中	亦皆說是法	現在未來佛	其數無有量	20
亦以諸方便	演說如是法	如今者世尊	從生及出家	21
得道轉法輪	亦以方便說	世尊說實道	波旬無此事	22

- 15 And that only at the moment when one has become Buddha,
 Completely endowed with the Thirty-two Auspicious
 Features,¹⁶
 Then the *Devas*, Humans, and masses of *Yaksas*,
 As well as Dragons and Deities would all act in deference
 to one;
- 16 And only at such time can one be entitled to saying

tion, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is “Vacuous.” And so the term *Vacuity* is used to denote such state of being. 空

15. **Surcease Deliverance:** Cf. footnote 31 on page 26. 滅度

16. **Thirty-two Auspicious Features:** Cf. footnote 6 on page 109. (佛之)三十二相

Having perpetually terminated all impurities without
remnant.

When the Buddha was amidst of the assemblage,
He proclaimed that I shall become a Buddha.

- 17 On hearing such Dharmic Voice,
All my Doubts and Misgivings were entirely eliminated;
Nonetheless on first hearing what the Buddha said,
My heart was filled with tremendous dismay,
- 18 That I doubted ‘could this be *Mara*¹⁷ disguising himself as
Buddha,
Thereby to vex and confound my mind?’
The Buddha employed myriad Factors,
Analogies, and adroit Phraseologies in the divulgation.
- 19 Yet in the meantime His mind is ever as placid as the sea,
So that on hearing the Dicta, all my Skeptical Snares
were rent asunder.
The Buddha says that in the past ages
There were numberless Buddhas who are now in Surcease
Deliverance,
- 20 And who used to be poisedly ensconced in the Expedite
Means as well
So as to divulge this same Dharma.

17. *Mara*: in Sanskrit, an Evildoer or Destroyer of Good; originally, a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔

The Buddhas at present and in the future
Who are countless in number,

- 21 Will also employ various Expedite Means,
To expatiate on this selfsame Dharma.
So is it right now that this World-Venerated Holy One,
Ever since His Nativity and Home-renunciation.
- 22 Through His attainment of *Bodhi* and Revolving of the
Dharmic Wheel,
He was also to expound by way of Expediency
What the World-Venerated One has divulged is the Vera-
cious Modus¹⁸
Hence it has absolutely nothing whatsoever to do with
Papiyas¹⁹ the *Mara*.

[II-3A ⑤]

以是我定知	非是魔作佛	我墮疑網故	謂是魔所爲	23
聞佛柔輭音	深遠甚微妙	演暢清淨法	我心大歡喜	24
疑悔永已盡	安住實智中	我定當作佛	爲天人所敬	25
轉無上法輪	教化諸菩薩			26

- 23 Whence I have come to be ascertained definitely
That it was not *Mara* transforming himself into Buddha;
It was rather due to my degenerating into the Snare of
Doubts
That made me think it was the doing of *Mara*.

18. **Veracious Modus**: the Truthful Way. 實道

19. **Papiyas**: the name of *Mara* King. *Mara* means killer, the vile one, the evil of evils. 波旬

- 24 On hearing the Buddha's tender mollescent voice,
 Profound, extremely subtle, and wondrous,
 Whereby He expatiated flowingly on the Purified Dharma,
 My heart then was transported with exultation.
- 25 As my Doubts and Misgivings have been depleted perpetually,
 I am ensconced tranquilly in the Veracious Wisdom,
 And henceforth assuredly I shall become Buddha,
 And to be revered by all Celestials and Humans,
- 26 For I shall revolve the Wheel of Supreme Dharma
 For the Edification-Cultivation of all the *Pusas*.

[II-3B]

爾時佛告舍利弗：「吾今於天、人、沙門、婆羅門等大眾中說，我昔曾於二萬億佛所，爲無上道故，常教化汝，汝亦長夜隨我受學。我以方便引導汝故，生我法中。舍利弗，我昔教汝志願佛道，汝今悉忘，而便自謂已得滅度。我今還欲令汝憶念本願所行道故，爲諸聲聞說是大乘經，名妙法蓮華，教菩薩法、佛所護念。」

At that juncture, the Buddha said to Sariputra, “Right now in the face of the Assemblages of all these Celestials, Humans, Sramanas, Brahmins and others, I am imparting to you that in the bygone ages I used to be at twenty thousand billions of Buddhas’ Premises, and that for the sake of the *Supreme Bodhi*, I was wont to instruct you, and you also were able to follow my instructions

throughout Long-protracted Nights. And owing to the Expediency that I applied to induce and direct you, eventually you came to be begotten into my Dharma. Sariputra, albeit I was wont to instruct you to aspire after *Buddha Bodhi*, you have been utterly oblivious of it now, insofar that you should come to profess that you have attained Surcease Deliverance. At present, in order to render you reminiscent of the Moduses that you prosecuted owing to your Primal Vows, as well as for all the Auricularists, I am divulging this Mahayana Sutra, entitled *Wondrous Dharma Lotus*, which instructs solely the *Pusaic* Dharmas, and which is gingerly safeguarded by all Buddhas.

[II-3C]

「舍利弗，汝於未來世，過無量無邊不可思議劫，供養若干千萬億佛，奉持正法，具足菩薩所行之道，當得作佛，號曰華光如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。國名離垢，其土平正，清淨嚴飾，安隱豐樂，天人熾盛。琉璃爲地，有八交道，黃金爲繩以界其側。其傍各有七寶行樹，常有華果。」

“Sariputra, in the future age after the lapse of countless boundless inconceivable *Kalpas* henceforth, after having made offerings to sundry thousand million billions of Buddhas, as well as upholding and practicing the Right Dharma, and being completely fulfilled in the Modus of *Pusahood*, you shall become Buddha, with the Holy Epithet of Floral-Radiance *Thus-Adventist*, *Offering-Meritor*, *Ortho-Omniscient One*, *Luminance-Implementation Consummator*, *Dexterous Departer*, *World-Comprehender*,

Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One. And your Universe shall be named Defilement Renunciation, the land of which is level and straight, purified and sublimely embellished, peaceful and secure, fecund and felicitous. Both the Celestials and Humans therein thrive exuberantly. The ground is constituted of lapis lazuli; there will be eight crossroads, and the roadsides are all marked and confined by ropes of solid gold. And by the sides of which there are lines of seven-jewel trees, which are constantly teemed with flowers and fruits.

[II-3D]

「華光如來亦以三乘教化眾生。舍利弗，彼佛出時，雖非惡世，以本願故，說三乘法。其劫名大寶莊嚴。何故名曰大寶莊嚴？其國中以菩薩為大寶故。彼諸菩薩，無量無邊，不可思議，算數譬喻所不能及，非佛智力無能知者。若欲行時，寶華承足。此諸菩薩，非初發意，皆久植德本，於無量百千萬億佛所，淨修梵行，恆為諸佛之所稱歎。常修佛慧，具大神通，善知一切諸法之門，質直無偽，志念堅固。如是菩薩，充滿其國。」

“This Floral-Radiant Thus-Adventist will also employ the *Triyana* theme to edify and cultivate Multibeings. Sariputra, although the time when that Buddha emerges is not a Vile Age, due to the Buddha’s Primal Vow, He will still divulge the *Triyana* Dharma. The name of *Kalpa* is called Great-Treasure Grandeur. Wherefore is it named Great-Treasure Grandeur? For in that particular Universe the *Pusas* are deemed Great Treasure.

The number of the *Pusas* therein is so inconceivable boundless and countless, as to go beyond the reach of numerals or analogies, insofar that it is unknowable save by the puissant Wisdom of Buddha. When those *Pusas* are on the point of walking, jewel flowers will emerge to prop up their feet. Yet none of those *Pusas* are merely Initial Aspirants; they have all been long in the Implanting of Virtuous Bases, and have all practiced Brahmanic Deeds to purity at innumerable hundred thousand billions of Buddhas' Premises, and have been frequently commended by all Buddhas. Having constantly practiced on Buddhaic wisdom, they are endowed with immense Supernal Powers, and are very well conversant with the Portals of all Dharmas. Their character is righteous, artless, and devoid of spuriousness, and their will and mind is adamantly firm. That Universe is replete with *Pusas* of this kind.

[II-3E]

「舍利弗，華光佛壽十二小劫，除爲王子未作佛時。其國人民，壽八小劫。華光如來過十二小劫，授堅滿菩薩阿耨多羅三藐三菩提記，告諸比丘：『是堅滿菩薩次當作佛，號曰華足安行、多陀阿伽度、阿羅訶、三藐三佛陀，其佛國土，亦復如是。』舍利弗，是華光佛滅度之後，正法住世三十二小劫，像法住世亦三十二小劫。」

“Sariputra, the lifespan of Floral-Radiance Buddha shall last twelve *Mini-kalpas*,²⁰ not including the time when He is still

20. *Mini-kalpas*: *Kalpa*, Sanskrit, eons of ages, or an enormous length of time. The *Kalpa* comprises *Mini-kalpa* (小劫), *Midi-kalpa* (中劫) and *Mega-kalpa* (大劫). Ac-

a prince prior to His becoming Buddha. The general lifespan of the people in His Universe at that time shall be eight *Mini-kalpas*. This Buddha confers the Prognosticative Ordination of *Anuttara-Samyak-Sambodhi* upon Steadfast-Consummate *Pusa* by pronouncing to the congregation of *Bhiksus* thus: ‘This Steadfast-Consummate *Pusa* shall become Buddha next to me, with the Holy Epithet of Floral-Foot Peaceful-Ambulation *Tathagata Arhat Samyak-Sambuddha*. The Universe of this Buddha also resembles this present one.’ Sariputra, after the Surcease Deliverance of this Floral-Radiance Buddha, His *Ortho-dharma*²¹ will sustain in the world for thirty-two *Mini-kalpas*, and the *Quasi-dharma*²² will also sustain for thirty-two *Mini-kalpas*.”

[II-3E ①]

爾時世尊欲重宣此義，而說偈言：

舍利弗來世	成佛普智尊	號名曰華光	當度無量眾	1
供養無數佛	具足菩薩行	十力等功德	證於無上道	2

cording to some Sutras, one *Midi-kalpa* consists of 20 *Mini-kalpas*, and one *Mega-kalpa* consists of 80 *Mini-kalpas*. The figures vary in different Scriptures, but, anyway, they stand for an innumerable span of time. 小劫

21. **Ortho-dharma:** i.e., Orthodox Dharma, or the Right Dharma of the Buddha (*ortho-*, the prefix for “orthodox”, right). The Orthodox Dharma of Shakyamuni Buddha lasts for 1000 years. 正法
22. **Quasi-dharma:** i.e., Similar Dharma. There are three phases for Shakyamuni Buddha’s Dharma as divulged in the Sutras: 1) *the Ortho-dharma* (正法), or the Right Dharma, which lasts for one thousand years after the *Nirvana* of Shakyamuni Buddha; 2) *the Quasi-dharma* (像法): the period of Buddha Dharma which immediately follows the Ortho-dharma, and which looks like the Ortho-dharma but is only seemingly so; hence it is a degenerated or corrupted version of the Ortho-dharma, which last for 1000 years; 3) *the Fini-dharma* (末法): the Final stage of the Buddha Dharma which tapers off and becomes tenuous, and would finally terminate after lingering for sometime; this period of Shakyamuni Buddha’s Dharma lasts for 10000 years. 像法

過無量劫已	劫名大寶嚴	世界名離垢	清淨無瑕穢	3
以琉璃爲地	金繩界其道	七寶雜色樹	常有華果實	4
彼國諸菩薩	志念常堅固	神通波羅密	皆已悉具足	5
於無數佛所	善學菩薩道	如是等大士	華光佛所化	6
佛爲王子時	棄國捨世榮	於最末後身	出家成佛道	7
華光佛住世	壽十二小劫	其國人民眾	壽命八小劫	8
佛滅度之後	正法住於世	三十二小劫	廣度諸眾生	9
正法滅盡已	像法三十二	舍利廣流布	天人普供養	10
華光佛所爲	其事皆如是	其兩足聖尊	最勝無倫匹	11
彼即是汝身	宜應自欣慶			12

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 In future age to come, Sariputra
 Shall become Buddha, the Omniscient Holy One,
 In the Epithet of Floral-Radiance;
 For He is bound to deliver infinite Multibeings.
- 2 And make offerings to countless Buddhas,
 Thereby to completely fulfill the *Pusaic Deeds*,
 And to be endowed with Ten Puissances and the like
 Merits,
 Thenceforth to attest the *Supreme Bodhi*.
- 3 Thus after the lapse of innumerable *Kalpas* hence,
 The subsequent *Kalpa* of that Buddha is to be termed
 Great-Treasure Grandeur,
 And His Universe is named Defilement Renunciation,
 Which is purified without blemishes or befoulments

- 4 It takes lapis lazuli as its ground,
 And gold ropes shall border all its roads.
 The variegated trees of seven jewels
 Constantly bear flowers and fruits.
- 5 The *Pusas* in that Universe
 Are always steadfast in their Will and Cogitation,
 And their Supernal Powers and *Paramitas*²³
 Have all been completely fulfilled.
- 6 Also they have learned at innumerable Buddhas' Premises
 Practicing ingeniously on the *Pusaic* Way.
 All such Mighty Masters and the like
 Are the ones cultivated by Floral-Radiance Buddha.
- 7 Whilst this Buddha is still a prince,
 He abnegates the throne and abandons worldly glory;
 Thus at his Final Physique,
 He renounced the Secular Home for the realization of Bud-
 dhahood.
- 8 Floral-Radiance Buddha is to subsist in the world
 For a span of twelve *Mini-kalpas*,
 And the populace of that Universe
 Shall entertain a lifespan of eight *Mini-kalpas*.

23. *Paramita*: Sanskrit, "to the Other Shore." This means metaphorically that by means of Buddha's Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to "the Other Shore" of *Nirvana* or Enlightenment. There are Six *Paramitas*: *Dana-paramita*, *Precept-paramita*, *Forbearance-paramita*, *Assiduity-paramita*, *Dhyana-paramita*, and *Wisdom-paramita*. 波羅蜜，波羅蜜多

- 9 After the Surcease Deliverance of the Buddha,
The Ortho-dharma will sustain in the world
For a duration of thirty-two *Mini-kalpas*,
Whereby it is to have Multibeings delivered extensively.
- 10 Following the expiration of the Ortho-dharma,
The Quasi-dharma will last another thirty-two *Mini-*
kalpas.
The *Sariras* of the Buddha shall be distributed extensively,
So that both Celestials and Humans can make offerings
thereunto universally.
- 11 What Floral-Radiance Buddha is to implement
Are the Undertakings of this like.
He is the Duo-consummate Holy One,
Preeminent and par excellence without peer.
- 12 And that Buddha is none other than thyself, Sariputra;
Hence you ought to feel jubilant and be rejoiced over it.

[II-3F]

爾時四部眾，比丘、比丘尼、優婆塞、優婆夷，天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽等大眾，見舍利弗於佛前受阿耨多羅三藐三菩提記，心大歡喜，踊躍無量，各各脫身所著上衣、以供養佛。釋提桓因、梵天王等，與無數天子，亦以天妙衣、天曼陀羅華、摩訶曼陀羅華等，供養於佛，所散天衣，住虛空中，而自回轉；諸天伎樂百千萬種，於虛空中一時俱作，雨眾天華，而作是言：「佛昔於波羅奈初轉法輪，今乃復轉無上

最大法輪。」

At that juncture, the phalanges of the Four Assemblages of *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas*, as well as *Devas*, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, and others—all of whom seeing that Sariputra was accorded the Ordination of *Anuttara-Samyak-Sambodhi* by the Buddha—were transported with ecstasy in the mind and capered exultantly, insofar that each and every one of them doffed the upper garment and presented it to the Buddha as an offering-making. Shakya-Devanam-Indra and the Brahmanic Celestial King, together with innumerable Celestial Beings also employed their celestial wondrous Raiments, celestial *Mantra* Blossoms, *Maha-mantra* Blossoms, and what not, to make offerings to the Buddha. The Celestial Raiments that they bestrewed suspended in the sky and made self-revolutions; and one hundred thousand kinds of celestial music was played simultaneously; and after raining myriad Celestial Blossoms from the sky, they made such a statement in unison: “In time of yore, the Buddha was wont to make the Initial Revolving of the Dharmic Wheel at Benares;²⁴ and now once again He is about to revolve the greatest Supreme Dharmic Wheel!”

[II-3F ①]

爾時諸天子欲重宣此義，而說偈言：

24. **Benares:** an ancient sovereign state in central India. Mṛgāḍava (Deer Field Garden) at the northwest of this city was the location where the Buddha made his initial preaching to the *Five Bhiksus* subsequent to His Enlightenment. 波羅奈

昔於波羅奈	轉四諦法輪	分別說諸法	五眾之生滅	1
今復轉最妙	無上大法輪	是法甚深奧	少有能信者	2
我等從昔來	數聞世尊說	未曾聞如是	深妙之上法	3
世尊說是法	我等皆隨喜	大智舍利弗	今得受尊記	4
我等亦如是	必當得作佛	於一切世間	最尊無有上	5
佛道叵思議	方便隨宜說	我所有福業	今世若過世	6
及見佛功德	盡回向佛道			7

At that juncture, the Celestial Beings, wishing to reiterate this import, delivered this *Gatha*:

- 1 In the past in the garden of Benares,
Your Holiness revolved the Dharmic Wheel of the Four Holy Truths
To expatiate upon the Dharmas distinctively
For the expatiation on the Generation-Expiration of the Five Umbrages.²⁵
- 2 And now again Your Holiness are to revolve the most wondrous
And most Supreme Great Dharmic Wheel.
This Dharma is so exceedingly profound and recondite
That there are few that can believe in it.
- 3 Albeit all of us since the bygone days
Have frequently heard the Divulgateion of the World-

25. **Five Umbrages**: same as the **Five Aggregates**, or **Penta-aggregates**, including Matter, Sensation, Deliberation, Kinesis, and Cognizance. “Umbrage” comes from Latin, meaning shade or shadow. For the Aggregates can “shroud” the Native Mind in total darkness, hence they are also called Umbrages. 五眾(五陰, 五蘊)

Venerated One,
 As yet we have never heard anything quite like this,
 Not any Superior Dharma we heard was endowed with such
 profundity and wondrousness.

4 As to the Dharma that the World-Venerated One is divulging,
 All of us feel altruistically jubilant²⁶ for it.
 And inasmuch as Sariputra the Great Wise One²⁷
 Has obtained the Ordination from Your Holiness,

5 So would it be the same with us all
 That we are bound to become Buddhas as well,
 Hence throughout all the worlds, as Buddhas,
 We ourselves shall be the most venerated par excellence.

6 The Buddhaic Way is far beyond conceivability,
 Hence the Buddha needs to divulge expediently pursuant
 to Appositeness.
 All the Blissful Karmas that I have procured,
 Both in this life or in the past,

7 As well as the Meritorious Virtues resulted from viewing
 the Buddha,
 We do dedicate them all towards *Buddha Bodhi*.

26. **feel altruistically jubilant:** i.e., to feel happy for others' good fortune, success, virtue, or accomplishment in anything; also termed "Altruistic Jubilation." This is a great virtue in a Buddhist, and should be practiced and cultivated by all *Bodhi* practitioners or *Pusahood* aspirants. The antonym of Altruistic Jubilation is Jealousy, which is a great bane for a Buddhist practitioner, in that it would destroy Compassion. 隨喜

27. **the Great Wise One:** This is an honored epithet won by Sariputra, who, among the Buddha's disciples, is renowned for his great wisdom. 大智(指舍利弗)

[II-3G]

爾時舍利弗白佛言：「世尊，我今無復疑悔，親於佛前得受阿耨多羅三藐三菩提記。是諸千二百心自在者，昔住學地，佛常教化言：『我法能離生老病死，究竟涅槃。』是學無學人，亦各自以離我見及有無見等，謂得涅槃；而今於世尊前聞所未聞，皆墮疑惑。善哉，世尊，願為四眾說其因緣，令離疑悔。」

At that juncture, Sariputra said to the Buddha, “Your World-Veneration, now I have no more Doubts or Misgivings whatsoever, for I have been conferred directly by the Buddha Thyself the Prognosticative Ordination of *Anuttara-Samyak-Sambodhi*. Nevertheless, in consideration of these twelve hundred people who have attained Mastery in the mind, in the past when they still resided at the Learning Terra, the Buddha was wont to inculcate them frequently by saying: ‘My Dharma can enable one to depart from Nascence, Senility, Illness and Demise,²⁸ and thence to attain Ultimate *Nirvana*.²⁹ In consequence, these people, either of the Learning or Post-learning status, all deem themselves having departed from Ego Views and the Views of Beingness or Non-beingness, whence they even profess to have attained *Nirvana*. Notwithstanding, just now since they heard from the World-Venerated One the Unheard-of Dharma, they were all pre-

28. **Nascence, Senility, Illness and Demise:** These are the Four Afflictions (*Duhkhas*) in the mundane world, and it is for the elimination of these Afflictions for all Multibeings that the Buddha renounced his kingship and the secular home in pursuit of Enlightenment. 生老病死

29. **Ultimate *Nirvana*:** also termed the *Unresidual-Unreliant Nirvana* (無餘依涅槃), which is the *Nirvana* attested by the Buddha, as opposed to the *Residual-Reliant Nirvana* (有餘依涅槃) realized by the Auricularists (Hinayanaists). 究竟涅槃

cipitated into Doubts and Bewilderments. Your World-Veneration, it would be magnificent that Your Holiness would expound the Causal Factors thereof for the Four Assemblages, so as to enable them to depart from the Doubts and Misgivings.”

[II-3H]

爾時佛告舍利弗：「我先不言：諸佛世尊以種種因緣、譬喻、言辭，方便說法，皆爲阿耨多羅三藐三菩提耶？是諸所說，皆爲化菩薩故。然舍利弗，今當復以譬喻更明此義，諸有智者以譬喻得解。」

At that juncture, the Buddha spoke to Sariputra, “Prior to this, did I not tell thee that the purpose for all the Buddhas World-Venerated Ones to utilize diverse Causal Factors, Analogies, and Phraseologies in making Expedient Divulgations on the Dharma is *all for the behoof of Anuttara-Samyak-Sambodhi?* And all of those Divulgations are solely for the edification and cultivation of *Pusas*. However, Sariputra, at present I would go a step further to make use of a parable for the elucidation of this import, on account that men of wisdom could acquire Comprehension by way of Analogies.

[II-3I]

「舍利弗，若國邑聚落，有大長者，其年衰邁，財富無量，多有田宅及諸僮僕。其家廣大，唯有一門，多諸人眾，一百、二百、乃至五百人，止住其中。堂閣朽故，牆壁隕落，柱根腐敗，梁棟傾危，周市俱時歛然火起，焚燒舍宅。長者諸子，若十、二十，或至三十，在此宅中。長者

見是大火從四面起，即大驚怖，而作是念：『我雖能於此所燒之門安隱得出，而諸子等，於火宅內樂著嬉戲，不覺不知、不驚不怖，火來逼身，苦痛切己，心不厭患，無求出意。』」

“Sariputra, supposing that in a national metropolis of a nation, or in a hamlet, there was an illustrious Elder, who was advanced in age and deterioration. But he was possessed of immeasurable opulence, with numerous fields and houses, as well as servants and pages. His residence was capacious, but it was equipped only with one gate, and there were a multitude of people, about one hundred or two hundred, or even five hundred of them dwelling therein. Since the halls and turrets were ancient and decrepit, the walls were dilapidating, the bases of the columns were falling to decay, and the beams and pillars were slanting and precarious. All of a sudden, the surrounding areas caught fire simultaneously, and it started to burn the domiciles. The progeny of the Elder, in the number of ten, twenty, or even thirty of them were all inside this house. When the Elder saw the huge fire surging from four sides, he became greatly alarmed and appalled, and bethought himself thus: ‘Albeit I myself can manage to egress out of the door of this blazing house safe and sound, yet the children are being engrossed in frolicking games, unknowingly and unaware, devoid of fear or fright; insofar that even when the fire will be pressing upon the body, and the pain and agony is closely engulfing them, they are still far from repugnant or repulsive towards it, insofar that they are entirely destitute of the intent of seeking departure.’

[II-3J]

「舍利弗，是長者作是思惟：『我身手有力，當以衣襪、若以几案，從舍出之。』復更思惟：『是舍唯有一門，而復狹小。諸子幼穉，未有所識，戀著戲處，或當墮落，爲火所燒。我當爲說怖畏之事，此舍已燒，宜時疾出，無令爲火之所燒害。』作是念已，如所思惟，具告諸子：『汝等速出！』父雖憐愍、善言誘諭，而諸子等樂著嬉戲，不肯信受，不驚不畏，了無出心；亦復不知何者是火？何者爲舍？云何爲失？但東西走戲，視父而已。」

“Sariputra, this Elder then pondered thus: ‘As I am still strong in the body and hand, I will grab some apparels or table as a fender to force myself out of the door.’ He pondered again: ‘As this house has only one gate, and it is a narrow one; whereas the children are young and naive, without the knowledge about anything, and they are merely infatuated by the mirth of merrymaking; hence they might collapse and be burned by the fire. I must perforce impart to them about the atrocity of this matter that as this house is on fire, it behooves them to make their exit expeditiously, so as not to be burned or hurt by the fire.’ After this ponderation, he then told the children as he had pondered: ‘All of you should make haste to leave here quickly!’ Even though the father was commiserative and employed adept words to induce them and make them understand, yet the children were so engrossed in and attached to the frolicking plays, that they would not believe him, completely lack of fear or apprehension, and utterly devoid of the intent of departure. Nor did they seem to

understand what fire really was, or what a house meant, or even what was signified by loss. What they did was still simply sauntering from one end to another, playing to and fro, whilst gazing at the father now and then.

[II-3K]

「爾時長者即作是念：『此舍已爲大火所燒，我及諸子若不時出，必爲所焚。我今當設方便，令諸子等得免斯害。』」

“At that juncture, the Elder bethought himself thus: ‘Inasmuch as this house is being burned by the great fire, if my children and myself do not leave here in time, we will all be incinerated. Right now it behooves me to contrive some Expediencies so as to prevent them from this peril.’

[II-3L]

「父知諸子先心各有所好種種珍玩奇異之物，情必樂著，而告之言：『汝等所可玩好，希有難得，汝若不取，後必憂悔。如此種種羊車、鹿車、牛車，今在門外，可以遊戲。汝等於此火宅、宜速出來，隨汝所欲，皆當予汝。』爾時諸子聞父所說珍玩之物，適其願故，心各勇銳，互相推排，競共馳走，爭出火宅。是時長者見諸子等安隱得出，皆於四衢道中露地而坐，無復障礙，其心泰然，歡喜踊躍。

時諸子等各白父言：『父先所許玩好之具，羊車、鹿車、牛車，願時賜予。』」

“As the father knew that each of the children took a fancy to certain rare exotic curiosities which they were infatuated with, thence he told them, ‘There are the objects that you love to play with, which are rare and hard to get at; if you do not come and get it, you will be sorry and regret about it. So, there are a variety of Goat Carriages, Deer Carriages, and Ox Carriages³⁰ outside the door right now for you to play with. If you would get out of this burning house quickly, they will be given to you as you wish.’

“At that juncture, as the children heard the rare curiosities which were just to their liking, their hearts became so doughty and fervent that they pushed and jostled each other, darting and racing in competition, vying to get out of the burning house. At that time when the Elder saw that all the children have entirely exited safe and sound, seating themselves on the ground at the thoroughfare, free from any more precarious Impediments, his mind was relieved and relaxed, and capering in exultation.

“At that juncture, all the children addressed to the father. ‘The fascinating curious playthings of Goat Carriages, Deer Carriages, and Ox Carriages that Father has promised us, please deign us them now.’

[II-3M]

「舍利弗，爾時長者各賜諸子等一大車，其車高廣，眾寶

30. **Goat Carriages, Deer Carriages, and Ox Carriages:** These are the famous Three Carriages of *The Dharmic Lotus*, each of which respectively stands for the Great Vehicle (Mahayana), the Medium Vehicle (Causality-Enlightenist Yana) and the Minor Vehicle (Hinayana). 羊車、鹿車、牛車

莊校，周帛欄楯，四面懸鈴；又於其上張設幃蓋，亦以珍奇雜寶而嚴飾之，寶繩交絡，垂諸華纓，重敷婉筵；安置丹枕，駕以白牛，膚色充潔，形體殊好，有大筋力，行步平正，其疾如風；又多僕從而侍衛之。所以者何？是大長者財富無量，種種諸藏悉皆充溢，而作是念：『我財物無極，不應以下劣小車予諸子等。今此幼童，皆是吾子，愛無偏黨。我有如是七寶大車，其數無量，應當等心各各予之，不宜差別。所以者何？以我此物，周給一國猶尚不匱，何況諸子！』是時諸子各乘大車，得未曾有，非本所望。」

“Sariputra, at that juncture, the Elder gave each of the children one selfsame large carriage, which was both tall and wide, adorned by sundry jewels, surrounded by balustrades, with bells suspended on all sides. Furthermore, it was also furnished with blinds and canopies, each of which was embellished with singular curious diverse treasures, and there were jewel ropes running crisscross to form a web, on which there were suspended floral strings which spread into many layers, meandering with twists and turns. It was equipped with crimson cushions, and pulled by a White Ox. The complexion of the ox was pure and clean, and its physical form was comely and handsome. It was endowed with immense strength in the muscle; its ambulating gait was even and straight, and the speed thereof was as swift as the wind. Therewithal, there were numerous servants and retainues at service and safeguard for it. Wherefore was it so? For this illustrious Elder was so affluent with infinite riches that his multifarious repositories were overflowingly copious, hence he

came to bethink himself thus: ‘As my wealth is immeasurable, I should not give my children merely the inferior puny carts. Now as these young lads are all my sons, and since my love for them is impartial; furthermore, such enormous seven-jewel carriages in my possession are countless, I should give one carriage to each one of them without any discrimination. Wherefore is it so? For even if I would bestow upon each individual of all the people in the entire nation one of this object, it would still not run short, let alone simply giving one to each of my sons.’ Thenceforth, all the sons rode on their own big carriages, and they acquired the never-before experience, for it was far beyond their previous wish.

[II-3N]

「舍利弗，於汝意云何，是長者等予諸子珍寶大車，寧有虛妄不？」

舍利弗言：「不也，世尊，是長者但令諸子得免火難，全其軀命，非爲虛妄。何以故？若全身命，便爲已得玩好之具，況復方便，於彼火宅而拔濟之。世尊，若是長者，乃至不予最小一車，猶不虛妄。何以故？是長者先作是意：『我以方便令子得出。』以是因緣，無虛妄也。何況長者自知財富無量，欲饒益諸子，等予大車。」

“Sariputra, what do you make of this: would it be vain and false that the Elder bestowed the big jewel-carriages equally upon the sons?”

Sariputra said, “No, Your World-Veneration. For what the Elder did was simply to prevent the sons from the calamity of fire,

so as to save their lives; therefore, it was nothing vain or false. Wherefore is it so? For if their lives were saved, it would result in their obtaining the wonderful playthings, not to speak that it could save them from the burning house by the Expedite Means. Your World-Veneration, even if the Elder would not give them even a cart of the most exiguous size, it would still not be vain or false on the part of the Elder. Wherefore is it so? For the Elder had bethought himself thus in advance: ‘I will employ Expediencies to get the children out.’ For this very reason, it was far from vain or false; not to mention that the Elder was aware that his wealth was innumerable, therewith he intended to benefit and enrich the sons by giving equally each one of them a big carriage.”

[II-30]

佛告舍利弗：「善哉，善哉！如汝所言。舍利弗，如來亦復如是，則爲一切世間之父，於諸怖畏、哀惱、憂患、無明闇蔽，永盡無餘，而悉成就無量知見、力、無所畏，有大神力及智慧力，具足方便智慧波羅蜜，大慈大悲，常無懈倦，恆求善事，利益一切，而生三界朽故火宅，爲度眾生老病死、憂悲苦惱、愚癡闇蔽三毒之火，教化令得阿耨多羅三藐三菩提。見諸眾生爲生老病死、憂悲苦惱之所燒煮；亦以五欲財利故，受種種苦；又以貪著追求故，現受眾苦，後受地獄、畜生、餓鬼之苦；若生天上，及在人間，貧窮困苦、愛別離苦、怨憎會苦。如是等種種諸苦，眾生沒在其中，歡喜遊戲，不覺不知、不驚不怖，亦不生厭，不求解脫。於此三界火宅，東西馳走，雖遭大苦，不以爲患。舍利弗，佛見此已，便作是念：『我爲眾生之

父，應拔其苦難，予無量無邊佛智慧樂，令其遊戲。』』

The Buddha told Sariputra, “Well put, very well put; it is as what you have said, Sariputra, and the Thus-Adventist is also like that; for, He is the Father of all the Worlds, inasmuch as He has eliminated perpetually all the Apprehensions, Decadence, Vexations, Worriments, and Mishaps, as well as the Obfuscation of Inane Tenebrosity without remnant, thereby to attain infinite Cognition-Perceptions, Puissances, Intrepidities,³¹ immense Supernal Power and the Power of Wisdom, and has consummately accomplished the *Paramita* of Expedient Wisdom, and is completely endowed with Great Benevolence and Great Compassion, ever unremitting and unfatigued, constantly in pursuit of beneficent undertakings to benefit all beings. And the reason why He was born to the old shabby Blazing House of the Three Realms was for the deliverance of Multibeings from the Fire of Birth, Aging, Illness and Death, the Fire of Worriment, Dejection, Affliction and Vexation, and the Fire of Inane Tenebrosity and Obfuscation, i.e., the Fire of the *Three Venoms*;³² so as to cultivate them for the attainment of *Anuttara-Samyak-Sambodhi*. He perceives that all Multibeings are being incinerated and boiled by Birth, Aging, Illness and Death, as well as by Worriment, Woe,

31. **Intrepidities:** i.e., the Four Intrepidities of the Buddha (四無所畏): 1) the Intrepidity of Omniscient Noesis (一切智無所畏); 2) the Intrepidity of Perviousness-Extinction (漏盡無所畏); 3) the Intrepidity in Divulging the Dharmas of *Bodhian* Impediments (說障道法無所畏); 4) the Intrepidity of Divulging the Modus for Exterminating Afflictions (說盡苦道無所畏). 無所畏

32. **the Three Venoms:** the Three Poisons; i.e., Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance); so named, on account of their nature being so toxic as would poison our mind. 三毒

Tribulation and Vexation, and that they also suffer from all sorts of Agonies for the fervent quest of Five Desires and monetary profits. And they are also suffering from multiple Anguishes owing to Attachments and Pursuits at present, and hereafter they are to suffer from the Tribulations of Purgatory, Animalhood, and Starving-ghosthood. If they are born in the heavens, or in humanity, they shall suffer from the besetting Affliction of Indigence, the Affliction of departing from their beloved ones, the Affliction of meeting with the ones they repulse and detest. Thus the Multibeings are submerged under all such like Afflictions; none the less they are still making merriments joyfully, unaware and unknowingly, dauntlessly and fearlessly; neither do they ever become satiated, nor would they seek Liberation. Thus have they been dashing and darting to and fro in this Blazing House of the Three Realms, where they have been suffering from great pains without deeming it baneful. Sariputra, as the Buddha perceives this, He bethinks Himself thus: ‘Since I am the Father of all Multibeings, it behooves me to extricate them from the Ordeals and Calamities, and bestow upon them the felicity of infinite boundless Buddhaic Wisdom, thereby to enable them to make merry with it.

[II-3P]

「舍利弗，如來復作是念：『若我但以神力及智慧力，捨於方便，爲諸眾生讚如來知見、力無所畏者，眾生不能以是得度。所以者何？是諸眾生，未免生老病死、憂悲苦惱，而爲三界火宅所燒，何由能解佛之智慧？』

舍利弗，如彼長者，雖復身手有力，而不用之，但以慰勸

方便，勉濟諸子火宅之難，然後各予珍寶大車。如來亦復如是，雖有力無所畏，而不用之，但以智慧方便，於三界火宅拔濟眾生，爲說三乘：聲聞、辟支佛、佛乘，而作是言：『汝等莫得樂住三界火宅，勿貪粗敝色聲香味觸也。若貪著生愛，則爲所燒。汝速出三界，當得三乘：聲聞、辟支佛、佛乘。我今爲汝保任此事，終不虛也。汝等但當勤修精進。』如來以是方便誘進眾生，復作是言：『汝等當知此三乘法，皆是聖所稱歎，自在無繫，無所依求。乘是三乘，以無漏根、力、覺、道、禪定、解脫、三昧等而自娛樂，便得無量安隱快樂。』」

“Sariputra, the Thus-Adventist further cogitates thus, ‘If I simply utilize my Supernal Power and the Power of Wisdom, while leaving Expediency behind, to extol the Thus-Adventist’s Cognition-Perceptions, Puissances, and Intrepidities to them, the Multibeings would not be able to obtain Deliverance in this way. Wherefore is it so? For the Multibeings are still not freed from Birth, Aging, Illness and Death, as well as Worriment, Woe, Affliction and Vexation, insofar that they are still being burned by the Blazing House of the Three Realms; under such circumstances, how could it be possible for them to comprehend the Wisdom of the Buddha?

“Sariputra, just as that Elder was powerful in the body and hands, but he did not make use of those; instead, he simply employed the Expediency earnestly to exhort the children for their Salvage out of the disaster of the Blazing House, and afterwards gave to each of them a great jewel-adorned Carriage; so it is the same with the Thus-Adventist: albeit He is endowed with Puis-

sances and Intrepidities, He leaves them in disuse, and simply employs the Expediency of Wisdom to extricate and salvage Multibeings out of the Blazing House of the Three Realms by divulging to them the *Tri-yanas*; that is, the Auricularist *Yana*, *Pratyeka-buddha Yana*, and Buddha *Yana*, and imparting to them thus: ‘You shalt not take delight in residing in the Blazing House of the Three Realms; be not attached to the crude and seedy Matter, Sound, Aroma, Flavor, and Tactility. If your Attachment grows into Infatuation, you shall be burned thereby. If you would depart from the Three Realms forthwith, you shall obtain the Three Vehicles: the Auricularist Vehicle, *Pratyeka-buddha* Vehicle, and Buddha Vehicle. As I am warranting it to you right now, it would never become in vain; hence it behooves you all simply to cultivate sedulously.’ This is the way that the Thus-Adventist induces Multibeings to make advance. He further states thus: ‘It behooves you to realize that these *Tri-yana* Dharmas are extolled by all the Holy Ones, which are masterful and bondage-free, unreliant and unseeking. If you ride on these Three Vehicles and thence to disport yourself with the power of Impervious Radices, Puissances, Enlightening Segments, Orthodox Holy Moduses, *Dhyanaic* Stasis, Liberation, and *Samadhi* and the like, you shall acquire infinite serene secure Felicity.’

[II-3Q]

「舍利弗，若有眾生，內有智性，從佛世尊聞法信受，慇懃精進，欲速出三界，自求涅槃，是名聲聞乘，如彼諸子爲求羊車，出於火宅。

若有眾生，從佛世尊聞法信受，慇懃精進，求自然慧，樂

獨善寂，深知諸法因緣，是名辟支佛乘，如彼諸子爲求鹿車，出於火宅。

若有眾生，從佛世尊聞法信受，勤修精進，求一切智、佛智、自然智、無師智，如來知見、力無所畏，愍念安樂無量眾生，利益天人，度脫一切，是名大乘；菩薩求此乘故，名爲摩訶薩，如彼諸子爲求牛車，出於火宅。」

“Sariputra, if any Multibeings, who are endowed with the Essence of Wisdom intrinsically, after hearing the Dharma from Buddha the World-Venerated One, could believe and espouse it, and would practice it in earnest assiduously, are desirous of egressing from the Three Realms expeditiously, so as to realize *Nirvana* for themselves—they are denominated the Auricularist Yanaists, who resemble the Sons that made their exit out of the Blazing House to seek for the Goat Carriage.

“If any Multibeings, after hearing the Dharma from the Buddha the World-Venerated One, could believe and espouse it, and would practice it in earnest assiduously for the pursuit of the Indigenous Wisdom, while taking delight in solitary recluse, being adept at maintaining Quiescence, and realizing profoundly the Dharma of Causality—they are denominated *Pratyeka-buddha* Yanaists, who resemble the Sons that made their exit out of the Blazing House to seek for the Deer Carriage.

“If any Multibeings, after hearing the Dharma from Buddha the World-Venerated One, could believe and espouse it, and would practice it in earnest assiduously in pursuit of the Omniscient Noesis, Buddhaic Wisdom, Indigenous Wisdom, Ungurued

Wisdom, and the Thus-Adventist's Cognition-Perceptions, Puissances and Intrepidities, thereby to ensconce and beatify infinite Multibeings, benefit both Celestials and Terrestrials, and deliver and liberate all Beings out of their commiseration for all—they are denominated the Mahayanaists. If the *Pusas* pursue this Vehicle, they shall be entitled Mahasattvas, for they would resemble the Sons who made their exit out of the Blazing House to seek for the Ox Carriage.

[II-3R]

「舍利弗，如彼長者，見諸子等安隱得出火宅，到無畏處，自惟財富無量，等以大車而賜諸子。如來亦復如是，爲一切眾生之父，若見無量億千眾生，以佛教門，出三界苦、怖畏險道，得涅槃樂。如來爾時便作是念：『我有無量無邊智慧、力無畏等諸佛法藏，是諸眾生皆是我子，等予大乘，不令有人獨得滅度，皆以如來滅度而滅度之。是諸眾生脫三界者，悉予諸佛禪定、解脫等娛樂之具，皆是一相、一種，聖所稱歎，能生淨妙第一之樂。』」

“Sariputra, as that Elder saw that all the children had made their exit out of the Blazing House safe and sound to arrive at a spot out of danger, he contemplated that since his wealth is immeasurable, he would give to each son a Grand Carriage equally; so it is the same with the Thus-Adventist: as He is the Father of all Multibeings, at the time when He perceives infinite billions and trillions of Multibeings have applied the Buddha's Teachings to making their exit out of the horrendous Precarious Paths of the afflicting Three Realms, thereby to procure the Beatitude of

Nirvana, at that juncture the Thus-Adventist bethought Himself thus: ‘Inasmuch as I am endowed with countless boundless Buddhas’ Dharmic Repertories of Wisdom, Puissances, Intrepidities, and what not; moreover, as these Multibeings are all my Sons, I will give each of them the Mahayanaic Vehicle equally, so that no one is privileged to obtain *Nirvana* alone exclusively—I will enable them all to *nirvanize* in the way that the Thus-Adventist Himself *nirvanizes*. Hence, to all these Multibeings that have egressed from the Three Realms, I will accord them each all of the Disportive Accoutrements of the Buddhas’ *Dhyanaic* Stasis and Liberation, which all pertain to Uni-appearance³³ and Unitary Genre³⁴, highly exalted by all the Holy Ones for being able to engender the preeminent purified wondrous Felicity.’

[II-3S]

「舍利弗，如彼長者，初以三車誘引諸子，然後但予大車，寶物莊嚴，安隱第一；然彼長者無虛妄之咎。如來亦復如是，無有虛妄，初說三乘引導眾生，然後但以大乘而度脫之。何以故？如來有無量智慧、力無所畏、諸法之藏，能與一切眾生大乘之法，但不盡能受。舍利弗，以是因緣，當知諸佛方便力故，於一佛乘分別說三。」

“Sariputra, albeit that Elder made use of the Three Carriages to induce the children at first, thereafter he simply gave each of

33. **Uni-appearance:** One Appearance, i.e., to perceive or contemplate all Dharmas being ultimately of one Appearance or outlook without discrimination. 一相

34. **Unitary Genre:** One Genre, or one kind, i.e., to perceive all Dharmas as ultimately without diversities; hence there will be no conflict in choice, and no attachment of repulsion on the part of the perceiver. 一種

them one Grand Carriage, adorned with Treasurable Objects, supremely safe and secure—notwithstanding, the Elder was free from any fault of speciousness and delusiveness; so would it be the same with the Thus-Adventist for, without speciousness and delusiveness, initially He used to divulge the *Tri-yanas* to induce and direct Multibeings; thereafter He solely employs Mahayana for their Deliverance and Liberation. Wherefore would it be so? For inasmuch as the Thus-Adventist is endowed with infinite Wisdom, Puissances, Intrepidities, and all the Repertories of Dharmas, He is perfectly capable of bestowing the Mahayana Dharma upon all Multibeings, but not all of them were yet capable of incorporating it. Sariputra, it behooves thee to realize that it is just for such Causal Factors that the Buddhas, by dint of their Power of Expediency, would expound the *One Buddha-Yana* discretely into Three Yanas.”

[II-3S ①]

佛欲重宣此義，而說偈言：

譬如長者	有一大宅	其宅久故	而復頓敝	1
堂舍高危	柱根摧朽	梁棟傾斜	基陛隕毀	2
牆壁圯坼	泥塗陀落	覆苫亂墜	椽椳差脫	3
周障屈曲	雜穢充徧	有五百人	止住其中	4
鷓鴣鷓鴣	烏鵲鳩鴿	蚘蛇蝮蠍	蜈蚣蚰蜒	5
守宮百足	鼪狸鼯鼠	諸惡蟲輩	交橫馳走	6
屎尿臭處	不淨流溢	蜚蝗諸蟲	而集其上	7
狐狼野干	咀嚼踐踏	嚼齧死屍	骨肉狼藉	8
由是群狗	競來搏撮	飢羸惴惶	處處求食	9
鬥爭擅擊	嗥嗷嚙吠	其舍恐怖	變狀如是	10

The Buddha, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Figuratively speaking, it is just like an Elder
 Who owned a large Mansion,
 Which, on account of its age,
 Was dilapidated all of a sudden.
- 2 The halls and rooms were highly hazardous;
 The bases of the pillars were falling into decay;
 The beams and columns were aslant;
 The foundation and stairs were worn away in dilapidation.
- 3 The walls were damaged and cracked,
 Hence the paint and mortar were falling apart;
 The roof shingles were crumbling down haphazardly;
 And the overhangs were disjointed out of place.
- 4 The fences were bent and distorted,
 And foul filth spread all over the place.
 There were five hundred people
 Dwelling in this residence.
- 5 Kits, vultures, eagles and falcons,
 Ravens, magpies, pigeons and doves;
 Snakes, vipers, rattlers and scorpions,
 Centipedes as well as house centipede,
- 6 Lizards and millipedes,
 Weasels, raccoon dogs and minute mice—

All and sundry of vile animals
Are running crisscross rampantly.

- 7 At this odious place of excrement and urine
The filthy things are overflowing,
With all kinds of worms like dung beetles
Swarming and humming all over it.
- 8 Foxes, wolves, and jackals
Are trampling about, while eating and devouring,
Gnawing and mangling at animal carcasses,
And the bones and flesh are scattered in a mess.
- 9 Therefore, horrifying hordes of hounds
Came to vie for the seizing and snatching;
They were all emaciated from hunger
And apprehension-ridden, prowling for food everywhere.
- 10 They are ever fighting and wrestling, grappling and pulling,
With much biting and gnawing, howling and snarling.
That house has become horrific,
Owing to such deteriorating transformations.

[II-3S ②]

處處皆有	魑魅魍魎	夜叉惡鬼	食噉人肉	11
毒蟲之屬	諸惡禽獸	孚乳產生	各自藏護	12
夜叉競來	爭取食之	食之既飽	惡心轉熾	13
鬥爭之聲	甚可怖畏	鳩槃荼鬼	蹲踞土埤	14
或時離地	一尺二尺	往返遊行	縱逸嬉戲	15

捉狗兩足	撲令失聲	以腳加頸	怖狗自樂	16
復有諸鬼	其身長大	裸形黑瘦	常住其中	17
發大惡聲	叫呼求食	復有諸鬼	其咽如鍼	18
復有諸鬼	首如牛頭	或食人肉	或復噉狗	19
頭髮蓬亂	殘害凶險	飢渴所逼	叫喚馳走	20
夜叉餓鬼	諸惡鳥獸	飢急四向	窺看窗牖	21

- 11 All over the place there were
 Goblins and apparitions,
Yaksas and hideous demons,
 All of them were devouring human flesh.
- 12 The genera of venomous insects,
 And all sorts of vile beasts and brutes
 Were hatched or conceived and born here,
 Where they concealed and shielded themselves.
- 13 Yet the *Yaksas* would come in
 To vie for devouring them up;
 And after gratifying themselves with eating
 Their viciousness would turn even all the more ferocious.
- 14 Henceforth the noise of their fights and strives
 Were exceedingly horrifying.
 The *Kumbhanda*³⁵ ghosts
 Would crouch or squat on the firm ground;

35. *Kumbhanda*: Sanskrit, meaning “urn-shaped ghost,” or “bewitching ghost”, pertaining to one of the two segments of ghosts of the Enhancement Heaven (增長天). This ghost would ingest people’s semen, and is swift-moving like the wind, and could metamorphose itself in diverse ways. 鳩槃荼

- 15 Or at times, suspending themselves above the ground
By one or two feet high,
Thus would they saunter to and fro,
Jumping or skipping in frolicking merriments.
- 16 And oftentimes would they snatch dogs by both legs
And fling them to the ground repeatedly till they dropped
mute.
Or they would trample them on the napes,
To entertain themselves by terrifying the dogs.
- 17 There were also certain ghosts
Who were gigantic in the form,
All nude, melanous and emaciated.
They constantly domiciled themselves herein.
- 18 And they often uttered great hideous noises
In their seeking for food.
Therewithal, there were certain ghosts
With throats as slender as a needle.
- 19 There were also certain ghosts
With heads like those of oxen,
Which would eat of human flesh,
Or they would even devour dogs.
- 20 Their hair was tousled and disheveled.
And they were cruel, detrimental, and horrifying.
Being impelled by hunger and thirst,
They would howl and yell while scampering around.

- 21 The *Yaksas*³⁶ and Starving-ghosts
 As well as sundry vile fowls and beasts
 Were anxious due to hunger, rushing about in all directions,
 And peeping stealthily through the windows and casements.

[II-3S ③]

如是諸難	恐畏無量	是朽故宅	屬于一人	22
其人近出	未久之間	於後舍宅	忽然火起	23
四面一時	其燄俱熾	棟梁椽柱	爆聲震裂	24
摧折墮落	牆壁崩倒	諸鬼神等	揚聲大叫	25
鷓鷯諸鳥	鳩槃荼等	周樟惶怖	不能自出	26
惡獸毒蟲	藏竄孔穴	毘舍闍鬼	亦住其中	27
薄福德故	爲火所逼	共相殘害	飲血噉肉	28
野干之屬	並已前死	諸大惡獸	競來食噉	29
臭烟燧焮	四面充塞	蜈蚣蚰蜒	毒蛇之類	30
爲火所燒	爭走出穴	鳩槃荼鬼	隨取而食	31
又諸餓鬼	頭上火燃	飢渴熱惱	周章悶走	32
其宅如是	甚可怖畏	毒害火災	眾難非一	33

- 22 All such mishaps and adversities
 Were infinitely horrendous.
 This dilapidated old dwelling
 Belongs to a certain person.

36. *Yaksas*: one of the Octo-legion Cohorts, meaning “light and swift,” or “valorous and assiduous,” inhabiting either on the earth or in the sky, under the dominance of Vaisravana Celestial King. They belong to a species of ghost that could either harm and exasperate people, or could, at the same time, safeguard Orthodox Buddhism. 夜叉

- 23 This individual happened to be away from the house of late.
But soon after his departure
At the back of the house
There suddenly broke out a fire.
- 24 On all sides of it simultaneously
There were flames blazing fervently,
And in the columns, beams, pillars, and overhangs
The explosive noises were rending vibrantly;
- 25 And all of these were torn and broken;
The walls were collapsed and fallen.
At this, all the ghosts and spirits
Were yelling at the top of their voices.
- 26 The eagles, vultures and all other fowls,
As well as the Kumbhandas and what not
Were rueful and appalled,
And yet could not find a way for their own exit.
- 27 Heinous beasts and pernicious insects
Raced to hide in apertures,
Where the Pisacha ghosts
Also took abode therein.
- 28 Owing to the sparseness in Blissful Virtues,
They were constrained by the fire,
And they would harm and impair one another,
Thence each would drink the blood and eat the flesh of the
other.

- 29 The species like the jackals
 As well as those that had died before
 Were being rent apart and devoured
 By the gigantic sinister beasts.
- 30 The stinking smoke was congesting,
 Looming and suffocating to the four sides.
 Henceforth the centipedes and house centipedes
 As well as all sorts of poisonous serpents
- 31 Due to the blazing of the fire
 Vied with one another to egress out of the caves,
 Which only to convenience the Kumbhanda ghosts
 To seize them at ease for food.
- 32 Therewithal, some Starving-ghosts,
 Whose heads were being burned by fire,
 Driven by hunger and thirst and Febrile Vexation,³⁷
 Were wistfully and sullenly roaming around.
- 33 This house has turned to such a condition
 That it becomes extremely horrendous and appalling,
 With pernicious detriments and the disaster of fire,
 And sundry other catastrophes beyond enumeration.

[II-3S ④]

是時宅主 在門外立 聞有人言 汝諸子等 34

37. **Febrile Vexation**: a Vexation caused by mental and physical fever, which is usually the effect of an ungratified yearning or lust for something. 熱惱

先因遊戲	來入此宅	穉小無知	歡娛樂著	35
長者聞已	驚入火宅	方宜救濟	令無燒害	36
告諭諸子	說眾患難	惡鬼毒蟲	災火蔓延	37
眾苦次第	相續不絕	毒蛇虻蝮	及諸夜叉	38
鳩槃荼鬼	野干狐狗	鷗鷺鴟梟	百足之屬	39
飢渴惱急	甚可怖畏	此苦難處	況復大火	40
諸子無知	雖聞父誨	猶故樂著	嬉戲不已	41

- 34 At that juncture the owner of the house,
 Who was standing outside of the gate,
 Heard someone speaking:
 “All of ye young Children
- 35 Previously for the sake of playing games
 Have come into this house;
 But you are so young and naive
 That you were simply making merry and became attached
 to it.”
- 36 The Elder, on hearing this,
 Was alarmed and entered the Blazing House,
 And attempted to save and succor the children,
 So as to keep them from the harm of being burned.
- 37 Thereupon he announced to the Children,
 Telling them about the adversities and disasters
 Of the hideous ghosts and venomous insects,
 As well as the fire that was spreading rampantly;
- 38 Thus all the sundry Afflictions were coming

- One after another in succession interminably.
 The poisonous snakes, lizards, and rattlers,
 As well as all the *Yaksas*,
- 39 The Kumbhanda ghosts,
 The jackals, foxes, and hounds,
 The hawks, eagles, kites and vultures,
 And the whole school of the centipedes—
- 40 All of these, goaded by anxiety and vexation of hunger and
 thirst,
 Were extremely frightful and terrifying.
 This tribulation-fraught location
 Is further beset with a conflagration.
- 41 All the Children were so naive
 That even though after hearing the Father's exhortations,
 They were still attached to their Merriments,
 And kept on making frolicking games incessantly.

[II-3S 5]

是時長者	而作是念	諸子如此	益我愁惱	42
今此舍宅	無一可樂	而諸子等	耽湎嬉戲	43
不受我教	將爲火害	即便思惟	設諸方便	44
告諸子等	我有種種	珍玩之具	妙寶好車	45
羊車鹿車	大牛之車	今在門外	汝等出來	46
吾爲汝等	造作此車	隨意所樂	可以遊戲	47

- 42 At that juncture the Elder

Bethought himself in this wise:
Such condition that these Children are in
Makes me fretted and irked all the more.

- 43 At present this manor house here
Is devoid of anything pleasurable.
And yet all these Children
Are so immersed in the frolicking games,
- 44 That they would not listen to my admonitions at all.
In consequence they would soon be harmed by the fire.
Hence it behooves me to deliberate on it immediately
For the contrivance of various means of Expediency.
- 45 Thenceforth he imparted to all the Children, thus:
I am possessed of a wide array of
Singular curious articles of playthings
As well as wondrous treasurable fine carriages,
- 46 Such as Goat Carriages, Deer Carriages,
And Carriages pulled by large Oxen,
Which are all outside of the gate right now.
If all of you would come out immediately,
- 47 All of these fine Carriages
That I have designed and built for you
You can have them all
For you to play with as you wish.

[II-3S 6]

諸子聞說	如此諸車	即時奔競	馳走而出	48
到於空地	離諸苦難	長者見子	得出火宅	49
住於四衢	坐師子座	而自慶言	我今快樂	50
此諸子等	生育甚難	愚小無知	而入險宅	51
多諸毒蟲	魑魅可畏	大火猛燄	四面俱起	52
而此諸子	貪著嬉戲	我已救之	令得脫難	53
是故諸人	我今快樂	爾時諸子	知父安坐	54
皆詣父所	而白父言	願賜我等	三種寶車	55
如前所許	諸子出來	當以三車	隨汝所欲	56
今正是時	惟垂給予	長者大富	庫藏眾多	57
金銀琉璃	硨磲碼瑙	以眾寶物	造諸大車	58

- 48 When the Children heard about
Such Carriages as these,
They all rived to rush out at once
Towards the gate and made exit of it
- 49 Until they arrived at a clearing lot,
Where they were free from any infliction and adversity.
When the Elder saw that all the Children
Had departed from the Blazing Mansion,
- 50 And stayed safely on the thoroughfare
He then seated himself on the Leonine Seat,
And felt rejoiced to himself by saying:
I feel quite happy right now,
- 51 For it has been quite a difficult task

To give birth to and bring up all these Children.
Yet due to puerility and naiveté
They should enter into this perilous house,

52 Which is infested with numerous poisonous insects,
And sundry hobgoblins apprehensible;
Besides, the tremendous fire with ferocious flame
Is arising on all sides simultaneously.

53 Yet all these Children of mine
Were infatuated with the frolic games.
Now that I have already saved them,
They are all free from the disaster.

54 Therefore, all of you here are given to know
That I feel exceedingly happy for it.
At that juncture, all the Children
Saw that their Father was composedly seated,

55 They all came up to the Father,
And addressed to him thus:
“We wish that you would deign us all
The three kinds of treasurable Carriages

56 As you had promised to us, when you declared:
‘All of you Children, come out right now,
And I will give each of you one of those three carriages,
Which you can select to your liking.’

57 And we think that this would be the right time now.

Prithee do grant us what you promised.”

As the Elder was enormously affluent,
So that the treasure in his repository was quite copious;

- 58 Such as gold, silver, and lapis lazuli,
 Musalagarbha and agate, and what not.
 Thus he employed all the treasurable objects
To construct the Grand Carriages,

[II-3S 7]

莊校嚴飾	周帀欄楯	四面懸鈴	金繩交絡	59
眞珠羅網	張施其上	金華諸纓	處處垂下	60
眾綵雜飾	周帀圍繞	柔輦繪纒	以爲茵褥	61
上妙細氈	價值千億	鮮白淨潔	以覆其上	62
有大白牛	肥壯多力	形體殊好	以駕寶車	63
多諸僮從	而侍衛之	以是妙車	等賜諸子	64

- 59 Which were adorned with stately embellishments,
 Engirdled around with balustrades,
 And on the four sides there were bells suspended.
Gold ropes were entwined crisscross.

- 60 The webs made of genuine pearls
 Were used to bespread thereon,
 From which the strings of gold flowers
Were suspended downward all over the carriage.

- 61 Silky colorful miscellaneous ornaments
 Were used to bedeck in circumvolution.

Fine soft multi-colored silk and cotton
Were used for mats and mattresses,

62 Upon which an extraordinarily wondrous fine blanket
In the value of one thousand billion,
Pure white in color and absolutely spotless,
Was used to cover on top of it.

63 And there was a colossal White Ox,
Which was corpulent, stout and stalwart,
And magnificent-looking in the form.
This was to be employed to pull the carriage.

64 There were also a great train of retinue
For serving and safeguarding it.
This was the wondrous Vehicle
That he vouchsafed equally to all his Sons.

[II-3S 8]

諸子是時	歡喜踊躍	乘是寶車	遊於四方	65
嬉戲快樂	自在無礙	告舍利弗	我亦如是	66
眾聖中尊	世間之父	一切眾生	皆是吾子	67
深著世樂	無有慧心	三界無安	猶如火宅	68
眾苦充滿	甚可怖畏	常有生老	病死憂患	69
如是等火	熾然不息	如來已離	三界火宅	70
寂然閒居	安處林野	今此三界	皆是我有	71
其中眾生	悉是吾子	而今此處	多諸患難	72
唯我一人	能為救護	雖復教詔	而不信受	73
於諸欲染	貪著深故	以是方便	為說三乘	74

令諸眾生 知三界苦 開示演說 出世間道 75

- 65 At that time all the Children,
 Capering with profound jubilance,
 Rode on these Treasurable Vehicles
 To make a voyage to the four corners of the world.
- 66 Thus did they make merry with exhilaration
 In Masterful Ease and Non-impediment.
 Sariputra, I am imparting to thee
 That this is also exactly the same with myself:
- 67 Being the most venerated amidst the Holy Ones,
 I am the Father of all the Terrestrial Beings,
 Hence all the Multibeings
 Are Sons of mine.
- 68 And yet they are profoundly attached to the worldly pleasures,
 And are in want of the Mind of Wisdom.
 The Three Realms are devoid of security,
 Which is similar to the Emblazed House.
- 69 It is fraught with myriads of Afflictions,
 Which are exceedingly apprehensible.
 For it is constantly replete with Nascence, Senility,
 Ailment and Demise, and Woes and Worriments withal.
- 70 The Fires of Pains like these
 Have been blazing aglow incessantly.
 However, as the Thus-Adventist has already departed

From the Blazing House of the Three Realms,

- 71 Living placidly at perfect Masterful Ease,
I have been sedately ensconced in sylvan wilderness.
Yet these Three Realms at present
All subsume to my possession,
- 72 And the Multibeings herein
Are equally Sons of mine.
Nevertheless now this very place
Is teemed with inflictions and catastrophes.
- 73 And there is none but myself alone
That can deal out salvage and shelter.
Yet for all my instructions and injunctions,
They would not believe and espouse them,
- 74 For they are so profoundly attached
To the Vitiating of many Desires.
For this very reason, I have come to utilize Expediency
To divulge to them the Three Yanas;
- 75 With a view to making the Multibeings
Become aware of the Afflictions of the Three Realms,
I have made divulgations and expatiations
Upon the Moduses for Ultramundanity.³⁸

38. **Moduses for Ultramundanity:** the Ways to transcend to worldly to reach the Ultraworldly (Ultramundane), i.e., to realize Liberation. 出世間道

[II-3S 9]

是諸子等	若心決定	具足三明	及六神通	76
有得緣覺	不退菩薩	汝舍利弗	我爲眾生	77
以此譬喻	說一佛乘	汝等若能	信受是語	78
一切皆當	成得佛道	是乘微妙	清淨第一	79
於諸世間	爲無有上	佛所悅可	一切眾生	80
所應稱讚	供養禮拜	無量億千	諸力解脫	81
禪定智慧	及佛餘法	得如是乘	令諸子等	82
日夜劫數	常得遊戲	與諸菩薩	及聲聞眾	83
乘此寶乘	直至道場	以是因緣	十方諦求	84
更無餘乘	除佛方便	告舍利弗	汝諸人等	85
皆是吾子	我則是父	汝等累劫	眾苦所燒	86
我皆濟拔	令出三界	我雖先說	汝等滅度	87
但盡生死	而實不滅	今所應作	唯佛智慧	88

76 All of these Children and others
 If they are resolute in their Aspiration,
 They could be entirely endowed with the Three Perspicuities³⁹
 As well as the Six Supernal Powers.

39. **Three Perspicuities:** The three consummate accomplishments of the Buddha include: 1) *the Perspicuity of Preterite Lifetimes* (宿命明), whereby the Buddha could perceive and cognize lucidly all Multibeings regarding their past lives and their wisdom in the previous lifetime, or one hundred lifetimes before, or even one hundred thousand million lifetimes henceforth. 2) *the Perspicuity of Celestial Eye* (天眼明): By this Perspicuity the Buddha could cognize all about the Multibeings' life and death, their deeds of good or evil, their rebirths either in the good Frequentations or vile Frequentations, in conjunction with their wisdom. 3) *the Perspicuity of Perviousness-Extinction* (漏盡明), whereby the Buddha could cognize if one has truthfully attested the Tenet of the Four Holy Truths and thereby liberated the Pervious Mind, and acquired the wisdom to eliminate all the Annoyances. 三明

- 77 And some of them shall attain the Causality-Enlightenment,
While some others can achieve Unretrogressive *Pusahood*.
Sariputra, now mark my words,
It is for the behoof of Multibeings
- 78 That I make use of this Analogy
Solely for the Divulcation of the *One Buddha-Yana*;
If all of you are capable of
Believing and espousing theses Words,
- 79 All of you shall of a surety
Realize and obtain the *Buddha Bodhi*.
This *Yana* is ever so subtle and wondrous,
As well as purified in the first degree.
- 80 Amidst all the Dharmas in the entire worlds,
It is the most preeminent,
Sanctioned and delectated by all Buddhas;
Hence all the Multibeings
- 81 Ought to make extolment on it,
With offerings and prostrations,
For herein there are innumerable millions and billions of
Buddhaic Puissances and Liberations,
- 82 *Dhyanaic* Stasis and Noetic Wisdom,⁴⁰

40. **Noetic Wisdom:** same as Noesis. Noesis: the highest Wisdom of Buddhas or *Pusas* in the highest echelon. This term originally came from Greek, and was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智慧，佛智慧

- As well as all the other Dharmas of the Buddhas.
 If all the Children of mine
 Are able to acquire such Yanas,
- 83 They shall be able to make Disport
 Therewith throughout days and nights and even *Kalpas*;
 They can even, along with the *Pusas*
 As well as the Auricularist multitudes,
- 84 Ride on this Treasurable Vehicle
 To betake themselves straightway to the *Bodhi-site*.
 For this reason it can be said
 That even if one were to seek earnestly in the ten directions,
- 85 One could find no other Yanas but this one,
 Save by the Expediency of the Buddha.
 Sariputra, I am pronouncing unto thee
 That all of you people present in front of me
- 86 Are truly Sons of mine.
 And I am the Father;
 For all of you throughout *Kalpas*
 Have been cauterized by sundry Agonies.
- 87 And I have been succoring and salvaging you time and again,
 So as to enable you to make departure of the Three
 Realms.
 Albeit I did impart previously
 That you had achieved Surcease Deliverance;

- 88 Yet verily you have simply depleted Nascence-Demise,
 Rather than achieved actual Termination.
 And so at present what you ought to engage yourselves
 Would be nothing but the pursuit of Buddhaic Noesis.⁴¹

[II-3S 10]

若有菩薩	於是眾中	能一心聽	諸佛實法	89
諸佛世尊	雖以方便	所化眾生	皆是菩薩	90
若人小智	深著愛欲	爲此等故	說於苦諦	91
眾生心喜	得未曾有	佛說苦諦	真實無異	92
若有眾生	不知苦本	深著苦因	不能暫捨	93
爲是等故	方便說道	諸苦所因	貪欲爲本	94
若滅貪欲	無所依止	滅盡諸苦	名第三諦	95
爲滅諦故	修行於道	離諸苦縛	名得解脫	96
是人於何	而得解脫	但離虛妄	名爲解脫	97
其實未得	一切解脫	佛說是人	未實滅度	98
斯人未得	無上道故	我意不欲	令至滅度	99
我爲法王	於法自在	安隱眾生	故現於世	100

- 89 In the midst of the phalanges of this congregation
 If there be certain *Pusas*,
 They would be able to listen single-mindedly
 To this Veracious Dharma of the Buddhas;
- 90 For albeit the Buddhas World-Venerated Ones
 Were wont to employ Expedite Means,
 Yet the Multibeings that they aim to cultivate

41. **Buddhaic Noesis:** Cf. footnote 40 “Noetic Wisdom” on page 160. 佛智慧

In sooth were none but *Pusas*.

- 91 If there are people of petty wisdom,
 Who are deeply attached to Love and Lust—
 For people like these
 I would divulge to them the Holy Truth of Affliction,⁴²
- 92 For which the listeners would be exalted,
 Experiencing what has never been before:
 As the Holy Truth of Affliction that the Buddha has im-
 parted
 Is ever truthful and will never be dispartate.
- 93 If, on the other hand, there are some Multibeings,
 Who are unaware of the Root of Affliction,
 Hence they are deeply attached to the Cause of Afflictions,

42. **the Holy Truth of Affliction:** One of the Four Holy Truths (四聖諦): 1) *the Holy Truth of Affliction* (苦聖諦)—All the mundane worlds are fraught with all kinds of Afflictions (such as the Three Afflictions, Four Afflictions, and Eight Afflictions), from which no one in the world, either high or low, noble or common, rich or poor, is exempt. 2) *the Holy Truth of Aggregation* (集聖諦)—All Afflictions are derived from the Aggregation or Amassment of multiple factors; i.e., none of them are of one single component or cause. Hence, by perceiving and cognizing the various elements aggregated to give rise to the Afflictions in life, there would be means to deal with the Afflictions, save Buddha Dharma. 3) *the Holy Truth of Surcease* (滅聖諦)—The state of the cessation of all Afflictions and Annoyances is called *Nirvana* or Liberation, which could be brought about by practicing the Dharmas as attested and taught by the Buddha. 4) *the Holy Truth of Modus* (道聖諦)—There are Eight Right Moduses (八正道) for the remedy of the Afflictions and the Attestation of Enlightenment. The Eight Right Moduses are: ① Right View (正見), ② Right Ponderation (正思), ③ Right Speech (正語), ④ Right Karma (正業), ⑤ Right Livelihood (正命), ⑥ Right Diligence (正精進), ⑦ Right Cogitation (正念), and ⑧ Right Stasis (正定). [NB: The Four Holy Truths used to be translated as “Four Noble Truths,” which is not only incorrect and unfaithful to the original, but also derogatory and disparaging toward one of the Buddha’s most significant Dharmas. Hopefully this could be corrected soon through the publication of this book.] 苦諦，苦聖諦

Unable to relinquish it even momentarily—

- 94 For people like these,
I would divulge in the expedient way
That the Cause of all Afflictions
Is founded on the basis of Avaricious Desires.
- 95 If one could terminate the Avaricious Desires,
Afflictions would have nothing to adhere to,
Whereby all Afflictions shall be entirely terminated—
This would be entitled the Third Holy Truth.
- 96 For the sake of realizing the Holy Truth of Termination,
One would cultivate on the Truthful Way,
Whereby one could depart from the Bondage of Afflictions—
This will be entitled the Attainment of Liberation.
- 97 How could this person be entitled
For having made the Attainment of Liberation?
It is simply that he has refrained from Spuriousness and
Delusions,
Whereby he is denominated Having Attained Liberation;
- 98 Nonetheless, in veracity he has not yet obtained
The total Liberation from Everything;
That is why the Buddha says that this person
Has not quite attained Surcease Deliverance.
- 99 For it is simply because this person

Has not yet attained the Supreme Enlightenment
 That I would not desire to have him
 Acquire the actual Surcease Deliverance.

100 As I am the King of Dharma,
 Endowed with Masterful Ease in the Dharmas;
 Yet with a view to settling and securing all Multibeings,
 I have come to manifest myself in the worlds.

[II-3S ①]

汝舍利弗	我此法印	爲欲利益	世間故說	101
在所遊方	勿妄宣傳	若有聞者	隨喜頂受	102
當知是人	阿鞞跋致	若有信受	此經法者	103
是人已曾	見過去佛	恭敬供養	亦聞是法	104
若人有能	信汝所說	則爲見我	亦見於汝	105
及比丘僧	并諸菩薩	斯法華經	爲深智說	106
淺識聞之	迷惑不解	一切聲聞	及辟支佛	107
於此經中	力所不及	汝舍利弗	尙於此經	108
以信得入	況餘聲聞	其餘聲聞	信佛語故	109
隨順此經	非己智分	又舍利弗	憍慢懈怠	110
計我見者	莫說此經	凡夫淺識	深著五欲	111
聞不能解	亦勿爲說	若人不信	毀謗此經	112
則斷一切	世間佛種	或復顰蹙	而懷疑惑	113
汝當聽說	此人罪報	若佛在世	若滅度後	114
其有誹謗	如斯經典	見有讀誦	書持經者	115
輕賤憎嫉	而懷結恨	此人罪報	汝今復聽	116

101 Sariputra, it behooves thee to realize

That this Dharmic Cachet⁴³ of mine
 Is divulged solely for the sake of
 Benefiting and enriching the world;

- 102 Therefore, wherever you betake yourself,
 Do not disseminate it indiscreetly.
 On the other hand, if someone, on hearing it,
 Becomes joyous and espouses it reverently,
- 103 It behooves thee to cognize that this person
 Has already attained the *Avinivartaniyahood*.⁴⁴
 If someone could believe and espouse
 This very Dharma and Sutra,
- 104 This person actually has already
 Encountered Buddhas in his past lives,
 And has made offerings to Them in reverence,
 And, withal, he has heard such Dharma previously as well.
- 105 If a person is quite capable of
 Believing in what you expound upon,
 It would be the same as seeing myself in person,
 Also the same as perceiving thee thyself,
- 106 As well as perceiving the *Bhiksu* Samgha
 And all the *Pusas en masse* simultaneously.
 For this *Dharmic Lotus Sutra*

43. **Dharmic Cachet:** the “Seal” for Dharma, applied as an approval after verification for its correctness, orthodoxy and veracity. 法印

44. **Avinivartaniyahood:** a high status of *Pusahood*, wherein the *Pusa* would never retrogress in his *Bodhian Cultivation*. 阿鞞跋致(不退轉地)

Is divulged solely for those with profound wisdom;

- 107 Hence when those with shallow intellect hear of it,
 They would become perplexed and could not construe it:
 As for all the Auricularists⁴⁵
 And the *Pratyeka-buddhas*,⁴⁶
- 108 This *Sutra* is undoubtedly
 Well out of their depth.
 Even for people like you, Sariputra,
 Would need Faith to make ingress
- 109 Into the gist of this Holy *Sutra*,
 Let alone other Auricularists.
 With respect to other Auricularists,
 Albeit they could believe in the Buddha's words herein,
- 110 And would like to comply with this *Sutra*,
 It would be quite beyond the sphere of their wisdom.
 Moreover, Sariputra, mark my words here:
 To people with Conceited Arrogance and Indolence,
- 111 As well as those who harbor Egoistic Views,
 Do not ever divulge this *Sutra* to them.
 For the Common Plebeians, with shallow intellect,
 And with profound attachment to the Five Desires,
- 112 Could not comprehend it even if they do hear of it;
 To such people you should not divulge it, either.

45. **Auricularists:** Cf. footnote 44 on page 42. 聲聞

46. ***Pratyeka-buddha:*** Cf. footnote 2 on page 50. 辟支佛

It is simply because if a person does not have Faith
He would end up in calumniating this Holy Sutra,

- 113 Whereby it could wreak havoc on
All the Buddha Seeds in the world.
Or even when someone, on hearing it, would knit his
brows,
While secretly harboring Doubts and Bewilderments—
- 114 You will soon be given to know
As to the Sinful Retributions for this person,
Either at the time when the Buddha is subsisting in the
world,
Or after His Surcease Deliverance:
- 115 If there be someone that calumniates
A Holy Sutra such as this one,
When he sees others chanting or reading,
Or scribing or upholding it by practicing—
- 116 He would disparage, disdain, detest or become so jealous
That he would nurture grudge and odium.
As for the Sinful Retributions this person has thus pro-
cured,
You should listen attentively to this now:

[II-3S 12]

其人命終	入阿鼻獄	具足一劫	劫盡更生	117
如是展轉	至無數劫	從地獄出	當墮畜生	118

若狗野干	其形頹瘦	鰲黹疥癩	人所觸媿	119
又復爲人	之所惡賤	常困飢渴	骨肉枯竭	120
生受楚毒	死被瓦石	斷佛種故	受斯罪報	121

- 117 At the moment when this person's lifetime comes to an end,
 He shall precipitate straightway into Avici Purgatory⁴⁷
 For a span of one full *Kalpa*,
 And at the end of that *Kalpa*, he shall still be reborn thither.
- 118 Thus shall he rotate this wise interminably
 Until countless *Kalpas* have come to pass,
 Thence could he emerge out of the Purgatory,
 Thence anon to be degenerated into Animalhood,
- 119 Such as to be born a dog, or a jackal,
 With a form emaciated and bony,
 Dark and black and suffering from scabies or favus;
 Consequently, it is always treated harshly by people.
- 120 Therewithal, it shall be loathed
 And ever spurned by men,
 And will always be devastated by hunger and thirst,
 Insofar that its bones and flesh are desiccated and spent.
- 121 Thus shall it suffer from pernicious woes while living;
 When it dies it is shrouded by mere tiles and stones.
 It is all due to its previous annihilating of the Buddha Seed
 That subjects it to such Sinful Retributions.

47. **Avici Purgatory**: Unintermittent Purgatory, the lowest or deepest hell in the Hades, where the sufferings of the sinners are incessant, or without intermission, hence 阿鼻獄(無間地獄)

[II-3S ⑬]

若作駱駝	或生驢中	身常負重	加諸杖捶	122
但念水草	餘無所知	謗斯經故	獲罪如是	123
有作野干	來入聚落	身體疥癩	又無一目	124
爲諸童子	之所打擲	受諸苦痛	或時致死	125
於此死已	更受鱗身	其形長大	五百由旬	126
聾駘無足	宛轉腹行	爲諸小蟲	之所啞食	127
晝夜受苦	無有休息	謗斯經故	獲罪如是	128

- 122 If this person is reborn as a camel,
Or reborn in the herd of mules,
Its body is constantly subjected to hauling heavy loads,
And is often inflicted by floggings and scourges.
- 123 Yet meanwhile all it cogitates is nothing but water and fodder,
Apart from which, it knows about nothing at all;
And it is due to the calumniaion of this Holy Sutra
That this person incurs such Afflictions.
- 124 Some such persons would be reborn as jackals,
Which would come into small hamlets,
And oft would they come down with scabies and favus,
And be born divested of one eye withal.
- 125 Hence they would frequently be beaten and flung
By hordes of youngsters and lads,
Whereby they would suffer from sundry pains and anguish,
And sometimes they would die on that account.

- 126 In the wake of their decease hither,
 They shall be reborn as pythons,
 With a mammoth and long-protracted form
 Of five hundred *yojanas* in length.
- 127 They would be deaf and dumb and legless,
 Hence they are reduced to glide along with their bellies
 windingly.
 And they would be constantly gnawed and nibbled
 By a multitude of minute insects.
- 128 Thus would they suffer day and night
 Without a moment of respite.
 And it is also due to the calumniation on this Holy Sutra
 That they incur such afflictions.

[II-3S 14]

若得爲人	諸根闇鈍	矬陋癡躄	盲聾背偻	129
有所言說	人不信受	口氣常臭	鬼魅所著	130
貧窮下賤	爲人所使	多病瘠瘦	無所依怙	131
雖親附人	人不在意	若有所得	尋復忘失	132
若修醫道	順方治病	更增他疾	或復致死	133
若自有病	無人救療	設服良藥	而復增劇	134
若他反逆	抄劫竊盜	如是等罪	橫罹其殃	135

- 129 When finally they could be reborn as humans,
 They shall be born obscure and obtuse in their Sensoria,⁴⁸

48. **Sensoria:** *pl.* of *Sensorium*, sense organ. There are Six Sensoria. 諸根

Oftentimes dwarfed and unsightly, spasmodic and lame,
Or blind and deaf, and hunchbacked to boot.

130 When they have something to say,
Nobody would believe in it;
Their breath is constantly malodorous.
And they are often possessed by spooks and specters.

131 They are usually born indigent and abject,
Subservient to other people,
Sickly and gaunt and emaciated,
Destitute of anyone or anywhere to rely on.

132 Even if they do find somewhere to adhere to,
They are usually disparaged or overlooked.
When they have acquired anything,
They tend to forget or lose it soon afterwards.

133 If they would study and practice medicine,
And albeit they do prescribe according to the right medi-
cal way,
Oftentimes they would aggravate the patient's ailment,
Or even would simply hasten them to succumb.

134 Should they fall ill themselves,
There would be no one to help or treat them;
Provided that they do take some good medicine,
It would then tend to aggravate the disease instead.

135 When there are rebellions or insurgencies,

And people are perpetrating pillages and plunders,
 Or thefts and robberies, and the like offenses,
 They would often suffer from such disasters undeservedly.

[II-3S 15]

如斯罪人	永不見佛	眾聖之王	說法教化	136
如斯罪人	常生難處	狂聾心亂	永不聞法	137
於無數劫	如恆河沙	生輒聾瘡	諸根不具	138
常處地獄	如遊園觀	在餘惡道	如己舍宅	139
駝驢豬狗	是其行處	謗斯經故	獲罪如是	140
若得爲人	聾盲瘡瘡	貧窮諸衰	以自莊嚴	141
水腫乾癆	疥癩癰疽	如是等病	以爲衣服	142
身常臭處	垢穢不淨	深著我見	增益瞋恚	143
淫欲熾盛	不擇禽獸	謗斯經故	獲罪如是	144
告舍利弗	謗斯經者	若說其罪	窮劫不盡	145
以是因緣	我故語汝	無智人中	莫說此經	146

- 136 Sinners of this kind
 Would never be able to see the Buddha.
 Albeit He as the King of the most holy ones
 Would divulge the Dharma for the edification for all men,
- 137 Yet sinners of this kind,
 Being oft reborn in places of adversities,
 And mostly demented, deaf or mentally perturbed,
 Hence usually they are unable to hear the Dharma.
- 138 And in the span of innumerable *Kalpas*,
 As uncountable as the Ganges-sands,

They are reborn either deaf or mute,
Or congenitally incomplete in the Sensoria.

139 And they constantly stay in the Purgatories,
Which they frequent as often as one would visit a park;
As for their sojournings in other Vile Realms,
It would be as customary as one stays at one's own home.

140 The Retributions of being reborn as camels, mules, hogs
and dogs
Are habitually the various destinations of their journey.
It is due to the calumniation on this Holy Sutra
That incurs such Retributions to them.

141 If ever they could be reborn as humans,
They are subject to being deaf, blind, and dumb;
And they are further bedecked with
Destitution and all sorts of Adversities.

142 They would take hydropsy, and diabetes,
Favus, mange, and carbuncles,
And all the like ailments
As their garments, so to speak.

143 Their bodies are always malodorous,
Dirty, defiled, and vitiated.
They are deeply attached to Ego-views,
Which would only enhance their Aversions.

144 Their carnal lust is so exuberant

That they even would not preclude coitions with beasts.
 It is due to their calumnation on this Holy Sutra
 That they invite such Retributions.

145 I am imparting to thee, Sariputra,
 For those who calumniates this Holy Sutra,
 The penance for their offense, if I were to recount it in
 total,
 I would be unable to finish it to the end of *Kalpas*.

146 On account of this Causal Factor
 I am exhorting you definitely
 Not to divulge this *Sutra*
 Unto the ones who are devoid of wisdom.

[II-3S 16]

若有利根	智慧明了	多聞強識	求佛道者	147
如是之人	乃可爲說	若人曾見	億百千佛	148
植諸善本	深心堅固	如是之人	乃可爲說	149
若人精進	常修慈心	不惜身命	乃可爲說	150
若人恭敬	無有異心	離諸凡愚	獨處山澤	151
如是之人	乃可爲說	又舍利弗	若見有人	152
捨惡知識	親近善友	如是之人	乃可爲說	153
若見佛子	持戒清潔	如淨明珠	求大乘經	154
如是之人	乃可爲說	若人無瞋	質直柔輒	155
常愍一切	恭敬諸佛	如是之人	乃可爲說	156

147 When people are endowed with Acute Propensity,⁴⁹

49. **Acute Propensity**: sharp aptitude, such as good intellect, strong in memory, good

And are intelligent and perspicuous,
Well-informed and strong in memory,
And have aspired to pursue the Buddhaic Way—

- 148 Only unto such kind of people
Can you divulge this *Sutra*.
Or if someone has already encountered
Thousands and billions of Buddhas,
- 149 And has implanted numerous Bases of Virtues
And he is steadfast in his Profound Heart—
Only unto such a person
Can you divulge this *Sutra*.
- 150 Or if there are people who are assiduous,
And frequently for the cultivation of Benevolence,
They even grudge neither their own body nor life—
Only to such people can you divulge this *Sutra*.
- 151 Or if someone who is respectful,
And is devoid of Divergent Mind,
And he is dissociated from the worldly inane masses
To live in recluse in the mountains or by the lakes—
- 152 Only unto such a person
Can you divulge this *Sutra*.
Or otherwise, Sariputra,
If you meet with someone

faith, diligence, stability of temperament, and sagacity; as opposed to Blunt Propensity. 利根 [此指性向]

- 153 Who has renounced Iniquitous Mentors
 To commune intimately with Virtuous Compeers—
 Only unto such a person
 Can you divulge this *Sutra*.
- 154 Or when you see a Buddha's Son
 Who sustains the Precepts to such purity
 That it resembles a pure radiant pearl,
 And who aspires to pursue the Mahayana Sutras—
- 155 Only unto such a person
 Can you divulge this *Sutra*.
 Or if a person is devoid of Aversion,⁵⁰
 And he is also straightforward, gentle and mollescent,
- 156 And commiserate is he towards all Beings,
 As well as deferent to all Buddhas—
 Only unto such a person
 Can you divulge this *Sutra*.

[II-3S 17]

復有佛子	於大眾中	以清淨心	種種因緣	157
譬喻言辭	說法無礙	如是之人	乃可爲說	158
若有比丘	爲一切智	四方求法	合掌頂受	159
但樂受持	大乘經典	乃至不受	餘經一偈	160
如是之人	乃可爲說	如人至心	求佛舍利	161
如是求經	得已頂受	其人不復	志求餘經	162

50. **Aversion:** anger, resentment, or detestation; one of the Three Venoms (Avarice, Aversion, and Inanity). 瞋

亦未曾念	外道典籍	如是之人	乃可爲說	163
告舍利弗	我說是相	求佛道者	窮劫不盡	164
如是等人	則能信解	汝當爲說	妙法華經	165

- 157 Or, moreover, if there be a Buddha's Son,
 Who can expound the Dharma without impediments
 To a great assemblage of people
 Through a mind of purity,
- 158 Taking advantage of multifarious Causal Factors⁵¹
 And utilizing various metaphors and phraseologies—
 Only unto such a person
 Can you divulge this *Sutra*.
- 159 Or if there be some *Bhikṣu*,
 Who, for the sake of the Omniscient Noesis,⁵²
 Betakes himself to all the four corners in pursuit of the
 Dharma,
 Which he would uphold with his palms joined deferentially,
- 160 Insofar that he espouses and sustains it in delight
 Only the Mahayana Sutras,
 Whereas he would not accept
 Even one single *Gāthā* from other sources—
- 161 Only unto such a person
 Can you divulge this *Sutra*.

51. **Causal Factors:** i.e., the Cause and all the circumstantial factors involved in the production of a given result; also called Causal Constituents. 因緣

52. **Omniscient Noesis:** the all-inclusive, all-knowing omnipotent Wisdom of the Buddha. 一切智

Or if there be someone with utmost piety
 Seeking for the Buddha's *Sariras*,

162 Also seeking the Sutra in the same vein;
 And on acquiring it, he would uphold it in such deference
 That he would never more
 Be aspired to seek other Sutras

163 Nor would he momentarily ponder over
 The scriptures of External Wayists—
 Only unto such a person
 Can you divulge this *Sutra*.

164 Sariputra, I am imparting this to you:
 The circumstances which I have been divulging
 Regarding those who have aspired for the pursuit of the
 Buddhaic Way
 Could not be exhausted to the end of the *Kalpas*.

165 Yet only those people as afore-mentioned
 Are equal to the Faith and Comprehension;
 And unto such ones it is incumbent on you
 To expound this *Lotus Sutra of Wondrous Dharma*.

信解品第四

Segment 4: Belief and Comprehension

[II-4A]

爾時慧命須菩提、摩訶迦旃延、摩訶迦葉、摩訶目犍連，從佛所聞未曾有法，世尊授舍利弗阿耨多羅三藐三菩提記，發希有心，歡喜踊躍。即從座起，整衣服偏袒右肩，右膝著地，一心合掌，屈躬恭敬，瞻仰尊顏而白佛言：「我等居僧之首，年並朽邁，自謂已得涅槃，無所堪任，不復進求阿耨多羅三藐三菩提。世尊往昔說法既久，我時在座，身體疲懈，但念空、無相、無作，於菩薩法遊戲神通、淨佛國土、成就眾生，心不喜樂。所以者何？世尊令我等出於三界，得涅槃證。又今我等年已朽邁，於佛教化菩薩阿耨多羅三藐三菩提，不生一念好樂之心。我等今於佛前，聞授聲聞阿耨多羅三藐三菩提記，心甚歡喜，得未曾有。不謂於今忽然得聞希有之法，深自慶幸，獲大善利，無量珍寶、不求自得。世尊，我等今者樂說譬喻，以明斯義。」

At that juncture, Subhuti the Sagacious Life,¹ Maha-katyayana, Maha-kasyapa, and Maha-maudgalyayana, on hearing the Never-before Dharma as well as having seen the fact that the World-Venerated One had bestowed upon Sariputra the Prognosticative Ordination of the *Anuttara-Samyak-Sambodhi*, they thought it remarkably rare and capered jubilantly.

1. **the Sagacious Life:** This is the honored epithet for Subhuti and other great Arhats, on account of their achievement in Wisdom, or the Life of Wisdom. 慧命

Thereupon they arose from the seat, re-arranging their habiliments, baring their right shoulder, genuflecting with their right knees on the floor, joining their palms single-mindedly, bowing reverently, beholding His Holy Visage, and addressed to the Buddha, “As we are at the lead of the Samgha, being senile and deteriorating for age, we bethought ourselves that inasmuch as we had already attained *Nirvana*, and being incapable of anything further, we did not aspire to pursue *Anuttara-Samyak-Sambodhi*. In the past when Your World-Veneration had divulged the Dharma continuously for a long time, at those times I was seated in the congregation, fairly fatigued and listless in the body, insofar that I would simply meditate on *Vacuity*, *Appearancelessness*, and *Non-implementation*,² utterly disinterested in the *Pusaic* Dharmas of *Disportive Supernality*³ for the purification of the Buddhaic Universes, and the cultivation of Multibeings for their accomplishment. Wherefore is it so? For Your World-Veneration had enabled us to transcend and egress out of the Three Realms and to acquire the attestation of *Nirvana*. Furthermore, right now we are all advanced in age and declining physically, insofar that we could not generate a moment’s Appetence in the *Anuttara-Samyak-Sambodhi* that the Buddha has instructed to the *Pusas*. Nevertheless, just now when we heard that the Buddha would confer the Prognosticative Ordination of *Anuttara-Samyak-Sambodhi* upon the Auricularists, we were so profoundly

2. *Vacuity, Appearancelessness, and Non-implementation*: These are the Three Liberation Portals. 空、無相、無作

3. *Disportive Supernality*: This depicts that the Buddhas and great *Pusas* are so masterful in their Supernal Powers (Supernalities), that in their execution of the Powers they seem to disport (play games) with them. 遊戲神通

exalted that we had a never-before experience. It never occurred to us that we would be able to hear such rare Dharma, so that we jubilate profoundly and congratulate ourselves on our own good fortune, in view of the fact that we could acquire immense good profit to the extent that we could obtain myriad treasures without any exertion on our part. Your World-Veneration, by Your leave, at this moment we would like to elucidate this import by means of Analogies:

[II-4B]

「譬若有人，年既幼穉，捨父逃逝，久住他國，或十、二十，至五十歲，年既長大，加復窮困，馳騁四方以求衣食。漸漸遊行，遇向本國。其父先來，求子不得，中止一城。其家大富，財寶無量：金、銀、琉璃、珊瑚、琥珀、玻璃珠等，其諸倉庫，悉皆盈溢；多有僮僕、臣佐、吏民；象馬、車乘、牛羊無數；出入息利，乃徧他國，商估賈客亦甚眾多。」

“It could be compared to someone who, at the tender age, forsook his father and ran away from home. Thereafter he dwelt long in some other countries, for ten, twenty or fifty years. Now that he has grown in age, and therewithal beset by indigence, he has been tramping about the four corners to seek food and clothing. Roaming in this way, he gradually came near his native country. Prior to this, his Father had kept on looking for his Son, but to no avail; thence he stopped in a certain town. The Father’s home was immensely affluent, with infinite property and treasure, and his repository was overwhelmingly teemed

with gold, silver, lapis lazuli, coral, amber, crystal, and pearl, and what not. Besides, he had numerous pages, servants, as well as cohorts, executives, ancillas and vassals. He had also countless chariots of elephants and horses, and innumerable cattle and sheep. His financial gains and proceeds came even from all over foreign countries; hence there were always a multitude of merchants and business guests at his residence.

[II-4C]

「時貧窮子遊諸聚落，經歷國邑，遂到其父所止之城。父每念子，與子離別五十餘年，而未曾向人說如此事，但自思惟，心懷悔恨。自念老朽，多有財物，金銀珍寶，倉庫盈溢，無有子息，一旦終歿，財物散失，無所委付，是以慙慙每憶其子。復作是念：『我若得子，委付財物，坦然快樂，無復憂慮。』」

“At that time this impoverished Son, after roaming about hamlets and passing through countries and towns, came round to the town in which his Father was residing. Albeit the Father missed the Son exceedingly, and yet during the span of more than fifty years of his son’s departure from him, he has never once mentioned this matter to anybody. He simply bemused himself about this with regret and rue. He bethought himself that he was growing old and declining, and that though he is in possession of wealth, with gold, silver, and all kinds of rare treasure overflowing in his storehouses, he was now destitute of an heir, and that once he passed away, owing to the lack of someone for entrust-

ment, all the property would be dispersed and lost. For this reason he missed his Son all the more direfully. He also bethought himself thus: ‘If I could but have my Son here to entrust all my property to him, I would be unrestrained and gay, without any more worriment.’

[II-4D]

「世尊，爾時窮子傭賃展轉，遇到父舍，住立門側。遙見其父、踞師子牀，寶几承足，諸婆羅門、刹利居士皆恭敬圍繞，以真珠瓔珞，價直千萬，莊嚴其身；吏民、僮僕，手執白拂，侍立左右。覆以寶帳，垂諸華旛，香水灑地，散眾名華，羅列寶物，出內取予，有如是等種種嚴飾，威德特尊。」

“Your World-Veneration, at that juncture the impoverished Son had been hired and engaged from one place to another, and in time he came to his Father’s house fortuitously to stand by the gate, whence he could see his Father from a distance, who was seated in a Leonine Seat,⁴ with a jeweled stool to prop up his feet, and numerous Brahmins and *Ksatriya*⁵ of laity surround-

4. **Leonine Seat:** The Seat upon which the Buddha sits to divulge the Dharma: as the Dharmas that the Buddha divulges can astound and awake all Multibeings, resembling the Roar of a Lion is apt to astound all animals; hence the Buddha’s divulgation of the Dharma is called “the Lion’s Roar”(師子吼), and the Seat upon which the Buddha sits to make “the Lion’s Roar” is called “the Leonine Seat”(師子座). Afterwards, by extensive usage, “the Leonine Seat” has come to refer to the seat of a great Dharma Master on which he sits to expound the Dharma or make lectures on the Dharma. 師子座，師子床

5. ***Ksatriya*:** the second level of the Indian Caste System. The Four Castes are:

1) *Brahmana*(婆羅門)—the priest caste, also the highest one, administering the affair of religious (Hindu) rituals, prayers, and so on, as well as the learning and

ing him in reverence. He was adorned with real pearl pendants which were worth one hundred million in money. Ancillas, servants and pages stand in attendance on either side of him, each of whom holding a white duster on hand. He was sheltered with jeweled nets, which were bedecked with suspending floral penants. The floor was sprinkled with aromatic water and bestrewn

teaching of the Four Vedic scriptures (the Hindu holy scriptures). 2) *Ksatriya* (刹帝利)—the ruling caste, including kings, emperors, and nobles. They stand next in rank to Brahmana, and take charge of political and military affairs. 3) *Vaisya* (吠舍)—This caste include all the merchants, farmers, and mechanics. 4) *Sudra* (首陀羅)—This is the caste of slaves, who are the “untouchables,” forever segregated and deprived of the right to be educated and to learn the Vedas. The Caste System is the essential core of Hinduism, which avers that Brahman, their Father in the Heavens (not unlike Jehovah, the Christian and Jewish Father in the Heavens) begot the Four Castes of people out of his own body thus: *Brahmana* was begotten from Brahman’s head, hence the most noble of all; *Ksatriya* was begotten from His torso, hence the second in significance; *Vaisya* was born from His arms and hands, hence they are born mainly as workers to provide for the livelihood for the two upper Castes; and *Sudra* was born from His legs, hence of the most lowly down-trodden birth. The belief of this Caste System was so strong, strict and prevalent that all castes in the Indian society before Buddha were severely segregated and highly unequal. But people, being long accustomed to it, took it for granted, and no one felt there was anything wrong about it. This situation had lasted for more than a thousand years, until Buddha’s Advent to make it different. The Buddha would be the first figure to gainsay this system by pronouncing that “*All Multibeings are equal.*” And He did not stop at the theoretical level, but He actually put this Tenet of Truth into practice by accepting people from all castes into his Samgha, including *Vaisya* (the workman-merchant caste) and *Sudra* (the slave caste, who were absolutely forbidden to learn to read), and made them ordained priests. This was really a formidable social revolt, especially in the eyes of the *Brahmins*, who took Priesthood as their inalienable sacrosanct privilege, in that it broke all the superstitious taboos, inequality, and unreasonable prerogatives for the few. Moreover, the Buddha even went a step further by enlightening the lowly-born disciples to attain Sanctitude. It was even “worse” when He accepted women (who were regarded as inferior creatures everywhere in the world at that time and were purposely kept mostly illiterate throughout history until recent times) into the Samgha and taught them to be *ordained nuns*, and then enlightened them to become *Holy Persons* as well! Therefore, historically speaking, the Buddha might be the first genuine “**democratic**” **social revolutionary and reformer** who preached and worked in a *peaceful and non-violent* way to change the superstitious unequal situation of the world. Thus He is undoubtedly the first great *Enlightener and Emancipator*. 刹利、刹帝利

with illustrious flowers. All the treasure objects were displayed in order, ready to be offered gratuitously to both incoming and outgoing people. Thus is the grandeur of the Father, with tremendous august nobility.

[II-4E]

「窮子見父有大力勢，即懷恐怖，悔來至此。竊作是念：『此或是王，或是王等，非我傭力得物之處。不如往至貧里，肆力有地，衣食易得。若久住此，或見逼迫，強使我作。』作是念已，疾走而去。」

“The impoverished Son, seeing that the Father had such great power and sway, began to nurture fright and regret for his having come here. He then bethought himself thus: ‘This may be a king, or somebody equal to a king; and so this would not be a place that I could be hired to obtain things from. I would rather go to some poor hamlet where there would be vacancy for me to offer my labor so that I could get food and clothing easily. If I were to stay here too long, I might be coerced to work against my own will.’ After such bemusement, he departed expeditiously thence.

[II-4F]

「時富長者於師子座，見子便識，心大歡喜，即作是念：『我財物庫藏，今有所付。我常思念此子，無由見之，而忽自來，甚適我願。我雖年朽，猶故貪惜。』即遣傍人，急追將還。爾時使者，疾走往捉，窮子驚愕，稱怨大喚：

『我不相犯，何爲見捉？』使者執之愈急，強牽將還。于時窮子，自念無罪，而被囚執，此必定死，轉更惶怖，悶絕躡地。父遙見之，而語使言：『不需此人，勿強將來。以冷水灑面，令得醒悟，莫復與語。』所以者何？父知其子志意下劣，自知豪貴，爲子所難；審知是子，而以方便，不語他人，云是我子。使者語之：『我今放汝，隨意所趨。』窮子歡喜，得未曾有，從地而起，往至貧里、以求衣食。」

“At that time the wealthy Elder seated in the Leonine Seat, at the sight of the Son, was able to recognize him right away, and became overjoyed. Forthwith he bethought himself thus: ‘Now all my property and the treasure in my repositories would have someone to entrust to. I have been always missing this Son without being able to see him. And now he should suddenly return of his own accord, which satisfies my wish just well. Although I have grown old, I still love and take pity on him.’ Thenceforth he sent an attendant to run after the son to bring him back. Thereupon the emissary raced quickly to catch up with the Son, who was appalled and complained and bemoaned aloud: ‘I did not do anything to offend you; what is it that you are grabbing me for?’ The emissary seized upon him all the more impetuously for it, and fetched him back forcefully. At that moment the impoverished Son thought to himself that inasmuch as he should have been apprehended without committing any crime, it was for certain that he was going to die. For that reason he became all the more horrified to the extent that he swooned and collapsed to the ground. The Father saw it from a distance and

said to the emissary, ‘You do not need to bring this man up here now. Simply sprinkle him on the face with cold water to revive him, but talk not to him any further.’ Wherefore was it so? For the Father knew that the Son’s mind and will were in an inferior and lowly state, and that his wealth and nobility had come to disconcert the Son. He knew for certain that this person was his Son, and yet by the application of Expediency, he did not reveal to others that that individual was his Son. Then the emissary told the Son, ‘I am going to release you right now, and you can go wherever you want to.’ The impoverished Son was overjoyed beyond expectation. Whence he arose from the floor and betook himself to a poor hamlet to work for his food and clothing.

[II-4G]

「爾時長者將欲誘引其子，而設方便，密遣二人，形色憔悴無威德者：『汝可詣彼，徐語窮子：『此有作處，倍與汝直。』窮子若許，將來使作。若言：『欲何所作？』便可語之：『雇汝除糞。我等二人亦共汝作。』』時二使人即求窮子，既已得之，具陳上事。」

“At that juncture, the Elder, wishing to induce his Son, devised an Expediency by clandestinely dispatching two men who looked haggard and unimposing. He said to them, ‘You can go to that poor man and said to him casually that there is a vacancy for him to work, where he could get paid double. If he agrees to it, you can bring him to work here. If he asks what it is for him to do, you can tell him: “You will be hired to remove excrements, and both of us are also going to do the same work with

you.” Thereupon these two emissaries went directly to look for the impoverished Son, and after finding him, they told him all about it.

[II-4H]

「爾時窮子先取其價，尋與除糞。其父見子，愍而怪之。又以他日，於窗牖中遙見子身，羸瘦憔悴，糞土塵坌，汗穢不淨。即脫瓔珞、細軟上服、嚴飾之具，更著粗敝垢膩之衣，塵土坌身，右手執持除糞之器，狀有所畏。語諸作人：『汝等勤作，勿得懈怠。』以方便故，得近其子。後復告言：『咄！男子，汝常此作，勿復餘去，當加汝價。諸有所需盆器、米、麵、鹽、醋之屬，莫自疑難，亦有老敝使人，需者相給，好自安意。我如汝父，勿復憂慮。所以者何？我年老大，而汝少壯，汝常作時，無有欺怠、瞋恨、怨言，都不見汝有此諸惡，如餘作人。自今已後，如所生子。』即時長者更予作字，名之爲兒。」

“At that juncture the impoverished Son requested for the emolument first and then he would proceed to do the work of excrement removal right away. The Father, seeing what his Son was doing, became commiserate upon him and bemused over it. Moreover, on another day, through the window, no sooner had he seen from a distance his Son, emaciated and haggard, messy and besmirched with excremental dirt spotted all over the body, than he took off his own pendants and the fine soft garments as well as all the ornaments, and then put on coarse, paltry, dirty and grimy attire, and gathered some dirt onto his own body.

Thence he took a tool for removing excrement, and then, putting on an air of timidity, said to the three workers, ‘All of you keep working hard; do not get lazy and slack down now.’ With such expediency he was able to get close to his Son. Some time later he said to the Son, ‘Hey, you, man! You just keep on doing this; do not go anywhere else, and I will raise your pay. All that you need, such as basins or containers, rice or flour, salt or vinegar and the like, feel no misgiving or embarrassment in asking for them; the old servants will give them to you when you are in need. Be you well settled. I am just like your own father; hence, be you worried no more. Why is it so? Because I am old and you are young and strong, and I saw that when you worked, you did it without any deception, laziness, detestation or complaints. I did not see that you had such faults as other workers do. Henceforth, I will be treating you like my own natural son.’ Thereupon the Elder gave him a name and called him Son.

[II-4I]

「爾時窮子雖欣此遇，猶故自謂客作賤人。由是之故，於二十年中常令除糞。過是已後，心相體信，入出無難，然其所止，猶在本處。」

“At that juncture, although the impoverished Son was delighted in being treated this way, he still felt himself as a lowly visiting worker. For this reason, during the following twenty years, he was still made to remove excrement. Thereafter, a belief and trust emerged amongst one another, and so the Son could make ingress into or egress out of the main house without any diffi-

culty. However, as for his dwelling, he still stayed at his original place.

[II-4J]

「世尊，爾時長者有疾，自知將死不久。語窮子言：『我今多有金銀珍寶，倉庫盈溢，其中多少、所應取予，汝悉知之。我心如是，當體此意。所以者何？今我與汝，便為不異，宜加用心，無令漏失。』

爾時窮子，即受教敕，領知眾物，金銀珍寶及諸庫藏，而無睇取一食之意。然其所止，故在本處，下劣之心，亦未能捨。」

“Your World-Veneration, at that juncture, the Elder was taken ill, and he knew that he was going to succumb ere long. He imparted to the impoverished Son, ‘Now I have a plethora of gold, silver, and rare treasure, which are overflowing in all my storehouses, among which, you have known full well what should be withdrawn and what to be deposited. And this is my intention: you ought to understand my meaning. Wherefore is it so? For right now there is no disparity between you and me. All you need to do is simply to take heed not to miss or lose any of it.’

“At that juncture, the impoverished Son accepted the instruction to receive and take charge of all the objects, including all the gold, silver and rare jewelry, and all the treasure in the storehouses, and yet utterly divested of the intent to appropriate any of it, not even in the value of a meal’s worth. However, his dwelling was still at the original place, and he was still unable to forsake his execrable state of mind.

[II-4K]

「復經少時，父知子意漸已通泰，成就大志，自鄙先心。臨欲終時，而命其子并會親族、國王、大臣、刹利、居士，皆悉已集，即自宣言：『諸君當知，此是我子，我之所生。於某城中、捨吾逃走，踰躅辛苦五十餘年，其本字某。我名某甲，昔在本城懷憂推覓，忽於此間遇會得之。此實我子，我實其父。今我所有一切財物，皆是子有，先所出內，是子所知。』」

“After some time, the Father knew that the mind of the Son was getting composed and untrammelled, has succeeded in forming vast aspiration insofar that he even came to feel embarrassed about his own previous lowly mentality. Consequently, prior to his death, the Elder sent for his Son, and summoned all his kindred, even kings, high officials, Ksatriya, and lay people. When all the people had convened, he then proclaimed, ‘All of you are given to know that this here is my Son, begotten by me. He forsook me to run away in a certain town, thereafter only to go through all sort of hardships solitarily for over fifty years. His original name used to be so and so, and my name was such and such. I tried to look for him worriedly in this town, and I should have the luck to come upon him unexpectedly over here. This truly is my own Son, and I am truly his Father. Right now all the property that I own rightfully belongs to my Son. And this Son of mine has learned to know about everything of either depositing or withdrawing prior to this.’

[II-4L]

「世尊，是時窮子聞父此言，即大歡喜，得未曾有，而作是念：『我本無心有所睇求，今此寶藏自然而至。』」

“Your World-Veneration, at that time the impoverished Son, on hearing what his Father had said, became so overwhelmingly exultant that he underwent a never-before experience. Thereupon he bethought himself thus: ‘Originally I utterly had no intent or wish to seek for anything at all; and now all this treasure should have come as if of its own accord.’

[II-4M]

「世尊，大富長者則是如來，我等皆似佛子，如來常說我等爲子。世尊，我等以三苦故，於生死中受諸熱惱，迷惑無知，樂著小法。今日世尊令我等思惟，蠲除諸法戲論之糞，我等於中勤加精進，得至涅槃一日之價。既得此已，心大歡喜，自以爲足，而便自謂：『於佛法中勤精進故，所得宏多。』然世尊先知我等，心著敝欲，樂於小法，便見縱捨，不爲分別：『汝等當有如來知見寶藏之分。』世尊以方便力，說如來智慧。我等從佛，得涅槃一日之價，以爲大得；於此大乘，無有志求。我等又因如來智慧，爲諸菩薩開示演說，而自於此無有志願。所以者何？佛知我等心樂小法，以方便力、隨我等說；而我等不知真是佛子。」

“Your World-Veneration, that affluent Elder is none other than the Thus-Adventist Thyself, and all of us are just like the Buddha’s Sons. That is exactly why the Thus-Adventist was wont

to call us Sons. Your World-Veneration, due to the Three Afflictions, all of us are subject to Febrile Vexations in Nascence-Demise, which has rendered us so perplexed and inane as to cause us to take delight in and be attached to the Minor Dharmas. And as of today Your World-Veneration has enabled us to contemplate and discard the Excrement of Playful Discourses in the Dharmas, wherein we worked twice as assiduously, whereby we obtained the One-day Emolument of *Nirvana*. At the acquisition of such, we became so tremendously exultant as to deem it sufficient, insofar that we thought to ourselves that it was due to our own assiduity in practicing Buddha Dharma that we were able to achieve such a great deal of gains. And yet Your World-Veneration, knowing that all of us were attached to merely paltry wishes and took delight in petty Dharma, simply let us be at that state temporarily without furnishing us with any differentiation, inasmuch as all of us shall have a share in the Treasure of the Thus-Adventistic Cognition-Perception eventually, hence albeit Your World-Veneration employed the Power of Expediency to divulge the Thus-Adventistic Noesis,⁶ and all of us at the acquisition of the One-day Emolument of *Nirvana* should deem it a Great Attainment, insofar that we would not aspire to pursue this Major Vehicle. Therewithal, we also thought that all the Thus-Adventistic Noesis was divulged and expatiated exclusively for the *Pusas*, hence we are not meant to nurture the Volition and As-

6. **Noesis**: the highest Wisdom of Buddhas or high-status *Pusas*. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智慧，如來智慧，佛智慧(最高之無漏智)(單數)

piration for it. Wherefore is it so? It was simply due to the fact that the Buddha knew that we took delight in the Minor Dharma, so that by dint of Thy Power of Expediency Thou propoundedst it in compliance with us. Nonetheless, we were unaware that we were still truly the Buddha's Sons as well.

[II-4N]

「今我等方知，世尊於佛智慧無所吝惜。所以者何？我等昔來真是佛子，而但樂小法，若我有樂大之心，佛則爲我說大乘法。今此經中唯說一乘，而昔於菩薩前，毀訾聲聞樂小法者，然佛實以大乘教化。是故我等說：本無心有所歸求，今法王大寶自然而至。如佛子所應得者，皆已得之。」

“We were not cognizant that Your World-Veneration is not parsimonious with the Buddhaic Noesis until now. Wherefore is it so? For all of us have been the Buddha's Sons ever since the time of yore; howbeit, what we took delight was none but the Minor Dharma; had we had the *Appetency*⁷ for the Major One, the Buddha would have divulged to us the Mahayana Dharma. However, in this *Sutra* only One *Yana* is divulged. And in the past in the presence of the *Pusas*, the reason why the Buddha reproached the Auricularists for taking delight in Minor Dharmas was due to the fact that the Buddha actually does instruct and edify all with the Major Vehicle. Consequently, albeit we did not nurture the Mind to wish and seek for anything greater,

7. **Appetency**: a strong desire; craving; appetite. 欣樂

the great Treasure of the Dharma King has now, as it were, come into our possession of itself. And thus all of us have already obtained what all Buddha's Sons were meant to obtain.”

[II-4N ①]

爾時摩訶迦葉欲重宣此義，而說偈言：

我等今日	聞佛音教	歡喜踊躍	得未曾有	1
佛說聲聞	當得作佛	無上寶聚	不求自得	2
譬如童子	幼穉無識	捨父逃逝	遠到他土	3
周流諸國	五十餘年	其父憂念	四方推求	4
求之既疲	頓止一城	造立舍宅	五欲自娛	5
其家鉅富	多諸金銀	碑礫碼礪	眞珠琉璃	6
象馬牛羊	輦輿車乘	田業僮僕	人民眾多	7
出入息利	乃徧他國	商估賈人	無處不有	8
千萬億眾	圍繞恭敬	常爲王者	之所愛念	9
羣臣豪族	皆共宗重	以諸緣故	往來者眾	10
豪富如是	有大力勢	而年朽邁	益憂念子	11
夙夜惟念	死時將至	癡子捨我	五十餘年	12
庫藏諸物	當如之何	爾時窮子	求索衣食	13
從邑至邑	從國至國	或有所得	或無所得	14
飢餓羸瘦	體生瘡癬	漸次經歷	到父住城	15

At that juncture Maha-kasyapa, wishing to reiterate this Import, delivered this *Gatha*:

- 1 All of us here today
 Have heard the Buddha's Voice of inculcation,
 Wherefore we caper in exultation,
 As it is something that has never been.

- 2 As the Buddha has pronounced that Auricularists
 Shall all become Buddhas as well;
 Whereby the cornucopia of Supreme Treasures
 Could be acquired without our own hard pursuit.
- 3 It could be likened to a lad
 Who was both young and naive.
 He forsook his Father to run away from home
 To arrive at some far-off alien land.
- 4 Thus has he roved throughout all the countries
 For more than fifty years or more.
 His Father missed him direly in worriment,
 And endeavored to find him all over the four corners.
- 5 Having been fatigued from the search,
 He stopped at a certain town,
 Where he had a manor constructed
 And entertained himself with the delight of Five Desires.
- 6 His mansion was endowed with colossal wealth,
 Being in possession of cornucopian gold and silver,
 Along with *musalagarbha*, agate,
 Genuine pearls and lapis lazulis,
- 7 As well as elephants, horses, cattle and sheep;
 Carriages, sedans, and chariots,
 Land property, pages and servants,
 Plus vassals and subjects, all in huge multitudes.

- 8 His profits and interests gained
Derived from all over the foreign countries.
His merchants, purchasers and entrepreneurs
Abounded everywhere without exclusion.
- 9 He was always reverently circumvolved
By thousands and billions of throngs,
And he was also adored and respected
By both kings and emperors.
- 10 Both high officials and illustrious families
Revered and complied with him in common.
And for all these reasons,
The visitors that came and went were quite a horde.
- 11 Albeit extraordinarily affluent like this,
And endowed with great power and sway,
He was becoming advanced in age and declining physi-
cally,
And he missed and worried about his Son all the more for this.
- 12 Day and night what he pondered over was merely this:
‘The time of my own Departure hence is drawing nigh,
And yet my ignorant Son has forsaken me
For fifty years and more;
- 13 ‘What is to be done with
All the articles in the Treasure Repertories?’
In the meantime, my impoverished Son
For the purpose of seeking food and clothing

- 14 Has been tramping from town to town
 And from state to state,
 Where he sometimes succeeded in gaining something,
 Or otherwise he could get nothing at all.
- 15 Apart from being starved and emaciated,
 He also suffered from scabs and pustules.
 After roaming from one place to another,
 He then arrived at the town where his Father took abode.

[II-4N ②]

傭賃展轉	遂至父舍	爾時長者	於其門內	16
施大寶帳	處師子座	眷屬圍繞	諸人侍衛	17
或有計算	金銀寶物	出內財產	注記券疏	18
窮子見父	豪貴尊嚴	謂是國王	若國王等	19
驚怖自怪	何故至此	復自念言	我若久住	20
或見逼迫	強驅使作	思惟是已	馳走而去	21
借問貧里	欲往傭作	長者是時	在師子座	22
遙見其子	默而識之	即敕使者	追捉將來	23

- 16 After being engaged and hired from one place to another in
 this town,
 He finally came upon his Father's residence.
 At that juncture the Patriarch
 Was instated in the house,
- 17 Seated in a Leonine Seat,
 Which was screened around by a large jewel net;
 And surrounded by hordes of ancillary cognates was he

And served and safeguarded by a number of cortège.

- 18 Some of the people were making computations
On gold, silver, or jewel objects,
While others were making deposits or withdrawals on
property,
Or making notes on monetary orders or book-keeping.
- 19 When the impoverished Son saw the Father
So powerful, noble and dignified
That he fancied him to be a king,
Or someone equal to a monarch.
- 20 He was so confused, dismayed and wondered about
Why and wherefore he should have come to such a place
at all.
Thence he bethought himself thus:
‘If I were to stay here much too long,
- 21 It is quite possible that I might be compelled
And coerced to work for them.’
After making such bemusement ,
He scurried quickly away.
- 22 Thereupon he inquired people of a certain poor hamlet
Where he intended to go and work as a hire-hand.
At that juncture the Elder,
Installed in the Leonine Seat,
- 23 Espied his Son from a distance,

Recognized him directly, but kept reticent about it.
 Yet he immediately sent an ancilla
 To overtake and fetch him back.

[II-4N ③]

窮子驚喚	迷悶躡地	是人執我	必當見殺	24
何用衣食	使我至此	長者知子	愚癡狹劣	25
不信我言	不信是父	即以方便	更遣餘人	26
眇目矧陋	無威德者	汝可語之	云當相雇	27
除諸糞穢	倍與汝價	窮子聞之	歡喜隨來	28
爲除糞穢	淨諸房舍	長者於牖	常見其子	29
念子愚劣	樂爲鄙事	於是長者	著敝垢衣	30
執除糞器	往到子所	方便附近	語令勤作	31
既益汝價	并塗足油	飲食充足	薦席厚煖	32
如是苦言	汝當勤作	又以輕語	若如吾子	33
長者有智	漸令入出	經二十年	執作家事	34
示其金銀	眞珠玻瓈	諸物出入	皆使令知	35
猶處門外	止宿草庵	自念貧事	我無此物	36

- 24 The impoverished Son was so frightened that he screamed aloud,
 Becoming dazed and befuddled, and collapsed onto the ground,
 For he bemused himself thus: ‘If this man seizes me back there,
 It is without a doubt they are going to kill me.
- 25 ‘Why is it that simply for the sake of getting some food and

clothing

That I should be made to come to this?’

Yet the Elder knew that the Son

Was inane, parochial and execrable:

- 26 ‘Insofar that he could not believe in my words,
Nor could he ever believe that I *am* his Father,’ so
thought the Elder to himself.

Forthwith he employed the Expediency

By sending another servant of his,

- 27 Who was blind in one eye, short in stature, and uncouth-
looking,

Quite devoid of imposing dignity; and he bade him thus:

‘It might just as well that you inform that man

That he could be hired

- 28 To do the job of removing Excrement;

And that he is to be paid double for it.’

The impoverished Son, on hearing that,

Was overjoyed to return with the servant.

- 29 He then did the work of removing Excrement,

And cleaning all the rooms of the houses.

Through the window, the Elder was wont to

Espy his Son quite frequently.

- 30 When he pondered that the Inanity and Abjectness of his Son

Should have subjected him to take delight in doing such

base work,

- Forthwith the Elder himself
Donning on some paltry and soiled attire,
- 31 And holding an excrement-removing tool,
Went to the place where his Son was;
And for Expediency he got close to him
And told him: ‘If you work diligently,
- 32 I will not only increase your pay
But also provide you with foot oil,
Sufficient food and drinks,
As well as sheets and beddings thick and warm.’
- 33 Also thus would he urge him on sternly:
‘It behooves you to work diligently.’
But he would also soothed him tenderly thus:
‘I will treat you exactly like my own Son.’
- 34 The Elder was so endowed with wisdom
That he had the Son promoted gradually,
And in the lapse of twenty years,
He made him take care of the Family Business,
- 35 Showing him all of his gold, silver,
And pearls and crystal,
As well as kept him apprised
Of all the incoming and outgoing of commodities.
- 36 Yet the Son was still staying outside of the gate,
Taking lodge at a grassy hut,

And he still bethought himself thus: As an indigent person,
I am far from the owner of those objects.

[II-4N ④]

父知子心	漸已廣大	欲予財物	即聚親族	37
國王大臣	剎利居士	於此大眾	說是我子	38
捨我他行	經五十歲	自見子來	已二十年	39
昔於某城	而失是子	周行求索	遂來至此	40
凡我所有	舍宅人民	悉以付之	恣其所用	41
子念昔貧	志意下劣	今於父所	大獲珍寶	42
并及舍宅	一切財物	甚大歡喜	得未曾有	43

- 37 Meanwhile the Father knew that the Son's mind
Has been gradually growing broad,
So that he was going to hand over to him the property.
Forthwith he summoned all his kindred,
- 38 As well as kings and high officials,
Ksatriyas and numerous *Upasakas*.
And to the assemblage of these people
He proclaimed by saying, 'This is my Son,
- 39 'Who forsook me and ran away to some other places,
Where he had roamed for fifty years.
And ever since his returning home again
It has been twenty years by now.
- 40 'As in the past in a certain town
I lost this Son of mine,

- And for the sake of searching for him, I have been every-
where
And eventually I came to this town.
- 41 ‘And now whatever in my possession
Including houses and subjects
I am entrusting all of them to him,
And he is free to use them at his own discretion.’
- 42 The Son, in reminiscence of his past destitution
And the baseness in his own Appetency and Aspiration,
And now being at his Father’s premises
He should come to inherit such a cornucopia of rare treasure
- 43 Together with the Manor
And all the riches and property,
Hence he was exceedingly exultant
And it surely was a never-before experience to him.

[II-4N ⑤]

佛亦如是	知我樂小	未曾說言	汝等作佛	44
而說我等	得諸無漏	成就小乘	聲聞弟子	45
佛敕我等	說最上道	修習此者	當得成佛	46
我承佛教	爲大菩薩	以諸因緣	種種譬喻	47
若干言辭	說無上道	諸佛子等	從我聞法	48
日夜思惟	精勤修習	是時諸佛	即授其記	49
汝於來世	當得作佛	一切諸佛	秘藏之法	50
但爲菩薩	演其實事	而不爲我	說斯真要	51
如彼窮子	得近其父	雖知諸物	心不睇取	52

我等雖說 佛法寶藏 自無志願 亦復如是 53

- 44 It is just the same with the Buddha
In that He knew that we took delight in the Minor Dharma,
So that He never did impart to us:
‘You shall all become Buddhas’;
- 45 But instead He told us that all of us
Had attained the Imperviousness,
Insofar that we had realized the Minor Vehicle
And become the Auricularist disciples.
- 46 Thereupon the Buddha enjoined us all
To divulge the Preeminent Way,
Which will enable anyone who practices it
Of a surety to attain Buddhahood.
- 47 And so by dint of the power of Buddha’s injunction,
I have been imparting to great *Pusas*
Pursuant to the diverse Causal Factors
Employing multifarious Analogies,
- 48 As well as various Phraseologies
To expatiate on the *Supreme Bodhi*.
Thence all of the Buddha’s Sons
Who had heard the Dharma from me
- 49 Contemplated upon it day and night;
Thus did they practice it so assiduously
That at that time the Buddhas

Conferred upon all of them the Ordination by declaring:

- 50 ‘In future age, thou shalt definitely
 Become Buddhas without fail.’
 Hence all the Buddhas
 Do have a specific way with the Arcane Dharma
- 51 In that it is exclusively for the *Pusas* alone
 That the Buddhas would expound such Veracious Matters;
 Hence they would not divulge to us as yet
 The Essential of the Veracity.
- 52 It could be compared to the impoverished Son,
 Who could get close to his Father;
 And albeit he knew full well all the household articles,
 He did not have the Appetency to hope for or obtain it.
- 53 Likewise, although we did make discourse on
 The treasures of Buddha Dharma,
 Yet never did we aspire for it—
 Which is exactly the same situation with us.

[II-4N 6]

我等內滅	自謂爲足	唯了此事	更無餘事	54
我等若聞	淨佛國土	教化眾生	都無欣樂	55
所以者何	一切諸法	皆悉空寂	無生無滅	56
無大無小	無漏無爲	如是思惟	不生喜樂	57
我等長夜	於佛智慧	無貪無著	無復志願	58
而自於法	謂是究竟	我等長夜	修習空法	59

得脫三界 苦惱之患 住最後身 有餘涅槃 60

佛所教化 得道不虛 則爲已得 報佛之恩 61

- 54 As we have achieved in the Internal Extinction,⁸
 We verily deemed it well sufficient:
 And apart from the accomplishment of this task,
 We believed there were no more left to be done.
- 55 For when we did hear of the Task of
 Purifying the Buddhaic Universes
 And the inculcation of the Multibeings,
 We never had any Appetency⁹ for it at all.
- 56 Wherefore was it so?
 For we were convinced that all dharmas
 Were vacuous and quiescent,
 Unbegotten and unperishing;
- 57 Devoid of the Appearance of greatness and smallness,
 And being impervious¹⁰ and unimplemental as well.
 As a result of such contemplation,
 We did not nurture the Appetency for any Implementation.
- 58 Hence as all of us have subsisted through the Long-protracted
 Nights,
 Yet with regard to the Buddhaic Noesis

8. **Internal Extinction:** i.e., the elimination of all Annoyances within oneself. 內滅

9. **Appetency:** Cf. footnote 7 on page 195. 欣樂

10. **impervious:** nonleaking. This denotes that the consummate Wisdom of the Buddha is flawless to the degree that there is no defect at all therein, which state could be compared to a fine vessel without any crack or leaking hole in it. 無漏

We were not only totally destitute of any Avarice or Attachment,
But utterly devoid of Aspiration or Desire for it.

- 59 Besides we even considered ourselves
As having reached the state of Ultimacy¹¹ in the Dharma;
For we have been through the Long-protracted Nights
Practicing on the Dharma of Vacuity,
- 60 Insomuch as to be able to liberate ourselves from the Afflictions
Of Vexations in the Three Realms,
So that we could come to inhabit in the *Terminal Corpus*,¹²
Whence we are to achieve the *Residual Nirvana*.¹³
- 61 Thus it is very true that the Teachings of the Buddha
Can and have actually made us fulfill the Truth without fail,
Whereby we thought to have requited
All the Buddha's Beneficence to us.

[II-4N ⑦]

我等雖爲	諸佛子等	說菩薩法	以求佛道	62
而於是法	永無願樂	導師見捨	觀我心故	63

11. **Ultimacy**: the quality or state of being ultimate (the final perfect state). 究竟 [Webst. III]

12. **Terminal Corpus**: Final Corpus; Last Corpus. 最後身

13. **Residual Nirvana**: The *Nirvana* as achieved by the Duo-yanaists (i.e., the Auricularists and Causality-Enlightenists), which has still left the Dharmic Tenacity impurified, therefore it is not *Ultimate Nirvana* as attained by the Buddha. 有餘涅槃

初不勸進	說有實利	如富長者	知子志劣	64
以方便力	柔伏其心	然後乃付	一切財物	65
佛亦如是	現希有事	知樂小者	以方便力	66
調伏其心	乃教大智	我等今日	得未曾有	67
非先所望	而今自得	如彼窮子	得無量寶	68

- 62 Albeit each and every one of us
 Did expound the *Pusaic* Dharmas
 To a phalanx of Buddha's Sons,
 Thereby to assist in their pursuit of the *Buddha Bodhi*,
- 63 None the less, towards such Dharmas
 Never have we harbored any Appetency or Delight.
 Hence the Holy Guru came to leave us behind tentatively,
 For He had lucidly discerned our mentality.
- 64 Thus at the outset He did not exhort us to advance
 By telling us that there were some true boon to gain,
 Which was the same with that affluent Elder,
 Who knew for sure that his Son's Appetency was abject.
- 65 Hence only after mollifying and subjugating his mind
 By means of His Power of Expediency
 Did he then begin to entrust to the Son
 All of his property and effects.
- 66 It is the same with the Buddha
 In His manifestation of the rare Undertakings;
 For He knew well the mind of those who take delight in
 the Minor Dharma,

So that He came to utilize the Power of Expediency

- 67 To modulate and subjugate their mind,
 Thence would He teach them the Great Noesis.
 That is why all of us today
 Could have been exposed to the Never-before Experience.
- 68 All of these are beyond what we expected,
 And they should come into our possession of their own
 accord!
 It is similar to the case with the impoverished Son,
 Who obtained infinite treasure adventitiously.

[II-4N 8]

世尊我今	得道得果	於無漏法	得清淨眼	69
我等長夜	持佛淨戒	始於今日	得其果報	70
法王法中	久修梵行	今得無漏	無上大果	71
我等今者	真是聲聞	以佛道聲	令一切聞	72
我等今者	真阿羅漢	於諸世間	天人魔梵	73
普於其中	應受供養	世尊大恩	以希有事	74
憐愍教化	利益我等	無量億劫	誰能報者	75
手足供給	頭頂禮敬	一切供養	皆不能報	76
若以頂戴	兩肩荷負	於恆沙劫	盡心恭敬	77
又以美膳	無量寶衣	及諸臥具	種種湯藥	78
牛頭栴檀	及諸珍寶	以起塔廟	寶衣布地	79
如斯等事	以用供養	於恆沙劫	亦不能報	80

- 69 Your World-Veneration, right now all of us
 Have attained the Truthful Way as well as its Fructifica-

tions,

Whereby we have acquired the Purified Eye
For the Dharma of Imperviousness.¹⁴

70 All of us have been throughout the Long-protracted Nights
Sustaining the Buddha's purified Precepts,
And not until this day
Do we acquire its Fructificative Retribution.

71 We have been practicing the Brahmanic Deeds long
In the Dharma of the Dharma-King,
And yet not until now do we really attain
The Impervious Supreme Grand Fructification.

72 Henceforward all of us
Have become authentic Auricularists,
Who could actually render the Voice of the *Buddha's*
Bodhi
Pervasively heard by all people ubiquitously.

73 Hence all of us today
Have become *bona fide Arhats*,
Insofar that throughout the worlds
Amongst all the Celestials, *Maras*, and Brahmins,

74 We really deserve the offerings
From all beings universally.
And all of this is due to the Buddha's immense Grace

14. **Imperviousness**: the antonym of Perviousness; i.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Holy Men and Buddhas. 無漏

In manifesting the rare Undertakings

- 75 To edify and cultivate us with Compassion
 So as to benefit and enrich us.
 Who would it be that can ever return such great Benefac-
 tion
 Albeit through the span of infinite *Kalpas*?
- 76 However one would render services with hands and feet,
 And pay homage with infinite prostrations,
 As well as present all kinds of offerings—
 All of these would still fall far short of remuneration for the
 Grace.
- 77 Even though one would uphold the Dharma atop the crown,
 And sustain with both of one's shoulders,
 Throughout Ganges-sand *Kalpas*
 And venerate with the upmost of one's heart;
- 78 Also if one would present gourmand viands
 And innumerable jeweled raiments
 Together with divers bedding equipments
 And all sorts of soup and medicines as offerings;
- 79 Therewithal, one would also employ *Oxhead-chandana*¹⁵
 And multifarious rarest treasures
 To construct Stupas and temples,
 Where jeweled apparels are to be bespread over the floor—

15. *Oxhead-chandana*: a rare and priceless sandalwood incense grown in India. 牛頭
 梅檀

- 80 Even the execution of such undertakings
 Would be applied to making offerings
 Which would even last for Ganges-sand *Kalpas*,
 It would still be insufficient to remunerate the Grace.

[II-4N 9]

諸佛希有	無量無邊	不可思議	大神通力	81
無漏無爲	諸法之王	能爲下劣	忍於斯事	82
取相凡夫	隨宜爲說	諸佛於法	得最自在	83
知諸眾生	種種欲樂	及其志力	隨所堪任	84
以無量喻	而爲說法	隨諸眾生	宿世善根	85
又知成熟	未成熟者	種種籌量	分別知己	86
於一乘道	隨宜說三			87

- 81 The Buddhas are rare and scarce,
 For They are endowed with boundless and countless
 Inconceivable and ineffable
 Immense Supernal Powers.
- 82 And being impervious and unimplemental,
 They are definitely the Kings of all Dharmas.
 And yet They could for the behoof of abject Beings
 Bear with all such things:
- 83 To divulge the Dharma in compliance with occasion
 So as to suit the Common Plebeians who are attached to
 Appearances.
 Thus in the Dharmas the Buddhas
 Are ever in command of the paragon Masterful Ease,

- 84 And so They can cognize exactly the Multibeings
With regard to their diverse Desires and Appetencies
As well as the strength of their Will and Conation.
Thence in compliance with their capacity,
- 85 By the use of innumerable parables,
They would expound the Dharma for them.
Furthermore, They would comply with the Multibeings
To suit their Trans-lifetime¹⁶ Virtuous Radices.
- 86 Therewithal, They also cognize well whether one is mature,
Or is still yet immature,
Whereby They would contemplate and assess in sundry
ways,
So that They can comprehend each individual distinctively
well;
- 87 Thus would They apply the Modus of *One-Yana*
To expounding it into *Three*, as pursuant to Appositeness.

妙法蓮華經卷第二

—End of SCROLL II of *The Lotus Sutra*
of *Wondrous Dharma*

1st Revision: 4/15/2010 at MVT, Taipei, Taiwan

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2nd Revision: 12/18/2013 at MVT, Taipei, Taiwan

16. **Trans-lifetime:** recurrent in past lifetimes for a long duration. 宿世

妙法蓮華經卷第三

The Lotus Sutra of Wondrous Dharma

SCROLL III

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

藥草喻品第五

Segment 5: The Parable of Medical Herbs

[III-5A]

爾時世尊告摩訶迦葉及諸大弟子：「善哉，善哉！迦葉善說如來真實功德。誠如所言，如來復有無量無邊阿僧祇功德，汝等若於無量億劫說不能盡。迦葉，當知如來是諸法之王，若有所說，皆不虛也。於一切法，以智方便而演說之，其所說法，皆悉到於一切智地。如來觀知一切諸法之所歸趨，亦知一切眾生深心所行，通達無礙；又於諸法究盡明了，示諸眾生一切智慧。」

At that juncture, the World-Venerated One addressed to Ma-

hakasyapa and other great disciples, “Very good, very good indeed. Kasyapa is very good at expounding the veracious Meritorious Virtues of the Thus-Adventist; verily, it is truthfully so as imparted by thee that apart from those recounted the Thus-Adventist has far more countless boundless *asamkhyas* of Meritorious Virtues, which could not be depleted in enumeration even if you all would attempt to recount it through innumerable billions of *Kalpas*. Kasyapa, it behooves thee to realize that the Thus-Adventist is the King of all Dharmas; hence whatever He divulges is without vainness. And apropos of all Dharmas, He divulges them entirely by His Noetic Expediency, which is all directed towards the Terra¹ of Omniscient Noesis;² for the Thus-Adventist has realized by His Contemplation all about the Ultimate Purport of all Dharmas, as well as the Mentations³ of Multibeings deep in their mind; all of these He has thoroughly apprehended without hindrances. Therewithal, He has probed all Dharmas to finality and realized them all perspicaciously, so that He is capable of evincing all kinds of Wisdom to Multibeings.

1. **Terra:** ground; earth; it implies the fundamental, substantial “body” of the mind, where all the Merits grow. This is a significant metaphor in Buddhism, also called “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable. 地

2. **Noesis:** the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智，佛智(最高之無漏智)

3. **Mentation:** Cf. footnote 20 on page 78. 心行

[III-5B]

「迦葉，譬如三千大千世界，山川谿谷土地所生卉木叢林及諸藥草，種類若干，名色各異。密雲彌布，徧覆三千大千世界，一時等澍，其澤普洽卉木叢林及諸藥草，小根小莖、小枝小葉，中根中莖、中枝中葉，大根大莖、大枝大葉，諸樹大小，隨上中下各有所受。一雲所雨，稱其種性而得生長華果敷實。雖一地所生，一雨所潤，而諸草木，各有差別。」

“Kasyapa, it can be compared to this: albeit there be multifarious genres of floral plants, shrubs, sylvas and medicine herbs growing in the mountains, rivers, ravines and valleys throughout the Three-thousand Mega-thousand Worlds,⁴ with diverse names and forms, yet when clouds spread all over the sky to permeate throughout the Three-thousand Mega-thousand Worlds, and rains could sprinkle on everything indiscriminately at the same time, so as to moisturize all the floral plants, shrubs, sylvas and medicine herbs, to the extent that be they the ones with minute roots, minute trunks, minute branches and minute leaves; or be they the ones with medium roots, medium trunks, medium branches and medium leaves; or be they the ones with massive roots, massive trunks, massive branches and massive leaves—all of these plants, in accordance with their sizes, either massive, or

4. **Three Thousand Mega-thousand Worlds:** i.e. a Buddhist World, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmoses (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmoses (consisting of 1000 Mini-thousand Cosmoses); c) One Mega-thousand Cosmoses (consisting of 1000 Medi-thousand Cosmoses). Hence, altogether they are called the Three Thousand Mega-thousand Worlds. (“World,” meaning one solar system, not just the planet Earth.) 三千大千世界

medium, or minute, would receive its respective share of water. Thus the rain derived from one stretch of Nimbus would enable each and every plant to grow pursuant to its own species and nature, and eventually be enabled to effloresce and fructify abundantly. Hence even though the floras vegetated in the same area, moisturized by the same rain, yet all the plants are distinctly diversified.

[III-5C]

「迦葉，當知如來亦復如是，出現於世，如大雲起，以大音聲，普徧世界天、人、阿修羅，如彼大雲徧覆三千大千國土，於大眾中而唱是言：『我是如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊，未度者令度，未解者令解，未安者令安，未涅槃者令得涅槃。今世後世，如實知之；我是一切知者、一切見者；知道者、開道者、說道者，汝等天、人、阿修羅眾，皆應到此，爲聽法故。』」

“Kasyapa, it behooves thee to cognize that it is also the same with the Thus-Adventist apropos of this, in that He emerges in the world just like a prodigious tract of Nimbus in the sky, and that He generates Stentorian Vociferation which would pervade throughout the Worlds, engulfing all the Celestials, Humans and *Asuras*, just as the huge Nimbus that spreads pervasively the Three-thousand Mega-thousand Worlds, and would pronounce towards the multitudes: ‘I am the *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Su-*

preme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One. For those yet *un-delivered*, I will render them *delivered*; for those who have not yet comprehended, I will make them comprehend; for those who are insecure, I will render them secure; for those who have not attained *Nirvana*, I will make them attain *Nirvana*. I am cognizant of this life and the lives hereafter as they actually are; I am the Omniscient Knower and the Omniscient Seer; I am the One that cognizes *Bodhi*, the One that discloses *Bodhi*, the One that expounds *Bodhi*. And all of you Celestials, Humans, and *Asuras*, it is incumbent on you to be present here for the sake of hearing the Dharma.’

[III-5D]

「爾時無數千萬億種眾生，來至佛所而聽法。如來於時觀是眾生諸根利鈍、精進懈怠，隨其所堪而為說法，種種無量，皆令歡喜，快得善利。是諸眾生聞是法已，現世安隱，後生善處，以道受樂，亦得聞法。既聞法已，離諸障礙，於諸法中，任力所能，漸得入道。如彼大雲，雨於一切卉木叢林及諸藥草，如其種性，具足蒙潤，各得生長。」

“At that juncture, innumerable thousand million billion kinds of Multibeings came to the Buddha’s Premises to hear the Dharma. Thenceforth the Thus-Adventist contemplated on the Propensities of the Multibeings, to see if they were acute or obtuse, assiduous or slothful, whereby He divulged the Dharma of multifarious diversities pursuant to their capabilities, which would

make them all joyous as well as acquire Propitious Benefits swiftly. And all of these Multibeings after hearing the Dharma, became composed and settled in the current lifetime, and shall be reborn in propitious places afterwards, where they would not only be able to obtain Felicity by practicing the Truthful Way, but also to hear more Dharmas withal. And after hearing more Dharmas, they could detach themselves from Impediments, and in commensuration with their capability in the Dharma, they could make ingress into *Bodhi* by degrees. It is just like the great Nimbus which effects rain upon all the floral plants, shrubs, sylvas and the medicine herbs, which could be moisturized sufficiently and completely in commensuration with their species and nature, so that each of them could grow respectively.

[III-5E]

「如來說法，一相一味，所謂：解脫相、離相、滅相，究竟至於一切種智。其有眾生聞如來法，若持讀誦，如說修行，所得功德，不自覺知。所以者何？唯有如來知此眾生種相體性，念何事、思何事、修何事，云何念、云何思、云何修，以何法念、以何法思、以何法修，以何法得何法。

眾生住於種種之地，唯有如來如實見之，明了無礙。如彼卉木叢林、諸藥草等，而不自知上中下性。如來知是一相一味之法，所謂：解脫相、離相、滅相，究竟涅槃常寂滅相，終歸於空。佛知是已，觀眾生心欲，而將護之，是故不即為說一切種智。汝等，迦葉，甚為希有，能知如來隨宜說法，能信能受。所以者何？諸佛世尊隨宜說法，難解難知。」

“The Dharmas that the Thus-Adventist has divulged are of Uni-appearance⁵ and Uni-flavor;⁶ namely, Liberation Appearance, Renunciation Appearance, and Surcease Appearance; and all of these are directed ultimately towards the Omniscient Seminal Noesis.⁷ If there be Multibeings after hearing the Dharma of the Thus-Adventist could even uphold it by reading and reciting and practicing in accordance with what has been divulged, and they shall acquire Meritorious Virtues even though they themselves were not consciously aware of the acquisition thereof. Wherefore is it so? For it is only the Thus-Adventist that realizes the Stock,⁸ Appearance, Entelechy,⁹ and Quintessence¹⁰ of the Multibeings, whereby He realizes what they are contemplating, what they are ponderating, and what they are cultivating; as well as the reason why they are contemplating thus, why they are ponderating thus, and why they are cultivating thus, how they do the contemplation, how they do the ponderation, how they do the cultivation, and by what means they are to attain certain Dharmas.

“In fine, it is only the Thus-Adventist that can perceive truth-

5. **Uni-appearance**: Cf. footnote 33 on page 141. 一相

6. **Uni-flavor**: of one and the same flavor. 一味

7. **Omniscient Seminal Noesis**: the most Supreme Wisdom (Noesis) attained by the Buddha, which is all-inclusive (Omniscient) and serve as the germinal source of all other wisdom (Seminal). There are three kinds of Noeses (the highest holy wisdom): ① *Omniscient Noesis* (一切智), as attained by Hinayanaic Holy Men; ② *Modal Seminal Noesis* (道種智), as attained by great *Pusas*; ③ *Omniscient Seminal Noesis* (一切種智), attained exclusively by the Buddha. 一切種智

8. **Stock**: Essence; Seed. 種

9. **Entelechy**: same as Noumenon: a philosophical term, meaning the substantial body or entity of a Being, either animate or inanimate. 體, 本體

10. **Quintessence**: the intrinsic nature. 性, 自性, 本性

fully, perspicaciously, and unimpededly all about the diversified Statuses wherein the Multibeings inhabit. It can be compared to the floral plants, shrubs, sylvas and medicine herbs that are unaware of their own being of either high or middle or low qualities. The Thus-Adventist realizes all about these Dharmas of Uni-appearance and Uni-flavor, namely, Liberation Appearance, Renunciation Appearance, Surcease Appearance, and the Constant Serene-Surcease¹¹ Appearance of Ultimate *Nirvana*, which ultimately is directed towards Vacuity.¹² By the realization of all of these, the Buddha envisions the Multibeings' hearts' Appetencies which He comes to engulf and shelter. That is the why and wherefore He had not divulged the Omniscient Seminal Noesis right away. Kasyapa, all of you here are of exceeding rarity, in that you could comprehend that the Divulgment of the Thus-Adventist on the Dharmas is done by means of Expediency, which you even are able to believe and espouse. Wherefore is it so? For the Dharmas that the Thus-Adventist divulges by Expediency are hard to construe and hard to cognize.”

-
11. **Serene-Surcease:** Sanskrit: *Nirvana*, wherein all Births and Deaths, as well as all the worries accompanied with them, are terminated; hence so named. In the Chinese translation of Sutras, this translated term (“Serene Surcease”) is far more popular than the transliteration of the Sanskrit word (“*Nirvana*”)—insofar that most Chinese people are familiar with the term “Serene Surcease,” but very few people know about “*Nirvana*,” or what it means. 寂滅
12. **Vacuity:** i.e., *Sunyata*, meaning emptiness, a highly specialized term in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are inter-dependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is Vacuous. And so the term Vacuity is used to denote such state of being. 空

[III-5E①]

爾時世尊欲重宣此義，而說偈言：

破有法王	出現世間	隨眾生欲	種種說法	1
如來尊重	智慧深遠	久默斯要	不務速說	2
有智若聞	則能信解	無智疑悔	則爲永失	3
是故迦葉	隨力爲說	以種種緣	令得正見	4
迦葉當知	譬如大雲	起於世間	徧覆一切	5
慧雲含潤	電光晃曜	雷聲遠震	令眾悅豫	6
日光揜蔽	地上清涼	靄靄垂布	如可承攬	7
其雨普等	四方俱下	流澍無量	率土充洽	8
山川險谷	幽邃所生	卉木藥草	大小諸樹	9
百穀苗稼	甘蔗葡萄	雨之所潤	無不豐足	10
乾地普洽	藥木並茂	其雲所出	一味之水	11
草木叢林	隨分受潤	一切諸樹	上中下等	12
稱其大小	各得生長	根莖枝葉	華果光色	13
一雨所及	皆得鮮澤	如其體相	性分大小	14
所潤是一	而各滋茂	佛亦如是	出現於世	15
譬如大雲	普覆一切	既出於世	爲諸眾生	16
分別演說	諸法之實	大聖世尊	於諸天人	17
一切眾中	而宣是言	我爲如來	兩足之尊	18
出於世間	猶如大雲	充潤一切	枯槁眾生	19
皆令離苦	得安隱樂	世間之樂	及涅槃樂	20
諸天人眾	一心善聽	皆應到此	覲無上尊	21
我爲世尊	無能及者	安隱眾生	故現於世	22
爲大眾說	甘露淨法	其法一味	解脫涅槃	23
以一妙音	演暢斯義	常爲大乘	而作因緣	24

At that juncture, the World-Venerated One, wishing to recapitu-

late this Import, imparted this *Gatha*:

- 1 The Dharma King¹³ that overcomes Beinghoods¹⁴
Emerges in the Worlds
To divulge the Dharmas in divers ways
Pursuant to the Appetencies of Multibeings.
- 2 The Thus-Adventist is Holy and Dignified,
And His Wisdom is profound.
And He has long been reticent about this Essential Dharma,
Which He did not intend to divulge too soon.
- 3 For when the ones endowed with wisdom hear it,
They would be able to believe and comprehend;
Yet for those destitute of wisdom, they would become
skeptical and rueful,
Whereby it would incur perpetual loss to them.
- 4 Therefore, Kasyapa, that is the reason why
I would divulge to them pursuant to their capacities,
And also take advantage of various Causal Factors
To enable them to acquire the Right View.
- 5 Kasyapa, it behooves thee to realize
That it can be likened to some enormous Nimbus
That emerges upon the World

13. **Dharma King:** i.e., the Buddha, who has gained Masterful Ease (自在) in all Dharmas. 法王

14. **Beinghoods:** Existencehoods. There are Three Beinghoods (三有), also called Three Realms (三界): 1) the Desire Beinghood (欲有); 2) the Material Beinghood (色有); 3) the Immaterial Beinghood (無色有). 有

To envelop and cover everything.

- 6 The Nimbus of Wisdom¹⁵ is embodied with Moisture,
And the flashes of the Lightning is resplendent;
The noise of the Thunder vibrates afar,
Which renders Multibeings jubilant and delightful.
- 7 The sunlight comes to be enveloped and shrouded over,
So that it is temperately cool on the land.
The Nimbuses are bespread and suspended so low
That they appear to be reachable and held in the arms.
- 8 Anon the rain showers down evenly
On all corners in the four directions.
And the water that it infuses is so infinite
That the land throughout the world is sufficiently moistened.
- 9 Thus all the flowers, plants, and medical herbs,
And the trees of various sizes
That grow in the mountains, creeks, hazardous ravines,
And even within remote serene valleys,
- 10 As well as all the grains, cereals, and sprouts of crops,
Together with sugar canes and grapes as well—
Over these plants the Rainwater moistens
Which renders them all sufficient and abundant inclusively.
- 11 The dry land is moistened universally;

15. **Nimbus of Wisdom:** Cloud of Wisdom, which would rain down the Dharmic Rain to moisten the minds of all Beings. 慧雲(智慧之雲)

All the medicine herbs are exuberant simultaneously.
The Rainwaters issued out of the clouds
Are of exactly one and the same Flavor.

- 12 The grasses, trees, shrubs and forests
Are moistened in commensuration with their deserts;
So that all of the plants
Of the sizes large, medium, and small, and what not
- 13 In accordance with their various dimensions
Are able to grow and develop
Their roots, stems, branches and foliages;
And the radiant luster of both their Flowers and Fruits
- 14 Through the contribution of one shower of Rain
Are able to acquire their freshness and lustrousness,
Pursuant to their particular Substance and Appearance,
As well as their Essence, Deserts and Dimensions.
- 15 Albeit the rain's moisturizing is exactly equal,
And yet each and every plant could grow and flourish in
their distinctive way.
Such is also the same with the Buddha
In the effect of His Emergence upon the worlds.
- 16 It could be compared to a colossal Cloud
Which envelops everything pervasively;
Thus would the Buddha after His Emergence in the world
Do for the behoof of all Multibeings

- 17 To make the Expatiation distinctly
 Upon the Veracity of the Dharmas.
 Thus the great Holy World-Venerated One,
 In the midst of Celestials and Terrestrials
- 18 As well as all the Multibeings
 Would make the pronouncement thus:
 ‘I am the Thus-Adventist,
 The Holy One embodying Duo-Consummations,
- 19 Who emerges in the world
 Just like a colossal Nimbus,
 Which can moisten and saturate abundantly
 All the shriveled and desiccated Multibeings,
- 20 Thereby to make them depart from Afflictions
 For the obtainment of serene secure Felicity,
 Which incorporates both Mundane Happiness
 And the Bliss of *Nirvana*.
- 21 All of ye Celestials and Humans,
 Hearken well single-mindedly!
 You should all come hither
 To behold the Supreme Holy One.
- 22 I am the World-Venerated One,
 Who none else could ever surpass;
 And ’tis for the sake of securing and settling Multibeings,
 That I have come to manifest myself in the world

- 23 To divulge to the great multitudes
 The purified Sweet-dew Dharma,
 Which is of one unified flavor,
 Namely, the Liberative *Nirvana*.
- 24 Thus have I always employed the Uni-wondrous Sound
 To expatiate lucidly on such Purport,
 Which is utilized for Mahayana
 To serve as the Causal Factor.

[III-5E②]

我觀一切	普皆平等	無有彼此	愛憎之心	25
我無貪著	亦無限礙	恆爲一切	平等說法	26
如爲一人	眾多亦然	常演說法	曾無它事	27
去來坐立	終不疲厭	充足世間	如雨普潤	28
貴賤上下	持戒毀戒	威儀具足	及不具足	29
正見邪見	利根鈍根	等雨法雨	而無懈倦	30

- 25 To my contemplation,
 Everything is equal universally,
 And I am totally free from any Discrimination
 Or the Heart of Attachment and Aversion.¹⁶
- 26 I am devoid of Avaricious Adherence
 And of any Limitation or Impediments,
 So that I can always divulge the Dharma
 To all people unbiasedly and equitably.

16. **Attachment and Aversion:** i.e., Greed and Anger. 愛憎

- 27 Thus would I do either for one single individual,
Or for a multitude of people alike.
Apart from the constant divulgation of the Dharma
I have none other engagements whatsoever.
- 28 Either in the coming or going, sitting or standing,
I am never subject to fatigue or satiety.
Consequently I can infuse to the world sufficiently,
Just like the Rain could moisten the world universally:
- 29 Hence to all people, either noble or base, high or low,
Either Precept-observing or violating,
Either completely endowed with Dignified Department¹⁷
Or insufficient in that respect,
- 30 Either of the Right View or of the Devious View,
Either of Acute Propensity or Obtuse Propensity¹⁸—
To all of them would I rain the Dharmic Rain equally,
And that ever without knowing laxity or weariness.

[III-5E 3]

一切眾生	聞我法者	隨力所受	住於諸地	31
或處人天	轉輪聖王	釋梵諸王	是小藥草	32
知無漏法	能得涅槃	起六神通	及得三明	33
獨處山林	常行禪定	得緣覺證	是中藥草	34
求世尊處	我當作佛	行精進定	是上藥草	35

17. **Dignified Department:** dignified or decorous behavior and carriage, as a requisite for a Buddhist priest. 威儀

18. **Obtuse Propensity:** same as Blunt Propensity: i.e., people of dull mentality or low capabilities, as opposed to Acute Propensity. 鈍根

又諸佛子	專心佛道	常行慈悲	自知作佛	36
決定無疑	是名小樹	安住神通	轉不退輪	37
度無量億	百千眾生	如是菩薩	名為大樹	38
佛平等說	如一味雨	隨眾生性	所受不同	39
如彼草木	所稟各異	佛以此喻	方便開示	40
種種言辭	演說一法	於佛智慧	如海一滴	41

- 31 All of the Multibeings
 That have heard my Dharma,
 If they could sustain it pursuant to their capacity,
 They would be able to inhabit in various Terras.
- 32 Some of them could be instated in Humanityhood or Celestialhood;
 Others could become Wheel-revolving Sacred Kings,
 While some others could be Celestial Indras or Brahman-Kings—
 All these are the ones pertaining to the ‘Minute Medical Herbs.’
- 33 If some of them realize the Impervious Dharma,
 They would be able to attain *Nirvana*,
 And even to generate the Six Supernal Powers,
 As well as acquire the Three Perspicuities.¹⁹
- 34 Whereas some others residing solitarily in the mountainous woods,
 Would constantly practice on *Dhyanaic Stasis*²⁰

19. **Three Perspicuities:** Cf. footnote 39 on page 159. 三明

20. ***Dhyanaic Stasis:*** same as *Samadhi*. 禪定

To attain the attestation of Causality-Enlightenment²¹—
Both of these fall under the echelon of ‘Medium Medical
Herbs.’

35 While some others who beseech at the World-Venerated One’s
Premise

Vowing thus: I must needs become a Buddha,
Wherefore they practice on Stasis²² assiduously—
These are subsumed to the ‘Topmost Medical Herbs.’

36 Furthermore there are some Buddha’s Sons

Who are concentrated on the *Buddha Bodhi*,
And who constantly practice on Benefaction and Mercifulness;

These people are well aware of their own becoming Buddhas,

37 Of which they are resolute and beyond any doubt.

Such people are named ‘Little Trees.’
As for those who are ensconced in their Supernal Powers
To turn the Unretrogressive Dharmic Wheel,

38 Thereby to deliver innumerable hundred thousand

Billions of Multibeings;
The *Pusas* of this magnitude
Could be denominated ‘Large Trees.’

21. **Causality-Enlightenment:** the Enlightenment as attained by the *Pratyeka-buddha* through the practice and realization in the Twelve-Causality Nexuses. 緣覺

22. **Stasis:** The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (i.e., *Vipasyana*) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定

- 39 The impartial divulgence of the Buddha
 Could be likened to the Rain of One Flavor,
 And yet the receptiveness of the Multibeings is diversified
 In accordance with their own indigenous nature.
- 40 It is just like the Herbs and Trees
 That are endowed with respective distinct natures.
 Hence the Buddha takes advantage of this Metaphor
 To make divulgements in the Expedient way.
- 41 Therefore, by the use of multifarious Phraseologies,
 He could make sundry divulgements on one single Dharma;
 Yet, to the Buddha's Wisdom, this *tour de force*
 Is similar to a drop of water in the Ocean.

[III-5E ④]

我雨法雨	充滿世間	一味之法	隨力修行	42
如彼叢林	藥草諸樹	隨其大小	漸增茂好	43
諸佛之法	常以一味	令諸世間	普得具足	44
漸次修行	皆得道果	聲聞緣覺	處於山林	45
住最後身	聞法得果	是名藥草	各得增長	46
若諸菩薩	智慧堅固	了達三界	求最上乘	47
是名小樹	而得增長	復有住禪	得神通力	48
聞諸法空	心大歡喜	放無數光	度諸眾生	49
是名大樹	而得增長	如是迦葉	佛所說法	50
譬如大雲	以一味雨	潤於人華	各得成實	51

- 42 In the wake of my showering the Dharma Rain
 Which suffuse all over the world

With the Dharma of Uni-flavor,
Whereby Multibeings can practice pursuant to their capabilities.

- 43 This bears resemblance to the Bushes,
As well as the Medical Herbs and Trees,
Which grow by degrees to be shapely and exuberant
In accordance with their dimensions.
- 44 The way of the Buddhas' Dharma
Is to employ the Dharma of One Flavor
To enable all the Beings in the worlds
To obtain it to their Sufficiency universally,
- 45 So that they may cultivate by degrees
And eventually to attain the *Bodhian Fruitions*.²³
For the Auricularists and Causality-Enlightenists²⁴
Who dwell in reclusion in the mountainous woods
- 46 Would reside in their Terminal Corpora,
Thereby to hear the Dharma and realize the Fructifications.
Both of these are denominated as 'Medical Herbs,'
Which are enabled to grow and advance.
- 47 As for the multitudes of *Pusas*
Whose wisdom is so staunch and adamant

23. *Bodhian Fruitions*: the fruitions of *Bodhi*. 道果

24. **Causality-Enlightenists**: i.e., *Pratyeka-buddhas*, the Holy Men who have attained Enlightenment through the contemplation and realization on the Tenet of Causality
緣覺

That they apprehend the Three Realms²⁵ thoroughly,
 In consequence they would seek nothing but the Supreme
Yana.

- 48 And these *Pusas* are entitled as Little Trees,
 Which could still keep growing and augmenting.
 Besides, there are some who inhabit in *Dhyana*
 And have acquired the power of Supernality;
- 49 And on hearing that the Dharmas are Vacuous,
 They become exultant in the heart,
 Whence they effulges infinite radiance,
 Thereby to deliver numerous Multibeings.
- 50 These come to be entitled ‘Large Trees,’
 Which could also keep on growing and augmenting.
 Such is the way, Kasyapa,
 That the Buddha employs to divulge the Dharma.
- 51 It could be compared to the Colossal Cloud
 That utilizes the Uni-flavor Rain
 To moisten all men and flowers
 Which can all grow and fructify respectively.

[III-5E④]

迦葉當知	以諸因緣	種種譬喻	開示佛道	52
是我方便	諸佛亦然	今爲汝等	說最實事	53
諸聲聞眾	皆非滅度	汝等所行	是菩薩道	54

25. **Three Realms:** Cf. footnote 30 on page 20. 三界

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55

- 52 Kasyapa, thou art given to realize
 That by the use of sundry Causal Factors
 And multitudinous Parables and Metaphors
 I was wont to divulge and evince the *Buddha Bodhi*;
- 53 Such is the Expedite Means²⁶ of mine,
 Yet all the Buddhas are wont to do exactly the same.
 And now I am making the pronouncement unto ye all
 With respect to the most Truthful Matter:
- 54 That even the Auricularists
 Enter not Termination Deliverance²⁷ in actuality,
 Since all that you have practiced
 Is actually *Pusahood* in truth,
- 55 Hence, through cultivation by degrees
 All of you shall become Buddhas.

26. **Expedite Means:** i.e., expediencies, or conveniences; commonly translated as “**Expediency**,” which would easily incur misunderstanding of being unscrupulous. However, since the English word “expediency” carries a negative nuance or connotation of “the doing or consideration of what is of selfish use or advantage, rather than what is right or just,” and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading “Expediency,” by substituting it with “Expedite Means.” 方便

27. **Termination Deliverance:** same as Surcease Deliverance; i.e., *Nirvana* 滅度

授記品第六

Segment 6: The Holy Prognosticative Ordination

[III-6A]

爾時世尊說是偈已，告諸大眾，唱如是言：「我此弟子摩訶迦葉，於未來世，當得奉覲三百萬億諸佛世尊，供養恭敬，尊重讚歎，廣宣諸佛無量大法。於最後身，得成爲佛，名曰光明如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。國名光德，劫名大莊嚴。佛壽十二小劫，正法住世二十小劫，像法亦住二十小劫。國界嚴飾，無諸穢惡、瓦礫荆棘、便利不淨。其土平正，無有高下、坑坎堆阜。琉璃爲地，寶樹行列，黃金爲繩，以界道側，散諸寶華，周徧清淨。其國菩薩無量千億，諸聲聞眾亦復無數，無有魔事，雖有魔及魔民，皆護佛法。」

At that juncture, after divulging the *Gatha*, the World-Venerated One imparted to the Assemblage by making such proclamation: “This disciple of mine here, Maha-kasyapa,¹ in the age to come, is to envisage three hundred million billion Buddhas the World-Venerated Ones, to whom he will all make offerings deferentially, revere and extol piously, and he shall also propagate innumerable tremendous Dharmas of the Buddhas extensively, and thereafter at his Terminal Corpus he will be able to become

1. **Maha-kasyapa**: One of the Buddha’s ten great disciples, reputed for his ascetic practice, which has won him the honored epithet of “the Paragon of Dhuta (Ascetic Cultivation)” (頭陀第一). He was appointed by the Buddha to succeed to the Thus-Adventist’s “*Repertory of Ortho-dharmic Eye*” (正法眼藏) and became the First Patriarch of Ch’an Sect. 摩訶迦葉

Buddha, with the Holy Epithet of Resplendent *Thus-Adventist*, *Offering-Meritor*, *Ortho-Omniscient One*, *Luminance-Implementation Consummator*, *Dexterous Departer*, *World-Comprehender*, *Supreme Master*, *Taming-Reining Lord*, *Celestial-Terrestrial Guru*, *Buddha the World-Venerated One*. His Universe is named Radiant Virtue, and the *Kalpa* is named Prestigious Grandeur. The Buddha's life span lasts for twelve *Mini-kalpas*; His *Ortho-dharma*² subsists in the world for twenty *Mini-kalpas*, and His *Quasi-dharma*³ subsists in the world also for twenty *Mini-kalpas*. Within the confines of His Universe it is all stately majestified, devoid of any foul defilements, rubbly debris, thorny briars, or excretory filth. The land is smooth and even, without any declivities and acclivities, caves and chasms, knolls and mounds; it takes lapis lazulis as ground, with treasure-trees in lines, solid gold for ropes to gird the road sides; treasure blossoms are bespread, and it is purified all over the perimeter. In the whole Universe there are innumerable thousand millions of *Pusas*, and the Auricularists are also countless. There are no *Mara-possessed* incidents, and though there are *Maras* and the *Mara's* subjects, they all become the protectors of Buddha Dharma.”

[III-6B]

爾時世尊欲重宣此義，而說偈言：

告諸比丘	我以佛眼	見是迦葉	於未來世	1
過無數劫	當得作佛	而於來世	供養奉觀	2
三百萬億	諸佛世尊	爲佛智慧	淨修梵行	3

2. *Ortho-dharma*: Cf. footnote 21 on page 119. 正法

3. *Quasi-dharma*: Cf. footnote 22 on page 119. 像法

供養最上	二足尊已	修習一切	無上之慧	4
於最後身	得成爲佛	其土清淨	琉璃爲地	5
多諸寶樹	行列道側	金繩界道	見者歡喜	6
常出好香	散眾名華	種種奇妙	以爲莊嚴	7
其地平正	無有丘坑	諸菩薩眾	不可稱計	8
其心調柔	逮大神通	奉持諸佛	大乘經典	9
諸聲聞眾	無漏後身	法王之子	亦不可計	10
乃以天眼	不能數知	其佛當壽	十二小劫	11
正法住世	二十小劫	像法亦住	二十小劫	12
光明世尊	其事如是			13

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 I am proclaiming unto all of ye *Bhiksus*
That by dint of my Buddhaic Eye
I can perceive that this *Bhiksu* Kasyapa
After innumerable *Kalpas*
- 2 In the future ages to come
Is bound to become Buddha.
For in his lives hereafter
He is to make offerings and envisage
- 3 Three hundred million billion
Buddhas the World-Venerated Ones;
And for the sake of Buddhaic Noesis,
He will be cultivating purified Brahmanic Deeds.

- 4 And after having made offerings to the Supreme
Duo-consummate Holy Ones,⁴
He will then cultivate all
Of the Supreme Noesis.
- 5 Thereafter at his Terminal Corpus
He will be able to attain Buddhahood.
His Universe is perfectly purified,
Which takes lapis lazuli as its ground,
- 6 With abundant treasure-trees
Lined in rows alongside of the roads,
And with golden ropes to engirdle the avenues,
Which renders the viewers joyous.
- 7 The land constantly emits redolent aromas,
And on the ground there are bestrewn copious presti-
gious flowers;
These and other diverse singular and wondrous objects
Are manifested for the majestification of the World.
- 8 The land is smooth and even,
Devoid of hillocks or caverns,
And the multitudes of the *Pusas*
Are far beyond enumerating or counting.
- 9 Their minds are all modulated to such tenderness
That they have all attained great Supernal Powers;
And they all uphold reverently

4. **Duo-consummate Holy One:** Cf. footnote 30 on page 92. 兩足尊; 兩足

The Mahayana Sutras of the Buddhas.

- 10 As for the multitudes of Auricularists
 Who are at their impervious Terminal Corpora,
 Worthy of being the Sons of the Dharma King,
 Are likewise in such countless number
- 11 As would defy computation and cognizance
 Even by the use of the Celestial Eye.
 And the lifespan of that Buddha
 Is to last for twelve *Mini-kalpas*.
- 12 That Buddha's Ortho-dharma shall subsist in the world
 For twenty *Mini-kalpas*,
 And the Quasi-dharma also sustains
 For a span of twenty *Mini-kalpas*.
- 13 As concerns the Resplendent World-Venerated One
 Such is the state of matters about Him.

[III-6C]

爾時大目犍連、須菩提、摩訶迦栴延等，皆悉悚慄，一心合掌，瞻仰世尊，目不暫捨，即共同聲而說偈言：

大雄猛世尊	諸釋之法王	哀愍我等故	而賜佛音聲	1
若知我深心	見爲授記者	如以甘露灑	除熱得清涼	2
如從饑國來	忽遇大王膳	心猶懷疑懼	未敢即便食	3
若復得王教	然後乃敢食	我等亦如是	每惟小乘過	4
不知當云何	得佛無上慧	雖聞佛音聲	言我等作佛	5
心尚懷憂懼	如未敢便食	若蒙佛授記	爾乃快安樂	6

大雄猛世尊 常欲安世間 願賜我等記 如飢須教食 7

At that juncture, Maha-maudgalyayana, Subhuti, Maha-katyayana, and others were all so stunned and amazed, that they joined their palms one-heartedly and beheld His Holiness' Visage in reverence intently, without a moment's departure. Forthwith they delivered this *Gatha* in unison:

- 1 Great-Virile⁵ Vehement⁶ World-Venerated One,
Thou art the Dharma King of all Shakyas.⁷
And due to thy commiseration upon us all,
Thou vouchsafest us the Sound of Buddha.
- 2 Meseemeth Thou realizest our hearts to its deepest niche,
Thou deigneth us the Prognosticative Ordination,
Which, to us, serves as Sweet Dews besprinkled
To extinguish our Fever and render us temperately cool.
- 3 We are like the ones who just arrived from some alien
country in famine,
And when fortuitously we came upon a royal feast,
Yet we still harbor misgiving and apprehension,
So that we would not make bold to take the meal straightway.

5. **Great-Virile:** Sanskrit: *Maha-Vira*. As the Buddha, notwithstanding His placid unwavering staunch sustenance in *Samadhi*, is always vigorous, robust, and even dynamic in the undertaking of delivering Multibeings; hence he is called the Great Virile. That is also why almost all the major shrine halls of Buddhist temples in China are denominated "The Treasure Hall of the Great-Virile" (大雄寶殿). 大雄

6. **Vehement:** short for "Valiant Vehemence," of or characterized by fearless ferocity and vigorous diligence. 猛; 勇猛

7. **Shakya:** Sanskrit: *Sakya*, originally, the tribal name of Buddha's ethnic group. It means "capable of benevolence" in Sanskrit. 釋迦(種族)

- 4 And before we do receive the decree from the King
We would not dare to ingest the food.
Such is exactly the same with us all
That whenever we pondered over the flaws of the Minor
Vehicle,
- 5 We were at a loss as to what we should do
So as to obtain the Supreme Wisdom of the Buddha.
And now albeit we did hear the Buddha's own words
Declaring that all of us are to become Buddhas,
- 6 We still feel worried and fearful in the heart,
Just like the starving ones who dare not eat immediately.
And yet had we been bestowed the Ordination by the
Buddha Himself,
We would then be exultant with easeful felicity.
- 7 O Thou Great Virile Vehement World-Venerated One!
As Thou art always desirous of rendering the whole world
ensconced,
We beseech Thee to bestow upon us the Prognosticative
Ordination,
For we are just like the starved ones who must gain the per-
mission to eat from the Host.

[III-6D]

爾時世尊知諸大弟子心之所念，告諸比丘：「是須菩提，於當來世，奉覲三百萬億那由他佛，供養恭敬，尊重讚歎，常修梵行，具菩薩道。於最後身、得成爲佛，號曰名

相如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。劫名有寶。國名寶生。其土平正，玻瓈爲地，寶樹莊嚴，無諸丘坑、沙磧、荆棘、便利之穢，寶華覆地，周徧清淨。其土人民，皆處寶臺、珍妙樓閣。聲聞弟子，無量無邊，算數譬喻所不能知。諸菩薩眾，無數千萬億那由他。佛壽十二小劫，正法住世二十小劫，像法亦住二十小劫。其佛常處虛空爲眾說法，度脫無量菩薩及聲聞眾。」

At that juncture, the World-Venerated One, in cognizance of what the great disciples were pondering over, declared to the *Bhiksus*: “This Subhuti⁸ here, in the ages to come, shall envisage three million billion *nayuta* number of Buddhas, to whom he shall make offerings deferentially, and revere and extol them piously. In the meantime, he will cultivate the Brahmanic Deeds constantly, insomuch as he will be completely endowed with the *Pusaic* Way, whence at the time of his Terminal Corpus, he shall become Buddha, with the Holy Epithet of Nominative Appearance *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. The *Kalpa* is named Treasure in Existence, and His Universe is named Treasure Generation. The land is smooth and even, taking crystal as its ground, majestified by treasure-trees, devoid of hillocks and caverns, sands and rubbles, briars and brambles, or

8. **Subhuti**: one of the Buddha’s ten great disciples, reputed for his comprehension in Vacuity, which won him the honored epithet of “the Paragon of Vacuity-Construing” (解空第一). 須菩提

the filth of excretions. The ground is covered with treasure flowers, and it is thoroughly purified universally. All the residents of that Universe dwell in singularly wondrous towers and turrets with treasure dais. The Auricularist disciples are so countless and boundless as to be beyond the sphere of numerals and Analogies; whereas the multitudes of *Pusas* are in the number of innumerable thousand million billion *nayutas*. The Buddha's lifespan is twelve *Mini-kalpas*; His Ortho-dharma subsists in the world for twenty *Mini-kalpas*, and the Quasi-dharma also sustains for twenty *Mini-kalpas*. That Buddha is oft instated in the Ethereal Space to divulge the Dharma for the multitudes, whereby He enlightens and delivers innumerable *Pusas* and Auricularists."

[III-6E]

爾時世尊欲重宣此義，而說偈言：

諸比丘眾	今告汝等	皆當一心	聽我所說	1
我大弟子	須菩提者	當得作佛	號曰名相	2
當供無數	萬億諸佛	隨佛所行	漸具大道	3
最後身得	三十二相	端正姝妙	猶如寶山	4
其佛國土	嚴淨第一	眾生見者	無不愛樂	5
佛於其中	度無量眾	其佛法中	多諸菩薩	6
皆悉利根	轉不退輪	彼國常以	菩薩莊嚴	7
諸聲聞眾	不可稱數	皆得三明	具六神通	8
住八解脫	有大威德	其佛說法	現於無量	9
神通變化	不可思議	諸天人民	數如恆沙	10
皆共合掌	聽受佛語	其佛當壽	十二小劫	11
正法住世	二十小劫	像法亦住	二十小劫	12

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 All of you *Bhiksus*,
Right now I am proclaiming unto you,
And it behooves you to hearken attentively
What I am about to pronounce:
- 2 One of the great disciples of mine,
Whose name is Subhuti
Is assuredly to become a Buddha,
With the Epithet of Nominative Appearance.
- 3 For he is to make innumerable offerings
To thousands and billions of Buddhas,
And to follow the Deeds of the Buddhas,
So that by degrees he will be endowed with the *Great Bodhi*.
- 4 And at his Terminal Corpus, he shall acquire
The Thirty-two Buddhaic Auspicious Features,
Which are decorous, dignified and singularly wondrous,
As precious as a Treasure Mountain.
- 5 The Universe of that Buddha
Is of the paramount grandeur and purification,
Insofar that anyone who chances to perceive it
Is assuredly to be enamored with it without exception.
- 6 The Buddha resides in that Universe,
Where he will deliver innumerable Multibeings.

And in following the Dharma of this Buddha
There will be a great phalanx of *Pusas*,

- 7 All of whom are of Acute Propensities.
And all of them will revolve the Unretrogressive Dharmic
Wheel.
Thus this Universe is constantly majestified
With the Splendor of the *Pusas*.
- 8 As for the myriad Auricularists,
Their number is beyond computation.
And all of them have attained the Three Perspicuities⁹
As well as have been endowed with the Six Supernalities.¹⁰
- 9 Hence they are all instated in the Eight Emancipations,¹¹
Embodied with tremendous August Virtues.
When that Buddha divulges the Dharma,
He would manifest infinite number of
- 10 Metastases¹² through His Supernal Powers,
Which are inconceivable and ineffable.
The Celestial subjects therein

9. **Three Perspicuities:** Cf. footnote 39 on page 159. 三明

10. **Six Supernalities:** same as the Six Supernal Powers, which are acquired by the Holy Men when they become enlightened: 1) the Celestial-Eye Supernality; 2) the Celestial-Ear Supernality; 3) the Alter-mind Supernality; 4) the Divine-ped Supernality; 5) the Preterite-lifetime Supernality; 6) the Perviousness-Depletion Supernality. 六神通

11. **Eight Emancipations:** the states of Liberation resulted from the accomplishment in a special meditation on colors, by contemplating all things and beings in the world becoming one of the four basic colors; i.e., Green, Yellow, Red, and White. 八解脫

12. **Metastases:** transformations. *pl.* form of metastasis. 變化

Are in the number of the Ganges-sands,

11 All of whom would join their palms piously
 To listen to the Words of the Buddha.
 That Buddha will have a lifespan
 Of twelve *Mini-kalpas*.

12 And His Ortho-dharma resides in the world
 For a space of twenty *Mini-kalpas*,
 And the Quasi-dharma also subsists
 For twenty *Mini-kalpas* of time.

[III-6F]

爾時世尊復告諸比丘眾：「我今語汝，是大迦旃延，於當來世，以諸供具，供養奉事八千億佛，恭敬尊重。諸佛滅後，各起塔廟，高千由旬，縱廣正等五百由旬，皆以金、銀、琉璃、硨磲，碼碯、眞珠、玫瑰七寶合成，眾華、瓔珞、塗香、末香、燒香、繒蓋、幢旛，供養塔廟。過是已後，當復供養二萬億佛，亦復如是。供養是諸佛已，具菩薩道，當得作佛，號曰閻浮那提金光如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。其土平正，玻瓈爲地，寶樹莊嚴，黃金爲繩以界道側，妙華覆地，周徧清淨，見者歡喜。無四惡道：地獄、餓鬼、畜生、阿修羅道，多有天、人、諸聲聞眾及諸菩薩，無量萬億，莊嚴其國。佛壽十二小劫，正法住世二十小劫，像法亦住二十小劫。」

At that juncture, the World-Venerated One spoke further to the *Bhiksus*: “Now I am proclaiming unto all of you that this Ma-

hakatyayana¹³ shall, in the ages to come, employ sundry offering artifacts to make offerings and render attendant service to eight thousand billion Buddhas with reverent piety. And in the wake of the Buddhas' Surcease, he will then erect Stupa-Temples for each one of them, which Stupa-Temples will be one thousand *yojanas* in height, , and exactly five hundred *yojanas* both in width and in depth. And they are made of the seven treasures: gold, silver, lapis lazuli, *musalagarbha*,¹⁴ agate, pearl, and *karketana*.¹⁵ Withal he will use a variety of flowers, pendants, Spreading Incense, Powdered Incense, and Incendiary Incense, Painted Canopies, Banners and Cubic Banners to offer to the Stupa-Temples. Thereafter, he will again make offerings to another twenty thousand billion Buddhas in the like manner. After making these offerings to the Buddhas, he will be completely endowed with the *Pusaic Modus*,¹⁶ whereby he shall become Buddha, with the Holy Epithet of Jambunati Golden Radiance *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. His Land is smooth and even, taking crystal as its ground, adorned with treasure-trees, and with golden ropes engirdling both sides of the roads. The ground is universally bestrewn with wondrous flowers of ut-

13. **Mahakatyayana**: one of the Buddha's ten great disciples, reputed for his eloquence in debate, for which he has won an honored epithet of "the Paragon of Disputation" (論議第一). 大迦旃延

14. *musalagarbha*: Cf. footnote 29 on page 19. 砮磬

15. *karketana*: one of the seven gems. 玫瑰(寶石)

16. *Pusaic Modus*: the Way of Pusas ("modus," way). 菩薩道

most purification, which makes the viewers jubilant. It is devoid of the Four Vile Domains: viz., the Purgatoryhood, Starving-ghosthood, Animalhood, and *Asurahood*; whereas it abounds in Celestial and Human Beings, and both the Auricularists of various achievement echelons and *Pusas* are in the number of innumerable million billions, who majestify that Universe immensely. The Buddha's lifespan is twelve *Mini-kalpas*, and His Ortho-dharma persists in the world for twenty *Mini-kalpas*, and the Quasi-dharma also subsists for twenty *Mini-kalpas*.”

[III-6G]

爾時世尊欲重宣此義，而說偈言：

諸比丘眾	皆一心聽	如我所說	真實無異	1
是迦旃延	當以種種	妙好供具	供養諸佛	2
諸佛滅後	起七寶塔	亦以華香	供養舍利	3
其最後身	得佛智慧	成等正覺	國土清淨	4
度脫無量	萬億眾生	皆爲十方	之所供養	5
佛之光明	無能勝者	其佛號曰	閻浮金光	6
菩薩聲聞	斷一切有	無量無數	莊嚴其國	7

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 All of you *Bhiksus* here,
 It behooves you to listen single-mindedly:
 Insomuch as what I have to impart to you
 Is ever veracious and devoid of disparity.

- 2 This Mahakatyayana at present
Is to employ multifarious
Wondrous exquisite offering objects
To make offerings to the Buddhas.
- 3 And after the Surcease of the Buddhas,
He will construct Stupas of seven treasures,
And employ flowers and incense
To make offering to the Buddhas' *Sariras*.
- 4 Thence at his Terminal Corpus
He shall obtain the Buddhaic Noesis
Thereby to realize the Equitable Rect-enlightenment,
And His Universe is completely purified,
- 5 Wherein He is to enlighten and deliver myriad
Millions and billions of Multibeings,
All of whom will, in turn, be receiving offerings
From Multibeings in ten directions.
- 6 As the magnitude of Luminosity of this Buddha
Is unsurpassable by any others,
Hence His Holy Epithet shall be
Jambhuti Golden Radiance.
- 7 The *Pusas* and Auricularist disciples therein
Who have exterminated all of their own Existenthoods
Are in boundless and countless number,
And who would serve to majestify His Universe.

[III-6H]

爾時世尊復告大眾：「我今語汝，是大目犍連，當以種種供具供養八千諸佛，恭敬尊重。諸佛滅後，各起塔廟，高千由旬，縱廣正等五百由旬，以金、銀、琉璃、磈磈、碼瑙、眞珠、玫瑰七寶合成，眾華、瓔珞、塗香、末香、燒香、繪蓋、幢幡，以用供養。過是已後，當復供養二百萬億諸佛，亦復如是。當得成佛，號曰多摩羅跋栴檀香如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。劫名喜滿，國名意樂。其土平正，玻瓈爲地，寶樹莊嚴，散眞珠華，周徧清淨，見者歡喜。多諸天、人，菩薩、聲聞，其數無量。佛壽二十四小劫，正法住世四十小劫，像法亦住四十小劫。」

At that juncture, the World-Venerated One started to make further proclamation to the assemblage: “Now I am imparting to you all that this Maha-maudgalyayana¹⁷ is to employ multifarious articles to make offerings to eight thousand Buddhas in reverent piety. And in the wake of the Surcease of the Buddhas, he will erect Stupa-Temples for each one of them respectively, all of which will be one thousand *yojanas* in height, and the width and depth are equally five hundred *yojanas*. They are all made of the seven treasures: gold, silver, lapis lazuli, *musalagarbha*, agate, pearls and *karketana*. And pendants of sundry flowers, Spreading Incense, Powdered Incense, and Incendiary Incense, as well as silk canopies, Banners, and Cubic Banners will be

17. **Maha-maudgalyayana**: one of the Buddha’s ten great disciples, reputed for his Supernal Powers, which won him the honored epithet of “the Paragon of Supernal Powers” (神通第一). 大目犍連

used for offerings. Thence, after making further offerings to two million billion Buddhas in exactly the same manner, he shall become Buddha, with the Holy Epithet of Tamalapattra Chandana Incense *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. The *Kalpa* is called Jubilant Sufficiency, and the Universe is named Hearty Felicity. The land is smooth and even, taking crystal as the ground, adorned with treasure-trees, and magnificent pearled blossoms are bestrewn pervasively with purification, which render viewers jubilant. There are numerous Celestial Beings, and the *Pusas* and Auricularists are also countless in number. The Buddha's lifespan is twenty-four *Mini-kalpas*; His Ortho-dharma subsists in the world for forty *Mini-kalpas*, and the Quasi-dharma also sustains for forty *Mini-kalpas*."

爾時世尊欲重宣此義，而說偈言：

我此弟子	大目犍連	捨是身已	得見八千	1
二百萬億	諸佛世尊	爲佛道故	供養恭敬	2
於諸佛所	常修梵行	於無量劫	奉持佛法	3
諸佛滅後	起七寶塔	長表金刹	華香伎樂	4
而以供養	諸佛塔廟	漸漸具足	菩薩道已	5
於意樂國	而得作佛	號多摩羅	栴檀之香	6
其佛壽命	二十四劫	常爲天人	演說佛道	7
聲聞無量	如恆河沙	三明六通	有大威德	8
菩薩無數	志固精進	於佛智慧	皆不退轉	9
佛滅度後	正法當住	四十小劫	像法亦爾	10

我諸弟子	威德具足	其數五百	皆當授記	11
於未來世	咸得成佛	我及汝等	宿世因緣	12
吾今當說	汝等善聽			13

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 This disciple of mine here,
 Bhiksu Maha-maudgalyayana,
 In the wake of forgoing his Current Corpus,
 He is to encounter as many as eight thousand
- 2 And two million billion
 Buddhas the World-Venerated Ones;
 To whom, for the sake of *Buddha Bodhi*,
 He will make offerings in reverent piety.
- 3 And at the Buddhas' Premises,
 He will constantly cultivate the Brahmanic Deeds,
 Whereby in the span of infinite *Kalpas*
 He will uphold and sustain Buddha Dharma incessantly.
- 4 Subsequent to the Surcease of the Buddhas
 He will erect Stupas of seven treasures
 And designate the temple with a lofty golden pennon-pole.
 And he will also make offerings
- 5 With flowers, incense, and musical diversions
 To the Stupa-Temples of the Buddhas.
 Thus he will have completely been endowed with

The *Pusaic Modus* by degrees,

- 6 He shall become Buddha
 In the Universe of Hearty Felicity,
 With the Holy Epithet of
 Tamalapattra Chandana Incense.
- 7 This Buddha's lifespan
 Will cover twenty-four *Mini-kalpas*,
 And He will constantly divulge the *Buddha Bodhi*
 For both the Celestials and Humans.
- 8 The number of the Auricularists is as uncountable
 As the sands in the Ganges, all of whom are endowed with
 The Three Perspicuities and Six Supernalities;
 Any they are all possessed of great August Virtues.
- 9 The *Pusas* are also innumerable,
 Who are steadfast in Will and Assiduity,
 And with respect to the pursuit of Buddhaic Wisdom,
 They are all resolute and Unretrogressive.
- 10 Subsequent to the Surcease of the Buddha
 The Ortho-dharma is to sustain
 For a duration of forty *Mini-kalpas*,
 And it is the same with the Quasi-dharma.
- 11 All other disciples of mine withal,
 Who are completely endowed with August Virtues,
 In the number of five hundred,

Shall all be bestowed with the Prognosticative Ordinations,

12 Hence in the ages to come

They shall become Buddhas one and all.

And it is due to the Trans-lifetime Karmic Connections
Betwixt me and all of ye,

13 Which I am to impart to you,

Hence it behooves you to listen to it well-mindedly.

化城喻品第七

Segment 7: The Parable of Metamorphosed Citadel

[III-7A]

佛告諸比丘：「乃往過去無量無邊不可思議阿僧祇劫，爾時有佛，名大通智勝如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。其國名好城，劫名大相。諸比丘，彼佛滅度已來，甚大久遠，譬如三千大千世界所有地種，假使有人磨以爲墨，過於東方千國土乃下一點，大如微塵，又過千國土復下一點，如是展轉盡地種墨。於汝等意云何？是諸國土，若算師、若算師弟子，能得邊際，知其數不？」

「不也，世尊。」

「諸比丘，是人所經國土，若點不點，盡抹爲塵，一塵一劫；彼佛滅度已來，復過是數無量無邊百千萬億阿僧祇劫。我以如來知見力故，觀彼久遠、猶若今日。」

The Buddha then imparted to the *Bhiksus*: “In time of yore, in the bygone countless boundless inconceivable *asamkhyas* of *Kalpas* before, at that time there was a Buddha in the Holy Epithet of Immense-Thoroughness Wisdom-Prevalence *Thus-Adventist*, *Offering-Meritor*, *Ortho-Omniscient One*, *Luminance-Implementation Consummator*, *Dexterous Departer*, *World-Comprehender*, *Supreme Master*, *Taming-Reining Lord*, *Celestial-Terrestrial Guru*, *Buddha the World-Venerated One*. His Universe was named Virtuous City, and the *Kalpa* was entitled Prodigious Appearance. All ye *Bhiksus*, the time since the Surcease of that Buddha has been so remotely antediluvian that it is akin to the

comparison thus: provided that there be someone who would take all the Elements of the Earth in the Three-thousand Mega-thousand Worlds to pulverize them and make ink out of them, whereof he would dab one single dot in the size of a minute molecule which he would do only after he has traversed one thousand Universes toward the East; and after traversing another one thousand Universes, he would then dab yet another dot; thus in time eventually he would come to use up all his Earth-Element Ink—What would you make of it: could any Computing Master or the Master’s disciples figure out anything close to the periphery of the total number of all those Universes that he has traversed at all?”

“No, Your World-Veneration.”

“All ye *Bhiksus*, all the Universes that this person has traversed, be they dabbed with dots or not, if all of them, in turn, are pulverized into minute dusts, and if each dust thereof is to stand for one *Kalpa*—by contrast of that, the span of the total time passed since the Surcease of that Buddha is far beyond that number by countless boundless hundred thousand million billion *asamkhyas* of *Kalpas*. Nevertheless, by dint of my Thus-Adventistic power of Cognition-Perception, I am capable of perceiving that antediluvian past time as lucidly as if it were today.”

[III-7A①]

爾時世尊欲重宣此義，而說偈言：

我念過去世	無量無邊劫	有佛兩足尊	名大通智勝	1
如人以力磨	三千大千土	盡此諸地種	皆悉以爲墨	2
過於千國土	乃下一塵點	如是展轉點	盡此諸塵墨	3

如是諸國土	點與不點等	復盡抹爲塵	一塵爲一劫	4
此諸微塵數	其劫復過是	彼佛滅度來	如是無量劫	5
如來無礙智	知彼佛滅度	及聲聞菩薩	如見今滅度	6
諸比丘當知	佛智淨微妙	無漏無所礙	通達無量劫	7

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 To my contemplation, in the age far bygone,
 Pertaining to countless boundless *Kalpas*,
 There emerged a Buddha, the Duo-consummate One,
 In the Epithet of Immense-Thoroughness Wisdom-Prevalence.
- 2 It could be compared to someone who utilizes his strength to grind
 The soil of the entire Three-thousand Mega-thousand
 Worlds
 Insofar as to take up all the Terrestrial Elements
 And turning them all into Powder of Ink.
- 3 Thenceforth he would proceed to dab one dot of Ink
 Down upon one of the Thousand Worlds on his way in
 passing.
 And thus would he dab the Dots intermittently over and
 over again,
 Until he has depleted all the inky particles.
- 4 And thus those Universes traversed,
 Whether be they dabbed or dabbed not,
 Would in turn be pulverized into molecular Dusts,

Of which one particle of it is to stand for one *Kalpa*.

- 5 Such minute-molecule number of *Kalpas*
 Are immensely less than the *Kalpas* passed
 Since the time when that Buddha went into Surcease,
 Which in fact has been countless *Kalpas*.
- 6 By the Unimpeded Wisdom of the Thus-Adventist
 I am cognizant of all about the Surcease of that Buddha,
 As well as the Surcease of the Auricularists and *Pusas*
 therein,
 As clearly as if I were perceiving their Surcease at present.
- 7 Hence, all ye *Bhiksus* are given to realize
 That the Buddha's Wisdom is purified, exquisite and
 wondrous,
 As well as impervious and unimpeded,
 Insofar as to cognize thoroughly the span of infinite *Kalpas*.

[III-7B]

佛告諸比丘：「大通智勝佛壽五百四十萬億那由他劫。其佛本坐道場，破魔軍已，垂得阿耨多羅三藐三菩提，而諸佛法不現在前。如是一小劫乃至十小劫，結跏趺坐，身心不動，而諸佛法猶不在前。

爾時忉利諸天，先爲彼佛於菩提樹下敷師子座，高一由旬，佛於此座當得阿耨多羅三藐三菩提。適坐此座，時諸梵天王雨眾天華，面百由旬，香風時來，吹去萎華，更雨新者。如是不絕，滿十小劫，供養於佛，乃至滅度，常雨此華。四王諸天爲供養佛，常擊天鼓，其餘諸天作天伎

樂，滿十小劫，至于滅度，亦復如是。」

The Buddha told the *Bhiksus*, “The lifespan of Immense-Thoroughness Wisdom-Prevalence Buddha was five hundred forty thousand billion *nayuta Kalpas*. Previously, when this Buddha was sitting at the *Bodhi-site*, and after his defeating the *Maraic Troops*,¹ he was at the verge of attaining *Anuttara-Samyak-Sambodhi*; notwithstanding, the Buddhas’ Dharmas would still not manifest to the fore to him. Thus he sat for a span of *Minikalpa*, and even as long as the entire duration of ten *Kalpas* did he sit with insteps crisscrossed and with his body and mind unmoved, and yet the Buddhas’ Dharmas still did not manifest to the fore to him.

“Prior to this, the Celestial Beings of *Trayastrimsa Heavens*² had erected for this Buddha a Leonine Seat³ underneath the *Bodhi-tree*, which was one *yojana* in height, and upon which the Buddha was to sit and was anticipated to attain *Anuttara-Samyak-Sambodhi*. Thereupon when this Buddha was seated at this seat, a great many *Brahmanic* Celestial Kings rained divers celestial blossoms in the circumference of one hundred *yojanas* of each direction, and the balmy air would come from time to time to

1. *Maraic Troops*: the troops or horde despatched or led by Mara himself to disturb or sabotage others’ practice. 魔軍

2. *Trayastrimsa Heavens*: In Sanskrit *Trayastrimsa Heaven* means the Thirty-third Heaven, the abode of the Celestial Emperor, Sakra Devanamindra. As this heaven is situated in the center of that level of heavens, with eight heavens to its four directions (east, south, west, and north) respectively. And these thirty-two heavens are subordinate to the central Sakra Devanamindra Heaven; and so altogether they are called the Thirty-three Heavens; and the central heaven of which is also called the Thirty-third Heaven. 忉利諸天

3. *Leonine Seat*: Cf. footnote 4 on page 184. 師子座

blow away the withered flowers, thence to rain fresh ones. Thus did they make offerings to the Buddha for the entire ten *Mini-kalpas*, insofar that they even kept on raining blossoms incessantly until He gained Surcease Deliverance. And for the sake of making offerings to the Buddha, the Celestial Beings of the Four-Monarch Heavens were wont to beat the Celestial Drums, while other Celestial Beings were making Celestial musical diversions, which lasted for the entire ten *Mini-kalpas* until the time of His Surcease Deliverance.

[III-7C]

「諸比丘，大通智勝佛過十小劫，諸佛之法乃現在前，成阿耨多羅三藐三菩提。其佛未出家時，有十六子，其第一者名曰智積。諸子各有種種珍異玩好之具，聞父得成阿耨多羅三藐三菩提，皆捨所珍，往詣佛所。諸母涕泣而隨送之。其祖轉輪聖王，與一百大臣及餘百千萬億人民，皆共圍繞，隨至道場。咸欲親近大通智勝如來，供養恭敬，尊重讚歎。到已，頭面禮足，繞佛畢已，一心合掌，瞻仰世尊，以偈頌曰：」

“All ye *Bhiksus*, it was not until the lapse of ten *Mini-kalpas* that the Buddhas’ Dharmas manifested to the fore⁴ to Immense-Thoroughness Wisdom-Prevalence Buddha, whence He attained *Anuttara-Samyak-Sambodhi*. Prior to this Buddha’s renouncing the secular home, he had sixteen sons, of whom the firstborn was named Wisdom-Accumulation; and each of the sons had his own diverse rare exotic playthings and curiosities; but when

4. **manifested to the fore:** i.e., showed itself right in front of one. 現在前

they heard that their father had attained *Anuttara-Samyak-Sambodhi*, they all forsook their cherished objects and betook themselves to pay a visit to the Buddha's Premises. Their mothers all wept lachrymosely to see them off all the way to the destination; whereas their grandfather, the then Wheel-revolving Sacred Emperor, in company with one hundred illustrious courtiers, and circumvolved by more than one hundred thousand billions subjects, came in a body to the *Bodhi-site*. They all desired to gain intimately close to Immense-Thoroughness Wisdom-Prevalence Thus-Adventist, so as to make offerings and pay homage to Him, and to glorify Him in reverence. On their arrival, they all prostrated with their heads and faces prone to the ground at the Buddha's feet, and subsequent to their circumvolutions around the Buddha, they joined their palms single-mindedly, beheld the Thus-Adventist in reverence, and then delivered this *Gatha*:

[III-7C①]

大威德世尊	爲度眾生故	於無量億劫	爾乃得成佛	1
諸願已具足	善哉吉無上	世尊甚希有	一坐十小劫	2
身體及手足	寂然安不動	其心常澹泊	未曾有散亂	3
究竟永寂滅	安住無漏法	今者見世尊	安隱成佛道	4
我等得善利	稱慶大歡喜	眾生常苦惱	盲冥無導師	5
不識苦盡道	不知求解脫	長夜增惡趣	減損諸天眾	6
從冥入於冥	永不聞佛名	今佛得最上	安隱無漏道	7
我等及天人	爲得最大利	是故咸稽首	歸命無上尊	8

1 The World-Venerated One of immense August Virtue!

- For the sake of delivering Multibeings,⁵
After having practiced for infinite billion *Kalpas*
Thou hast been able to attain Buddhahood.
- 2 With all Thy Vows completely fulfilled,
It is propitious and of paramount auspice.
The World-Venerated One, Thou art of exceeding rarity
In that Thou canst be seated in one sitting for ten *Mini-*
kalpas successively,
- 3 While thy whole frame and limbs
Have remained placid, secure, and immotive.
Thy mind is ever Avarice-free and disinterested,
And never is it subject to Aberrance or Turbidity,
- 4 For Thou hast attained Ultimate Serene Surcease perpetually
To be ensconced placidly in the Impervious Dharma.
Today as Your World-Veneration
Have attained *Buddha Bodhi* securely and composedly,
- 5 It would mean to all of us the coming acquisition of good
benefits,
For which we rejoice ourselves exultantly.
All Multibeings are constantly in Affliction and Worriment,
And they are ever blind and obfuscated, and in want of a
Directing Guru,
- 6 Hence they are never cognizant of the Affliction-terminating

5. **Multibeings:** Cf. footnote 14 on page 6. 眾生

Modus,⁶

Nor do they comprehend the need to seek Liberation;
Hence they are apt to augment the Vile Realms through
the Long-protracted Nights,
Whereby the Celestialhood is greatly reduced and diminished.

- 7 Thus have they been plunging themselves from one Obfuscation into another,
Forever unable to hear the Buddha's Holy Name.
And now, Buddha, Thou hast attained the most Supreme,
The most composed and secure Modus of Imperviousness,
- 8 It would signify that all of us, Humans and Celestials alike,
Are assuredly to acquire the greatest Boons.
Hence we all prostrate ourselves to pay homage
And take Refuge under the Supreme Holy One.

[III-7D]

「爾時十六王子偈讚佛已，勸請世尊轉於法輪，咸作是言：『世尊說法，多所安隱，憐愍饒益諸天人民。』重說偈言：

世雄無等倫	百福自莊嚴	得無上智慧	願爲世間說	1
度脫於我等	及諸眾生類	爲分別顯示	令得是智慧	2
若我等得佛	眾生亦復然	世尊知眾生	深心之所念	3
亦知所行道	又知智慧力	欲樂及修福	宿命所行業	4
世尊悉知己	當轉無上輪」			5

“At that juncture, after making encomiums upon the Buddha

6. **Affliction-terminating Modus**: the Way that can stop the pains in life 苦盡道

with the *Gatha*, the sixteen princes besought the World-Venerated One to revolve the Dharmic Wheel, for which they made such impartation in unison: ‘If Your World-Veneration would divulge the Dharma, it would settle and secure a great many people; prithee, be so commiserative of all the Celestials and Terrestrials, as to benefit and enrich them.’ Whereupon they delivered yet another *Gatha*:

- 1 The world’s Virile One is unparagoned,
Who majesties Himself with a hundred Blisses,
And He has attained the Supreme Noesis,
Which we implore Him to divulge to the World.
- 2 For the sake of delivering and liberating us all
As well as all other species of Beings,
Pray expound to us the Dharma distinctly,
So as to enable us all to attain such Noesis.
- 3 If we are able to achieve Buddhahood,
All other Multibeings would be able to do the same;
For well does the World-Venerated One cognize
About the Multibeings’ Cogitations to the depth of their mind,
- 4 Therewithal He realizes their Modus of practice as well,
And knows about the capacity of their intellect,
Their Desiderata and the Blisses cultivated,
Also their Karmas habitually perpetrated in previous lives.
- 5 For the World-Venerated One takes cognizance of all these
perfectly well,

Of a surety He is going to Revolve the Supreme Wheel.”

[III-7E①]

佛告諸比丘：「大通智勝佛得阿耨多羅三藐三菩提時，十方各五百萬億諸佛世界六種震動，其國中間幽冥之處，日月威光所不能照，而皆大明。其中眾生，各得相見，咸作是言：『此中云何忽生眾生?!』又其國界、諸天宮殿、乃至梵宮，六種震動；大光普照，徧滿世界，勝諸天光。」

The Buddha told the *Bhiksus*: “At the moment when Immense-Thoroughness Wisdom-Prevalence Buddha attained *Anuttara-Samyak-Sambodhi*, five hundred million billion Buddhaic Universes in ten directions effected six kinds of Vibrations, and the darksome somber Hades in those Universes, where the august radiance of neither the sun nor the moon could illuminate, suddenly became tremendously bright, whereby the Multibeings therein were able to descry one another, insofar that they even came to make such exclamations: ‘Why in the world that so many Multibeings came to be born and grow up hither?!’ Furthermore, in all the celestial palaces within its cosmic bounds and even the Brahmanic palaces there occurred six kinds of Vibrations, and some enormous radiance brighter than the daylight effulged universally to permeate throughout the Universe.

[III-7E②]

「爾時東方五百萬億諸國土中，梵天宮殿光明照曜，倍於常明。諸梵天王各作是念：『今者宮殿光明，昔所未有。』

以何因緣而現此相？』是時諸梵天王，即各相詣，共議此事。時彼眾中、有一大梵天王，名救一切，為諸梵眾而說偈言：

我等諸宮殿 光明昔未有 此是何因緣 宜各共求之 1
 為大德天生 為佛出世間 而此大光明 徧照於十方 2

“At that juncture, the Brahmanic Celestial palaces in five hundred million billion Universes to the east were resplendently radiant, twice as bright as usual, so that each one of the Brahmanic Celestial Kings bethought himself thus: ‘It has never occurred anything like this that the palaces became so radiant. What would the Causal Factor be for them to manifest such Appearance?’ Thereupon the Brahmanic Celestial Kings paid a visit to one another to discourse upon this matter. Meanwhile in the assembly there was a great Brahmanic Celestial King in the name of Universal Salvager, who delivered this *Gatha* for the Brahmanic assemblage:

- 1 The palatial halls of our Universes
 Have become so bright as they never did.
 What would the resulting Causal Factors be?
 It behooves us to find it out with our common might.
- 2 Could it be for the nativity of a Celestial with grand virtues,
 Or for the Emergence⁷ of a Buddha in the world,
 That has effected this tremendous refulgence
 To illuminate over the ten directions universally?

7. **Emergence:** appearance, said of the Buddhas' or *Pusas*' coming to be born in this world. 出現；應現

[III-7E ③]

「爾時五百萬億國土諸梵天王，與宮殿俱，各以衣袂，盛諸天華，共詣西方推尋是相。見大通智勝如來處於道場菩提樹下，坐師子座，諸天、龍王、乾闥婆、緊那羅、摩睺羅伽、人、非人等，恭敬圍繞，及見十六王子請佛轉法輪。即時諸梵天王頭面禮佛，繞百千帛，即以天華而散佛上，其所散華如須彌山，并以供養佛菩提樹，其菩提樹高十由旬。華供養已，各以宮殿奉上彼佛，而作是言：『惟見哀愍，饒益我等，所獻宮殿，願垂納處。』時諸梵天王，即於佛前，一心同聲，以偈頌曰：

世尊甚希有	難可得值遇	具無量功德	能救護一切	1
天人之大師	哀愍於世間	十方諸眾生	普皆蒙饒益	2
我等所從來	五百萬億國	捨深禪定樂	爲供養佛故	3
我等先世福	宮殿甚嚴飾	今以奉世尊	唯願哀納受	4

“At that juncture, the five hundred million billion Brahmanic Celestial Kings,⁸ employing their garment flaps to hold the celestial flowers, and in conjunction with their Palatial Halls they repaired together to pay a visit westward for the inquiry of the cause of such auspicious Appearance. Thenceforth they perceived Immense-Thoroughness Wisdom-Prevalence Thus-Adventist installed in a Leonine Seat underneath a *Bodhi-tree* at the *Bodhi-site*, reverently circumvented by Celestials, Dragon Kings, *Gandhabhas*, *Kinnaras*, *Mahoragas*, Humans, and Quasi-anthropoids. They also saw the sixteen princes beseeching the Buddha to revolve the Dharmic Wheel. Forthwith the Brahman-

8. **Brahmanic Celestial Kings**: the Celestial Kings of Brahmanic Heavens, which comprise the Heavens from the seventh to the ninth levels. 諸梵天王

ic Celestial Kings, after making prostrations to the Buddha with their heads and faces prone to the ground, circumvolved round the Buddha for a hundred thousand circuits, and then bestrewed the celestial flowers over the Buddha. The flowers that they bestrewed were as copious as *Mount Sumeru*. They also employed the flowers to make offerings to the Buddha's *Bodhi-tree*, which was ten *yojanas* in height. After the floral offering, each of them presented their own palace to the Buddha, with such statement: 'Pray Your Holiness to accept these palaces that we are presenting, simply for Thy Commiseration upon us all, to our benefit and enrichment.' At that point all the Brahmanic Celestial Kings delivered this *Gatha* single-mindedly in unison in front of the Buddha:

- 1 The World-Venerated One is exceedingly rare;
It is very hard to encounter Him.
Being endowed with infinite Meritorious Virtues,
He is able to save and shield all beings.
- 2 He is the Great Guru of all Celestials and Terrestrials,
Who is merciful for all the Worlds.
All the Multibeings in ten directions
Are fecundly enriched by Him universally.
- 3 All of us have come all the way from
Five million billion Universes away,
And while forsaking our felicity in the deep *Dhyanaic Stasis*,
We have come simply for the sake of making offerings to
the Buddha.

- 4 Owing to our Blissed cultivated in previous lives,
The Palaces we own are of exceeding grandeur,
Which we now present to Your World-Veneration,
In the hope that Your Holiness would accept them out of
Mercy.

[III-7E④]

「爾時諸梵天王偈讚佛已，各作是言：『唯願世尊轉於法輪，度脫眾生，開涅槃道。』時諸梵天王，一心同聲而說偈言：

世雄兩足尊 唯願演說法 以大慈悲力 度苦惱眾生
爾時大通智勝如來，默然許之。」

“At that juncture, after the Brahmanic Celestial Kings exalted the Buddha with the *Gatha*, each one of them made such utterances: ‘I would that Your World-Veneration would revolve the Dharmic Wheel to deliver and liberate Multibeings by opening the Gateway to *Nirvana*.’ At that point all the Brahmanic Celestial Kings delivered this *Gatha* in unison single-heartedly:

O Thou Virile One of the world, the Duo-consummate Holy One!

We would wish Thee to divulge the Dharma,
Whence with Thy Power of Great Compassion,
Thou wilt deliver the Multibeings afflicted by Annoyances.

“At that juncture, Immense-Thoroughness Wisdom-Prevalence Thus-Adventist granted it to them in reticence.”

[III-7E⑤]

「又，諸比丘，東南方五百萬億國土諸大梵王，各自見宮殿光明照曜，昔所未有。歡喜踊躍，生希有心，即各相詣，共議此事。時彼眾中有一大梵天王，名曰大悲，爲諸梵眾而說偈言：

是事何因緣	而現如此相	我等諸宮殿	光明昔未有	1
爲大德天生	爲佛出世間	未曾見此相	當共一心求	2
過千萬億土	尋光共推之	多是佛出世	度脫苦眾生	3

“Therewithal, there were great Brahmanic Kings in another five million billion Universes to the southeast, who saw that their own palaces were effulging radiantly which had never occurred before, so that they capered exultantly and deemed it singularly rare. Thereupon they paid a visit to one another to discourse upon this matter. Meanwhile in the assemblage there was a Great Brahmanic Celestial King in the name of Great Compassion, who delivered this *Gatha* to the phalanges of Brahmanic Celestials:

- 1 What might the Causal Factor be for this matter
That it manifests such Eidos.⁹
The palatial halls of our own
Have become so resplendent as it has never occurred.
- 2 Could it be for the Nativity of a certain Celestial with great virtue?
Or for the Emergence of a Buddha in the world?
For we have never perceived such Auspicious Appear-

9. *Eidos*: Appearance; form. 相

ance before;

Hence it behooves us to seek it out all together one-mindedly,

- 3 Even if it necessitates us to traverse one thousand million billion Universes,

We should still follow the light to find it out.

Most probably it is due to the Emergence of a Buddha in the world

To deliver and liberate the afflicted Multibeings.

[III-7E⑥]

「爾時五百萬億諸梵天王與宮殿俱，各以衣祴盛諸天華，共詣西北方推尋是相。見大通智勝如來，處於道場菩提樹下，坐師子座，諸天、龍王、乾闥婆、緊那羅、摩睺羅伽、人、非人等，恭敬圍繞，及見十六王子請佛轉法輪。時諸梵天王頭面禮佛，繞百千帀，即以天華而散佛上，所散之華如須彌山，并以供養佛菩提樹。華供養已，各以宮殿奉上彼佛，而作是言：『惟見哀愍，饒益我等，所獻宮殿，願垂納處。』爾時諸梵天王即於佛前，一心同聲以偈頌曰：

聖主天中王	迦陵頻伽聲	哀愍眾生者	我等今敬禮	1
世尊甚希有	久遠乃一現	一百八十劫	空過無有佛	2
三惡道充滿	諸天眾減少	今佛出於世	為眾生作眼	3
世間所歸趨	救護於一切	為眾生之父	哀愍饒益者	4
我等宿福慶	今得值世尊			5

“At that juncture, the five million billion Brahmanic Celestial Kings, employing their garment flaps to hold the celestial flow-

ers, and in conjunction with their Palatial Halls they repaired together to pay a visit northwestward for the inquiry of such Auspicious Appearance. Thenceforth they perceived Immense-Thoroughness Wisdom-Prevalence Thus-Adventist installed in a Leonine Seat underneath a *Bodhi-tree* at the *Bodhi-site*, reverently circumvented by Celestials, Dragon Kings, *Gandhabhas*, *Kinnaras*, *Mahoragas*, Humans and *Quasi-anthropoids*.¹⁰ They also saw the sixteen princes beseeching the Buddha to revolve the Dharmic Wheel. Forthwith the Brahmanic Celestial Kings, after making prostrations to the Buddha with their heads and faces prone to the ground, circumvolved round the Buddha for a hundred thousand circuits, and then bestrewed the celestial flowers over the Buddha. The flowers that they bestrewed were as copious as *Mount Sumeru*. They also employed the flowers to make offerings to the Buddha's *Bodhi-tree*. After the floral offering, each of them presented their own Palace to the Buddha, with such statement: 'Pray Your Holiness to accept these Palaces that we are presenting, simply for Thy Commiseration upon us all, to our benefit and enrichment.' At that point all the Brahmanic Celestial Kings delivered this *Gatha* in unison concentratedly in front of the Buddha:

- 1 O Thou Holy King, King of Heavens,
Who art endowed with the voice of *Kalavinka*¹¹

10. *Quasi-anthropoids*: A species of Beings which do not belong to either Humanity (Anthropoid) or the Octo-legions. Sometimes they are employed to refer to ghosts and deities in general. 非人

11. *Kalavinka*: Sanskrit, meaning a bird of wondrous sound, with a gorgeous ebony plumage and a crimson beak. Its habitat is in India. Due to its luscious sound, its singing is frequently compared to the wondrous sounds of Dharma of the Buddha

And art merciful to all Multibeings,
Wherefore we are paying homage to Thee.

- 2 Your World-Veneration is extremely rare,
For Thy manifestations art soothly few and far between,
And in the past one hundred and eighty *Kalpas*
We did nothing but frittered away in want of a Buddha,
- 3 Hence the Three Vile Realms¹² are superabundant,
Whereas the Celestial populations are reducing.
Now that Buddha has emerged in the World
To be the Eye for all Multibeings,
- 4 Thou art to be the Refuge for all the Worlds.
For Thou couldst save and shelter all Beings,
As Thou art the Father of all Multibeings,¹³
Who art both the Commiserator and Enricher.
- 5 Hence we rejoice at our Trans-lifetime Blissess
Which enable us to encounter Your World-Veneration.

[III-7E 7]

「爾時諸梵天王偈讚佛已，各作是言：『惟願世尊哀愍一切，轉於法輪，度脫眾生。』時諸梵天王，一心同聲而說偈言：

and *Pusas*. 迦陵頻伽

12. **Three Vile Realms:** The Realms of Purgatory, Starving-ghost, and Animal. These Realms are “vile” because the Multibeings therein suffer all the time. 三惡道

13. **Multibeings:** Cf. footnote 14 on page 6. 眾生

大聖轉法輪 顯示諸法相 度苦惱眾生 令得大歡喜 1
 眾生聞此法 得道若生天 諸惡道減少 忍善者增益 2
 爾時大通智勝如來默然許之。」

“At that juncture, after the Brahmanic Celestial Kings exalted the Buddha with the *Gatha*, each one of them made such utterance: ‘I would that Your World-Veneration would revolve the Dharmic Wheel to deliver and liberate Multibeings.’ At that point all the Brahmanic Celestial Kings delivered this *Gatha* single-heartedly in unison:

- 1 Prithee Your Great Holiness to revolve the Dharmic Wheel,
 To evince and elucidate the sundry Dharmic Eide,¹⁴
 So that the afflicted and worried Multibeings can be delivered
 And also that they can obtain immense Felicity.
- 2 If the Multibeings can hear of this Dharma,
 They are to achieve *Bodhi* or to be reborn in the Celestialhood,
 Whereby the Vile Realms shall be diminished,
 And the Forbearant and Virtuous ones will be enhanced and enriched.

“At that juncture, Immense-Thoroughness Wisdom-Prevalence Thus-Adventist granted it to them in reticence.

14. **Eide:** *pl.* of Eidos, appearance. 相

[III-7E 8]

「又，諸比丘，南方五百萬億國土諸大梵王，各自見宮殿光明照曜，昔所未有。歡喜踊躍，生希有心，即各相詣，共議此事：『以何因緣，我等宮殿有此光曜？』時彼眾中有一大梵天王，名曰妙法，爲諸梵眾而說偈言：

我等諸宮殿	光明甚威曜	此非無因緣	是相宜求之	1
過於百千劫	未曾見是相	爲大德天生	爲佛出世間	2

“Therewithal, hark ye *Bhiksus*, there were another five million billion Universes to the South, and the great Brahmanic Kings therein perceived their palaces effulging radiantly which had never occurred before, wherefore they capered exultantly and deemed it singularly rare. Thereupon they paid a visit to one another to discourse upon this matter: ‘Wherefore are our Palaces having such resplendence?’ Meanwhile in the assemblage there was a Great Brahmanic Celestial King in the name of Wondrous Dharma, who delivered this *Gatha* to the phalanges of Brahmanic Celestials:

- 1 As all the palatial halls of ours
 Become resplendent with extremely august radiance,
 It must signify something and not without any cause;
 And it befits us to inquire about this Manifestation,

- 2 Which Manifestation is hard to be encountered
 Throughout the span of a hundred thousand *Kalpas*.
 Would it be for the Nativity of a Celestial with grand
 virtues?
 Or for the Emergence of a Buddha in the Worlds?

[III-7E 9]

「爾時五百萬億諸梵天王與宮殿俱，各以衣袂盛諸天華，共詣北方推尋是相。見大通智勝如來，處於道場菩提樹下，坐師子座，諸天、龍王、乾闥婆、緊那羅、摩睺羅伽、人、非人等，恭敬圍繞，及見十六王子請佛轉法輪。時諸梵天王頭面禮佛，繞百千帀，即以天華而散佛上，所散之華如須彌山，并以供養佛菩提樹。華供養已，各以宮殿奉上彼佛，而作是言：『惟見哀愍，饒益我等，所獻宮殿，願垂納處。』爾時諸梵天王，即於佛前，一心同聲以偈頌曰：

世尊甚難見	破諸煩惱者	過百三十劫	今乃得一見	1
諸飢渴眾生	以法雨充滿	昔所未曾覩	無量智慧者	2
如優曇鉢花	今日乃值遇	我等諸宮殿	蒙光故嚴飾	3
世尊大慈愍	惟願垂納處			4

“At that juncture, the five million billion Brahmanic Celestial Kings, employing their garment flaps to hold the celestial flowers, and in conjunction with their Palatial Halls they repaired together to pay a visit to the Zenith for the inquiry of such Auspicious Appearance. Thenceforth they perceived Immense-Thoroughness Wisdom-Prevalence Thus-Adventist installed in the Leonine Seat¹⁵ underneath a *Bodhi-tree* in the *Bodhi-site*, reverently circumvented by Celestials, Dragon Kings, *Gandhabhas*, *Kinnaras*, *Mahoragas*, Humans and Quasi-anthropoids. They also saw the sixteen princes beseeching the Buddha to revolve the Dharmic Wheel. Forthwith the Brahmanic Celestial Kings, after making prostrations to the Buddha with their heads

15. **Leonine Seat:** Cf. footnote 4 on page 184. 師子座

and faces prone to the ground, circumvolved round the Buddha for a hundred thousand circuits, and then bestrewed the celestial flowers over the Buddha. The flowers that they bestrewed were as copious as *Mount Sumeru*. They also employed the flowers to make offerings to the Buddha's *Bodhi-tree*. After the floral offering, each of them presented their own Palace to the Buddha, with such statement: 'Pray Your Holiness to accept these Palaces that we are presenting, simply for Thy Commiseration upon us all, and to our benefit and enrichment.' At that point all the Brahmanic Celestial Kings delivered this *Gatha* single-mindedly in unison in front of the Buddha:

- 1 The World-Venerated One is exceedingly hard to perceive;
 Thou art the Annoyance Destroyer.
 And it is only after the lapse of thirty and one hundred
 Kalpas
 That we are able to perceive Thee for once.
- 2 To the famished and thirsty Multibeings
 Thou dost fill them to the full with Dharmic Rain.
 Thou art the One with Infinite Wisdom
 Whom we have never viewed before.
- 3 And Thou art exactly like the rare *Udumbara* Blossom,
 Which we were unable to encounter until this day.
 And these Palatial Halls of ours
 Became majestically adorned owing to Thy Effulgence;
- 4 Hence Thou great merciful World-Venerated One,
 Prithie deign to accept our meager offerings.

[III-7E 10]

「爾時諸梵天王偈讚佛已，各作是言：『惟願世尊轉於法輪，令一切世間、諸天、魔、梵、沙門、婆羅門，皆獲安隱而得度脫。』時諸梵天王，一心同聲以偈頌曰：

惟願天人尊 轉無上法輪 擊於大法鼓 而吹大法螺 1
 普雨大法雨 度無量眾生 我等咸歸請 當演深遠音 2
 爾時大通智勝如來默然許之。西南方乃至下方，亦復如是。」

“At that juncture, after the Brahmanic Celestial Kings exalted the Buddha with the *Gatha*, each one of them made such utterance: ‘I would that Your World-Veneration would revolve the Dharmic Wheel, thereby to render all the Terrestrial Beings, Celestial Beings, *Maras*, Brahmanic Celestials, *Sramanas*,¹⁶ and worldly Brahmins secure and settled, thereby to be liberated.’ At that point all the Brahmanic Celestial Kings delivered this *Gatha* single-heartedly in unison:

- 1 We would wish the Holy One amidst Celestials and Humans
 To revolve the Supreme Dharmic Wheel,¹⁷
 And to beat the great Dharmic Drum,
 And even blow the great Dharmic Conch,
- 2 By raining the immense Dharmic Rain,

16. *Sramana*: Cf. footnote 41 on page 36. 沙門

17. **Dharmic Wheel**: To revolve the Dharmic Wheel means to promulgate the Dharma, in that the Wheel is a symbol for: 1) transportation (capable of “*delivering*” Multibeings); 2) interminable progression, which comprises determination, diligence and perseverance; and 3) the capability and power of crushing all impediments or vileness. 法輪

Thereby to deliver innumerable Multibeings.
Thus do we all take Refuge and plead to Thee
To deliver the Vast Profound Voices for all.

“At that juncture, Immense-Thoroughness Wisdom-Prevalence Thus-Adventist granted it to them in reticence, and this same incidence recurred as well to the Universes in the Southwest and even to the Nadir alike.

[III-7E ⑩]

「爾時上方五百萬億國土諸大梵王，皆悉自覩所止宮殿光明威曜，昔所未有。歡喜踊躍，生希有心，即各相詣，共議此事：『以何因緣，我等宮殿，有斯光明？』時彼眾中有一大梵天王，名曰尸棄，為諸梵眾而說偈言：

今以何因緣 我等諸宮殿 威德光明曜 嚴飾未曾有 1
如是之妙相 昔所未聞見 為大德天生 為佛出世間 2

“Therewithal, in the meantime, there were another five million billion Universes in the zenith, and the Great Brahmanic Kings therein perceived their Palaces effulging radiantly, which had never occurred before, wherefore they capered exultantly and deemed it singularly rare. Thereupon they paid a visit to one another to discourse upon this matter: ‘Wherefore are our Palaces having such resplendence?’ Meanwhile in the assemblage there was a Great Brahmanic Celestial King in the name of Carcass-Relinquishing, who delivered this *Gatha* to the multitudes of Brahmanic Celestials:

- 1 Right now what might be the Causal Factors
That have rendered all our Palatial Halls
Luminescing resplendently with august sublimity
And so stately majestified as has never been before.
- 2 The wondrous Appearance in this fashion
Has neither been heard of nor been viewed by any.
Could it be due to the Nativity of certain Celestial with
grand virtues?
Or could it be for the Emergence of a Buddha in the
Worlds?

[III-7E 12]

「爾時五百萬億諸梵天王與宮殿俱，各以衣袂盛諸天華，共詣下方推尋是相。見大通智勝如來，處於道場菩提樹下，坐師子座，諸天、龍王、乾闥婆、緊那羅、摩睺羅伽、人、非人等，恭敬圍繞，及見十六王子請佛轉法輪。時諸梵天王頭面禮佛，繞百千帛，即以天華而散佛上，所散之花如須彌山，并以供養佛菩提樹。華供養已，各以宮殿奉上彼佛，而作是言：『惟見哀愍，饒益我等，所獻宮殿，願垂納處。』時諸梵天王，即於佛前，一心同聲以偈頌曰：

“At that juncture, the five million billion Brahmanic Celestial Kings, employing their garment flaps to hold the celestial flowers, and in conjunction with their Palatial Halls they repaired together to pay a visit to the Nadir for the inquiry of such Auspicious Appearance. Thenceforth they perceived Immense-

Thoroughness Wisdom-Prevalence Thus-Adventist installed in the Leonine Seat underneath a *Bodhi-tree* at the *Bodhi-site*, reverently circumvented by Celestials, Dragon Kings, *Gandhabhas*, *Kinnaras*, *Mahoragas*, Humans and Quasi-anthropoids. They also saw the sixteen princes beseeching the Buddha to revolve the Dharmic Wheel. Forthwith the Brahmanic Celestial Kings, after making prostrations to the Buddha with their heads and faces prone to the ground, circumvolved round the Buddha for a hundred thousand circuits, and then bestrewed the celestial flowers over the Buddha. The flowers that they bestrewed were as copious as *Mount Sumeru*. They also employed the flowers to make offerings to the Buddha's *Bodhi-tree*. After the floral offering, each of them presented the Palaces to the Buddha, with such statement: 'Pray Your Holiness to accept these Palaces that we are presenting, merely for Thy Commiseration on us all and for the sake of benefiting and enriching us.' At that point all the Brahmanic Celestial Kings delivered this *Gatha* in unison single-mindedly in front of the Buddha:

[III-7E 13]

善哉見諸佛	救世之聖尊	能於三界獄	勉出諸眾生	1
普智天人尊	哀愍羣萌類	能開甘露門	廣度於一切	2
於昔無量劫	空過無有佛	世尊未出時	十方常闇冥	3
三惡道增長	阿修羅亦盛	諸天眾減少	死多墮惡道	4
不從佛聞法	常行不善事	色力及智慧	斯等皆減少	5
罪業因緣故	失樂及樂想	住於邪見法	不識善儀則	6
不蒙佛所化	常墮於惡道	佛爲世間眼	久遠時乃出	7

哀愍諸眾生	故現於世間	超出成正覺	我等甚欣慶	8
及餘一切眾	喜歎未曾有	我等諸宮殿	蒙光故嚴飾	9
今以奉世尊	惟垂哀納處	願以此功德	普及於一切	10
我等與眾生	皆共成佛道			11

- 1 It is excellent to be able to see the Buddhas,
 Who are the Holy Ones, and the World Saviors;
 And it is none but They that can exhort the Multibeings
 To make egress out of the Prison of the Three Realms.
- 2 O Thou Omniscient Holy One amidst Celestials and Humans,
 Who art in such commiseration with the benighted¹⁸
 masses
 That Thou canst open up the Sweet-Dew Portals
 To deliver all Beings universally.
- 3 In the bygone innumerable *Kalpas*,
 We frittered away the time in want of a Buddha;
 For prior to the Emergence of Thy World-Veneration
 It was ever dark and murky throughout the ten directions,
- 4 Wherefore the Three Vile Realms augmented,
 And *Asurahood* became exuberant and rampant;
 Whereas the Celestials turned to be dwindling away,
 And most of whom were wont to degenerate into the Vile
 Realms after their demise.
- 5 Being unable to hear the Dharma from the Buddha,

18. **benighted**: beclouded or obscured by ignorance. 萌

They were apt to perpetrate abject things,
Whereby their Physiques, Puissance and wisdom
Were all subject to declining and diminishing.

6 And owing to the Causal Factors of their sinful Karmas,
They are prone to lose both their Bliss and Blissful Con-
templation,
Which led them to inhabit in the dharmas of Devious Views
Without taking cognizance of good Conduct-Ordinances.

7 In want of edifications from the Buddha,
One would constantly degenerate into the Vile Realms.
The Buddha is the Eye of the World,
Whose Emergence upon the world is only few and far be-
tween.

8 It is due to Their Commiseration upon the Multibeings
That They manifest Themselves in the worlds,
Out of which They transcend Themselves to the attain-
ment of the Rect-enlightenment;¹⁹
For this reason we all jubilate on our propitiousness,

9 So do all the other phalanges of Multibeings
Who are also exclaiming triumphantly at the never-before

19. **Rect-enlightenment**: same as Ortho-enlightenment, meaning Right Enlightenment. Although the practitioners of other religions or External Wayists may also acquire some kind of enlightenment, but compared with the Buddhaic Enlightenment, their kind of enlightenment is mostly of self-interest, and biased and unequitable towards all people; hence theirs is usually limited and parochial in scope and depth in terms of Compassion and Wisdom. Only the Buddhaic Enlightenment could be free from such flaws; hence this is the only one that can be entitled to the “Rect-enlightenment.” 正覺

incident.

All the Palatial Halls of our own
Are sublimely majestified owing to the Buddha's Radiance.

- 10 Hence we are offering them to Thy World-Veneration,
In the wish that Thou wouldst accept them due to com-
passion.

And we are desirous of employing this Meritorious Virtue
To accord pervasively to all Multibeings universally,

- 11 Whereby all of us and all Multibeings
Could attain Buddhahood *en masse*.

[III-7E⑭]

「爾時五百萬億諸梵天王偈讚佛已，各白佛言：『惟願世尊轉於法輪，多所安隱，多所度脫。』時諸梵天王而說偈言：

世尊轉法輪	擊甘露法鼓	度苦惱眾生	開示涅槃道	1
惟願受我請	以大微妙音	哀愍而敷演	無量劫集法	2

“At that juncture, after the five million billion Brahmanic Celestial Kings exalted the Buddha with the *Gatha*, each and all of them spoke to the Buddha: “I would wish that Your World-Veneration would revolve the Dharmic Wheel, for it is going to provide ample secure settlement, as well as ample Liberating Deliverance.” Thereupon, the Brahmanic Celestial Kings delivered this *Gatha*:

- 1 Pray Thy World-Veneration to revolve the Dharmic Wheel

And beat at the Dharmic Drum of Sweet Dews,
Thereby to deliver the Affliction-beset Multibeings
And reveal and evince the *Modus of Nirvana*.²⁰

- 2 I would that Thou wouldst accept my supplication
To expatiate at length, with immense wondrous exquisite
voice,
On the Dharmas that Thou hast attained through *Kalpas*'
practice,
Solely due to Thy compassion upon us all.

[III-7F①]

「爾時大通智勝如來，受十方諸梵天王及十六王子請，即時三轉十二行法輪，若沙門、婆羅門，若天、魔、梵及餘世間所不能轉，謂：是苦，是苦集，是苦滅，是苦滅道；及廣說十二因緣法：無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老死憂悲苦惱。

無明滅則行滅，行滅則識滅，識滅則名色滅，名色滅則六入滅，六入滅則觸滅，觸滅則受滅，受滅則愛滅，愛滅則取滅，取滅則有滅，有滅則生滅，生滅則老死憂悲苦惱滅。」

“At that juncture, at the supplication of the Brahmanic Celestial Kings from ten directions and the sixteen princes, Immense-Thoroughness Wisdom-Prevalence Thus-Adventist revolved

20. *Modus of Nirvana*: i.e., the Way towards *Nirvana*. 涅槃道

thrice the Dharmic Wheel of Twelve Prosecutions,²¹ which Revolution no one else is equal to, be they *Sramanas* or Brahmins, or Celestials, or *Maras*, or Brahmanic Celestials, or any other mundane beings. The Dharma divulged is, to wit: ‘there is no gainsaying that thus is Affliction; that thus is the Aggregation of Afflictions; that thus is the Termination of Afflictions, and that thus is the Modus for the Termination of Afflictions.’ Then He also expatiated extensively on the Dharma of Twelve Causal-Factors;²² viz., out of the Cause of Nescience there arises Kinesis, out of the Cause of Kinesis there arises Cognizance, out of the Cause of Cognizance there arises Nomenclature-Matter, out of Nomenclature-Matter there arises the Six Ingresses, out of the Cause of Six Ingresses there arises Tactility, out of the Cause of Tactility there arises Sensation, out of the Cause of Sensation there arises Attachment, out of the Cause of Attachment there arises Appropriation, out of the Cause of Appropriation there arises Possession, out of the Cause of Possession there arises Nascence, out of the Cause of Nascence there arise Senility, Demise, Worriments, Woes, Afflictions and Vexations.²³

-
21. **Twelve Prosecutions:** i.e., the divulcation of the Four Holy Truths (Affliction, Aggregation, Surcease, and Modus 苦寂滅道) for the Tri-tempora, but with some variations. 十二行
22. **Twelve Causal-Factors:** Also called the Twelve-Causality Nexuses, which comprise: Nescience, Kinesis, Cognizance, Nomenclature-Matter, Six Ingressions, Tactility, Sensation, Attachment, Appropriation, Possession, Nascence, and a conglomerations of Senility-Demise, Worriments, Woes, Afflictions and Vexations. Due to the Primal Cause of Inanity, all Multibeings are subject to the endless cycle of these twelve Factors, which would give rise to the interminable Transmigrations, and there is no escape, unless one practices the Buddha Dharma thereby to break the Link. 十二因緣
23. **out of the Cause of Nescience . . . Afflictions and Vexations:** “Nescience,” same as inanity, or ignorance. This whole process is called “the Portal of Generation-Expiration” (生滅門), wherein all Multibeings are subjected to endless Reincarna-

“Whereas when Nescience terminates, Kinesis will terminate resultingly; when Kinesis terminates, Cognizance will terminate resultingly; when Cognizance terminates, Nomenclature-Matter will terminate resultingly; when Nomenclature-Matter terminates, Six Ingresses will terminate resultingly; when the Six Ingresses terminate, Tactility will terminate resultingly; when Tactility terminates, Sensations will terminate resultingly; when Sensations terminate, Attachment will terminate resultingly; when Attachment terminates, Appropriation will terminate resultingly; when Appropriation terminates, Possession will terminate resultingly; when Possession terminates, Nascence will terminate resultingly; when Nascence terminates, Senility-Demise, Worriments, Woes, Afflictions and Vexations will terminate resultingly.²⁴

[III-7F②]

「佛於天人大眾之中說是法時，六百萬億那由他人，以不受一切法故，而於諸漏心得解脫，皆得深妙禪定，三明、六通，具八解脫。第二、第三、第四說法時，千萬億恆河沙那由他等眾生，亦以不受一切法故，而於諸漏心得解脫。從是已後，諸聲聞眾無量無邊，不可稱數。」

“At the moment when the Buddha was divulging this Dharma amidst the multitudes of Celestials and Humans, six million billion *nayuta* number of people, due to their *Non-attachment* to

tions. 無明緣行……老死憂悲苦惱

24. **Whereas when Nescience terminates . . . Afflictions and Vexations will terminate resultingly:** This whole process is called “the Portal of Retrieving Elimination” (還滅門), whereby Multibeings could be liberated from the cycle of Reincarnations. 無明滅則行滅……老死憂悲苦惱滅

any dharma, attained Liberation from the *Minds of Perviousness*, whence they all achieved profound wondrous *Dhyanaic Stasis*, the Three Perspicuities and Six Supernalities, as well as gained command on the Eight Emancipations. And at His second, third, and fourth Divulgateion, at each occasion there were also ten million billion Ganges-sand *nayuta* number of Multibeings, owing to their Non-attachment to any dharma, attained Liberation from Perviousness. Thereafter, the number of Auricularists who gained enlightenment was so boundless and countless as to be beyond calculation and articulation.

[III-7F③]

「爾時十六王子皆以童子出家而爲沙彌，諸根通利，智慧明了，已曾供養百千萬億諸佛，淨修梵行，求阿耨多羅三藐三菩提，俱白佛言：『世尊，是諸無量千萬億大德聲聞，皆已成就。世尊亦當爲我等說阿耨多羅三藐三菩提法，我等聞已，皆共修學。世尊，我等志願如來知見，深心所念，佛自證知。』爾時轉輪聖王所將眾中八萬億人，見十六王子出家，亦求出家。王即聽許。」

“At that juncture, the sixteen princes, all of them being still juvenile, renounced the Secular Home to become *Sramaneras*.²⁵ And all of them, being acute and unimpeded in their Radices, were ingenious and perspicacious, and having made offerings to one hundred thousand million billion Buddhas and cultivated purified Brahmanic Deeds, they were now in pursuit of *Anuttara-Samyak-Sambodhi*. They spoke to the Buddha in unison: ‘Your

25. *Sramanera*: Sanskrit, a male Buddhist novice for priesthood. 沙彌

World-Veneration, as these infinite thousand million billion great virtuous Auricularists have all made accomplishments, it would be meet for Your World-Veneration to divulge to us now the *Dharma of Anuttara-Samyak-Sambodhi*, and after hearing it, we will all cultivate upon it. Your World-Veneration, all of us are very desirous of the Thus-Adventist's Cognition-Perception, which desire we have long harbored in the deepest niche of our mind, which the Buddha must be well cognizant of.' At that juncture, the eighty thousand billion phalanges led by the Wheel-revolving Sacred King saw the sixteen princes' renunciation of the Secular Home, they also requested to do the same, which the King granted them forthwith.

[III-7F④]

「爾時彼佛受沙彌請，過二萬劫已，乃於四眾之中說是大乘經，名“妙法蓮華”，教菩薩法，佛所護念。說是經已，十六沙彌爲阿耨多羅三藐三菩提故，皆共受持，諷誦通利。說是經時，十六菩薩沙彌皆悉信受；聲聞眾中，亦有信解；其餘眾生千萬億種，皆生疑惑。

佛說是經，於八千劫未曾休廢。說此經已，即入靜室，住於禪定八萬四千劫。是時十六菩薩沙彌，知佛入室寂然禪定，各升法座，亦於八萬四千劫，爲四部眾，廣說分別妙法華經。一一皆度六百萬億那由他恆河沙等眾生，示教利喜，令發阿耨多羅三藐三菩提心。」

“Meanwhile, the Buddha at the imploration of those *Sramaneras*, after the lapse of twenty thousand *Kalpas*, began to divulge amidst the Four Assemblages this Mahayana Sutra named *The*

Wondrous Dharmic Lotus which instructs the Dharma exclusively for the *Pusa*, and which is mindfully safeguarded by all Buddhas. In the course of the Divulgence of this *Sutra*, for the sake of attaining *Anuttara-Samyak-Sambodhi*, the sixteen *Sramaneras* all espoused, sustained, recited and chanted it with fluency and proficiency. Therewithal, at the Divulgence of this *Sutra*, the sixteen *Pusaic Sramaneras*²⁶ all engendered Belief and espoused it gingerly. Amongst the multitude of Auricularists there were some who were also able to engender Belief and Comprehension; as for the rest of one thousand million billion genres of Multibeings, they all fell skeptical and perplexed.

“While the Buddha was divulging this *Sutra*, He did not repose or desist throughout eight thousand *Kalpas*, and only after finishing the Divulgence of this *Sutra*, He entered a serene Sanctum where He inhabited in *Dhyanaic* Stasis for eighty-four thousand *Kalpas*. In the meantime, knowing the Buddha enter the Sanctum to stay in the *Dhyanaic* Stasis placidly, each of the sixteen *Pusaic Sramaneras* ascended a Dharma Seat, wherein they expounded extensively and distinctly *The Sutra of Wondrous Dharmic Lotus* for the phalanges of the Four Assemblages. And each of them succeeded in delivering six million billion *nayuta*²⁷ Ganges-sand number of Multibeings by Evincement, Edification, Benefaction, and Beatification, thereby to make them generate the *Anuttara-Samyak-Sambodhi Heart*.²⁸

26. *Pusaic Sramaneras*: Although they are *Sramaneras* in appearance, they have the Aspiration, practice, and capability of a *Pusa*; hence they are denominated “*Pusaic Sramaneras*.” 菩薩沙彌

27. *nayuta*: Sanskrit: one million, or ten million. 那由他

28. *Anuttara-samyak-sambodhi Heart*: Sanskrit, meaning the “Heart for the

[III-7F⑤]

「大通智勝佛過八萬四千劫已，從三昧起，往詣法座安詳而坐，普告大眾：『是十六菩薩沙彌，甚為希有，諸根通利，智慧明了，已曾供養無量千萬億數諸佛。於諸佛所，常修梵行，受持佛智，開示眾生，令入其中。汝等皆當數數親近而供養之。所以者何？若聲聞、辟支佛及諸菩薩，能信是十六菩薩所說經法，受持不毀者，是人皆當得阿耨多羅三藐三菩提、如來之慧。』」

“After eighty-four thousand *Kalpas*, Immense-Thoroughness Wisdom-Prevalence Buddha emerged from *Samadhi*;²⁹ thereupon He repaired to the Dharma Seat, where he installed Himself composedly and addressed to the congregants: ‘These sixteen *Pusaic Sramaneras* are exceedingly rare in that they are acute and unimpeded in their *Radices* and endowed with perspicacious wisdom, for they have already made offerings to Buddhas in the number of countless thousand million billions, at whose Premises they were wont to cultivate Brahmanic Deeds, espouse Buddhaic wisdom, which they divulged to Multibeings so as to enable them to make ingress into it. It behooves ye all to commune intimately with them frequently and make offerings to them. Wherefore should it be so? If any Auricularist or *Pratyeka-buddha* or *Pusa* is able to believe the Sutra and Dharma that these sixteen *Pusas*

Supreme Right Equitable Enlightenment.” “Heart,” here means Aspiration. This phrase can also be abbreviated as: the *Great Bodhi-Heart*. 阿耨多羅三藐三菩提心

29. *Samadhi*: the accomplished state of practicing *Dhyana*, or meditation, in which the practitioner achieves a very fine balance between Stasis and *Prajna*. 三昧、三摩地

have divulged, and even to espouse and sustain it without calum-
 nation, such a person is assuredly to attain the Thus-Adventist's
 wisdom of *Anuttara-Samyak-Sambodhi*.'”

[III-7F⑥]

佛告諸比丘：「是十六菩薩，常樂說是妙法蓮華經，一一
 菩薩所化六百萬億那由他恆河沙等眾生，世所生與菩薩
 俱，從其聞法，悉皆信解，以此因緣，得值四萬億諸佛世
 尊，於今不盡。」

The Buddha told the *Bhiksus*, “All of those sixteen *Pusas* con-
 stantly delectated in expounding this *Sutra of Wondrous Dhar-
 mic Lotus*. And the six million billion *nayuta* Ganges-sand
 number of Multibeings that each of these *Pusas* had edified have
 always been reborn in company with that selfsame *Pusa* each
 lifetime thereafter with a view to hearing the Dharma from him,
 which they entirely believed and comprehended. Owing to this
 Causal Factor, they have all been able to encounter forty thou-
 sand billion Buddhas World-Venerated Ones ever since, which
 Bliss is still not depleted heretofore.

[III-7G]

「諸比丘，我今語汝：彼佛弟子十六沙彌，今皆得阿耨多
 羅三藐三菩提，於十方國土現在說法，有無量百千萬億菩
 薩、聲聞，以為眷屬。其二沙彌，東方作佛，一名阿閼，在
 歡喜國，二名須彌頂；東南方二佛，一名師子音，二名師
 子相；南方二佛，一名虛空住，二名常滅；西南方二佛，

一名帝相，二名梵相；西方二佛，一名阿彌陀，二名度一切世間苦惱；西北方二佛，一名多摩羅跋栴檀香神通，二名須彌相；北方二佛，一名雲自在，二名雲自在王；東北方佛，名壞一切世間怖畏，第十六、我釋迦牟尼佛，於娑婆國土成阿耨多羅三藐三菩提。」

“All ye *Bhiksus*, I am imparting to you that the sixteen *Sramanera* disciples of that Buddha have all attained *Anuttara-Samyak-Sambodhi* by now, and at present they are divulging the Dharma in the Universes in ten directions, and they have infinite hundred thousand million billion *Pusas* and Auricularists as their accompanying Cognates. Two of those sixteen *Sramaneras* have become Buddhas in the East—one of them named *Akshobhya*³⁰ is instated in Felicity Universe; the other Buddha is named Sumeru Summit. Two others are also Buddhas, instated in the Southeast—one of them is named Leonine Voice, and the other named Leonine Appearance. Yet two other Buddhas are instated in the South—one of them is named Ethereal Space Residence, and the other named Constancy Termination. Still two other Buddhas are instated in the Southwest—one of them is named Imperial Appearance, and the other named Brahmanic Appearance. Another two Buddhas are instated in the West—one of them is named *Amitabha*,³¹ and the other named Delivering All Worldly Anguishes-Annoyance. Also two other Buddhas are instated in the Northwest—one of them is named Tamalapattra-Chandana-

30. *Akshobhya*: Sanskrit, meaning “unmoved” or “immotive,” referring to the state of this Buddha’s Wisdom and Compassion. 阿閼

31. *Amitabha*: Sanskrit, meaning infinite light or infinite lifespan. This is a Buddha in the West Universe. 阿彌陀佛

Incense Supernality; the other named Sumeru Appearance. Further two other Buddhas are instated in the North—one of them is named Nimbus Mastery; the other named Nimbus Mastery King. The Buddha in the Northeast is named Destroying All Worldly Apprehensions. The sixteenth Buddha is Myself, *Shakyamuni*³² Buddha, who attained *Anuttara-Samyak-Sambodhi* in this *Sahā Universe*.³³

[III-7H]

「諸比丘，我等爲沙彌時，各各教化無量百千萬億恆河沙等眾生，從我聞法，爲阿耨多羅三藐三菩提。此諸眾生，於今有住聲聞地者，我常教化阿耨多羅三藐三菩提，是諸人等，應以是法漸入佛道。所以者何？如來智慧，難信難解。爾時所化無量恆河沙等眾生者，汝等諸比丘，及我滅度後未來世中聲聞弟子是也。我滅度後，復有弟子不聞是經，不知不覺菩薩所行，自於所得功德生滅度想，當入涅槃。我於餘國作佛，更有異名，是人雖生滅度之想入於涅槃，而於彼土求佛智慧，得聞是經：惟以佛乘而得滅度，更無餘乘，除諸如來方便說法。」

“All ye *Bhiksus*, when I was a *Sramanera*, along with the other ones, each of us was wont to edify and cultivate infinite hundred thousand billion Ganges-sand number of Multibeings, who heard the Dharma from me, all for the pursuit of *Anuttara-Samyak-Sambodhi*. And amongst those Multibeings, hitherto some of

32. *Shakyamuni*: Sanskrit, meaning “quiescent, reticent and capable of Benevolence” (寂默能仁). This is the Buddha of our Universe. 釋迦牟尼

33. *Sahā Universe*: Cf. footnote 18 on page 8. 娑婆國土，娑婆世界

them are still residing in the *Terra*³⁴ of Auricularists; and yet I still constantly inculcate them with *Anuttara-Samyak-Sambodhi* Dharma, on account that all of these people are meant to make ingress into the *Buddha Bodhi*³⁵ by degrees. Wherefore is it so? For the Noesis of the Thus-Adventist is hard to believe and hard to comprehend. Hence the infinite Ganges-sand number of Multibeings that I edified at that time are none but you *Bhiksus* in my presence, as well as the Auricularist disciples in the future ages after my own Surcease Deliverance. Therewithal, subsequent to my Surcease Deliverance, there will still be some of my disciples who for not having heard this *Sutra* could neither know nor perceive the *Pusaic* Deeds, and as a result they would conceive the notion that they are eligible for Surcease Deliverance thereby to get into *Nirvana* by virtue of the Merits that they have already obtained. In the meantime, I will become a Buddha in another Universe with another Holy Epithet. Although those people entered into *Nirvana* by conceiving the notion of their having already attained Surcease Deliverance, eventually they will turn out to pursue Buddhaic Noesis in that Universe of mine, where they will be able to hear this *Sutra*, which divulges that it is none but the *Buddha-Yana* that can truthfully capacitate one to attain truthful Surcease Deliverance; apart from that, there are no other *Yanas* in that capacity, save through the Expedient Divulgations of the Thus-Adventists.

34. *Terra*: ground; earth; it also connotes the fundamental, substantial “body of the mind,” where all the Merits can grow. This is a profoundly significant metaphor in Buddhism, which is also called the “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable. 地，心地

35. *Bodhi*: Sanskrit, Enlightenment; Way of Liberation. 菩提，道

[III-7I]

「諸比丘，若如來自知涅槃時到，眾又清淨，信解堅固、了達空法、深入禪定，便集諸菩薩及聲聞眾，為說是經：『世間無有二乘而得滅度，唯一佛乘得滅度耳。』」

“All ye *Bhiksus*, if the Thus-Adventist is cognizant that the time for His *Nirvana* is come; and, therewithal, if the *Samgha*³⁶ members are purified and steadfast in their Faith and Comprehension, thoroughly enlightened on the Dharma of Vacuity, capable of entering profound *Dhyanaic* Stasis—at such juncture, He will summon the assemblages of *Pusas* and Auricularists to divulge this *Sutra* to them by declaring to them thus: ‘Throughout the whole wide worlds, there are no two *Yanas* that can enable people to attain Surcease Deliverance; only the *One Buddha-Yana* could enable people to attain Surcease Deliverance.’”

[III-7J]

「比丘當知，如來方便，深入眾生之性，知其志樂小法，深著五欲，為是等故說於涅槃，是人若聞，則便信受。譬如五百由旬險難惡道，曠絕無人、怖畏之處。若有多眾，欲過此道至珍寶處。有一導師，聰慧明達，善知險道通塞之相，將導眾人欲過此難。所將人眾中路懈退，白導師言：『我等疲極，而復怖畏，不能復進。前路猶遠，今

36. **Samgha:** Sanskrit, meaning the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively; hence, please take note: *it would be very inappropriate for a group of lay Buddhists to call themselves “a Samgha,” which would involve a transgression of the Precepts; viz., “professing oneself as an ordained priest without really being so.”* 眾(僧眾); 僧伽

欲退還。』導師多諸方便而作是念：『此等可愍，云何捨大珍寶而欲退還？』作是念已，以方便力，於險道中過三百由旬，化作一城，告眾人言：『汝等勿怖，莫得退還。今此大城，可於中止，隨意所作。若入是城，快得安隱。若能前至寶所，亦可得去。』是時疲極之眾，心大歡喜，歎未曾有：『我等今者免斯惡道，快得安隱。』於是眾人前入化城，生已度想、生安隱想。

爾時導師，知此人眾既得止息，無復疲倦。即滅化城，語眾人言：『汝等去來，寶處在近。向者大城，我所化作，爲止息耳。』」

“All ye *Bhiksus*, your are given to understand that by means of Expediency the Thus-Adventist is able to delve profoundly into the nature of Multibeings, whereby He could cognize well that some of them aspire and delectate in the Minor Dharmas,³⁷ for they are deeply attached to the Five Desires;³⁸ and it is exactly for these people that He would divulge *Nirvana*, which they would believe and espouse straightway on hearing it.

“It can be compared to this: Suppose that there was a Precarious Vile Path five hundred *yojanas* long, which was a frightful place, destitute of any human beings. And suppose that there were a host of people wishing to get to a certain place of Treasure via this Path. There was an ingenious and perspicacious Guru who was very well versed in the situations of accessibility

37. **Minor Dharmas:** i.e., the doctrines of Hinayana and other Worldly teachings, or Externalist doctrines (that is, the teachings of other religions). 小法

38. **Five Desires:** the desires for Wealth, Sex, Fame, Food, and Sleep; or the desire for Matter, Sound, Smell, Flavor, Contact, and Dharma. These are the objects of desires that Multibeings in the Desire Realm crave for. 五欲

or obstructions in this Precarious Path, and he proffered to lead the people to get through this adversity. Among these people there were some that were becoming slackening and retrograding, and they would say to the Guru: ‘Since we are extremely fatigued; in addition, we are also very frightened, we could not proceed any further. As the Path ahead is still quite a distance away, we would like to withdraw ourselves now.’ For the Guru was endowed with ample Expedite Means, he bethought himself thus: ‘These people are very deplorable. Why should they come to think of forgoing the Great Treasure and retreating?’ At this thought, he then utilized his power of Expedite Means to metamorphose³⁹ a Citadel lying three hundred *yojanas* away on the Precarious Path. He then told the crowd, ‘Be not frightened, nor to retreat; for we can take lodge in that great Citadel, where we can do whatever we are pleased. And if we enter this Citadel, we would be able to enjoy Secure Settlement; and afterwards if we still desire to go forward to the Treasure-site, it is also viable for us to do so.’ At that time the exhausted throng were greatly exultant and hailed it as something never-before by saying, ‘Now as all of us are to be free from this Vile Path, we shall attain Secure Settlement presently.’ Thereupon they fared forward and entered that Metamorphosed Citadel,⁴⁰ wherein they conceived both the Notion of having attained Deliverance as well as the Notion of gaining Secure Settlement.

39. **metamorphose**: to transform, as by magic or Supernal Power. 化, 變化, 變出

40. **Metamorphosed Citadel**: a temporary lodging metamorphosed or conjured by the Buddha to facilitate a brief stay for Bodhian travellers, esp., Hinayanaists. 化城

“At that juncture, this Guru, realizing that these people were no more fatigued after rest, thenceforth undid the Metamorphosed Citadel, and imparted to the masses, ‘Now all of ye should go hence, for the Treasure-site lies but nigh. The previous great Citadel was nothing but what I metamorphosed simply for your repose.’

[III-7K]

「諸比丘，如來亦復如是，今爲汝等作大導師，知諸生死煩惱惡道險難長遠，應去應度。若眾生但聞一佛乘者，則不欲見佛，不欲親近，便作是念：『佛道長遠，久受艱苦乃可得成。』佛知是心怯弱下劣，以方便力，而於中道爲止息故，說二涅槃。若眾生住於二地，如來爾時即便爲說：『汝等所作未辦，汝所住地，近於佛慧，當觀察籌量所得涅槃非真實也。但是如來方便之力，於一佛乘分別說三。』如彼導師，爲止息故，化作大城。既知息已，而告之言：『寶處在近，此城非實，我化作耳。』」

“All ye *Bhiksus*, it is also just the same with the Thus-Adventist; for now He acts as your Great Guru, who realizes that the Hazards and Calamities in the Vile Path of Nascence-Demise⁴¹ and Annoyance is long perduring, hence they must be transcended and delivered therefrom. And yet when Multibeings first hear of the *One Buddha-Yana*, they would not be desirous of meeting the Buddha, nor would they like to commune intimately with Him, for they are inclined to bethink themselves thus: ‘The *Buddha Bodhi* is so far and remote that it entails protracted arduous assi-

41. **Nascence-Demise:** i.e., Birth-Death, or Reincarnation, or Transmigration. 生死

duity to render it accomplished.’ As the Buddha realizes that the mind of these people is timid, frail and execrable, He would employ His Expedite Power to enable them to have a Repose in the midway by divulging the Dual *Nirvanas*. And when the Multi-beings are able to inhabit in the Dual Terras, the Thus-Adventist would then impart to them: ‘You have not accomplished your Undertakings as yet, for the Terra where you are inhabiting is close to Buddhaic Noesis, hence it behooves you to contemplate and recognize that the *Nirvana* you have acquired is not Genuine Treasure either, for it is derived from the Thus-Adventist’s divulcation on *One Buddha-Yana* into *Tri-yanas* discretely by his Power of Expediency. This is exactly the same with the Guru who for the sake of the people’s Repose metamorphosed a Great Citadel, and when they have gained sufficient rest, he would say to them, ‘The Treasure-site lies but nigh; this Citadel is not the Treasure-site—merely a place of my Transformation.’”

[III-7K①]

爾時世尊欲重宣此義，而說偈言：

大通智勝佛	十劫坐道場	佛法不現前	不得成佛道	1
諸天神龍王	阿修羅眾等	常雨於天華	以供養彼佛	2
諸天擊天鼓	并作眾伎樂	香風吹萎華	更雨新好者	3
過十小劫已	乃得成佛道	諸天及世人	心皆懷踊躍	4
彼佛十六子	皆與其眷屬	千萬億圍繞	俱行至佛所	5
頭面禮佛足	而請轉法輪	聖師子法雨	充我及一切	6

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Immense-Thoroughness Wisdom-Prevalence Buddha
Was wont to sit at the *Bodhi-site* for ten *Kalpas*,
And yet as Buddhaic Dharma would not manifest to him,
He could not attain the *Buddha Bodhi*.
- 2 All Celestial Deities and Dragon Kings
As well as a phalanx of *Asuras*⁴²
Would constantly rain Celestial Blossoms
As an offering to that Buddha-to-be.
- 3 And the Celestials would also beat their heavenly drums
As well as made sundry musical diversions.
And when the balmy breeze had blown away the withered
blossoms,
They would rain down some more new and fresh.
- 4 Thus when ten *Kalpas* came to pass,
He finally was able to attain the *Buddha Bodhi*.
On that account all Celestial and Terrestrial Beings
Were exultantly elated in the heart.
- 5 The sixteen sons of that Buddha,
Each of whom circumvolved by their Cognates,⁴³
Who were one thousand million in number respectively,
All of them betook themselves to the Buddha's Premises.
- 6 And after prostrating themselves with head and face prone

42. *Asuras*: a genre of Celestial Beings, who enjoy very good Well-beings, but are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅

43. *Cognates*: This incorporates kindred, associates, adherents and supporters. 眷屬

to the ground,

They supplicated the Buddha to revolve the Dharmic
Wheel

By saying thus: ‘The Dharmic Rain of the Holy Leonine
One

Can gratify us and all Beings.

[III-7K②]

世尊甚難值	久遠時一現	爲覺悟羣生	震動於一切	7
東方諸世界	五百萬億國	梵宮殿光曜	昔所未曾有	8
諸梵見此相	尋來至佛所	散花以供養	并奉上宮殿	9
請佛轉法輪	以偈而讚歎	佛知時未至	受請默然坐	10
三方及四維	上下亦復爾	散花奉宮殿	請佛轉法輪	11
世尊甚難值	願以本慈悲	廣開甘露門	轉無上法輪	12

7 Your World-Veneration is extremely hard to encounter,
Who makes but one single Manifestation long and far
between,
Thereby to awaken and enlighten all Multibeings,
Which would cause everything to vibrate universally.

8 All the Universes in the East,
Comprising five million billion Universes,
Have envisaged that all their Brahmanic Palaces effulged
resplendently,
Which is a phenomenon that has never occurred before.

9 At such rare phenomenon, all the Brahmanic Celestials
Repaired to the Buddha’s Premises forthwith,

Where they bestrewed flowers as an offering
And presented all their Palatial Halls reverentially.

10 Thereupon they also implored the Buddha to revolve the
Dharmic Wheel

By delivering the *Gathas* to extol the Buddha.

And yet the Buddha realized that it was not yet the time,
Hence, towards the imploration, He simply sat in reticence.

11 The Celestials from the other three directions and the Four
Corners

As well as the Zenith and Nadir did exactly the same:

They also bestrewed flowers and offered their Palatial
Edifices,

Thence implored the Buddha to revolve the Dharmic Wheel
by saying:

12 ‘It is so very hard to come upon with the World-Venerated
One;

Hence we would wish Thee, for Thy Primal Mercy’s sake,

To open wide the Sweet-Dew Portal

By revolving the Supreme Dharmic Wheel.’

[III-7K③]

無量慧世尊	受彼眾人請	爲宣種種法	四諦十二緣	13
無明至老死	皆從生緣有	如是眾過患	汝等應當知	14
宣暢是法時	六百萬億姪	得盡諸苦際	皆成阿羅漢	15
第二說法時	千萬恆沙眾	於諸法不受	亦得阿羅漢	16
從是後得道	其數無有量	萬億劫算數	不能得其邊	17

- 13 Thus at the supplication of the confluence,
The World-Venerated One of Infinite Wisdom
Then proceeded to divulge multifarious Dharmas,
Including the Four Holy Truths and the Twelve Causal-
Factors, expounding thus:
- 14 ‘All Dharmas right from Nescience down to Senility and
Demise
Are all brought into existence by the Factor of Nascence,
And it behooves ye all to be cognizant of
The sundry maleficence and detriments resulted therefrom.’
- 15 Right after the Buddha’s Expatiation on such Dharma,
Six million trillion Multibeings
Were able to annul the *Circumference of Afflictions*
Thereby to become *Arhats*, one and all.
- 16 At the second Expatiation of this same Dharma,
Ten million Ganges-sand number of Multibeings
Were able to attain *Non-espousal towards all Dharmas*,
Whereby they all attained *Arhathood* as well.
- 17 Thereafter, those who attained the *Modus*
Were uncountable in their number;
Even throughout thousands and billions of *Kalpas*’ com-
putation,
It would be impossible to reach the confine of its number.

[III-7K④]

時十六王子	出家作沙彌	皆共請彼佛	演說大乘法	18
我等及營從	皆當成佛道	願得如世尊	慧眼第一淨	19
佛知童子心	宿世之所行	以無量因緣	種種諸譬喻	20
說六波羅蜜	及諸神通事	分別真實法	菩薩所行道	21
說是法華經	如恆河沙傷	彼佛說經已	靜室入禪定	22
一心一處坐	八萬四千劫	是諸沙彌等	知佛禪未出	23
爲無量億眾	說佛無上慧	各各坐法座	說是大乘經	24

- 18 Thereupon all those sixteen princes
 Renounced the Secular Home to become *Sramaneras*,
 And they all implored the Buddha in unison
 To expound the Mahayana Dharma, addressing:
- 19 ‘All of us together with our Cognates and Cortège
 Have aspired to attain *Buddha Bodhi*,
 For we would wish to be like Your World-Veneration
 To be endowed with the paramount purified Eye of Wisdom.’
- 20 For the Buddha took cognizance of the mind of those lads
 As well as their Cultivations in previous lifetimes,
 He then took advantage of infinite Causal Factors
 And utilized divers metaphors and parables
- 21 To expatiate upon the Six *Paramitas*
 And sundry Undertakings of Supernal Powers;
 He also elucidated distinctly the Veracious Dharmas
 As well as the Moduses that the *Pusas* have followed—

- 22 Thence He divulged this *Sutra of Dharmic Lotus*,
Which comprise *Gathas* as numerous as the Ganges' sands.
After the Buddha had finished divulging the Sutra,
He went into a Sanctum⁴⁴ to enter *Dhyanaic Stasis*,
- 23 Wherein He remained seated one-mindedly at the same place
For a span of eighty-four thousand *Kalpas* successively.
In the meanwhile those youthful *Sramaneras*,
Knowing that the Buddha was deeply immersed in *Dhyana*,
- 24 Began to expound the Supreme Wisdom of the Buddha
For innumerable billions of Multibeings.
Thus each of them was seated in a Dharmic Seat
To promulgate this Mahayana Sutra.

[III-7K⑤]

於佛宴寂後	宣揚助法化	一一沙彌等	所度諸眾生	25
有六百萬億	恆河沙等眾	彼佛滅度後	是諸聞法者	26
在在諸佛土	常與師俱生	是十六沙彌	具足行佛道	27
今現在十方	各得成正覺	爾時聞法者	各在諸佛所	28
其有住聲聞	漸教以佛道	我在十六數	曾亦爲汝說	29
是故以方便	引汝趨佛慧	以是本因緣	今說法華經	30

- 25 Then in the wake of that Buddha's Serene Surcease,
They propagated the Dharma to enhance the Dharmic
Edification;
And the Multibeings who were delivered

44. **Sanctum**: a sacred place or quiet private room for meditation. 靜室；禪房

By each one of those *Sramaneras*

- 26 Were as numerous as six million billion
 Ganges-sand number of multitudes.
 And after the Surcease Deliverance of that Buddha,
 Those who had heard the Dharma previously
- 27 Were able to be reborn in various Buddhaic Cosmoses,
 Where they were constantly reborn with their Guru.
 And those sixteen juvenile *Sramaneras*,
 After having completely cultivated on *Buddha Bodhi*,
- 28 Have all accomplished the Rect-enlightenment,
 And they are currently extant in ten Directions.
 And those who heard the Dharma at that time
 Are present at the Premises of these Buddhas;
- 29 Towards those who reside in the Auricularisthood,
 The Buddha instructed them for the *Buddha Bodhi* only
 by degrees.
 Likewise, when I was one of the sixteen *Sramaneras*,
 I was wont to divulge it to you in the same way as well.
- 30 Thus in such divers Expedite Means
 Did I also induce you towards the Buddhaic Noesis.
 And owing to this Primal Etio-factor,⁴⁵
 I am expounding *The Sutra of Dharmic Lotus*,

45. **Etio-factor:** i.e., Causal Factor. 因緣

[III-7K⑥]

令汝入佛道	慎勿懷驚懼	譬如險惡道	迴絕多毒獸	31
又復無水草	人所怖畏處	無數千萬眾	欲過此險道	32
其路甚曠遠	經五百由旬	時有一導師	強識有智慧	33
明了心決定	在險濟眾難	眾人皆疲倦	而白導師言	34
我等今頓乏	於此欲退還	導師作是念	此輩甚可愍	35
如何欲退還	而失大珍寶	尋時思方便	當設神通力	36

- 31 To enable you to ingress into the *Buddha Bodhi*.
 And so take heed not to nurture any Fear.
 It could be compared to a sinister Precarious Path,
 Which, meandering and remote, was teemed with Venomous Beasts;
- 32 Therewithal, there was neither Water nor Grass in that Path,
 Which became a hideous locale for all.
 In the meantime there were countless hundreds and millions of people
 Wishing to traverse this Precarious Path,
- 33 And yet the way was long and remote,
 And when they had journeyed five hundred *yojanas* along the path,
 There appeared a great Guru at the time
 Who was forceful in knowledge and endowed with Wisdom,
- 34 And perspicacious was he in the mind, and resolute in the will.
 Hence he was capable of salvaging people from adversi-

ties and perils.

As the journeying company grew tired and weary,
They said unto the great Guru,

35 ‘Now as all of us are getting extremely exhausted,
We would fain withdraw ourselves.’

Whereas the Guru bethought himself in this way:
‘These populace are virtually pathetic,

36 For how should they come to be desirous of retreating
To miss the great hoard of Rare Treasure?’

Thereupon he pondered for some Expedite Means,
And decided that he was to implement his power of Super-
nality

[III-7K⑦]

化作大城郭	莊嚴諸舍宅	周帀有園林	渠流及浴池	37
重門高樓閣	男女皆充滿	即作是化已	慰眾言勿懼	38
汝等入此城	各可隨所樂	諸人既入城	心皆大歡喜	39
皆生安隱想	自謂已得度	導師知息已	集眾而告言	40
汝等當前進	此是化城耳	我見汝疲極	中路欲退還	41
故以方便力	權化作此城	汝今勤精進	當共至寶所	42

37 To metamorphose a huge Citadel,
With many a stately domicile,
Which was engirdled with sylvan gardens,
Through which there ran streams of creeks and lakes for
bathing.

- 38 There are manifold Portals and high-rise towers,
Which were replete with men and women in each one of
them.
When such Metamorphosis was completed,
He then comforted the throng by saying, ‘Fear not,
- 39 For when you folks gained access into this Citadel,
Each of you could do whatever exactly to your liking.’
And no sooner had they entered the Citadel,
Than all of them became so elated with exultation
- 40 That they all bethought themselves of having obtained Se-
curity and Settlement,
Insofar that they all deemed themselves *delivered*.
Thereafter the Guru, knowing them to have taken suffi-
cient repose,
Summoned the assemblage and imparted to them,
- 41 ‘All of you ought to proceed and advance hence,
For this is but a Citadel of Transformation.
As I saw you became so exceedingly fatigued
That you desired very much to retreat midway.
- 42 Whence by dint of my Expedite Power
I metamorphosed this Citadel for expediency.
And now if you could but advance sedulously,
You shall all reach the Treasure-site in a body.’

[III-7K⑧]

我亦復如是	爲一切導師	見諸求道者	中路而懈廢	43
不能度生死	煩惱諸險道	故以方便力	爲息說涅槃	44
言汝等苦滅	所作皆已辦	既知到涅槃	皆得阿羅漢	45
爾乃集大眾	爲說真實法	諸佛方便力	分別說三乘	46
唯有一佛乘	息處故說二	今爲汝說實	汝所得非滅	47
爲佛一切智	當發大精進	汝證一切智	十力等佛法	48
具三十二相	乃是真實滅	諸佛之導師	爲息說涅槃	49
既知是息已	引入於佛慧			50

- 43 Thus it is all the same with me:
 For being the Guru of all Multibeings,
 When I perceive people in pursuit of *Bodhi*
 Becoming lax, wishing to desert in the midway,
- 44 Wherefore they will be unable to fare beyond the Precarious
 Path
 Of Annoyances and to transcend Nascence-Demise,
 In consequence I would apply the Power of Expediency
 To divulge the Dharma of *Nirvana* merely for their Repose.
- 45 And I would tell them thus: ‘All of you have now terminated
 Afflictions,
 Whereby all your Undertakings have been accomplished.
 And since you are aware of having reached *Nirvana*,
 You have all attained *Arhathood* as well.’
- 46 Thereafter I would summon the assemblage,

- And divulge to them the Veracious Dharma:⁴⁶
 For, by dint of Expedite Power,
 The Buddhas were wont to expound *Tri-yanas* distinctively;
- 47 Nonetheless, in veracity there is but *One Buddha-Yana*,
 The Dual *Nirvanas*⁴⁷ are expounded solely for the behoof
 of people's Repose.
 Therefore I am imparting unto you the Veracity
 That what you have acquired is no real Terminus;
- 48 Hence for the pursuit of the Buddhaic Omniscient Noesis,
 It behooves you to generate great Assiduity.
 When you have attested the Omniscient Noesis
 And the Ten Puissances which are the Dharmas equal to the
 Buddhas',
- 49 Whereby you will be endowed with the Thirty-two Auspi-
 cious Features.⁴⁸
 Then can you be entitled to having attained the Veracious
 Surcease.
 The Buddhas, as the Directing Gurus,
 Divulged *Nirvana* for nothing but your Repose's sake.
- 50 And when you have cognized its being actually a mere Re-
 cess,
 Thence would the Buddha usher you into Buddhaic Noesis.

46. **Veracious Dharmas:** Ultimate Truthful Dharma; i.e., the Dharma of *One Buddha-Yana*. 眞實法

47. **Dual Nirvanas:** i.e., the *Residual Nirvana* and the *Unresidual Nirvana*. 二種涅槃

48. **Thirty-two Auspicious Features:** Cf. footnote 6 on page 109. (佛之)三十二相

妙法蓮華經卷第三

—*End of SCROLL III of The Lotus Sutra
of Wondrous Dharma*

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妙法蓮華經卷第四

The Lotus Sutra of Wondrous Dharma

SCROLL IV

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

五百弟子授記品第八

Segment 8: The Prognosticative Ordination of the Five Hundred Disciples

[IV-8A]

爾時富樓那彌多羅尼子，從佛聞是智慧方便隨宜說法，又聞授諸大弟子阿耨多羅三藐三菩提記，復聞宿世因緣之事，復聞諸佛有自在神通之力，得未曾有，心淨踊躍。即從座起，到於佛前，頭面禮足，卻住一面，瞻仰尊顏目不暫捨，而作是念：「世尊甚奇特，所爲希有！隨順世間若干種性，以方便知見而爲說法，拔出眾生處處貪著。我等於佛功德，言不能宣，惟佛世尊能知我等深心本願。」

At that juncture, Purna-maitrayaniputra,¹ having heard the Buddha's Expediency of Wisdom to divulge the Dharma pursuant to opportuneness; therewithal, he heard that the Buddha bestowed the Prognosticative Ordination of *Anuttara-Samyak-Sambodhi* to the great disciples; he also heard about the matters of Trans-lifetime Causal Factor, and that the Buddhas were endowed with immense Masterful Supernal Power, he had such never-before experience that his mind became purified and elevated vivaciously; thenceforth he arose from his seat, proceeded to the front of the Buddha, made prostrations with his head and face prone to the ground, and then stepped back and settled himself at one side, beholding the Buddha's Holy Visage with his eyes intent upon it without momentary recess. In the meantime he bethought himself thus: "The World-Venerated One is exceedingly singular, for what He has done is of such a rarity that He could comply with a wide variety of worldly people's nature and propensities, so as to divulge the Dharma by means of Expedient Cognition-Perception, thereby to extricate Multibeings out of all-engulfing Attachments. Albeit none of us could even utter a word to express the Buddha's Meritorious Virtues, Buddha the World-Venerated One does realize our Primal Desire in the deep niches of our hearts."

[IV-8B]

爾時佛告諸比丘：「汝等見是富樓那彌多羅尼子不？我常

1. **Purna-maitrayaniputra**: one of the Buddha's ten great disciples, reputed for his adroit divulcation on the Dharma, which won him the epithet of "the Paragon of Dharma-divulcation (說法第一)." 富樓那

稱其於說法人中最爲第一，亦常歎其種種功德，精勤護持助宣我法，能於四眾示教利喜，具足解釋佛之正法，而大饒益同梵行者。自捨如來，無能盡其言論之辯。

汝等勿謂富樓那但能護持助宣我法，亦於過去九十億諸佛所，護持助宣佛之正法，於彼說法人中亦最第一。又於諸佛所說空法，明了通達，得四無礙智，常能審諦清淨說法，無有疑惑，具足菩薩神通之力，隨其壽命，常修梵行，彼佛世人咸皆謂之實是聲聞；而富樓那以斯方便，饒益無量百千眾生，又化無量阿僧祇人，令立阿耨多羅三藐三菩提。爲淨佛土故，常作佛事，教化眾生。」

At that juncture, the Buddha addressed to the *Bhiksus*, “Do you see Purna-maitrayaniputra yonder? I have always acclaimed that in the midst of Dharma Divulgers he is the most preeminent one. I also frequently lauded his various other Meritorious Virtues, such as his sedulous protection and sustenance of the Dharma by his assisting and promulgating upon my Dharma, wherein he was capable of making Evincement, Edification, and Benefaction and Felicitation to the Four Assemblages by his thorough explication on the Buddha’s Orthodox Dharma, and thus made great Fecund Benefit to his fellow cultivators on Brahmanic Deeds. In fine, save for the Thus-Adventist Himself, there is none other that could ever achieve such thoroughness in discourse and eloquence as his.

“However, none of you should think that Purna-maitrayaniputra could only support and assist in the promulgation of *my* Dharma, for he has also supported and assisted in the promulgation of the Orthodox Dharma previously in the bygone ninety billion Bud-

dhas' Premises, and he was also the most preeminent one amidst the then Dharma Divulgers. Therewithal, as concerns the Dharma of Vacuity divulged by Buddhas, he comprehends it perspicaciously and masters it thoroughly. And he has attained the Four Unhindered Noeses,² so that he is always able to scrutinize and perceive the Dharma and divulge the Dharma purificatorily, devoid of any Skepticism or Perplexity. He is completely endowed with the *Pusaic* Supernal Powers, so that he is able to cultivate on the Brahmanic Deeds in accordance with his lifespan. Albeit the worldly people of those Buddhas' ages deemed him a veritable Auricularist, Purna-maitrayaniputra has taken advantage of that as an Expediency to enrich and benefit countless hundreds and thousands of Multibeings, as well as to cultivate innumerable *asamkhyas* of people insofar as to render them instated in *Anuttara-Samyak-Sambodhi*. In sum, with a view to purifying Buddhaic Universes,³ he is constantly executing Buddhaic Tasks of edifying Multibeings.

[IV-8C]

「諸比丘，富樓那亦於七佛說法人中而得第一，今於我所說法人中亦爲第一，於賢劫中當來諸佛說法人中，亦復第一，而皆護持助宣佛法。亦於未來，護持助宣無量無邊諸佛之法，教化饒益無量眾生，令立阿耨多羅三藐三菩提。」

-
2. **Four Unhindered Noeses:** the four highest Wisdoms (Noeses) of the Buddha:
 1) Non-hindrance in the Dharma (法無礙); 2) Non-hindrance in the Import (義無礙);
 3) Non-hindrance in Phraseologies (辭無礙); 4) Non-hindrance in the Conation of Divulgation (樂說無礙). 四無礙智
3. **purifying Buddhaic Universes:** i.e., making the Universe free from all Afflictions, pains, and defilements, thereby to do away with the Three Vile Realms. 淨佛土

爲淨佛土故，常勤精進教化眾生，漸漸具足菩薩之道；過無量阿僧祇劫，當於此土，得阿耨多羅三藐三菩提，號曰法明如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。」

“All ye *Bhiksus*, Purna-maitrayaniputra was wont to be the most preeminent Dharma Divulger in the eras of the preceding Seven Buddhas, and now in my era he is still the most preeminent one amongst the Dharma Divulgues; at the Buddhas’ Premises in the future ages of Virtuous *Kalpa*, he shall still be the most preeminent Dharma Divulger; thus shall he support and assist in the promulgation of Buddha Dharma. And thus shall he, too, support and assist in the promulgation of countless and boundless Buddhas’ Dharma in the ages to come, so as to edify, cultivate, benefit and enrich innumerable Multibeings, and to render them instated in *Anuttara-Samyak-Sambodhi*. And with a view to purifying Buddhaic Universes, he is to constantly apply himself industriously to the edification and cultivation of Multibeings. In this way, he shall be endowed with the *Pusaic Modus* by degrees, and thus in the lapse of innumerable *asamkhyas*⁴ of *Kalpas*, he shall attain *Anuttara-Samyak-Sambodhi*, with the Holy Epithet of Dharma Perspicuity *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*.

4. *asamkhyas*: innumerable, countless; said to be about trillions of trillions. 阿僧祇

[IV-8D]

「其佛以恆河沙等三千大千世界爲一佛土，七寶爲地，地平如掌，無有山陵谿澗溝壑，七寶臺觀充滿其中。諸天宮殿近處虛空，人天交接，兩得相見。無諸惡道，亦無女人；一切眾生，皆以化生，無有淫欲。得大神通，身出光明，飛行自在；志念堅固，精進智慧；普皆金色，三十二相而自莊嚴。其國眾生，常以二食：一者、法喜食，二者、禪悅食。有無量阿僧祇千萬億那由他諸菩薩眾，得大神通、四無礙智，善能教化眾生之類。其聲聞眾，算數校計所不能知，皆得具足六通、三明、及八解脫。其佛國土有如是等無量功德莊嚴成就。劫名寶明，國名善淨。其佛壽命無量阿僧祇劫，法住甚久。佛滅度後，起七寶塔徧滿其國。」

“That Buddha will take Ganges-sand number of Three-thousand Mega-thousand Universes⁵ as his one Buddhic Land, which has seven treasures as its ground. The land is as smooth as a person’s palm, devoid of mountains, hills, ravines, canyons, or chasms. It is impregnated with daises and lofty estrades of seven treasures. The palatial halls of the Celestials are situated so close in the sky that humans and celestials are adjacent and visible to each other. There are neither Vile Realms nor women; and all Multibeings there are born through *metamorphosis*, and

5. **Three Thousand Mega-thousand Universes:** i.e. a Buddhic Universe, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmoses (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmoses (consisting of 1000 Mini-thousand Cosmoses); c) One Mega-thousand Cosmoses (consisting of 1000 Medi-thousand Cosmoses). Hence, altogether they are called the Three Thousand Mega-thousand Universes. (“Universe,” meaning one solar system, not just the planet Earth.) 三千大千世界

so they are free from carnal lusts. They have all attained great Supernal Powers, with refulgence from their bodies, and they can fly with Masterful Ease. Their Mind and Contemplation are steadfast, assiduous, and endowed with wisdom. Their physical bodies are all golden in color, majestified with the Thirty-two Auspicious Features. The Multibeings of that Universe usually take two kinds of victuals: first, the Victuals of *Dharmic Jubilance*; second, the Victuals of *Dhyanaic Felicity*. There are innumerable *asamkhya* thousand trillion *nayuta* number of *Pu-sas*, who all have attained great Supernal Powers and the Four Unhindered Noeses, so that they are adept in instructing and cultivating all genres of Multibeings. As for the Auricularists, their number is beyond comprehension by counting or computation. They are completely endowed with the Six Supernalities and the Three Perspicuities as well as the Eight Emancipations. Hence that Buddhaic Universe is endowed with such infinite sublime accomplishments in Meritorious Virtues. Its *Kalpa's* name is Jewel Luminosity, and the Universe's name is Virtuous Purification. The lifespan of that Buddha is for infinite *asamkhya Kalpas*, and the Dharma subsists exceedingly long. In the wake of the Buddha's Surcease Deliverance, *Stupas* of seven treasures will be erected throughout the Universe.”

[IV-8E①]

爾時世尊欲重宣此義，而說偈言：

諸比丘諦聽	佛子所行道	善學方便故	不可得思議	1
知眾樂小法	而畏於大智	是故諸菩薩	作聲聞緣覺	2

以無數方便 化諸眾生類 自說是聲聞 去佛道甚遠 3
度脫無量眾 皆悉得成就 雖小欲懈怠 漸當令作佛 4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 All ye *Bhiksus*, hearken soothly:
The Moduses that the Buddha's Sons implement,
Being in good keeping with Expedite Means,
Are inconceivable and ineffable:
- 2 As they cognize that the populace take delight in Minor Dharmas,
And hence are apprehensive of Great Noesis;
For this reason a great many *Pusas*
Assume being Auricularists and Causality-Enlightenists.
- 3 Thus have they employed innumerable Expedite Means
To edify sundry kinds of Multibeings,
By professing themselves to be Auricularists
Who stand a long way from the *Buddha Bodhi*.
- 4 And in this fashion they have delivered and liberated innumerable Multibeings
Who have all attained certain achievements.
Albeit pertaining to the Minor Dharma and prone to laxity,
They are all led by degrees to become Buddhas for certain.

[IV-8E②]

- | | | | | |
|-------|-------|-------|-------|---|
| 內祕菩薩行 | 外現是聲聞 | 少欲厭生死 | 實自淨佛土 | 5 |
| 示眾有三毒 | 又現邪見相 | 我弟子如是 | 方便度眾生 | 6 |
| 若我具足說 | 種種現化事 | 眾生聞是者 | 心則懷疑惑 | 7 |
| 今此富樓那 | 於昔千億佛 | 勤修所行道 | 宣護諸佛法 | 8 |
- 5 However inwardly they would secretly practice the *Pusaic Deeds*,
 But outwardly they manifest to be Auricularists,
 Who appear to have few desires and to abhor Nascence-Demise,
 But in truth they have been rendering Buddhaic Land purified on their own.
- 6 They might manifest to people as possessed of the Three Venoms;⁶
 Or they would also assume the Appearance of Devious Views.
 In this fashion those disciples of mine
 Would deliver Multibeings by such Expedite Means.
- 7 If ever I were to recount in totality apropos of
 The multitudinous matters of their manifestations and metamorphoses,
 The Multibeings who hear of these accounts
 Would surely become skeptical and dismayed in the mind.
- 8 Now this Purna-maitrayaniputra here

6. **Three Venoms:** Cf. footnote 32 on page 135. 三毒

Has been at one thousand trillion Buddhas' Premises previously,
 Where he has practiced sedulously on the Modus of his prosecution
 And has promulgated and safeguarded the Buddhas' Dharmas.

[IV-8E③]

爲求無上慧	而於諸佛所	現居弟子上	多聞有智慧	9
所說無所畏	能令眾歡喜	未曾有疲倦	而以助佛事	10
已度大神通	具四無礙智	知諸根利鈍	常說清淨法	11
演暢如是義	教諸千億眾	令住大乘法	而自淨佛土	12

- 9 For the sake of pursuing the Supreme Wisdom,
 He was wont to be at a great many Buddhas' Premises,
 Manifesting himself as a preeminent disciple,
 Extensively knowledgeable and endowed with Wisdom.
- 10 Whatever he expounds he can do it fearlessly,
 Capable of rendering the multitudes joyous,
 Never subject to weariness or fatigue,
 Whereby he has supported the Buddha's Task.
- 11 He has attained Deliverance and been endowed with great
 Supernality,
 As well as the Four Unhindered Noeses,
 Hence he cognizes well Multibeings' Propensities to be
 either acute or obtuse.
 And what he expounds always pertains to the Purified
 Dharma.

- 12 Thus would he expatiate on such imports with facility
 To edify one thousand trillion multitudes,
 And cause them to reside in Mahayana Dharma,
 Meanwhile he would purify the Buddhaic Lands on his own
 as well.

[IV-8E④]

未來亦供養	無量無數佛	護助宣正法	亦自淨佛土	13
常以諸方便	說法無所畏	度不可計眾	成就一切智	14
供養諸如來	護持法寶藏	其後得成佛	號名曰法明	15
其國名善淨	七寶所合成	劫名爲寶明	菩薩眾甚多	16

- 13 Thus in the future shall he also make offerings
 To countless and boundless Buddhas,
 By supporting and assisting in the promulgation of the
 Ortho-dharma,⁷
 And he shall also purify the Buddhaic Lands on his own.
- 14 Thus he is to employ sundry Expedite Means
 In the promulgation of the Dharma intrepidly
 To deliver uncountable Multibeings,
 Who shall all realize the Omniscient Noesis.⁸
- 15 Such is the way whereby he makes offerings to the Thus-
 Adventists
 By safeguarding and sustaining the Repertory of Dharma.
 Henceforward he shall become Buddha,

7. **Ortho-dharma:** Cf. footnote 21 on page 119. 正法

8. **Omniscient Noesis:** Cf. footnote 52 on page 178. 一切智

With the Holy Epithet of Dharma Perspicuity.

- 16 His Universe is named Virtuous Purification,
 Which is constituted by seven treasures.
 Its *Kalpa* is entitled Treasure Luminosity.
 The *Pusas* in that Land are exceedingly multitudinous,

[IV-8E⑤]

其數無量億	皆度大神通	威德力具足	充滿其國土	17
聲聞亦無數	三明八解脫	得四無礙智	以是等爲僧	18
其國諸眾生	淫欲皆已斷	純一變化生	具相莊嚴身	19
法喜禪悅食	更無餘食想	無有諸女人	亦無諸惡道	20
富樓那比丘	功德悉成滿	當得斯淨土	賢聖眾甚多	21
如是無量事	我今但略說			22

- 17 Whose number being of countless trillions.
 They have all acquired great Supernal Powers,
 Completely endowed with August Puissance,
 And *Pusas* of their kind permeates that Universe.
- 18 The Auricularists there are also innumerable,
 All endowed with Three Perspicuities and Eight Emancipations,
 As well as the attainment of the Four Unhindered Wisdoms.
 These are the Samgha subsumed to that Universe.
- 19 The Multibeings of that Universe
 Have all abolished the Desire of Coition,
 And all of them are born through Metamorphosis,

With stately physiques of consummate Appearances.

- 20 They take Victuals of Dharmic Delight and *Dhyanaic Felicity*,⁹

Without ever nurturing any desire for other food.

There are neither women in that Universe

Nor is there any of the Vile Realms.

- 21 As this *Bhiksu* Purna-maitrayaniputra
Is to achieve the Meritorious Virtues consummately,
He shall attain this purified universe,
With a great phalanx of sagacious and Holy Samgha.

- 22 In respect of such infinite matters as involved therein
It is merely the epitome that I am imparting unto you.

[IV-8F]

爾時千二百阿羅漢心自在者，作是念：「我等歡喜，得未曾有。若世尊各見授記，如餘大弟子者，不亦快乎！」

佛知此等心之所念，告摩訶迦葉：「是千二百阿羅漢，我今當現前次第與授阿耨多羅三藐三菩提記。於此眾中，我大弟子憍陳如比丘，當供養六萬二千億佛，然後得成爲佛，號曰普明如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。其五百阿羅漢：優樓頻螺迦葉、伽耶迦葉、那提迦葉、迦留陀夷、優陀夷、阿菟樓駄、離婆多、劫賓那、薄拘羅、周陀、莎伽陀等，皆當得阿耨多羅三藐三菩提，盡同一號，名曰普

9. *Dhyanaic Felicity*: the placid euphoria-like state in meditation, resulted from the accomplishment in *Samadhi* or *Dhyana*. 禪悅；禪定樂

明。』

At that juncture, the twelve hundred *Arhats* that have gained Mastery over the mind bethought themselves thus: “Right now we are so exultant as something never-before befell us. However, if the World-Venerated One would also bestow upon each of us the Ordination as was done to the other great disciples, what a great joy that must be!”

Thereupon as the Buddha cognized what these people were pondering over in their mind, He imparted to Mahakasyapa, “I am about to bestow upon all of these twelve hundred *Arhats* the Prognosticative Ordination of *Anuttara-Samyak-Sambodhi vis-à-vis* one after another. In the midst of this assemblage, my great disciple *Bhiksu* Kaundinya¹⁰ is to make offerings to sixty-two thousand billion Buddhas, and thereafter he shall become Buddha, with the Holy Epithet of Universal Luminosity *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. And the other five hundred *Arhats*, namely, Uruvilvagrama-Kasyapa, Gaya-Kasyapa, Nadi-Kasyapa, Kalodayin, Udayin, Aniruddha, Revata, Kalpina, Vakkula, Cudapanthaka, and Svagata and the rest—all of them shall attain *Anuttara-Samyak-Sambodhi*, with the same Holy Epithet of Universal Luminosity.”

10. **Kaundinya**: Ajnata Kaundinya, one of the five *Bhiksus* that the Buddha delivered right after His enlightenment. 橋陳如

[IV-8F①]

爾時世尊欲重宣此義，而說偈言：

憍陳如比丘	當見無量佛	過阿僧祇劫	乃成等正覺	1
常放大光明	具足諸神通	名聞徧十方	一切之所敬	2
常說無上道	故號爲普明	其國土清淨	菩薩皆勇猛	3
咸升妙樓閣	遊諸十方國	以無上供具	奉獻於諸佛	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 This *Bhikṣu* Kaundinya at present
Is to encounter innumerable Buddhas.
And after an *asamkhyā* number of *Kalpas*
He shall then attain the Equal Rect-enlightenment.
- 2 He will constantly effulge great luminescence,
Completely endowed with all the Supernal Powers,
And with great prestige permeating the ten directions,
Greatly shall he be revered by all universally.
- 3 For he constantly divulges the *Supreme Bodhi*,
That is why he is entitled as Universal Luminosity.
His Universe is thoroughly purified,
And the *Puṣas* therein are all Valiantly Vehement.
- 4 They would all ascend the Wondrous Towers,
Or make voyage to other Universes in ten directions,
Where they would present premium Ritual Artifacts
As offerings to the Buddhas.

[IV-8F②]

作是供養已	心懷大歡喜	須臾還本國	有如是神力	5
佛壽六萬劫	正法住倍壽	像法復倍是	法滅天人憂	6

5 After making such offerings,
 They become exultant in the heart,
 Whence they would return to their native Buddha Land
 in an instant,
 Such is the Supernal Power that they are possessed of.

6 The Buddha's lifespan is sixty thousand *Kalpas*,
 And His Ortho-dharma subsists for double that time,
 While the Quasi-dharma lasts even twice as the former
 does.

And when the Dharma terminates, both Celestials and Humans are woeful.

[IV-8F③]

其五百比丘	次第當作佛	同號曰普明	轉次而授記	7
我滅度之後	某甲當作佛	其所化世間	亦如我今日	8
國土之嚴淨	及諸神通力	菩薩聲聞眾	正法及像法	9
壽命劫多少	皆如上所說	迦葉汝已知	五百自在者	10
餘諸聲聞眾	亦當復如是	其不在此會	汝當爲宣說	11

7 The other five hundred *Bhiksus*
 Shall become Buddhas one after another,
 With the same Holy Epithet of Universal Luminosity.
 In turn, they would bestow the Ordination from one to the
 next,

- 8 By proclaiming thus: After my Surcease Deliverance,
 So and so shall become the next Buddha.
 The Universe that he is to edify
 Shall be just like this one of mine today.
- 9 As for the Grandeur and Purification of the coming Uni-
 verses,
 As well as the Supernal Powers thereof,
 The Samgha of both *Pusas* and the Auricularists therein,
 The Ortho-dharma and the Quasi-dharma,
- 10 And the Buddha's lifespan for how many *Kalpas*, and what
 not—
 All of these are just as what I have divulged above.
 Now, with regard to Kasyapa, you have already been
 informed all about him,
 As for the five hundred Masterful Holy Men
- 11 Along with the other members of Auricularists,
 They shall turn out to be exactly the same like this.
 As for those that are not present in this congregation,
 You should pronounce this to them afterwards.

[IV-8G]

爾時五百阿羅漢於佛前得授記已，歡喜踊躍，即從座起，到於佛前，頭面禮足，悔過自責：「世尊，我等常作是念，自謂已得究竟滅度，今乃知之，如無智者。所以者何？我等應得如來智慧，而便自以小智為足。」

世尊，譬如有人至親友家，醉酒而臥。是時親友官事當行，以無價寶珠繫其衣裏，予之而去。其人醉臥，都不覺知。起已遊行，到於他國，爲衣食故，勤力求索，甚大艱難；若少有所得，便以爲足。於後親友會遇見之，而作是言：『咄哉！丈夫，何爲衣食乃至如是？我昔欲令汝得安樂、五欲自恣，於某年月日，以無價寶珠繫汝衣裏，今故現在，而汝不知。勤苦憂惱，以求自活，甚爲癡也。汝今可以此寶貿易所需，常可如意，無所乏短。』」

At that juncture, after the five hundred *Arhats*' receiving the Ordination from the Buddha, they all capered exultantly, and forthwith they arose from their seats, went up to the Buddha, prostrated with their heads and faces prone to the ground at the Buddha's feet, repented their own faults and reproached themselves: "Your World-Veneration, all of us were wont to bethink ourselves thus: we used to consider ourselves as having attained the Ultimate Surcease-Deliverance. And not until this moment did we realize that we acted just like people destitute of wisdom. Why is it so? For we are supposed to acquire the Thus-Adventist's Wisdom, and we should come to gloat over puny wisdom.

"Your World-Veneration, it could be compared to someone who went to his kindred's. And when he got drunk, he lay down to sleep. In the meantime, the kindred needed to leave home due to some judicial business, and before he left, he brought forth a priceless Pearl to tie to this man garment's lining as a gift to him. As this man was inebriatedly slumbering, he was totally unaware of anything about this. When he woke up, he departed to make a

journey to foreign countries, where he worked very hard for his own food and clothing, but it was a tremendous hardship. Occasionally when he happened to receive meager remunerations, he was prone to feel content with it. Afterwards, when that previous kindred came across him, he exclaimed, “Oh my dear! How in the world could you become of this for the mere sake of food and clothes? Prior to this, as I wished to make sure that you be settled and happy, and be able to enjoy the Five Desires to the full of your contentment, I tied a priceless Pearl to your garment’s lining on such and such day of such and such month, in such and such year. It should still be there right now. And yet you were unaware of it, so that you have been working hard and diligently, filled with worries and anxiety, merely to seek a way for your own subsistence. It was arrantly foolish of you. And now you can take this Pearl to make exchange for whatever you need, you shall always be able to do whatever you wish to, without any want or deficiency.

[IV-8H]

「佛亦如是，爲菩薩時，教化我等，令發一切智心。而尋廢忘，不知不覺。既得阿羅漢道，自謂滅度，資生艱難，得少爲足。一切智願，猶在不失。今者世尊覺悟我等，作如是言：『諸比丘，汝等所得，非究竟滅。我久令汝等種佛善根，以方便故，示涅槃相，而汝謂爲實得滅度。』世尊，我今乃知實是菩薩，得受阿耨多羅三藐三菩提記。以是因緣，甚大歡喜，得未曾有。」

“It is exactly the same with the Buddha: When Your Holiness

was still a *Pusa*, you used to edify us and make us generate the Heart for the Omniscient Noesis. And yet forthwith we would abandon and become oblivious of it quite unwittingly and unconsciously. Thereafter when we attained the *Modus of Arhathood*, we began to consider ourselves as having realized the Surcease Deliverance, which could be likened to those who face the hardship of livelihood are apt to feel content with Slight Acquisition. Fortunately, our Aspiration for the Omniscient Noesis was not yet entirely lost to us; it is still in existence here. And now Your World-Veneration has enlightened us by imparting thus: ‘All ye *Bhiksus*, what you have attained is not Ultimate Surcease. It has been a long time since I enabled you all to implant the Buddhaic Virtuous Radix. And on account of Expediency I purposely manifested the *Nirvanic Appearance*, but you should have come to actually profess that you have indeed attained Surcease Deliverance!’

“Your World-Veneration, it is not until now that we become aware of ourselves being *Real Pusas*, hence we are equal to the acquisition of the *Anuttara-Samyak-Sambodhi* Ordination. For this reason, we are so exceedingly exultant as never before.”

[IV-8H①]

爾時阿若憍陳如等，欲重宣此義，而說偈言：

我等聞無上	安隱授記聲	歡喜未曾有	禮無量智佛	1
今於世尊前	自悔諸過咎	於無量佛寶	得少涅槃分	2
如無智愚人	便自以為足	譬如貧窮人	往至親友家	3
其家甚大富	具設諸肴膳	以無價寶珠	繫著內衣裏	4

At that juncture, Ajnata Kaundinya¹¹ along with others, wishing to reiterate this Import, delivered this *Gatha*:

- 1 When all of us heard the Supreme
Voice of Ordination, which rendered us settled and secure,
We experienced the never-before exultation;
Hence we pay homage to the Buddha of Infinite Wisdom.
- 2 And now in front of Your World-Veneration
We repent the faults that we have perpetrated.
For amidst the Infinite Treasure of the Buddha's
We acquired merely a puny portion of *Nirvana*,
- 3 And yet just like the fools destitute of wisdom,
We should gloat over it with complacency.
It could be compared to some indigent person,
Who went to his kindred's home.
- 4 This kindred was an extraordinarily affluent man,
Who had all sorts of gourmet meal prepared for him,
And even produced a Priceless Pearl
To tie to the lining of the poor man's inner garment.

[IV-8H②]

默予而捨去	時臥不覺知	是人既已起	遊行詣他國	5
求衣食自濟	資生甚艱難	得少便爲足	更不願好者	6
不覺內衣裏	有無價寶珠	予珠之親友	後見此貧人	7
苦切責之已	示以所繫珠	貧人見此珠	其心大歡喜	8

11. Ajnata Kaundinya: Cf. footnote 10 on page 329. 憍陳如

5 After giving this to the man in silence, he departed from his own home.

Meanwhile the man was slumbering, totally unaware of all these happenings.

When this man woke up, he left that house
To make a journey to some foreign lands,

6 Where he strived to acquire food and clothes for his own survival;

And yet the livelihood was extremely hard.

Hence he would feel content when he could obtain but some meager stuff,

Wherefore he even would not crave for anything better.

7 And he was quite unaware of the fact

That inside his inner garment there was a Priceless Pearl.

The kinsman that gave this man the Pearl

Happened to meet with this poor man.

8 After reproaching this man with heartfelt ardency and severity,

He then evinced to him the Pearl that he had tied for him.

When the poor man perceived this Pearl,

He became overwhelmingly exultant in the heart.

[IV-8H③]

富有諸財物	五欲而自恣	我等亦如是	世尊於長夜	9
常愍見教化	令種無上願	我等無智故	不覺亦不知	10
得少涅槃分	自足不求餘	今佛覺悟我	言非實滅度	11

得佛無上慧 爾乃爲真滅 我今從佛聞 授記莊嚴事 12
 及轉次受決 身心徧歡喜 13

- 9 Thereafter this poor man became wealthy, in possession of all riches,
 Which enabled him to enjoy the Five Desires to his heart's content.
 Your Holiness, we are exactly like this individual,
 As Your World-Veneration during the Long-protracted Nights,¹²
- 10 In commiseration of us all, has been edifying and cultivating us,
 So as to make us implant the Supreme Vow.
 However, as we were destitute of wisdom,
 We were totally unwitting and unconscious of it all.
- 11 Hence when we attained the puny portion of *Nirvana*,
 We felt complacent with it, not to seek anything better.
 And now that the Buddha has enlightened us
 By imparting to us that we actually did not attain the Veracious Surcease Deliverance,
- 12 And that only on the attainment of the Buddha's Supreme Wisdom,
 Can anyone claim that it is the Veracious Surcease.
 Since we have heard from the Buddha
 That the majestic Conference of the Prognosticative Ordi-

12. **Long-protracted Nights:** a metaphor frequently used by the Buddha to connote general Multibeings' long dark suffering time in their Reincarnations. 長夜

nation

- 13 Are assuredly to be made to everyone by turns in order,
All of us feel exultant throughout our whole beings.

授學無學人記品第九

Segment 9: Bestowing the Ordination to the Learning and Post-learning

[IV-9A]

爾時阿難、羅睺羅而作是念：「我等每自思惟：設得授記，不亦快乎！」即從座起，到於佛前，頭面禮足，俱白佛言：「世尊，我等於此亦應有分，惟有如來，我等所歸。又我等爲一切世間天、人、阿修羅所見知識。阿難常爲侍者，護持法藏；羅睺羅是佛之子。若佛見授阿耨多羅三藐三菩提記者，我願既滿，眾望亦足。」

爾時，學無學聲聞弟子二千人，皆從座起，偏袒右肩，到於佛前，一心合掌，瞻仰世尊，如阿難、羅睺羅所願，住立一面。

At that juncture, Ananda¹ and Rahula² bethought themselves thus: “Oftentimes have we pondered this way: Had we been conferred the Ordination, how ecstatic that would be!” Thereupon they arose from the seats, went up to the Buddha, prostrated at the Buddha’s feet with their heads and faces prone to the ground, and addressed to the Buddha: “Your World-Veneration, methinks, both of us should be eligible for the Holy Ordination

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1. **Ananda**: the Buddha’s cousin and youngest disciple, as well as one of the ten great disciples, reputed for his knowledgeableness, which won him the Epithet of “the Paragon of Knowledgeableness.” (多聞第一) Ananda later became the Buddha’s attendant when the Buddha became advanced in age. 阿難
 2. **Rahula**: the Buddha’s only son, as well as one of the ten great disciples, reputed for his esoteric cultivation, which won him the epithet of “the Paragon of Secretive Cultivation” (密行第一). 羅睺羅

as well: for the Thus-Adventist is the only one that we take refuge with; furthermore, both of us have been regarded as Mentors by all the Celestial and Terrestrial Beings as well as *Asuras*. Besides, Ananda has been the Attendant for the Buddha, and he has also been safeguarding and sustained the Dharmic Repertory.³ As for Rahula, he is the Buddha's own son. If we could be accorded the Prognosticative Ordination of *Anuttara-Samyak-Sambodhi*, our Aspiration could be fulfilled, and the expectations of all others could be realized as well.”

At these words, all the Learning and Post-learning⁴ Auricularist disciples in the number of two thousand arose from the seats, bared their right shoulders,⁵ went up to the Buddha, and beheld Him reverently with their palms joined single-mindedly, and then they stood unto one side, all of them fostering the same anticipation as Ananda and Rahula.

[IV-9B]

爾時佛告阿難：「汝於來世當得作佛，號山海慧自在通王如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。當供養六十二億諸佛，護持法藏，然後得阿耨多羅三藐三菩提。教化二十千萬億恆河沙諸菩薩等，令成阿耨多羅三藐三菩提。國名常立勝旛，其土清淨，琉璃爲地。劫名妙音徧滿。其佛壽命，無量千萬億阿僧祇劫，若人於千萬億無量阿僧祇劫中，算數校

3. **Dharmic Repertory**: the treasure storehouse of Dharma. 法藏

4. **the Learning and Post-learning**: Cf. footnote 7 on page 4. 有學及無學(學無學)

5. **bared their right shoulders**: an ancient etiquette in India showing high respect to elders or superiors. 偏袒右肩

計，不能得知。正法住世倍於壽命，像法住世復倍正法。阿難，是山海慧自在通王佛，爲十方無量千萬億恆河沙等諸佛如來所共讚歎，稱其功德。」

At that juncture, the Buddha imparted to Ananda: “You shall become Buddha in a future age, with the Holy Epithet of Mountainous Oceanic Wisdom Masterful Thoroughness King *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departar, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. But prior to that, you shall have made offerings to sixty-two billion Buddhas by safeguarding and sustaining their Dharmic Repertories, and subsequent to that, you shall attain *Anuttara-Samyak-Sambodhi*. Whence you will edify and cultivate twenty thousand million billion Ganges-sand number of *Pusas* and others, and enable them to attain *Anuttara-Samyak-Sambodhi*. Your Universe is named Constantly Erecting Superior Banners, whose land is purified, with lapis lazuli as ground. The *Kalpa*’s name is Wondrous-Sound Permeating-Comprehensively. The Buddha’s lifespan is innumerable thousand million billion *asamkhya* of *Kalpas*, which is virtually unascertainable with either computing, figuring, measuring or speculating done by someone throughout the span of one thousand million billion infinite *asamkhya* of *Kalpas*. The dwells in the world for twice as long as the Buddha’s lifespan; the *Quasi-dharma*, in turn, dwells twice the duration of the *Ortho-dharma*. Ananda, this Mountainous Oceanic Wisdom Masterful Thoroughness King Buddha

is to be extolled unanimously by infinite thousand million billion Ganges-sand number of Buddhas Thus-Adventists for His Meritorious Virtues.”

[IV-9C①]

爾時世尊欲重宣此義，而說偈言：

我今僧中說	阿難持法者	當供養諸佛	然後成正覺	1
號曰山海慧	自在通王佛	其國土清淨	名常立勝旛	2
教化諸菩薩	其數如恆沙	佛有大威德	名聞滿十方	3
壽命無有量	以愍眾生故	正法倍壽命	像法復倍是	4
如恆河沙等	無數諸眾生	於此佛法中	種佛道因緣	5

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Right now I am declaring in the midst of the Samgha
That Ananda the Dharma-sustainer,
After making offerings to multitudinous Buddhas,
Shall attain the Rect-enlightenment,⁶
- 2 With the Holy Epithet of Mountainous Oceanic Wisdom
Masterful Thoroughness King Buddha,
And purified is His Universe-to-be,
Which is in the name of Constantly Erecting Superior Banners.
- 3 The *Pusas* that He edifies and cultivates
Are like the Ganges' sands in number.
That Buddha is endowed with great August Virtues,

6. **Rect-enlightenment:** Cf. footnote 19 on page 285. 正覺

An that His prestige permeates throughout the ten directions.

- 4 The Buddha's lifespan is beyond measure,
And due to His commiseration on the Multibeings,
The *Ortho-dharma* is twice as long as His lifespan,
And the *Quasi-dharma* is even twice the duration of the
Ortho-dharma.
- 5 There are countless Multibeings,
As innumerable as the Ganges-sands,
Who are able to implant their Causal Factors for *Buddha
Bodhi*
In the Dharma of this Buddha.

[IV-9D]

爾時會中新發意菩薩八千人，咸作是念：「我等尚不聞諸大菩薩得如是記，有何因緣而諸聲聞得如是決？」

爾時世尊知諸菩薩心之所念，而告之曰：「諸善男子，我與阿難等，於空王佛所，同時發阿耨多羅三藐三菩提心。阿難常樂多聞，我常勤精進，是故我已得成阿耨多羅三藐三菩提，而阿難護持我法，亦護將來諸佛法藏，教化成就諸菩薩眾，其本願如是，故獲斯記。」

阿難面於佛前，自聞授記及國土莊嚴，所願具足，心大歡喜，得未曾有。即時憶念過去無量千萬億諸佛法藏，通達無礙，如今所聞，亦識本願。

At that juncture, there were eight thousand Newly-aspired *Pusas* in the congregation, who all bethought themselves thus: "We have not even heard about the great *Pusas* to acquire such Ordi-

nation; as for the Auricularists, what would be the Causal Factors that would cause them to obtain such resolution?”

In the meantime, the World-Venerated One, cognizant of the Cogitation in those *Pusas*' minds, addressed to them, “All ye Virtuous Men, when I and Ananda were at the Premises of Vacuity-King Buddha, we generated the *Anuttara-Samyak-Sambodhi* Heart simultaneously. Nevertheless, Ananda was wont to take delight in Erudition, whereas I used to practice sedulously. As a consequence, I have already attained *Anuttara-Samyak-Sambodhi*; while Ananda comes to support and sustain my Dharma—he shall also support the Dharmic Repertories of future Buddhas, thereby to edify and cultivate the *Pusas* to consummation; for such is his Primal Vow whereby he is entitled to the acquisition of the Holy Ordination.”

Ananda was in front of the Buddha, and on hearing himself accorded the Ordination as well as the grandeur of his Universe-to-be, he was so overwhelmingly exultant over the fulfillment of his wish that he gained the never-before experience. Thereupon he was able to reminisce the past infinite thousand million billion Buddhas' Dharmic Repertories, with such thorough Unimpeded Comprehension as if he were just hearing them right then. Therewithal, he also took cognizance of his own Primal Vow.⁷

7. **Primal Vow:** This refers to the very first vow that a *Pusa* pledged at his initial aspiration for the *Buddha Bodhi*, which is also the most fundamental vow for this *Pusa* throughout the process of his quest for the *Supreme Bodhi*. 本願

[IV-9D①]

爾時阿難而說偈言：

世尊甚希有	令我念過去	無量諸佛法	如今日所聞	1
我今無復疑	安住於佛道	方便爲侍者	護持諸佛法	2

At that juncture, Ananda delivered this *Gatha*:

- 1 The World-Venerated One is so extraordinarily rare
That He could make me recollect
The infinite Buddhas' Dharmas,
As if I were just hearing them today.
- 2 And now as I am already free from any Misgiving,
I would composedly ensconce myself in the Buddhaic
Modus,
Wherein I would simply be an Attendant by Expediency,
Thereby to support and sustain the Buddhas' Dharmas.

[IV-9E]

爾時佛告羅睺羅：「汝於來世當得作佛，號蹈七寶華如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。當供養十世界微塵等數諸佛如來，常爲諸佛而作長子，猶如今也。是蹈七寶華佛國土莊嚴，壽命劫數，所化弟子，正法、像法，亦如山海慧自在通王如來無異，亦爲此佛而作長子。過是已後，當得阿耨多羅三藐三菩提。」

At that juncture, the Buddha imparted to Rahula, “In a future age, you shall become Buddha, with the Holy Epithet of Tread-

ing Seven-Treasure Flower *Thus-Adventist*, *Offering-Meritor*, *Ortho-Omniscient One*, *Luminance-Implementation Consummator*, *Dexterous Departer*, *World-Comprehender*, *Supreme Master*, *Taming-Reining Lord*, *Celestial-Terrestrial Guru*, *Buddha the World-Venerated One*. Prior to that, you shall have made offerings to ten Cosmic Lands' minute-molecule number of Buddhas Thus-Adventists, and in the meantime, you shall also be the firstborn son of the Buddhas just like today. The Universe of this Treading Seven-Treasure Flower Buddha is majestic; whereas regarding the number of *Kalpas* of His lifespan, the disciples that He is to enlighten, and His *Ortho-dharma* and *Quasi-dharma*, all of these are exactly like those with Mountainous Oceanic Wisdom Masterful Thoroughness-King Thus-Adventist, to whom you shall also be His eldest son. Thenceforth you shall attain *Anuttara-Samyak-Sambodhi*.”

[IV-9E①]

爾時世尊欲重宣此義，而說偈言：

我爲太子時	羅睺爲長子	我今成佛道	受法爲法子	1
於未來世中	見無量億佛	皆爲其長子	一心求佛道	2
羅睺羅密行	惟我能知之	現爲我長子	以示諸眾生	3
無量億千萬	功德不可數	安住於佛法	以求無上道	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

1 When I was still a prince royal,⁸

8. **prince royal**: Usually, the firstborn son of the king, who is to succeed to the throne.

Rahula was my firstborn son.

Now that I have attained Buddhahood,
He has come to espouse the Dharma to be my Dharmic Son.

- 2 In the future ages to come,
He is to encounter infinite billions of Buddhas,
To whom he shall also become their eldest son,
And shall aspire to pursue the Buddhaic Way single-mindedly.
- 3 There is none other but me that knows
About the Concealed Cultivations⁹ of Rahula,
Who manifests to be my eldest son,
Whereby he demonstrates the Modus to Multibeings.
- 4 The number of his Meritorious Virtues is so uncountable
That it is over infinite thousand million billions.
And he is ever ensconced sedately in Buddha Dharma,
Thereby to pursue the *Supreme Bodhi*.

[IV-9F]

爾時世尊見學、無學二千人，其意柔輒，寂然清淨，一心觀佛。佛告阿難：「汝見是學、無學二千人否？」

「唯然，已見。」

「阿難，是諸人等，當供養五十世界微塵數諸佛如來，恭

The Buddha was a prince royal prior to his renunciation of the Secular Home as well as the Kingship. His secular name was Sidhatha Gautama; hence he used to be Prince Sidhatha. 太子，悉達多太子

9. **Concealed Cultivation:** the Cultivation that one does without any other people's knowledge; that is, to refrain himself from fame or respect on that account, he would evade the knowledge of others concerning his practice. 密行

敬尊重，護持法藏。末後同時於十方國各得成佛，皆同一號，名曰寶相如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。壽命一劫。國土莊嚴，聲聞、菩薩，正法、像法，皆悉同等。」

At that juncture, the World-Venerated One perceived that the two thousand Learning and Post-learning people had all become supple in the mind, composed and purified, and they were regarding the Buddha single-mindedly. The Buddha inquired Ananda, “Do you see these two thousand Learning and Post-learning people yonder?”

Ananda replied, “Verily, I do see them.”

“Ananda,” quoth the Buddha, “all these people are to make offerings to fifty Universes’ minute-molecule number of Buddhas Thus-Adventists with deep veneration and esteem by supporting and sustaining the Dharmic Repertories. Eventually all of them shall become Buddhas simultaneously in the Universes in ten directions, with the same Holy Epithet of Jewel Appearances *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. Their lifespan is one *Kalpa*. As for the grandeur of their Universe, their Samgha of Auricularists and *Pusas*, and their *Ortho-dharma* and *Quasi-dharma*, all of these shall be equally identical in that respect.”

[IV-9F①]

爾時世尊欲重宣此義，而說偈言：

是二千聲聞	今於我前住	悉皆與授記	未來當成佛	1
所供養諸佛	如上說塵數	護持其法藏	後當成正覺	2
各於十方國	悉同一名號	俱時坐道場	以證無上慧	3
皆名爲寶相	國土及弟子	正法與像法	悉等無有異	4
咸以諸神通	度十方眾生	名聞普周徧	漸入於涅槃	5

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 To all of these two thousand Auricularists
Who are now sitting right in front of me
I am bestowing the Ordination upon them all
That they shall all become Buddhas in the future.
- 2 The number of the Buddhas to whom they are to make offerings
Is like minute molecules as mentioned above.
After they have safeguarded and sustained the Buddhas' Dharmic Repertories,
They shall attain the Right Enlightenment
- 3 In their respective Universe in ten directions,
With the same Holy Epithet.
They shall sit at the *Bodhi-site* simultaneously
Where they are to attest the Supreme Wisdom.
- 4 For epithet, they shall all be entitled Jewel Appearances,

And their Universe and disciples,
Their *Ortho-dharma* and *Quasi-dharma*—
These shall be all entirely identical without disparity.

- 5 And they are to all deliver the Multibeings in ten directions
By means of their Power of Suprenality.
Their prestige shall pervade ubiquitously,
Thenceforward they are to enter *Nirvana* in due time.

[IV-9G]

爾時學、無學二千人，聞佛授記，歡喜踊躍、而說偈言：
世尊慧燈明 我聞授記音 心歡喜充滿 如甘露見灌

At that juncture, the two thousand Learning and Post-learning disciples, on hearing the Buddha's Conference of the Prognosticative Ordination upon themselves, were all elated with exultation; thence they delivered this *Gatha*:

The World-Venerated One's wisdom is a Radiant Lamp.
On hearing the Voice of Prognosticative Ordination,
We are overwhelmingly rapturous in the heart,
Just as we have been infused by Sweet Dews.

法師品第十

Segment 10: The Dharma Master

[IV-10A]

爾時世尊因藥王菩薩，告八萬大士：「藥王，汝見是大眾中，無量諸天、龍王、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人與非人，及比丘、比丘尼、優婆塞、優婆夷，求聲聞者、求辟支佛者、求佛道者，如是等類，咸於佛前，聞妙法華經一偈一句、乃至一念隨喜者，我皆與授記，當得阿耨多羅三藐三菩提。」

At that juncture, the World-Venerated One imparted to the eighty thousand Grand Masters¹ by addressing to Medicine-King *Pusa*, “Medicine-King, now to thy witnessing, in this assembly there are innumerable Celestials, Dragon Kings, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans and Quasi-anthropoids, as well as *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas*, the Auricularism Aspirers, the *Pratyeka-buddhist* pursuers, and the *Buddha-Bodhi* pursuers. All of these, regardless of their species, inasmuch as they have all heard this *Sutra of Wondrous Dharmic Lotus* directly from the Buddha, even as sparse as one mere *Gatha* or one sentence, insofar that they be *joyous altruistically*² even for as brief as one moment, I will bestow the *Anuttara-Samyak-Sambodhi* Ordination upon them all.”

1. **Grand Masters:** i.e., *Pusas*; whereas the Buddha is called the Supreme Master. 大士

2. **joyous altruistically:** feeling happy for others on account of their success, or any fine acquisition, or good fortune, etc. Cf. footnote 2, “Altruistic Jubilation” on page 472. 隨喜

[IV-10B]

佛告藥王：「又如來滅度之後，若有人聞妙法華經，乃至一偈一句、一念隨喜者，我亦與授阿耨多羅三藐三菩提記。

若復有人，受持、讀誦、解說、書寫妙法華經，乃至一偈，於此經卷敬視如佛，種種供養：華、香、瓔珞、末香、塗香、燒香，繒蓋、幢幡、衣服、伎樂，乃至合掌恭敬；藥王，當知是諸人等，已曾供養十萬億佛，於諸佛所成就大願，愍眾生故，生此人間。」

The Buddha imparted to Medicine-King again, “Furthermore, after the Thus-Adventist’s Surcease Deliverance, if someone hears *The Sutra of Wondrous Dharmic Lotus*, even as sparse as one mere *Gatha* or one sentence, inasmuch as they be *joyous altruistically* even for as brief as one instant, I will also bestow upon him the *Anuttara-Samyak-Sambodhi* Ordination.

“Furthermore, if someone espouses and sustains, reads or recites, expounds and scribes this *Sutra of Wondrous Dharmic Lotus*, even as sparse as one mere *Gatha*, insofar as he reveres this *Sutra* as highly as the Buddha, to the extent that he would make sundry offerings to it with flowers, incense and pendants, or powdered incense, spreading incense and incinerating incense, or silken canopies, banners and cubic banners, or apparels and musical diversions, or even he would simply join his palms in reverence—Medicine-King, it behooves thee to cognize that these people have already made offerings to one hundred thousand billion Buddhas, and that they have all achieved their

Grand Vows at the Buddhas' Premises; however, due to their own commiseration upon Multibeings, they kept coming to be reborn in this world.

[IV-10C]

「藥王，若有人問：『何等眾生，於未來世當得作佛？』應示是諸人等，於未來世必得作佛。何以故？若善男子、善女人，於法華經，乃至一句，受持、讀誦、解說、書寫，種種供養經卷：華、香、瓔珞、末香、塗香、燒香、繪蓋、幢幡、衣服、技樂，合掌恭敬；是人一切世間所應瞻奉，應以如來供養而供養之。當知此人大菩薩，成就阿耨多羅三藐三菩提，哀愍眾生，願生此間，廣演分別妙法華經。何況盡能受持、種種供養者。」

“Medicine-King, if someone inquires, ‘**What kind of Multibeings can become Buddhas in the future?**’ You should evince to such people that they *themselves*, too, will become **Buddhas in the future as well**. Wherefore is it so? If any Virtuous Man or Virtuous Woman could espouse and sustain, expound and scribe this *Sutra of Wondrous Dharmic Lotus*, even merely one sentence of it, and would make multifarious offerings to this book of *Sutra* with flowers, incense, and pendants, or powdered incense, spreading incense, and incinerating incense, or silken canopies, banners and cubic banners, or apparels and musical diversions, and during such offering-making, he would join his palms in reverence—such a person is worthy of the reverence and offerings from all worldly people: hence one should make offerings to him in exactly the same manner as one would to the

Thus-Adventists; for it behooves thee to realize that this person is a Great *Pusa*, having realized *Anuttara-Samyak-Sambodhi*, yet for his commiseration upon Multibeings, he had vowed to be reborn in this world to expatiate on *The Sutra of Wondrous Dharmic Lotus* at large. It goes without saying, furthermore, if this person could even espouse and sustain the whole Sutra to its entirety, and in the meanwhile could make all sorts of offerings to it, his attainment of Buddhahood is of a surety.

[IV-10D]

「藥王，當知是人，自捨清淨業報，於我滅度後，愍眾生故，生於惡世，廣演此經。若是善男子、善女人，我滅度後，能竊爲一人說法華經，乃至一句；當知是人則如來使，如來所遣，行如來事。何況於大眾中廣爲人說。」

“Medicine-King, it behooves thee to realize that such a person is one that, after my Surcease Deliverance, has given up his own purified *Karmic Deserts* due to his commiseration upon Multibeings, thence to be reborn in the Vile Era to expatiate on this *Sutra* extensively. If after my Surcease Deliverance, this Virtuous Man or Virtuous Woman could expound this *Dharmic Lotus Sutra* even only to one person in private, and even simply about one sentence of it, you need to realize that this person is virtually an *Emissary of the Thus-Adventist*, dispatched by the Thus-Adventist to implement the Task of the Thus-Adventist—not to mention that he could promulgate it on a large scale in general public.

[IV-10E]

「藥王，若有惡人，以不善心，於一劫中，現於佛前，常毀罵佛，其罪尚輕；若人以一惡言，毀訾在家出家讀誦法華經者，其罪甚重。」

“Medicine-King, if some vicious person with an ill mind has frequently slandered and rebuked the Buddha to the face of the Buddha in a span of one *Kalpa*, this person’s sin is still considered slight; comparatively, if an individual denigrates and berates a person, either lay or clerical, who reads or recites the *Dharmic Lotus Sutra*, this individual’s sin is much the weightier than the former.

[IV-10F]

「藥王，其有讀誦法華經者，當知是人以佛莊嚴而自莊嚴，則爲如來肩所荷擔。其所至方，應隨向禮，一心合掌，恭敬供養，尊重讚歎，華、香、瓔珞，末香、塗香、燒香，繒蓋、幢幡，衣服、餽饌，作諸技樂，人中上供，而供養之；應持天寶而以散之，天上寶聚應以奉獻。所以者何？是人歡喜說法，須臾聞之，即得究竟阿耨多羅三藐三菩提故。」

“Medicine-King, if someone reads or recites the *Dharmic Lotus Sutra*, you ought to know that such a person is employing the Buddhic Majesticization to majesticify himself, and that he is virtually borne by the Thus-Adventist upon His own shoulders. Hence wherever he fares, one should pay homage thereunto, with palms joined single-mindedly, extolling him in veneration

and making offerings with flowers, incense and pendants, with powdered incense, spreading incense and incinerating incense, with silken canopies, banners and cubic banners, with apparels and exquisite repasts, and with musical diversions; in fine, one should make offerings to him with the paramount offerings amongst humanity; furthermore, one should even bestrew upon him with Celestial treasure; all the hoards of treasure in the Celestial Sphere should be utilized to make Bestowal to him. Wherefore is it so? Because his divulgation on the Dharma with Jubilation could make one instantly realize *Anuttara-Samyak-Sambodhi* to ultimacy.”³

[IV-10F①]

爾時世尊欲重宣此義，而說偈言：

若欲住佛道	成就自然智	常當勤供養	受持法華者	1
其有欲疾得	一切種智慧	當受持是經	并供養持者	2
若有能受持	妙法華經者	當知佛所使	愍念諸眾生	3
諸有能受持	妙法華經者	捨於清淨土	愍眾故生此	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Anyone who wishes to reside in *Buddha Bodhi*
 And realize the Indigenous Noesis
 Should often make offerings to
 The ones that espouse and sustain the *Dharmic Lotus*.

3. **ultimacy**: Cf. footnote 11 on page 209. 究竟

- 2 For those who wish to attain expeditiously
 The wisdom of All-inclusive Seminal Noesis,
 They should espouse and sustain this *Sutra*
 As well as make offerings to other Espousers.
- 3 If there be ones who are able to espouse and sustain
The Wondrous Dharmic Lotus Sutra,
 You ought to know that they are the *Emissaries of the*
Buddhas,
 Due to their commiseration upon the Multibeings.
- 4 As for those who are capable of espousing and sustaining
The Wondrous Dharmic Lotus Sutra,
 They have forgone their own Purified Lands
 To be born hither in commiseration of the Multibeings.

[IV-10F②]

- | | | | | |
|-------|-------|-------|-------|---|
| 當知如是人 | 自在所欲生 | 能於此惡世 | 廣說無上法 | 5 |
| 應以天華香 | 及天寶衣服 | 天上妙寶聚 | 供養說法者 | 6 |
| 吾滅後惡世 | 能持是經者 | 當合掌禮敬 | 如供養世尊 | 7 |
| 上饌眾甘美 | 及種種衣服 | 供養是佛子 | 冀得須臾聞 | 8 |
- 5 You are given to understand that such individuals
 Are born hither by their own Masterful Power,
 Hence, even in such a vile world, they are able
 To expatiate extensively on the Supreme Dharma.
- 6 Hence you should employ Celestial Flowers and Incense,
 Along with Celestial Treasure Apparels

As well as a great amassment of Celestial Wondrous
Treasures

To offer to the Divulgers of this Dharma.

- 7 In the Vile Age after my Surcease,
To those who can sustain this *Sutra*
You ought to pay homage with your palms joined,
In the same way as you would make offerings to the World-
Venerated One.
- 8 And with paramount viands of sundry sumptuousness,
As well as a wide array of raiments
You are to make offerings to such Buddha's Sons,
In the hope of acquiring momentary hearing of the Dharma
from them.

[IV-10F③]

若能於後世	受持是經者	我遣在人中	行於如來事	9
若於一劫中	常懷不善心	作色而罵佛	獲無量重罪	10
其有讀誦持	是法華經者	須臾加惡言	其罪復過彼	11
有人求佛道	而於一劫中	合掌在我前	以無數偈讚	12

- 9 If in latter ages there be some
Who can espouse and sustain this *Sutra*,
They are the ones that I despatch amid the masses
To prosecute the Tasks of the Thus-Adventist.

- 10 If someone during the span of one *Kalpa*
Constantly harbors Iniquitous Minds

To rebuke the Buddha with irate countenance,
This man will incur infinite grave sins.

- 11 And yet when there be one who reads, recites, and sustains
This *Sutra of Dharmic Lotus*,
And if some other would impose Vituperations on him
merely for an instant,
This vituperating person's sin is much graver than that of
the former rebuking one.
- 12 If there be one who has aspired to pursue the *Buddha Bodhi*,
And during the whole span of one *Kalpa*
This person would always join his palms in front of me,
And would extol me with innumerable *Gathas*,

[IV-10F④]

由是讚佛故	得無量功德	歎美持經者	其福復過彼	13
於八十億劫	以最妙色聲	及與香味觸	供養持經者	14
如是供養已	若得須臾聞	則應自欣慶	我今獲大利	15
藥王今告汝	我所說諸經	而於此經中	法華最第一	16

- 13 Due to the extolment of the Buddha in this way,
This man will acquire infinite Meritorious Virtues;
And yet those who extol the Sustainer of this *Sutra*
Will acquire much more Bliss than the former.
- 14 During the span of eighty billion *Kalpas*,
If someone employs the most wondrous Matter and
Sound

As well as Aroma, Flavor, and Tactility
To make offerings to the Sutra Sustainer—

- 15 After making such offerings,
If he can even hear the Teaching merely for an instant,
He should rejoice for his own fortunateness, and say,
“I am acquiring the greatest benefit on this very day.”
- 16 Medicine-King, I am pronouncing unto thee
That amidst the Sutras that I have divulged
This *Dharmic Lotus Sutra* in particular
Is by far the first and highest in preeminence.

[IV-10G]

爾時佛復告藥王菩薩摩訶薩：「我所說經典無量千萬億，已說、今說、當說，而於其中，此法華經最爲難信難解。藥王，此經是諸佛祕要之藏，不可分布妄授予人。諸佛世尊之所守護，從昔已來，未曾顯說，而此經者，如來現在，猶多怨嫉，況滅度後。

藥王，當知如來滅後，其能書、持、讀、誦、供養、爲他人說者，如來則爲以衣覆之，又爲他方現在諸佛之所護念。是人有大信力，及志願力、諸善根力。當知是人與如來共宿，則爲如來手摩其頭。

藥王，在在處處，若說若讀、若誦若書，若經卷所住處，皆應起七寶塔，極令高廣嚴飾，不須復安舍利。所以者何？此中已有如來全身。此塔，應以一切華、香、瓔珞，繪蓋、幢幡，技樂、歌頌，供養恭敬，尊重讚歎。若有人得見此塔，禮拜、供養，當知是等皆近阿耨多羅三藐三菩提。」

At that juncture, the Buddha imparted to Medicine-King *Pusamahasattva* again, “The total Sutras of my divulgation are in the number of infinite thousand million billions, which comprise those having been divulged, those being divulged, and those to be divulged, but in the midst of which the *Dharmic Lotus Sutra* is by far the one hardest to believe and hardest to comprehend.

“Medicine-King, since this *Sutra* is the Buddha’s *Essentials of Esoteric Repertory*, it would be inappropriate to distribute it without discretion; for this *Sutra* has been gingerly safeguarded and sheltered by the Buddhas, who have not divulged it explicitly ever since. Moreover, even right now when the Buddha dwells in the world, this *Sutra* still incurs jealousy and bitterness, let alone the time after the Buddha’s Surcease Deliverance.

“Medicine-King, you ought to realize that, after the Thus-Adventist’s Surcease, anyone who can scribe, sustain, read, recite and make offerings to this *Sutra*, as well as expound it for others, the Thus-Adventist will envelop him with His own Cassock, and he is also to be mindfully protected by the Buddhas of other Universes who are currently extant, for this person is endowed with great power of Belief, the power of Aspiration, and the power of Virtuous Radices. You are given to understand that this person is co-inhabiting with the Thus-Adventist, and that he is being fondled on the crown by the Thus-Adventist’s own hand.

“Medicine-King, wherever this *Sutra* is being expounded or read, recited or written, or wherever a Book of this *Sutra* is lo-

cated, one should erect a Seven-Treasure *Stupa*,⁴ which should be extremely lofty and expansive, with majestic embellishments. If that be so, it would be unnecessary to have any *Sarira*⁵ installed therein. Wherefore is it so? For right in the *Sutra* itself there is already the entire Corpus of the Thus-Adventist. To this *Stupa*, one should employ multifarious flowers, incense, pendants, silken canopies, banners and cubic banners, as well as musical diversions, songs and hymns to make offerings reverently, and to make extolment with veneration. If there be anyone who is able to see this *Stupa*, thence he would pay homage and make offerings to it, it should be realized that such a person is advancing within the vicinity of *Anuttara-Samyak-Sambodhi*.

[IV-10H]

「藥王，多有人在家、出家行菩薩道，若不能得見聞、讀誦、書持、供養是法華經者，當知是人未善行菩薩道；若有得聞是經典者，乃能善行菩薩之道。其有眾生求佛道者，若見、若聞是法華經，聞已信解受持者，當知是人得近阿耨多羅三藐三菩提。」

“Medicine-King, there are a great many people, either lay or ecclesiastical, who cultivate the *Pusaic* Way; however, if they could not either see, hear, read, recite, scribe, or sustain and make offerings to this *Dharmic Lotus Sutra*, it is to be understood that these people are not good at the Cultivation of the *Pu-*

4. *Stupa*: Sanskrit, a Buddhist pagoda, usually built in honor of Buddhas, *Pusas*, or pontiffs, in which their physical relics are kept both for commemoration and for posterity to worship. 塔; 窣堵波

5. *Sarira*: Cf. footnote 27 on page 13. 舍利

saic Modus. Only those who have heard this *Sutra* can be said to be the ones that are good at the Cultivation of the *Pusaic Modus*. For the Multibeings in pursuit of the *Buddha Bodhi*, if they are able to see or hear this *Dharmic Lotus Sutra*, and after hearing it, they are able to believe, comprehend, espouse and sustain it, it is to be understood that these people are advancing close to *Anuttara-Samyak-Sambodhi*.

[IV-10I]

「藥王，譬如有人渴乏需水，於彼高原穿鑿求之，猶見乾土，知水尚遠；施功不已，轉見濕土，遂漸至泥，其心決定、知水必近。菩薩亦復如是，若未聞、未解、未能修習是法華經者，當知是人去阿耨多羅三藐三菩提尚遠；若得聞解、思惟、修習，必知得近阿耨多羅三藐三菩提。所以者何？一切菩薩阿耨多羅三藐三菩提，皆屬此經；此經開方便門，示真實相。是法華經藏，深固幽遠，無人能到，今佛教化成就菩薩而爲開示。」

“Medicine-King, it could be compared to someone who is weary and thirsty and in dire need of water; he then drills a hole on a plateau to seek water. When he still sees dry dirt in the hole, he would know that he is still far from the water, and so he plies at his work unremittingly. After some time he is able to see some wet dirt, and then he would gradually come to some mud. Hitherto he would become more resolute than before, for he knows for certain that the water must be close at hand. The *Pusa* is also the same like this: for those who have not yet heard or comprehended or not yet cultivated on this *Dharmic Lotus Sutra*,

it should be understood that these people are still at a distance away from *Anuttara-Samyak-Sambodhi*. Whereas if they have been able to hear, comprehend, contemplate, and cultivate on it, they would know that they are getting close to *Anuttara-Samyak-Sambodhi*. Wherefore is it so? For the *Anuttara-Samyak-Sambodhi* of all the *Pusas* is subsumed into the sphere of this *Sutra*; insomuch as this *Sutra* opens up the Portal of Expediency to exhibit the Eidos⁶ of Veracity. The Repertory of this *Dharmic Lotus Sutra* is profound, adamant, abstruse, and far-reaching, and hence unreachable for anyone at all. It is only now that the Buddha, in order to edify and cultivate the *Pusas* for their fulfillment, He would be making this divulcation.

[IV-10J]

「藥王，若有菩薩聞是法華經，驚疑、怖畏，當知是爲新發意菩薩；若聲聞人聞是經，驚疑、怖畏，當知是爲增上慢者。

藥王，若有善男子、善女人，如來滅後，欲爲四眾說是法華經者，云何應說？是善男子、善女人，入如來室，著如來衣，坐如來座，爾乃應爲四眾廣說斯經。如來室者，一切眾生中大慈悲心是；如來衣者，柔和忍辱心是；如來座者，一切法空是。安住是中，然後以不懈怠心，爲諸菩薩及四眾廣說是法華經。」

“Medicine-King, when a *Pusa* hears this *Dharmic Lotus Sutra*, and if he is dismayed, becomes skeptical and apprehensive, it should be understood that this must be a Newly-aspired *Pusa*.

6. **Eidos**: Cf. footnote 9 on page 272. 相

As for an Auricularist, when he hears this *Sutra* he becomes dismayed, skeptical, and apprehensive, it should be understood that this is a person with Ameliorating Arrogance.

“Medicine-King, after the Surcease of the Thus-Adventist, if a Virtuous Man or Virtuous Woman desires to expound this *Dharmic Lotus Sutra* for the Four Assemblages, how should it be done? It is only when this Virtuous Man or Virtuous Woman is able to *ingress into the Chamber of the Thus-Adventist, to be donned in the Habiliment of the Thus-Adventist, and be seated in the Seat of the Thus-Adventist*, can this person expound this *Sutra* elaborately for the Four Assemblages. The so-called ‘*Chamber of the Thus-Adventist*’ signifies the Great Compassionate Heart for all the Multibeings. The so-called ‘*Habiliment of the Thus-Adventist*’ signifies the Gentle, Genial, and Forbearing Heart. The so-called ‘*Seat of the Thus-Adventist*’ signifies *All the Dharmas Being Vacuous*. If he has thus ensconced himself securely, thence is he able to expound this *Dharmic Lotus Sutra* elaborately for all the *Pusas* and the Four Assemblages⁷ with an unslackening and unremitting Heart.

[IV-10K]

「藥王，我於餘國，遣化人爲其集聽法眾，亦遣化比丘、比丘尼、優婆塞、優婆夷聽其說法，是諸化人，聞法信受，隨順不逆。若說法者在空閒處，我時廣遣天龍、鬼神、乾闥婆、阿修羅等，聽其說法。我雖在異國，時時令

7. **Four Assemblages**: the disciples of the Buddha, both sacerdotal (i.e., *Bhiksu* and *Bhiksuni*) and secular (i.e., *Upasaka* and *Upasika*), altogether they are called the Disciples of the Four Assemblages. 四眾

說法者得見我身。若於此經忘失句讀，我還爲說，令得具足。」

“Medicine-King, in order to muster up the congregational confluence for hearing the Divulgence of this Dharma in other Universes, I usually would dispatch Metamorphic Men⁸ thither; besides, I would also dispatch Metamorphic *Bhiksus*, *Bhiksunis*, *Upasakas* and *Upasikas* to hear the divulgence on this Dharma. On hearing the Dharma, these Metamorphic Men would believe and espouse it forthwith, and would comply with it without contravention. When the Divulger resides in reclusion, oftentimes I would dispatch a multitude of Celestials, Dragons, Ghosts, Deities, *Gandhabhas*, and *Asuras*, and what not, to hear his Divulgence. Moreover, albeit I sojourn in another Universe, I would still enable the Divulger to envisage my Physique. If ever he should inadvertently forget about some sentences or phrases in this *Sutra*, I would personally impart them to him to render his divulgence complete.”

[IV-10K①]

爾時世尊欲重宣此義，而說偈言：

欲捨諸懈怠	應當聽此經	是經難得聞	信受者亦難	1
如人渴需水	穿鑿於高原	猶見乾燥土	知去水尚遠	2
漸見濕土泥	決定知水近	藥王汝當知	如是諸人等	3
不聞法華經	去佛智甚遠	若聞是深經	決了聲聞法	4

8. **Metamorphic Men**: men coming into being by the Buddha’s transformational power. 化人

At this juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 If one wishes to discard Indolence,
One should hear this *Sutra*.
This *Sutra* is hard to hear,
And it is even harder to believe or espouse.
- 2 It could be compared to someone thirsty and in need of water;
He then drills on the plateau.
When he still sees the dry dirt in the hole,
He would know that he is still far from the water.
- 3 When gradually he sees wet dirt, and then mud,
He knows for certain that the water is close at hand.
Medicine-King, it behooves thee to know
That all of such people as these
- 4 Who are unable to hear the *Dharmic Lotus Sutra*,
Are staying remotely away from the Buddhaic Wisdom.
If they are able to hear this profound *Sutra*,
They could come to a decisive resolution concerning the
Auricularistic Dharma.

[IV-10K②]

是諸經之王	聞已諦思惟	當知此人等	近於佛智慧	5
若人說此經	應入如來室	著於如來衣	而坐如來座	6
處眾無所畏	廣爲分別說	大慈悲爲室	柔和忍辱衣	7

諸法空爲座 處此爲說法 若說此經時 有人惡口罵 8

- 5 As this *Sutra* is the King of all Sutras,
 If the people who after hearing it can contemplate veraciously,
 It should be known that these people
 Are within the vicinity of the Buddhaic Wisdom.
- 6 If someone desires to divulge this *Sutra*,
 He ought to ingress into the Chamber of the Thus-Adventist,
 And to don the Habiliment of the Thus-Adventist,
 As well as to be ensconced in the Seat of the Thus-Adventist.
- 7 Thus can he be intrepid in the face of multitudes
 To expatiate on the *Sutra* extensively and in particular.
 The Great Compassion is considered as the Chamber;
 While Gentleness, Geniality, and Forbearance are the Habiliment;
- 8 And that All Dharmas Being Vacuous is taken as the Seat.
 And he should reside in these so as to expound the Dharma.
 Thus when he is expounding this *Sutra*,
 If someone comes to rebuke him with Vituperations,

[IV-10K③]

加刀杖瓦石	念佛故應忍	我千萬億土	現淨堅固身	9
於無量億劫	爲眾生說法	若我滅度後	能說此經者	10

我遣化四眾 比丘比丘尼 及清信士女 供養於法師 11
 引導諸眾生 集之令聽法 若人欲加惡 刀杖及瓦石 12

9 Or even to impose knives, staffs, bricks and stones upon him,
 Due to his contemplation on the Buddha, he still could
 bear with it.

All over the thousands and billions of Universes
 I have manifested purified staunch Avatars

10 To divulge the Dharma to Multibeings
 Throughout infinite billions of *Kalpas*.
 After my Surcease Deliverance,
 If someone is able to expound this *Sutra*,

11 I will dispatch Metamorphic Four Assemblages:
 Metamorphic *Bhiksus* and *Bhiksunis*,
 As well as Purified Male-believers and Female-believers
 To make offerings to this Dharma Master.

12 I will also induce and direct sundry Multibeings,
 And muster them together to hear the Dharma.
 If someone viciously intends to impose
 Knives, staffs, bricks and stones on him,

[IV-10K④]

則遣變化人 爲之作衛護 若說法之人 獨在空閒處 13
 寂寞無人聲 讀誦此經典 我爾時爲現 清淨光明身 14
 若忘失章句 爲說令通利 若人具是德 或爲四眾說 15
 空處讀誦經 皆得見我身 若人在空閒 我遣天龍王 16

- 13 I will dispatch Metamorphic Men
 To shield and safeguard him.
 If the Divulger of the Dharma
 Is inhabiting in a reclusive and unbusy site,
- 14 Which is quiet and serene, devoid of all human noises,
 Wherein he reads or recites this *Sutra*,
 At that time I will manifest for him
 My purified luminescent Physique.
- 15 If he happens to be oblivious of some sentences or phrases,
 I will impart them to him to render him in thorough com-
 mand.
 If a person is endowed with such Virtues
 As to make Divulgations for the Four Assemblages,
- 16 Or as to read or recite the *Sutra* in a reclusive place,
 He shall be able to envisage my own Physique.
 When a person resides in hermitage,
 I will send forth Celestials, Dragon Kings,

[IV-10K⑤]

夜叉鬼神等	爲作聽法眾	是人樂說法	分別無罣礙	17
諸佛護念故	能令大眾喜	若親近法師	速得菩薩道	18
隨順是師學	得見恆沙佛			19

- 17 *Yaksas*, Ghosts, and Deities et al.
 To become the auditors of the Dharma.
 As this person delectates in the Divulgence of the Dharma,

He would be able to make Dharmic distinctions without any impediment,

18 And it is all due to the Buddhas' Mindful Endorsement

That he can render all the congregants joyous.

Hence, if anyone communes intimately with such a

Dharma Master,

He shall attain the *Pusaic Modus* expeditiously.

19 And those who learn in compliance with such a Dharma

Master

Will be able to encounter Ganges-sand number of Buddhas.

見寶塔品第十一

Segment 11: The Perception of the Treasure Stupa

[IV-11A]

爾時佛前有七寶塔，高五百由旬，縱廣二百五十由旬，從地涌出，住在空中，種種寶物而莊校之：五千欄楯，龕室千萬，無數幢幡以爲嚴飾，垂寶瓔珞寶鈴萬億而懸其上。四面皆出多摩羅跋栴檀之香，充徧世界。其諸幡蓋，以金、銀、琉璃、砮磈、碼瑙、眞珠、玫瑰七寶合成，高至四天王宮。三十三天雨天曼陀羅華，供養寶塔。餘諸天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，千萬億眾，以一切華、香、瓔珞、幡蓋、技樂，供養寶塔，恭敬、尊重、讚歎。

At that juncture, in front of the Buddha there was a Seven-Treasure Stupa, in the height of five hundred *yojanas*, and both the width and depth of which are two hundred and fifty *yojanas* respectively. This Stupa gushed out of the earth, and then suspended in the air, bedecked stately with multifarious treasurable articles, which include five thousand balustrades and railings, ten million shrine chambers, all of which were adorned splendidously with innumerable banners and cubic banners, and suspended with jewel pendants, onto which there were attached billions of jewel bells. All around the Stupa there emitted out the aroma of Tamalapattra Chandana Incense to pervade all over the world. Its banners and canopies were made of the seven treasures of gold, silver, lapis lazuli, *musalagarbha*, agate, pearl, and *kar-ketana*, and all of them were as tall as to reach the Palaces of the

Four Celestial-Monarchs.¹ The Thirty-three Heavens² rained Celestial *Mantra* Flowers as an offering to the Treasure Stupa. All the other Celestials, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans and *Quasi-anthropoids*,³ and others, all told in the number of one hundred thousand billion—all of them presented multifarious flowers, incense, pendants, banners, canopies, and musical diversions to offer to the Treasure Stupa in veneration and with reverent extolments.

[IV-11B]

爾時寶塔中出大音聲歎言：「善哉，善哉！釋迦牟尼世尊，能以平等大慧，教菩薩法：佛所護念妙法華經，爲大眾說。如是，如是！釋迦牟尼世尊，如所說者，皆是真實。」

爾時四眾，見大寶塔住在空中，又聞塔中所出音聲，皆得法喜，怪未曾有，從座而起，恭敬合掌，卻住一面。

At that juncture, there transmitted out of the Treasure Stupa a stentorian Vociferation to extol in exclamation: “Marvelous, marvelous! Shakyamuni the World-Venerated One, thou canst by equitable Great Wisdom instruct the Assemblages with the

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1. **the Four Celestial-Monarchs:** These are the Celestial Kings of the lowest heavens, which consist of the State-Sustaining Heaven 持國天 (*Dhritarastr*—East), Enhancing Heaven 增長天 (*Virudhaka*—South), Capacious-Eye Heaven 廣目天 (*Virupaksa*—West), Erudite Heaven 多聞天 (*Vaisravana*—East). 四天王
 2. **the Thirty-three Heavens:** Above the Four Celestial Heavens, there is an upper level of heaven which comprises thirty-three heavens in total, with Shakya-Devanam in the center, which is surrounded by Eight Heavens in each of the four directions; hence the total would come to thirty-three. And these Thirty-three Heavens in Sanskrit is called the *Trayastrimsa* Heavens. 三十三天
 3. ***Quasi-anthropoids:*** Cf. footnote 10 on page 274. 非人

Pusa Dharma, namely, the *Sutra of Wondrous Dharmic Lotus*, which is mindfully protected by all Buddhas. 'Tis exactly *thus*; 'tis exactly *thus*: that which divulged by Shakyamuni World-Venerated One is entirely Veracious.”

At that juncture, the members of the Four Assemblages, seeing the great Treasure Stupa staying in the air and hearing the voice from the Stupa, all acquired Dharmic Jubilation, and were amazed greatly as never-before. Thence they arose from the seats, joined their palms in reverence, and retreated to stand on one side.

[IV-11C]

爾時有菩薩摩訶薩，名大樂說，知一切世間天、人、阿修羅等，心之所疑，而白佛言：「世尊，以何因緣，有此寶塔從地涌出，又於其中發是音聲？」

At that juncture, there was a *Pusa-mahasattva*,⁴ named Great Exultant Divulcation, who cognized the misgivings in the mind of all the Terrestrial and Celestial beings and *Asuras*, addressed himself to the Buddha: “Your World-Veneration, by what Causal Factors that this Treasure Stupa gushed out of the earth, and that out of it there transmitted such voice?”

4. *Pusa-mahasattvas*: i.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. “*Pusa*,” the Chinese abbreviated transliteration of the Sanskrit word “*Bodhisattva*,” meaning: one who seeks the fulfillment of *Ultimate Bodhi*, or Enlightenment; next in rank to Buddha among all practitioners. “*Pusa-mahasattva*,” means great *Bodhisattva*. 菩薩摩訶薩

[IV-11D]

爾時佛告大樂說菩薩：「此寶塔中有如來全身，乃往過去東方無量千萬億阿僧祇世界，國名寶淨，彼中有佛，號曰多寶。其佛行菩薩道時，作大誓願：『若我成佛、滅度之後，於十方國土有說法華經處，我之塔廟，爲聽是經故，涌現其前，爲作證明，讚言善哉。』

彼佛成道已，臨滅度時，於天人大眾中告諸比丘：『我滅度後，欲供養我全身者，應起一大塔。』其佛以神通願力，十方世界，在在處處，若有說法華經者，彼之寶塔皆涌出其前，全身在於塔中，讚言：『善哉，善哉！』」

At that juncture, the Buddha imparted to Great Exultant Divulger *Pusa*, “Inside this Jewel Stupa there is the Complete Corpus of the Thus-Adventist. In time of yore, starting from this world towards the East, past infinite thousand million billion *asamkhya* number of Universes, there was a Universe named Treasure Purification, where there was a Buddha, with the Holy Epithet of Myriad Treasure. When this Buddha was still practicing on the *Pusahood*, he made this Grand Vow: ‘When I become Buddha, after my Surcease Deliverance, wherever there is someone divulging the *Dharmic Lotus Sutra* in any place throughout the Universes in ten directions, my Temple-Stupa, with a view to hearing the *Sutra*, will gush out in front of the Divulger to bear testimony for him by extolling: Marvelous!’

“When that Buddha had attained *Bodhi*, and just prior to his Surcease Deliverance, He imparted to the *Bhiksus* in front of the Celestials and Humans, ‘After my Surcease Deliverance, those who desire to make offering to my Complete Corpus, should

erect a great Stupa.’ Thenceforth, by the Supernal and Votive Power of that Buddha, anywhere throughout the Universes in ten directions when someone is divulging the *Dharmic Lotus Sutra*, that Stupa will gush out in front of him, with that Buddha’s Complete Corpus within the Stupa, extolling in exclamation: ‘Marvelous, marvelous!’

[IV-11E]

「大樂說，今多寶如來塔，聞說法華經故，從地涌出，讚言：『善哉，善哉！』」

是時大樂說菩薩，以如來神力故，白佛言：「世尊，我等願欲見此佛身。」

佛告大樂說菩薩摩訶薩：「是多寶佛，有深重願：『若我寶塔，為聽法華經故，出於諸佛前時，其有欲以我身示四眾者，彼佛分身諸佛，在於十方世界說法，盡還集一處，然後我身乃出現耳。』大樂說，我分身諸佛，在於十方世界說法者，今應當集。」

大樂說白佛言：「世尊，我等亦願欲見世尊分身諸佛，禮拜供養。」

“Great Exultant Divulcation, right now it is due to the fact that the Stupa of Myriad Treasure Thus-Adventist came to hear *The Dharmic Lotus Sutra* that it gushed out of the earth and extolled in exclamation: ‘Marvelous, marvelous!’”

At that juncture, Great Exultant Divulcation *Pusa*, by dint of the Thus-Adventist’s Supernal Power, addressed to the Buddha, “Your World-Veneration, all of us would fain perceive this Buddha’s Corpus as well.”

The Buddha imparted to Great Exultant Divulcation *Pusa-maha-sattva*, “This Myriad Treasure Buddha has a profound and severe Vow: ‘When this Treasure Stupa of mine manifests in front of other Buddhas so as to hear the *Dharmic Lotus Sutra*, at such times, if there be people who desire myself to show my Corpus to the Four Assemblages, my Corpus would not manifest itself until all the *Schizo-corporal*⁵ Buddhas of that same Buddha, all of whom at the moment are divulging the Dharma in the Universes throughout ten directions, would entirely convene at that selfsame spot.’

“Great Exultant Divulcation, meanwhile the *Schizo-Corporal* Buddhas of mine who are divulging the Dharma in the Universes in ten directions are convening right now.”

Great Exultant Divulcation addressed to the Buddha, “Your World-Veneration, all of us would also desire to perceive the *Schizo-corporal* Buddhas of Your World-Veneration, so as to pay homage and make offerings to Them.”

[IV-11F]

爾時佛放白毫一光，即見東方五百萬億那由他恆河沙等國土諸佛，彼諸國土，皆以玻瓈爲地，寶樹、寶衣以爲莊嚴，無數千萬億菩薩充滿其中，徧張寶幔，寶網羅上。彼

5. *Schizo-corporal*: of divided bodies. “*Schizo-*,” divided. “*corporal*,” the adjective form of “*corpus*,” body; the Sanskrit word for this is *Kaya*. The “divided body” is a manifestation of a Buddha’s or *Pusa*’s holy incarnation, by utilizing his Supernal Power in “splitting” or “dividing” his holy body into two or more duplicates, which would then manifest in different places, worlds or universes to enlighten Multibeings. 分身的

國諸佛，以大妙音而說諸法，及見無量千萬億菩薩，徧滿諸國，爲眾說法。南西北方、四維上下，白毫相光所照之處，亦復如是。

At that juncture, the Buddha effulged a shaft of White Capillaceous Ray,⁶ wherein it could be perceived in the East there were five million billion *nayuta* Ganges-sand number of Buddhas in their Buddhaic Universes, which Buddhaic Universes all took crystal as ground, and were majestified with treasure-trees and treasure apparels. And they were all replete with *Pusas* in the number of innumerable thousand million billions. In those Universes, treasure blinds were extended everywhere, and they were also enveloped with Treasure Nets. The Buddhas in those Universes all employed stentorian wondrous voice to divulge the Dharma; and there could be seen that innumerable thousand million billions of *Pusas* pervasive of the Universes were all divulging the Dharma to the Multibeings therein. And it was exactly the same with the South, West, North, the Four Corners, as well as the Zenith and the Nadir, when they were illuminated by the Buddha's White Capillaceous Ray.

[IV-11G]

爾時十方諸佛，各告眾菩薩言：「善男子，我今應往娑婆世界，釋迦牟尼佛所，并供養多寶如來寶塔。」

6. **White Capillaceous Ray:** a radiance emitting out of the Buddha's White Capillary Aspect (白毫相), which is an extraordinarily long white filament of hair grown in between the two eyebrows, and curled itself clockwise. This White Capillary Aspect would give forth radiance when the Buddha was going to divulge some significant Dharmas, or show the attendees some remarkable matters. 白毫光

時娑婆世界即變清淨，琉璃爲地，寶樹莊嚴，黃金爲繩以界八道，無諸聚落、村營、城邑，大海、江河、山川、林藪。燒大寶香，曼陀羅華徧布其地，以寶網幔，羅覆其上，懸諸寶鈴。惟留此會眾，移諸天、人，置於它土。

At that juncture, the Buddhas in the ten directions addressed themselves to the *Pusas* in their respective Universes, “Virtuous Men, it is incumbent on me to betake myself to Shakyamuni Buddha’s Premises in the *Sahā Universe* in order to make offering to the precious Stupa of Myriad Treasure Thus-Adventist.”

Thereupon the *Sahā Universe* instantly became purified: taking lapis lazuli as its ground, majestified with treasure-trees, and ropes of solid gold were used to demark Eight Roads. It was devoid of hamlets, villages, towns, and cities; and also devoid of oceans, rivers, brooks, mountains, and forests. Great treasure incense was kindled. The *Mantra Blossoms* permeated throughout the land, over which it was enveloped with treasure nets and blinds, with treasure bells suspended onto each of them. All the other Celestial and Terrestrial Beings were relocated to another Universe, save the congregants at present who still remained.

[IV-11H]

是時，諸佛各將一大菩薩以爲侍者，至娑婆世界，各到寶樹下。一一寶樹高五百由旬，枝、葉、華、果次第莊嚴，諸寶樹下皆有師子之座，高五由旬，亦以大寶而校飾之。爾時諸佛，各於此座結跏趺坐。如是展轉徧滿三千大千世界，而於釋迦牟尼佛一方所分之身，猶故未盡。

At that juncture, the Buddhas in the ten directions each in company with a *Mahā-pusa*⁷ as attendant repaired to the *Sahā Universe*, and each of them came underneath a treasure-tree, each and every one of which was five hundred *yojanas* in height, all with magnificent branches, leaves, flowers, and fruits. Under all those trees, there were Leonine Seats, in the height of five *yojanas*, also bedecked with enormous treasure. At that juncture, the Buddhas all seated themselves with insteps crisscrossed⁸ in these seats; thus alternately in the end they suffuse throughout the entire Three Thousand Mega-thousand Universes; none the less, they still did not quite exhaust Shakyamuni Buddha's *Schizo-corpora*⁹ manifested in one single direction alone.

[IV-111]

時釋迦牟尼佛，欲容受所分身諸佛故，八方各更變二百萬億那由他國，皆令清淨，無有地獄、餓鬼、畜生及阿修羅，又移諸天、人，置於他土。所化之國，亦以琉璃爲地，寶樹莊嚴，樹高五百由旬，枝、葉、華、果次第嚴飾，樹下皆有寶師子座，高五由旬，種種諸寶以爲莊校。亦無大海、江河，及目真鄰陀山、摩訶目真鄰陀山、鐵圍山、大鐵圍山、須彌山等諸山王，通爲一佛國土。寶地平正，寶交露幔徧覆其上；懸諸幡蓋，燒大寶香，諸天寶華徧布其地。

7. *Mahā-pusa*: Great Pusa, i.e., Pusa in a higher echelon of attainment. 大菩薩

8. **insteps crisscrossed**: This is the so-called "Lotus Posture." There are two kinds of them: Half-crisscrossed and Full-crisscrossed. 結跏，結跏趺坐

9. *Schizo-corpora*: the *pl.* form of *Schizo-corporus*, the "Divided Body." Cf. footnote 5 "Schizo-corporal" on page 378. 分身

At that time, Shakyamuni Buddha, with a view to accommodating his *Schizo-corporal* Buddhas, transformed another two million billion *nayutas* of Universes in the eight directions respectively, which again were all rendered purified, devoid of Purgatories, Starving-ghosts, Animals, and *Asuras*. He then relocated all the Celestial and Terrestrial Beings therein to other Universes. And all those transformed Universes also took lapis lazuli as ground, adorned with treasure-trees, which were in the height of five hundred *yojanas*, bedecked with magnificent branches, leaves, flowers, and fruits. Under all of those trees there were treasure Leonine Seats, in the height of five *yojanas*, embellished with multifarious treasures. In those Universes there were no oceans, rivers, and brooks, nor *Mount Mucilinda*, *Mount Maha-mucilanda*, *Iron-clad Mountain*,¹⁰ *Great Iron-clad Mountain*, or *Mount Sumeru*¹¹ and the like huge mountains; for throughout all those Universes, it was one stretch of open expansive land, the treasure ground of which was level and straight, enveloped with blinds of crisscross dew-like gems, and suspended all over with banners and canopies. Great treasure incense was kindled, and the Celestial treasure blossoms were bespread all over the ground.

[IV-11J]

釋迦牟尼佛爲諸佛當來坐故，復於八方各更變二百萬億那由他國，皆令清淨，無有地獄、餓鬼、畜生及阿修羅，又移諸天、人，置於他土。所化之國，亦以琉璃爲地，寶樹

10. *Iron-clad Mountain*: mountain covered on the surface by iron. 鐵圍山

11. *Mount Sumeru*: the highest mountain in this *Sahā-world*. 須彌山

莊嚴，樹高五百由旬，枝、葉、華、果次第莊嚴，樹下皆有寶師子座，高五由旬，亦以大寶而校飾之。亦無大海、江河，及目真鄰陀山、摩訶目真鄰陀山、鐵圍山、大鐵圍山、須彌山等諸山王，通爲一佛國土。寶地平正，寶交露幔徧覆其上；懸諸旛蓋，燒大寶香，諸天寶華徧布其地。

Seeing that all other Buddhas were still coming to take their seats, thenceforth Shakyamuni Buddha transformed yet another two million billion *ayutas* of Universes in each of the eight directions, which again were all rendered purified, devoid of Purgatories, Starving-ghosts, Animals, and *Asuras*. He then re-located all the Celestial and Terrestrial Beings therein to other Universes. And all those transformed Universes also took lapis lazuli as ground, adorned with treasure-trees, which were in the height of five hundred *yojanas*, bedecked with magnificent branches, leaves, flowers, and fruits. Under all of those trees there were treasure Leonine Seats, in the height of five *yojanas*, embellished with multifarious treasure. In those Universes there were no oceans, rivers, and brooks, nor *Mount Mucilinda*, *Mount Maha-mucilanda*, Iron-clad Mountain, Great Iron-clad Mountain, or *Mount Sumeru* and the like huge mountains; for throughout all those Universe, it was one stretch of open expansive land, the treasure ground of which was level and straight, enveloped with blinds of crisscross dew-like gems, and suspended all over with banners and canopies. Great treasure incense was kindled, and the Celestial treasure blossoms were bespread all over the ground.

[IV-11K]

爾時東方釋迦牟尼佛所分之身，百千萬億那由他恆河沙等國土中諸佛，各各說法，來集於此；如是次第十方諸佛皆悉來集，坐於八方。爾時一一方，四百萬億那由他國土諸佛如來徧滿其中。是時，諸佛各在寶樹下，坐師子座，皆遣侍者問訊釋迦牟尼佛，各齎寶華滿掬而告之言：「善男子，汝往詣耆闍崛山釋迦牟尼佛所，如我辭曰：『少病、少惱，氣力安樂，及菩薩、聲聞眾悉安隱否？』以此寶華散佛供養，而作是言：『彼某甲佛，與欲開此寶塔。』」諸佛遣使，亦復如是。

At that juncture, the Shakyamuni Buddha's *Schizo-corporal* Buddhas in the East Universes, which were in the number of one hundred thousand million billion *nayuta* Ganges' sand, all betook themselves to convene hither, while they are still divulging the Dharma. Thus, in such an order, the Buddhas in the ten directions fared to convene hither, and seated themselves at the eight directions. At that juncture, in each of the directions there were four hundred million billion *nayuta* Universes' Buddhas, pervading all over that direction. At that time, after seating themselves in the Leonine Seats under the treasure-trees, all the Buddhas sent their attendants to greet Shakyamuni Buddha. Meanwhile all these Buddhas, scooping two handfuls of treasure flowers, addressed to their attendants respectively, "Virtuous Man, be-take thyself to Shakyamuni Buddha's Premises in *Grdhrakuta* Mountain for a visit, and thou art to address to Him exactly in these words: 'Hast Thy Holiness any slight malaise or slight fret? Dost Thou feel vigorous and serenely felicitous? Are the

multitudes of *Pusas* and Auricularists all composed and settled? Thereupon you shalt bestrew these flowers over the Buddha as an offering and make such a statement: ‘So-and-So Buddha expresses the desire to have this Treasure Stupa opened.’” All the attendants sent by other Buddhas acted in exactly the same way.

[IV-11L]

爾時釋迦牟尼佛，見所分身佛悉已來集，各各坐於師子之座，皆聞諸佛與欲同開寶塔，即從座起，住虛空中。一切四眾，起立合掌，一心觀佛。於是釋迦牟尼佛，以右指開七寶塔戶，出大音聲，如卻關鑰開大城門。即時一切眾會，皆見多寶如來於寶塔中坐師子座，全身不散，如入禪定。又聞其言：「善哉，善哉！釋迦牟尼佛，快說是法華經，我為聽是經故而來至此。」

At that juncture, Shakyamuni Buddha, having seen that all of His *Schizo-corporal* Buddhas had come to convene, and been seated in the Leonine Seats, and having heard that all the Buddhas were concordantly desirous of opening up the Treasure Stupa, thereupon arose from the seat, ascended and stayed in the Ethereal Space.¹² All the members of the Four Assemblages arose, joined their palms, and beheld the Buddha attentively. Forthwith Shakyamuni Buddha used His right hand to open the doors of the Seven-Treasure Stupa, which issued such a stentorian sound just as when a gigantic lock has been removed to open the gate of an enormous city. At that instant, all the congregants could see Myriad Treasure Thus-Adventist seated in the Leonine

12. the Ethereal Space: i.e., the sky. 虛空

Seat within the Treasure Stupa, whose whole frame did not disintegrate at all, and who appeared to have ingressed into *Dhyanaic Stasis*. Furthermore, they heard Him speaking: “Marvelous, marvelous! Shakyamuni Buddha, pray divulge the *Dharmic Lotus Sutra* posthaste, for I have come here solely with a view to hearing this *Sutra*.”

[IV-11M]

爾時四眾等、見過去無量千萬億劫滅度佛說如是言，歎未曾有，以天寶華聚，散多寶佛及釋迦牟尼佛上。

At that juncture, when the members of the Four Assemblages witnessed that the Buddha who had attained Surcease Deliverance in the bygone innumerable thousand million billion *Kalpas* uttering such words, they all extolled in exclamation as something never-before. And they bestrewed Celestial treasure blossoms over Myriad Treasure Buddha and Shakyamuni Buddha.

[IV-11N]

爾時多寶佛，於寶塔中分半座與釋迦牟尼佛，而作是言：「釋迦牟尼佛，可就此座。」即時釋迦牟尼佛入其塔中，坐其半座，結跏趺坐。爾時，大眾見二如來在七寶塔中師子座上、結跏趺坐，各作是念：「佛座高遠，惟願如來以神通力，令我等輩俱處虛空。」

At that juncture, Myriad Treasure Buddha made room of half of His seat in the Treasure Stupa to Shakyamuni Buddha and said, “Shakyamuni Buddha, Thou canst seat Thyself hither.”

Forthwith Shakyamuni Buddha entered into the Stupa, and seated Himself in the half seat with His insteps crisscrossed. At that juncture, all the Multitudes, seeing that the two Thus-Adventists seat Themselves with insteps crisscrossed in the Leonine Seat inside the Seven-Treasure Stupa, each of them bethought himself thus: “Inasmuch as the Buddha can seat Himself so high and far away from us, I would only wish that the Thus-Adventist, by dint of His Supernal Power, to enable us all to stay in the Ethereal Space as well.”

[IV-11O]

即時釋迦牟尼佛、以神通力，接諸大眾皆在虛空，以大音聲普告四眾：「誰能於此娑婆國土廣說妙法華經，今正是時。如來不久當入涅槃，佛欲以此妙法華經付囑有在。」

Forthwith Shakyamuni, by dint of His Supernal Power, caused all the multitudes to stay in the Ethereal Space, and then pronounced to the Four Assemblages with stentorian voice: “If there be anyone who could expound the *Wondrous Dharmic Lotus Sutra* in this *Sahā Universe*—this would be the opportune time that he does so, for the Thus-Adventist is about to enter into *Nirvana* ere long; hence, the Buddha desires to make a consignment of this *Wondrous Dharmic Lotus Sutra*.”

[IV-11P①]

爾時世尊欲重宣此義，而說偈言：

聖主世尊 雖久滅度 在寶塔中 尚爲法來 1

諸人云何	不勤爲法	此佛滅度	無央數劫	2
處處聽法	以難遇故	彼佛本願	我滅度後	3
在在所往	常爲聽法	又我分身	無量諸佛	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 The Holy Lord World-Venerated One,
 Albeit having entered Surcease Deliverance for a long
 time,
 And been installed in the Treasure Stupa,
 He still repairs hither for the sake of the Dharma.
- 2 Why is it that all the people
 Would not practice sedulously on the Dharma?
 This Buddha has attained Surcease Deliverance
 For uncountable number of *Kalpas*.
- 3 Thenceforth He has repaired everywhere to hear the Dharma;
 It is due to the fact that the Dharma is hard to encounter;
 For the Primal Vow of that Buddha being:
 “After my own Surcease Deliverance,
- 4 Anywhere I am to sojourn at all
 Would be for the sole purpose of hearing the Dharma.
 I will also manifest the *Schizo-corpora* of myself
 To become innumerable Buddhas,

[IV-11P②]

如恆沙等	來欲聽法	及見滅度	多寶如來	5
各捨妙土	及弟子眾	天人龍神	諸供養事	6
令法久住	故來至此	爲坐諸佛	以神通力	7
移無量眾	令國清淨	諸佛各各	詣寶樹下	8

- 5 Whose number would be as innumerable as the Ganges' sands,
 And who are to make their advent hither, with a view to hearing the Dharma.
 And one is also going to envisage
 Many a long-surceased Myriad Treasure Thus-Adventists,
- 6 Each of whom departing from their wondrous land
 And their multitudes of disciples,
 As well as the Celestials, Humans, Dragons, and Deities,
 And all the offerings made unto them.
- 7 And it is solely for enabling the Dharma to sustain a long time
 That they have betaken themselves hither.
 In order to provide seating space for the Buddhas,
 I utilize my Power of Supernality
- 8 To relocate infinite Multibeings,
 So as to render this Universe purified.
 And each and all the Buddhas
 Betake themselves underneath the Treasure-Trees,

[IV-11P③]

如清淨池	蓮華莊嚴	其寶樹下	諸師子座	9
佛坐其上	光明嚴飾	如夜闇中	燃大炬火	10
身出妙香	徧十方國	眾生蒙薰	喜不自勝	11
譬如大風	吹小樹枝	以是方便	令法久住	12

- 9 Which are as purified as pristine lakes,
Adorned with magnificent Lotus Blossoms.
And underneath such Treasure-Trees
There are a great many Leonine Seats,
- 10 Upon which the Buddhas seat themselves,
Augustly majestified with resplendence,
Which can be likened to great blazing Flambeaux
In the Tenebrous Darkness of Night.
- 11 And out of their Holy Physiques there emit wondrous
Aroma,
Which permeates the Universes in ten directions,
And the Multibeings therein when fumigated,¹³
Were transported with overwhelming rapture.
- 12 It can be likened to a gust of great wind
That blows over tiny twigs.
Thus by such Expedite Means

13. **fumigate**: to expose something to the smoke of incense; i.e., to influence and change the odor (or outlook) of something (such as a person's Karma) by exposing it to some good influence continuously (like the fuming of the incense), so as to create a desirable transformation in it (like making it smell good). This concept of "fumigation" is of critical significance throughout the whole doctrines of practice in the Buddha's Teaching. 薰(薰習)

They make the Dharma sustain continuously.

[IV-11P④]

告諸大眾	我滅度後	誰能護持	讀說斯經	13
今於佛前	自說誓言	其多寶佛	雖久滅度	14
以大誓願	而師子吼	多寶如來	及與我身	15
所集化佛	當知此意	諸佛子等	誰能護法	16
當發大願	令得久住	其有能護	此經法者	17
則爲供養	我及多寶	此多寶佛	處於寶塔	18
常遊十方	爲是經故	亦復供養	諸來化佛	19
莊嚴光飾	諸世界者	若說此經	則爲見我	20

- 13 Right now I am urging all the congregants here
 That after my Surcease Deliverance
 If there be anyone who could espouse and sustain
 As well as recite and expound this *Sutra*,
- 14 It is well for him to pledge his Vow
 Right now in front of the Buddha.
 For even though this Myriad-Treasure Buddha
 Who has long entered Surcease Deliverance,
- 15 By dint of His Grand Avowed Oath,
 He still makes Leonine Roars.¹⁴
 Here is Myriad-Treasure Thus-Adventist
 Along with myself Shakyamuni

14. **Leonine Roar:** This symbolizes the Buddha's Voice in divulging the Dharma, which, like the terrifying effect of a lion's roar to other animals, will render all the External-Wayists terrified, astounded and subdued. 師子吼

- 16 And all the Metamorphic Buddhas assembled hither;
Hence, you should realize the significance embodied
herein.
In the midst of all the Buddha's Sons and others right now,
Anyone who is able to champion the Dharma,
- 17 Ought to pledge a great Vow
To render the Dharma long sustained.
Anyone who can undertake to protect
The Dharma of this Holy Sutra
- 18 Will be doing the same thing as making offerings
To me and Myriad-Treasure Buddha.
For even though this Myriad-Treasure Buddha
Appears to be instated in this Treasure Stupa,
- 19 He actually frequently makes voyages to ten directions,
With a view to hearing this *Sutra*,
As well as for the purpose of making offerings
To all the convened Metamorphic Buddhas,¹⁵
- 20 Who are the Ones that have majestified
And adorned the Universes with Radiance.
If anyone who can expound this *Sutra*,
It would be the same for him as to perceive myself

15. **Metamorphic Buddhas:** Transformed Avatars of the Buddhas through their Supernal Metamorphosis. 化佛，化身佛

[IV-11P⑤]

多寶如來	及諸化佛	諸善男子	各諦思惟	21
此爲難事	宜發大願	諸餘經典	數如恆沙	22
雖說此等	未足爲難	若接須彌	擲置他方	23
無數佛土	亦未爲難	若以足指	動大千界	24

- 21 And Myriad-Treasure Thus-Adventist
 As well as all the Metamorphic Buddhas.
 All ye Virtuous Men¹⁶ over here
 Each of you should deliberate truthfully on this,
- 22 For it is going to be an exacting Undertaking,
 Which could be prosecuted, more fittingly, after making a
 great Vow for it.
 All the other Holy Sutras, save this one,
 Are in the number of the Ganges' sands;
- 23 And it would not be overly difficult
 To expound on those Holy Scriptures;
 Even when someone would endeavor to pick up *Mount
 Sumeru*
 And hurl it to some other place
- 24 As far as infinite Buddhaic Cosmoses away—
 That would not be an overly difficult task to undertake.
 Or if someone would employ one of his toes
 To move the Mega-thousand Universes¹⁷

16. **Virtuous Men:** Cf. footnote 33 on page 30. 善男子

17. **Mega-thousand Universes:** short for the “Three-thousand Mega-thou-

[IV-11P⑥]

遠擲他國	亦未爲難	若立有頂	爲眾演說	25
無量餘經	亦未爲難	若佛滅後	於惡世中	26
能說此經	是則爲難	假使有人	手把虛空	27
而以遊行	亦未爲難	於我滅後	若自書持	28

- 25 So as to fling them afar to another Universe
That would not be overly difficult, either.
If someone would stand atop the Heaven of Beinghood's
Pinnacle¹⁸
To make expatiations to the multitudes
- 26 On myriad other Holy Sutras,
Even that would still not be overly difficult to achieve.
However, after the Surcease of the Buddha,
In time of the iniquitous era,
- 27 If someone is still able to expound this *Sutra*,
It is undoubtedly a most difficult thing to do.
If there be actually someone
Who could grasp the Ethereal Vacuity¹⁹ in the hand
- 28 And make his Promenades along the way,
That would not be an overly difficult thing to do.
But after the Surcease of myself,

sand Universes.” Cf. footnote 5 on page 321. 大千界

18. **the Heaven of Beinghood's Pinnacle:** the highest level of heavens in the Material Realm. 有頂天(色界最高天)

19. **Ethereal Vacuity:** the sky or space; same as the Ethereal Space, for the sky is nothing but an expansive tract of vacuous space. 虛空

If someone could scribe and sustain this *Sutra*,

[IV-11P⑦]

若使人書	是則爲難	若以大地	置足甲上	29
升於梵天	亦未爲難	佛滅度後	於惡世中	30
暫讀此經	是則爲難	假使劫燒	擔負乾草	31
入中不燒	亦未爲難	我滅度後	若持此經	32

- 29 Or he would have someone else do the Scribing for him,
 This would really be a truly difficult task to attempt.
 If someone could take the entire Terra Firma
 And set it upon one of his toe-nails,
- 30 And thus would he ascend onto the Brahmanic Heavens;
 This would not be overly difficult, either.
 Yet after the Surcease Deliverance of the Buddha
 During the time of iniquitous era,
- 31 If there be someone who could read this *Sutra* only momentarily,
 It would be an extremely difficult matter to do in deed.
 During the time of *Kalpaic Conflagration*,²⁰
 If someone would shoulder a load of dry stalks
- 32 And walk into the blaze without being burned,
 It would not be overly difficult a thing to do.
 But after my Surcease Deliverance,

20. *Kalpaic Conflagration*: i.e., *Kalpaic Fire*, or the Great Fire of the Kalpa. It is said in the Sutras that at the end of a *Mega-Kalpa*, there will be a sequence of three great catastrophes: first, Fires; next, Deluge; and finally, Wind. 劫燒，劫火

If someone could sustain this *Sutra*

[IV-11P⑧]

爲一人說	是則爲難	若持八萬	四千法藏	33
十二部經	爲人演說	令諸聽者	得六神通	34
雖能如是	亦未爲難	於我滅後	聽受此經	35
問其義趣	是則爲難	若人說法	令千萬億	36

- 33 And expound it merely to one individual,
It would be a truly difficult undertaking to do.
If someone could sustain the Dharmic Repertory
Up to its entire eighty-four thousand items,
- 34 Which comprise the *Twelve Genres of Holy Scriptures*,²¹
Thence would he expound them all to others,
Thereby to enable all of his Auditors
To attain the Six Supernal Powers;
- 35 Albeit he could actually achieve this result,
It would still not be overly difficult to do.
However after my Surcease Deliverance,
If someone could hear and espouse this *Sutra*,
- 36 As well as inquire about the Tenets and Purports thereof,
It would be truly exceedingly difficult.
Even if someone could expound the Dharma,
Thereby to enable millions and billions

21. *Twelve Genres of Holy Scriptures*: same as the Twelve Genres of Sutras; i.e., the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines, such as prose, rimed verse, biographical accounts, discourses, etc. 十二部經

[IV-11P⑨]

無量無數	恆沙眾生	得阿羅漢	具六神通	37
雖有是益	亦未爲難	於我滅後	若能奉持	38
如斯經典	是則爲難	我爲佛道	於無量土	39
從始至今	廣說諸經	而於其中	此經第一	40

- 37 Even countless and boundless
 Ganges-sand number of Multibeings
 To attain the Holy *Arhathood*,
 Thereby to be endowed with the Six Supernal Powers;
- 38 Albeit he could accord such Great Beneficence,
 It would not be overly difficult a thing to do.
 Nevertheless after my Surcease Deliverance,
 If someone could sustain deferentially
- 39 The Holy Sutra such as this one,
 It is truly a very difficult mission to do.
 Because in view of *Buddha Bodhi*, I have been
 Divulging all genres of Sutras extensively
- 40 From the very beginning hitherto
 In innumerable Buddhaic Universes;
 Yet in the midst of all the Sutras I have divulged,
 This *Sutra* is by far the foremost one par excellence.

[IV-11P⑩]

若有能持	則持佛身	諸善男子	於我滅後	41
誰能受持	讀誦此經	今於佛前	自說誓言	42

此經難持	若暫持者	我則歡喜	諸佛亦然	43
如是之人	諸佛所歎	是則勇猛	是則精進	44

- 41 If anyone can sustain this *Sutra*,
 He will be as good as upholding the Buddhaic Corpus.
 Amidst all ye Virtuous Men at present,
 After my Surcease Deliverance,
- 42 If there be those who are able to espouse and sustain,
 As well as read and recite this *Sutra*,
 They ought to come forth and pledge their Vows
 Right now in front of the Buddha.
- 43 This *Sutra* is so very hard to sustain:
 If someone could sustain it but momentarily,
 It would please me immensely;
 And it would also do the same to all the Buddhas.
- 44 Therefore, such an individual
 Would be acclaimed by all Buddhas;
 And this is exactly what Valiant Vehemence²² means;
 And this is also what Assiduous Advancement²³ signifies;

[IV-11P①]

是名持戒	行頭陀者	則爲疾得	無上佛道	45
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22. **Valiant Vehemence:** or Valorous Ferocity; i.e., fearless diligence, one of the most preeminent feature of all Buddhas and Pusas, meaning being so diligent as to be empowered with a vehement velocity to go through and conquer all difficulties without fear and hesitation. 勇猛

23. **Assiduous Advancement:** progress made through diligence. 精進

能於來世	讀持此經	是真佛子	住淳善地	46
佛滅度後	能解其義	是諸天人	世間之眼	47
於恐畏世	能須與說	一切天人	皆應供養	48

- 45 Such people are entitled to truthful Precept-observance,
 Also entitled to truthful Cultivations of Dhutahood,²⁴
 Whereby they would be capacitated to attain
 The *Supreme Buddha-Bodhi* expeditiously.
- 46 In the future ages that are to come,
 Those who could read and sustain this *Sutra*
 Are the genuine Buddha's Sons
 Who shall inhabit in the pure Virtuous Terra.
- 47 After the Surcease Deliverance of the Buddha,
 Anyone who could comprehend its Import,
 Would serve as the Eye for all the Celestials
 As well as for the Terrestrial Beings.²⁵
- 48 In such a world of Trepidation and Apprehension,
 If anyone could expound it simply momentarily,
 It would be incumbent on all the Celestials and Terrestrials
 To make offerings to this individual.

24. **Dhutahood:** ascetic practice. 頭陀

25. **the Eye for all the Celestials . . . Terrestrial Beings:** i.e., to provide ways of enlightenment for both the Celestials and Terrestrials. 是諸天人世間之眼(人天眼目)

提婆達多品第十二

Segment 12: Devadatta

[IV-12A]

爾時佛告諸菩薩及天人四眾：「吾於過去無量劫中，求法華經，無有懈倦。於多劫中常作國王，發願求於無上菩提，心不退轉。爲欲滿足六波羅蜜，勤行布施，心無吝惜，象、馬、七珍、國、城、妻、子，奴婢、僕從，頭、目、髓、腦，身、肉、手、足，不惜軀命。時世人民壽命無量，爲於法故，捐捨國位，委政太子，擊鼓宣令四方求法：『誰能爲我說大乘者，吾當終身供給走使。』時有仙人來白王言：『我有大乘，名妙法蓮華經。若不違我，當爲宣說。』王聞仙言，歡喜踊躍，即隨仙人，供給所需，采果、汲水、拾薪、設食，乃至以身而爲牀座，身心無倦。於時奉事，經於千歲，爲於法故，精勤給侍，令無所乏。」

At that juncture, the Buddha imparted to the Four Assemblages of *Pusas*, Celestials and Humans, “In the bygone innumerable *Kalpas*, I was wont to seek for *The Dharmic Lotus Sutra* untiringly and unremittingly. And in many a *Kalpa* I used to be a king, but I pledged a Vow for the pursuit of the *Supreme Bodhi*, without ever Retrogression in my mind. In order to fulfill the *Six Paramitas*, I used to practice Bestowals sedulously and without any parsimony, insofar that I would not grudge to give away my elephants, horses, Seven Rarities and so on, even my State, citadels, spouses and progeny, my slaves, henchmaids, and henchmen, or even my head, eyes, brains and marrows, my flesh and limbs, even grudging not my body and life. At that

time, the lifespan of the people was uncountable; and for the sake of the Dharma, I abnegated the kingship, and consigned the reign of the state to my prince royal. Thence I had the drum beaten to propagate my decree in search of the Dharma throughout the four corners by declaring: ‘If anyone who can divulge the Mahayana Dharma to me, I will attend on him till the end of my life.’ At that time there came a Sage to tell me, ‘I have a Mahayana Dharma, named *The Wondrous Dharmic Lotus Sutra*; if you can keep your promise to me, I will divulge it to you.’ On hearing what the Sage said, I was overwhelmingly exultant. Thereupon, I followed the Sage to attend on him, by providing for the necessities, plucking fruits, drawing water, picking up firewood, and cooking the meals, and I even employed my own body for the Sage’s seat or bed. And all of these I did untiringly either physically or mentally. Thus I have been in attendance for a span of one thousand years; and for the sake of the Dharma, I rendered attendant services diligently, so as to keep him from any want.”

[IV-12B①]

爾時世尊欲重宣此義，而說偈言：

我念過去劫	爲求大法故	雖作世國王	不貪五欲樂	1
椎鐘告四方	誰有大法者	若爲我解說	身當爲奴僕	2
時有阿私仙	來白於大王	我有微妙法	世間所希有	3
若能修行者	吾當爲汝說	時王聞仙言	心生大喜悅	4

At that juncture, the World-Venerated One, wishing to recapitulate this import, imparted this *Gatha*:

- 1 To my reminiscence in the bygone *Kalpas*,
 For the pursuit of great Dharma,
 Albeit myself as a worldly king,
 I was never attached to the pleasures of the Five Desires.
- 2 I sounded the bell to pronounce to the four corners
 That whoever had Great Dharma,
 If he expounded it to me,
 I would like to become his servant and slave.
- 3 At that juncture there was a Sage named Asita
 Who came to speak to me:
 “I do have Wondrous Sophisticated Dharmas,
 Which is a rarity in the whole wide world.
- 4 If you are willing to practice on it,
 I will certainly divulge it to you.”
 At that time when I heard what the Sage had said,
 I was transported with immense exultation,

[IV-12B②]

即便隨仙人	供給於所需	采薪及果蓏	隨時恭敬予	5
情存妙法故	身心無懈倦	普為諸眾生	勤求於大法	6
亦不為己身	及以五欲樂	故為大國王	勤求獲此法	7
遂致得成佛	今故為汝說			8

- 5 Thenceforth I went away with the Sage,
 And provided whatever he needed,
 Such as gathering firewood, and plucking fruits and veg-

- etables,
Which I would present in veneration whenever it was in
need.
- 6 As I set my mind on the Wondrous Dharma,
I did not grow tired or indolent either mentally or physi-
cally,
As I was sedulously pursuing the Great Dharma
For the behoof of all the Multibeings universally.
- 7 Never did I do it for my own personal sake,
Nor for the acquisition of the pleasures of Five Desires.
Hence albeit being a grand monarch,
I acquired this Dharma through industrious pursuits,
- 8 Wherefore I was able to become Buddha thenceforth;
And now I am relating the event in its entirety unto you.

[IV-12C]

佛告諸比丘：「爾時王者，則我身是；時仙人者，今提婆達多是。由提婆達多善知識故，令我具足六波羅蜜，慈悲喜捨，三十二相，八十種好，紫磨金色，十力、四無所畏、四攝法、十八不共神通道力，成等正覺，廣度眾生，皆因提婆達多善知識故。告諸四眾：提婆達多卻後過無量劫，當得成佛，號曰天王如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊，世界名天道。」

The Buddha then told the *Bhiksus*, “The king at that time

was none other than myself, and the then Sage was none but Devadatta now. It was totally owing to Devadatta the Good Mentor that rendered it possible for me to be fully endowed with the *Six Paramitas*, *Benificence-Compassion-Jubilation-Abnegation*, the *Thirty-two Auspicious Physical Features*, the *Eighty Fair Aspects*, *Purplish Golden Complexion*, the *Ten Puissances*, the *Four Intrepidities*, the *Four Inducing-Dharmas*, and the *Eighteen Exclusive Supernal Bodhian Powers*, whereby I was able to attain the Equitable Rect-enlightenment to deliver Multibeings universally. All of these are owing to Devadatta the Good Mentor. And now I am proclaiming to the Four Assemblages that hereafter in the lapse of innumerable *Kalpas*, Devadatta is assuredly to become Buddha, with the Holy Epithet of *Celestial-Emperor Thus-Adventist*, *Offering-Meritor*, *Ortho-Omniscient One*, *Luminance-Implementation Consummator*, *Dexterous Departer*, *World-Comprehender*, *Supreme Master*, *Taming-Reining Lord*, *Celestial-Terrestrial Guru*, *Buddha the World-Venerated One*. His Universe is named Celestial Modus.

[IV-12D]

「時天王佛住世二十中劫，廣爲眾生說於妙法，恆河沙眾生得阿羅漢果，無量眾生發緣覺心，恆河沙眾生發無上道心，得無生忍，至不退轉。時天王佛般涅槃後，正法住世二十中劫。全身舍利，起七寶塔，高六十由旬，縱廣四十由旬，諸天人民，悉以雜華、末香、燒香、塗香，衣服、瓔珞、幢幡、寶蓋，技樂、歌頌，禮拜供養七寶妙塔。無量眾生得阿羅漢果，無量眾生悟辟支佛，不可思議眾生發菩提心，至不退轉。」

At that time Celestial-Emperor Buddha is to dwell in the world for twenty *Midi-kalpas*, during which time He will divulge the wondrous Dharma to Multibeings extensively; as a result, Ganges-sand number of Multibeings shall attain *Arhathood*, and infinite Multibeings shall generate the Aspiration for Causality-Enlightenment, and Ganges-sand number of Multibeings shall generate the Aspiration for the *Supreme Bodhi* and attain the Forbearance of Non-genesis, insofar as to gain Non-retrogression.¹ In the wake of Celestial-Emperor Buddha's *Pari-nirvana*, His Ortho-dharma subsists in the world for twenty *Midi-kalpas*. A Seven-Treasure Stupa shall be erected for this Buddha's complete-corpus *Sariras*, which Stupa will be sixty *yojanas* in height, and forty *yojanas* both in depth and in breadth. All the Celestial Beings and Terrestrial subjects will employ variegated flowers, powdered incense, incinerating incense, and spreading incense, apparels with pendants, banners, cubic banners, and treasure-canopies, musical diversions and panegyric hymns—all of these as offerings presented with prostrations to the wondrous Seven-Treasure Stupa with prostrations. Innumerable Multibeings shall attain *Arhathood*; innumerable Multibeings shall be enlightened on *Pratyeka-buddhahood*; inconceivable number of Multibeings shall generate *Bodhi-Heart* and achieve the state of Non-retrogression.”

[IV-12E]

佛告諸比丘：「未來世中，若有善男子、善女人，聞妙法華經提婆達多品，淨心信敬不生疑惑者，不墮地獄、餓

1. **Non-retrogression**: i.e., freedom from retreat or relapse in practice. 不退轉

鬼、畜生，生十方佛前，所生之處，常聞此經。若生人天中，受勝妙樂，若在佛前，蓮華化生。」

The Buddha told the *Bhiksus*, “In future ages, if there be Virtuous Men or Virtuous Women who, on hearing the *Segment of Devadatta of The Sutra Wondrous Dharmic Lotus*, are able to believe and venerate with Purified Mind, without nurturing Doubts or Perplexities, thus they shall not degenerate into Purgatoryhood, Starving-ghosthood, or Animalhood, but shall be reborn in front of the Buddhas in ten directions, and wherever they are reborn, they can always hear this *Sutra*. If they are reborn in Humanityhood or Celestialhood, they shall receive superior wondrous Felicity, or they shall be reborn from Lotus Blossom through Metamorphosis right in front of the Buddha.”

[IV-12F]

於時下方多寶世尊所從菩薩，名曰智積，白多寶佛：「當還本土。」釋迦牟尼佛告智積曰：「善男子，且待須臾。此有菩薩，名文殊師利，可與相見，論說妙法，可還本土。」

At that juncture, the *Pusa* in attendance of Myriad-Treasure World-Venerated One from the Nadir direction, in the name of Wisdom-Accumulation, addressed to Myriad-Treasure Buddha, “It behooved Your Holiness to return to Thy native Universe.” Thereupon Shakyamuni Buddha told Wisdom-Accumulation, “Virtuous Man, you might as well tarry awhile. For there is a *Pusa* here named Manjusri. You may as well meet him and discourse with him on the wondrous Dharma, and then you can

return to your native Universe if you will.”

[IV-12G]

爾時文殊師利，坐千葉蓮華，大如車輪，俱來菩薩亦坐寶蓮華，從於大海娑竭羅龍宮自然涌出，住虛空中，詣靈鷲山，從蓮華下，至於佛所，頭面敬禮二世尊足。修敬已畢，往智積所，共相慰問，卻坐一面。

At that juncture, Manjusri was sitting in a one-thousand-petal Lotus Flower which was as large as a Wheel of a vehicle; and the *Pusas* in his company also sat in Treasure Lotus Blossoms. After surging naturally out of the palace of Sagara Dragon-king, they stayed in the Ethereal Space, whence they repaired to visit *Mount Epiphanic-Eagle*. On arrival, they descended from their Lotus Blossoms, went up to the Buddha's Premises, and paid homage to the two Buddhas by prostrating themselves with their heads and faces prone to the ground at the feet of the World-Venerated Ones. After paying homage, they went up to Wisdom-Accumulation's location, where they accosted and addressed to one another genially. Thereupon, they retreated to sit on one side.

[IV-12H]

智積菩薩問文殊師利：「仁往龍宮，所化眾生，其數幾何？」文殊師利言：「其數無量，不可稱計，非口所宣，非心所測，且待須臾，自當證知。」

所言未竟，無數菩薩坐寶蓮華，從海涌出，詣靈鷲山，住虛空中。此諸菩薩，皆是文殊師利之所化度，具菩薩行，

皆共論說六波羅蜜。本聲聞人，在虛空中說聲聞行，今皆修行大乘空義。文殊師利謂智積曰：「於海教化，其事如是。」

Wisdom-Accumulation *Pusa* inquired Manjusri, “How many Multibeings did you edify when you were in the Dragon Palace?”

Manjusri replied, “The number is infinite, incalculable and immeasurable; it is beyond oral account, and beyond mental speculation. You might as well abide awhile, and it would be cognized through attestation.”

No sooner had the words been uttered, than there surged from the ocean numberless *Pusas* seating themselves upon Treasure Lotus, paid tributary visit to Mount Epiphany-Eagle, thence they stayed in the Ethereal Space. All of these *Pusas* were the ones that Manjusri had edified and delivered, insofar as rendered them completely endowed with *Pusaic Deeds*, and now they were discoursing on the Six *Paramitas* with one another. Those who were Auricularists previously discoursed on the Auricularist Deeds in the Space at first, but right now they are all cultivating the Vacuity-Import of Mahayana. Manjusri then addressed to Wisdom Accumulation: “Such is the Task of the edification that I have undertaken in the Ocean.”

[IV-12H①]

爾時智積菩薩，以偈讚曰：

大智德勇健 化度無量眾 今此諸大會 及我皆已見 1

演暢實相義 開闡一乘法 廣導諸眾生 令速成菩提 2

At that juncture, Wisdom-Accumulation made extolment with this *Gatha*:

- 1 O thou, the one with such great Wisdom, Virtue, Valor and Assiduity,
That thou canst edify and deliver innumerable Multibeings,
Which fact, all the congregants at present
As well as myself have witnessed.
- 2 For thou hast expounded the Import of Veracious Aspect articulately,
Thereby to unfold and expound the *One-Yana* Dharma,
So as to conduct the Multibeings universally
To facilitate them to attain *Bodhi* expeditiously.

[IV-12I]

文殊師利言：「我於海中，惟常宣說妙法華經。」智積問文殊師利言：「此經甚深微妙，諸經中寶，世所希有。頗有眾生，勤加精進，修行此經，速得佛否？」文殊師利言：「有娑竭羅龍王女，年始八歲，智慧利根，善知眾生諸根行業，得陀羅尼，諸佛所說甚深祕藏，悉能受持。深入禪定，了達諸法，於剎那頃發菩提心，得不退轉，辯才無礙。慈念眾生、猶如赤子，功德具足，心念口演，微妙廣大，慈悲仁讓，志意和雅，能至菩提。」

Manjusri said, “When I was in the ocean, I was wont to propound solely *The Wondrous Dharmic Lotus Sutra*.”

Wisdom-Accumulation asked Manjusri, “As this *Sutra*, being the Gem of all Sutras and a rarity in the world, is exceedingly profound and sophisticatedly wondrous, would it be likely that when Multibeings exert extra Assiduity to practice on this *Sutra*, that they could attain Buddhahood promptly?”

Manjusri replied, “There is a daughter of Sagara Dragon-king’s, aged only eight, who is so wise with Acute Propensity, that she apprehends well other Multibeings’ Radices, Deeds, and Karmas. As she has already attained the *Dharani*, so that all the extremely profound Esoteric Repertories that the Buddhas have divulged, she can completely espouse and sustain. She was able to ingress into profound *Dhyanaic* Stasis, and apprehended the Dharmas thoroughly, insofar that she was able to generate the *Bodhi-Heart* instantaneously and attain the Non-retrogression status, to be fully endowed with Unhindered Eloquence. She is so compassionate that she looks upon Multibeings as newborn infants. Being fully endowed with Meritorious Virtues, she is able to expatiate in words whatever she is cogitating in the mind, which is ever exquisitely and wondrously capacious. Therewithal, she is compassionate, merciful, benign and modest, as well as gentle and genial in the mind. Hence she was able to attain *Bodhi* instantaneously.”

[IV-12J]

智積菩薩言：「我見釋迦如來，於無量劫難行苦行，積功累德，求菩提道，未曾止息。觀三千大千世界，乃至無有如芥子許，非是菩薩捨身命處，爲眾生故，然後乃得成菩

提道。不信此女於須臾頃、便成正覺。」

言論未訖，時龍王女忽現於前，頭面禮敬，卻住一面，以偈讚曰：

Wisdom-Accumulation observed, “To my perception, Shakyamuni Thus-Adventist has exerted Himself in improbable Arduous Deeds and inconceivable Ascetic Cultivations throughout infinite *Kalpas*; thus has he achieved in the accumulation of his Merits and the amassment of his Virtues for the pursuit of the *Bodhi Modus* without any recess, insofar that throughout the Three-thousand Mega-thousand Universes anywhere that one can descry, even in such a little spot as where a minute mustard seed occupies, there is not one single place where Shakya Pusa² has not relinquished his life and body for the behoof of Multibeings—it was only thus that He was able to attain the *Bodhian Modus*. Consequently, one would tend to disbelieve that this Maiden could actually attain the Rect-enlightenment within a moment’s span.”

Thence at his remarks not quite finished, there appeared right in front of him the Dragon-king’s Daughter, who paid homage to the Buddha by prostrating with her head and face prone to the ground, retreated to stay on one side, and delivered this *Gatha* encomium:

[IV-12J①]

深達罪福相 徧照於十方 微妙淨法身 具相三十二 1

2. **Shakya Pusa**: i.e., Shakyamuni Buddha Himself in his past lives when He was still practicing as a Pusa; hence, so called. 釋迦菩薩

以八十種好	用莊嚴法身	天人所戴仰	龍神咸恭敬	2
一切眾生類	無不宗奉者	又聞成菩提	唯佛當證知	3
我闡大乘教	度脫苦眾生			4

- 1 Apprehending thoroughly the aspects of Sins and Blisses,
The Buddha is then able to illuminate all over the ten directions.
His exquisite wondrous purified *Dharmic Corpus*³
Is endowed with the *Thirty-two Auspicious Features*;⁴
- 2 And He utilizes the *Eighty Fair Aspects*⁵ withal
For the majestification of His Dharmic Corpus.
Thus both the Celestials and Humans regard Him in reverence,
And Dragons and Deities revere Him as well.
- 3 As for all the other genres of Multibeings
There are none but follow His teachings in deference.
Therewithal I heard that I shall attain *Bodhi*,
Which no one but the Buddha could attest to it.
- 4 As for myself, I simply expound the Mahayana Teachings
For the Deliverance and Liberation of afflicted Multibeings.

[IV-12K]

時舍利弗語龍女言：「汝謂不久得無上道，是事難信。所

3. *Dharmic Corpus*: the “Body” that is purely constituted by Dharma, and it can be attained only through Enlightenment. 法身

4. *Thirty-two Auspicious Features*: Cf. footnote 6 on page 109. 三十二相

5. *Eighty Fair Aspects*: Cf. footnote 8 on page 109. 八十種好

以者何？女身垢穢，非是法器，云何能得無上菩提。佛道懸曠，經無量劫勤苦積行，具修諸度，然後乃成。又女人身猶有五障：一者、不得作梵天王，二者、帝釋，三者、魔王，四者、轉輪聖王，五者、佛身。云何女身速得成佛？」

At that juncture, Sariputra addressed to the Dragon Maiden, “As you said, that you will be attaining the *Supreme Bodhi* before long; this is something hard to believe. Wherefore is it so? For the feminine form, being foul and filthy, is no Dharmic Vessel fundamentally; hence how could one attain the *Supreme Bodhi* thereby? Moreover, the Buddhaic Way is so remote and expansive that it entails one to accumulate strenuous Cultivations sedulously throughout infinite *Kalpas* by practicing all the Deliverances in full, and it is only by then could one be entitled to the Attainment. Furthermore, there are Five Impediments to the feminine form: first, it is unfit for the Brahmanic Celestial Monarchship; second, unfit for the Shakya-Indra Celestial Emperorship; third, unfit for the *Mara* Kingship; fourth, unfit for the Wheel-revolving Sacred Kingship; fifth, unfit for Buddhahood. Thus how could you say that with your feminine form you will be attaining Buddhahood promptly?”

[IV-12L]

爾時龍女有一寶珠，價直三千大千世界，持以上佛。佛即受之。龍女謂智積菩薩、尊者舍利弗言：「我獻寶珠，世尊納受，是事疾否？」答言：「甚疾。」女言：「以汝神力，觀我成佛，復速於此。」

At that juncture, the Dragon Maiden was in possession of a precious pearl, in the value of the whole Three-thousand Megathousand Universes, which she produced and presented to the Buddha as an offering, which the Buddha accepted. The Dragon Maiden then said to Wisdom-Accumulation *Pusa* and the Venerable Sariputra, “When I made the offering of the Pearl, the World-Venerated One accepted it. Was that matter promptly done?” They replied, “Very much so.” The maiden then rejoined, “If you perceive my attaining Buddhahood by your Supernal Power, it would be even much more speedy than that.”

[IV-12M]

當時眾會，皆見龍女忽然之間變成男子，具菩薩行，即往南方無垢世界，坐寶蓮華，成等正覺，三十二相、八十種好，普為十方一切眾生演說妙法。

At that instant, all the congregants perceived that the Dragon Maiden suddenly transformed herself into a man, completely endowed with the *Pusaic* Cultivations, and forthwith he repaired to the Undefined Universe in the South to seat himself in a treasure Lotus Blossom to attain the Equitable Rect-enlightenment, with the *Thirty-two Auspicious Features*⁶ and the *Eighty Fair Aspects*,⁷ and anon He was divulging wondrous Dharmas to all the Multibeings in ten directions universally.

6. the *Thirty-two Auspicious Features*: Cf. footnote 6 on page 109. 三十二相

7. *Eighty Fair Aspects*: Cf. footnote 8 on page 109. 八十種好

[IV-12N]

爾時娑婆世界菩薩、聲聞、天龍八部、人與非人，皆遙見彼龍女成佛，普為時會人天說法，心大歡喜，悉遙敬禮。無量眾生，聞法解悟，得不退轉；無量眾生，得受道記。無垢世界，六反震動；娑婆世界，三千眾生住不退地，三千眾生發菩提心而得受記。智積菩薩及舍利弗，一切眾會，默然信受。

At that juncture, when the *Pusas*, Auricularists, the *Deva-Dragon Octo-legions*,⁸ Humans and Quasi-anthropoids in the *Sahā Universe* could all descry from a distant that the Dragon Maiden had attained Buddhahood, and were divulging the Dharma for all the Celestials and Humans universally, they became prodigiously exultant, and all of them paid their tribute remotely. Thereupon innumerable Multibeings therein comprehended the Dharma on hearing it, and even became enlightened and achieved the state of Unretrogression; and innumerable Multibeings acquired the Ordination for *Bodhi*. And there occurred six Revolutions of Vibrations in the Undefined Universe. Whereas in the *Sahā Universe*, three thousand Multibeings were able to inhabit in the *Unretrogressive Terra*; another three thousand Multibeings generated the *Bodhi-Heart* and thereby obtained the Prognosticative

8. *Deva-Dragon Octo-legions*: The eight species of Beings, consisting of 1) *Deva* (Celestial Beings 天), 2) *Dragon* 龍, 3) *Yaksa* 夜叉, 4) *Gandhabha* 乾闥婆, 5) *Asura* 阿修羅, 6) *Garuda* 迦樓羅, 7) *Kinnara* 緊那羅, 8) *Mahoraga* 摩羅睺伽。Most of these Beings are the champions of Buddha Dharma: some of them would protect the good practitioners of the Dharma from mishaps or disturbance, while others would protect the Dharma from being corrupted by bad practitioners or evil people, by means of frustrating their impure or unorthodox practice, or by penalizing them for their evil intention to ruin the Dharma. 天龍八部

Ordination. Wisdom-Accumulation *Pusa* and Sariputra, as well as all the congregants believed and espoused it in reticence.

勸持品第十三

Segment 13: The Sustenance of the Dharma

[IV-13A]

爾時藥王菩薩摩訶薩及大樂說菩薩摩訶薩，與二萬菩薩眷屬俱，皆於佛前作是誓言：「唯願世尊不以爲慮。我等於佛滅後，當奉持、讀誦、說此經典。後惡世眾生，善根轉少，多增上慢，貪利供養，增不善根，遠離解脫。雖難可教化，我等當起大忍力，讀誦此經，持說、書寫、種種供養，不惜身命。」

At that juncture, Medicine-King *Pusa-mahasattva* and Immense Exultant-Divulgateion *Pusa-mahasattva*, together with twenty thousand *Pusaic Cognates*, pledged such a Vow in front of the Buddha: “We would wish that Your World-Veneration would not be worried. For after the Surcease of the Buddha, all of us will sustain, read, recite, and expound this *Sutra*. In latter Vile Ages, the Multibeings’ Virtuous Radices will become scanty; and people of Ameliorating Arrogance¹ will greatly increase, who will be avaricious of profits and offerings, which will enhance their Unvirtuous Radices² and keep them away from Liberation. Although such Multibeings are hard to edify and cultivate, all of us will effect immense power of Forbearance to read and recite this *Sutra*, as well as sustain, expound, and scribe, in conjunction with sundry offering-makings, even without grudging our own

1. **Ameliorating Arrogance**: the Arrogance arisen from complacency and conceitedness in one’s progress or advance in practice. 增上慢

2. **Unvirtuous Radices**: vile or evil propensities. 不善根

body and life.”

[IV-13B]

爾時眾中五百阿羅漢得受記者、白佛言：「世尊，我等亦自誓願，於異國土、廣說此經。」

復有學、無學八千人、得受記者，從座而起，合掌向佛作是誓言：「世尊，我等亦當於他國土廣說此經。所以者何？是娑婆國中，人多做惡，懷增上慢，功德淺薄、瞋濁諂曲，心不實故。」

At that juncture, in the midst of the Assemblages five hundred *Arhats* who had obtained the Prognosticative Ordination addressed to the Buddha, “Your World-Veneration, all of us are also pledging our Vows that we will promulgate this *Sutra* extensively in other Universes.”

Moreover, the eight thousand Learning and Post-learning ones who had obtained the Prognosticative Ordination arose from the seats, joined their palms towards the Buddha, and pledged such Vow: “Your World-Veneration, all of us will also promulgate this *Sutra* extensively in other Universes. Wherefore is it so? For the people in this *Sahā Universe* tend to be deprived and vicious, harboring Ameliorating Arrogance, shallow and flimsy in Meritorious Virtues, impregnated with Aversion, sordidness and Adulation, due to the Untruthfulness in their mind.”

[IV-13C]

爾時佛姨母摩訶波闍波提比丘尼，與學、無學比丘尼六千

人俱，從座而起，一心合掌，瞻仰尊顏，目不暫捨。於時世尊告憍曇彌：「何故憂色而視如來，汝心將無謂我不說汝名，授阿耨多羅三藐三菩提記耶？憍曇彌，我先總說一切聲聞，皆已授記。今汝欲知記者，將來之世，當於六萬八千億諸佛法中爲大法師，及六千學、無學比丘尼，俱爲法師。汝如是漸漸具菩薩道，當得作佛，號一切眾生喜見如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。憍曇彌，是一切眾生喜見佛及六千菩薩，轉次授記得阿耨多羅三藐三菩提。」

At that juncture, the Buddha's aunt, *Bhiksuni Mahaprajapati-gautami* along with six thousand Learning and Post-learning *Bhiksunis* arose from the seat, joined their palms single-mindedly, and regarded reverently the Buddha's Holy Visage with their eyes intent without momentary recess. Thereupon, the World-Venerated One enquired Gautami, "Wherefore art thou regarding the Thus-Adventist with such doleful expression? Would it be not because of the fact that I did not pronounce thy name and bestow on thee the Prognosticative Ordination of *Annutara-Samyak-Sambodhi*? Gautami, at the time when I proclaimed the incorporation of all the Auricularists in general, thou wert already included in the conferral of the Ordination. Now inasmuch as thou wouldst desire to know about the particulars of thy Ordination, I will declare unto thee: In the ages to come, thou art to become a great Dharma Master in the Dharmas of sixty-eight thousand billion Buddhas; the six thousand Learning and Post-learning *Bhiksunis* are also to be Dharma Masters. Thus by degrees thou art to be completely endowed with the *Pusaic*

Modus, and shalt become Buddha, with the Holy Epithet of All-Multibeings Delighting-to-View *Thus-Adventist*, *Offering-Meritor*, *Ortho-Omniscient One*, *Luminance-Implementation Consummator*, *Dexterous Departer*, *World-Comprehender*, *Supreme Master*, *Taming-Reining Lord*, *Celestial-Terrestrial Guru*, *Buddha the World-Venerated One*. Gautami, this All-Multibeings Delighting-to-View Buddha together with the six thousand *Pusas* shall obtain the Ordination alternately, thereby to attain *Annutara-Samyak-Sambodhi*.”

[IV-13D]

爾時羅睺羅母耶輸陀羅比丘尼作是念：「世尊於授記中，獨不說我名。」

佛告耶輸陀羅：「汝於來世百千萬億諸佛法中修菩薩行，爲大法師，漸具佛道。於善國中當得作佛，號具足千萬光相如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。佛壽無量阿僧祇劫。」

At that juncture, Rahula's mother, Yasodhara, bethought herself thus: "In the conferral of the Ordination, why did the World-Venerated One particularly mention not my name?" Thereupon, the Buddha addressed to Yasodhara, "As for thee, thou art to cultivate the *Pusaic* Deeds in the Dharmas of one hundred thousand million billion Buddhas in the ages to come, acting as a great Dharma Master, thereby by degrees to be endowed with the Buddhaic *Modus*, and shall become Buddha in Virtuous Universe, with the Holy Epithet of Complete-Endowment of Hundred-Million-Radiance *Thus-Adventist*, *Offering-Meritor*,

Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departure, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One, and the Buddha's lifespan will be infinite asamkhya of Kalpas."

[IV-13E]

爾時摩訶波闍波提比丘尼及耶輸陀羅比丘尼，并其眷屬，皆大歡喜，得未曾有，即於佛前而說偈言：

世尊導師 安隱天人 我等聞記 心安具足
諸比丘尼說是偈已，白佛言：「世尊，我等亦能於他方國土廣宣此經。」

At that juncture, *Bhiksuni Mahaprajapati* and *Bhiksuni Yasodhara*, along with their Cognates, all became so overwhelmingly exultant as never-before. Forthwith they delivered this *Gatha* in front of the Buddha:

O Your World-Veneration, You are the Directing Guru,
Who can ensconce and settle all Celestials and Terrestrials.
After we heard the Holy Ordination,
We are peaceful in the mind and feel self-sufficient.

After the *Bhiksunis* delivered this *Gatha*, they addressed to the Buddha, “Your World-Veneration, all of us will also promulgate this *Sutra* extensively in other Universes.”

[IV-13F]

爾時世尊視八十萬億那由他諸菩薩摩訶薩。是諸菩薩皆是阿惟越致，轉不退法輪，得諸陀羅尼，即從座起，至於佛前，一心合掌，而作是念：「若世尊告敕我等持說此經者，當如佛教，廣宣斯法。」復作是念：「佛今默然，不見告敕，我當云何？」

At that juncture, the World-Venerated One perceived the eighty thousand billion *nayutas* of *Pusa-mahasattvas* yonder, all of whom were in *Avinivartaniyahood*,³ capable of revolving the Unretrogressive Dharmic Wheel, and have gained the Dhara-nis. Thence they all arose from the seat, went up to the Buddha, joined their palms single-mindedly, and bethought themselves thus: “If the World-Venerated One enjoins us to sustain and expound this *Sutra*, we will follow the Buddha’s injunction to promulgate this Dharma extensively.” They further cogitated thus: “And yet the Buddha remains reticent, without making any injunction to us; what are we to do?”

[IV-13G]

時諸菩薩敬順佛意，并欲自滿本願，便於佛前，作師子吼而發誓言：「世尊，我等於如來滅後，周旋往返十方世界，能令眾生書寫此經，受持、讀誦，解說其義，如法修行，正憶念，皆是佛之威力。唯願世尊，在於他方，遙見守護。」

3. *Avinivartaniyahood*: i.e., the status of Unretrogression in *Pusahood*. 阿惟越致(不退轉地)

Forthwith these *Pusas*, in compliance with the intent of the Buddha deferentially, as well as in the wish of fulfilling their own Primal Vows, made Leonine Roars in the face of the Buddha to pledge this Vow: “Your World-Veneration, after the Surcease of the Thus-Adventist, all of us will fare to and fro, circumventing amongst all the Universes in ten directions, so as to enable Multibeings to pen and scribe this *Sutra*, as well as to read, recite, and explicate its imports, thereby to practice pursuant to the Dharma, to make Proper Reminiscence and Cogitation thereon. Yet all of these are only possible due to the August Power of the Buddha. We would desire Your World-Veneration, be Thyself in any other Universe, to shield and shelter us from afar.”

[IV-13G①]

即時諸菩薩俱同發聲、而說偈言：

唯願不爲慮	於佛滅度後	恐怖惡世中	我等當廣說	1
有諸無智人	惡口罵詈等	及加刀杖者	我等皆當忍	2
惡世中比丘	邪智心諂曲	未得謂爲得	我慢心充滿	3
或有阿練若	納衣在空閒	自謂行真道	輕賤人間者	4

Forthwith the *Pusas* uttered their voices simultaneously to deliver this *Gatha* in unison:

- 1 We would wish that Thou be not worried,
For after the Surcease of the Buddha,
In the frightful vicious ages
All of us will promulgate it extensively.
- 2 Should there be unwise people,

Who should berate or rebuke us with Vituperations,
 And even impose knives or staves upon us,
 Patiently will we forebear it all.

- 3 The *Bhiksus* in the Iniquitous Ages,
 With Devious Cleverness and Adulation in the mind,
 Should profess their having made Attainment without re-
 ally doing so.
 They are brimmed with Egoistic Arrogance.
- 4 Some of them would live in *Aranya* hermitage,
 Garbed in Tattered Habiliments and dwelling in reclusion,
 And thus would they profess to practice the Truthful Way,
 And disparage all those who practice in the midst of people.

[IV-13G②]

貪著利養故	與白衣說法	爲世所恭敬	如六通羅漢	5
是人懷惡心	常念世俗事	假名阿練若	好出我等過	6
而作如是言	此諸比丘等	爲貪利養故	說外道論議	7
自作此經典	誑惑世間人	爲求名聞故	分別於是經	8

- 5 Nevertheless they are actually attached to Profits and Offer-
 ings,
 For which gain they would expound the Dharma to laity.
 And the esteem they procure from worldly people
 Is in commensuration with that worthy of a Six-Supernality
Arhat.

- 6 However these people actually harbor Invidiousness,

And always would they ponder over secular matters;
 Hence they are merely titular *Aranya* Practitioners.
 And these people take delight in denigrating us,

- 7 For they are inclined to make such statements:
 All of these *Bhiksus* and their like,
 Due to their avarice of Profits and Offerings,
 Propagate the creeds and themes of the External Wayists,
- 8 To the extent that they fabricate such work of *Sutra*
 To beguile and perplex the people in the world.
 Thus would they for the purpose of fame and renown,
 Make explications on this so-called *Sutra*.

[IV-13G③]

常在大眾中	欲毀我等故	向國王大臣	婆羅門居士	9
及餘比丘眾	誹謗說我惡	謂是邪見人	說外道論議	10
我等敬佛故	悉忍是諸惡	爲斯所輕言	汝等皆是佛	11
如此輕慢言	皆當忍受之	濁劫惡世中	多有諸恐怖	12

- 9 And oftentimes in the face of the general public,
 With a view to calumniating us,
 They would denigrate us by falsely alleging our faults
 To kings or some high prefects,
- 10 And to Brahmins or lay Buddhists,
 And even to phalanges of *Bhiksus*,
 With the libel that we are people of Devious Views
 Who relate the Creeds and Themes of External Wayists.

- 11 Yet, due to our veneration towards the Buddha,
 Such Iniquities we shall take and forebear it all.
 But they would even come to make such disparaging
 words
 As ‘You are all Buddhas!’ with sarcastic bitterness.
- 12 All the disparaging speeches like these
 We shall take and forebear them all.
 In the nefarious world during Turbid *Kalpas*,
 It is teemed with all Trepidations and Consternations:

[IV-13G④]

- | | | | | |
|-------|-------|-------|-------|----|
| 惡鬼入其身 | 罵詈毀辱我 | 我等敬信佛 | 當著忍辱鎧 | 13 |
| 爲說是經故 | 忍此諸難事 | 我不愛身命 | 但惜無上道 | 14 |
| 我等於來世 | 護持佛所囑 | 世尊自當知 | 濁世惡比丘 | 15 |
| 不知佛方便 | 隨宜所說法 | 惡口而顰蹙 | 數數見擯出 | 16 |
- 13 When people are possessed by sinister Fiends who enter
 into their forms,
 No wonder they would berate, rebuke, disparate and
 humiliate us;
 Yet due to our Reverence and Faith in the Buddha,
 It is incumbent on us to garb ourselves with Armor of For-
 bearance.
- 14 It is solely for the sake of promulgating this *Sutra*,
 That we will tolerate such adverse situations.
 For no more are we enamored with our life or physical
 body,

But we do cherish nothing but the *Supreme Bodhi*.

- 15 In the future ages that are to come
 We will uphold and sustain the Consignments of the
 Buddha.
 Your World-Veneration surely know full well
 That the wicked *Bhiksus* in the Turbid Ages,
- 16 Not realizing the Buddha's Expedient Means
 In the divulgation of the Dharma pursuant to opportune-
 ness,
 Should Calumniate with Vituperations and knitted brows.
 Hence for which they are frequently ostracized out of the
 Community,

[IV-13G⑤]

遠離於塔寺	如是等眾惡	念佛告敕故	皆當忍是事	17
諸聚落城邑	其有求法者	我皆到其所	說佛所囑法	18
我是世尊使	處眾無所畏	我當善說法	願佛安隱住	19
我於世尊前	諸來十方佛	發如是誓言	佛自知我心	20

- 17 And are enjoined to stay away from the Stupas and Temples.
 Towards people of such sundry viciousness,
 Owing to our cogitation of the Buddha's Edicts,
 We shall bear and tolerate all such matters.
- 18 Hence throughout all the hamlets, towns, and metropolises,
 If there be Pursuers of the Dharma,
 We will betake ourselves to their premises

To expound to them the Dharmas entrusted to us by the Buddha.

19 Thus are we to be the Emissaries of the World-Venerated One,

Whereby we are intrepid in the midst of populace,
And we will expound the Dharma full adroitly.

Hence we wish that the Buddha would rest settled and composed.

20 Now in the face of Your World-Veneration

As well as all the Buddhas from the ten directions,

We do solemnly make pledge upon these Vows,

Whereby the Buddha could easily cognize such Minds of ours.

妙法蓮華經卷第四

—*End of SCROLL IV of The Lotus Sutra
of Wondrous Dharma*

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妙法蓮華經卷第五

The Lotus Sutra of Wondrous Dharma

SCROLL V

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

安樂行品第十四

Segment 14: The Cultivation in Composed Felicity

[V-14A]

爾時文殊師利法王子菩薩摩訶薩白佛言：「世尊，是諸菩薩，甚為希有，敬順佛故，發大誓願，於後惡世，護持讀說是法華經。世尊，菩薩摩訶薩於後惡世，云何能說是經？」

佛告文殊師利：「若菩薩摩訶薩，於後惡世欲說是經，當安住四法。一者、安住菩薩行處及親近處，能為眾生演說是經。」

At that juncture, Manjusri the Dharma Prince¹ *Pusa-mahasattva* addressed to the Buddha, “Your World-Veneration, all these *Pusas* are extraordinarily rare, because of their reverent deference towards the Buddha, they pledged Grand Vows to safeguard, sustain, read and recite this *Dharmic Lotus Sutra* in the latter-day vile worlds. Your World-Veneration, what is it that would render a *Pusa-mahasattva* capable of expounding this *Sutra* in the latter-day vile world?”

The Buddha imparted to Manjusri, “If a *Pusa-mahasattva* desires to expound this *Sutra* in the Latter-day Vile World, he should be ensconced in Four Dharmas: Firstly, if a *Pusa* ensconces himself in the *Periphery of Pusaic Cultivation*, as well as in the *Periphery of Intimacy*, he shall be able to expound this *Sutra* to Multi-beings.

[V-14B]

「文殊師利，云何名菩薩摩訶薩行處？若菩薩摩訶薩住忍辱地，柔和善順而不卒暴，心亦不驚；又復於法無所行，而觀諸法如實相，亦不行不分別，是名菩薩摩訶薩行處。」

“Manjusri, what is signified by the *Periphery of Pusa-mahasattvaic Cultivation*? It signifies that if a *Pusa* abides in the *Terra of Forbearance*, staying gentle, genial and compliant, devoid of

1. **Dharma Prince:** i.e., the *Pusa*. As the *Pusa*, being the “Son” and heir to the Buddha’s Dharma, is duly called a Dharma Prince, for the Buddha is the Dharma King. Besides, since Manjusri is prominently noted for the Dharma of *Prajna* (Wisdom), which is one of the most potent element in *Bodhi*, he has won for himself the pre-eminent Epithet of Dharma Prince. 法王子

rashness or ferocity, and without apprehension in the mind; furthermore, if he could also embody the Non-implementation in the Dharma, while contemplating on the Dharmas in accordance with the Veracious Aspect,² which is neither implementational nor differentiative, such a state is called the *Periphery of the Pusa-mahasattvaic Cultivation*.

[V-14C]

「云何名菩薩摩訶薩親近處？菩薩摩訶薩不親近國王、王子、大臣、官長，不親近諸外道梵志、尼犍子等，及造世俗文筆、讚詠外書，及路伽耶陀、逆路伽耶陀者；亦不親近諸有兇戲、相掬相撲，及那羅等種種變現之戲；又不親近旃陀羅，及畜豬羊雞狗，畋獵漁捕，諸惡律儀，如是人等。或時來者，則爲說法，無所睇望。又不親近求聲聞比丘、比丘尼、優婆塞、優婆夷，亦不問訊。若於房中，若經行處，若在講堂中，不共住止。或時來者，隨宜說法，無所睇求。」

“What is signified by the *Periphery of Pusa-mahasattvaic Intimacy*? It signifies that if a *Pusa-mahasattva* would not get intimate with Kings, Princes, Prefects and High Officials; nor get intimate with sundry External Wayists³ such as Nirgrantha;⁴

2. **Veracious Aspect:** i.e., Reality. 實相

3. **External Wayists:** people of other beliefs, who seek outwardly for Truth. 外道

4. **Nirgrantha:** Nudistic Externalist, one of the masters of the six External Wayists in ancient India. There were ninety-six kinds of External Wayists in ancient India. This particular External Wayist practices asceticism including divesting oneself of clothing and food, which practice they claimed would enable them to be liberated from the bondage of the Three Realms. As they did not take physical exposure as a shameful act, they are dubbed as Unashamed Externalists, or Nudistic Externalists. The descendants of this Externalism came also to be called Jainism (耆那教). 尼犍子

nor get intimate with the making of secular literature, the reading and chanting of Externalist books and *Lokayata*⁵ and *Anti-lokayata*;⁶ nor get intimate with various violent games, such as grappling, wrestling and boxing, or games of magical transformations; nor get intimate with any butcher or keeper of pigs, lambs, chickens and dogs; nor get intimate with hunters and fishermen, or the like perpetrators of Ill-Preceptive Conducts.⁷ When these people come to him, he would expound the Dharma

5. **Lokayata:** Sanskrit, meaning Secularity-complying, an offshoot of Brahmanism in ancient India, which is a kind of Epicureanism (享樂主義) that advocates compliance with mundanity and propounds materialism. Based on materialism, this External Wayism asseverates that as the human body is constituted by the Four Elements of Earth, Water, Fire and Air, when the life is at the end, these Four Elements would also depart and disperse, and the functions of the Five Sensations would also return to Voidness; hence, after death, everything becomes Nothingness, and soul would also be inexistent. Therefore, this Externalism denies not only Reincarnation and Karma, but also worshipping, offerings, and donations. In respect of epistemology (the learning about human knowledge), it advocates Sensationalism, akin to the Empiricism in modern time; in practical life, it urges Epicureanism. The significance of this Externalism, to Buddhism, is that it represents Nihilism (斷滅主義；虛無主義), or Nihilistic Externalism, which could pose as the utmost detriment and cause discontinuity for any practice and betterment of an individual. Therefore, amid all the beliefs and theories in the world, this is the most detrimental and pernicious kind to a Buddhist practitioner. 路伽耶陀(斷見)
6. **Anti-lokayata:** As opposed to Lokayata's Nihilistic view, the Anti-lokayata proposes just the opposite view in seeing that everything is Constant, unchanging forever; for, according to Brahmanism, everything is the intent or Grace of Brahman, and so it should never be changed or altered in any way. Hence, any human attempt or effort to make improvement or betterment, either in life, in soul, in character, in social status, or in anything at all, would only be reduced to futility, because everything has already been decreed and predestined by Brahman. The only thing that man can do is nothing but recognize this "Truth" or fact and accept it deferentially. Although on the surface Anti-lokayata is entirely different in its views and propositions from Lokayata, but, ironically, in the end, it comes to the same effect as its antipodal counterpart does, for the major effect or influence of either of them to mankind is that it would totally discourage and dissuade people from practicing, or making any effort in the amelioration of oneself. Hence these two are apparently the most harmful and toxic creeds in the world. 逆路伽耶陀(常見)
7. **Ill-Preceptive Conducts:** the Conducts (behaviors) that contravene or violate Precepts (Buddha's Laws). 惡律儀

to them, without expecting anything in return. Neither would he get intimate with the *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas* who pursue Auricularism; nor would he accost or greet them; nor would he stay or reside with them either in a chamber or at the place of Meditating Perambulation⁸ or in an auditorium. When these people come to him, he would expound the Dharma to them pursuant to aptness, without expecting anything in return.

[V-14D]

「文殊師利，又菩薩摩訶薩不應於女人身，取能生欲想相而爲說法，亦不樂見。若入他家，不與小女、處女、寡女等共語。亦復不近五種不男之人以爲親厚，不獨入他家，若有因緣須獨入時，但一心念佛。若爲女人說法，不露齒笑，不現胸臆，乃至爲法猶不親厚，況復餘事。不樂畜年少弟子、沙彌小兒，亦不樂與同師。常好坐禪，在於閒處，修攝其心。文殊師利，是名初親近處。」

“Furthermore, Manjusri, a *Pusa-mahasattva* should not nurture the Desire-eliciting Notion in the appearances of the female form at the time of his divulgence of the Dharma, nor would he take delight in seeing them. If he goes to another’s home, he should not speak with young ladies, virgins, or widows alone; nor would he get intimate with five kinds of *Unvirile individu-*

8. **Meditating Perambulation:** or simply Perambulation; i.e., walking meditation, usually done after meal, walking clockwise around a Buddha’s Stupa or shrine hall. The Buddha decreed that all Samgha members should do Perambulation after taking their meals, so as to help with digestion and prevent themselves from the drowsiness caused by eating. So this is one of the features showing that the Teachings of the Buddha is not only very “spiritual,” but also very rational, practical, wholesome and salutary both to the body and the mind. 經行

als⁹ and take them as close Compeers or preferred associates. He would not enter into another's homes by himself. If there is some cause that necessitates his entering alone, he should but keep on contemplating on the Buddha concentratively while doing so. If he expounds the Dharma to women, he should not grin with his teeth exposed, nor expose his chest; he would not exhibit intimacy with or preference for them even for Dharma's sake, let alone for other things. He would not take delight in keeping juvenile disciples or infant *Sramaneras*; nor would he take delight in learning under the same Master with them. He should take delight in sitting meditation in a recluse to cultivate and concentrate his mind. Manjusri, this is *the First Periphery of the Pusaic Intimacy*.

[V-14E]

「復次，菩薩摩訶薩觀一切法空，如實相，不顛倒，不動、不退、不轉，如虛空，無所有性。一切語言道斷，不生、不出、不起，無名、無相，實無所有，無量、無邊，無礙、無障，但以因緣有，從顛倒生，故說。常樂觀如是

9. **five kinds of Unvirile individuals:** "Unvirile," incomplete in the masculine genital. According to *The Ten-Gatha Preceptive Statutes* (十誦律), there are five kinds of *Unvirilities*: (1) Congenital Unvirility (生不男)—i.e., the inborn incapability of coition (sexual intercourse); (2) Half-month Unvirility (半月不男)—the condition of being able to copulate for half a month and unable to copulate for the other half month; (3) Jealous Unvirility (妒不男)—the condition of generating sexual desire only due to seeing others having sex; (4) Transformed Unvirility (變不男)—the condition of losing the male genital during copulation; (5) Inflicted Unvirility (病不男)—the loss of the male genital by incision due to putrefaction. According to the Precept, all these Unvirile males are not permitted to become monks and join the Samgha, for they are very likely to cause serious problems in the Samgha, and also that due to their confused vile Karmas, even if they are allowed to join the Samgha, they could not practice well or normally. 五種不男

法相，是名菩薩摩訶薩第二親近處。」

“Furthermore, the *Pusa-mahasattva* should contemplate that all Dharmas are of vacuity, which accords with the Veracious Aspect, hence free from Perversions, for their being immotive,¹⁰ unretrogressive,¹¹ and unalterable, and which, like the Ethereal Space, is devoid of all *Attributes*; thus herein *the Modus of Speech is faltered into Abolition*,¹² destitute of Genesis, Emergence and Emanation, divested of Names and Forms, virtually nil of anything, infinite and boundless, unimpeded and unobstructed—coming into being solely by Causal Factors, and engendered simply out of Perversity; hence there arises such Divulgations. If a *Pusa* is inclined to contemplate on such Appearances of the Dharmas, he is entitled to practicing *the Second Periphery of Pusa-mahasattvaic Cultivation*.”

[V-14E ①]

爾時世尊欲重宣此義，而說偈言：

若有菩薩	於後惡世	無怖畏心	欲說是經	應入行處	1
及親近處	常離國王	及國王子	大臣官長	凶險戲者	2
及旃陀羅	外道梵志	亦不親近	增上慢人	貪著小乘	3
三藏學者	破戒比丘	名字羅漢	及比丘尼	好戲笑者	4

At that juncture, the World-Venerated One, wishing to recapitu-

10. **immotive**: unmoved; impregnable. 不動

11. **unretrogressive**: unretreating and unrelapsing in practice. 不退

12. **the Modus of Speech is faltered into Abolition**: i.e., within this sphere, the use of speech is ineffectual or impracticable: this area is beyond the reach of words or language. 言語道斷

late this Import, imparted this *Gatha*:

- 1 If there are *Pusas*
 In the vile worlds or latter-day,
 Endowed with a fearless heart,
 Wishing to divulge this *Sutra*,
 They should make ingress into *the Periphery of Cultiva-*
 tion,
- 2 As well as *the Periphery of Intimacy*,
 By keeping a distance from Kings,
 And the princes of the State,
 The Prefects and high-echelon Officials,
 And the players of violent perilous games,
- 3 Also the depraved *Chandalas*,¹³
 And the External Wayists and Brahman Aspirants as well.
 Nor would he get intimate
 With the people of *Ameliorating Arrogance*
 Who are avariciously attached to the Minor Vehicle¹⁴
- 4 Trying to become the Scholars of its Tri-Canon.¹⁵
 Whilst the Precept-violating *Bhikusus*,
 Who are the *Arhats* in name but not in truth,

13. *Chandalas*: the lowest of the Four Castes in India, who usually work as caretakers, butchers, hunters, fishermen, jailers, etc. 旃陀羅

14. **Minor Vehicle**: i.e., Hinayana. 小乘

15. **Tri-Canon**: The three congeries or repertories of Buddhist Scriptures; i.e., the Repertory of Sutras (經藏), the Repertory of Precepts (律藏), and the Repertory of Tractates (論藏). The complete collection of the Tri-Canon, called *The Great Repertory of Sutras*, comprises a total of 97 great tomes. 三藏

And divers *Bhiksunis*
 Who take to frolicking and bantering,

[V-14E②]

深著五欲	求現滅度	諸優婆夷	皆勿親近	若是人等	5
以好心來	到菩薩所	爲聞佛道	菩薩則以	無所畏心	6
不懷睇望	而爲說法	寡女處女	及諸不男	皆勿親近	7
以爲親厚	亦莫親近	屠兒魁膾	畋獵漁捕	爲利殺害	8

- 5 Or all and sundry *Upasikas*
 Who are deeply immersed in the Five Desires
 And yet should wish for Surcease Deliverance in current
 life—
 All of these people he should not get intimate with.
 If, however, such people and all
- 6 Come to visit with a good intent
 To the *Pusa's* premises
 For the sake of hearing the Buddhaic Modus,
 It is still incumbent on the *Pusa*
 With a heart of intrepidity
- 7 Whilst harboring no expectation from them,
 To expound the Dharma to them.
 As for widowed women and virgin maidens,
 As well as the Unvirile males,
 It befits him not to get intimate with them,
- 8 Nor treat them as close coterie or preferred company.

Nor should he get intimate
 With butchers, vintagers, and culinarians,
 Or with hunters and fishermen
 Who kill for their own profit

[V-14E ㊦]

販肉自活	街賣女色	如是之人	皆勿親近	兇險相撲	9
種種嬉戲	諸姪女等	盡勿親近	莫獨屏處	爲女說法	10
若說法時	毋得戲笑	入里乞食	將一比丘	若無比丘	11
一心念佛	是則名爲	行處近處	以此二處	能安樂說	12

- 9 And sell meat to keep their livelihood,
 Or the ones who pander femininity¹⁶—
 All of such personages, with whom
 The *Pusa* should not get intimate.
 Violent and hazardous wrestlings
- 10 And multifarious frolics and merriments,
 As well as the harlots—
 All of these he should not get intimate with.
 Nor could he stay alone in an enclosed place
 To expound the Dharma to a female.
- 11 Whenever he is expounding the Dharma,
 He should neither jest nor banter.
 When he enters the town for Alms Collection,
 He should bring with him another *Bhikṣu*.

16. **pander femininity**: i.e., to make prostitution or procurement as business or career.
 街賣女色

If there are no *Bhiksus* to keep him company,

- 12 He should but meditate on the Buddha single-mindedly.
 —All these deeds are to be entitled
The Peripheries of Cultivation and Intimacy.
 And by means of these two Peripheries
 He shall be able to do the Divulgate in Composed Felicity.

[V-14E ④]

又復不行	上中下法	有爲無爲	實不實法	亦不分別	13
是男是女	不得諸法	不知不見	是則名爲	菩薩行處	14
一切諸法	空無所有	無有常住	亦無起滅	是名智者	15
所親近處	顛倒分別	諸法有無	是實非實	是生非生	16

- 13 Therewithal, he himself should not practice
 The Dharmas with High-Middle-Low differentiations,
 Or Implementation-Nonimplementation discriminations,
 Or Veracious-Unveracious distinctions.
 Nor would he make differentiations

- 14 Between male or female.
 He shall *obtain no Dharma either*—
 For there should be *Non-realizing and Non-perceiving*
 for him.
 And this would come to be entitled
The Periphery of Pusaic Cultivation,

- 15 Wherein all the Dharmas
 Are equally Vacuous, divested of anything:

It is destitute of Permanent Existence,
 Also devoid of Generation and Expiration;
 Such is termed the *Periphery of Intimacy*

- 16 For the people with Wisdom.
 In the face of all the Perverse Differentiations;
 Thus as concerns Beingness or Non-beingness of the
 Dharmas,
 The Truthfulness or Un-truthfulness thereof,
 And the Genesis or Non-genesis—towards all these

[V-14E ⑤]

在於閒處	修攝其心	安住不動	如須彌山	觀一切法	17
皆無所有	猶如虛空	無有堅固	不生不出	不動不退	18
常住一相	是名近處	若有比丘	於我滅後	入是行處	19
及親近處	說斯經時	無有怯弱	菩薩有時	入於靜室	20

- 17 He would but reside in a place of reclusion
 To concentrate and cultivate his Mind,
 Thereby to ensconce himself to stay
 As secure and Immotive as *Mount Sumeru*.
 Hence he could contemplate that all the Dharmas,
- 18 Being devoid of anything,
 Are akin to the Ethereal Space,
 Divested of Firmness and Stability;
 Thus can he sustain in the state of Non-genesis and Non-
 emergence
 Of *Immotiveness* and *Unretrogressiveness*,

- 19 And ever residing at the *Uni-eidos*¹⁷ state—
 Such is denominated *the Periphery of Intimacy*.
 In the wake of my own Surcease,
 If there shall still be *Bhiksus*,
 Who can make ingression into this *Cultivative Periphery*
- 20 As well as the *Periphery of Intimacy*;
 Consequently when they expound this *Sutra*,
 They shall be free from Fear or Frailty.
 And at any time when the *Pusa*
 Enters a serene Sanctum,

[V-14E 6]

- | | | | | | |
|------|------|------|------|------|----|
| 以正憶念 | 隨義觀法 | 從禪定起 | 爲諸國王 | 王子臣民 | 21 |
| 婆羅門等 | 開化演暢 | 說斯經典 | 其心安隱 | 無有怯弱 | 22 |
| 文殊師利 | 是名菩薩 | 安住初法 | 能於後世 | 說法華經 | 23 |
- 21 Where he would employ the Right Reminiscence and Cogitation
 To contemplate on the Dharmas in accordance with the Tenet.
 Thenceforth when he emerges from his *Dhyanaic* Stasis
 To divulge, expound and explicate
 This *Sutra* extensively and in particular
- 22 To the Monarchs of the States
 As well as Princes, Courtiers, and citizens,

17. *Uni-eidos*: Uni-appearance; One-Appearance, said of the ultimate Reality of an Dharmas, being free from illusive Differentiations. 一相(以無妄想分別故)

And the Brahmins and others—
 At such times his mind shall be rendered secure and
 composed,
 Utterly divested of Fear or Frailty whatsoever.

- 23 Manjusri, mark my words here,
 This is entitled the *Pusa's*
Initial Composed Ensconcement in the Dharma,
 Which shall render one equal to expounding
The Dharmic Lotus Sutra in the ages to come.

[V-14F]

「又，文殊師利，如來滅後，於末法中欲說是經，應住安樂行。若口宣說、若讀經時，不樂說人及經典過。亦不輕慢諸餘法師，不說他人好惡、長短。於聲聞人，亦不稱名說其過惡，亦不稱名讚歎其美，又亦不生怨嫌之心。善修如是安樂心故，諸有聽者不逆其意，有所難問，不以小乘法答，但以大乘而為解說，令得一切種智。」

“Therewithal, Manjusri, in the *Fini-dharma*¹⁸ Era, if anyone wishes to expound this *Sutra*, it is incumbent on him to reside in the Cultivation of Composed Felicity, thus: when he is either

18. *Fini-dharma*: the last phase of the Buddha Dharma. There are three phases of the Dharma; viz.: 1) *Ortho-dharma*(正法), which lasts for 1000 years; 2) *Quasi-dharma*(像法), which also lasts for 1000 years; 3) *Fini-dharma*(末法), which will last for 10000 years, and thereafter there will be no Dharma in the world until the next Buddha (Maitreya Buddha) emerges, which will happen 5,670,000,000 years from now. Right now (2014) we are in the 2558th year after the Buddha's birth, which would place us in the first 500 years of the *Fini-dharma Era*. 末法

explicating or reading the Sutra, he should not speak ill of others or the faults of Sutras; nor would he disparage or belittle other Dharma Masters; nor would he make remarks about others' merits or demerits, their strong points or shortcomings; towards Auricularists, he would not converse about their flaws or failings by pronouncing their names, neither would he extol their merits by pronouncing their names, nor yet would he nurture aversion or repugnance against them. If he could cultivate well on such Heart of Composed Felicity, he would not contravene the mind of his auditors, and when they raise any Inquisitive Queries, he would not answer them by means of Hinayana Dharma; rather, he would only explicate it for them in terms of Mahayana, so as to enable them to attain the *All-inclusive Seminal Noesis*.⁷

[V-14F①]

爾時世尊欲重宣此義，而說偈言：

菩薩常樂	安隱說法	於清淨地	而施牀座	以油塗身	1
澡浴塵穢	著新淨衣	內外俱淨	安處法座	隨問爲說	2
若有比丘	及比丘尼	諸優婆塞	及優婆夷	國王王子	3
羣臣士民	以微妙義	和顏爲說	若有難問	隨義而答	4

At that juncture, the World-Venerated One, wishing to recapitulate this import, imparted this *Gatha*:

- 1 When the *Pusa* is in Constant Felicity,
He will be able to expound the Dharma composedly and stably.
Thus in a purified locality

- Would he set up the Seat;
And he would also apply unguent to his body,
- 2 After taking a bath to cleanse of dust and dirt;
Then he would garb himself with new or clean attire.
Thus when all is purified both externally and internally,
He would then install himself in the Dharmic Seat,
Wherein he would expound pursuant to the request.
- 3 If in the assembly there are *Bhiksus*,
As well as *Bhiksunis*,
And multiple *Upasakas*,
Along with *Upasikas*,
And Kings and royal Princes,
- 4 Together with Courtiers, Scholars, and the commonalties,
He would take up the exquisite wondrous Import
And divulge it full congenially.
If someone would pose Inquisitive Queries,¹⁹
He would reply in accordance with the Tenet,

[V-14F②]

因緣譬喻	敷演分別	以是方便	皆使發心	漸漸增益	5
入於佛道	除懶惰意	及懈怠想	離諸憂惱	慈心說法	6
晝夜常說	無上道教	以諸因緣	無量譬喻	開示眾生	7
咸令歡喜	衣服臥具	飲食醫藥	而於其中	無所睇望	8

19. **Inquisitive Queries:** questions raised for the purpose of challenging or confuting or embarrassing the speaker, rather than for the acquisition of answers, especially when made by one who is either an unbeliever, skeptic or cynic. 難問

- 5 By means of Etio-factors and Metaphors
To expound at large and make Distinctions.
By such Expedient Means
Would he inspire them all to advance
Towards their enrichment and enhancement by degrees,
- 6 Whereby they will make ingress into *Buddhaic Bodhi*.
He would rid himself of the consideration of Indolence
As well as the Ideation of Slackness and Slothfulness;
Also would he detach himself from Worriments and Frets,
Thereby expound the Dharma with a Benevolent Mind.
- 7 He would expound both day and night
The Teachings of *Supreme Bodhi*
By means of multifarious Etio-factors²⁰
As well as infinite Metaphors
To direct and enlighten Multibeings,
- 8 Thereby to render all jubilant.
However, with respect to Apparels, Beddings,
Victuals, Medicines, and the like
Towards all of these offerings
Never has he nurtured any expectation of gaining;

[V-14F 3]

但一心念 說法因緣 願成佛道 令眾亦爾 是則大利 9
安樂供養 我滅度後 若有比丘 能演說斯 妙法華經 10

20. **Etio-factors**: Causal Factors. 因緣

心無嫉恚 諸惱障礙 亦無憂愁 及罵詈者 又無怖畏 11
 加刀杖等 亦無擯出 安住忍故 智者如是 善修其心 12

9 What he wishes for is nothing but single-mindedly
 To utilize this Dharma-divulgence as a Causal Factor
 And dedicate it towards the Fulfillment of *Buddha Bodhi*,
 Which he would capacitate all the congregants to do the
 same.

And this is certainly the greatest benefit for all,

10 And this also enables one to make Offering with Composed
 Felicity.

In the wake of my Surcease Deliverance,
 If there be any *Bhiksu*
 Who could expound this

Wondrous Dharmic Lotus Sutra;

11 Therewithal his mind is devoid of Jealousy or Aversion,
 Or the Impediments of Exasperations,
 Also destitute of Worriment and Dolefulness inwardly,
 And free from Berating and Rebuking outwardly.

He is also divested of any Dread or Fright

12 Of knives and staves and what not to impose on him,
 Nor would he be threatened by Ostracism,²¹
 For he is ever residing composedly in Forbearance.

If a man of wisdom could thus

Ingenuously cultivate his own mind thus,

21. **Ostracism:** an incidence of expelling or excommunicating a member from a group of society or the Samgha community due to his heinous malefactions. 擯出

[V-14F④]

能住安樂 如我上說 其人功德 千萬億劫 算數譬喻 13
說不能盡

- 13 Thereby to reside in Sedate Felicity,
On account of that, as I stated above,
The Meritorious Virtues this man is to acquire
Could never be enunciated in its entirety
Neither by means of numerals nor by metaphors
Throughout thousands and billions of *Kalpas*.

[V-14G]

「又，文殊師利，菩薩摩訶薩於後末世法欲滅時，受持、讀誦斯經典者，無懷嫉妒諂誑之心，亦勿輕罵學佛道者，求其長短。若比丘、比丘尼、優婆塞、優婆夷，求聲聞者、求辟支佛者、求菩薩道者，無得惱之，令其疑悔，語其人言：『汝等去道甚遠，終不能得一切種智。所以者何？汝是放逸之人，於道懈怠故。』又亦不應戲論諸法，有所諍競。當於一切眾生起大悲想，於諸如來起慈父想，於諸菩薩起大師想，於十方諸大菩薩，常應深心恭敬禮拜。於一切眾生，平等說法，以順法故，不多不少，乃至深愛法者，亦不爲多說。」

“Manjusri, in the latter-age *fin de siècle* when the Dharma is about to terminate, if a *Pusa-mahasattva* would espouse, sustain, read and recite this *Sutra*, it behooves him not to harbor the heart of Jealousy, Adulation and Deception; nor to disparage or rebuke any learner of Buddhaic Way, nor to look for their faults

or shortcomings. As to *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas*, who pursue either Auricularism, or *Pratyeka-buddhism*, or even *Pusaic Way*, he would do well not to vex them insofar to render them skeptical or remorseful, by telling them, ‘All of you are still very far away from *Bodhi*, insofar that you would never attain the *All-inclusive Seminal Noesis*. Wherefore is it so? For you people are self-indulgent, lax and indolent towards *Bodhi*.’ In addition, he should not make *Disportive Discourses*²² on the Dharmas for the purpose of contentions and competitions. It behooves him to nurture the thinking of Great Compassion toward all Multibeings, and to generate the thinking of considering the Thus-Adventist as the Benevolent Father, and to generate the thinking of considering all *Pusas* as Great Masters. He should always pay homage reverently with a Profound Heart to the great *Pusas* in ten directions. And he should divulge the Dharma to all Multibeings with equality, for the sake of complying with the Dharma; hence he would divulge neither too much nor too little—even towards those who are deeply enamored with the Dharma, he would still not divulge more than what is appropriate.

[V-14H]

「文殊師利，是菩薩摩訶薩，於後末世法欲滅時，有成就第三安樂行者，說是法時，無能惱亂，得好同學共讀誦

22. *Disportive Discourses*: a playful talk which has nothing to do with truthful practice, merely a play of words, which, according to Buddha, is the fundamental flaw of an worldly philosophies and External Wayisms (i.e., other religions), on account that they do not deal with their own internal problems, but ever run and hustle outward for external grippings and gainings. 戲論

是經，亦得大眾而來聽受，聽已能持，持已能誦，誦已能說，說已能書、若使人書，供養經卷，恭敬、尊重、讚歎。」

“Manjusri, in the latter-day world when the Dharma is about to terminate, if a *Pusa-mahasattva* has attained this Third Cultivation of Composed Felicity, and when he expounds this Dharma, no one would be able to exasperate or discomfit him, and he shall acquire good fellow-learners to read and chant this *Sutra* with him, and there shall be a host of people coming to hear and espouse the Dharma; and after hearing, they would be able to sustain it; after sustaining it, they would be able to recite it; after reciting it, they would be able to expound it; after expounding it, they would be able to scribe it, or to have others do the scribing, and to make offering to the Book of this *Sutra*, and pay homage to it in reverence and with extolment.”

[V-14H①]

爾時世尊欲重宣此義，而說偈言：

若欲說是經	當捨嫉恚慢	諂誑邪僞心	常修質直行	1
不輕憊於人	亦不戲論法	不令他疑悔	云汝不得佛	2
是佛子說法	常柔和能忍	慈悲於一切	不生懈怠心	3
十方大菩薩	愍眾故行道	應生恭敬心	是則我大師	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 If one desires to expound this *Sutra*,
He should discard Jealousy, Anger, and Arrogance,

As well as the mind of Adulation, Chicanery, Deviousness
and Hypocrisy.

He needs to cultivate constantly the deeds of Artless Ingenuity.

- 2 He should not disparage anyone;
Nor would he make Disportive Discourses on the Dharma.
He should never render others skeptical and rueful
By remarking: ‘You could never attain Buddhahood.’
- 3 When this Son of Buddha expounds the Dharma,
Ever shall he be gentle, genial, patient and tolerant,
As well as compassionate towards all beings,
And never would he nurture the mind of Slackness and
Indolence.
- 4 It is simply due to the commiseration on Multibeings
That aspires the great *Pusas* in ten directions to cultivate
for *Bodhi*;
Hence it is but proper that I should nurture the heart of
veneration,
For they are truly Great Masters to me.

[V-14H②]

於諸佛世尊	生無上父想	破於憍慢心	說法無障礙	5
第三法如是	智者應守護	一心安樂行	無量眾所敬	6

- 5 And towards the Buddhas World-Venerated Ones,
I should generate the thinking of His being the Supreme
Father,

Thus I would be able to eliminate the heart of Arrogance,
So that my Divulgence of the Dharma would be free from
Impediments.

- 6 Such is the Third Dharma for Cultivation,
Which a man of wisdom would do well to safeguard and
champion,
Whereby he could practice the Cultivation of Composed
Felicity single-mindedly,
And he shall be revered by infinite Multibeings.

[V-14I]

「又，文殊師利，菩薩摩訶薩，於後末世法欲滅時，有持是法華經者，於在家、出家人中，生大慈心，於非菩薩人中，生大悲心，應作是念：『如是之人，則為大失。如來方便隨宜說法，不聞不知不覺、不問不信不解，其人雖不問不信不解是經，我得阿耨多羅三藐三菩提時，隨在何地，以神通力、智慧力引之，令得住是法中。』」

“Furthermore, Manjusri, in the latter-age *fin de siècle* when the Dharma is about to terminate, a *Pusa-mahasattva* who sustains this *Dharmic Lotus Sutra* should nurture the Heart of Great Benevolence towards both the Home-stayers and Home-renouncers,²³ and to nurture the Heart of Great Mercy towards people not in *Pusahood*; he should bethink himself thus: ‘Such people have missed out a great deal, for to the people, the Expedite

23. **Home-stayers and Home-renouncers:** i.e., the laity and ecclesiastic (clergy). 在家人及出家人

Opportune Divulgations of the Thus-Adventist are unheard-of, unknown and unfelt to them; and they even refrain themselves from inquiring, believing and comprehending the Teachings. Albeit these people could not bring themselves to enquire, believe and comprehend this *Sutra* of their own accord, at the time when I attain *Anuttara-Samyak-Sambodhi*, regardless wherever I may be, I will employ my Power of Supernality and Power of Wisdom to induce them and enable them to reside in this Dharma.’

[V-14J]

「文殊師利，是菩薩摩訶薩，於如來滅後、有成就此第四法者，說是法時，無有過失，常爲比丘、比丘尼、優婆塞、優婆夷、國王、王子、大臣、人民、婆羅門居士等，供養恭敬、尊重讚歎。虛空諸天，爲聽法故，亦常隨侍。若在聚落、城邑、空閒林中，有人來欲難問者，諸天晝夜常爲法故而衛護之，能令聽者皆得歡喜。所以者何？此經是一切過去、未來、現在諸佛神力所護故。文殊師利，是法華經，於無量劫中，乃至名字不可得聞，何況得見、受持讀誦？」

“Manjusri, after the Surcease of the Thus-Adventist, if a *Pusa-mahasattva* has realized this Fourth Dharma of Composed Felicity, he shall be free from any faults or failings in his Divulgence on the Dharma, and he will be made offerings to reverently, and lauded in veneration by *Bhiksus*, *Bhiksunis*, *Upasakas* and *Upasikas*, Kings, Princes, Prefects and the populace, Lay Brahmins, and others. For the sake of hearing the Dharma, the Celestial Beings will also constantly stay in attendance. When he dwells

either at hamlets, towns and cities, or in the woods in recluse, if anyone should come to challenge him with Inquisitive Queries, the Celestial Beings, with a view to hearing the Dharma in all occasions, will safeguard and champion him day and night, so as to render all the auditors joyous. Wherefore is it so? For this *Sutra* is protected by the Supernal Power of all the Buddhas in the past, present and future. Manjusri, this *Dharmic Lotus Sutra* is so rare that even merely its title is hard to hear of throughout infinite *Kalpas*, let alone its Book being perceived, espoused, sustained, read and recited.

[V-14K]

「文殊師利，譬如強力轉輪聖王，欲以威勢降伏諸國，而諸小王不順其命，時轉輪王起種種兵而往討伐。王見兵眾戰有功者，即大歡喜，隨功賞賜，或予田宅、聚落、城邑；或予衣服、嚴身之具；或予種種珍寶：金、銀、琉璃、砮磈、碼碯、珊瑚、琥珀，象馬車乘，奴婢人民。唯髻中明珠，不以予之。所以者何？獨王頂上有此一珠，若以予之，王諸眷屬必大驚怪。」

“Manjusri, figuratively speaking, when a mighty Wheel-revolving Sacred King desires to subjugate other states by means of his august sway, yet the lesser potentates would not submit to his command, the Wheel-revolving Sacred King would muster all sorts of his troops to bring them into submission. Thereafter when the Sacred King perceives the warriors who have made great contributions in the battles, he is overjoyed, whereby he would deal out rewards in commensuration with their credits:

thus, on some of them he would confer farms, domiciles, hamlets, villages, towns, or cities; on others he would confer apparels and corporal embellishments; on some others he would confer multifarious precious treasure, such as gold, silver, lapis lazuli, *musalagarbha*, agate, coral, amber, and even elephants, horses, and carriages, or even salves, hench-maids, and subjects. However, only the Radiant Pearl in his Coiffure he would never give away. Wherefore is it so? For it is the only Pearl of its kind extant that sits on the King's crown; consequently, if the King gives it away, all of his Cognates would be immensely scandalized.

[V-14L]

「文殊師利，如來亦復如是，以禪定智慧力，得法國土，王於三界，而諸魔王不肯順伏。如來賢聖諸將，與之共戰，其有功者，心亦歡喜，於四眾中為說諸經，令其心悅，賜以禪定、解脫、無漏根力、諸法之財，又復賜予涅槃之城，言得滅度，引導其心，令皆歡喜，而不為說是法華經。」

“Manjusri, it is just the same with the Thus-Adventist, who, by virtue of His power of *Dhyana* and Wisdom, has acquired the Kingdom of Dharma to become the King of the Three Realms. Nevertheless, some *Mara-Kings* would not submit themselves deferentially; hence the Thus-Adventist's sagely and Holy Generals and Warriors rise to engage a war against them. Afterwards, the Buddha is pleased at the sight of those who have won credits in the battles, so that He divulges various Sutras to them

in the Four Assemblages, thereby to render them jubilant, and He also confers on them the Dharmic Riches of *Dhyanaic* Stasis, Liberation, Impervious Radices and Puissances. Furthermore, He vouchsafes them the Citadel of *Nirvana*, by saying that they could gain Surcease Deliverance therefrom, whereby he induces them and renders them all jubilant. Nevertheless, He hitherto still would not divulge this *Dharmic Lotus Sutra* to them yet.

[V-14M]

「文殊師利，如轉輪王，見諸兵眾有大功者，心甚歡喜，以此難信之珠，久在髻中不妄予人，而今予之。如來亦復如是，於三界中為大法王，以法教化一切眾生。見賢聖軍，與五陰魔、煩惱魔、死魔共戰，有大功勳，滅三毒，出三界，破魔網，爾時如來亦大歡喜。此法華經，能令眾生至一切智，一切世間多怨難信，先所未說，而今說之。」

“Manjusri, just as the Wheel-revolving Sacred King, on seeing the warriors with immense credits, becomes so overjoyed that he would take the incredible Pearl, which has long been in his Coiffure without ever being given away, to confer upon the warriors. It is just the same with the Thus-Adventist: being the great King of Dharma in the *Three Realms*,²⁴ He edifies and cultivates all Multibeings with the Dharma, and when He sees that the Troops of the Sages and Holy Men have engaged a combat with the *Maras* of the *Five Umbrages*,²⁵ the *Mara* of Annoyances, and the *Maras* of Death, wherein they have attained great meritorious

24. *Three Realms*: Cf. footnote 30 on page 20. 三界

25. *Five Umbrages*: Cf. footnote 25 on page 124. 五陰，五蘊

achievements in exterminating the *Three Venoms*,²⁶ transcending the *Three Realms*, and rending to shreds the *Maraic Snares*. At that juncture, the Thus-Adventist is exceedingly exalted on their account. This *Dharmic Lotus Sutra* is capable of making Multi-beings reach the sphere of All-inclusive Wisdom, and yet due to the fact that all the Worldly beings are beset with too much Malice to believe it, hence it has not been divulged before—but now at length He is divulging it.

[V-14N]

「文殊師利，此法華經，是諸如來第一之說，於諸說中最為甚深，未後賜予，如彼強力之王久護明珠，今乃予之。文殊師利，此法華經，諸佛如來祕密之藏，於諸經中最在其上，長夜守護，不妄宣說，始於今日乃予汝等而敷演之。」

“Manjusri, this *Dharmic Lotus Sutra*, being the Paramount Divulgence of the Buddhas Thus-Adventists, as well as the most profound one amongst all Divulgations, it would never be utilized for Conferral until the very last. It is just like the powerful King who used to keep the Radiant Pearl under strict ginger guard for a perduringly long time, and would not give it away until now. Manjusri, as this *Dharmic Lotus Sutra*, being the Arcane Repertory of all Buddhas Thus-Adventists, as well as the topmost pinnacle amidst all Sutras, it has been placed under such severe guard and protection throughout the Long-protracted Nights, that never has it been divulged casually. Hence, it is not

26. *Three Venoms*: Cf. footnote 32 on page 135. 三毒

until today that I expatiate on it onto you.”

[V-14N①]

爾時世尊欲重宣此義，而說偈言：

常行忍辱	哀愍一切	乃能演說	佛所讚經	後末世時	1
持此經者	於家出家	及非菩薩	應生慈悲	斯等不聞	2
不信是經	則爲大失	我得佛道	以諸方便	爲說此法	3
令住其中	譬如強力	轉輪之王	兵戰有功	賞賜諸物	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 If a *Pusa* constantly practices Forbearance,
 Due to his commiseration with all Beings,
 He shall then be entitled to expounding
 The *Sutra* which is invariably extolled by all Buddhas.
 In the worlds of latter-age to come,
- 2 When one would sustain and uphold this *Sutra*,
 It behooves him to nurture Compassion
 Towards both the Laity and Clergy alike,
 As well as the people outside of *Pusahood*.
 For if these people have no access to hear it,
- 3 They could never engender faith in this *Sutra*,
 And it would be an immense loss to them.
 Hence when I attain *Buddha Bodhi*,
 I will employ all the Expedite Means
 To divulge this Dharma to them,

- 4 So as to make them reside herein.
 It could be likened to a powerful
 Wheel-revolving Sacred King,
 At the sight of the warriors winning Credits in the War,
 Would confer on them multifarious objects,

[V-14N②]

象馬車乘	嚴身之具	及諸田宅	聚落城邑	或予衣服	5
種種珍寶	奴婢財物	歡喜賜與	如有勇健	能為難事	6
王解髻中	明珠賜之	如來亦爾	為諸法王	忍辱大力	7
智慧寶藏	以大慈悲	如法化世	見一切人	受諸苦惱	8

- 5 Such as elephants, horses, and chariots,
 The artifacts for corporal embellishment,
 As well as farms and estates,
 Hamlets, villages, castles and citadels;
 Or he would give them apparels,
- 6 And multifarious precious jewelries,
 Slaves, hench-maids, and property.
 All of these he takes delight in granting them.
 However, if there be a superbly valorous and stalwart one,
 Who is capable of achieving difficult Tasks,
- 7 The King would then undo his Coiffure,
 Therefrom to produce the Radiant Pearl to make the con-
 ferral upon him.
 It is just the same with the Thus-Adventist,

Who, being the King of all Dharmas,
And endowed with Forbearance and prodigious Power,

- 8 Has the precious Repertory of Wisdom.
Due to His Great Compassion,
He would cultivate on the worldlings in accordance with
the Dharma.
When He perceives that all the people,
Who are so subjected to myriad Afflictions and Vexations,

[V-14N③]

欲求解脫	與諸魔戰	爲是眾生	說種種法	以大方便	9
說此諸經	既知眾生	得其力已	未後乃爲	說是法華	10
如王解髻	明珠予之	此經爲尊	眾經中上	我常守護	11
不妄開示	今正是時	爲汝等說	我滅度後	求佛道者	12

- 9 That they yearn for seeking Liberation,
To the extent of determining to make war with the
Maras—
For all of such conflux of Multibeings
He would divulge a wide variety of Dharmas;
And thus by means of His great Expedite Means
- 10 He would first divulge such Sutras as to suit their aims then.
Thereafter when He sees that the Multibeings
Have already built up some strength,
He would, in the long run, divulge
Unto them this *Dharmic Lotus Sutra*.

- 11 It can be compared to the King who would undo his Coiffure
 Therefrom to produce the Radiant Pearl to confer on the
 Warriors.
 This *Sutra* is perdurably the most supreme one;
 And it is far above all other Holy Sutras;
 Hence I have constantly kept it under wary guard and pro-
 tection,
- 12 And never would I divulge it unwarrantedly.
 And ye the time is come right now
 For me to divulge it unto you all.
 In the wake of my Surcease Deliverance,
 Anyone who pursues after the *Buddha Bodhi*,

[V-14N④]

- | | | | | | |
|------|------|------|------|------|----|
| 欲得安隱 | 演說斯經 | 應當親近 | 如是四法 | 讀是經者 | 13 |
| 常無憂惱 | 又無病痛 | 顏色鮮白 | 不生貧窮 | 卑賤醜陋 | 14 |
| 眾生樂見 | 如慕賢聖 | 天諸童子 | 以為給使 | 刀杖不加 | 15 |
| 毒不能害 | 若人惡罵 | 口則閉塞 | 遊行無畏 | 如師子王 | 16 |
- 13 If he is desirous of getting Serene Stability
 For the expounding of this *Sutra*,
 It is incumbent on him to gain intimacy
 With the Four Dharmas as divulged here.
 If a person would read this *Sutra* in such a way,
- 14 He would be constantly free from Worriments and Vexations,
 Also be devoid of diseases and ailments,
 And endowed with freshly white complexion,

And never would he be born penurious,
Neither born lowly, execrable, nor hideous-looking.

- 15 Hence all Multibeings would be pleased to behold him,
Insofar that he is adored by them like a Sage or Holy
Man.
The Celestial Lads in the Heavens
Would render attendant services and run errands for him.
Swords or staves would never be imposed on him;
- 16 No venoms could do any detriment to him.
If someone rebukes him with Vituperations,
Anon the rebuker's mouth would come to be stuffed and
stuck.
Thus would this person be promenading
As fearlessly as a Lion King.

[V-14N⑤]

智慧光明	如日之照	若於夢中	但見妙事	見諸如來	17
坐師子座	諸比丘眾	圍繞說法	又見龍神	阿修羅等	18
數如恆沙	恭敬合掌	自見其身	而為說法	又見諸佛	19
身相金色	放無量光	照於一切	以梵音聲	演說諸法	20

- 17 The Radiance of his Wisdom
Is akin to the refulgence of the Sun.
If he chances to have dreams during the night,
He would only envisage wondrous things therein,
Such as perceiving the Thus-Adventists

- 18 Seating Themselves in the Leonine Seats,
 Circumvented by a phalanx of *Bhiksus*,
 While the Buddhas are divulging the Dharma.
 He would also envisage Dragons and Deities,
 As well as *Asuras* and the like,
- 19 Whose number is as numerous as the Ganges' sands.
 And they would all join their palms reverently towards
 him.
 Meanwhile he would also perceive himself
 Divulging the Dharma to them all.
 He would also perceive myriad Buddhas,
- 20 Whose physical bodies are golden in hue,
 Therefrom They would effulge infinite Radiance
 To illuminate everything universally;
 And out of those same Radiances there would emit Brah-
 manic Voices
 To expatiate on all the Dharmas.

[V-14N6]

佛爲四眾	說無上法	見身處中	合掌讚佛	聞法歡喜	21
而爲供養	得陀羅尼	證不退智	佛知其心	深入佛道	22
即爲授記	成最正覺	汝善男子	當於來世	得無量智	23
佛之大道	國土嚴淨	廣大無比	亦有四眾	合掌聽法	24

- 21 And when the Buddha is divulging the Supreme Dharma
 To the Four Assemblages, in the dream
 This person would visualize himself in their midst,

And he would be joining the palms in extolling the Buddha.

And after hearing the Dharma, he would become exultant,

22 He then would make offerings to the Buddha.

Thenceforth he would attain the Dharanis

And make Attestation on Unretrogressive Wisdom.

The Buddha, well cognizing that his mind

Has ingressed profoundly into the *Buddhaic Modus*,

23 Would forthwith confer on him the Prognosticative Ordination

For the attainment of the Supreme Rect-enlightenment,

By pronouncing thus: “Virtuous Man,

“Thou shalt in the age that is to come

Assuredly obtain infinite wisdom,

24 “And realize the great *Bodhi* of the Buddhas.

Your Buddhaic Universe is purified and majestic,

And it is expansive without comparison.”

There will also be the Four Assemblages

Who would join their palms to hear this Dharma.

[V-14N⑦]

又見自身 在山林中 修習善法 證諸實相 深入禪定 25
見十方佛

諸佛身金色 百福相莊嚴 聞法爲人說 常有是好夢 26

又夢作國王 捨宮殿眷屬 及上妙五欲 行詣於道場 27

在菩提樹下 而處師子座 求道過七日 得諸佛之智 28

- 25 This *Pusa* will also envision himself
 In the mountainous forests,
 Where he practices the Good Dharmas
 To attest the *Veracious Aspect*,
 And he will also ingress into profound *Dhyanaic Stasis*,
 Wherein he could perceive the Buddhas in ten directions.
- 26 The Buddhas' Corpora are in golden hue,
 Majestified with one hundred Blissful Features.
 Thus when a person would impart the Dharma to others
 after he hears it,
 Oftentimes he could have such auspicious dreams.
- 27 In his dream he may also become a king,
 Who renounces his palaces and cognates,
 As well as the superb exquisite raptures of Five Desires
 So as to betake himself directly to the *Bodhi-site*.
- 28 And underneath this *Bodhi-tree*
 Will he install himself in the Leonine Seat
 To pursue *Bodhi* for over seven days;
 Thenceforth he will obtain the Wisdom of the Buddhas.

[V-14N⑧]

成無上道已	起而轉法輪	爲四眾說法	經千萬億劫	29
說無漏妙法	度無量眾生	後當入涅槃	如烟盡燈滅	30
若後惡世中	說是第一法	是人得大利	如上諸功德	31

- 29 In the wake of his attaining the *Supreme Bodhi*,

He will arise to revolve the Dharmic Wheel
To divulge the Dharma for the Four Assemblages.
And thus throughout one thousand million billion *Kalpas*,

- 30 He will be expounding on the Impervious Wondrous Dharma
To deliver innumerable Multibeings.
Thereafter he will ingress into *Nirvana*,
Just as when embers exhaust, the light will go expired.

- 31 In the latter-age vitiated world,
Whoever would expound this Paramount Dharma,
He is assuredly to obtain great benefits,
Which would incorporate Meritorious Virtues as accounted
above.

從地涌出品第十五

Segment 15: The Gushing Out from Terra Firma

[V-15A]

爾時他方國土諸來菩薩摩訶薩，過八恆河沙數，於大眾中起，合掌作禮而白佛言：「世尊，若聽我等，於佛滅後，在此娑婆世界，勤加精進，護持、讀誦、書寫、供養是經典者，當於此土而廣說之。」

爾時佛告諸菩薩摩訶薩眾：「止！善男子，不須汝等護持此經。所以者何？我娑婆世界自有六萬恆河沙等菩薩摩訶薩，一一菩薩各有六萬恆河沙眷屬，是諸人等，能於我滅後，護持、讀誦、廣說此經。」

At that juncture, the *Pusa-mahasattvas* from other Buddhaic Cosmoses in the number over eight Ganges' sands all arose from among the Assembly, joined their palms to pay homage, and addressed to the Buddha, "Your World-Veneration, after the Surcease of the Buddha, if Thou wouldst allow us to champion, sustain, read, recite, and scribe, as well as make offering to this *Sutra*, we would all undertake thus sedulously to promulgate it extensively in this *Sahā Universe*."¹

At that juncture, the Buddha told those *Pusa-mahasattvas*, "Halt. Virtuous Men, it would not necessitate you to champion and sustain this *Sutra*. Wherefore is it so? For in this *Sahā Universe* of ours we do have sixty thousand Ganges-sand number of *Pusa-mahasattvas*, and each and every one of those *Pusas* has in turn

1. *Sahā Universe*: Cf. footnote 18 on page 8. 娑婆世界，娑婆國土

sixty thousand Ganges-sand number of Cognates. All of these people shall be able enough to champion, sustain, read, recite, and expound this *Sutra* extensively in the wake of my Surcease.”

[V-15B]

佛說是時，娑婆世界三千大千國土，地皆震裂，而於其中，有無量千萬億菩薩摩訶薩同時涌出。是諸菩薩，身皆金色，三十二相，無量光明，先盡在此娑婆世界之下、此界虛空中住。是諸菩薩，聞釋迦牟尼佛所說音聲，從下發來。一一菩薩皆是大眾唱導之首，各將六萬恆河沙眷屬；況將五萬、四萬、三萬、二萬、一萬恆河沙等眷屬者；況復乃至一恆河沙、半恆河沙、四分之一、乃至千萬億那由他分之一；況復千萬億那由他眷屬；況復億萬眷屬；況復千萬、百萬、乃至一萬；況復一千、一百、乃至一十；況復將五、四、三、二、一弟子者；況復單己，樂遠離行。如是等比，無量無邊，算數譬喻所不能知。

At these words of the Buddha, the ground of the Three-thousand Mega-thousand Universes in the *Sahā Universe* was shaken and cracked, and out of the crevices there welled out simultaneously infinite thousand million billions of *Pusa-mahasattvas*. The Physiques of all these Pusas are golden in hue, all embodying the *Thirty-two Auspicious Aspects*, as well as infinite luminescence. Prior to this, all of them were wont to reside in the Ethereal Space beneath this *Sahā Universe*. On hearing the voice of Shakyamuni Buddha’s words, these *Pusas* came forth right from the *Nadir*, and each one of them, being the head of the leaders in their own Assemblage, heralded sixty thousand Ganges-sand

number of Cognates; not counting the *Pusas* who led fifty thousand, forty thousand, thirty thousand, twenty thousand, or ten thousand Ganges-sand number of Cognates; nor to speak of the *Pusas* who led one Ganges-sand number of Cognates, or half a Ganges-number, or a quarter Ganges-sand number, or even one thousand million billion *nayutath* number of Cognates; nor even to speak of those who led one thousand million billion *nayutas* of Cognates, or one million billion Cognates; or even ten million, one million, or even ten thousand Cognates; nor to speak of those who led one thousand, or one hundred, or ten; nor even to speak of those who led five, or four, or three, or two, or one disciple; let alone the solitary ones who took delight in the *Cultivation of Detaching Deeds*, whose number was boundless and countless, beyond the knowledge by way of numerals or metaphors.

[V-15C]

是諸菩薩從地出已，各詣虛空七寶妙塔多寶如來、釋迦牟尼佛所。到已，向二世尊頭面禮足，及至諸寶樹下師子座上佛所，亦皆作禮，右繞三匝，合掌恭敬，以諸菩薩種種讚法而以讚歎，住在一面，欣樂瞻仰於二世尊。是諸菩薩摩訶薩，從初涌出，以諸菩薩種種讚法而讚於佛，如是時間，經五十小劫。是時釋迦牟尼佛默然而坐，及諸四眾亦皆默然五十小劫；佛神力故，令諸大眾謂如半日。

After welling out of *terra firma*, each of these *Pusas* repaired to the Seven-treasure Wondrous Stupa in the Ethereal Space where Myriad-Treasure Thus-Adventist and Shakyamuni Buddha were

seated. On their arrival, they made prostrations towards the two World-Venerated Ones with their heads and faces prone to the ground at the Buddhas' feet. Thereupon, they proceeded to the Buddhas' Premises on the Leonine Seats underneath the treasure-trees, where they also made obeisance, circumvented clockwise three circuits, joined their palms reverently, and employed sundry *Pusaic* encomiums to extol the Buddhas. And then they stood on one side, regarding with veneration the two World-Venerated Ones jubilantly. The span of time between the gushing out of these *Pusa-mahasattvas* and their employing sundry *Pusaic* encomiums to extol the Buddhas lasted a span of fifty *Mini-kalpas*. During all this time, Shakyamuni Buddha remained seated in reticence, and all the members of the Four Assemblages remained in reticence as well for fifty *Mini-kalpas*. Nevertheless, by dint of the Buddha's Supernal Power, during that time all the confluences were rendered to feel it like the lapse of merely half a day long.

[V-15D]

爾時四眾，亦以佛神力故，見諸菩薩徧滿無量百千萬億國土虛空。是菩薩眾中有四導師：一名上行，二名無邊行，三名淨行，四名安立行。是四菩薩，於其眾中最為上首唱導之師，在大眾前，各共合掌，觀釋迦牟尼佛而問訊言：「世尊，少病、少惱，安樂行不？所應度者，受教易不？不令世尊生疲勞耶？」

At that juncture, also due to the Buddha's Supernal Power, the members of the Four Assemblages were able to perceive a

myriad of *Pusas* pervading throughout the Ethereal Space of innumerable hundred thousand million billions of Cosmic Lands. There were four Conducting Gurus in the midst of these *Pusa* phalanges: one of whom named Superior-Cultivation, the second one named Boundless-Cultivation, the third one named Purified-Cultivation, the fourth one named Secure-Ensconcement Cultivation . These four *Pusas* were the uppermost leaders, and as Conducting Gurus, they were positioned in the very forefront of the phalanges, and each of them regarded Shakyamuni Buddha with their palms joined, and greeted the Buddha by addressing, “Your World-Veneration, hast Thou slight ailment or slight fret? Wouldst Thy Cultivation be of Composed Felicity? Would the ones meant to be delivered be docile enough for edification? Would they not make Your World-Veneration fatigued?”

[V-15D❶]

爾時四大菩薩而說偈言：

世尊安樂	少病少惱	教化眾生	得無疲倦	1
又諸眾生	受化易否	不令世尊	生疲勞耶	2

At that juncture, the Four *Great Pusas* delivered this *Gatha*:

- 1 Art Thy World-Veneration in Composed Felicity?
And devoid of slight Ailment or slight Fret?
Dost Thou feel weary
In edifying and cultivating Multibeings?
- 2 Therewithal, would the Multibeings
Be easy to edify and cultivate?

Would they cause Thy Holiness
To become fatigued, or not?

[V-15E]

爾時世尊，於菩薩大眾中而作是言：「如是，如是。諸善男子，如來安樂，少病、少惱；諸眾生等，易可化度，無有疲勞。所以者何？是諸眾生，世世已來常受我化，亦於過去諸佛恭敬尊重、種諸善根。此諸眾生，始見我身，聞我所說，即皆信受，入如來慧；除先修習學小乘者。如是之人，我今亦令得聞是經，入於佛慧。」

Thereupon, the World-Venerated One made such statement towards the phalanges of *Pusas*: “Quite so, quite so. Virtuous Men, the Thus-Adventist is in Composed Felicity, free from any Ailment or Fret, and the Multibeings are docile for edification and deliverance, without making me fatigued. Wherefore is it so? For all these Multibeings have been under my edification for many a lifetime. Therewithal, they also revered in lofty esteem numerous Buddhas in the past, whereby they have implanted for themselves copious Virtuous Radices. As a consequence, on viewing me and hearing my words, they were able to believe, espouse and ingress into the Thus-Adventist’s wisdom straight-way, save for those who used to learn and practice the Minor Vehicle previously. Nevertheless, today I also enable those people to hear this *Sutra*, so that they may all make Ingression into the Buddhaic Wisdom.”

[V-15E①]

爾時諸大菩薩而說偈言：

善哉善哉	大雄世尊	諸眾生等	易可化度	1
能問諸佛	甚深智慧	聞已信行	我等隨喜	2

At that juncture, those *Great Pusas* delivered this *Gatha*:

- 1 Marvelous, 'tis marvelous!
 Thou Great Virile World-Venerated One!
 As the Multibeings et al
 Are easy to edify and deliver,
- 2 And withal they are able to inquire of the Buddha
 The extremely profound wisdom,
 Which they can believe and practice after hearing.
 Hence we all *Altruistically Jubilate*² for them on that ac-
 count.

[V-15F]

於時世尊讚歎上首諸大菩薩：「善哉，善哉！善男子，汝等能於如來發隨喜心。」

爾時彌勒菩薩及八千恆河沙諸菩薩眾，皆作是念：「我等從昔已來，不見不聞如是大菩薩摩訶薩眾，從地涌出，住世尊前，合掌、供養，問訊如來。」

Thenceforth the World-Venerated One acclaimed the *Great Pu-*

2. *Altruistic Jubilation*: the joy truly felt for other's good fortune or condition, without considering, reflecting or associating it with one's own situation, benefit, or impact whatever. This merit is directly opposed to Jealousy, and therefore becomes the best antidote or remedy for Jealousy. 隨喜

sas at the uppermost lead of the phalanges, “Magnificent, ’tis magnificent indeed! Virtuous Men, it is so wonderful that all of you could generate the Heart of *Altruistic Jubilation* towards the Thus-Adventist.”

At that juncture, Maitreya *Pusa* along with eight thousand Ganges-sand number of *Pusas* bethought themselves thus: “Since the time of yore, none of us have ever seen or heard of such Great *Pusa-mahasattva* phalanges, who had just now welled out of *Terra Firma*, to stay in front of the World-Venerated One, join their palms reverently, make offerings, and greet the Thus-Adventist.”

[V-15F①]

時彌勒菩薩摩訶薩，知八千恆河沙諸菩薩等心之所念，并欲自決所疑，合掌向佛，以偈問曰：

無量千萬億	大眾諸菩薩	昔所未曾見	願兩足尊說	1
是從何所來	以何因緣集	巨身大神通	智慧叵思議	2
其志念堅固	有大忍辱力	眾生所樂見	爲從何所來	3
一一諸菩薩	所將諸眷屬	其數無有量	如恆河沙等	4

In the meantime, Maitreya *Pusa-mahasattva*, cognizing what the eight thousand Ganges-sand *Pusas* were deliberating in their minds, and desiring to solve his own misgivings, joined his palms towards the Buddha, and inquired with this *Gatha*:

- 1 These innumerable thousand billions of
 Multitudes of *Great Pusas* hither,
 We have never seen since of yore.

We would wish the Duo-consummate One to divulge

- 2 From whence did all of them come,
 And by what causes are they convening hither?
 They are endowed with Colossal Physiques and immense
 Supernal Powers,
 And their wisdom is inconceivable and ineffable.
- 3 They are staunch in their Will and Thinking,
 And are endowed with great power of Forbearance.
 Hence Multibeings all take delight in viewing them.
 From whence did they come?
- 4 Each and every one of these *Pusas*
 Takes the lead of multitudinous Cognates,
 Whose number is as uncountable
 As the sands in the River Ganges.

[V-15F②]

或有大菩薩	將六萬恆沙	如是諸大眾	一心求佛道	5
是諸大師等	六萬恆河沙	俱來供養佛	及護持是經	6
將五萬恆沙	其數過於是	四萬及三萬	二萬至一萬	7
一千一百等	乃至一恆沙	半及三四分	億萬分之一	8

- 5 Some of the *Great Pusas* therein
 Lead sixty thousand Ganges-sand number of confluences,
 And such a great assembly of people
 Are all aspired single-mindedly to pursue *Buddha Bodhi*.

- 6 All of these great Masters
 Along with their sixty thousand Ganges-sand Coteries
 Came to make offerings to the Buddha,
 As well as to champion and sustain this *Sutra*.
- 7 Some *Pusas* lead a host of fifty thousand Ganges-sand people,
 Whose total number even surpasses the former groups.
 And some lead forty thousand and thirty thousand,
 Or twenty thousand, or even ten thousand,
- 8 Or one thousand, or one hundred, and so on,
 Or even only one Ganges-sand,
 Or half, or one-third, or a quarter of,
 Or even one million billionth of Ganges' sands;

[V-15F③]

千萬那由他	萬億諸弟子	乃至於半億	其數復過上	9
百萬至一萬	一千及一百	五十與一十	乃至三二一	10
單已無眷屬	樂於獨處者	俱來至佛所	其數轉過上	11
如是諸大眾	若人行籌數	過於恆沙劫	猶不能盡知	12

- 9 Or some lead ten million *nayutas*,
 Or one billion disciples,
 Or even half a billion Cognates,
 Whose total is also well over the previous groups.
- 10 Some lead one million, or down to ten thousand,
 Even one thousand and one hundred,
 Or fifty or merely ten,

And even just three, or two, or one disciple only.

- 11 The solitary practitioners without any Cohort,
 Who take delight in recluse,
 All came to the Buddha's Premises.
 And surprisingly their total number even surpasses the preceding ones.
- 12 All of these multitudes of people,
 If someone draws straws to count their number,
 After the lapse of Ganges-sand *Kalpas*,
 He would still be unable to count through them all.

[V-15F④]

是諸大威德	精進菩薩眾	誰爲其說法	教化而成就	13
從誰初發心	稱揚何佛法	受持行誰經	修習何佛道	14
如是諸菩薩	神通大智力	四方地震裂	皆從中涌出	15
世尊我昔來	未曾見是事	願說其所從	國土之名號	16

- 13 All of these Mighty August Virtuous Ones
 Are truly sedulous great *Pusas*.
 But who actually divulged the Dharma to them
 To edify and cultivate them to reach such achievement?
- 14 From whom did they learn to generate the Initial Aspiration?
 What Buddha's Dharma do they extol and promulgate?
 What Sutras do they espouse and practice on?
 What *Buddha Bodhi* do they cultivate?

- 15 The *Pusas* such as these,
 Endowed with Supernal Power and great Noesis,
 When the earth in four corners were shaken into crevices,
 Wherefrom they surged out.
- 16 Your World-Veneration, since the time of yore,
 I have never perceived things like this.
 I would wish Thee to divulge whence they came,
 And the Epithets of their Universes to us.

[V-15F⑤]

我常遊諸國	未曾見是眾	我於此眾中	乃不識一人	17
忽然從地出	願說其因緣	今此之大會	無量百千億	18
是諸菩薩等	皆欲知此事	是諸菩薩眾	本末之因緣	19
無量德世尊	唯願決眾疑			20

- 17 Albeit I frequently promenade amongst Cosmoses,
 I have never seen these assemblages;
 Insofar that amongst these crowds
 I am not acquainted with anyone of them.
- 18 For they suddenly surged out from the earth,
 I would wish Your Holiness to divulge its Causal Factors.
 Here in the congregation right now,
 There are innumerable hundred thousand billion *Pusas*—
- 19 All of these *Pusas* and others as well,
 Would like to know about this matter,
 With respect to those multitudes of *Pusas*:

Both their original and final circumstances.

- 20 The infinite virtuous World-Venerated One,
I would wish Thee to solve these doubts for the congregants.

[V-15G]

爾時釋迦牟尼分身諸佛，從無量千萬億他方國土來者，在於八方諸寶樹下，師子座上，結跏趺坐。其佛侍者，各各見是菩薩大眾，於三千大千世界四方，從地涌出，住於虛空，各白其佛言：「世尊，此諸無量無邊阿僧祇菩薩大眾，從何所來？」

爾時諸佛各告侍者：「諸善男子，且待須臾，有菩薩摩訶薩，名曰彌勒，釋迦牟尼佛之所授記，次後作佛，已問斯事，佛今答之，汝等自當因是得聞。」

At that juncture, the *Schizo-corpora* of Shakyamuni Buddha, who had come from innumerable thousand million billion different Cosmoses, all seated themselves in the Leonine Seats with insteps crisscrossed underneath the trees in the eight directions. Meanwhile the Attendants of the *Schizo-corporal* Buddhas, perceiving that the multitudes of *Pusas* from the four corners of the Three-thousand Mega-thousand Worlds well out of *Terra Firma* and stay in the Ethereal Space, addressed to their own Buddhas respectively, “Your World-Veneration, whence come these countless boundless *asamkhyā* multitudes of *Pusas*?”

At that juncture the Buddhas spoke to their respective Attendants, “Virtuous Man, you may as well wait for a moment; for there is a *Pusa-mahasattva* named Maitreya, who has received

the Prognosticative Ordination from Shakyamuni Buddha to become the next Buddha subsequent to Him, has already inquired about this matter. The Buddha is about to answer it right now; hence, you shall get the answer accordingly.”

[V-15H]

爾時釋迦牟尼佛告彌勒菩薩：「善哉，善哉。阿逸多，乃能問佛如是大事。汝等當共一心，被精進鎧，發堅固意，如來今欲顯發宣示諸佛智慧、諸佛自在神通之力、諸佛師子奮迅之力、諸佛威猛大勢之力。」

At that juncture, Shakyamuni Buddha addressed to Maitreya Pusa, “It is very good, Ajita, very good, indeed, that thou couldst inquire of the Buddha about such great matter. All of you should concentrate your mind, and garb thyself with the *Armor of Assiduity*, and generate the Adamant Mind, for the Thus-Adventist is about to reveal and pronounce explicitly the Wisdom of the Buddhas, the Buddhas’ Masterful Supernal Power, the Buddhas’ Power of Leonine Robust Velocity, and the Buddhas’ August Vehement Power of Immense Sway.”

[V-15H①]

爾時世尊欲重宣此義，而說偈言：

當精進一心	我欲說此事	勿得有疑悔	佛智叵思議	1
汝今出信力	住於忍善中	昔所未聞法	今皆當得聞	2
我今安慰汝	勿得懷疑懼	佛無不實語	智慧不可量	3
所得第一法	甚深叵分別	如是今當說	汝等一心聽	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 All of you should keep single-mindedly assiduous,
As I am about to divulge this matter.
And you should not nurture any doubt or misgiving
thereon.
The Buddhas' Noesis is inconceivable and ineffable.
- 2 At present you should generate the power of Belief,
So as to reside in Virtuous Forbearance.
All the Dharmas that you have not heard hitherto
You shall be able to hear it presently.
- 3 I shall be trying to soothe and solace you,
So that you would not nurture any misgiving or apprehension,
For the Buddhas are divested of Untruthful Words,
And Their wisdom is beyond measurement;
- 4 And the Supreme Dharma that they have attained
Is exceedingly profound and beyond differentiation.
Such Dharma I am about to divulge;
You should all listen single-mindedly.

[V-151]

爾時世尊說此偈已，告彌勒菩薩：「我今於此大眾，宣告汝等：阿逸多，是諸大菩薩摩訶薩，無量無數阿僧祇，從地涌出，汝等昔所未見者，我於是娑婆世界得阿耨多羅三

藐三菩提已，教化示導是諸菩薩，調伏其心，令發道意。此諸菩薩，皆於是娑婆世界之下、此界虛空中住；於諸經典，讀誦通利，思惟分別，正憶念。阿逸多，是諸善男子等，不樂在眾多有所說；常樂靜處，勤行精進，未曾休息；亦不依止人天而住。常樂深智，無有障礙，亦常樂於諸佛之法，一心精進，求無上慧。」

At that juncture, after imparting this *Gatha*, the World-Venerated One told Maitreya *Pusa*, “Ajita,³ right now I am pronouncing to all of you before these congregants that these *Pusa-mahasattvas* of infinite innumerable *asamkhyā* number, who welled out of the earth, and whom none of you have ever met, are the ones that, subsequent to my attainment of *Anuttara-Samyak-Sambodhi* in this *Sahā Universe*, I had edified, directed and cultivated for the subjugation of their mind, thereby to make them generate the *Bodhi Heart*. All of these *Pusas* take residence in the Ethereal Space in this Realm beneath the *Sahā Universe*, and all of them are thoroughly conversant in reading and reciting all the Holy Sutras, which they can contemplate, differentiate, and reminisce properly. Ajita, all these Virtuous Men are not inclined to impart to the masses; they would rather stay quietly by themselves to cultivate themselves assiduously without repose. Nor would they like to reside by relying on either Terrestrial or Celestial Beings. They take delight in profound wisdom, wherein they find no Impediment at all, and they also take delight in the Buddhas’ Dharmas, which they would pursue assiduously and single-mindedly for the Supreme Wisdom.”

3. **Ajita**: Maitreya *Pusa*’s name, meaning “insuperable”(無能勝). 阿逸多

[V-151①]

爾時世尊欲重宣此義，而說偈言：

阿逸汝當知	是諸大菩薩	從無數劫來	修習佛智慧	1
悉是我所化	令發大道心	此等是我子	依止是世界	2
常行頭陀事	志樂於靜處	捨大眾慣鬧	不樂多所說	3
如是諸子等	學習我道法	晝夜常精進	爲求佛道故	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Ajita, thou art given to understand
That these great *Pusas*
Since innumerable *Kalpas* heretofore
Have been cultivating Buddhas' Noesis.
- 2 And all of them are the ones that have received my edification,
Whereby they were able to generate the *Great Bodhi-Heart*.
Hence they are all Sons of mine,
And they reside within this Universe.
- 3 Yet they are all inclined to practice *Dhuta's Deed*,⁴
Wherein they take delight in serene reclusion,
Renouncing the clamorous hustlings of masses,
And they are not prone to imparting verbosely.
- 4 All of these Sons of mine
Learn and practice my Dharma of *Bodhi*,

4. *Dhuta's Deed*: the practice close to asceticism, with meager food (one noon-meal a day), outdoor repose for the night, and scarce clothing, and so on. 頭陀行

And they practice diligently both day and night
For the sake of pursuing *Buddha Bodhi*.

[V-15I②]

在娑婆世界	下方空中住	志念力堅固	常懃求智慧	5
說種種妙法	其心無所畏	我於伽耶城	菩提樹下坐	6
得成最正覺	轉無上法輪	爾乃教化之	令初發道心	7
今皆住不退	悉當得成佛	我今說實語	汝等一心信	8
我從久遠來	教化是等眾			9

- 5 They are inhabiting in the Ethereal Space
Underneath this *Sahā Universe*.
The power of their Aspiration and Will is staunch,
Whereby they constantly pursue Wisdom sedulously.
- 6 In the divulcation of sundry wondrous Dharmas,
They are fearless in the mind.
When I sat under the *Bodhi-tree*
In the City of Gaya
- 7 Where I attained the Supreme Rect-enlightenment,
I revolved the Supreme Dharmic Wheel.
It was then that I started to edify and cultivate them
To make them generate the Incipient *Bodhi-Heart*.
- 8 But now they have all inhabited in Non-retrogression⁵ status,
And henceforward they are assuredly to become Buddhas.
Right now all I am speaking are the veracious words,

5. **Non-retrogression**: Cf. footnote 1 on page 405. 不退, 不退轉

Which you should believe single-mindedly:

- 9 Ever since the remote time of yore
I have been edifying and cultivating all of these assemblages.

[V-15J]

爾時，彌勒菩薩摩訶薩及無數諸菩薩等，心生疑惑，怪未曾有，而作是念：「云何世尊於少時間、教化如是無量無邊阿僧祇諸大菩薩，令住阿耨多羅三藐三菩提？」即白佛言：「世尊，如來爲太子時，出於釋宮，去伽耶城不遠，坐於道場，得成阿耨多羅三藐三菩提。從是已來，始過四十餘年。世尊云何於此少時，大作佛事，以佛勢力、以佛功德，教化如是無量大菩薩眾，當成阿耨多羅三藐三菩提？」

At that juncture, Maitreya *Pusa-mahasattva*, as well as countless *Pusas* and others, came to nurture misgivings, wondering about its rarity, insofar as they bethought themselves thus: “How could it be possible that the World-Venerated One could edify and cultivate such countless and boundless *asamkhyā* number of *Great Pusas* within such short span of time to make them reside in *Anuttara-Samyak-Sambodhi*?” Thereupon they said to the Buddha, “Your World-Veneration, when the Thus-Adventist was still a prince royal, Thou left the Shakya’s imperial palace to sit in the *Bodhi-site* not far from Gaya City; thence Thou wert able to attain *Anuttara-Samyak-Sambodhi*. Yet since that time, it has been only a little over forty years. How did Your World-Veneration succeed in undertaking such expansive Buddhaic Tasks,

either by the Buddha's sway or by Buddha's Meritorious Virtues, as having edified and cultivated such countless multitudes of *Pusas*, who are assuredly to attain *Anuttara-Samyak-Sambodhi*?

[V-15K]

「世尊，此大菩薩眾，假使有人於千萬億劫數不能盡，不得其邊。斯等久遠已來，於無量無邊諸佛所，植諸善根，成就菩薩道，常修梵行。世尊，如此之事，世所難信。譬如有人，色美髮黑，年二十五，指百歲人言：『是我子。』其百歲人，亦指年少，言：『是我父，生育我』等，是事難信。」

“Your World-Veneration, if someone were to calculate the number of these phalanges of *Grand Pusas*, he would be unable to finish counting in the span of one thousand million billion *Kalpas*, nor even just to get to the perimeter of the total number. All these *Pusas* must have, ever since the remotest past, implanted copious Virtuous Radices at countless boundless Buddhas' Premises, insofar that they must have all accomplished the *Pusa-ic Modus*, and must have always been cultivating on Brahmanic Deeds. Your World-Veneration, such a matter is really incredible to worldly people. It can be compared to someone, who is fair-looking, black in the hair, and aged only twenty-five, should point to a one-hundred-year old man, and say, ‘This is my son.’ While the centenarian also points at the youngster, saying, ‘This is my father who begot and brought me up,’ and so on. Such a matter is utterly incredible.

[V-15L]

「佛亦如是，得道已來，其實未久，而此大眾諸菩薩等，已於無量千萬億劫，爲佛道故，勤行精進，善入出住無量百千萬億三昧，得大神通，久修梵行，善能次第習諸善法，巧於問答，人中之寶，一切世間甚爲希有。今日世尊方云：得佛道時，初令發心，教化示導，令向阿耨多羅三藐三菩提。世尊得佛未久，乃能作此大功德事。我等雖復信佛隨宜所說，佛所出言未曾虛妄，佛所知者皆悉通達。然諸新發意菩薩，於佛滅後，若聞是語，或不信受，而起破法罪業因緣。唯然，世尊，願爲解說，除我等疑，及未來世諸善男子，聞此事已，亦不生疑。」

“It is the same with the Buddha: inasmuch as Thy attainment of *Bodhi* is actually not for very long; yet these multitudes of *Great Pusas* have been, for the sake of *Buddha Bodhi*, practicing sedulously in the course of innumerable thousand million billion *Kalpas*, so that they could be adroit in making Ingression, Egression, and Residing in innumerable hundred thousand million billion *Samadhis*, and have all attained great Supernal Powers; hence, they have already cultivated on Brahmanic Deeds for a long time, and they are very well dexterous in practicing the Good Dharmas by stages, as well as adept in responding to queries. In short, they are the Gems amongst people, exceedingly rare throughout all the worlds. And today Your World-Veneration was just saying that at the time when the Buddha just attained *Bodhi*, you made them generate the Incipient *Bodhi-Heart*, and thereafter you edified, directed, and cultivated them to advance toward *Anuttara-Samyak-Sambodhi*; nevertheless, it

has not been long since Your World-Veneration attained Buddhahood, and you should be able to have executed such immense Task of Meritorious Virtue. Although all of us here do believe the Buddha's opportune Divulgateion, for whatever the Buddha says is never vain or spurious; and whatever the Buddha cognizes is completely thorough and consistent. Notwithstanding, after the Surcease of the Buddha, when the Newly-aspired *Pusas* hear these words, they might not believe in them, whereby they might incur the sinful Causes in infracting the Dharma. Indeed, Your World-Veneration, I would wish Thee to explain it for us, so as to eradicate our Doubts, and thereby when the Virtuous Men in future ages hear about this matter, they would not nurture Doubts, either."

[V-15L①]

爾時彌勒菩薩欲重宣此義，而說偈言：

佛昔從釋種	出家近伽耶	坐於菩提樹	爾來尙未久	1
此諸佛子等	其數不可量	久已行佛道	住於神通力	2
善學菩薩道	不染世間法	如蓮華在水	從地而涌出	3
皆起恭敬心	住於世尊前	是事難思議	云何而可信	4

At that juncture, Maitreya *Pusa*, wishing to reiterate this import, delivered this *Gatha*:

- 1 In time of yore, the Buddha departed from the Shakya Stock,
 And renounced the Secular Home in the vicinity of Gaya,
 Where He sat under the *Bodhi-tree*.
 And it has not been long hitherto since that time.

- 2 All of these Buddha's Sons,
 Whose number is immeasurable;
 And they have been cultivating on the Buddhaic Modus
 for a long time,
 And are able to reside in their Supernal Power.
- 3 Ingenious in learning the *Pusaic Modus*,
 Untainted by the Worldly Dharmas,
 Resembling the Lotus Flowers in the water,
 They surge out of *Terra Firma*,
- 4 And nurturing the heart of reverence,
 They stay in front of the World-Venerated One.
 This matter is really inconceivable;
 How could this ever be credible?

[V-15L②]

佛得道甚近	所成就甚多	願爲除眾疑	如實分別說	5
譬如少壯人	年始二十五	示人百歲子	髮白而面皺	6
是等我所生	子亦說是父	父少而子老	舉世所不信	7
世尊亦如是	得道來甚近	是諸菩薩等	志固無怯弱	8

- 5 In that the Buddha's attainment of *Bodhi* is but brief in time,
 And yet His accomplishments are extraordinarily myriad.
 I would wish Thee to eradicate the Doubts for the con-
 gregants
 By explaining it distinctly as the truth goes.
- 6 It can be compared to a youthful strong person,

Who is merely twenty-five in age,
 But he should show to people his hundred-year-old son,
 Who is white in the hair and wrinkled in the face.

7 'He was begotten of me,' says the youth,
 And the son also calls him father.
 This father is juvenile and the son senile,
 Such matter would not be credible to all the world.

8 It is the same with the World-Venerated One,
 As Thy attainment of *Bodhi* is rather close in time;
 Whereas all of these multitudes of *Pusas*
 Are staunch in the will without timidity or frailty.

[V-15L③]

從無量劫來	而行菩薩道	巧於難問答	其心無所畏	9
忍辱心決定	端正有威德	十方佛所讚	善能分別說	10
不樂在人眾	常好在禪定	爲求佛道故	於下空中住	11
我等從佛聞	於此事無疑	願佛爲未來	演說令開解	12

9 Ever since the countless *Kalpas* heretofore,
 They have been cultivating on the *Pusaic Modus*,
 And they are adroit in responding to Inquisitive Queries,
 Divested of any Apprehension whatsoever in the mind.

10 They are resolute in the Mind of Forbearance,
 And their Comportment is ever decorous with August
 Virtue,
 Which is acclaimed by the Buddhas in ten directions.

And they are adept in expounding the Dharma at length distinctly.

- 11 They do not take delight in inhabiting with the crowds;
 Rather, they mostly enjoy staying in *Dhyanaic* Stasis.
 And right now for the pursuit of *Buddha Bodhi*
 They are residing in the Ethereal Space underneath the earth.
- 12 As we all hear this directly from the Buddha,
 We are free from any doubt in this respect.
 But we would wish the Buddha, for the sake of future-
 age people,
 To expound it for their thorough comprehension.

[V-15L④]

若有於此經	生疑不信者	即當墮惡道	願今爲解說	13
是無量菩薩	云何於少時	教化令發心	而住不退地	14

- 13 For towards this Holy Sutra,
 If anyone would nurture any Doubt or Unbelief,
 He shall be degenerated into the Vile Domain;
 Hence we wish that Thou wouldst expound it today
- 14 With respect to these countless multitudes of *Pusas*,
 How couldst Thou within a meager span of time
 Succeed in edifying and cultivating them into generating
 the Heart,
 And even residing in the Terra of Non-retrogression?

如來壽量品第十六

Segment 16: The Lifespan of the Thus-Adventist

[V-16A]

爾時佛告諸菩薩及一切大眾：「諸善男子，汝等當信解如來誠諦之語。」復告大眾：「汝等當信解如來誠諦之語。」又復告諸大眾：「汝等當信解如來誠諦之語。」是時菩薩大眾，彌勒爲首，合掌白佛言：「世尊，惟願說之，我等當信受佛語。」如是三白已，復言：「惟願說之，我等當信受佛語。」

At that juncture, the Buddha told the *Pusas* and all the congregants, “Virtuous Men, it behooves ye all to believe and comprehend the ingenuous veracious words of the Thus-Adventist.” Anon He told the congregants again, “It behooves ye all to believe and comprehend the ingenuous veracious words of the Thus-Adventist.” Anon He told the congregants yet another time, “It behooves ye all to believe and comprehend the ingenuous veracious words of the Thus-Adventist.”

At that time all the *Pusas* and the congregants, with Maitreya as the lead, joined their palms and said to the Buddha, “Your World-Veneration, we would wish Thee to impart it, for all of us will assuredly believe and espouse the Words of the Buddha.” After thrice expressing thus, he averred it once more, “We would wish Thee to impart it, for all of us will assuredly believe and espouse the Words of the Buddha.”

[V-16B]

爾時世尊知諸菩薩三請不止，而告之言：「汝等諦聽，如來祕密神通之力：一切世間天、人及阿修羅，皆謂：『今釋迦牟尼佛，出釋氏宮，去伽耶城不遠，坐於道場，得阿耨多羅三藐三菩提。』然，善男子，我實成佛已來，無量無邊百千萬億那由他劫。譬如五百千萬億那由他阿僧祇三千大千世界，假使有人抹爲微塵，過於東方五百千萬億那由他阿僧祇國乃下一塵，如是東行，盡是微塵。諸善男子，於意云何？是諸世界，可得思惟校計，知其數否？」

At that juncture, the Buddha, seeing that the *Pusas* supplicated for three times, imparted to them thus, “Now all of ye hearken soothly respecting the Esoteric Supernal Power of the Thus-Adventist: All the Celestial and Terrestrial Beings as well as *Asuras* throughout all the worlds are inclined to consider that the present Shakyamuni Buddha used to depart from the imperial palace of the Shakyas to sit at the *Bodhi-site* not far from the City of Gaya, where He attained *Anuttara-Samyak-Sambodhi* thereafter. And yet in reality, Virtuous Men, ever since I attained Buddhahood, it has been for countless boundless hundred thousand billion *nayuta* number of *Kalpas*. It could be compared to that if someone would render five hundred thousand million billion *nayuta asamkhyas* of Three-thousand Mega-thousand Universes pulverized into Dust Particles, thence he would drop one grain of which particles after he has fared eastward past five hundred thousand million billion *nayuta asamkhyas* of Universes; thus would he fare still eastward until he has exhausted all of those Dust Particles. Virtuous Men, what do you make of it—would

the total number of all those Universes be cognized by computation or speculation?”

[V-16C]

彌勒菩薩等俱白佛言：「世尊，是諸世界，無量無邊，非算數所知，亦非心力所及；一切聲聞、辟支佛，以無漏智，不能思惟知其限數；我等住阿鞞跋致地，於是事中亦所不達。世尊，如是諸世界，無量無邊。」

Maitreya *Pusa* and all the other *Pusas* said to the Buddha, “Your World-Veneration, all of those Universes are so countless and boundless, beyond the knowledge by enumeration and numerals, nor is it within the compass of mental ability; insomuch that all the Auricularists and *Pratyeka-buddhas*, for all their *Impervious Wisdom*, could not cognize its total number by their contemplation; even all of us *Pusas*, who have resided in *Avinivartaniya*, would still fall far short of cognizing it in this respect. Verily, Your World-Veneration, all of those Universes are virtually countless and boundless.”

[V-16D]

爾時佛告大菩薩眾：「諸善男子，今當分明宣語汝等：是諸世界，若著微塵及不著者，盡以爲塵，一塵一劫，我成佛已來，復過於此百千萬億那由他阿僧祇劫。自從是來，我常在此娑婆世界說法教化，亦於餘處百千萬億那由他阿僧祇國導利眾生。」

At that juncture, the Buddha imparted to the multitudes of *Great Pusas*, “All ye Virtuous Men, right now I am about to declare distinctly to you that all of those Universes, either touched by the Dust Particles or otherwise, if they were all taken in a body and pulverized into Dusts, and that each grain of these Dusts is to stand for one *Kalpa* of time, the entire span of time ever since I attained Buddhahood is even far longer than this by one hundred thousand million billion *nayuta asamkhyas* of *Kalpas*. And ever since that time, I have always been divulging the Dharma to edify and cultivate Multibeings in this *Sahā Universe*, and I also have been directing and benefiting Multibeings in one hundred thousand billion *nayuta asamkhyas* of Universes elsewhere.

[V-16E]

「諸善男子，於是中間，我說然燈佛等，又復言其入於涅槃，如是皆以方便分別。諸善男子，若有眾生來至我所，我以佛眼，觀其信等諸根利鈍，隨所應度，處處自說，名字不同、年紀大小，亦復現言當入涅槃，又以種種方便說微妙法，能令眾生發歡喜心。」

“Virtuous Men, during these times, I used to impart the matter about Lamp-Lighting Buddha and the like; I also imparted that He had made ingression into *Nirvana*—all of such things were divulged by Expedite Means. Virtuous Men, when a Multibeing comes to my premises, I would employ my Buddhaic Eye to contemplate on his Radices such as his Faith et al to see if they are acute or obtuse, and in accordance with the way he is supposed to be delivered, I would impart about myself with distinc-

tive Names and Epithets, as well as different ages, either juvenile or senile. I would also manifest to divulge that I will be entering *Nirvana* presently. Furthermore I also would employ multifarious Expedite Means to divulge exquisite wondrous Dharmas so as to render Multibeings jubilant in the heart.

[V-16F]

「諸善男子，如來見諸眾生樂於小法、德薄垢重者，爲是人說：『我少出家，得阿耨多羅三藐三菩提。』然我實成佛已來久遠若斯，但以方便，教化眾生，令入佛道，作如是說。」

“Virtuous Men, when the Thus-Adventist perceives that the Multibeings take delight in petty Dharmas, with tenuous Virtues and weighty defilements, He would then impart to such individuals thus: ‘I renounced the Secular Home at adolescence, thenceforth to attain *Anuttara-Samyak-Sambodhi*.’ However, in reality the time since I became Buddha has been as remotely long as I imparted above. It is all but for the sake of edifying and cultivating Multibeings with Expedite Means so as to enable them to make Ingression into *Buddha Bodhi* that I made such impartations.

[V-16G]

「諸善男子，如來所演經典，皆爲度脫眾生，或說己身、或說他身，或示己身、或示他身，或示己事、或示他事，諸所言說，皆實不虛。所以者何？如來如實知見：三界之相，無有生死、若退若出，亦無在世及滅度者，非實非

虛，非如非異，不如三界、見於三界；如斯之事，如來明見，無有錯謬。以諸眾生有種種性、種種欲、種種行、種種憶想分別故，欲令生諸善根，以若干因緣、譬喻、言辭，種種說法，所作佛事，未曾暫廢。如是，我成佛已來，甚大久遠，壽命無量阿僧祇劫，常住不滅。」

“Virtuous Men, the Sutras that the Thus-Adventist has expounded are all for the sake of delivering and liberating Multibeings, wherein I would either impart matters about myself, or about others; I would manifest either my own form or other forms; I would manifest either my own affairs or others’ affairs—notwithstanding, all of the impartations are veracious and free from speciousness. Wherefore is it so? For the Thus-Adventist truthfully cognizes and perceives that the Appearances in the Three Realms are divested of Nascence-Demise, neither Egression nor Ingression, neither is there Existence in the world nor *Surcease Deliverance*—all of these are actually neither substantial nor void, neither Veracious nor Disparate; in fine, the way He *envisages the Three Realms is different from what the Three Realms present themselves*. Respecting all such matters, the Thus-Adventist has perceived perspicuously without any fault or fallacy. It is all due to the fact that Multibeings are endowed with diverse Propensities, diverse Desires, diverse Deeds, and even diverse Reminiscences, Deliberations and Discriminations, that He wishes to enable them to implant their own Virtuous Radices; hence He would utilize a variety of Causal Factors, Parables, and Phraseologies to divulge multifarious Dharmas; and such Buddhist Tasks undertaken have never ceased momentarily. Thus,

ever since I became Buddha, it has been extremely long and far between, with a lifespan of innumerable *asamkhyas* of *Kalpas*, residing constantly without termination.

[V-16H]

「諸善男子，我本行菩薩道所成壽命，今猶未盡，復倍上數。然今非實滅度，而便唱言：當取滅度。如來以是方便教化眾生。所以者何？若佛久住於世，薄德之人，不種善根，貧窮下賤，貪著五欲，入於憶想妄見網中。若見如來常在不滅，便起憍恣而懷厭怠，不能生於難遭之想、恭敬之心。是故如來以方便說。」

“Virtuous Men, even the lifespan that I acquired as credits from my previous *Pusahood* has not been expended yet, which is even more than double of the above-mentioned figure. And albeit I am not actually going into Surcease Deliverance at present, yet I might come to pronounce that I am about to take Surcease Deliverance, which reason being that the Thus-Adventist would utilize this Expediency to edify and cultivate Multibeings. Wherefore should I do so? If the Buddha resides in the world for a long-protracted time, the people with flimsy Virtues would not implant Virtuous Radices, so that they would degenerate into indigence and abjectness, be attached to the Five Desires, and be engulfed in the Snare of Conjecturing Delusive Views: for if they perceive that the Thus-Adventist is going to subsist constantly without desistance, they would grow arrogant and indulgent, as well as become satiate and indolent; hence they would be unable to generate the thinking of His being hard to encoun-

ter, and eventually lose the heart of reverence for Him. Hence, the Thus-Adventist would make impartations by means of Expediency.

[V-16I]

「比丘當知，諸佛出世，難可值遇。所以者何？諸薄德人，過無量百千萬億劫，或有見佛，或不見者，以此事故，我作是言：『諸比丘，如來難可得見。』斯眾生等聞如是語，必當生於難遭之想，心懷戀慕，渴仰於佛，便種善根。是故如來雖不實滅，而言滅度。」

“All ye *Bhiksus* are given to understand that it is hard to come across the Emergence of the Buddhas in the worlds. Wherefore is it so? For people are endowed with merely tenuous Virtues, hence even in the lapse of one hundred thousand million billion *Kalpas*, some of them might be able to see the Buddha, while others might not. It is exactly for this reason that I make such declaration: ‘All ye *Bhiksus*, it is hard to see the Thus-Adventist.’ When those Multibeings hear such words, they should generate the cogitation of His being hard to encounter, thereby to nurture yearning veneration towards the Buddha, and thence they would start to implant their Virtuous Radices. That is why in reality the Thus-Adventist would never go into real Surcease Deliverance, and yet He would still make pronouncement about His imminent Surcease Deliverance.

[V-16J]

「又，善男子，諸佛如來，法皆如是：爲度眾生，皆實不

虛。譬如良醫，智慧聰達，明練方藥，善治眾病。其人多諸子息，若十、二十，乃至百數，以有事緣，遠至餘國。諸子於後，飲他毒藥，藥發悶亂，宛轉於地。是時其父還來歸家，諸子飲毒，或失本心、或不失者，遙見其父，皆大歡喜，拜跪問訊：『善安隱歸。我等愚癡，誤服毒藥，願見救療，更賜壽命。』」

“Furthermore, Virtuous Men, the Dharmas of all the Buddhas Thus-Adventists are entirely in this vein: they are all for the sake of delivering Multibeings, and they are all veracious and free from speciousness.

“It could be compared to a good Physician, who, being wise, sagacious, and knowledgeable, was conversant with preparing drugs and prescriptions, so that he was adroit in curing diseases. This person had many sons, perhaps ten, twenty, or even a hundred. Due to some business factors, he betook himself far away to foreign countries. Thereafter, his sons inadvertently drank of some poisonous drugs, which took effect and rendered them stifled and frenzied, to the extent of flipping and flopping over the ground. At that juncture, the Father happened to return home. All the sons who, after having taken the poison, either had lost their Original Mind or had not, at the sight of their father, became overwhelmingly exultant and genuflected to greet him by saying, ‘It is well, Sir, that you have returned safe and sound. However, we were so inane that we took poisonous medicines by mistake. We would wish thee to heal and save us, so as to vouchsafe our lives anew.’

[V-16K]

「父見子等苦惱如是，依諸經方，求好藥草，色香美味皆悉具足，搗篩和合，予子令服，而作是言：『此大良藥，色香美味皆悉具足，汝等可服，速除苦惱，無復眾患。』其諸子中不失心者，見此良藥、色香俱好，即便服之，病盡除癩。餘失心者，見其父來，雖亦歡喜問訊，求索治病，然予其藥而不肯服。所以者何？毒氣深入，失本心故，於此好色香藥而謂不美。」

“Seeing the sons suffering so much, the Father then followed the books of Medicine to seek for good medical herbs, which were well endowed with fine color, fragrance, and flavor; thence he pounded, mixed and sifted them, and then gave it to them to take, by saying, ‘This is very good medicine, full of fine color, aroma, and flavor, you can take it, and it will rid you of your Afflictions and Vexations directly, so that you may be free from any ailment.’

“Amongst the sons, those who had not lost their Original Mind, at the sight of such good medicine with fine color and smell, took it straightway, and forthwith all their ailments were totally cured. As for those that had lost their mind, even though they were also happy and made greetings to their Father when they saw him come home, and they also entreated him to treat their ailments, yet when they were given the medicine, they would not take it. Wherefore is it so? It is because the toxin they ingested had entered so deeply into them that it made them lose their Original Mind; insofar that they should make the remark

that this medicine though of fine color and fragrance is actually no good.

[V-16L]

「父作是念：『此子可愍，爲毒所中，心皆顛倒。雖見我喜，求索救療，如是好藥而不肯服。我今當設方便，令服此藥。』即作是言：『汝等當知：我今衰老，死時已至，是好良藥，今留在此，汝可取服，勿憂不瘥。』作是教已，復至他國，遣使還告：『汝父已死。』」

“The Father then bethought himself thus: ‘These children are really pitiable, for their minds are so perverted by the effect of the poisons, that even though they were happy to see me, and also besought me for cure, and yet in the face of such good medicine, they are unwilling to take it. At this point I should contrive certain Expediency to induce them to take of this medicine.’ Forthwith he said to them, ‘You are given to understand that I am old and declining, and my time of decease is come. Now I am leaving this good medicine here to you all; if you drink of it, you don’t have to worry that you won’t be cured.’ After making such remarks, he left for some foreign country again. Afterwards he sent a messenger to his home and told his sons, saying, ‘Thy father is dead.’

[V-16M]

「是時諸子聞父背喪，心大憂惱而作是念：『若父在者，慈愍我等，能見救護，今者捨我遠喪他國，自惟孤露，無

復恃怙。』常懷悲感，心遂醒悟，乃知此藥色香美味，即取服之，毒病皆瘳。其父聞子悉已得瘳，尋便來歸，咸使見之。」

“On receiving the tidings about their Father’s departure, the sons were profoundly grieved and agitated, and they bethought themselves thus: ‘If Father were still living, in commiseration of us all, he still could save and shelter us. Now that He has left us to die in a remote foreign country, we have come to be aware of our being left forlorn and unsheltered, without anyone to rely or depend upon.’

“Thus they always felt woeful and devastated, and then of a sudden, it dawned upon them to the realization that this Medicine was indeed fine in color, smell and flavor; so that forthwith they took the Medicine and drank it, and anon all their Toxic Ailments were cured. As soon as the Father heard that all his sons were healed, he returned home and met his sons.

[V-16N]

「諸善男子，於意云何？頗有人能說此良醫虛妄罪否？」

「不也，世尊。」佛言：「我亦如是，成佛已來、無量無邊百千萬億那由他阿僧祇劫，爲眾生故，以方便力、言當滅度，亦無有能如法說我虛妄過者。」

“Now, all ye Virtuous Men, what would you make of this: under these circumstances, could anyone accuse this Good Physician of the offense of Vainness and Delusion?” “Nay, Your World-Veneration,” they rejoined. The Buddha said, “It is just the same

with me: ever since I became Buddha, in the course of countless boundless hundred thousand million billion *nayuta asamkhyas* of *Kalpas*, I have, for the behoof of Multibeings, utilized the Power of Expediency to impart to them that I am about to go into Surcease Deliverance; notwithstanding, no one could accuse me of Vainness and Delusion according to the Dharma.”

[V-16N①]

爾時世尊欲重宣此義，而說偈言：

自我得佛來	所經諸劫數	無量百千萬	億載阿僧祇	1
常說法教化	無數億眾生	令入於佛道	爾來無量劫	2
爲度眾生故	方便現涅槃	而實不滅度	常住此說法	3
我常住於此	以諸神通力	令顛倒眾生	雖近而不見	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Ever since I became Buddha,
The number of the *Kalpas* that has come to pass
Has been infinite hundred thousand million
Billion *asamkhyas* of *Kalpas*;
- 2 During that time, I have always been divulging the Dharma
To cultivate countless billions of Multibeings,
To make them enter the Buddhaic Modus.
And heretofore it has been innumerable *Kalpas*
- 3 That, for the sake of delivering Multibeings,
I have oft manifested *Nirvana* by Expediency,

And yet in reality I did not enter Surcease Deliverance,
But rather have resided here constantly to divulge the
Dharma.

- 4 Although I have been residing constantly here,
Yet I would employ my Supernal Power,
So that the perverse Multibeings,
Howbeit near to me, would still be unable to perceive me.

[V-16N②]

眾見我滅度	廣供養舍利	咸皆懷戀慕	而生渴仰心	5
眾生既信伏	質直意柔輒	一心欲見佛	不自惜身命	6
時我及眾僧	俱出靈鷲山	我時語眾生	常在此不滅	7
以方便力故	現有滅不滅	餘國有眾生	恭敬信樂者	8

- 5 When Multibeings perceive that I have entered Surcease
Deliverance,
They would make liberal offerings to the *Sariras*,
And they would also nurture enamoring adoration,
And even generate the heart of yearning.
- 6 When Multibeings have generated faith and are subjugated,
They would become artless and upright in nature and
supple in the mind,
And yearn to see the Buddha whole-heartedly,
To the extent of ignoring their own bodies and lives.
- 7 At such juncture, I myself together with all the Samgha
Would egress out of Mount Epiphanic-Eagle,

And impart to the Multibeings at that time
That I have always been here without entering Surcease.

- 8 And yet by dint of my Power of Expediency,
I could manifest Surcease without actual Surcease.
It is on account that there are Multibeings in other Uni-
verses
Who hold Veneration, Belief, and Delectation in the Buddha,

[V-16N③]

我復於彼中	爲說無上法	汝等不聞此	但謂我滅度	9
我見諸眾生	沒在於苦惱	故不爲現身	令其生渴仰	10
因其心戀慕	乃出爲說法	神通力如是	於阿僧祇劫	11
常在靈鷲山	及餘諸住處	眾生見劫盡	大火所燒時	12

- 9 Withal I would divulge the Supreme Dharma
To them in their respective Universes.
However, as you never heard of this matter,
No wonder you should consider that I did take Surcease
Deliverance.
- 10 In reality, as I perceive that the Multibeings
Are being submerged under Afflictions and Vexations,
I purposely would not manifest myself to them,
So as to make them generate eager craving for seeing me.
- 11 And so not until they nurture the heart of enamoring yearn-
ing,
Would I manifest myself to divulge the Dharma to them.

Such is the Power of my Supernality,
Whereby in the course of the *asamkhyas* of *Kalpās*,

- 12 Actually I have been constantly residing in Mount
Epiphanic-Eagle,
As well as in other locations for my Abodes.
When the Multibeings perceive that the *Kalpa* is going
to expire,
And everything is to be incinerated by tremendous Confla-
gration;

[V-16N④]

我此土安隱	天人常充滿	園林諸堂閣	種種寶莊嚴	13
寶樹多華果	眾生所遊樂	諸天擊天鼓	常作眾技樂	14
雨曼陀羅花	散佛及大眾	我淨土不毀	而眾見燒盡	15
憂怖諸苦惱	如是悉充滿	是諸罪眾生	以惡業因緣	16

- 13 This Land of mine, being eternally secure and composed,
Will still be ever replete with Celestial and Terrestrial
Beings.
And the gardens, forests, and all the halls and turrets
Are majestified with multifarious treasure.
- 14 The treasure-trees are teemed with flowers and fruits,
Where Multibeings are prone to saunter and make merry.
The Celestials would beat the heavenly drums,
As well as perform sundry musical feats.
- 15 And they would also rain *Mandara* blossoms

To bestrew them over the Buddha and all the congregants.
 My Purified Land is ever indestructible;
 Nevertheless the Multibeings would perceive it to be appar-
 ently incinerated;

- 16 They would also view it as constantly impregnated with
 Woes and Fears,
 As well as all sorts of Afflictions and Vexations.
 All of these sinful Multibeings,
 Owing to the Causal Factors of their Vile Karmas

[V-16N⑤]

過阿僧祇劫	不聞三寶名	諸有修功德	柔和質直者	17
則皆見我身	在此而說法	或時爲此眾	說佛壽無量	18
久乃見佛者	爲說佛難值	我智力如是	慧光照無量	19
壽命無數劫	久修業所得	汝等有智者	勿於此生疑	20

- 17 Would be unable to hear the Epithet of the Triple Gems,
 Even after the lapse of *asamkhyas* of *Kalpas*.
 All those who could cultivate Meritorious Virtues,
 And be endowed with gentle geniality and artless uprightness,
- 18 Would be able to perceive my Physique
 Ever divulging the Dharma hither.
 At times, for the behoof of these Multibeings,
 I would divulge that the Buddha's Lifespan is infinite;
- 19 As for those who only could perceive the Buddha a long
 time hereafter

I would divulge to them that the Buddhas are hard to
encounter.

Such is the power of my Wisdom,
Whose luminescence can irradiate to infinity;

20 And yet my Lifespan actually lasts infinite *Kalpas*,
Which is acquired through long cultivations in good Kar-
mas.

All of you, who are endowed with wisdom,
Should not nurture any Doubt in this respect.

[V-16N⑥]

當斷令永盡	佛語實不虛	如醫善方便	爲治狂子故	21
實在而言死	無能說虛妄	我亦爲世父	救諸苦患者	22
爲凡夫顛倒	實在而言滅	以常見我故	而生憍恣心	23
放逸著五欲	墮於惡道中	我常知眾生	行道不行道	24

21 These doubts should be exterminated perpetually,
For the Buddha's Words are ever truthful without vain.
It is akin to the adroit Expediency of the good Physician,
Who, for the cure of his demented sons,

22 Would have himself declared dead when actually alive.
Yet none could charge him for Vainness or Delusiveness.
Thus is the same with me, as Father of all Worldly Beings,
Who, for the Salvage of the afflicted ones,

23 And due to the Perversion of the Plebeian Populace,
Would pronounce myself surceased while actually in

existence.

For they would nurture the mind of Arrogance and Indulgence

When they could see me around at all times.

24 Hence they would indulge themselves and be attached to the Five Desires,

Which would result in their degeneration in the Vile Domains.

I know full well all about the Multibeings

Whether they are cultivating *Bodhi* or not;

[V-16N7]

隨所應可度	爲說種種法	每自作是意	以何令眾生	25
得入無上道	速成就佛身			26

25 Hence, I would divulge a wide variety of Dharmas,
Pursuant to those who are fit and ready for Deliverance.
I always make such cogitation
As how I should execute to enable Multibeings

26 To make ingression into the Supreme Bodhi,
Whereby they could accomplish the Buddhaic Corpus expeditiously.

分別功德品第十七

Segment 17: The Adjudication on Meritorious Virtues

[V-17A]

爾時大會，聞佛說壽命劫數長遠如是，無量無邊阿僧祇眾生得大饒益，於時世尊告彌勒菩薩摩訶薩：「阿逸多，我說是如來壽命長遠時，六百八十萬億那由他恆河沙眾生，得無生法忍；復有千倍菩薩摩訶薩，得聞持陀羅尼門；復有一世界微塵數菩薩摩訶薩，得樂說無礙辯才；復有一世界微塵數菩薩摩訶薩，得百千萬億無量旋陀羅尼。」

At that juncture, when the congregants heard the Buddha's impartation about the Buddha's Lifespan being thus perennially long-lasting, countless boundless *asamkhyas* of Multibeings acquired immense fecund benefits. At this point, the World-Venerated One addressed to Maitreya *Pusa-mahasattva*, "Ajita, at the moment when I divulged that the Lifespan of the Thus-Adventist being thus perduring, six hundred eighty million billion *nayutas* of Ganges' sand number of Multibeings acquired the *Forbearance of Non-nascence*;¹ therewithal, one thousand times of the afore-said number of *Pusa-mahasattvas* acquired the *Dharanic*

1. *Forbearance of Non-nascence*: "Non-nascence," the wisdom of Buddhas or *Great Pusas*, which can enable one to see through the illusive appearances of all "Nascences," i.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence—for everything, either tangible or intangible, is merely an illusive image, without a substantial entity. And one would be liberated from all Phenomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or retrogression, such a state of steadfast wisdom is called "the Forbearance of Non-nascence." 無生法忍、無生忍

Portal of Auditory Sustenance;² therewithal, one Cosmos-particle number of *Pusa-mahasattvas* acquired the *Unimpeded Eloquence of Delectating Divulcation*;³ therewithal, one Cosmos-particle number of *Pusa-mahasattvas* acquired one hundred thousand million billion infinite *Transmuting Dharanis*.⁴

[V-17B]

「復有三千大千世界微塵數菩薩摩訶薩，能轉不退法輪；復有二千中國土微塵數菩薩摩訶薩，能轉清淨法輪；復有小千國土微塵數菩薩摩訶薩，八生當得阿耨多羅三藐三菩提；復有四四天下微塵數菩薩摩訶薩，四生當得阿耨多羅三藐三菩提；復有三四天下微塵數菩薩摩訶薩，三生當得阿耨多羅三藐三菩提；復有二四天下微塵數菩薩摩訶薩，二生當得阿耨多羅三藐三菩提；復有一四天下微塵數菩薩摩訶薩，一生當得阿耨多羅三藐三菩提；復有八世界微塵數眾生，皆發阿耨多羅三藐三菩提心。」

“Therewithal, there were *Pusa-mahasattvas* in the number of pulverized particles of Three-thousand Mega-thousand Universes becoming capable of revolving the Unretrogressive Dharmic Wheel; therewithal, there were two thousand *Medi-thousand-Universe-particle* number of *Pusa-mahasattvas* becoming capable of revolving the Dharmic Wheel of Purification; there-

-
2. ***Auditory Sustenance***: the capability of holding the Dharma upon hearing and never to forget or lose it thereafter. 聞持
 3. ***Delectating Divulcation***: or Delectable Eloquence, feeling delighted in divulging the Dharma, which is a virtue betokens the speaker’s compassion and freedom from penuriousness with Dharma. 樂說
 4. ***Transmuting Dharanis***: the Dharanis that are endowed with the power for altering people’s state of being, including their mentality, Karmas, and habitudes. 旋陀羅尼

withal, there were *Mini-thousand-Universe-particle* number of *Pusa-mahasattvas* being assuredly to attain *Anuttara-Samyak-Sambodhi* within eight lifetimes; therewithal, there were the *Pusa-mahasattvas* in the number of four *Quadri-continent*⁵ particles being assuredly to attain *Anuttara-Samyak-Sambodhi* within four lifetimes; therewithal, there were the *Pusa-mahasattvas* in the number of three *Quadri-continent* particles being assuredly to attain *Anuttara-Samyak-Sambodhi* within three lifetimes; therewithal, there were the *Pusa-mahasattvas* in the number of two *Quadri-continent* particles being assuredly to attain *Anuttara-Samyak-Sambodhi* within two lifetimes; therewithal, there were the *Pusa-mahasattvas* in the number of one *Quadri-continent* particles being assuredly to attain *Anuttara-Samyak-Sambodhi* within one lifetime; therewithal, there were eight Cosmos-particle number of Multibeings having generated the *Anuttara-Samyak-Sambodhi* Heart.”

[V-17C]

佛說是諸菩薩摩訶薩得大法利時，於虛空中，雨曼陀羅華、摩訶曼陀羅華，以散無量百千萬億寶樹下師子座上諸佛，并散七寶塔中師子座上釋迦牟尼佛及久滅度多寶如來，亦散一切諸大菩薩及四部眾。

As the Buddha was divulging that all those *Pusa-mahasattvas* had acquired great boons in the Dharma, there showered from

5. *Quadri-continent*: the Four Continents; i.e., the Deity-prevailing Continent (East) 東勝神洲, the Jambu Continent (South) 南瞻部洲, the Bovine Commodities Continent (West) 西牛貨洲, and the Kuru Continent (North) 北俱盧洲。四大洲(四天下)

the Ethereal Space *Mandara* Blossoms and *Maha-mandara* Blossoms which were bestrewn upon the Buddhas seated in the Leonine Seats under infinite hundred thousand million billions of treasure-trees, as well as bestrewn upon the Shakyamuni Buddha seated in the Leonine Seat together with the long-surceased Myriad-Treasure Thus-Adventist inside the Seven-Treasure Stupa; also bestrewn upon all the *Great Pusas* and the multitudes of the Four Segments of Samghas.

[V-17D]

又雨細末栴檀、沈水香等。於虛空中，天鼓自鳴，妙聲深遠。又雨千種天衣，垂諸瓔珞、真珠瓔珞、摩尼珠瓔珞、如意珠瓔珞，徧於九方。眾寶香鑪燒無價香，自然周至，供養大會。一一佛上，有諸菩薩，執持旛蓋，次第而上，至于梵天。是諸菩薩，以妙音聲，歌無量頌，讚歎諸佛。

There also showered fine powdered incense of *Chandana* incense and Aqua-submerging Incense.⁶ The Celestial Drums were sounding of its own accord throughout the Ethereal Space, which sound was wondrous and reverberating remotely. And there also showered a thousand kinds of Celestial Apparels, and suspended jewel pendants, pearl pendants, Mani-gem pendants, and Wish-fulfilling Pearl pendants, pervasive of the nine directions. In the multi-treasure incense burners there were burnt priceless incense, which permeated everywhere naturally as an

6. **Aqua-submerging Incense:** Sanskrit: *Agaru*. This is a precious incense which, due to its extraordinarily high density in the texture, would submerge under the water, instead of floating above it. 沈水香(沉香)

offering to all the congregants. Above each and every one of the Buddhas, there were *Pusas* holding canopies and banners, one above another in good order, lining all the way up to the Brahmanic Heavens, and all of these *Pusas* were singing infinite hymns with their wondrous voice to extol the Buddhas.

[V-17E ①]

爾時彌勒菩薩從座而起，偏袒右肩，合掌向佛，而說偈言：

佛說希有法	昔所未曾聞	世尊有大力	壽命不可量	1
無數諸佛子	聞世尊分別	說得法利者	歡喜充徧身	2
或住不退地	或得陀羅尼	或無礙樂說	萬億旋總持	3
或有大千界	微塵數菩薩	各各皆能轉	不退之法輪	4

At that juncture, Maitreya *Pusa* arose from the seat, baring his right shoulder and joining his palms towards the Buddha, to deliver this *Gatha*:

- 1 The rare Dharma that the Buddha just divulged
Is what we had never heard before.
The World-Venerated One is endowed with such great
power
That His Lifespan is beyond measure.
- 2 The innumerable Buddha's Sons,
After hearing what the World-Venerated One has pronounced distinctly,
Have all acquired great boons in the Dharma,
So that Jubilation permeates all through their frames.

- 3 Some of them could reside in the Unretrogressive Terra,⁷
 And some have gained Dharanic Portals;
 Some others have acquired the Unimpeded Eloquence in
 Delectable Divulgateion;
 Still others have acquired the Comprehensive Sustenance of
 Transmutation.⁸
- 4 There are also Mega-thousand-Universe
 Particle number of *Pusas*,
 Each and every one of whom becomes capable
 Of revolving the Unretrogressive Dharmic Wheel.

[V-17E ②]

復有中千界	微塵數菩薩	各各皆能轉	清淨之法輪	5
復有小千界	微塵數菩薩	餘各八生在	當得成佛道	6
復有四三二	如此四天下	微塵諸菩薩	隨數生成佛	7
或一四天下	微塵數菩薩	餘有一生在	當成一切智	8

- 5 Withal, there are Medi-thousand-Universe
 Particle number of *Pusas*,
 Each and every one of whom becomes capable
 Of revolving the Purified Dharmic Wheel.
- 6 Withal, there are Mini-thousand-Universe
 Particle number of *Pusas*,
 All of whom, in the space of eight lifetimes,

7. **Unretrogressive Terra**: the *Pusaic* state of Unretrogression in cultivating himself on the Dharma. 不退地

8. **Comprehensive Sustenance of Transmutation**: the power of general sustenance in transforming Karmas and the status quo of anything. 旋總持

Are bound to attain *Buddha Bodhi*.

- 7 Withal, there are four or three or two
 Quadri-continents of such respective number of
 Particles of *Pusa-mahasattvas*,
 Who shall become Buddhas in those total numbers.
- 8 Or there are one Quadri-continent-
 Particle number of *Pusas*,
 Who will be in one lifetime
 Attaining the *Omniscient Noesis*.

[V-17E ③]

如是等眾生	聞佛壽長遠	得無量無漏	清淨之果報	9
復有八世界	微塵數眾生	聞佛說壽命	皆發無上心	10
世尊說無量	不可思議法	多有所饒益	如虛空無邊	11
雨天曼陀羅	摩訶曼陀羅	釋梵如恆沙	無數佛土來	12

- 9 All of such Multibeings,
 Due to their hearing of the perennality of the Buddha's
 Lifespan,
 Are able to acquire such infinite *Impervious*,
 Purified Fructificative Retribution.⁹
- 10 Therewithal there are eight Cosmos-
 Particle number of Multibeings,
 Who, after hearing about the Buddha's Lifespan,

9. **Fructificative Retribution:** When Retribution comes to the stage of fruition, it is called Fructificative Retribution. 果報

Generated the Supreme Heart.

- 11 The infinite Dharmas that the World-Venerated One has divulged

Are all of the inconceivable Dharmas,
Which can enrich and enhance the multitudes
As boundless as the Ethereal Space.

- 12 Thence showered Celestial *Mandara* Blossoms¹⁰ in the heavens,

As well as *Maha-mandara* Blossoms.
Meanwhile, the Shakya Brahmans, as numerous as the
Ganges' sand,
Arrived hither from innumerable Buddha Lands.

[V-17E④]

雨栴檀沈水	繽紛而亂墜	如鳥飛空下	供散於諸佛	13
天鼓虛空中	自然出妙聲	天衣千萬種	旋轉而來下	14
眾寶妙香鑪	燒無價之香	自然悉周徧	供養諸世尊	15
其大菩薩眾	執七寶旛蓋	高妙萬億種	次第至梵天	16

- 13 It also rained incense of *Chandana* incense and Aqua-submerging,

Which precipitated profusely and desultorily,
As birds soaring down from the firmament,
And were bestrewn over the Buddhas as offerings.

- 14 From the Ethereal Space there came the beating of Celestial

10. *Mandara Blossom*: one of the four celebrated celestial flowers. 曼陀羅花

Drums,

Which generated wondrous sound of its own accord.

Celestial Apparels of one hundreds thousand sorts

Came gyrating and spinning down.

15 In the wondrous multi-treasure incense burners

There was being burnt priceless incense,

Which permeated everywhere naturally

To make offering to the World-Venerated Ones.

16 A huge phalanx of *Great Pusas*

Were holding banners and canopies of seven treasures,

Which were lofty and wondrous, and of billion kinds.

And they lined up orderly into the Brahmanic Heaven.

[V-17E⑤]

一一諸佛前	寶幢懸勝旛	亦以千萬偈	歌詠諸如來	17
如是種種事	昔所未曾有	聞佛壽無量	一切皆歡喜	18
佛名聞十方	廣饒益眾生	一切具善根	以助無上心	19

17 In front of each and every Buddha,

Superb banners were suspended thither upon jeweled

Cubic Banners,

Out of which there also emitted hundreds and thousands of

Gathas

To extol and glorify the Thus-Adventists.

18 All of such multifarious matters

Were what had never occurred before.

On hearing that the Buddha's Lifespan was infinite,
Everyone became overwhelmingly exultant.

- 19 The Buddha's prestige is spread in ten directions,
For He can enrich and enhance Multibeings pervasively;
And to all of those who are endowed with Virtuous Radi-
ces,
It is for certain that He will promote their Supreme Heart.

[V-17F]

爾時佛告彌勒菩薩摩訶薩：「阿逸多，其有眾生，聞佛壽命長遠如是，乃至能生一念信解，所得功德，無有限量。若有善男子、善女人，爲阿耨多羅三藐三菩提故，於八十萬億那由他劫，行五波羅蜜：檀波羅蜜、尸羅波羅蜜、羼提波羅蜜、毘梨耶波羅蜜、禪波羅蜜，除般若波羅蜜，以是功德比前功德，百分、千分、百千萬億分，不及其一，乃至算數譬喻所不能知。若善男子、善女人，有如是功德，於阿耨多羅三藐三菩提退者，無有是處。」

At that juncture, the Buddha said to Maitreya *Pusa-mahasattva*, "Ajita, if any Multibeing, after hearing the Buddha's Lifespan being of such perennality, can but engender Belief-Comprehension merely momentarily, the Meritorious Virtue thus acquired is beyond limit. If a Virtuous Man or Virtuous Woman, for the sake of *Anuttara-Samyak-Sambodhi*, in the span of eighty million billion *ayutas* of *Kalpas*, has cultivated *Five Paramitas*,¹¹

11. *Paramita*: Sanskrit, "to the Other Shore." This means metaphorically that by means of Buddha's Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to "the Other Shore" of *Nirvana* or Enlighten-

namely, *Dana-paramita*, *Sila-paramita*, *Ksanti-paramita*, *Virya-paramita*, and *Dhyana-paramita*, save *Prajna-paramita*—the Meritorious Virtue acquired from such cultivation, in comparison with the former Meritorious Virtue, would fall short of not just one hundredth of it, nor one thousandth of it, nor even one hundred thousand million billionth of it, nor even comprehensible through any numerical calculation or metaphorical figures. If any Virtuous Man or Virtuous Woman is endowed with such Meritorious Virtue, it would be unlikely that he or she were to retrogress in *Anuttara-Samyak-Sambodhi*.”

[V-17F ❶]

爾時世尊欲重宣此義，而說偈言：

若人求佛慧	於八十萬億	那由他劫數	行五波羅蜜	1
於是諸劫中	布施供養佛	及緣覺弟子	并諸菩薩眾	2
珍異之飲食	上服與臥具	栴檀立精舍	以園林莊嚴	3
如是等布施	種種皆微妙	盡此諸劫數	以迴向佛道	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 If anyone who, in the pursuit of Buddhaic Wisdom,
 In the course of eighty million billion
Nayuta number of *Kalpas*,
 Has cultivated the Five *Paramitas*.

ment. There are *Six Paramitas*: *Dana-paramita*, *Sila-paramita* (or *Precept-paramita*), *Ksanti-paramita* (or *Forbearance-paramita*), *Virya-paramita* (or *Assiduity-paramita*), *Dhyana-paramita*, and *Prajna-paramita* (or *Wisdom-paramita*). 波羅蜜(波羅蜜多)

- 2 During all of those *Kalpas*,
 He would bestow and make offerings to the Buddhas,
 And to the practitioners of Causality-Enlightenists,¹²
 As well as to a phalanx of *Pusas*,
- 3 With rare and exotic viands,
 Superior raiments and beddings.
 He also would construct Sanctums with *Chandana* incense,
 Which is further bedecked sublimely with sylvan gardens.
- 4 By virtue of such Bestowals,
 All of which being exquisite and wondrous.
 And to the entirety of those *Kalpas*,
 He would dedicate all these Merits towards *Buddha Bodhi*.

[V-17F②]

若復持禁戒	清淨無缺漏	求於無上道	諸佛之所歎	5
若復行忍辱	住於調柔地	設眾惡來加	其心不傾動	6
諸有得法者	懷於增上慢	爲此所輕惱	如是亦能忍	7
若復勤精進	志念常堅固	於無量億劫	一心不懈息	8

- 5 Therewithal, he would sustain the prohibitive Precepts as well,
 To the point of purification, devoid of any Deficiency or
 Default,
 Thereby to pursue the *Supreme Bodhi*.
 And this is highly lauded by all Buddhas.

12. **Causality-Enlightenist:** i.e., *Pratyeka-buddha*, who becomes enlightened through the practice on the contemplation of Causalities, or Etio-factors. 緣覺

- 6 Therewithal, he would also cultivate Forbearance,
 By residing in the Terra of Subjugation and Mollification,¹³
 Thus, when sundry outrages are imposed upon him,
 He could still remain unmoved and uncareened in the mind.
- 7 At times, when people with some attainments in the Dharma,
 Harboring the Arrogance of Amelioration,
 Should come to disparage and exasperate him,
 He would still be able to endure with Fortitude.
- 8 Withal, if he could apply himself to more assiduity,
 And be ever adamant in the Will and Cogitation,
 And thus throughout infinite billion *Kalpas*
 Would he keep on with it single-mindedly without laxity or
 recess;

[V-17F③]

又於無數劫	住於空閒處	若坐若經行	除睡常攝心	9
以是因緣故	能生諸禪定	八十億萬劫	安住心不亂	10
持此一心福	願求無上道	我得一切智	盡諸禪定際	11
是人於百千	萬億劫數中	行此諸功德	如上之所說	12

- 9 Furthermore, in the course of infinite *Kalpas*,
 If he could reside in unbustling recluse,
 Where he would do meditation either in sitting or Peram-

13. **Subjugation and Mollification:** “Subjugation” means the subjugation of one’s Mind by abolishing the Ego and Egoistic mentality and acts. “Mollification” means the softening of one’s Mind by removing all the hard and rough “stuffs,” black Karmas, and all kinds of obdurate mental impediments, so that the Mind could become supple and malleable for one to become a *Bodhian Vessel*. 調柔

bulation,
And would abolish Sleep and keep his mind constantly concentrated—

- 10 By virtue of these Causal Factors,
He shall be able to engender sundry *Dhyanaic* Stases,
Wherein his mind could be ensconced without Perturbations
Throughout eighty million billion *Kalpas*.
- 11 By virtue of this Bliss derived from single-mindedness,
He would be desirous of pursuing the *Supreme Bodhi*,
In the hope of attaining the Omniscient Noesis,
So as to reach all the perimeters of *Dhyanaic* Stases.
- 12 Thus, this individual shall have been in the course of
One hundred thousand million billion *Kalpas*
Cultivating on all these Meritorious Virtues,
As I have already divulged above.

[V-17F④]

有善男女等	聞我說壽命	乃至一念信	其福過於彼	13
若人悉無有	一切諸疑悔	深心須與信	其福爲如此	14
其有諸菩薩	無量劫行道	聞我說壽命	是則能信受	15
如是諸人等	頂受此經典	願我於未來	長壽度眾生	16

- 13 Nevertheless, if there be some other Virtuous Men or Women,
Who, after hearing my divulcation about my Lifespan,

Could generate Belief even for as brief as one instant,
Their Bliss thus procured shall surpass much more than that
of the former person's.

- 14 In essence, if a person totally divested
Of any Doubt or Misgiving whatsoever in that respect,
Could nurture Belief deep-heartedly merely for one instant,
The Bliss that he has procured would be as copious as such.
- 15 If there be the *Pusas*
Who have cultivated on *Bodhi* for innumerable *Kalpas*,
When they hear of the length of my Lifespan,
And if they are able to believe and espouse it,
- 16 Besides, all these people and the like
Who could also espouse this *Sutra* deferentially,
And in the meantime they would desire in the future
That they could also be so long-living in order to deliver all
Multibeings,

[V-17F⑤]

如今日世尊	諸釋中之王	道場師子吼	說法無所畏	17
我等未來世	一切所尊敬	坐於道場時	說壽亦如是	18
若有深心者	清淨而質直	多聞能總持	隨義解佛語	19
如是之人等	於此無有疑			20

- 17 Just as what the present World-Venerated One has done,
Who, as the King of all the Shakyas,¹⁴

14. **Shakya**: Cf. footnote 7 on page 242. 釋迦(種族)

Has made Leonine Roar at the *Bodhi-site*
In divulging the Dharma downright intrepidly.

- 18 In the future ages, all of us hither
Shall also become venerated by all,
And when we are to sit at the *Bodhi-site*,
We shall also divulge about our own lifespan in exactly the
same fashion.
- 19 When a person is endowed with a Profound Heart,
And is also pure, ingenuous and upright,
As well as knowledgeable and capable of comprehensive
sustenance,
Hence he could construe the Buddha's words in accordance
with His Real Import,
- 20 All such people and the like
Would never harbor any Doubt hereof.

[V-17G]

「又，阿逸多，若有聞佛壽命長遠，解其言趣，是人所得功德無有數量，能起如來無上之慧。何況廣聞是經、若教人聞，若自持、若教人持，若自書、若教人書，若以華、香、瓔珞、幢幡、繒蓋、香油酥燈，供養經卷，是人功德無量無邊，能生一切種智。」

“Furthermore, Ajita, if a person hears about the perennality of Buddha's Lifespan, and if he even comprehends the purport thereof, the Meritorious Virtues he has thus procured is beyond

measure, which shall enable him to generate the Supreme Wisdom of the Thus Adventist; not to mention that at the same time if he can also hear this *Sutra* in its entirety, or even urge others to hear it; or if he would also sustain it himself, or urge others to sustain it; or if he also would scribe it himself, or even urge others to scribe it; or if he would also make offering to the Book of this *Sutra* with flowers, incense, pendants, banners, cubic banners, silk canopies, lamps of balmy oil—thus the Meritorious Virtues this person has brought about is so countless and boundless, that it shall engender the All-inclusive Seminal Noesis.

[V-17H]

「阿逸多，若善男子、善女人，聞我說壽命長遠，深信信解，則爲見佛常在耆闍崛山，共大菩薩、諸聲聞眾，圍繞說法。又見此娑婆世界，其地琉璃，坦然平正，閻浮檀金以界八道，寶樹行列，諸臺樓觀皆悉寶成，其菩薩眾咸處其中。若有能如是觀者，當知是爲深信解相。又復如來滅後，若聞是經而不毀訾，起隨喜心，當知己爲深信解相，何況讀誦、受持之者，斯人則爲頂戴如來。」

“Ajita, if Virtuous Men or Virtuous Women on hearing my divulgence of my Lifespan being thus perennial could believe and comprehend it with a Profound Heart, they would be as good as ever perceiving the Buddha constantly divulging the Dharma in Mount Grdhrakuta, circumvented by *Great Pusas* and a conflux of Auricularists. Furthermore, they would also be able to perceive that this *Sahā Universe* takes lapis lazuli as its *Terra Firma*, which is even, level and straight, the eight avenues of

which are demarked by Jambunada Gold and lined alongside by treasure-trees; all the pagodas, towers and turrets are constituted by treasure, wherein all the *Pusas* inhabit. Anyone who could contemplate in this way, it should be understood that this is the manifestation of profound Belief-Comprehension. Furthermore, after the Surcease of the Thus-Adventist, those who are going to hear this *Sutra*, provided that they would neither slander nor denigrate, but would, on the other hand, generate *Altruistic Jubilation*, it behooves thee to know that this is the Eidos of profound Belief-Comprehension; not to mention that if they also could read, recite, espouse and sustain it; definitely these must be the ones that can *instate the Thus-Adventist atop their crowns*.

[V-17I]

「阿逸多，是善男子、善女人，不須爲我復起塔寺，及作僧坊、以四事供養眾僧。所以者何？是善男子、善女人，受持讀誦是經典者，爲已起塔、造立僧坊、供養眾僧。則爲以佛舍利起七寶塔，高廣漸小，至于梵天，懸諸旛蓋及眾寶鈴，華香瓔珞，末香、塗香、燒香，眾鼓、技樂，簫、笛、箜篌，種種舞戲，以妙音聲歌唄讚頌，則爲於無量千萬億劫作是供養已。」

“Ajita, for those Virtuous Men and Virtuous Women, it would not be incumbent on them to erect Stupa-Temples for me, nor construct Rectories for the Samgha, nor make offerings to the Samgha with the Four Necessities.¹⁵ Wherefore is it so? For

15. **the offerings of Four Necessities:** This refers to the offering of food, clothes, medicines, and beddings. 四事供養

when those Virtuous Men and Virtuous Women who espouse, sustain, read and recite this *Sutra*, it would be tantamount to their having already erected Stupas, constructed Rectories, and made offerings to the Samgha; and it would also be tantamount to their having, for the installation of the Buddha's *Sariras*, erected a Seven-Treasure Stupa, which is lofty and expansive, tapering all the way up towards the Brahmanic Heaven, and unto which is suspended sundry banners and canopies, as well as multifarious treasure bells, and floral balmy pendants; also replete with powder incense, spreading incense, and incinerating incense; as well as multitudinous drum-beatings and musical diversions of flutes, clarinets, and harps, along with divers dancing feats, and singings of hymns and encomiastic *Gathas* with wondrous sound of voices—thus, it would even be tantamount to their having already finished making such numerous offerings for countless thousand million billions of *Kalpas*.

[V-17J]

「阿逸多，若我滅後，聞是經典，有能受持，若自書、若教人書，則爲起立僧坊，以赤栴檀作諸殿堂三十有二，高八多羅樹，高廣嚴好，百千比丘於其中止，園林、浴池、經行、禪窟，衣服、飲食、牀褥、湯藥，一切樂具充滿其中。如是僧坊、堂閣，若干百千萬億，其數無量，以此現前供養於我及比丘僧。」

“Ajita, after my Surcease, if someone, after hearing this *Sutra*, could espouse and sustain it, and could scribe it himself, or inspire others to scribe it, it would be as good as equated with con-

structing Samgha Rectories, which would consist of thirty-two halls made of carmine Gosirsa-chandana, in the height of eight Tala trees, and all of them lofty, capacious, and stately adorned; therein hundreds and thousands of *Bhiksus* take abode. Silvan gardens, bathing pools, caves for sitting and perambulating meditation; apparels, repasts, beddings and liquid medicines, as well as multifarious diversion articles—all of these are superabundant therein. And the same Samgha Rectories like these, with halls and turrets, are in the number of several hundred thousand million billions, of which the total is incalculable. Thus for this person it would be tantamount to employing all of these objects to make offering to me and all the *Bhiksu Samgha* in our presence.

[V-17K]

「是故我說：如來滅後，若有受持、讀誦、爲他人說，若自書、若教人書，供養經卷，不須復起塔寺，及造僧坊、供養眾僧。況復有人能持是經，兼行布施、持戒、忍辱、精進、一心、智慧，其德最勝，無量無邊。譬如虛空，東西南北、四維上下無量無邊；是人功德，亦復如是無量無邊，疾至一切種智。」

“Therefore, as I have pointed out to thee, after the Surcease of the Thus-Adventist, those who can espouse, sustain, read, and recite this *Sutra*, as well as expound it to others; or they would also scribe it themselves, or inspire others to scribe it, as well as make offerings to the Book of the *Sutra*—for these people to amass merits, it is not requisite for them to erect Stupa-Temples and construct Rectories for the offering of Samgha; not to

mention that if someone, besides sustaining this *Sutra*, in the meantime, could also cultivate Bestowal, Precept-observance, Forbearance, Assiduity, *Dhyanaic* Concentration, and Wisdom, his merits shall be paragon, countless and boundless, which, as being comparable to the Ethereal Space, could reach far and wide to the east, west, south, north, the four diagonal corners, the zenith and the nadir, to the point of being boundless and countless, and which could bring him expeditiously to *All-inclusive Seminal Noesis*.

[V-17L]

「若人讀誦受持是經，爲他人說，若自書、若教人書，復能起塔，及造僧坊、供養讚歎聲聞眾僧，亦以百千萬億讚歎之法讚歎菩薩功德，又爲他人，種種因緣隨義解說此法華經，復能清淨持戒，與柔和者而共同止，忍辱無瞋，志念堅固，常貴坐禪，得諸深定，精進勇猛，攝諸善法，利根智慧，善答問難。」

“If a person could read, recite, espouse and sustain this *Sutra*, and would also expound it to others, or even scribe it himself, or inspire others to scribe it; in addition, he could also erect Stupas and construct Rectories, as well as would make offering to Auricularist Samgha with extolment and encomium; he would also employ one hundred thousand million billion panegyrics to extol the Meritorious Virtues of *Pusas*; therewithal, under various circumstances, he would also explicate this *Sutra of Dharmic Lotus* for others in accordance with the Imports; therewithal, he would also be able to observe the Precepts to purification, and to

co-inhabit with gentle and ingenuous people. He would be endowed with Forbearance and divested of Aversion, adamantine in the Will and Cogitation; he would constantly hold Meditation in so high esteem as to attain profound Stasis; also being assiduous with Valiant Vehemence,¹⁶ he could incorporate all Good Dharmas; and being endowed with Acute Propensities and wisdom, he could respond adroitly to Inquisitive Queries.¹⁷

[V-17M]

「阿逸多，若我滅後，諸善男子、善女人，受持讀誦是經典者，復有如是諸善功德，當知是人已趨道場，近阿耨多羅三藐三菩提，坐道樹下。阿逸多，是善男子、善女人，若坐、若立、若經行處，此中便應起塔，一切天人皆應供養如佛之塔。」

“Ajita, after my Surcease, if the Virtuous Men and Virtuous Women who espouse, sustain, read and recite this *Sutra* are endowed with such additional good Meritorious Virtues, you are given to understand that these individuals have already advanced towards the *Bodhi-site*, insofar that they have already proceeded to the close vicinity of *Anuttara-Samyak-Sambodhi*, thereby to sit underneath the *Bodhi-tree*. Ajita, the locations where these Virtuous Men or Virtuous Women sit, or stand, or walk, are supposed to have Stupas erected for them, and to these Stupas all Celestials and Terrestrials should make offerings, as should be done to the Stupas of Buddhas.”

16. **Valiant Vehemence**: Cf. footnote 22 on page 398. 勇猛

17. **Inquisitive Queries**: Cf. footnote 19 on page 444. 問難，難問

[V-17M①]

爾時世尊欲重宣此義，而說偈言：

若我滅度後	能奉持此經	斯人福無量	如上之所說	1
是則爲具足	一切諸供養	以舍利起塔	七寶而莊嚴	2
表刹甚高廣	漸小至梵天	寶鈴千萬億	風動出妙音	3
又於無量劫	而供養此塔	華香諸瓔珞	天衣眾伎樂	4

At that juncture, the World-Venerated One, wishing to recapitulate this Import, Imparted this *Gatha*:

- 1 Late on when I pass into Surcease Deliverance,
Those who could sustain this *Sutra* with veneration,
Their Blissful Welfare shall be infinite,
Which, as I have stated above,
- 2 Shall be tantamount to making consummate
Offerings with everything possible,
Such as erecting Stupas for the ensconcement of *Sariras*,
Which are stately adorned with seven treasures.
- 3 And the Stupas are to be extremely capacious and lofty,
And would taper upwards to reach the Brahmanic Heavens.¹⁸
The treasure bells thereof are one thousand million billion
in total,
Which produce wondrous sounds as winds blow over them.

18. **Brahmanic Heavens:** This is the first level of heavens in the Material Realm (色界), also called the Initial-*Dhyanaic* Heaven (初禪天), which comprises three heavens: 1) the Brahman-Plebeian Heaven (梵眾天); 2) the Brahman-Ancillary Heaven (梵輔天); 3) the Mighty-Brahma Heaven (大梵天). 梵天

- 4 Furthermore, in the span of infinite *Kalpas*,
 They make offerings to this Stupa
 With flowers, incense, and sundry pendants,
 As well as Celestial Raiments and divers musical diversions.

[V-17M②]

- | | | | | |
|-------|-------|-------|-------|---|
| 然香油酥燈 | 周帀常照明 | 惡世法末時 | 能持是經者 | 5 |
| 則爲已如上 | 具足諸供養 | 若能持此經 | 則如佛現在 | 6 |
| 以牛頭栴檀 | 起僧坊供養 | 堂有三十二 | 高八多羅樹 | 7 |
| 上饌妙衣服 | 牀臥皆具足 | 百千眾住處 | 園林諸浴池 | 8 |
- 5 They also ignite lamps of balmy oil numerous,
 Which sit around the Stupa and are luminous at all times.
 In the future Vile Era when the Dharma is submerging,
 For those who could sustain this *Sutra*,
- 6 It would be the same for them, as above-stated,
 To have made plenary offerings.
 If a person could sustain this *Sutra*,
 To him, it would be as creditable as presenting to the Buddha
- 7 In person, by employing *Oxhead-chandana*¹⁹
 For the construction of Samgha Rectories as offering.
 There would be thirty-two Halls to the edifices,
 Which would be in the height of eight Tala trees.
- 8 And there would be the most exquisite repasts and apparels
 therein,

19. *Oxhead-chandana*: Cf. footnote 15 on page 213. 牛頭栴檀

And beds and beddings are all abundantly accoutred.
These would be the residence for hundreds and thousands
of Samgha.

Sylvan gardens, forests, and bathing pools,

[V-17M③]

經行及禪窟	種種皆嚴好	若有信解心	受持讀誦書	9
若復教人書	及供養經卷	散華香末香	以須曼蒼蔔	10
阿提目多伽	熏油常然之	如是供養者	得無量功德	11
如虛空無邊	其福亦如是	況復持此經	兼布施持戒	12

- 9 The routes for Perambulating Meditation and *Dhyana-practice* caves—

All of these would be wondrously adorned.

If a person is endowed with the heart of Belief and Comprehension,

And if he would also espouse, sustain, read, and recite and scribe it, withal;

- 10 Further if he would even inspire others to scribe it down

As well as to make offering to the Book of Sutra,

By bestrewing Floral Incense and Powdered Incense,

And also using *Sumana*²⁰ and *Champaka*²¹ flowers

- 11 As well as *Atimukata*²² flowers

20. *Sumana*: meaning delectable flower. This flower, yellowish white in color, is the flower of a brush of about four feet tall. 須曼那華

21. *Champaka*: a flower grown in India, golden in color. Its fragrance could be smelt around several miles. Its tree is lofty. 蒼蔔華

22. *Amutikata*: a white or yellow flower; very fragrant in odor. 阿提目多伽華

To offer balmy oil and burn it constantly—
 If anyone who could make such offerings,
 He shall acquire infinite Meritorious Virtues,

- 12 Which is as boundless as the Ethereal Space,
 And the Bliss derived therefrom is also without bound.
 Not to mention if he could also sustain this *Sutra*,
 And could simultaneously make Bestowals, observe Precepts,

[V-17M④]

忍辱樂禪定	不瞋不惡口	恭敬於塔廟	謙下諸比丘	13
遠離自高心	常思惟智慧	有問難不瞋	隨順爲解說	14
若能行是行	功德不可量	若見此法師	成就如是德	15
應以天華散	天衣覆其身	頭面接足禮	生心如佛想	16

- 13 Cultivate Forbearance, and enjoy practicing *Dhyana*,
 And he is also divested of Aversion or Scurrilities,
 And reverent toward Stupas and Temples,
 Also humble towards all *Bhiksus*,
- 14 Thus would he be detached from the mind of Self-conceited-
 ness,
 And constantly contemplate upon Wisdom.
 He would not become irritated by Inquisitive Queries;
 Rather, he would expound it to the enquirer in compliance
 with situations—
- 15 If anyone who could cultivate such Deeds,
 His Meritorious Virtues are beyond measurement.

When one encounters such a Dharma Master
Who has accomplished such Virtues,

- 16 It behooves one to bestrew Celestial Blossoms over him,
And to envelop him with Celestial Apparels,
As well as pay homage by prostrations, with hands
touching his feet,
Whilst nurturing the thinking that he is akin to a Buddha.

[V-17M⑤]

又應作是念	不久詣道場	得無漏無爲	廣利諸人天	17
其所住止處	經行若坐臥	乃至說一偈	是中應起塔	18
莊嚴令妙好	種種以供養	佛子住此地	則是佛受用	19
常在於其中	經行及坐臥			20

- 17 One should also make such cogitation
That this person is to repair to the *Bodhi-site* presently,
Where he is to attain the Impervious Non-implementation,
Thence He is to benefit all Celestials and Terrestrials uni-
versally.
- 18 Therefore, the place where he is residing or staying,
Or where he is making Perambulating Meditation, or
seating himself, or reposing,
Or even where simply imparting one *Gatha*—
All of these locations deserve to have Stupas erected,
- 19 Which should also be so adorned as to look wondrously sub-
lime,

As well as be made multitudinous offerings to,
As this being the locality where a Buddha's Son dwells,
It would be the same as the Buddha Himself is receiving it
all,

- 20 For He seems to be ever practicing constantly therein
Ever making Meditative Strolls, or sitting, or reposing.

妙法蓮華經卷第五

—End of SCROLL V, *The Lotus Sutra of
Wondrous Dharma*

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妙法蓮華經卷第六

The Lotus Sutra of Wondrous Dharma

SCROLL VI

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acarya of Shingon Sect; 42nd Generation Lineage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

隨喜功德品第十八

Segment 18: The Merits in Altruistic Rejoicing

[VI-18A]

爾時彌勒菩薩摩訶薩白佛言：「世尊，若有善男子、善女人，聞是法華經隨喜者，得幾所福？」而說偈言：

世尊滅度後 其有聞是經 若能隨喜者 爲得幾所福

At that juncture, Maitreya *Pusa-mahasattva* spoke to the Buddha, “Your World-Veneration, when Virtuous Men or Virtuous Women, after hearing this *Dharmic Lotus Sutra*, could engender Altruistic Jubilation, what Wellbeing would they be able to acquire?” At this, he delivered this *Gatha*:

After the Surcease Deliverance of the World-Venerated One,
If the individuals who hear this Holy Sutra
Are able to engender Altruistic Jubilation
What Wellbeing would they be acquiring?

[VI-18B]

爾時，佛告彌勒菩薩摩訶薩：「阿逸多，如來滅後，若比丘、比丘尼、優婆塞、優婆夷，及餘智者，若長若幼，聞是經隨喜已，從法會出，至於餘處，若在僧坊，若空閒地，若城邑巷陌、聚落、田里，如其所聞，爲父母、宗親、善友、知識，隨力演說。是諸人等，聞已隨喜，復行轉教；餘人聞已，亦隨喜轉教。如是展轉，至第五十。阿逸多，其第五十善男子、善女人，隨喜功德，我今說之，汝當善聽。」

At that juncture, the Buddha imparted to Maitreya *Pusa-maha-sattva*, “Ajita, after the Surcease of the Thus-Adventist, if *Bhikshus* or *Bhiksunis*, *Upasakas* or *Upasikas*, or other people with wisdom, be they young or old, subsequent to their hearing this *Sutra* and engendering Altruistic Jubilation, when they exeunt from the Dharma Assembly to repair elsewhere, such as to a Rectory, or a Hermitage, or to a lane or path in a town or village, or to a hamlet or rural region, where they would expound what they have heard pursuant to their own capacity to their parents, kith and kin, bosom compeers and acquaintances—All of those latter individuals who, in turn, after hearing it and engendering Altruistic Jubilation as well, would further promulgate it to others; and those who last hear of it would also promulgate it

still to some others; and in this manner, it goes on in alternate succession till the fiftieth one. Ajita, with respect to the Merits of Altruistic Jubilation acquired by the fiftieth Virtuous Man or Virtuous Woman, I am about to impart it, and it behooves thee to hearken soothly.

[VI-18C]

「若四百萬億阿僧祇世界，六趣四生眾生——卵生、胎生、溼生、化生，若有形、無形，有想、無想，非有想、非無想，無足、二足、四足、多足——如是等在眾生數者，有人求福，隨其所欲娛樂之具，皆給予之：一一眾生，予滿闍浮提金、銀、琉璃、磈磈、碼碯、珊瑚、琥珀，諸妙珍寶，及象、馬車乘，七寶所成宮殿樓閣等。」

“To all the Multibeings of Four Nativities¹ in the Six Frequentations² throughout four million billion *asamkhyas* of Universes—be they Egg-begotten, Womb-begotten, Moisture-begotten, or Transformation-begotten;³ or Material Beings, Immaterial Beings, Conceiving Beings, Nonconceiving Beings, Unconceiv-

-
1. **Four Nativities:** four kinds of births, i.e., Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten, which is stated below. 四生
 2. **Six Frequentations:** the same as the Six Domains (Celestial, Humanity, Asura, Purgatory, Starving-ghost, and Animal). Since the Six Domains are the locales that all Multibeings frequent and roam therein since time immemorial before they gain Liberation through Enlightenment; hence they are termed the Six Frequentations. 六趣
 3. **Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten:** Collectively these are called the Four Nativities(四生). 卵生、胎生、溼生、化生

ing Beings, Non-unconceiving Beings;⁴ or Non-peds,⁵ Bipeds, Quadri-peds, Multi-peds—towards all of such beings as fall under the species of Multibeings, if someone, who aims at cultivating Welfare, would bestow upon each and every one of them whatever Entertaining Artifacts they desire of, thus he would end up in giving each and every one of the Multibeings gold, silver, lapis lazuli, musalagarbha, agate, corral, amber, and all sorts of rare treasure, as well as carriages of elephants and horses, and palatial halls, towers and turrets constituted by seven treasures—and all of these are as multitudinous as would abound all the *Jambudvipa*.

[VI-18D]

「是大施主，如是布施滿八十年已，而作是念：『我已施眾生娛樂之具，隨意所欲，然此眾生，皆已衰老，年過八十，髮白面皺，將死不久，我當以佛法而訓導之。』即集此眾生，宣佈法化，示教利喜，一時皆得須陀洹道、斯陀含道、阿那含道、阿羅漢道，盡諸有漏，於深禪定皆得自在，具八解脫。於汝意云何，是大施主所得功德，甯為多不？」

“After having made such Bestowals for eighty years, this great Bestower would bethink himself thus, ‘I have already bestowed

4. **Material Beings, Immaterial Beings, Conceiving Beings, Nonconceiving Beings, Unconceiving Beings, Non-unconceiving Beings:** These are the Celestial Beings of various levels, that have attained various stages of Stasis (*Samadhi* 定) in their previous lives, and consequently were born in those Heavens according to their level of achievements in Stasis as a Retributory Desert. 有色(有形)、無色(無形)、有想、無想、非有想、非無想

5. **Non-peds:** animals or beings without feet or legs. 無足

Entertaining Artifacts on these Multibeings pursuant to their hearts' desire; and yet these Multibeings, over eighty in age, are all senile and declining, with their hair turning hoary and faces wrinkled, insofar that they are about to pass away ere long; hence, it behooves me to instruct and direct them with Buddhism.' Forthwith he musters all these Multibeings to promulgate the edification of the Dharma to them, by *evincing, instructing, benefiting, and beatifying* them; presently all of them are able to attain the Fructification of *Srota-apannahood*,⁶ *Sakradagaminhood*,⁷ *Anagaminhood*,⁸ and *Arhathood*,⁹ wherein they could deplete all their own Perviousness,¹⁰ and gain Masterful Ease in profound *Dhyana*, completely endowed with the Eight Emancipations.¹¹ Thus, what would you make of it: would the Meritorious Virtues that this great Bestower has acquired be plenteous?"

6. ***Srota-apannahood***: Sanskrit, meaning "entering into Stream (of Sanctitude)." (入流) This is the First Consummation (or Fruition) of Hinayanaic Sanctitude. The First Fruitioner can attain *Arhathood* and realize *Nirvana* after seven reincarnations (seven rebirths) in this world. 須陀洹道(初果)

7. ***Sakradagaminhood***: the Second Consummation (or Fruition) of Hinayanaic Sanctitude. A Second Fruitioner will be able to attain *Nirvana* after one lifetime in the heaven and one rebirth (reincarnation) in this world. 斯陀含道(二果)

8. ***Anagaminhood***: the Third Consummation (or Fruition) of Hinayanaic Sanctitude. The Third Fruitioner will no longer come back to this world to be reborn. Hence this will be his Final Lifetime in this world; and at the end of this life, he will be born in the Akanistha Heaven(阿迦尼吒天), the topmost heaven in the Matterful Realm, where he will realize *Arhathood* and attain *Nirvana*. 阿那含道(三果)

9. ***Arhathood***: the Fourth Consummation (or Fruition) of Hinayanaic Sanctitude, also the highest attestation, which enables an *Arhat* to attain *Nirvana* and be liberated from further Reincarnations in the Three Realms. 阿羅漢道(四果)

10. **Perviousness**: Cf. footnote 5 on page 4. 漏, 有漏

11. **Eight Emancipations**: Cf. footnote 11 on page 247. 八解脫

[VI-18E]

彌勒白佛言：「世尊，是人功德甚多，無量無邊。若是施主，但施眾生一切樂具，功德無量；何況令得阿羅漢果。」

佛告彌勒：「我今分明語汝，是人以一切樂具，施於四百萬億阿僧祇世界六趣眾生，又令得阿羅漢果，所得功德，不如是第五十人，聞法華經一偈隨喜功德，百分、千分、百千萬億分、不及其一，乃至算數譬喻所不能知。」

Maitreya replied to the Buddha, “Your World-Veneration, the Meritorious Virtues that this person has acquired is so extraordinarily copious that they are countless and boundless. As a matter of fact, if this Bestower would but bestow the entertaining artifacts simply on one single Multibeing, the Meritorious Virtues thus acquired would already be countless, not to mention that he enables him to realize the Fructification of *Arhathood*.”

The Buddha spoke to Maitreya, “I am imparting to you distinctly, thus: the Meritorious Virtues that this person has acquired through his bestowing all the Entertaining Artifacts on the Six-Realm Multibeings in the four million billion *asamkhyas* of Universes, and further through making them attain *Arhathood*—nevertheless, all of his acquired Meritorious Virtues are far inferior to those acquired by the afore-said fiftieth person through his hearing one mere *Gatha* from the *Dharmic Lotus Sutra* and engendering *Altruistic Jubilation* thereof, to the extent that the latter’s Merits even fall short of one-hundredth, one-thousandth, or even one-hundred-thousand-million-billionth of the former’s; nor would it be comprehensible by any numerical computation

or metaphoric figure.

[VI-18F]

「阿逸多，如是第五十人展轉聞法華經隨喜功德，尚無量無邊阿僧祇，何況最初於會中聞而隨喜者，其福復勝，無量無邊阿僧祇，不可得比。」

“Ajita, the Meritorious Virtues in Altruistic Jubilation acquired by this fiftieth person on his alternately hearing of the *Dharmic Lotus Sutra* alone are to be entertained for countless boundless *asamkhyas*, let alone the Bliss gained by the first person who heard it in person at the congregation and generated Altruistic Jubilation at the hearing—which Bliss is far more superior to that gained by the fiftieth one insomuch as far beyond the number of countless boundless *asamkhyas*.

[VI-18G]

「又，阿逸多，若人爲是經故，往詣僧坊，若坐、若立，須臾聽受，緣是功德，轉身所生，得好上妙象馬車乘、珍寶輦輿，及乘天宮。」

“Furthermore, Ajita, providing that someone, for the sake of this *Sutra*, betakes himself to a monastery, where he would either sit or stand to hear and espouse it merely for one instant; simply owing to this Meritorious Virtue, when reborn in the next lifetime, he is to acquire fine superior wondrous chariots of elephants or horses, carriages and sedans of singular treasure, and vehicles with Celestial Edifices.

[VI-18H]

「若復有人於講法處坐，更有人來，勸令坐聽，若分座令坐，是人功德，轉身得帝釋坐處，若梵王坐處，若轉輪聖王所坐之處。」

“Furthermore, if someone attends and seats himself at a Dharma-promulgation place, and when he sees another person come in, he would urge the newcomer to take a seat and listen, or make room for him to sit in together, the Meritorious Virtue thus acquired is to entitle him to obtaining the Seat of Shakya-Devanam in the next life, or obtaining the Seat of Brahmanic Emperor, or the Seat of the Wheel-revolving Sacred King.

[VI-18I]

「阿逸多，若復有人，語餘人言：『有經，名法華，可共往聽。』即受其教，乃至須臾間聞，是人功德，轉身得與陀羅尼菩薩共生一處，利根智慧，百千萬世終不瘡癩，口氣不臭，舌常無病，口亦無病，齒不垢黑、不黃、不疏，亦不缺落，不差、不曲，脣不下垂，亦不褻縮、不粗澀、不瘡疹，亦不缺壞，亦不昂斜，不厚、不大，亦不黧黑，無諸可惡。鼻不匾匱，亦不曲戾，面色不黑，亦不狹長，亦不窳曲，無有一切不可喜相。脣舌牙齒悉皆嚴好，鼻修高直，面貌圓滿，眉高而長，額廣平正，人相具足，世所生，見佛聞法、信受教誨。」

“Ajita, furthermore, if someone imparts to another person, ‘There is a Sutra named *Dharmic Lotus*; we can go together to hear it.’ That person then accepts his suggestion. Thence he does hear

the Dharma; and if his hearing is merely for an instant long, the Meritorious Virtues that he has thus procured is to enable him to be reborn in next life in the same place with *Dharani*¹² *Pusas*, and to be born with Acute Propensities and wisdom; thereafter in the ensuing one hundred thousand million lifetimes, he shall not be inflicted with dumbness or hoarseness, or with bad breath; he shall be free from ailments in the tongue and the mouth, and his teeth would not be begrimed or blackened, neither would they be yellowish nor interspaced, nor gapped; neither uneven nor slanted. His lips would not droop downward, neither shrink nor shrivel; neither would it be coarse and rough, nor would it subject to pustules or measles; neither would it be split, broken, nor askew; neither too thick, too large, nor black or sable—in fine, it is devoid of any detestable features. His nose would not be flattened and thin, nor would it be crooked. His facial complexion would not be ebony, and his face would not be narrow and longish, nor would it be concaved—free from all undesirable appearances. Hence his lips, tongue, teeth would be all fair and majestic—with the nose straight and elevated, the visage complete and consummate, the eyebrows high and long, the brows broad, smooth, and well-situated. Being thus completely endowed with human features, thereafter from life to life when he is reborn, he would be able to see the Buddha and hear the Dharma, which he would believe and espouse.

12. *Dharani*: arcane holy words or phrases enunciated by the Buddha or *Pusas*, which are endowed with supernatural power for blessing or empowering people who practice by chanting them. 陀羅尼(咒)

[VI-18J]

「阿逸多，汝且觀是，勸於一人令往聽法，功德如此，何況一心聽說、讀誦，而於大眾為人分別、如說修行？」

“Ajita, as you can perceive, the Meritorious Virtues obtained by simply exhorting one person to go and hear the Dharma would be like this, not to mention if one would hear, read, and recite single-mindedly, as well as expound it distinctly for the populace, and also would practice in accordance with what he has preached.”

[VI-18J①]

爾時世尊欲重宣此義，而說偈言：

若人於法會	得聞是經典	乃至於一偈	隨喜爲他說	1
如是展轉教	至於第五十	最後人獲福	今當分別之	2
如有大施主	供給無量眾	具滿八十歲	隨意之所欲	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 If someone attends a Dharma Meeting,
Where he is able to hear this Holy Sutra,
Even as sparse as merely one *Gatha* thereof,
He would *jubilate altruistically* at it, and thereupon impart
it to others;
- 2 Thus would the Dharma be imparted and passed over
Alternately to the fiftieth individual.
As to the Wellbeing that this last person is to obtain

I am about to recount distinctly right now.

- 3 Supposing that there is a great Bestower,
 Who provides innumerable multitudes of people
 With whatever they wish for to their hearts' content,
 And thus he has done for an entire span of eighty years.

[VI-18J②]

見彼衰老相	髮白而面皺	齒疏形枯竭	念其死不久	4
我今應當教	令得於道果	即爲方便說	涅槃真實法	5
世皆不牢固	如水沫泡骸	汝等咸應當	疾生厭離心	6

- 4 Thence he perceives that they are turning senile and declining,
 With their hairs hoary and faces wrinkled,
 Their teeth sparsely scattered and frames exhausted and
 shriveled.

Whereupon he bethinks himself thus: 'They are about to
 expire ere long;

- 5 Right now I should endeavor to instruct them,
 So as to enable them to achieve the *Fructification of Bodhi*.⁷
 Thereupon he divulges for them expediently
 The Veracious Dharma of *Nirvana*,

- 6 By stating that all the Worlds are infirm and inconstant,
 Resembling watery Foams, Bubbles, and Mirages;
 Accordingly it would be well of ye all
 To generate the Heart of *Satiare Renunciation*¹³ directly.

13. *Satiare Renunciation*: the awareness of the world and life as being fundamentally

[VI-18J③]

諸人聞是法	皆得阿羅漢	具足六神通	三明八解脫	7
最後第五十	聞一偈隨喜	是人福勝彼	不可爲譬喻	8
如是展轉聞	其福尙無量	何況於法會	初聞隨喜者	9

- 7 All those people, on hearing this Dharma,
 Were able to attain the Fructification of *Arhathood* forth-
 with,
 Whereby they are all fully endowed with the Six Supernal
 Powers,
 The Three Perspicuities,¹⁴ as well as the Eight Emancipations.
- 8 Howbeit, the last person, viz., the afore-said fiftieth one,
 Who simply jubilates altruistically on hearing one *Gatha*
 of this *Sutra*,
 Shall procure much more superior Wellbeing than those
 of the latter,
 Insomuch that it is beyond comparison even with metaphors.
- 9 Thus, the people who hears it merely through alternate im-
 partation,
 Shall even gain Bliss in infinite amount,
 Let alone the Merits gained at the original Dharma Meet-
 ing
 By the first person who *rejoices altruistically* on hearing it.

afflictive and painful, to the extent that one feels sated with it and would like to renounce it, thereby to pursue Enlightenment and Liberation. 厭離

14. **Three Perspicuities:** Cf. footnote 39 on page 159. 三明

[VI-18J④]

若有勸一人	將引聽法華	言此經深妙	千萬劫難遇	10
即受教往聽	乃至須臾聞	斯人之福報	今當分別說	11
世世無口患	齒不疏黃黑	脣不厚褻缺	無有可惡相	12

10 If someone exhorts another person
 To come and join him to hear the *Dharmic Lotus*,
 By merely remarking to him that this *Sutra* is so profound
 and wondrous,
 That it is hard to encounter even once in a thousand million
Kalpas.

11 Thereupon that individual accepts his invitation and come
 along with him.
 Albeit the person merely hears the *Sutra* momentarily,
 Regarding the Retributive Wellbeing that he is to obtain
 I am to make accounts of it distinctly and definitely:

12 He is to be free from ailments in the mouth:
 For his teeth would not be too few in between, nor yel-
 lowish, nor dark;
 And his lips would not be too thick or shriveled or hare-
 lipped,
 Totally devoid of disagreeable aspects.

[VI-18J⑤]

舌不乾黑短	鼻高修且直	額廣而平正	面目悉端嚴	13
爲人所喜見	口氣無臭穢	優鉢華之香	常從其口出	14

若故詣僧坊 欲聽法華經 須與聞歡喜 今當說其福 15

- 13 His tongue would not be dry or black, or too short;
 His nose would be high, long, and straight.
 And his brows would be wide, even, and square;
 Whilst all his countenances would be comely and dignified,
- 14 Which is a delight for viewers to behold.
 His breath is devoid of malodor,
 Instead the fragrance of *Udumbara*¹⁵ blossom
 Is oft to issue out of his mouth.
- 15 If a person betakes himself to a monastery
 With a view to hearing *The Sutra of Dharmic Lotus*,
 And he becomes jubilant on hearing it,
 I am to divulge about the Bliss that he is to obtain:

[VI-18J6]

後生天人中 得妙象馬車 珍寶之輦輿 及乘天宮殿 16
 若於講法處 勸人坐聽經 是福因緣得 釋梵轉輪座 17
 何況一心聽 解說其義趣 如說而修行 其福不可限 18

- 16 This person shall be reborn in the midst of Celestials,

15. *Udumbara*: Sanskrit, meaning auspicious epiphanic flower, grown on the foot of Himalayas, Sri Lanka, and so on. According to *Huei-Lin Sounds and Meaning* (慧琳音義), which is an ancient Buddhist lexicon, this flower is a celestial flower rather than a worldly object, and its appearance in the world is derived from the influence of some inordinary and auspicious epiphany; for instance, when a Buddha descends to be born, by dint of the immense Bliss and Virtue of the Buddha, this flower will appear in the world. 優檀波羅華，優鉢華

Where he is to obtain wondrous chariots of elephant or
steed,

As well as sedans or palanquins made of treasure.

And he even could ride on Celestial Palaces as well.

- 17 If one could encourage others to sit down to listen to the
Sutra

In a lyceum for Sutra divulgation,

The Blisses he is to obtain through such Causal Factor
Shall be the Wheel-revolving Seat of Shakya-Devanam¹⁶
and Brahman—

- 18 Let alone one who could listen to it with one-minded atten-
tiveness,

Followed by explicating to others about its Imports and
Intents,

As well as practice in accordance with the Divulgation—
His Blisses would be beyond limitation.

16. **Shakya-Devanam**: the name of the Celestial King of the Thirty-third Heaven. 帝
釋

法師功德品第十九

Segment 19:

The Meritorious Virtues of the Dharma Master

[VI-19A]

爾時佛告常精進菩薩摩訶薩：「若善男子、善女人，受持是法華經，若讀、若誦、若解說、若書寫，是人當得八百眼功德、千二百耳功德、八百鼻功德、千二百舌功德、八百身功德、千二百意功德，以是功德莊嚴六根，皆令清淨。是善男子、善女人，父母所生清淨肉眼，見於三千大千世界內外，所有山林河海，下至阿鼻地獄，上至有頂，亦見其中一切眾生，及業因緣、果報、生處，悉見悉知。」

At that juncture the Buddha imparted to Constant-Assiduity *Pusa-mahasattva*: “If Virtuous Men or Virtuous Women who espouse and sustain this *Dharmic Lotus Sutra* by either reading or reciting, either expounding or scribing, such individuals shall acquire the eight-hundred Visual Merits, twelve hundred Audio-Merits, eight-hundred Nasal Merits, twelve-hundred Lingual Merits, eight-hundred Corporal Merits, and twelve-hundred Mental Merits—and by the majestification of these Merits, all their Six Sensoria¹ are to be rendered purified. For these Virtuous Men and Virtuous Women, simply by the use of the purified naked eyes that had been given them by their parent congenitally, they would be able to perceive, both internally and externally within the Three-thousand Mega-thousand Universes, including

1. **Six Sensoria**: i.e., the six sense organs. 六根

all the mountains, forests, rivers, and oceans, up from the Heaven of the Beinghood Pinnacle, down to the Avici Purgatory;² they could also perceive all the Multibeings therein, as well as all of their Karmas, Causal Factors, Fructificative Retributions, and Rebirth Localities, all of which they could well perceive and cognize.”

[VI-19A ①]

爾時世尊欲重宣此義，而說偈言：

若於大眾中	以無所畏心	說是法華經	汝聽其功德	1
是人得八百	功德殊勝眼	以是莊嚴故	其目甚清淨	2
父母所生眼	悉見三千界	內外彌樓山	須彌及鐵圍	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 In the midst of a great assemblage,
If someone, by dint of Intrepid Heart,
Expounds this *Dharmic Lotus Sutra*,
It behooves thee to hear about his Merits gained therefrom:
- 2 He is to acquire the Eye
With eight-hundred superior Visual Merits;
And by the majestification of this,
His eyesight shall be extremely purified;
- 3 Insofar that simply through the eyes endowed from parental

2. **Avici Purgatory**: “*Avici*,” Sanskrit, meaning unintermittent. The lowest and deepest of the hells where the inmates suffer from unintermittent agony; hence it is called the Avici Purgatory. 阿鼻地獄(無間地獄)

nascence

He shall be able to perceive all the Three-thousand Universes,

Both the inner and outer *Meru Mountain*,³

The *Sumeru* and the *Iron-clad Mountain*,⁴

[VI-19A 2]

并諸餘山林 大海江河水 下至阿鼻獄 上至有頂處 4
 其中諸眾生 一切皆悉見 雖未得天眼 肉眼力如是 5

- 4 As well as all the rest of the mountains and forests,
 Even the great oceans, rivers, and streams;
 And up from the Beinghood-Pinnacle Heaven,⁵
 Down to the Avici Purgatory,
- 5 Wherein all the Multibeings
 Shall be perceivable to him,
 Albeit he has not yet attained the Celestial Eye,
 The eyesight of his naked eye could execute to such a nicety.

[VI-19B]

「復次，常精進，若善男子、善女人，受持此經，若讀、若誦、若解說、若書寫，得千二百耳功德。以是清淨耳，

3. *Meru Mountain*: one of the Seven Gold Mountains. In this world, with *Mount Sumeru* as the center, there are Seven Gold Mountains around it, and the outermost one is *Meru Mountain*. 彌樓山

4. *Iron-clad Mountain*: Cf. footnote 10 on page 382. 鐵圍山

5. *Beinghood-Pinnacle Heaven*: Sanskrit: *Bavagra*, meaning the acme of all the Beinghoods (or the Material Realm). Hence, it is the same as Akanistha Heaven (阿迦尼吒天). 有頂天

聞三千大千世界，下至阿鼻地獄，上至有頂，其中內外種種語言音聲——象聲、馬聲、牛聲、車聲，啼哭聲、愁歎聲，螺聲、鼓聲、鍾聲、鈴聲，笑聲、語聲，男聲、女聲、童子聲、童女聲，法聲、非法聲，苦聲、樂聲，凡夫聲、聖人聲，喜聲、不喜聲，天聲、龍聲、夜叉聲、乾闥婆聲、阿修羅聲、迦樓羅聲、緊那羅聲、摩睺羅伽聲，火聲、水聲、風聲，地獄聲、畜生聲、餓鬼聲，比丘聲、比丘尼聲，聲聞聲、辟支佛聲，菩薩聲、佛聲——以要言之，三千大千世界中一切內外所有諸聲，雖未得天耳，以父母所生清淨常耳，皆悉聞知，如是分別種種音聲而不壞耳根。」

“Therewithal,” quoth the Buddha, “Constant-Assiduity, if Virtuous Men or Virtuous Women could but espouse and sustain this *Sutra* by either reading or reciting, either expounding or scribing, they shall be able to obtain the twelve-hundred Audio-Merits; and by virtue of such purified Earshot, they shall be able to hear all the sounds within the Three-thousand Mega-thousand Universes, up from the Beinghood-Pinnacle Heaven, down to Avici Purgatory, wherein all the multifarious sounds and voices, both internal and external; namely, the sounds of elephants, horses, cattle, and carriages; weeping and crying voices, dolorous lamenting voices; the sounds of conches, drums, bells, chimes; voices of laughter and talkings; male voices and female voices, boys’ voices and girls’ voices; sounds of Dharma and Non-dharma; voices of pains and pleasure; voices of plebeians and Holy Men; voices of happiness and unhappiness; voices of Celestials, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*,

Kinnaras, and *Mahoragas*; sounds of fire, water, and wind; the voices of Purgatoryhood, Animalhood, and Starving-ghosthood; the voices of *Bhiksus* and *Bhiksunis*; the voices of Auricularists, *Pratyeka-buddhists*, *Pusas*, and Buddhas—in sum, all the sounds in the Three-thousand Mega-thousand Universes, both internal ones and external ones, albeit they have not yet attained the Celestial Ear, simply by the use of the purified Ear endowed from the parental nascence, they could hear and comprehend all the sounds and voices. Thus could they distinguish all the multifarious sounds, without compromising the Audio Sensorium.⁶⁷

[VI-19B❶]

爾時世尊欲重宣此義，而說偈言：

父母所生耳	清淨無濁穢	以此常耳聞	三千世界聲	1
象馬車牛聲	鍾鈴螺鼓聲	琴瑟箏篴聲	簫笛之音聲	2
清淨好歌聲	聽之而不著	無數種人聲	聞悉能解了	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Their Ears endowed from parental nascence
 Shall become purified, devoid of defilement and vitiation,
 Hence they could constantly hear
 All the sounds within the Three-thousand Universes:
- 2 The sounds of elephants, horses, cattle, and carriages;
 The sounds of bells, chimes, conches, and drums;

6. **Audio Sensorium:** i.e., the hearing organ. 耳根

The sounds of harps, lyres and dulcimers;
The sounds of lutes and flutes.

- 3 And towards purified good singing voices,
They could hear without becoming attached.
And towards sundry voices of human beings,
They could apprehend thoroughly upon hearing.

[VI-19B②]

又聞諸天聲	微妙之歌音	及聞男女聲	童子童女聲	4
山川險谷中	迦陵頻伽聲	命命等諸鳥	悉聞其音聲	5
地獄眾苦痛	種種楚毒聲	餓鬼飢渴逼	求索飲食聲	6

- 4 Withal they could also hear the voices of Celestial Beings,
The wondrous sophisticated voices of singing,
And the voices of men and women
As well as those of lads and lasses.
- 5 On the rivers or in the mountains and precarious gorges,
They could hear the sounds
Of mythical Kalavinka birds
And the Twin-birds with One Common-life.⁷
- 6 The Afflictions of the Purgatory masses,
Uttering diverse sounds of agony,
The Starving-ghosts impelled by hunger and thirst,
Emitting sounds for seeking and beseeching victuals;

7. **Twin-birds with One Common-life:** a bird from north India, reputed for its beautiful sounds. This bird flies swiftly, having one body and two heads sharing the same life; hence it is denominated as Twin-birds with One Common-life. 命命鳥(共命鳥)

[VI-19B③]

諸阿修羅等	居在大海邊	自共言語時	出於大音聲	7
如是說法者	安住於此間	遙聞是眾聲	而不壞耳根	8
十方世界中	禽獸鳴相呼	其說法之人	於此悉聞之	9

- 7 And sundry *Asuras* and the like
 Who reside on the coast of oceans
 Would produce stentorian voices
 When they converse with each other—
- 8 Such Dharma-expounders as these
 Who ensconce themselves herein composedly
 Are able to hear all these multitudinous sounds
 Without vitiating their Auditory Sensorium.⁸
- 9 The sounds of fowls and animals in their accosting one
 another
 In all the Worlds in ten directions
 Could be entirely audible
 For such Dharma-expounders as these.

[VI-19B④]

其諸梵天上	光音及徧淨	乃至有頂天	言語之音聲	10
法師住於此	悉皆得聞之	一切比丘眾	及諸比丘尼	11
若讀誦經典	若爲他人說	法師住於此	悉皆得聞之	12

- 10 Even the sounds of speeches

8. **Without vitiating their Auditory Sensorium:** i.e., without superseding, reducing, or altering the functioning of the hearing organ. 而不壞耳根

Of the Celestials in the Brahmanic Heavens
And the Luminous-sound Heaven⁹ and Omni-purity
Heaven,¹⁰

As well as the Beinghood-pinnacle Heaven¹¹—

- 11 All of these sounds could be heard
By this Dharma Master that dwells in this world.
And all the *Bhiksus* everywhere
As well as *Bhiksunis* at any place,
- 12 If these people read or recite the Holy Sutras,
Or if they expound them to others,
This Dharma Master, albeit residing here,
Could hear them all right from his premises.

[VI-19B⑤]

復有諸菩薩	讀誦於經法	若爲他人說	撰集解其義	13
如是諸音聲	悉皆得聞之	諸佛大聖尊	教化眾生者	14
於諸大會中	演說微妙法	持此法華者	悉皆得聞之	15

- 13 Therewithal, when there be *Pusas*
Who read or recite the Sutra Dharmas,
Or when they expound on them to other people,
Or compose, compile, and write down to explicate the Im-

9. **Luminous-sound Heaven:** the 12th level of Heaven and the topmost one in the Second Dhyanaic Heavens, which is attained by the accomplishment of high echelon of Dhyana. 光音天

10. **Omni-purity Heaven:** the 15th level of the Dhyanaic Heaven, also the topmost level of the Third Dhyanaic Heaven. 徧淨天

11. **Beinghood-pinnacle Heaven:** Cf. footnote 5 on page 555. 有頂天

ports—

- 14 Such multitudes of sounds of speech
 Are all audible to this individual.
 Even Buddhas the great Holy Ones,
 The inculcators and cultivators of Multibeings,
- 15 In the midst of immense congregations
 Expatiating on the wondrous exquisite Dharmas—
 For the ones that sustain this *Dharmic Lotus Sutra*,
 It could be entirely audible to them.

[VI-19B⑥]

- | | | | | |
|-------|-------|-------|-------|----|
| 三千大千界 | 內外諸音聲 | 下至阿鼻獄 | 上至有頂天 | 16 |
| 皆聞其音聲 | 而不壞耳根 | 其耳聰利故 | 悉能分別知 | 17 |
| 持是法花者 | 雖未得天耳 | 但用所生耳 | 功德已如是 | 18 |
- 16 Within the Three-thousand Mega-thousand Universes,
 All the sounds, both external and internal,
 Down to Avici Purgatory
 Up from the Beinghood-pinnacle Heaven,
- 17 Could be heard by this Dharma Master
 Without vitiating or impairing his Audio-Sensorium;
 Owing to the acute perceptiveness of his ear,
 He could hear it all with distinct comprehension.
- 18 The ones that sustain this *Dharmic Lotus Sutra*,
 Albeit they have not yet attained the Supernal Ear,
 Yet their Ears gained from their parents by nativity

Are already endowed with such wondrous Meritorious Virtues.

[VI-19C]

「復次，常精進，若善男子、善女人，受持是經，若讀、若誦、若解說、若書寫，成就八百鼻功德。以是清淨鼻根，聞於三千大千世界上下內外種種諸香——須曼那華香、闍提華香、末利華香、蒼蔔華香、波羅羅華香，赤蓮華香、青蓮華香、白蓮華香，華樹香、果樹香，栴檀香、沈水香、多摩羅跋香、多伽羅香，及千萬種和香，若末、若丸、若塗香——持是經者，於此間住，悉能分別。」

“Furthermore, Constant-Assiduity *Pusa*, if Virtuous Men or Virtuous Women espouse and sustain this *Sutra* by either reading or reciting, either explicating or scribing, they shall accomplish the eight-hundred Nasal Merits, by which Purified Nasal Sensorium¹² they shall be able to smell all the internal, external, top and down aromas in the Three-thousand Mega-thousand Universes, such as the aromas of *Sumana* flowers, *Jati* flowers, *Malli* flowers, *Champaka* flowers, *Patali* flowers, Red Lotus flowers, Green Lotus flowers, and White Lotus flowers, as well as the aromas of flower trees, fruit trees, and *Chandana* incense, *Aqua-submerging* incense, *Tamalapattra* incense, *Tagara* incense, as well as hundreds and thousands kinds of mixed incense, such as powdered incense, *globule incense*,¹³ and spreading incense—all

12. **Nasal Sensorium:** i.e., the entire smelling organ, or the nose itself. 鼻根

13. **globule incense:** an incense with a variety of ingredients mixed into a ball, and then dried to be for ready use. 丸香

of these aromas could be smelled and distinguished by that Sustainer of this *Sutra* dwelling in this World.

[VI-19D]

「又復別知眾生之香——象香、馬香、牛羊等香，男香、女香、童子香、童女香，及草木叢林香——若近、若遠、所有諸香，悉皆得聞，分別不錯。」

“Therewithal, they could distinguish the odors of various Multibeings, such as elephants’ odor, horses’ odor, oxen and sheep’s odor, and the like; also men’s odor, women’s odor, lads’ odor, lasses’ odor, as well as the odor of grass, trees, shrubs and forests—all of these odors, either far or near, could be smelled by them distinctly without mistake.

[VI-19E]

「持是經者，雖住於此，亦聞天上諸天之香——波利質多羅、拘鞞陀羅樹香，及曼陀羅華香、摩訶曼陀羅華香、曼殊沙華香、摩訶曼殊沙華香、栴檀、沈水、種種末香，諸雜華香——如是等天香、和合所出之香，無不聞知。」

“The Sustainers of this *Sutra*, albeit residing in this World, could also smell the fragrance of the Celestials, such as *Parijata*¹⁴ fragrance, *Kovidara*¹⁵ fragrance, *Mandara* fragrance,

14. *Parijata*: a tree in the *Trayastrimsa* Heaven. As it is the King of trees, it is also called the Celestial King-Tree. 波利質多羅樹

15. *Kovidara*: a kind of black sandalwood, growing at the west side of Himalayas, China, and Burma. This tree is tall and grand, with a beautiful shape, exuberant in foliage, and could live without withering for a long time. 拘鞞陀羅樹

Maha-mandara fragrance, *Manjusaka*¹⁶ fragrance, *Maha-manjusaka* fragrance, *Chandana* and Aqua-submerging¹⁷ fragrance, and diverse powdered incense, as well as variegated flowers' fragrance—all of such Celestial fragrance and the redolence derived from compounded objects could be smelled by them.

[VI-19F]

「又聞諸天身香——釋提桓因在勝殿上，五欲娛樂嬉戲時香；若在妙法堂上，為忉利諸天說法時香；若於諸園遊戲時香；及餘天等男女身香，皆悉遙聞。如是展轉乃至梵世，上至有頂諸天身香，亦皆聞之。并聞諸天所燒之香，及聲聞香、辟支佛香、菩薩香、諸佛身香，亦皆遙聞，知其所在。雖聞此香，然於鼻根不壞不錯，若欲分別為他人說，憶念不謬。」

“Therewithal, they could also smell the aroma from the bodies of the Celestial Beings; such as the aromas of Shakyadevanam emitted while he is diverting himself with the merry-making and frolicking of Five Desires at his superb palatial hall, or while he is expounding the Dharma to other Celestial Beings at the Wondrous Dharma Lyceum,¹⁸ or while he is strolling and disporting in the gardens; and all the other male and female Celestials' corporal aromas—all of these aromas could be smelled by them

16. *Manjusaka*: Sanskrit, meaning supple flower or wish-fulfilling flower, one of the four celestial flowers. 曼殊沙華

17. *Aqua-submerging*: Sanskrit: *Agaru*, a precious incense, which, due to its extraordinary density, would sink under water rather than float on the surface. 沈水香(沈香)

18. *Wondrous Dharma Lyceum*: the lecture hall for Buddhism in the Thirty-third Heaven (Shakyadevanam Heaven). 妙法堂(又名善法堂)

from afar. And in the like manner, even all the way up to the Brahmanic Heavens, and still upward to the Beinghood-Pinnacle Heaven—all the aromas of these Celestials’ physiques could also be smelled. In addition, all the incenses burned by the Celestials, as well as Auricularists’ aroma, *Pratyeka-buddhas*’ aroma, *Pusas*’ aroma, and the aroma of Buddhas’ Physiques could be all smelled by them from afar, in conjunction with the knowledge of their localities. Albeit they could smell such varieties of aromas, their Nasal Sensorium would not be vitiated or confused. And if they would like to divulge such things with distinction to others, they could do it by unerring reminiscence.”

[VI-19F①]

爾時世尊欲重宣此義，而說偈言：

是人鼻清淨	於此世界中	若香若臭物	種種悉聞知	1
須曼那闍提	多摩羅栴檀	沈水及桂香	種種華果香	2
及諸眾生香	男子女人香	說法者遠住	聞香知所在	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 This person’s nose is so purified
That throughout this world
Anything either fragrant or offensive
Is to be smelled with distinct distinguishment.
- 2 The aroma of *Sumanas* and *Jatis*¹⁹ flowers,

19. *Jatis*: Sanskrit, meaning Truthful Flower. 闍提

And *Tamalapatras*²⁰ and *Chandana* flowers,
 And Aqua-submerging incense, as well as Cassias²¹
 aroma,

And the aromas of multifarious flowers and fruits

- 3 Are known to his olfaction, so are the odors of Multibeings,
 Such as the odors of men and women—
 All of them could be known in conjunction with their
 localities
 By the Dharma-divulger who resides a long way off.

[VI-19F②]

大勢轉輪王	小轉輪及子	羣臣諸宮人	聞香知所在	4
身所著珍寶	及地中寶藏	轉輪王寶女	聞香知所在	5
諸人嚴身具	衣服及瓔珞	種種所塗香	聞香知其身	6

- 4 As for the great powerful Wheel-revolving Emperors
 And the lesser Wheel-revolving Kings along with their
 progeny,
 As well as the courtiers, queens, concubines, and palatial
 attendants—
 All of their localities can be known to him by the smelling
 of their odors.
- 5 Even the precious jewelries bedecked on their bodies,
 And the treasure interred in the ground,

20. *Tamalapattra*: a flower growing in China, south India and Sri Lanka. Its flower is in light yellow. Since both its flower and leaves are so fragrant that they are used for making incense. 多摩羅(多摩羅跋)

21. *Cassia*: a tree growing in India. 肉桂, 桂皮

As well as the Treasurable Damsels of the Wheel-revolving
Kings—

All of their localities are can be apprehended to him by his
smelling of the odors.

- 6 The embellishing articles of all the people,
Including their apparels and pendants,
And the divers Spreading Incenses that they have applied
to themselves—
All these personages can be known by his smelling their
aromas.

[VI-19F③]

諸天若行坐	遊戲及神變	持是法華者	聞香悉能知	7
諸樹華果實	及酥油香氣	持經者住此	悉知其所在	8
諸山深險處	栴檀樹華敷	眾生在中者	聞香悉能知	9

- 7 When the Celestial Beings walk or seat themselves,
Make merry or execute Supernal Transformations—
All of these, to the Sustainer of this *Dharmic Lotus*,
Can be known by his smelling their aromas.
- 8 Sundry flowers and fruits of various trees,
As well as the balmy scent of ghee—
All of these, to the Sustainer of this *Dharmic Lotus*,
Could be known respecting their localities.
- 9 Deep in the hazardous places of the mountains,
There effloresce the blossoms of *Chandana* trees,

And in the midst of which are certain Multibeings—
All of them could be cognized to him by smelling their odors.

[VI-19F④]

鐵圍山大海	地中諸眾生	持經者聞香	悉知其所在	10
阿修羅男女	及其諸眷屬	鬥爭遊戲時	聞香皆能知	11
曠野險隘處	師子象虎狼	野牛水牛等	聞香知所在	12

- 10 The Multibeings under the ground,
Or within the *Iron-clad Mountain* and the great oceans—
To the Sutra Sustainer, when he smells of their odors,
He would be cognizant of their exact localities.
- 11 *Asura*, either male or female,
Along with their kindred Cognates,
During their fights and strifes or merry-makings—
All of them could be apprehended by his smelling their
odors.
- 12 In the vast wilderness or precarious gorges,
There are lions, elephants, tigers and wolves,
As well as wild cattle and buffalos, and what not—
All of them could be perceived by his smelling their aromas.

[VI-19F⑤]

若有懷妊者	未辨其男女	無根及非人	聞香悉能知	13
以聞香力故	知其初懷妊	成就不成就	安樂產福子	14
以聞香力故	知男女所念	染欲癡恚心	亦知修善者	15

- 13 When a woman is in the family way,
 And she could not tell whether it is a boy or a girl,
 Even whether it be divested of genitals, or shall be a
 Quasi-anthropoid—
 Such things could be cognized to him by the smelling of
 their odors.
- 14 By dint of the power of smelling the odor,
 He shall know when the pregnancy occurs,
 As well as if the fetus is going to subsist it or not,
 Or if she could give birth to a child of bliss.
- 15 And by dint of the power of smelling the odor,
 He can discern the Ideations of men and women,
 If it be depraved Lust, or Inanity, or Enmity—
 These he would know, as well as those of Virtue-Cultivators.

[VI-19F⑥]

地中眾伏藏	金銀諸珍寶	銅器之所盛	聞香悉能知	16
種種諸瓔珞	無能識其價	聞香知貴賤	出處及所在	17
天上諸華等	曼陀曼殊沙	波利質多樹	聞香悉能知	18

- 16 The multifarious treasures concealed underground,
 Such as gold, silver, and other rare gems,
 As well as the objects contained in copperwares—
 All of these could be known by him through smelling their
 odors.
- 17 All diversities of pendant embellishments,

Which no one would know about their values or prices,
He could tell their worth simply by smelling their odor,
Insofar as to designate their origins and locations.

- 18 The multifarious blossoms in the heavens,
Such as *Mandara* blossoms, *Manjusaka* blossoms,
As well as *Parijata* trees—
All of these he could distinguish merely by smelling their
aromas.

[VI-19F⑦]

天上諸宮殿	上中下差別	眾寶華莊嚴	聞香悉能知	19
天園林勝殿	諸觀妙法堂	在中而娛樂	聞香悉能知	20
諸天若聽法	或受五欲時	來往行坐臥	聞香悉能知	21

- 19 The celestial palaces in the heavens,
Regarding their distinction in states as upper, lower or
middle,
Together with the splendor of multifarious Treasure-
Blossoms therein—
All of these he could cognize by smelling their aromas.
- 20 The celestial gardens, forests, and superb palatial domes,
Sundry high-rise estrades²² and Wondrous Dharma Lyce-
ums,
Wherein the Celestial Beings disport themselves—
All of these he could cognize by smelling their aromas.

22. **high-rise estrade**: a lofty edifice or roofed-dais for viewing the surrounding scenes. 觀(台)

- 21 When the Celestial Beings are listening to the Dharma,
 Or when they are entertaining themselves with the Five
 Desires,
 Or in their coming and going, walking, sitting, or reclin-
 ing—
 All of these he could cognize by smelling their aromas alone.

[VI-19F⑧]

- | | | | | |
|-------|-------|-------|-------|----|
| 天女所著衣 | 好華香莊嚴 | 周旋遊戲時 | 聞香悉能知 | 22 |
| 如是展轉上 | 乃至於梵世 | 入禪出禪者 | 聞香悉能知 | 23 |
| 光音徧淨天 | 乃至于有頂 | 初生及退沒 | 聞香悉能知 | 24 |
- 22 The apparels garbed by the Celestial Damsels,
 And the fair blossoms and perfumes worn by them,
 As well as their perambulating saunters and merry-
 makings—
 All of these he could cognize by smelling their aromas.
- 23 Thus in alternate succession, when it reaches upper,
 Even towards the worlds of Brahmanic Heavens,
 Wherein either their Ingress into or Egress out of *Dhyana*—
 All of these he could cognize by smelling their aromas.
- 24 The Luminous-sound Heaven²³ and the Omni-purity Heav-
 en,²⁴
 Even towards the Beinghood-Pinnacle Heaven,
 Wherein the Celestials would undergo Nativities or Ret-

23. **the Luminous-sound Heaven:** Cf. footnote 9 on page 560. 光音天

24. **the Omni-purity Heaven:** Cf. footnote 10 on page 560. 徧淨天

rogressions and Submergences²⁵—

All of these he could Cognize by smelling the aromas.

[VI-19F 9]

諸比丘眾等	於法常精進	若坐若經行	及讀誦經典	25
或在林樹下	專精而坐禪	持經者聞香	悉知其所在	26
菩薩志堅固	坐禪若讀誦	或爲人說法	聞香悉能知	27

- 25 As for the assemblages of *Bhiksus*,
 Who are assiduous in practicing the Dharma
 During their sitting or perambulating meditations,
 As well as reading or reciting the Sutras;
- 26 Or when they sit underneath the trees
 Practicing single-mindedly on meditation—
 When this *Sutra-Sustainer* smells the aromas,
 He is cognizant of all their whereabouts.
- 27 When a *Pusa* is staunch in the will
 While sitting in meditation, or in his reading and reciting,
 Or expounding on the Dharma to people—
 All of these he could cognize by smelling the aroma.

[VI-19F 10]

在在方世尊 一切所恭敬 愍眾而說法 聞香悉能知 28

25. **Celestials's Nativities, Retrogressions and Submergences:** i.e., the Celestial Beings' rebirths in the heavens (Nativities), or their retrogressions in *Dhyana* (Relapses), or even their degradations and rebirths in some other lower realms (Submergences). (天人)之初生及退沒

眾生在佛前 聞經皆歡喜 如法而修行 聞香悉能知 29
雖未得菩薩 無漏法生鼻 而是持經者 先得此鼻相 30

- 28 When the World-Venerated Ones, anywhere in ten directions They may be,
They are duly revered by all Beings,
And They would divulge the Dharma out of Their Mercy on the multitudes—
All of these he could cognize by smelling the aroma.
- 29 When the Multibeings are present in front of the Buddhas
To hear the *Sutra* and to rejoice triumphantly,
As well as to practice on it in accordance with the Dharma—
All of these he could cognize by smelling the aroma.
- 30 Albeit one has not yet attained *Pusahood*,
Which would enable him to obtain the purified Nose generated from Impervious Dharmas;
Yet for a practitioner of this *Sutra*,
He shall attain such Nasal Aspect in priority of others.

[VI-19G]

「復次，常精進，若善男子、善女人，受持是經，若讀、若誦、若解說、若書寫，得千二百舌功德。若好、若醜，若美、不美，及諸苦澀物，在其舌根，皆變成上味，如天甘露，無不美者。若以舌根於大眾中有所演說，出深妙聲，能入其心，皆令歡喜快樂。」

“Therewithal, Constant-Assiduity *Pusa*, when a Virtuous Man or Virtuous Woman has espoused and sustained this *Sutra* by either reading or reciting, either expounding or scribing, he shall obtain twelve hundred Meritorious Virtues in the Tongue, whereby any food, either good or bad, either delicious or otherwise, as well as divers bitter, astringent objects, when laid his tongue upon it, all would turn to be such superb taste as Celestial Sweet Dews, which are never unsavory. When he employs his Lingual Sensorium²⁶ to expound the Dharma of any contents to an assembly, he could produce profound wondrous sounds, which could penetrate into the hearts of the audience and render them jubilant and felicitous.

[VI-19H]

「又諸天子、天女，釋梵諸天，聞是深妙音聲，有所演說言論次第，皆悉來聽。及諸龍、龍女，夜叉、夜叉女，乾闥婆、乾闥婆女，阿修羅、阿修羅女，迦樓羅、迦樓羅女，緊那羅、緊那羅女，摩睺羅伽、摩睺羅伽女，爲聽法故，皆來親近恭敬供養。及比丘、比丘尼，優婆塞、優婆夷，國王、王子、羣臣、眷屬，小轉輪王、大轉輪王、七寶千子內外眷屬，乘其宮殿，俱來聽法。」

“Therewithal, when Celestial Beings and Celestial Damsels, including Shakyas-Devanam and Brahmanic Celestials, hear of such profound wondrous sounds in divulgation and organized discourse, they would all come to listen to it. In addition, the Dragons with Dragon Maidens, *Yaksas* with *Yaksa* Maidens,

26. **Lingual Sensorium:** i.e., the tongue, especially the nerves of the tongue. 舌根

Gandhabhas with *Gandhabha* Maidens, *Asuras* with *Asura* Maidens, *Garudas* with *Garuda* Maidens, *Kinnaras* with *Kinnara* Maidens, and *Mahoragas* with *Mahoraga* Maidens—all of these, with a view to hearing the Dharma, would come and commune intimately with and make offerings to him reverently. Even *Bhiksus*, *Bhiksunis*, *Upasakas*, *Upasikas*, kings, princes, along with their courtiers and cognates, as well as the Lesser Wheel-revolving Kings, the Great Wheel-revolving Kings, together with their one thousand Seven-Treasure sons and their close and distant kinsfolk and cohorts—they would all come in their royal sedans to hear the Dharma.

[VI-19I]

「以是菩薩善說法故，婆羅門居士、國內人民、盡其形壽，隨侍供養。又諸聲聞、辟支佛、菩薩、諸佛，常樂見之。是人所在方面，諸佛皆向其處說法，悉能受持一切佛法，又能出於深妙法音。」

“As this *Pusa* is adroit at expounding the Dharma, the lay practitioners of Brahmanism and the citizens of that country would attend on and make offerings to him to the end of their lives. Moreover, all the Auricularists, *Pratyeka-buddhas*, *Pusas* and *Buddhas* would all be pleased to see such a person. And the *Buddhas* would all face the direction of this person’s premises whenever They divulge the Dharma, so as to render him capable of espousing and sustaining all the *Buddha Dharmas*, and could also produce profound wondrous sounds of Dharma for the entire divulgation.”

[VI-19I①]

爾時世尊欲重宣此義，而說偈言：

是人舌根淨	終不受惡味	其有所食噉	悉皆成甘露	1
以深淨妙聲	於大眾說法	以諸因緣喻	引導眾生心	2
聞者皆歡喜	設諸上供養	諸天龍夜叉	及阿修羅等	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 As the Lingual Sensorium of this person is so purified,
That it would never be subject to disagreeable Tastes;
Hence all the victuals that he ingests
Shall all be transformed into Sweet Dew.
- 2 By profound purified wondrous sounds of voice,
He is able to expound the Dharma to the public,
Wherein he could employ diverse Causal Factors and
Parables
To induce and direct the Multibeings' mind.
- 3 And the auditors shall all be so joyous,
That they would present to him superb offerings.
Multitudinous Dragons and *Yaksas*,
As well as *Asuras* and the like,

[VI-19I②]

皆以恭敬心	而共來聽法	是說法之人	若欲以妙音	4
徧滿三千界	隨意即能至	大小轉輪王	及千子眷屬	5
合掌恭敬心	常來聽受法	諸天龍夜叉	羅刹毘舍闍	6

- 4 Being endowed with minds of veneration,
 Would come in a body to hear the Dharma.
 And if this Dharma-expounder
 Desirous of using his wondrous sounds of voice
- 5 To expound the Dharma pervasive of Three-thousand Uni-
 verses,
 Then his sound shall reach anywhere pursuant to his
 intent.
 Both the Great and Lesser Wheel-revolving Kings,
 Together with their one thousand princes and cognates
- 6 Would often come to hear and espouse the Dharma
 With their palms joined in great veneration.
 The multitudinous Dragons and *Yaksas*,
 As well as *Raksasas* and *Vetadas*—

[VI-19I③]

- | | | | | |
|-------|-------|-------|-------|---|
| 亦以歡喜心 | 常樂來供養 | 梵天王魔王 | 自在大自在 | 7 |
| 如是諸天眾 | 常來至其所 | 諸佛及弟子 | 聞其說法音 | 8 |
| 常念而守護 | 或時爲現身 | | | 9 |
- 7 They would all come with a joyous heart
 To make offering to him frequently.
 The King of Brahmanic Heavens and *Maraic King*,
 The Mastery and Great-Mastery Celestial Kings—
- 8 All of such celestial multitudes
 Would frequently come to his perimeter.

The Buddhas and their disciples,
When hearing the sounds of his Dharma-divulgence,

- 9 Would oft think mindfully of him and safeguard him;
Or sometimes they would manifest their own forms to him.

[VI-19J]

「復次，常精進，若善男子、善女人，受持是經，若讀、若誦，若解說、若書寫，得八百身功德。得清淨身、如淨琉璃，眾生喜見。其身淨故，三千大千世界眾生，生時、死時，上下、好醜，生善處、惡處，悉於中現。及鐵圍山、大鐵圍山、彌樓山、摩訶彌樓山等諸山，及其中眾生，悉於中現。下至阿鼻地獄，上至有頂，所有及眾生，悉於中現。若聲聞、辟支佛、菩薩、諸佛說法，皆於身中現其色像。」

“Therewithal, Constant-Assiduity *Pusa*, if Virtuous Men or Virtuous Women espouse and sustain this *Sutra* by either reading or reciting, either expounding or scribing, they could obtain eight hundred Corporal Merits, whereby they could acquire purified physiques, which would look like pure lapis lazulis; hence Multibeings would take a great delight in viewing them. On account that the purification of their Physiques is to such a degree that they could manifest the Multibeings in the Three-thousand Mega-thousand Worlds regarding their birth and death, as well as their being born high or low in social status, fair or ungainly in the looks, agreeable or disagreeable in their reborn places—all of these are to be manifested therein; and even the Iron-clad

Mountain, the Great Iron-clad Mountain, the Meru Mountains, Maha-meru Mountains, and other mountains, together with their Multibeings would all manifest themselves therein. And even up from the Beinghood-Pinnacle Heaven down to Avici Purgatory, with their Multibeings, would manifest themselves therein; and even the Auricularists, the *Pratyeka-buddhas*, as well as the *Pusas* and Buddhas during their Dharma-divulgence—all of them would manifest their images therein.”

[VI-19J①]

爾時世尊欲重宣此義，而說偈言：

若持法華者	其身甚清淨	如彼淨琉璃	眾生皆喜見	1
又如淨明鏡	悉見諸色像	菩薩於淨身	皆見世所有	2
唯獨自明了	餘人所不見	三千世界中	一切諸羣萌	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

- 1 Anyone who sustains this *Dharmic Lotus*,
 Would be so thoroughly purified in the physique
 As to resemble purified lapis lazuli,
 Which all Multibeings are pleased to behold.
- 2 And it is also like a clean bright mirror,
 Wherein one can view multifarious images;
 Thus on the purified body of this *Pusa*
 He could perceive all the phenomena of the world.
- 3 Yet it is only he himself that could perceive these perspicu-

ously,

While utterly invisible to other people.

Throughout the Three-thousand Universes,

All the sundry obfuscated multitudes,

[VI-19J②]

天人阿修羅	地獄鬼畜生	如是諸色像	皆於身中現	4
諸天等宮殿	乃至於有頂	鐵圍及彌樓	摩訶彌樓山	5
諸大海水等	皆於身中現	諸佛及聲聞	佛子菩薩等	6
若獨若在眾	說法悉皆現	雖未得無漏	法性之妙身	7
以清淨常體	一切於中現			8

- 4 And the Celestial Beings, *Asuras*,
 The Purgatorial Beings, Ghosts, and Animals—
 All of such Matterful Forms
 Are to be manifested in his body.
- 5 All the palatial halls of the Celestials
 Even up to the Beinghood-pinnacle,
 Or to the Iron-clad and Meru Mountains,
 As well as Maha-meru Mountains, to boot,
- 6 And even the water of the great Oceans
 Could be manifested in his body.
 The Buddhas and Auricularists,
 The *Pusas* as Buddha's Sons, and the like,
- 7 Either in solitude or in the Assemblage,
 Or even in the course of Dharma-divulgateion, are mani-

fested therein.

Albeit he has not yet attained the Non-perviousness
Of Wondrous Corpus of Dharma-essence,

- 8 Yet by virtue of his Plebeian body thus purified,
All phenomena could be manifested therein.

[VI-19K]

「復次，常精進，若善男子、善女人，如來滅後、受持是經，若讀、若誦、若解說、若書寫，得千二百意功德。以是清淨意根，乃至聞一偈一句，通達無量無邊之義，解是義已，能演說一句一偈至於一月、四月乃至一歲，諸所說法，隨其義趣，皆與實相不相違背。若說俗間經書、治世語言、資生業等，皆順正法。三千大千世界六趣眾生，心之所行、心所動作、心所戲論，皆悉知之。雖未得無漏智慧，而其意根、清淨如此：是人有所思惟、籌量、言說，皆是佛法，無不真實，亦是先佛經中所說。」

“Therewithal, Constant-Assiduity *Pusa*, in the wake of the Thus-Adventist’s Surcease, if Virtuous Men or Virtuous Women could espouse and sustain this *Sutra*, by either reading or reciting, either expounding or scribing, they shall obtain twelve hundred Merits in the Mind. And by virtue of such purified Mental Sensorium,²⁷ they even could comprehend thoroughly countless and boundless Imports upon hearing simply one *Gatha* or one sentence; whence they could expound on one single sentence or

27. **Mental Sensorium:** i.e., the Deliberative Mind, which is the seat of the Sixth Cognizance. 意根

one single *Gatha* at such length as even to last for the space of one month or four months, and even for one whole year. And the Dharma of their divulgation would, pursuant to its Purport, never run athwart with the *Veracious Aspect*. Furthermore, even when they discourse about mundane classics, or literature for administering worldly enterprise, and the business for livelihood, and what not, they could still comply entirely with the *Ortho-dharma*. Throughout the Three-thousand Mega-thousand Universes, all the Mentations, all the Mental Actions, and all the mental *Disportive Discourses* of the Multibeings in the Six Frequentations²⁸—all of these are within the scope of their knowledge. Albeit they have not yet attained the Impervious Wisdom, their Mental Sensorium shall be in such a state of purification: whatever this person ponders, deliberates or verbalizes would all be subsumed to Buddha Dharma; hence it is never untruthful, and shall also coincide with what the previous Buddhas have divulged in the Sutras.”

[VI-19K①]

爾時世尊欲重宣此義，而說偈言：

是人意清淨	明利無濁穢	以此妙意根	知上中下法	1
乃至聞一偈	通達無量義	次第如法說	月四月至歲	2
是世界內外	一切諸眾生	若天龍及人	夜叉鬼神等	3

At that juncture, the World-Venerated One, wishing to recapitulate this Import, imparted this *Gatha*:

28. **Six Frequentations:** Cf. footnote 2 on page 540. 六趣

- 1 The Mind of this person is purified,
 Lucid, acute, and devoid of Perturbations or Defilements;
 And by the utility of this wondrous *Mental Sensorium*,
 He could cognize all about the upper, medium, and lower
 Dharmas;
- 2 Insofar that by hearing one single *Gatha*
 He could comprehend infinite Purports thoroughly,
 Which he could expound orderly and *dharmically*,
 And that to last for a span of one month, four months, or
 even one year long.
- 3 Both the inhabitants in the interior and exterior of this world,
 Including all the sundry Multibeings,
 The *Devas*, Dragons, and Human Beings,
 Yaksas, Ghosts, and Deities, et al.

[VI-19K②]

其在六趣中	所念若干種	持法華之報	一時皆悉知	4
十方無數佛	百福莊嚴相	爲眾生說法	悉聞能受持	5
思惟無量義	說法亦無量	終始不忘錯	以持法華故	6

- 4 Who still pertain to the confines of the Six Frequentations—
 Respecting their myriad Cogitations, this person,
 By virtue of the Retribution of his sustaining the *Dhar-*
 mic Lotus,
 Could cognize it all thoroughly in one instant.
- 5 The innumerable Buddhas in the ten directions,

Who are endowed with one hundred Blissful Majestic Features,
 Along with the Dharmas that they divulge to Multibeings—
 All of these he could hear, espouse, and sustain as well.

- 6 He could contemplate on innumerable Tenets,
 And the Dharmas that he expounds are also as innumerable,
 Which are never subject to oblivion or disorder,
 And this is all due to his sustenance of the *Dharmic Lotus*.

[VI-19K③]

悉知諸法相	隨義識次第	達名字語言	如所知演說	7
此人有所說	皆是先佛法	以演此法故	於眾無所畏	8
持法華經者	意根淨若斯	雖未得無漏	先有如是相	9

- 7 He could comprehend all the Aspects of Dharmas,
 He could cognize the sequential order of various Dharmas pursuant to their respective Imports;
 And he could also apprehend the Nomenclature and Locutions,
 Whereby he could utilize to expound on whatever he has realized.
- 8 All that which this person imparts
 Are ever identical with the Dharmas of prior Buddhas.
 And owing to the promulgation of such Dharmas,
 He shall be rendered intrepid in the face of the masses.

- 9 The *Mental Sensorium* of the Sustainer of this *Dharmic Lotus Sutra*
Is purified to such a degree
That albeit he has not yet attained the state of *Imperviousness*,
He could be endowed with such outlooks much in advance.

[VI-19K④]

是人持此經 安住希有地 爲一切眾生 歡喜而愛敬 10
能以千萬種 善巧之語言 分別而說法 持法華經故 11

- 10 This person, by his sustenance of this *Sutra*,
Shall be able to ensconce himself in the rare Terra,
And all the Multibeings would in a body
Take a fancy to him, even adore and revere him as well,
- 11 For he could employ hundreds and thousands of
Ingenious and adroit Locutions
To expound the Dharmas distinctly,
Which all results from his sustenance of *The Sutra of Dharmic Lotus*.

常不輕菩薩品第二十 Segment 20: Never-Disparaging Pusa

[VI-20A]

爾時佛告得大勢菩薩摩訶薩：「汝今當知，若比丘、比丘尼、優婆塞、優婆夷持法華經者，若有惡口、罵詈、誹謗，獲大罪報，如前所說；其所得功德，如向所說，眼、耳、鼻、舌、身、意清淨。」

At that juncture, the Buddha imparted to Attaining-Great-Sway *Pusa-mahasattva*,¹ “Now it behooves thee to cognize that upon the *Bhiksus*, *Bhiksunis*, *Upasakas* and *Upasikas* who sustain *The Sutra of Dharmic Lotus*, if anyone imposes Scurrilities,² Vituperations,³ or Calumniations,⁴ he would incur profound Sinful Retributions, as enunciated previously. Whereas the Meritorious Virtues that the Sutra Sustainers shall acquire, as divulged above, shall be that their Eye, Ear, Nose, Tongue, Body, and Mind shall all be purified.

1. **Attaining-Great-Sway *Pusa-mahasattva***: Sanskrit: *Maha-sthama-prapta*, meaning attaining great power or sway (得大勢), for he could effulge all Multibeings with his radiance to enable them to depart from the Three Faring-hoods (三塗). He is even more popularly called Great-Sway-Advent *Pusa* (大勢至), on account that when he walks, all the Universes in ten directions would vibrate thereby. With Kuan-Yin *Pusa*, he constitutes the other Flank Master for Amitabha Buddha, and all three of them together are called The Three Holy Ones of the Western Universe (西方三聖). 得大勢菩薩摩訶薩(大勢至菩薩)

2. **Scurrilities**: foul mouth; i.e., speeches with dirty, obscene, or vulgar words. 惡口

3. **Vituperations**: scoldings; rebukes. 罵詈

4. **Calumniations**: slanders. 誹謗

[VI-20B]

「得大勢，乃往古昔，過無量無邊不可思議阿僧祇劫，有佛名威音王如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。劫名離衰，國名大成。其威音王佛，於彼世中，爲天、人、阿修羅說法，爲求聲聞者，說應四諦法，度生老病死，究竟涅槃；爲求辟支佛者，說應十二因緣法；爲諸菩薩，因阿耨多羅三藐三菩提，說應六波羅蜜法，究竟佛慧。」

“Attaining-Great-Sway *Pusa*, in the bygone antediluvian ages, prior to countless boundless inconceivable ineffable *asamkhyas* of *Kalpas*, there was a Buddha in the Holy Epithet of August-Voice-King *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminosity-Deed Consummator, Dexterous Departer, World-Comprehender, the Supreme One, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. The *Kalpa*'s name was Deterioration-Departing, and His Universe was called Immense Accomplishment. The fashion that this August-Voice-King Buddha divulged Dharma to the Celestials, Terrestrials, or *Asuras* in His Universe was: for those who were in pursuit of Auricularism, He would then divulge the Dharma of the Four Holy Truths to them, whereby they could transcend Birth, Aging, Illness and Death, and thence to attain Ultimate *Nirvana*; for those who were in pursuit of *Pratyekabuddhism*, He would thus divulge the Dharma of the Twelve Causal-Factors to them; for the *Pusas*, in pursuit of *Anuttara-Samyak-Sambodhi*, He would thence divulge to them the Dharmas corresponding with Six *Paramitas* whereby they could

attain the Buddhaic Noesis to ultimacy.

[VI-20C]

「得大勢，是威音王佛，壽四十萬億那由他恆河沙劫；正法住世劫數，如一閻浮提微塵；像法住世劫數，如四天下微塵。其佛饒益眾生已，然後滅度。正法、像法滅盡之後，於此國土復有佛出，亦號威音王如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊。如是次第有二萬億佛，皆同一號。最初威音王如來既已滅度，正法滅後，於像法中，增上慢比丘有大勢力。」

“Attaining-Great-Sway *Pusa*, this August-Voice-King Buddha’s lifespan was forty thousand billion *nayutas* of Ganges-sand *Kalpas*; the span that His *Ortho-dharma* subsisted in that Universe was for *Kalpas* as numerous as the minute molecules of one *Jambudvipa*; the span of His *Quasi-dharma* subsisted in that Universe for *Kalpas* as numerous as the minute molecules of the Quadri-continents. After having benefited and enriched the Multibeings, this Buddha then passed into Surcease Deliverance. Subsequent to the complete expiration of both *Ortho-dharma* and *Quasi-dharma*, there was yet another Buddha emerging in this Universe, with the same Holy Epithet of August-Voice-King *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminosity-Deed Consummator, Dexterous Departer, World-Comprehender, the Supreme One, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. Thus by sequential order there were twenty thousand billion Buddhas,

all in the identical Holy Epithet.

“After the Surcease Deliverance of the first August-Voice-King Thus-Adventist, and in the wake of the expiration of His *Ortho-dharma*, there arose the *Quasi-dharma*, wherein the *Bhiksus* with Ameliorating Arrogance were in possession of great influence.

[VI-20D]

「爾時有一菩薩比丘名常不輕。得大勢，以何因緣名常不輕？是比丘，凡有所見，若比丘、比丘尼，優婆塞、優婆夷，皆悉禮拜讚歎而作是言：『我深敬汝等，不敢輕慢。所以者何？汝等皆行菩薩道，當得作佛。』而是比丘，不專讀誦經典，但行禮拜，乃至遠見四眾，亦復故往禮拜讚歎而作是言：『我不敢輕於汝等，汝等皆當作佛。』」

“At that juncture, there was a *Pusa Bhiksu* in the name of Never-Disparaging. Attaining Great-Sway *Pusa*, by what Causal Factors did he come to be named Never-Disparaging? For whenever this *Bhiksu* came across some people, be they *Bhiksus* or *Bhiksunis*, *Upasakas* or *Upasikas*, he would invariably pay homage to and extol them by saying thus: ‘I have deep reverence for ye all, and would not make so bold as to disparage ye. Wherefore is it so? For all of you are cultivating on the *Pusahood*, whereby you are assuredly to become Buddhas.’ However, this *Bhiksu* himself did not concentrate himself on reading or chanting the Sutras; what he did do was simply homage-paying, insomuch that when he descried any person of the Four Assemblages in a

distance, he would betake himself to him specially for the purpose of making tribute and extolment for them by saying thus: ‘I would not make so bold as to disparage ye, for all of you are bound to become Buddhas.’

[VI-20E]

「四眾之中，有生瞋恚、心不淨者，惡口罵詈言：『是無智比丘，從何所來？自言：「我不輕汝。」而予我等授記，當得作佛。我等不用如是虛妄授記。』」

“In the midst of the Four Assemblages, there were some with impure mind who became exasperated and would rebuke him with Vituperations thus: ‘This is an inane *Bhikṣu*. Whence comes such a person as to tell us, “I would not disparage thee!” and he should even come to bestow upon us the Prognosticative Ordination and assure us to become Buddhas. We certainly would have no use of such vain Ordination!’

[VI-20F]

「如此經歷多年，常被罵詈，不生瞋恚，常作是言：『汝當作佛。』說是語時，眾人或以杖木瓦石而打擲之，避走遠住，猶高聲唱言：『我不敢輕於汝等，汝等皆當作佛。』以其常作是語故，增上慢比丘、比丘尼、優婆塞、優婆夷，號之為常不輕。」

“Thus in the course of a great many years, he was constantly reviled, and yet never was he given himself to Aversion, but still kept making such impartation: ‘Thou art assuredly to become

Buddha.’ At such times when this impartation was being made, the masses would either fling to him or hit him with sticks, tiles or stones; whilst he, dodging or evading by keeping in a distance, would, nonetheless, kept proclaiming aloud: ‘I would not dare disparage ye, for ye all are assuredly to become Buddhas.’ On account that he was always wont to make such proclamation that the *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas* who were with Ameliorating Arrogance came to dub him the epithet of Never-Disparaging.

[VI-20G]

「是比丘臨欲終時，於虛空中，具聞威音王佛先所說法華經二十千萬億偈，悉能受持，即得如上眼根清淨、耳鼻舌身意根清淨。得是六根清淨已，更增壽命二百萬億那由他歲，廣爲人說是法華經。」

“When this *Bhiksu* was at the moribund moment, he heard August-Voice-King Buddha divulging in the firmament the entire twenty thousand million billion *Gathas* of *The Dharmic Lotus Sutra* exactly as what He was wont to do previously, which he could espouse and sustain in its entirety; whereby he immediately acquired the afore-said purification in the Visual Sensorium, as well as in the Audio, Nasal, Lingual, Corporal, and Mental Sensoria. After acquiring the Purification in the *Six Sensoria*, his lifespan was augmented to two million billion *na-yutas* of years, wherein he has been promulgating extensively this *Dharmic Lotus Sutra* to people.

[VI-20H]

「於時增上慢四眾：比丘、比丘尼、優婆塞、優婆夷，輕賤是人、爲作不輕名者，見其得大神通力、樂說辯力、大善寂力，聞其所說，皆信伏隨從。是菩薩復化千萬億眾，令住阿耨多羅三藐三菩提。命終之後，得值二千億佛，皆號日月燈明，於其法中，說是法華經。以是因緣，復值二千億佛，同號雲自在燈王，於此諸佛法中，受持讀誦，爲諸四眾說此經典故，得是常眼清淨，耳、鼻、舌、身、意諸根清淨，於四眾中說法，心無所畏。」

“At that juncture, the Ameliorating-Arrogant Four Assemblages of *Bhiksus*, *Bhiksunis*, *Upasakas* and *Upasikas* who used to belittle this person, whom they hailed Never-Disparaging, on seeing his acquisition of great powers of Supernality, Delectable Eloquence, and great power of Adroit Placidity, all engendered belief in him after hearing his divulgation, and submitted themselves to him and followed him in attendance. This *Pusa* further edified ten million billion multitudes, and enabled them to reside in *Anuttara-Samyak-Sambodhi*. Subsequent to the end of this lifetime, he was able to encounter two thousand billion Buddhas, all of them in the same Holy Epithet of Solar-Lunar Lamp-Light, and within their Dharmic Eras he was able to expound this *Dharmic Lotus Sutra*. By virtue of this Causal Factor, he was able to encounter yet another two thousand billion Buddhas, all in the same Holy Epithet of Nimbose-Masterful Lamp-King as well. Within the Dharmas of these Buddhas, he was able to espouse, sustain, read and recite this *Sutra*, which he would then expound for the Four Assemblages. For this reason, he was con-

stantly able to acquire the purification in the *Sensorium* of Eye, Ear, Nose, Tongue, Body and Mind, whereby he was intrepid in the mind in expounding the Dharma to the Four Assemblages.

[VI-20I]

「得大勢，是常不輕菩薩摩訶薩，供養如是若干諸佛，恭敬、尊重、讚歎，種諸善根，於後復值千萬億佛，亦於諸佛法中說是經典，功德成就，當得作佛。」

“Attaining-Great-Sway *Pusa*, this Never-Disparaging *Pusa-mahasattva*, after making Offerings to so numerous Buddhas, whom he revered, glorified and extolled, whereby he implanted myriad Virtuous Radices, was able again to encounter ten million billion more Buddhas thenceforth. And under the Dharmic Eras of these Buddhas, he was also able to expound this *Sutra*, so as to accomplish his Meritorious Virtues, whereby he was bound to become Buddha.

[VI-20J]

「得大勢，於意云何？爾時常不輕菩薩豈異人乎？則我身是。若我於宿世不受持讀誦此經、爲他人說者，不能疾得阿耨多羅三藐三菩提。我於先佛所，受持讀誦此經、爲人說故，疾得阿耨多羅三藐三菩提。」

“Attaining-Great-Sway *Pusa*, what would you make of this: who was the then Never-Disparaging *Pusa*? It was none other than my present self. Hence, without my prior espousing, sustaining, reading and reciting this *Sutra* and expounding it to

others throughout multiple lifetimes, I would be unable to have attained *Anuttara-Samyak-Sambodhi* expeditiously: Only as I was able to espouse, sustain, read, and recite this *Sutra* at the premises of prior Buddhas, thence in turn expounded it to others, was I enabled to attain *Anuttara-Samyak-Sambodhi* expeditiously.

[VI-20K]

「得大勢，彼時四眾比丘、比丘尼、優婆塞、優婆夷，以瞋恚意輕賤我故，二百億劫常不值佛、不聞法、不見僧，千劫於阿鼻地獄受大苦惱。畢是罪已，復遇常不輕菩薩，教化阿耨多羅三藐三菩提。」

“Attaining-Great-Sway *Pusa*, the then Four Assemblages of *Bhiksus*, *Bhiksunis*, *Upasakas*, and *Upasikas*, who, disparaged and derided me on account of their mind of Aversion, were unable to encounter Buddhas, unable to hear the Dharma, unable to perceive the Samgha in the ensuing two hundred billion *Kalpas*, and were subjected to suffer from immense afflictions and vexations in the Avici Purgatory for one thousand *Kalpas*. After the Retribution of their malefactions, they would come upon this Never-Disparaging *Pusa* once more, who were then to instruct and cultivate them on *Anuttara-Samyak-Sambodhi*.

[VI-20L]

「得大勢，於汝意云何？爾時四眾常輕是菩薩者，豈異人乎？今此會中跋陀婆羅等五百菩薩、師子月等五百比丘、尼思佛等五百優婆塞，皆於阿耨多羅三藐三菩提不退轉者

是。

得大勢，當知是法華經，大饒益諸菩薩摩訶薩，能令至於阿耨多羅三藐三菩提。是故諸菩薩摩訶薩，於如來滅後，常應受持、讀誦、解說、書寫是經。」

“Attaining-Great-Sway, what dost thou make of this: who might the then Four Assemblages that were wont to disparage this *Pusa* be? They were none other than the ones that are present in this congregation, to wit, Bhadrapala with the other five hundred *Pusas*, Leonine-Moon with the other five hundred *Bhiksus*, and Nisefu with the other five hundred *Upasakas*, who, nonetheless, have all attained Non-retrogression in *Anuttara-Samyak-Sambodhi*.

“Attaining-Great-Sway, thou art to understand, this *Dharmic Lotus Sutra* could make great fecund benefits to *Pusa-mahasattvas* by enabling them to reach *Anuttara-Samyak-Sambodhi*. Hence, after the Surcease of the Thus-Adventist, it behooves all the *Pusa-mahasattvas* constantly to espouse, sustain, read and recite, as well as to expound and scribe this *Sutra*.”

[VI-20L ❶]

爾時世尊欲重宣此義，而說偈言：

過去有佛	號威音王	神智無量	將導一切	天人龍神	1
所共供養	是佛滅後	法欲盡時	有一菩薩	名常不輕	2
時諸四眾	計著於法	不輕菩薩	往到其所	而語之言	3

At that juncture, the World-Venerated One, wishing to recapitulate this *Sutra*, imparted this *Gatha*:

- 1 In the past there was a Buddha
 With the Epithet of August-Voice-King,
 Endowed with infinite divine Noesis.
 He marshalled and piloted all the living beings.
 Hence, all the Celestials, Humans, Dragons, and Deities
- 2 Were wont to make offerings to Him in common.
 After this Buddha had gone into Surcease,
 And when the Dharma was going to expire,
 There was a *Pusa*
 In the name of Never-Disparaging.
- 3 At that juncture, all the members of the Four Assemblages
 Were given to vain attachment to various dharmas.
 And this Never-Disparaging *Pusa*
 Was wont to repair to their premises
 And imparted to them thus:

[VI-20L ②]

- | | | | | | |
|------|------|------|------|------|---|
| 我不輕汝 | 汝等行道 | 皆當作佛 | 諸人聞已 | 輕毀罵詈 | 4 |
| 不輕菩薩 | 能忍受之 | 其罪畢已 | 臨命終時 | 得聞此經 | 5 |
| 六根清淨 | 神通力故 | 增益壽命 | 復爲諸人 | 廣說是經 | 6 |
- 4 “I would never disparage ye,
 For ye all are cultivating on *Bodhi*,
 Whereby you are assuredly to become Buddhas.”
 All those people, on hearing this,
 Would belittle, slander and revile him.

- 5 Towards these defamations, Never-Disparaging *Pusa*
 Was able to forbear it all.
 And one day when his Retributions came to an end,
 Whilst reposing at his moribund bed,
 He was able to hear this particular *Sutra*,
- 6 Whereby his *Six Sensoria* were rendered purified.
 And owing to the power of Supernality,
 His lifespan was much prolonged,
 Thence he was able to promulgate this *Sutra* extensively
 For all of those people at that time.

[VI-20L ③]

諸著法眾	皆蒙菩薩	教化成就	令住佛道	不輕命終	7
值無數佛	說是經故	得無量福	漸具功德	疾成佛道	8
彼時不輕	則我身是	時四部眾	著法之者	聞不輕言	9

- 7 All those Dharma-attached multitudes,
 Due to the inculcations of this *Pusa*,
 Were able to reach accomplishments,
 And were enabled to reside in the Buddhaic Way.
 After Never-Disparaging *Pusa*'s life came to an end,
- 8 Then in the next lives, he encountered innumerable Buddhas.
 And due to his promulgation of this *Sutra*,
 He acquired infinite Bliss therefrom,
 And was endowed with Meritorious Virtues by degrees,
 Thenceforward he attained *Buddha Bodhi* expeditiously.

- 9 And the then Never-Disparaging *Pusa*
 Was none other than my present self.
 Whilst the then Four-Assemblage members,
 Who had been adhered to dharmas
 And who afterwards heard the words of Never-Disparaging:

[VI-20L ④]

- | | | | | | |
|------|------|------|------|------|----|
| 汝當作佛 | 以是因緣 | 值無數佛 | 此會菩薩 | 五百之眾 | 10 |
| 并及四部 | 清信士女 | 今於我前 | 聽法者是 | 我於前世 | 11 |
| 勸是諸人 | 聽受斯經 | 第一之法 | 開示教人 | 令住涅槃 | 12 |
- 10 “Thou art to become Buddha,”
 It was on account of that Causal Factor,
 That they were able to encounter innumerable Buddhas
 afterwards.
 And right now they are the five hundred *Pusas*
 In this present congregation.
- 11 Whereas the Four Assemblages,
 The men and dames, all Purified Believers⁵
 Now present in front of me
 To hear this Dharma, they were none other than the ones
 Contemporary in my previous lifetimes,
- 12 I had attempted to exhort all those people
 To hear and espouse this *Sutra*;
 For this is the first and foremost Dharma,

5. **Purified Believers**: Usually this term denotes lay Buddhists who are very devoted and have taken the Five Precepts. 清信士、清信女

Which is able to evince and instruct people
 And enable them to reside in truthful *Nirvana*.

[VI-20L 5]

13	世世受持	如是經典	億億萬劫	至不可議	時乃得聞	13
	是法華經	億億萬劫	至不可議	諸佛世尊	時說是經	14
	是故行者	於佛滅後	聞如是經	勿生疑惑		15
	應當一心	廣說此經	世世值佛	疾成佛道		16

- 13 Thereafter, they were able to espouse and sustain
 This *Sutra*, from one lifetime to another,
 And this has lasted for billions and billions of *Kalpas*
 To an ineffable span of time.
 It is an utmost rarity for one to be able to hear of
- 14 This *Sutra of Dharmic Lotus*.
 Even merely once in billions and billions of *Kalpas*,
 Or through an ineffable span of time,
 When the Buddhas World-Venerated Ones
 Would emerge to divulge such a *Sutra*.
- 15 Hence all *Bodhi* practitioners,
 After the time of Buddha's Surcease,
 On hearing this *Sutra*,
 Should not engender any Doubt or Perplexity.
- 16 It behooves them to sustain it single-mindedly
 And to promulgate this *Sutra* extensively,
 Whereby they shall be able to encounter Buddhas, lifetimes

after lifetimes,
Thence to become Buddhas expeditiously.

如來神力品第二十一

Segment 21:

The Supernal Power of the Thus-Adventist

[VI-21A]

爾時千世界微塵等菩薩摩訶薩，從地涌出者，皆於佛前一心合掌，瞻仰尊顏，而白佛言：「世尊，我等於佛滅後，世尊分身所在國土、滅度之處，當廣說此經。所以者何？我等亦自欲得是真淨大法，受持、讀誦、解說、書寫，而供養之。」

At that juncture, the one thousand worlds' minute-molecule number of *Pusa-mahasattvas* that had gushed out from *Terra Firma* all joined their palms single-mindedly in front of the Buddha, regarding reverently His Holy Visage, and said to the Buddha: "Your World-Veneration, after the Buddha's Surcease, all of us will promulgate this *Sutra* extensively in the worlds where the Buddha had manifested His *Schizo-corpus* and gone into Surcease. Wherefore is it so? For we would also desire to acquire such truthful pure Grand Dharma, so as to espouse, sustain, read and recite, as well as explicate and scribe it, thereby to make offering to it."

[VI-21B]

爾時世尊，於文殊師利等無量百千萬億舊住娑婆世界菩薩摩訶薩，及諸比丘、比丘尼、優婆塞、優婆夷，天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人

非人等，一切眾前，現大神力：出廣長舌上至梵世，一切毛孔放於無量無數色光，皆悉徧照十方世界。眾寶樹下、師子座上諸佛，亦復如是：出廣長舌、放無量光。

At that juncture, the World-Venerated One, in the presence of Manjusri and other innumerable hundred thousand million billion *Pusa-mahasattvas* who from of yore were wont to inhabit in this *Sahā Universe*, as well as *Bhiksus*, *Bhiksunis*, *Upasakas*, *Upasikas*, *Deva*, *Dragon*, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans and *Quasi-anthropoids*—in front of all these multitudes, manifested His great Supernal Power by producing the *Capacious Elongated Tongue* which extended up to the Brahmanic Heavens, and by effulging infinite countless colorful radiant beams out of all His *Corporal Pores*, which illuminated all the worlds pervasively in ten directions. And all the other Buddhas installed in the Leonine Seats underneath the Gem-Trees did the same as well, by producing *Capacious Elongated Tongues* and effulging infinite radiant rays.

[VI-21C]

釋迦牟尼佛及寶樹下諸佛現神力時，滿百千歲，然後還攝舌相。一時警效、俱共彈指，是二音聲，徧至十方諸佛世界，地皆六種震動。其中眾生，天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等，以佛神力故，皆見此娑婆世界，無量無邊百千萬億眾寶樹下、師子座上諸佛；及見釋迦牟尼佛共多寶如來，在寶塔中、坐師子座；又見無量無邊百千萬億菩薩摩訶薩及諸四眾，恭敬圍繞釋迦牟尼佛。既見是已，皆大歡喜，得未曾有。

The span when Shakyamuni Buddha and the Buddhas under the Treasure-Trees manifested their Supernal Power lasted for one hundred thousand years; whereupon they all retracted the Tongues, cleared their throats simultaneously and snapped their fingers in unison. The sounds of these two acts reached far into all the Buddhaic Universes in ten directions, where the ground all evinced Six Vibrations, wherein all the Multibeings—including *Devas*, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans and *Quasi-anthropoids*—by dint of the Buddhas' Supernal Power, were able to perceive the Buddhas in the Leonine Seats underneath the countless boundless hundred thousand million billion Treasure-Trees in this *Sahā Universe*, as well as Shakyamuni Buddha together with Myriad-treasure Thus-Adventist seated in the Leonine Seats within the Treasure Stupa. They could also perceive countless boundless hundred thousand million billion *Pusa-mahasattvas* along with the multitudes of Four Assemblages circumventing Shakyamuni Buddha in veneration. On seeing this, they all became so prodigiously exultant as never-before.

[VI-21D]

即時諸天於虛空中高聲唱言：「過此無量無邊百千萬億阿僧祇世界，有國名娑婆，是中有佛，名釋迦牟尼，今爲諸菩薩摩訶薩說大乘經，名妙法蓮華，教菩薩法，佛所護念。汝等當深心隨喜，亦當禮拜供養釋迦牟尼佛。」

Thereupon, the Celestial Beings in those Universes pronounced aloud in the Firmament: “Far away from this Universe, past

countless boundless hundred thousand million billion *asamkhyas* of Universes, there is a Universe in the name of *Sahā*, where there is a Buddha, with the Holy Epithet of Shakyamuni, who is now divulging for the *Pusa-mahasattvas* the Mahayana Sutra entitled *The Wondrous Dharmic Lotus* to instruct the *Pusaic Dharma* which is mindfully protected by all Buddhas. All of you ought to rejoice altruistically with a profound heart, and to pay homage and make offerings to Shakyamuni Buddha.”

[VI-21E]

彼諸眾生，聞虛空中聲已，合掌向娑婆世界，作如是言：「南無釋迦牟尼佛！南無釋迦牟尼佛！」以種種華、香、瓔珞、旛蓋，及諸嚴身之具、珍寶妙物，皆共遙散娑婆世界。所散諸物，從十方來，譬如雲集，變成寶帳，徧覆此間諸佛之上。於時十方世界，通達無礙，如一佛土。

Those Multibeings, on hearing the words from the Firmament, all joined their palms towards *Sahā Universe* and made such utterances: “Namo Shakyamuni Buddha! Namo Shakyamuni Buddha!” And in the meantime, they all employed multifarious flowers, incense, pendants, banners, canopies, and sundry physical embellishing artifacts, rare jewels and wondrous articles to bestrew remotely towards *Sahā Universe*. And the articles bestrewn from the ten directions formed, as it were, into nebular confluences which soon transformed into treasure nets to envelop over the Buddhas hither. Instantly all the Universes in ten directions were linked together to become, as it were, one Buddhaic Universe without hindrances.

[VI-21F]

爾時佛告上行等菩薩大眾：「諸佛神力如是無量無邊、不可思議，若我以是神力，於無量無邊百千萬億阿僧祇劫，為囑累故，說此經功德，猶不能盡。」

At that juncture, the Buddha imparted to the multitudes of *Pu-sas* who had ascended from nether Universes: “The Supernal Power of the Buddhas are thus countless boundless, ineffable and inconceivable. Nevertheless, even by dint of such Supernal Power of mine, if I were to divulge all the Meritorious Virtues of this *Sutra* for the sake of consignment, even though throughout countless boundless hundred thousand million billion *asamkhyas* of *Kalpas*, I still could not reach its entirety.

[VI-21G]

「以要言之，如來一切所有之法、如來一切自在神力、如來一切祕要之藏、如來一切甚深之事，皆於此經宣示顯說。是故汝等於如來滅後，應一心受持、讀誦、解說、書寫、如說修行。」

“In sum, all the Dharmas of the Thus-Adventist, all the Masterful Supernal Powers of the Thus-Adventist, all the essential Esoteric Repertories of the Thus-Adventist, and all the most profound matters of the Thus-Adventist are pronounced and divulged explicitly in this *Sutra*. Accordingly, after the Surcease of the Thus-Adventist, it behooves all of you to espouse, sustain, read and recite it single-mindedly, as well as to explicate and scribe it, and to cultivate on it as divulged.

[VI-21H]

「所在國土，若有受持、讀誦、解說、書寫、如說修行，若經卷所住之處，若於園中、若於林中、若於樹下、若於僧坊、若白衣舍、若在殿堂、若山谷曠野，是中皆應起塔供養。所以者何？當知是處、即是道場，諸佛於此得阿耨多羅三藐三菩提，諸佛於此轉於法輪，諸佛於此而般涅槃。」

“In any Universe where there are people who espouse, sustain, read and recite, explicate and scribe this *Sutra*, and cultivate on it as divulged; or wherever a book of this *Sutra* is located, either in a garden, or a forest, or under a tree, or within a Samgha Rectory, or a lay practitioner’s domicile, or in a shrine hall, or in the mountains, valleys, or open wilderness—wherever it may be, it is fitting to construct a Stupa for the offering-making for the *Sutra*. Wherefore is it so? It is to be understood that such a locale is a *Bodhian Sanctuary*, where all Buddhas have attained *Anuttara-Samyak-Sambodhi*, where all Buddhas have revolved the Dharmic Wheel, and where all Buddhas have passed into the *Pari-nirvana*.”

[VI-21H①]

爾時世尊欲重宣此義，而說偈言：

諸佛救世者	住於大神通	爲悅眾生故	現無量神力	1
舌相至梵天	身放無數光	爲求佛道者	現此希有事	2
諸佛警歎聲	及彈指之聲	周聞十方國	地皆六種動	3

At that juncture, the World-Venerated One, wishing to recapitulate this import, imparted this *Gatha*:

- 1 The Buddhas are the Saviors of the Worlds,
 Who inhabit in the immense Supernal Powers;
 Yet for the behoof of the jubilation of Multibeings,
 They would manifest infinite Supernalities:
- 2 Such as manifesting the Lingual Aspect extending up to
 Brahmanic Heavens,
 Or the body effulging innumerable beams of radiance—
 They would manifest such rare events
 For the pursuers of *Buddha Bodhi*.
- 3 The sounds made by the Buddhas in their clearing of the
 throats
 And the snappings of their fingers
 Are audible throughout the Universes in ten directions,
 Which would cause *Terra Firma* to make Six Vibrations.

[VI-21H②]

以佛滅度後	能持是經故	諸佛皆歡喜	現無量神力	4
囑累是經故	讚美受持者	於無量劫中	猶故不能盡	5
是人之功德	無邊無有窮	如十方虛空	不可得邊際	6

- 4 It is due to the fact that people are able to sustain this *Sutra*
 In the wake of the Buddha's Surcease
 Which would render the Buddhas so joyous,
 That they would manifest infinite Supernal Powers,

- 5 Thereby to consign and entrust this *Sutra*,
 And as an acclamation to the Sutra Sustainers,
 Which, if to be expressed in full, could never be finished
 Even through the span of infinite *Kalpas*.
- 6 For the Meritorious Virtues of such a person
 Are boundless and inexhaustible,
 Which is akin to the Ethereal Space in ten directions,
 Whose confines are unreachable.

[VI-21H③]

- | | | | | |
|-------|-------|-------|-------|---|
| 能持是經者 | 則爲已見我 | 亦見多寶佛 | 及諸分身者 | 7 |
| 又見我今日 | 教化諸菩薩 | 能持是經者 | 令我及分身 | 8 |
| 滅度多寶佛 | 一切皆歡喜 | 十方現在佛 | 并過去未來 | 9 |
- 7 Those who could sustain this *Sutra*
 Are as good as having perceived me,
 As well as having perceived Myriad-Treasure Buddha.
 And all the *Schizo-corporal* Buddhas as well.
- 8 They could also perceive me on this very day
 Instructing and cultivating the *Pusas*.
 Those who are able to sustain this *Sutra*
 Would render me and all the *Schizo-corpora* of myself
- 9 And Myriad-Treasure Buddha that has reached Surcease
 And all other Buddhas joyous.
 The present Buddhas in ten directions
 And the Buddhas both in the past and future—

[VI-21H④]

- | | | | | | |
|--|-------|-------|-------|-------|----|
| | 亦見亦供養 | 亦令得歡喜 | 諸佛坐道場 | 所得祕要法 | 10 |
| | 能持是經者 | 不久亦當得 | 能持是經者 | 於諸法之義 | 11 |
| | 名字及言辭 | 樂說無窮盡 | 如風於空中 | 一切無障礙 | 12 |
- 10 To all of them they could both perceive and make offerings,
And thereby render them all joyous.
All the Esoteric Dharmas acquired
By the Buddhas, when they sat at the *Bodhi-sites*
- 11 Would be also obtainable presently
By the Sustainers of this *Sutra*.
Those who could sustain this *Sutra*
Respecting the Imports of Dharmas,
- 12 As well as the Nomenclatures and Phraseologies,
They would be able to attain the infinite Delectable Eloquence¹
Which could be compared to the Wind blowing in the
Space,
Totally unimpeded in all circumstances.

[VI-21H⑤]

- | | | | | | |
|--|-------|-------|-------|-------|----|
| | 於如來滅後 | 知佛所說經 | 因緣及次第 | 隨義如實說 | 13 |
| | 如日月光明 | 能除諸幽冥 | 斯人行世間 | 能滅眾生闇 | 14 |
| | 教無量菩薩 | 畢竟住一乘 | 是故有智者 | 聞此功德利 | 15 |

1. **Delectable Eloquence**: or Delectating Divulcation, the will and gladness in divulging the Dharma eloquently. 樂說

- 13 And after the Surcease of the Thus-Adventist,
They could still comprehend the Sutras divulged by the
Buddha
Regarding their Causal Factors and Sequential Order,
Hence they could expound them truthfully pursuant to the
Purports.
- 14 It is akin to the brilliance of the Sun or the Moon
Which could exterminate all the Somber Tenebrosity;
Thus such individuals who sojourn in the world
Are able to abolish the Benightedness of Multibeings;
- 15 For they could instruct innumerable *Pusas*,
To reside in *One-Yanaism* ultimately.
Hence those who are possessed of Wisdom,
After hearing the Meritorious Benefits of this *Sutra*,

[VI-21H⑥]

於我滅度後 應受持斯經 是人於佛道 決定無有疑 16

- 16 In the wake of my Surcease Deliverance,
Ought to espouse and sustain this *Sutra*.
Thence, with regard to *Buddha Bodhi*, such individuals
Are assured to attain it beyond a doubt.

囑累品第二十二

Segment 22: The Consignment of the Dharma

[VI-22A]

爾時釋迦牟尼佛從法座起，現大神力，以右手摩無量菩薩摩訶薩頂，而作是言：「我於無量百千萬億阿僧祇劫，修習是難得阿耨多羅三藐三菩提法，今以付囑汝等，汝等應當一心流布此法，廣令增益。」如是三摩諸菩薩摩訶薩頂，而作是言：「我於無量百千萬億阿僧祇劫，修習是難得阿耨多羅三藐三菩提法，今以付囑汝等。汝等當受持、讀誦、廣宣此法，令一切眾生普得聞知。」

At that juncture, Shakyamuni Buddha arose from the Dharma Seat, manifesting immense Supernal Power to *fondle the crowns* of innumerable *Pusa-mahasattvas* with His right hand, and made such pronouncement: “During the span of innumerable hundred thousand million billion *asamkhyas* of *Kalpas*, I have practiced on this singularly rare Dharma of *Anuttara-Samyak-Sambodhi*, which now I am consigning unto ye all, and you shall promulgate this Dharma single-mindedly, so as to render it enhanced and augmented.” Thus did He thrice *fondle the crowns* of the *Pusa-mahasattvas* and make such pronouncement: “During the span of innumerable hundred thousand million billion *asamkhyas* of *Kalpas*, I have practiced on this singularly rare Dharma of *Anuttara-Samyak-Sambodhi*, which now I am consigning unto ye all, and it behooves you to espouse, sustain, read and recite, as well as promulgate this Dharma extensively, so as to enable all Multibeings to hear and comprehend it universally.

[VI-22B]

「所以者何？如來有大慈悲，無諸慳吝，亦無所畏，能予眾生佛之智慧、如來智慧、自然智慧，如來是一切眾生之大施主。汝等亦應隨學如來之法，勿生慳吝。於未來世，若有善男子、善女人，信如來智慧者，當為演說此法華經，使得聞知，為令其人得佛慧故。若有眾生不信受者，當於如來餘深法中，示教利喜。汝等若能如是，則為已報諸佛之恩。」

“Wherefore is it so? For the Thus-Adventist is endowed with Great Compassion, and devoid of Penuriousness, and also free from Trepidity; hence He is capable of conferring on all Multibeings the Wisdom of the Buddha, the Wisdom of the Thus-Adventist, the Ingenuous Wisdom: the Thus-Adventist is the Great Bestower for all Multibeings. It behooves ye all to follow and learn the Way of the Thus-Adventist as well, without harboring Penuriousness. In the ages to come, if there be Virtuous Men or Virtuous Women, who believe in the Wisdom of the Thus-Adventist, it is incumbent on you to divulge this *Dharmic Lotus Sutra* for them to hear and comprehend, with a view to enabling them to acquire the Buddhaic Wisdom. However, to the Multibeings who cannot believe and espouse this Dharma, you need to evince, instruct, benefit and felicitate them with some other profound Dharmas of the Thus-Adventist than this one. If you could do this, it would be tantamount to having requited the Beneficence that the Buddhas have accorded you.”

[VI-22C]

時諸菩薩摩訶薩，聞佛作是說已，皆大歡喜徧滿其身，益加恭敬，曲躬低頭，合掌向佛，俱發聲言：「如世尊敕，當俱奉行。唯然，世尊，願不有慮。」諸菩薩摩訶薩眾，如是三反，俱發聲言：「如世尊敕，當俱奉行。唯然，世尊，願不有慮。」

At that juncture, all the *Pusa-mahasattvas*, on hearing such pronouncements of the Buddha, were transported with immense exultance, which permeated all over their frames; and they became all the more reverent, while bending their torsos, lowering their heads, and joining their palms towards the Buddha, they uttered such proclamation in unison: “We will execute to the full in compliance with the Holy Edicts of Your World-Veneration. Verily, Your World-Veneration, we would fain that Thou be divested of any worriment.” And thus did all the *Pusa-mahasattvas* make such proclamation thrice over: “We will execute to the full in compliance with the Holy Edicts of Your World-Veneration. Verily, Your World-Veneration, we would fain that Thou be divested of any worriment.”

[VI-22D]

爾時釋迦牟尼佛令十方來諸分身佛，各還本土，而作是言：「諸佛各隨所安，多寶佛塔還可如故。」說是語時，十方無量分身諸佛，坐寶樹下師子座上者，及多寶佛，并上行等無邊阿僧祇菩薩大眾，舍利弗等聲聞四眾，及一切世間天、人、阿修羅等，聞佛所說，皆大歡喜。

At that juncture, Shakyamuni Buddha, in order to make all the *Schizo-corporal* Buddhas from ten directions return to their respective Home-Universe, made such statement: “All Thy Holiness the Buddhas may as well resume to Thy former state of ensconcements, and the Stupa of Myriad-Treasure Buddha may as well revert to its originality.” At these words, the innumerable *Schizo-corporal* Buddhas from ten directions who were seated in the Leonine Seats underneath the Treasure-Trees, together with Myriad-Treasure Buddha, as well as the boundless *asamkhyas* of up-advent multitudes of *Pusas*, and the Four Assemblages of Auricularists headed by Sariputra and others, and all the *Devas*, Humans, and *Asuras*, and the like—all of them became tremendously exultant at the words of the Buddha.

藥王菩薩本事品第二十三

Segment 23:

The Primal Events of Medicine-King Pusa

[VI-23A]

爾時宿王華菩薩白佛言：「世尊，藥王菩薩云何遊於娑婆世界？世尊，是藥王菩薩有若干百千萬億那由他難行苦行？善哉，世尊，願少解說；諸天、龍、神、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人、非人等，又他國土諸來菩薩，及此聲聞眾，聞皆歡喜。」

At that juncture, Lodging Regal-Blossom *Pusa* said to the Buddha: “Your World-Veneration, wherefore does Medicine-King *Pusa* sojourn in this *Sahā Universe*? Your World-Veneration, this Medicine-King *Pusa* is known to have made myriad hundred thousand million billion *nayutas* of arduous Ascetic Deeds. Good Thy Holiness, I would fain that Thou wouldst expound awhile on this, for all the *Devas*, Dragons, Deities, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans, *Quasi-anthropoids* and the like, as well as the *Pusas* from other Cosmoses, and the multitudes of Auricularists here would all be jubilant at hearing it.”

[VI-23B]

爾時佛告宿王華菩薩：「乃往過去無量恆河沙劫，有佛號日月淨明德如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊。其佛有八十億

大菩薩摩訶薩，七十二恆河沙大聲聞眾，佛壽四萬二千劫，菩薩壽命亦等。」

At that juncture, the Buddha imparted to Lodging-Regal-Blossom *Pusa*: “In the bygone innumerable Ganges-sand number of *Kalpas*, there was a Buddha, in the Holy Epithet of Solar-Lunar Purified-Translucent Virtue *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Deed Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*. This Buddha had a phalanx of eighty billion Grand *Pusa-mahasattvas* and seventy-two Ganges-sand number of Grand Auricularists. The lifespan of the Buddha was forty-two thousand *Kalpas*, and the *Pusas*’ lifespan was also equal to that.

[VI-23C]

「彼國無有女人、地獄、餓鬼、畜生、阿修羅等，及以諸難；地平如掌，琉璃所成，寶樹莊嚴，寶帳覆上，垂寶華旛，寶瓶香爐周徧國界，七寶爲臺，一樹一臺，其樹去臺盡一箭道。此諸寶樹，皆有菩薩、聲聞而坐其下。諸寶臺上，各有百億諸天作天伎樂，歌歎於佛，以爲供養。」

“In that Universe it was devoid of womankind, Purgatoryhood, Starving-ghosthood, Animalhood, *Asurahood*, and what not, neither was there any form of catastrophes. The ground there was as level as the palm, constituted of lapis lazuli, splendorously bedecked with treasure-trees, which were enveloped by treasure-

nets, with treasure-blossom Banners suspended downward. Treasure-carafes and incense burners pervaded all over the circumferences of the Universe. There were Estrades of seven treasures, and each of which was accompanied by one treasure-tree in an arrow-shot's distance. Seated underneath all these treasure-trees were *Pusas* and Auricularists. Upon the treasure estrades, there were ten billion Celestials playing celestial music in extolment of the Buddha as an offering.

[VI-23D]

「爾時彼佛爲一切眾生喜見菩薩，及眾菩薩、諸聲聞眾，說法華經。是一切眾生喜見菩薩，樂習苦行，於日月淨明德佛法中，精進經行，一心求佛，滿萬二千歲已，得現一切色身三昧。」

“At that juncture, that Buddha divulged *The Dharmic Lotus Sutra* for All-Multibeing Delighted-to-See *Pusa*, as well as for all the other *Pusas* and the multitudes of Auricularists. This All-multibeings Delighted-to-See *Pusa* took delight in Ascetic Cultivations, and he was wont to practice Perambulatory Meditation sedulously in the Dharma of Solar-Lunar Purified-Luminant-Virtue Buddha, in pursuit of Buddhahood single-mindedly. Thus after the practice for a total of twelve thousand years, he acquired the *Samadhi* of Manifestating-All-Corporal-Physiques.

[VI-23E]

「得此三昧已，心大歡喜，即作念言：『我得現一切色身

三昧，皆是得聞法華經力，我今當供養日月淨明德佛及法華經。』即時入是三昧，於虛空中，雨曼陀羅華、摩訶曼陀羅華、細末堅黑栴檀，滿虛空中，如雲而下，又雨海此岸栴檀之香，此香六銖，價直娑婆世界，以供養佛。」

“At the attainment of that *Samadhi*, he was immensely exalted; thereupon he bethought himself thus: ‘The reason why I could have attained the *Samadhi* of Manifesting-All-Corporal-Physiques is entirely owing to the power of hearing *The Dharmic Lotus Sutra*; hence it behooves me to make offerings to Solar-Lunar Purified-Luminant-Virtue Buddha and *The Dharmic Lotus Sutra*.’ Forthwith he made ingression into this *Samadhi*, wherein he effected it to rain from the Ethereal Space the *Mandara* blossoms, *Maha-mandara* blossoms, and fine-powdered firm ebony *Chandana* incense, pervading all over the Ethereal Space and cascading down like clouds. Therewithal he rained the This-Shore-of-the-Sea *Chandana* Incense as an offering to the Buddha, the value of six *Jus*¹ of which incense being worthy of the whole *Sahā Universe*.

[VI-23F]

『作是供養已，從三昧起，而自念言：『我雖以神力供養於佛，不如以身供養。』即服諸香：栴檀、薰陸、兜樓婆、畢力迦、沈水、膠香，又飲蒼蔔諸華香油，滿千二百歲已，香油塗身，於日月淨明德佛前，以天寶衣而自纏身，灌諸香油，以神通力願而自然身。

光明徧照八十億恆河沙世界，其中諸佛同時讚言：『善

1. *Ju*: One *Ju* equals to 1/24 tael (Chinese ounce). 銖

哉，善哉！善男子，是真精進，是名真法供養如來。若以華、香、瓔珞、燒香、末香、塗香、天繒、幡蓋及海此岸栴檀之香，如是等種種諸物供養，所不能及；假使國城、妻子布施，亦所不及。善男子，是名第一之施，於諸施中最尊最上，以法供養諸如來故。』』

“After making such offerings, he emerged from the *Samadhi*, and bethought himself thus: ‘Albeit I have made offerings to the Buddha by the Supernal Power, it must be much inferior to making an offering with my own physical body.’ Whereupon he ingested sundry incenses, such as *Chandana* Incense, Fuming-land Incense², *Turuska* Incense, *Sephaplika* Incense, Aqua-submerging Incense, and Glue Incense³; therewithal he also imbibed various oil fluids of *Champaka* flowers. Having done thus for a space of twelve hundred years, he spread his body with balmy oil in front of Solar-Lunar Purified-Luminant-Virtue Buddha, and then wrapped himself up with Celestial Treasure Apparel, and saturated it with sundry fragrant oils; thence he ignited himself to cremate his own body⁴ by his Votive Supernal Power.

The radiance thereof effulged all over eight billion Ganges-sand number of Universes, wherein the Buddhas acclaimed simultaneously: ‘Very good, very good indeed, Virtuous Man; this is Truthful Assiduity; such can be entitled as Truthful Dharmic

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2. **Fuming-land Incense:** Sansk. *Kunduruka*, frankincense, also called olibanum. 薰陸香，乳香
 3. **Glue Incense:** Sansk. *Sarja-rasa*, incense of the liquidambar tree, commonly called sweetgum. 膠香
 4. **he ignited himself to cremate his own body:** The “self-cremation” could be explicated either literally or figuratively as presenting all one has to the Buddha and Dharma. 然身

Offering to the Thus-Adventist. All other offerings, such as flowers, incense, pendants, burning incense, powder incense, or spreading incense, or celestial silk banners and canopies, or even the This-Shore-of-the-Sea *Chandana* Incense⁵—all and sundry offerings of these articles are incomparable to this particular offering, insomuch that not even the Bestowals with states, cities, spouses, and progeny could be equal to this. Virtuous Man, this is called the First Bestowal, which is the one most venerated and most highly esteemed, for it is akin to an offering to all the Thus-Adventists with Dharma.’

[VI-23G]

「作是語已而各默然。其身火然千二百歲，過是已後，其身乃盡。

一切眾生喜見菩薩作如是法供養已，命終之後，復生日月淨明德佛國中，於淨德王家結跏趺坐，忽然化生。即為其父而說偈言：

“At these words, the Buddhas all maintained reticent. The body was in flame for twelve hundred years until it was totally incinerated.

“Subsequent to All-Multibeings Delighted-to-See *Pusa*’s making such a Dharmic Offering, his lifespan came to an end, whence he was reborn again in the Universe of Solar-Lunar Purified-Luminant-Virtue Buddha, when all of a sudden, at King Purified-Virtue’s home, he was metamorphically born, seated with his

5. **This-Shore-of-the-Sea *Chandana* Incense:** Sansk. *Uruga-sāra-candana*. 海此岸梅檀

insteps crisscrossed. Thereupon he delivered this *Gatha* to his father:

[VI-23G①]

大王今當知 我經行彼處 即時得一切 現諸身三昧 1
勤行大精進 捨所愛之身 供養於世尊 爲求無上慧 2

- 1 O mighty King, thou art given to understand
That when I was making Perambulating Meditation at
that locus,
Forthwith I acquired the *Samadhi*
Of Manifesting-All-Corporal-Physiques.
- 2 Thereafter I executed tremendous Sedulous Cultivation
In relinquishing my most beloved form
To make it an offering to the World-Venerated One,
With a view to pursuing the Supreme Noesis.

[VI-23H]

「說是偈已，而白父言：『日月淨明德佛，今故現在。我先供養佛已，得解一切眾生語言陀羅尼，復聞是法華經八百千萬億那由他甄迦羅、頻婆羅、阿閼婆等偈。大王，我今當還供養此佛。』白已，即坐七寶之臺，上升虛空，高七多羅樹，往到佛所，頭面禮足，合十指爪，以偈讚佛：

容顏甚奇妙 光明照十方 我適曾供養 今復還親覲

“After the impartation of this *Gatha*, he addressed to his father:

‘Solar-Lunar Purified-Luminant-Virtue Buddha is still existent. After I made offerings to this Buddha, I acquired the Dharani of Comprehending-All-Multibeings’-Locutions, and I have also heard *The Dharmic Lotus Sutra*, along with eight hundred thousand million billion *nayuta kankara bimbara agara*⁶ number of *Gathas*. Great Sire, it behooves me still to make offerings to this Buddha.’ At such impartation, he seated himself on a seven-treasure dais, which ascended to the firmament at the height of seven Tala trees; from whence he betook himself to the Buddha’s Premises, prostrated with head and face prone to the ground at the Buddha’s feet. Thence he joined his ten fingers and extolled the Buddha with this *Gatha*:

Thy Visage and Countenances are singularly wondrous,
 And Thy Radiance illuminates throughout ten directions.
 I used to make offerings to Thee of late,
 And now I am back to contemplate upon Thee.

[VI-23I]

「爾時，一切眾生喜見菩薩說是偈已，而白佛言：『世尊，世尊猶故在世。』爾時日月淨明德佛，告一切眾生喜見菩薩：『善男子，我涅槃時到、滅盡時至，汝可安施牀

6. *nayuta kankara bimbara agara*: These are huge numerical units. In ancient India, there are 121 extremely huge numeral units, called the One Hundred and Twenty-one Convolutions (百二十一轉), each of which increases by the second power (二次方) to form the next unit. Before these 121 Convolutions, there is *laksa* (one hundred thousand), and 100 *laksas* (落叉) equals to one *koti* (俱祇); one *koti* times one *koti* equals to one *ayuta*; one *ayuta* times one *ayuta* equals one *nayuta*; one *nayuta* times one *nayuta* equals *bimbara*; one *bimbara* times one *bimbara* equals to *kankara*; one *kankara* times one *kankara* equals to one *agara*...and thus until the 121st *anabilapya-anabilapya* (ineffable ineffable). 那由他、甄迦羅、頻婆羅、阿閼婆

座，我於今夜當般涅槃。」」

“At that juncture, after the impartation of this *Gatha*, All-Multi-beings Delighted-to-See *Pusa* said to the Buddha: ‘Your World-Veneration, Your World-Veneration, ‘tis good that Thou still exist in the world as of old.’

“At that juncture, Solar-Lunar Purified-Luminescent Virtue Buddha spoke to All-Multibeings Delighted-to-See *Pusa*: ‘Virtuous Man, the time for my *Nirvana* is come; the time for Surcease Extinction is here. Thou mightst as well set up the bed for me: I am to pass into *Pari-nirvana* tonight.’

[VI-23J]

「又敕一切眾生喜見菩薩：『善男子，我以佛法囑累於汝及諸菩薩大弟子，并阿耨多羅三藐三菩提法，亦以三千大千七寶世界諸寶樹、寶臺及給侍諸天，悉付於汝。我滅度後，所有舍利亦付囑汝，當令流布，廣設供養，應起若干千塔。』如是日月淨明德佛敕一切眾生喜見菩薩已，於夜後分入於涅槃。」

“He made further decree to All-Multibeings Delighted-to-See *Pusa* thus: ‘Virtuous Man, now I am consigning unto thee, and to all the great *Pusa* disciples, with Buddha Dharma and the Dharma of *Anuttara-Samyak-Sambodhi*. In the meantime, I am also consigning unto thee the seven-treasure Three-thousand Mega-thousand Universes with all the treasure-trees and treasure-estrades therein, as well as all the attending retinue of Celestials—all of these I am entrusting to thee. I am also con-

signing to thee all my *Sariras* after my Surcease, which thou shalt disperse extensively; and for the purpose of people's offering-making, thou shalt have several thousand Stupas erected.' Thus, after making final decrees to All-Multibeings Delighted-to-See *Pusa*, Solar-Lunar Purified-Luminescent Virtue Buddha made ingress into *Nirvana* in the latter half of the night.

[VI-23K]

「爾時，一切眾生喜見菩薩見佛滅度，悲感、懊惱，戀慕於佛，即以海此岸栴檀為積，供養佛身，而以燒之。火滅已後，收取舍利，作八萬四千寶瓶，以起八萬四千塔，高三世界，表刹莊嚴，垂諸旛蓋，懸眾寶鈴。」

“At that juncture, when All-Multibeings Delighted-to-See *Pusa* saw that the Buddha had passed into Surcease Deliverance, he was grievously devastated and dolefully dejected at the loss with ardent yearning for the Buddha. Thereupon, he took This-Shore-of-the-Sea *Chandana* Incense as offering to the Holy Corpus of the Buddha, and utilized it as pyre which he ignited to cremate the Buddha's Holy Corpus. When the fire extinguished, he collected the *Sariras*, which he separated and filled in eighty-four thousand treasure-carafes, thence to have eighty-four thousand Stupas erected for their ensconcement. The Stupas were three Universes in height, bedecked with magnificent Pennon-poles, with Banners and Canopies suspended all over, and unto which were hung myriad treasure bells.

[VI-23L]

「爾時一切眾生喜見菩薩復自念言：『我雖作是供養，心猶未足，我今當更供養舍利。』便語諸菩薩大弟子及天、龍、夜叉等一切大眾：『汝等當一心念，我今供養日月淨明德佛舍利。』作是語已，即於八萬四千塔前，然百福莊嚴臂七萬二千歲而以供養，令無數求聲聞眾、無量阿僧祇人，發阿耨多羅三藐三菩提心，皆使得住現一切色身三昧。」

“At that juncture, All-Multibeings Delighted-to-See *Pusa* be-thought himself: ‘Even though I have made such offerings, I still feel it insufficient in my heart. It behooves me to make further offering to the *Sariras*.’ Forthwith he spoke to the great *Pusa* disciples and the *Devas*, Dragon, *Yaksas*, and all those in the great Assemblages, ‘It behooves you all to contemplate upon this single-mindedly: as I am about to make offering to Solar-Lunar Purified-Luminant-Virtue Buddha.’ At these words, right in front of the eighty-four thousand Stupas, he began to burn both his arms of Centi-bliss Grandeur⁷ for seventy-two thousand years as an offering, whereby he enabled innumerable multitudes of Auricularism pursuers and innumerable *asamkhyas* of people to engender the Heart for *Anuttara-Samyak-Sambodhi*, whence they were all rendered capable of inhabiting in the *Samadhi* of Manifesting-All-Corporal-Physiques.

7. **Centi-bliss Grandeur**: the grandeur incorporating and representing one hundred Bliss. 百福莊嚴

[VI-23M]

「爾時諸菩薩、天、人、阿修羅等，見其無臂，憂惱悲哀而作是言：『此一切眾生喜見菩薩，是我等師，教化我者，而今燒臂，身不具足。』」

於時一切眾生喜見菩薩，於大眾中立此誓言：『我捨兩臂，必當得佛金色之身，若實不虛，令我兩臂還復如故。』作是誓已，自然還復，由斯菩薩福德智慧淳厚所致。當爾之時，三千大千世界六種震動，天雨寶華，一切人、天得未曾有。』

“At that juncture, all the *Pusas*, Celestial Beings, *Asuras*, and other beings, seeing that he was divested of arms, became so woefully upset and dolorously dejected, that they all came to express themselves thus: ‘This All-Multibeings Delighted-to-See *Pusa* is our Guru who edified and cultivated us; and he should have burned his own arms to render his body incomplete!’

“Thereupon All-Multibeings Delighted-to-See *Pusa* made this Oath in the midst of the Assemblages: ‘As I relinquished both of my arms, I am assuredly to acquire the golden corpus of the Buddha. If this be truthful, let my arms be recovered as of old.’ After pledging such an Oath, both his arms were recovered naturally—this was all owing to this *Pusa*’s purity and his abundance in Blissful Virtue and Wisdom. At that juncture, there were six kinds of Vibrations in the Three-thousand Mega-thousand Universes, and it rained treasure blossoms from the Azures, and all the Humans and Celestials alike underwent the never-before experience.”

[VI-23N]

佛告宿王華菩薩：「於汝意云何？一切眾生喜見菩薩，豈異人乎？今藥王菩薩是也。其所捨身布施，如是無量百千萬億那由他數。

宿王華，若有發心欲得阿耨多羅三藐三菩提者，能然手指，乃至足一指，供養佛塔，勝以國城、妻子，及三千大千國土、山林河池、諸珍寶物，而供養者。

若復有人，以七寶滿三千大千世界，供養於佛，及大菩薩、辟支佛、阿羅漢，是人所得功德，不如受持此法華經，乃至一四句偈，其福最多。」

The Buddha addressed to Lodging-Regal-Blossom *Pusa*: “What dost thou make of this: who might the then All-Multibeings Delighted-to-See *Pusa* be? It would be none other than the present Medicine-King *Pusa*. The total number of corporal bodies that he has relinquished for Bestowal have reached such enormous amounts as innumerable hundred thousand million billion *nayutas*.

Lodging Regal-Blossom, if a person who has aspired to attain *Anuttara-Samyak-Sambodhi* could burn his fingers, or even one of his toes as an offering to the Buddha’s Stupa, it would be far superior to making offerings with states, cities, spouses and progeny, or with the land of Three-thousand Mega-thousand Universes, or mountains, forests, rivers and tarns, or with multifarious rare treasures.

“Furthermore, if someone uses seven kinds of treasure which could cover the entire Three-thousand Mega-thousand Universes

to make offerings to the Buddha, *Grand Pusas*, *Pratyekabuddhas* and *Arhats*, the Meritorious Virtues that this person has thus acquired would be much inferior to the espousal and sustenance of this *Dharmic Lotus Sutra*; insofar that even the espousal and sustenance of merely one quatrain of *Gatha* thereof would create most copious bliss.

[VI-230]

「宿王華，譬如一切川流江河，諸水之中，海爲第一；此法華經亦復如是，於諸如來所說經中，最爲深大。又如土山、黑山、小鐵圍山、大鐵圍山及十寶山，眾山之中，須彌山爲第一；此法華經亦復如是，於諸經中，最爲其上。又如眾星之中，月天子最爲第一；此法華經亦復如是，於千萬億種諸經法中，最爲照明。」

“Lodging-Regal-Blossom, in comparison with all the waters of rivers, creeks, streams and streamlets, the water of the Sea is the most supreme; so is it the same with this *Dharmic Lotus Sutra*, for in the midst of all the Sutras divulged by the Thus-Adventist, this *Sutra* is the most profound and immense one. Or compared to all the mountains, such as Dirt Mountain, Black Mountain, Little Iron-clad Mountain, Great Iron-clad Mountain and the Ten Treasure-Mountains, *Mount Sumeru* would be the most supreme one; so is it the same with this *Dharmic Lotus Sutra*, for in the midst of all the Sutras, this is the most paramount one. Or amongst all the stars, the Moon is the most supreme one; such is the same with this *Dharmic Lotus Sutra*, for in the midst of ten million billion Sutras, this is the most resplendent one.

[VI-23P]

「又如日天子能除諸闇；此經亦復如是，能破一切不善之闇。又如諸小王中，轉輪聖王最爲第一；此經亦復如是，於諸經中，最爲其尊。又如帝釋、於三十三天中王，此經亦復如是，諸經中王。又如大梵天王，一切眾生之父；此經亦復如是，一切賢聖，學、無學，及發菩薩心者之父。」

“Or just as the Sun is capable of dispelling all Darkness, so is it the same with this *Sutra*, in that it could destroy all iniquitous Benightedness. Or just as in the midst of all lesser Kings, the Wheel-revolving Sacred King is the most supreme one; so is it the same with this *Sutra*, in that it is the most prestigious one amongst all Sutras. Or just as Shakya-Devanam is the Monarch of the Thirty-three Heavens; so is it the same with this *Sutra*, in that it is the King of all Sutras. Or just as the Great Brahmanic Celestial King is the father of all Multibeings; so is it the same with this *Sutra*, in that it is the Father to all the Holy Men, Sages, Learners and Post-learners, as well as all the *Pusa-heart* Aspirants.

[VI-23Q]

「又如一切凡夫人中，須陀洹、斯陀含、阿那含、阿羅漢、辟支佛爲第一；此經亦復如是，一切如來所說、若菩薩所說、若聲聞所說，諸經法中，最爲第一。有能受持是經典者，亦復如是，於一切眾生中、亦爲第一。一切聲聞、辟支佛中，菩薩爲第一；此經亦復如是，於一切諸經法中，最爲第一。如佛爲諸法王；此經亦復如是，諸經中

王。」

“Or just as amongst all the Plebeian Mortals, *Scrota-apannas*, *Sakradagamins*, *Anagamins*, *Arhats* and *Pratyeka-buddhas* are the most supreme; so is it the same with this *Sutra*, in that it is the most supreme one amongst all the Sutras, be they either divulged by the Thus-Adventist, or by *Pusas*, or by Auricularists. It would be the same with anyone who could espouse and sustain this *Sutra*, for he would be of the most supreme amongst all Multibeings. As the *Pusa* is the most supreme in the midst of Auricularists and *Pratyeka-buddhas*, so is it the same with this *Sutra*, in that it is the most supreme one in the midst of all Sutra-dharmas. Or just as the Buddha is the King of all Dharmas, so is it the same with this *Sutra*, in that it is the King of all Sutras.

[VI-23R]

「宿王華，此經能救一切眾生者，此經能令一切眾生離諸苦惱，此經能大饒益一切眾生，充滿其願：如清涼池，能滿一切諸渴乏者，如寒者得火，如裸者得衣，如商人得主，如子得母，如渡得船，如病得醫，如闇得燈，如貧得寶，如民得王，如賈客得海，如炬除闇；此法華經亦復如是，能令眾生離一切苦、一切病痛，能解一切生死之縛。」

“Lodging-Regal-Blossom, this *Sutra*’s capability of saving all Multibeings signifies that this *Sutra* can make all Multibeings depart from all Afflictions and Vexations. This *Sutra* can benefit and enrich all Multibeings immensely by rendering their wishes

fulfilled: it is like a Temperately Cool Lake which can render all who are thirsty and fatigued gratified; it would be like Fire for those who suffer from Cold, like Apparel to the Unclothed, like Clients for the Merchants, like Mother to Infants, like Boats to River-traversers, like Doctors to the Sick, like Lamps to those in dark, like Treasure to the Indigent, like a Benign King to the Populace, like the Ocean to Wayfarers, like Torches that can dispel Darkness. It is just the same with this *Dharmic Lotus Sutra*, which is capable of making all Multibeings depart from all Afflictions, all Ailments and Pains, and capable of disentangling all the Bondages of Nascence and Demise.

[VI-23S]

「若人得聞此法華經，若自書、若使人書，所得功德，以佛智慧籌量多少，不得其邊。若書是經卷，華、香、瓔珞、燒香、末香、塗香，旛蓋、衣服，種種之燈——酥燈、油燈、諸香油燈、蒼蔔油燈、須曼那油燈、波羅羅油燈、婆利師迦油燈、那婆摩利油燈——供養，所得功德，亦復無量。」

“If a person hears this *Dharmic Lotus Sutra*, and subsequently he scribes it or has someone scribe it, the Meritorious Virtues that he has thus acquired would be beyond measure, insomuch as imponderable by the Wisdom of the Buddha. If after finishing scribing the Book of this *Sutra*, he further makes offerings to it with flowers, incense, pendants, Burning Incense, Powdered Incense, Spreading Incense, Banners, Canopies, Apparels, and divers lamps, such as *ghee* lamps, oil lamps, sundry aromatic oil

lamps, Champaka oil lamps, Sumana oil lamps, Patali oil lamps, Varisika oil lamps, and Navamalika oil lamps, the Meritorious Virtues that he acquires is also unlimited.

[VI-23T]

「宿王華，若有人聞是藥王菩薩本事品者，亦得無量無邊功德。若有女人聞是藥王菩薩本事品，能受持者，盡是女身，後不復受。

若如來滅後五百歲中，若有女人聞是經典，如說修行。於此命終，即往安樂世界，阿彌陀佛、大菩薩眾，圍繞住處，生蓮華中，寶座之上，不復爲貪欲所惱，亦復不爲瞋恚愚癡所惱，亦復不爲憍慢嫉妒諸垢所惱，得菩薩神通、無生法忍。得是忍已，眼根清淨，以是清淨眼根，見七百萬二千億那由他恆河沙等諸佛如來。」

“Lodging-Regal-Blossom, if a person hears this *Segment of the Primal Events of Medicine-King Pusa*, he shall also acquire boundless countless Meritorious Virtues. If a woman, after hearing this *Segment of the Primal Events of Medicine-King Pusa*, can espouse and uphold, she can be free from the female form after this lifetime.

“After the Surcease of the Thus-Adventist, in the Latter Five Hundred Years, if a woman after hearing this *Sutra* can cultivate herself as divulged in the Sutra, at the end of this lifetime here, she is to be reborn in the Elysian Universe, upon a treasure seat in the Lotus Blossom, surrounded by Amitabha Buddha and a multitude of *Grand Pusas* there, never to be exasperated by Ava-

ricious Desires, nor to be pestered by Resentment and Inanity, nor yet to be beset by Arrogance, Jealousy, and the like defilements. Furthermore, she shall attain the *Pusaic* Supernal Powers, as well as the *Forbearance of Non-nascence*. In the wake of attaining this *Forbearance*, her *Visual Sensorium* shall be purified, and by virtue of such purified *Visual Sensorium*, she could perceive seven million two thousand billion *nayuta* Ganges-sand number of Buddhas Thus-Adventists.

[VI-23U]

「是時諸佛遙共讚言：『善哉，善哉！善男子，汝能於釋迦牟尼佛法中，受持讀誦思惟是經，爲他人說，所得福德無量無邊，火不能燒，水不能漂，汝之功德，千佛共說不能令盡。汝今已能破諸魔賊，壞生死軍，諸餘怨敵皆悉摧滅。善男子，百千諸佛，以神通力共守護汝，於一切世間天、人之中，無如汝者，惟除如來；其諸聲聞、辟支佛、乃至菩薩，智慧禪定無有與汝等者。』」

“At this juncture, all the Buddhas acclaim in unison: ‘Very good, it is very good indeed, Virtuous Man, that, in the Dharma of Shakyamuni Buddha, thou couldst espouse, sustain, read, recite, meditate on this *Sutra*, and expound it to others. The Meritorious Virtues that thou hast acquired thereby are countless and boundless, which are not subject to incineration by fire, nor to inundation by flood. Thy Meritorious Virtues could not be divulged in full, not even by one thousand Buddhas recounting it simultaneously. Now thou art able to destroy the *Maraic*

Plunderers,⁸ demolish the Nascence-Demise Troops, and all the rest of malicious antagonists would all be vanquished. Virtuous Man, hundreds and thousands of Buddhas have employed their Supernal Powers together to shield and shelter thee, hence amongst all the Celestials and Terrestrials throughout the worlds there are none like thee, save for the Thus-Adventists; none of the Auricularists, *Pratyeka-buddhas*, and even *Pusas* could be equal to thee in terms of Wisdom and *Dhyanaic* Stasis.’

[VI-23V]

「宿王華，此菩薩成就如是功德智慧之力。若有人聞是藥王菩薩本事品，能隨喜讚善者，是人現世口中常出青蓮華香，身毛孔中常出牛頭栴檀之香，所得功德，如上所說。」

“Lodging-Regal-Blossom, this *Pusa* has already attained such power of Meritorious Wisdom, so that if any who after hearing this *Segment of the Primal Events of Medicine-King Pusa* could extol its merits through Altruistic Jubilation, out of the mouth of this person there shall constantly emit the aroma of Green Lotus Flowers, and from the pores of his body there shall constantly emit the fragrance of *Ox-head Chandana* incense; and the Meritorious Virtues he is to acquire are as above-stated.

[VI-23W]

「是故，宿王華，以此藥王菩薩本事品囑累於汝。我滅度後後五百歲中，廣宣流布於閻浮提，無令斷絕，惡魔、魔民、

8. *Maraic Plunderers*: the Mara together with his cohorts can rob one of one's wealth of Virtue, hence they are so called. 魔賊

諸天、龍、夜叉、鳩槃荼等，得其便也。宿王華，汝當以神通之力守護是經。所以者何？此經則爲闍浮提人，病之良藥。若人有病，得聞是經，病即消滅，不老不死。」

“Hence, Lodging-Regal-Blossom, I am consigning unto thee this *Segment of the Primal Events of Medicine-King Pusa*. In the wake of my Surcease Deliverance, in the latter five-hundred-year era, thou shall promulgate and circulate it extensively in *Jambudvipa*, never suffering it to be discontinued or annihilated, nor to lend opportunities to nefarious *Maras*, *Mara's* subjects, *Devas*, Dragons, *Yaksas*, *Kumbhandas*, and what not. Lodging-Regal-Blossom, it behooves thee to shield and shelter this *Sutra* with thy Supernal Power. Wherefore should it be so? For this *Sutra* is the excellent medicine for people's diseases in *Jambudvipa*: when a person is sick, on hearing this *Sutra*, the disease will be destroyed, and he will not be subject to Aging and Demise.

[VI-23X]

「宿王華，汝若見有受持是經者，應以青蓮花盛滿末香，供散其上。散已，作是念言：『此人不久必當取草坐於道場，破諸魔軍，當吹法螺、擊大法鼓，度脫一切眾生老病死海。』是故求佛道者、見有受持是經典人，應當如是生恭敬心。」

“Lodging-Regal-Blossom, when thou perceivest a person espousing and sustaining this *Sutra*, thou art to fill Green Lotus Flowers with powdered incense, wherewith to sprinkle upon him

as an offering. After the sprinkling, thou art to make such Ideation: ‘Before long this person is to prepare a grassy mat to sit at a *Bodhi Sanctuary*, wherein he is to defeat the *Maraic Troops*, blow the Dharmic Conch, beat the great Dharmic Drum, so as to deliver all Multibeings across the *Sea of Aging-Illness-Death*.’ Therefore, when any pursuer of *Buddha Bodhi* perceives someone espousing and sustaining this *Sutra*, it behooves him to engender such mind of reverence.”

[VI-23Y]

說是藥王菩薩本事品時，八萬四千菩薩得解一切眾生語言陀羅尼。多寶如來於寶塔中讚宿王華菩薩言：「善哉，善哉！宿王華，汝成就不可思議功德，乃能問釋迦牟尼佛如此之事，利益無量一切眾生。」

At the time when this *Segment of the Primal Events of Medicine-King Pusa* has been divulged, eighty-four thousand *Pusas* obtained the Dharani of Comprehending-All-Multibeings’-Locutions; and from within the Treasure Stupa, Myriad-Treasure Thus-Adventist acclaimed Lodging-Regal-Blossom *Pusa* thus: “Excellent, excellent indeed, Lodging-Regal-Blossom. It is on account of thy achievement of inconceivable Meritorious Virtues that has rendered thee capable of inquiring such matters of Shakyamuni Buddha, thereby to benefit all the infinite Multibeings.”

妙法蓮華經卷第六

—End of SCROLL VI, *The Lotus Sutra*
of *Wondrous Dharma*

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妙法蓮華經卷第七

The Lotus Sutra of Wondrous Dharma

SCROLL VII

姚秦三藏法師鳩摩羅什 漢譯

Translated from Sanskrit into Chinese by Tri-canon Dharma Master Venerable Kumarajiva in Yao-Chin Dynasty (344-413 A.D.)

高野山真言宗五十三世阿闍梨、華嚴宗(賢首宗)兼法相宗(慈恩宗)四十二世法脈傳人釋成觀法師 英譯

Translated from Chinese into English by Venerable Cheng Kuan, 53rd Generation Acarya of Shingon Sect; 42nd Generation Linage Succeder of both Hua-Yen Sect and Dharmic Morphism Sect (1947-)

妙音菩薩品第二十四

Segment 24: Wondrous-Sound Pusa

[VII-24A]

爾時釋迦牟尼佛放大人相肉髻光明，及放眉間白毫相光，徧照東方百八萬億那由他恆河沙等諸佛世界。過是數已，有世界名淨光莊嚴，其國有佛，號淨華宿王智如來、應供、正徧知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛世尊，爲無量無邊菩薩大眾恭敬圍繞而爲說法，釋迦牟尼佛白毫光明徧照其國。

At that juncture, Shakyamuni Buddha effulged Radiances out of

His *Grand-Homme Appearance*¹ of *Fleshly Coiffure*,² and also effulged Radiances from the *White Capillaceous Appearance*,³ thereby to irradiate pervasively throughout the one hundred and eighty thousand billion *nayuta* Ganges-sand number of Buddhic Universes in the east. And beyond that there was a Universe in the name of Purified-Radiant-Grandeur, wherein there was a Buddha with the Holy Epithet of Purified-Blossom-Lodging-Regal-Wisdom *Thus-Adventist, Offering-Meritor, Ortho-Omniscient One, Luminance-Implementation Consummator, Dexterous Departer, World-Comprehender, Supreme Master, Taming-Reining Lord, Celestial-Terrestrial Guru, Buddha the World-Venerated One*, who was reverently circumvolved by countless boundless multitudes of *Pusas*, for whom He was divulging the Dharma. Meanwhile Shakyamuni Buddha's Radiance of *White Capillaceous Appearance* irradiated all over that Universe.

[VII-24B]

爾時一切淨光莊嚴國中，有一菩薩名曰妙音，久已植眾德本，供養親近無量百千萬億諸佛，而悉成就甚深智慧，得妙幢相三昧、法華三昧、淨德三昧、宿王戲三昧、無緣三昧、智印三昧、解一切眾生語言三昧、集一切功德三昧、

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1. *Grand-Homme Appearance*: "Grand Homme," literally, great man, denoting the Buddha. *Grand-Homme Appearance*, hence, is the Appearance that only the Buddha is endowed with. 大人相
 2. *Fleshly Coiffure*: On top of the cranium of the Buddha there is a coiffure-shaped Crown, which is formed by flesh rather than by bones. This is deemed the most superb one of the Buddha's *Thirty-two Auspicious Features* (三十二相), resulted from His eons' practice on Non-arrogance, humility, and respect towards all men of virtues, and paying homage to all Buddhas and Good Mentors. It is also called *the Feature of Visibility-Defying Crown*, or *the Unperceptible Crown* (無見頂相). 肉髻
 3. *White Capillaceous Appearance*: Cf. footnote 25 on page 12. 白毫相

清淨三昧、神通遊戲三昧、慧炬三昧、莊嚴王三昧、淨光明三昧、淨藏三昧、不共三昧、日旋三昧，得如是等百千萬億恆河沙等諸大三昧。

At that juncture, in that Universe of Purified-Radiant-Grandeur there was a *Pusa*, in the name of Wondrous-Sound, who had long implanted multiple Radices of Virtue, and had communed intimately with and made offerings to innumerable hundred thousand million billion Buddhas, whereby he has accomplished extremely profound wisdom, as well as attained Wondrous-Banner *Samadhi*, Dharmic-Lotus *Samadhi*, Purified-Virtue *Samadhi*, Lodging-King Disportive *Samadhi*, Unclinging *Samadhi*, Wisdom-Signet *Samadhi*, Comprehending-All-Multibeings' Locutions *Samadhi*, Amassing-All-Meritorious-Virtues *Samadhi*, Purification *Samadhi*, Supernal Disportive *Samadhi*, Wisdom-Torch *Samadhi*, Majestic-Regal *Samadhi*, Purified-Radiance *Samadhi*, Purified-Repertory *Samadhi*, Unsharing *Samadhi*, Solar-Revolution *Samadhi*—and such like one hundred thousand million billion Ganges-sand great *Samadhis*.

[VII-24C]

釋迦牟尼佛光照其身，即白淨華宿王智佛言：「世尊，我當往詣娑婆世界，禮拜、親近、供養釋迦牟尼佛，及見文殊師利法王子菩薩、藥王菩薩、勇施菩薩、宿王華菩薩、上行意菩薩、莊嚴王菩薩、藥上菩薩。」

爾時淨華宿王智佛告妙音菩薩：「汝莫輕彼國，生下劣想。善男子，彼娑婆世界，高下不平，土石諸山，穢惡充滿，佛身卑小，諸菩薩眾其形亦小。而汝身四萬二千由

旬，我身六百八十萬由旬。汝身第一端正，百千萬福，光明殊妙，是故汝往、莫輕彼國，若佛、菩薩、及國土，生下劣想。」

No sooner had the Radiance of Shakyamuni Buddha effulged His own corpus, than He spoke to Purified-Blossom Lodging-Regal-Wisdom Buddha, “Your World-Veneration, it behooves me to repair to *Sahā Universe* for a visit, so as to pay homage, make offering to, and commune closely with Shakyamuni Buddha, as well as to meet Manjusri *Pusa* the Dharma-Prince, Medicine-King *Pusa*, Valorous-Bestowal *Pusa*, Lodging-Regal-Blossom *Pusa*, Upward-Advancing-Mind *Pusa*, Majestic-Regal *Pusa*, and Medicine-Acme *Pusa*.”

At that juncture, Purified-Blossom Lodging-Regal-Wisdom Buddha said to Wondrous-Sound *Pusa*, “Never shalt thou disparage that Universe as an inferior one; Virtuous Man, albeit that *Sahā Universe’s* land appears to be uneven, with high and low grounds; and there are mountains of both dirt and rocks, teemed with various filth and defilement; the form of the Buddha is low in stature, and that of the *Pusas* is also diminutive; whereas thy physique is forty-two thousand *yojanas* in height, and that of mine is six million eight hundred thousand *yojanas*. Thy physique is of the paramount fairness, majestified with hundreds and thousands and millions of bliss, and radiant with singular wondrousness. Hence, when thou betakest thyself thither, belittle not that Universe by engendering the conception of inferiority in the Buddha, *Pusa* and the land thereat.”

[VII-24D]

妙音菩薩白其佛言：「世尊，我今詣娑婆世界，皆是如來之力，如來神通遊戲，如來功德智慧莊嚴。」於是妙音菩薩不起於座，身不動搖，而入三昧，以三昧力，於耆闍崛山，去法座不遠，化作八萬四千眾寶蓮華，闍浮檀金爲莖，白銀爲葉，金剛爲鬚，甄叔迦寶以爲其臺。

Wondrous-Sound *Pusa* said to the Buddha, “Your World-Veneration, my visit to *Sahā Universe* now is all rendered possible by dint of the Power of the Thus-Adventist, which being the Disportment of Supernality of the Thus-Adventist, as well as the Sublimity of the Thus-Adventist’s Meritorious Virtues and Wisdom.” Thence, Wondrous-Sound *Pusa*, while remaining seated in his seat, with his body devoid of any motion or vibration, made ingress into *Samadhi*. By virtue of the power of this *Samadhi*, he metamorphosed eighty-four thousand multi-treasure Lotus Blossoms over Grdhrakuta Mountains, not far from the Dharmic Seat; and the Lotus Blossoms took Jambudvipa Gold⁴ as stems, with silver as leaves, diamond as filaments, and *Kimsuka* gem⁵ as dais.

4. **Jambudvipa Gold:** There is a river named Jambudvipa River, running between Mount Fragrance-Intoxication and the Snow Mountain through a forest of Jambudvipa trees. The sand gold obtained from this river is therefore called Jambudvipa Gold, which, in reddish yellow color with a tint of purple, is deemed the most precious kind of gold. 闍浮檀金

5. **Kimsuka gem:** Meaning red-colored gem, it is one kind of lapis lazuli. The lapis lazuli has various colors, among which the red color is the most supreme. As this gem is usually shaped like a flower of the *Kimsuka* tree, it is so named. 甄叔迦寶

[VII-24E]

爾時，文殊師利法王子見是蓮華，而白佛言：「世尊，是何因緣，先現此瑞？有若干千萬蓮華，闍浮檀金爲莖，白銀爲葉，金剛爲鬚，甄叔迦寶以爲其臺。」

爾時釋迦牟尼佛告文殊師利：「是妙音菩薩摩訶薩，欲從淨華宿王智佛國，與八萬四千菩薩，圍繞而來，至此娑婆世界，供養、親近、禮拜於我，亦欲供養、聽法華經。」

At that juncture, on seeing this Lotus Blossoms, Manjusri the Dharma-Prince said to the Buddha, “Your World-Veneration, what would be the cause for the manifestation of this auspicious phenomenon? There are thousands and millions of Lotus Blossoms, with Jambudvipa Gold as stems, silver as leaves, diamond as filaments, and *Kimsuka* gem as dais.”

At that juncture, Shakyamuni Buddha imparted to Manjusri, “It is due to the fact that this Wondrous-Sound *Pusa-mahasattva* intends to come from Purified-Blossom-Lodging-Regal-Wisdom Buddha’s Universe along with eighty-four thousand *Pusas* to this *Sahā Universe*, with a view to paying homage, communing intimately with, and making offering to me, as well as desirous of making offering and listening to *The Dharmic Lotus Sutra*.”

[VII-24F]

文殊師利白佛言：「世尊，是菩薩種何善本？修何功德，而能有是大神通力？行何三昧？願爲我等說是三昧名字，我等亦欲勤修行之，行此三昧，乃能見是菩薩色相大小，威儀進止。唯願世尊以神通力，彼菩薩來，令我得見。」

Manjusri said to the Buddha, “Your World-Veneration, what Virtuous Radices has this *Pusa* implanted? What Meritorious Virtues has he cultivated, so that he could be endowed with such great Power of Supernality? And what *Samadhi* does he practice? I would desire Thee to impart to us the name of this *Samadhi*, for we would also desire to practice assiduously on this *Samadhi*, insofar as to execute it, thereby to discern the stature of this *Pusa*’s corporal form, as well as his Dignified Deportment. I would entreat Your World-Veneration, by Thy Supernal Power, to render me capable of discerning the advent of this *Pusa*.”

[VII-24G]

爾時釋迦牟尼佛告文殊師利：「此久滅度多寶如來，當爲汝等而現其相。」時多寶佛告彼菩薩：「善男子，來，文殊師利法王子欲見汝身。」

At that juncture, Shakyamuni Buddha told Manjusri, “Manjusri, this Myriad-Treasure Thus-Adventist who has long passed into Surcease Deliverance will make that *Pusa* manifest his form for ye all.”

At that point Myriad-Treasure Buddha said to that *Pusa*, “Virtuous Man, come hither, for Manjusri the Dharma-Prince desires to perceive thy form.”

[VII-24H]

於時妙音菩薩於彼國沒，與八萬四千菩薩俱共發來。所

經諸國，六種震動，皆悉雨於七寶蓮華；百千天樂，不鼓自鳴。是菩薩目如廣大青蓮華葉，正使和合百千萬月，其面貌端正復過於此，身真金色，無量百千功德莊嚴，威德熾盛，光明照曜，諸相具足，如那羅延堅固之身。入七寶臺，上升虛空，去地七多羅樹，諸菩薩眾恭敬圍繞，而來詣此娑婆世界耆闍崛山。

Thenceforth Wondrous-Sound *Pusa* disappeared from his home Universe, and set out to come hither in company with eighty-four thousand *Pusas*. There occurred six kinds of Vibrations in all the Universes which they passed by, and it all rained from the sky seven-treasure Lotus Blossoms; and hundreds and thousands of celestial musical instruments playing music of their own accord. This *Pusa's* eyes were as capacious as the leaves of the green Lotus, and as bright as the combination of one hundred thousand million moons. His visage was fair and comely, and was even much more superior to those moons. His body was of solid-gold color, majestified with innumerable hundred thousand Meritorious Virtues, iridescently dignified with August Virtues which effulged resplendently, endowed completely with all Meritorious Features; and his Corpus is as adamantine as that of Narayana.⁶ After entering into the seven-treasure dais, he ascended onto the Ethereal Space, to the height of seven Tala trees from the ground. Thereupon, circumvolved reverently by a phalanx of *Pusas*, he came to the Grdhrukuta Mountains in *Sahā Universe*.

6. **Narayana**: “Narayana,” a celestial deity endowed with tremendous physical strength, also called *Vajraic Titan* (金剛力士), whose corporal body is reputed to be extremely strong, adamant and indestructible. 那羅延 (那羅延天)

[VII-24I]

到已，下七寶臺，以價直百千瓔珞，持至釋迦牟尼佛所，頭面禮足，奉上瓔珞，而白佛言：

「世尊，淨華宿王智佛問訊世尊，少病、少惱，起居輕利，安樂行否？四大調和否？世事可忍否？眾生易度否？無多貪欲、瞋恚、愚癡、嫉妒、慳慢否？無不孝父母、不敬沙門、邪見、不善心、不攝五情否？世尊，眾生能降伏諸魔怨否？久滅度多寶如來在七寶塔中，來聽法否？又問訊多寶如來，安隱、少惱，堪忍久住否？世尊，我今欲見多寶佛身，唯願世尊，示我令見。」

On his arrival, he descended from the seven-treasure dais, and produced a *Keyura*⁷ in the value of hundreds and thousands of gold to make offering to Shakyamuni Buddha, to whom he prostrated with his head and face prone to the ground, presented the *Keyura* in veneration, and said to the Buddha:

“Your World-Veneration, Purified-Blossom Lodging-Regal-Wisdom Buddha gives His kind regards to Your World-Veneration, inquiring if Thy Holiness be free of slight ailment and slight annoyance? And if Thou art quite comfortable and at ease in Thy daily life? Art Thou quite serene and felicitous in Thy employments? Would the Four Elements in Thy Holy Frame be quite in regulation and consonance? Would the mundane matters be tolerable? Would the Multibeings be easy to deliver? Would they be devoid of excessive Avarice, Resentment, Inanity, Jealousy, Penuriousness and Arrogance? Would they be exempt from

7. *Keyura*: Sansk., a pendant. 瓔珞

undutifulness to their parents, irreverence to the Samgha, Devious Views, Iniquitous minds, and Indulgence in the Five Sentiments? Your World-Veneration, could the Multibeings subjugate the *Mara's* enmity? Has the long Surcease-delivered Myriad-Treasure Thus-Adventist in the Seven-Treasure Stupa come to hear the Dharma?

“Therewithal, He also gave kind regards to Myriad-Treasure Thus-Adventist by inquiring if His Holiness is well ensconced, free from petty annoyance, and finding the long Subsistence forbearable or not? Your World-Veneration, now I would desire to behold Myriad-Treasure Buddha in person; I would wish Your World-Veneration to instruct me and render me capable of perceiving Him.”

[VII-24J]

爾時釋迦牟尼佛語多寶佛：「是妙音菩薩欲得相見。」
 時多寶佛告妙音言：「善哉，善哉！汝能為供養釋迦牟尼佛及聽法華經，并見文殊師利等，故來至此。」
 爾時華德菩薩白佛言：「世尊，是妙音菩薩，種何善根，修何功德，有是神力？」

At that juncture Shakyamuni Buddha addressed Himself to Myriad-Treasure Buddha, “This Wondrous-Sound *Pusa* desires to behold Thee.”

At that juncture, Myriad-Treasure Buddha addressed to Wondrous-Sound, “It is very good, very good indeed, that thou canst come such a long way specially for the sake of making offering

to Shakyamuni Buddha and listening to *The Dharmic Lotus Sutra*, as well as meeting Manjusri and others.”

At that juncture, Floral-Virtue *Pusa* said to the Buddha, “Your World-Veneration, what Virtuous Radices has this Wondrous-Sound *Pusa* implanted? And what Meritorious Virtues has he cultivated, so that he has acquired such Supernal Power?”

[VII-24K]

佛告華德菩薩：「過去有佛，名雲雷音王多陀阿伽度、阿羅訶、三藐三佛陀，國名現一切世間，劫名喜見，妙音菩薩於萬二千歲，以十萬種技樂供養雲雷音王佛，并奉上八萬四千七寶鉢。以是因緣果報，今生淨華宿王智佛國，有是神力。華德，於汝意云何？爾時雲雷音王佛所妙音菩薩，技樂供養、奉上寶器者，豈異人乎？今此妙音菩薩摩訶薩是。華德，是妙音菩薩，已曾供養親近無量諸佛，久植德本，又值恆河沙等百千萬億那由他佛。」

The Buddha imparted to Floral-Virtue *Pusa*, “In time of yore, there was a Buddha, in the Holy Epithet of Nimbo-thunderclap-King *Tathagata Arhat Samyak-Sambuddha*, whose Universe was named Manifesting-All-Mundane Universe, and its *Kalpa* was named Jubilant Perception. In the course of twelve thousand years, Wondrous-Sound *Pusa* made offering to Nimbo-thunderclap-King Buddha with one hundred thousand kinds of musical feats, as well as presenting eighty-four thousand seven-treasure Alms-bowls. On account of the Retributive Fructification derived from this Causal Factor, he is now reborn in the Universe

of Purified-Blossom Lodging-Regal-Wisdom Buddha to be endowed with such Supernal Power. Floral-Virtue, what dost thou make of this: who would it be the one that made offering of musical feats, as well as presented the superb treasure Alms-bowls to Nimbo-thunderclap-King Buddha? It is none other than this Wondrous-Sound *Pusa-mahasattva* at present. Floral-Virtue, this Wondrous-Sound *Pusa* has already made offerings and communed intimately with innumerable Buddhas, whereby he has long implanted Virtuous Bases. Therewithal he has encountered Ganges-sand hundred thousand million billion *nayutas* of Buddhas.

[VII-24L]

「華德，汝但見妙音菩薩其身在此，而是菩薩，現種種身，處處爲諸眾生說是經典——或現梵王身，或現帝釋身，或現自在天身，或現大自在天身，或現天大將軍身，或現毘沙門天王身，或現轉輪聖王身，或現諸小王身，或現長者身，或現居士身，或現宰官身，或現婆羅門身，或現比丘、比丘尼、優婆塞、優婆夷身，或現長者居士婦女身，或現宰官婦女身，或現婆羅門婦女身，或現童男、童女身，或現天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等身，而說是經——諸有地獄、餓鬼、畜生，及眾難處，皆能救濟，乃至於王後宮，變爲女身，而說是經。華德，是妙音菩薩，能救護娑婆世界諸眾生者。」

“Floral-Virtue, albeit thou canst perceive Wondrous-Sound *Pusa* whose corporal body is present hither; as a matter of fact, this

Pusa has manifested a variety of Avataric forms to divulge this *Sutra* to Multibeings everywhere—He would sometimes manifest the form of Celestial Brahman-King, or the form of Shakyadevanam, or the form of the Masterful Celestial, or the form of Great-Masterful Celestial, or the form of the Great Celestial Generalissimo, or the form of Vaisravana Celestial King, or the form of Wheel-revolving Sacred King, or the form of lesser Potentates, or the form of patricians, or the form of laymen, or the form of Prefects, or the form of Brahmins, or the forms of *Bhiksu*, *Bhiksuni*, *Upasaka*, *Upasika*, or the forms of the spouses of either patricians of laymen, or the form of Prefects' spouses, or the form of Brahmin's spouses, or the form of virgin lads or virgin lasses, or the forms of *Devas*, *Dragons*, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, *Humans*, *Quasi-anthropoids*, and what not—he would manifest such myriad forms to divulge this *Sutra*. As for Purgatories, Starving-ghosts, Animals, and the places of calamities, he would be there to succor and salvage them all. He could even metamorphose himself as a female into imperial harems, so as to divulge this *Sutra*. Floral-Virtue, this Wondrous-Sound *Pusa* is one that can salvage and protect the Multibeings of *Sahā Universe*.

[VII-24M]

「是妙音菩薩如是種種變化現身，在此娑婆國土，為諸眾生說是經典，於神通、變化、智慧無所損減。是菩薩以若干智慧明照娑婆世界，令一切眾生各得所知；於十方恆河沙世界中，亦復如是。」

“Through such multifarious metamorphic manifestations of his Corpus, this Wondrous-Sound *Pusa* would thereby divulge this *Sutra* for the Multibeings here in this *Sahā Universe*; nonetheless, there is not any reduction or diminution whatsoever in the Supernality, Metastasis, and Wisdom with all of his Avatars. This *Pusa* could utilize merely a portion of his wisdom to irradiate *Sahā Universe*, so as to enable all Multibeings here to acquire what they wish to know respectively; and he would do the same in all the Ganges-sand number of Universes in ten directions:

[VII-24N]

「若應以聲聞形得度者，現聲聞形而爲說法；應以辟支佛形得度者，現辟支佛形而爲說法；應以菩薩形得度者，現菩薩形而爲說法；應以佛形得度者，即現佛形而爲說法——如是種種，隨所應度而爲現形；乃至應以滅度而得度者，示現滅度。華德，妙音菩薩摩訶薩，成就大神通智慧之力，其事如是。」

“Thus, for those who are meant to be delivered by the form of an Auricularist, he would then manifest himself into the Auricularistic form to divulge the Dharma for them; for those who are supposed to be delivered by the form of a *Pratyeka-buddha*, he would then manifest himself into the *Pratyeka-buddhaic* form to divulge the Dharma for them; for those who ought to be delivered by the form of a *Pusa*, he would then manifest the *Pusaic* form to divulge the Dharma for them; for those who ought to be delivered by the form of a Buddha, he would then manifest

the Buddhic form to divulge the Dharma for them—thus, under diverse circumstances, he would manifest a certain form for the people pursuant to the particular way for their Deliverance; insofar that when someone should be delivered by Surcease Deliverance, he would then manifest himself passing into Surcease Deliverance for his behoof. Floral-Virtue, Wondrous-Sound *Pusa-mahasattva* has accomplished great power in Supernal Wisdom, and this is the way his Tasks are undertaken.”

[VII-240]

爾時華德菩薩白佛言：「世尊，是妙音菩薩，深種善根。世尊，是菩薩住何三昧，而能如是在所變現，度脫眾生？」

佛告華德菩薩：「善男子，其三昧名現一切色身，妙音菩薩住是三昧中，能如是饒益無量眾生。」

說是妙音菩薩品時，與妙音菩薩俱來者八萬四千人，皆得現一切色身三昧；此娑婆世界無量菩薩，亦得是三昧及陀羅尼。

At that juncture, Floral-Virtue *Pusa* said to the Buddha, “Your World-Veneration, this Wondrous-Sound *Pusa* apparently has implanted profound Virtuous Radices. Your World-Veneration, in what *Samadhi* does this *Pusa* inhabit, so that he could deliver and emancipate Multibeings by dint of such Metamorphic Transformations?”

The Buddha told Floral-Virtue *Pusa*, “Virtuous Man, the name of his *Samadhi* is Manifesting-All-Corporal-Forms. On account

of Wondrous-Sound *Pusa*'s inhabiting in this *Samadhi*, he is able to enrich and enhance infinite Multibeings.”

At the impartation of the Holy Scripture of this *Segment of Wondrous-Sound Pusa*, the eighty-four thousand people that came with Wondrous-Sound *Pusa* all obtained the *Samadhi* of Manifesting-All-Corporal-Forms, and innumerable *Pusas* of this *Sahā Universe* also attained the selfsame *Samadhi*, as well as the *Dharani* thereof.

[VII-24P]

爾時妙音菩薩摩訶薩供養釋迦牟尼佛及多寶佛塔已，還歸本土，所經諸國，六種震動，雨寶蓮華，作百千萬億種種技樂。既到本國，與八萬四千菩薩圍繞至淨華宿王智佛所，白佛言：「世尊，我到娑婆世界饒益眾生，見釋迦牟尼佛，及見多寶佛塔，禮拜、供養；又見文殊師利法王子菩薩，及見藥王菩薩、得勤精進力菩薩、勇施菩薩等，亦令是八萬四千菩薩得現一切色身三昧。」

At that juncture, Wondrous-Sound *Pusa-mahasattva*, having made offerings to Shakyamuni Buddha and the Stupa of Myriad-Treasure Buddha, departed for his home Universe; and *en route* in the Universes that he passed by, there were six kinds of Vibrations, and it all rained treasure Lotus Blossoms from the Firmament, and one hundred thousand million billion varieties of Musical Feats were performed.

On his arrival in his home Universe, whilst still circumvented by the eighty-four thousand *Pusas*, he betook himself to the

premises of Purified-Blossom Lodging-Regal-Wisdom Buddha, to whom he spoke, “Your World-Veneration, I have been to *Sahā Universe*, where I benefited and enriched the Multibeings therein, perceived Shakyamuni Buddha and the Stupa of Myriad-Treasure Buddha, to both of whom I paid homage and made offerings. I also met Manjusri the Dharma-Prince *Pusa* and Medicine-King *Pusa*, Acquiring Assiduity-Power *Pusa*, Valorous-Bestowal *Pusa*, and others. Therewithal, I also assisted these eighty-four thousand *Pusas* to attain the *Samadhi* of Manifesting-All-Corporal-Forms.”

[VII-24Q]

說是妙音菩薩來往品時，四萬二千天子得無生法忍，華德菩薩得法華三昧。

At the moment when this *Segment of The Advent and Departure of Wondrous-Sound Pusa* was divulged, forty-two thousand Celestial Beings attained the Forbearance of Non-nascence; Floral-Virtue *Pusa* attained the *Samadhi* of Dharmic Lotus.

觀世音菩薩普門品第二十五

Segment 25:

The Universal Portal of Kuan-Shi-Yin Pusa

[VII-25A]

爾時，無盡意菩薩即從座起，偏袒右肩，合掌向佛，而作是言：「世尊，觀世音菩薩，以何因緣名觀世音？」
佛告無盡意菩薩：「善男子，若有無量百千萬億眾生受諸苦惱，聞是觀世音菩薩，一心稱名，觀世音菩薩即時觀其音聲，皆得解脫。」

At that juncture, Inexhaustible-Mind *Pusa* arose from his seat, bared his right shoulder, joined his palms towards the Buddha, and said, “Your World-Veneration, by what Causal Factors did Kuan-Shi-Yin *Pusa* come to be named ‘Kuan-Shi-Yin’¹?”

The Buddha imparted to Inexhaustible-Mind *Pusa*, “Virtuous Man, if there be countless hundred thousand million billion Multibeings who are suffering from numerous Afflictions and Vexations, and when they hear of Kuan-Shi-Yin *Pusa*, and are able to enounce his Holy Name single-mindedly, forthwith Kuan-Shi-Yin *Pusa* will apperceive their voices, straightway they shall all be liberated.

1. **Kuan-Shi-Yin:** Sanskrit: *Avalokiteshvara*, meaning contemplating on the Sounds of the World, or Mastery in Contemplation (觀自在). He is also called “Kuan-Shi-Yin,” or more popularly, “**Kuan-Yin**,” in brief. This is one of the Four *Great Pusas* in Mahayana Buddhism (Terra-Treasure 地藏, Kuan-Shi-Yin 觀音, Manjusri 文殊, and Universal Virtue 普賢). He is also the most popular *Pusa* amongst the Four, usually in the manifestation of a female form, thereby to convey his most prominent feature of Compassion. 觀世音

[VII-25B]

「若有持是觀世音菩薩名者，設入大火，火不能燒，由是菩薩威神力故。若爲大水所漂，稱其名號，即得淺處。若有百千萬億眾生，爲求金、銀、琉璃、磈磈、碼碯、珊瑚、琥珀、眞珠等寶，入於大海，假使黑風吹其船舫，飄墮羅刹鬼國，其中若有乃至一人，稱觀世音菩薩名者，是諸人等皆得解脫羅刹之難。以是因緣，名觀世音。」

“Whoever practice sustentatively the Holy Epithet of Kuan-Shi-Yin *Pusa*, provided that they are beset within a Conflagration, they shall not be burned by the fire, due to the August Supernal Power of this *Pusa*. Should they be drifted away by a Deluge, on citing his Holy Epithet, they shall soon gain a shallow spot. If one hundred thousand million billion Multibeings embark upon the sea in pursuit of gold, silver, lapis lazuli, musalagarbha, agate, coral, amber, and pearl, and what not, and if their ships should be blown by some Stygian Gust² to be drifted down to a ghost region of *Raksas*,³ in the meantime, even if there be merely one person who enounces the Holy Epithet of Kuan-Shi-Yin *Pusa*, all those people shall be liberated from the calamity of *Raksas*—on account of this Causal Factor, he has come to be denominated Kuan-Shi-Yin.

2. **Stygian Gust**: black wind; i.e., ominous or evil wind. 黑風

3. **Raksas**: Sanskrit: *Raksasas*, meaning fearful, swift-moving ghost, which lives primarily on human flesh and blood. While the male *Raksas* are hideous-looking, their females are mostly extraordinarily fair, capable of bewitching people. 羅刹

[VII-25C]

「若復有人臨當被害，稱觀世音菩薩名者，彼所執刀杖尋段段壞，而得解脫。若三千大千國土，滿中夜叉、羅刹，欲來惱人，聞其稱觀世音菩薩名者，是諸惡鬼，尚不能以惡眼視之，況復加害。」

“Therewithal, when a person is on the brink of being slaughtered, on his citation of the Holy Name of Kuan-Shi-Yin *Pusa*, the sword held by the killer shall break to pieces, whereby he shall be liberated from any impairment. If all the hordes of *Yak-sas* and *Raksas* who infest the Three-thousand Mega-thousand Universes would come to annoy someone, on hearing his citing the Holy Epithet of Kuan-Shi-Yin, all these sinister Fiends would be unable to regard him with a vicious eye, let alone inflicting any harm on him.

[VII-25D]

「設復有人，若有罪、若無罪，杻械、枷鎖檢繫其身，稱觀世音菩薩名者，皆悉斷壞，即得解脫。若三千大千國土，滿中怨賊，有一商主，將諸商人，齎持重寶、經過險路，其中一人作是唱言：『諸善男子，勿得恐怖，汝等應當一心稱觀世音菩薩名號，是菩薩能以無畏施於眾生；汝等若稱名者，於此怨賊當得解脫。』眾商人聞，俱發聲言：『南無觀世音菩薩。』稱其名故，即得解脫。」

“Therewithal, if a person, either culpable or inculpable, is under the bondage of shackles and manacles, on his citing the Holy

Epithet of Kuan-Shi-Yin *Pusa*, all the fetters shall break and fall apart, thereupon he shall be liberated.

“If certain Three-thousand Mega-thousand Universes are teemed with vicious plunderers, and when a head merchant is leading some tradesmen, who are carrying with them very precious treasure to traverse a Precarious Path, and in the meantime one of them makes such utterance: ‘Virtuous Men, fear not; instead, you should but cite the Holy Epithet of Kuan-Shi-Yin *Pusa* single-mindedly, who is capable of bestowing Fearlessness upon Multibeings; hence, if you would cite the Holy Epithet, you shall be liberated from these vicious plunderers.’ On hearing this, all the merchants make utterance to enounce thus: ‘Namo Kuan-Shi-Yin *Pusa*.’ Owing to the enunciation on the Holy Name, forthwith they all obtain liberation.

[VII-25E]

「無盡意，觀世音菩薩摩訶薩威神之力，巍巍如是。若有眾生多於淫欲，常念恭敬觀世音菩薩，便得離欲。若多瞋恚，常念恭敬觀世音菩薩，便得離瞋。若多愚癡，常念恭敬觀世音菩薩，便得離癡。無盡意，觀世音菩薩有如是等大威神力，多所饒益，是故眾生常應心念。」

“Inexhaustible-Mind, the August Supernal Power of Kuan-Shi-Yin *Pusa-mahasattva* has reached such towering loftiness as thus: If any Multibeings are inclined to excessive Carnal Lust, by constant enunciation of and showing veneration for Kuan-Shi-Yin *Pusa*, they shall be rendered capable of refraining from

Coition; if one is inclined to harbor overmuch Resentment and Aversion, by constant enunciation of and showing veneration for Kuan-Shi-Yin *Pusa*, one shall be rendered capable of refraining from Aversion; if one inclined to have overmuch Inanity, by constant enunciation of and showing veneration for Kuan-Shi-Yin *Pusa*, one shall be able to refrain from Inanity. Inexhaustible-Mind, as Kuan-Shi-Yin *Pusa* is endowed with such numerous immense August Supernal Powers to accord myriad benefits and enrichments, it behooves all to contemplate upon him in the mind constantly.

[VII-25F]

「若有女人，設欲求男，禮拜供養觀世音菩薩，便生福德智慧之男，設欲求女，便生端正有相之女，宿植德本，眾人愛敬。無盡意，觀世音菩薩有如是力，若有眾生，恭敬禮拜觀世音菩薩，福不唐捐，是故眾生皆應受持觀世音菩薩名號。」

“If a woman yearns for a male issue,⁴ simply by paying homage and making offerings to Kuan-Shi-Yin *Pusa*, she shall give birth to a male infant endowed with Blissful Virtue and Wisdom. If someone wishes for a female offspring, by paying homage and making offerings to Kuan-Shi-Yin *Pusa*, she shall give birth to a female infant with decorous and comely appearances as well as long-implanted Bases of Virtue, wherefore she shall be adored and respected by all. Inexhaustible-Mind, as Kuan-Shi-Yin *Pusa* is endowed with such Power, those who revere and pay hom-

4. **issue**: offspring. 子嗣，後代

age to Kuan-Shi-Yin *Pusa*, the Bliss to be procured shall not be in vain. Hence all Multibeings should espouse and sustain the Holy Epithet of Kuan-Shi-Yin *Pusa*.

[VII-25G]

「無盡意，若有人受持六十二億恆河沙菩薩名字，復盡形供養飲食、衣服、臥具、醫藥。於汝意云何？是善男子、善女人，功德多否？」

無盡意言：「甚多，世尊。」

佛言：「若復有人受持觀世音菩薩名號，乃至一時禮拜、供養，是二人福，正等無異，於百千萬億劫不可窮盡。無盡意，受持觀世音菩薩名號，得如是無量無邊福德之利。」

“Inexhaustible-Mind, if a person has espoused and sustained sixty-two billion Ganges-sand number of *Pusas*' Holy Epithet, therewithal he also has done all his material best to make offerings with victuals, apparels, beddings, and medications—what dost thou make of this: would the Merits that this Virtuous Man or Virtuous Woman is to procure be plenteous?”

Inexhaustible-Mind replied, “Very much so, Your World-Veneration.”

The Buddha said, “However, if another person espouses and sustains the Holy Epithet of Kuan-Shi-Yin *Pusa*, as well as pays homage and makes offering to him merely for a short duration—the Bliss procured by these two people is on a par with the former and without any disparity, which shall not be de-

pleted throughout one hundred thousand million billion *Kalpas*. Inexhaustible-Mind, there are such countless boundless benefits of Virtuous Bliss to be obtained in espousing and sustaining the Holy Epithet of Kuan-Shi-Yin *Pusa*.”

[VII-25H]

無盡意菩薩白佛言：「世尊，觀世音菩薩，云何遊此娑婆世界？云何而爲眾生說法？方便之力，其事云何？」

Inexhaustible-Mind *Pusa* then addressed to the Buddha, “Your World-Veneration, how does Kuan-Shi-Yin *Pusa* sojourn in this *Sahā Universe*? How does he divulge the Dharma for Multibeings? What would the power of his Expediency be in his Tasks?”

[VII-25I]

佛告無盡意菩薩：「善男子，若有國土眾生，應以佛身得度者，觀世音菩薩即現佛身而爲說法；應以辟支佛身得度者，即現辟支佛身而爲說法；應以聲聞身得度者，即現聲聞身而爲說法；應以梵王身得度者，即現梵王身而爲說法；應以帝釋身得度者，即現帝釋身而爲說法；應以自在天身得度者，即現自在天身而爲說法；應以大自在天身得度者，即現大自在天身而爲說法；應以天大將軍身得度者，即現天大將軍身而爲說法；應以毘沙門身得度者，即現毘沙門身而爲說法；應以小王身得度者，即現小王身而爲說法；應以長者身得度者，即現長者身而爲說法；應以居士身得度者，即現居士身而爲說法；應以宰官身得

度者，即現宰官身而爲說法；應以婆羅門身得度者，即現婆羅門身而爲說法；應以比丘、比丘尼、優婆塞、優婆夷身得度者，即現比丘、比丘尼、優婆塞、優婆夷身而爲說法；應以長者、居士、宰官、婆羅門婦女身得度者，即現婦女身而爲說法；應以童男、童女身得度者，即現童男、童女身而爲說法；應以天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等身得度者，即皆現之而爲說法；應以執金剛神得度者，即現執金剛神而爲說法。

The Buddha told Inexhaustible-Mind *Pusa*, “Virtuous Man, in a certain Buddhaic Universe, if there be some Multibeings who are meant to be delivered by one in the Buddhaic form, Kuan-Shi-Yin *Pusa* would manifest a Buddhaic form to divulge the Dharma for them; if they are meant to be delivered by one in the *Pratyeka-buddhaic* form, he would manifest the *Pratyeka-buddhaic* form to divulge the Dharma for them; if they should be delivered by one in the Auricularistic form, he would manifest an Auricularistic form to divulge the Dharma for them; if they should be delivered by one in the form of Celestial Brahman-King, he would manifest a form of Celestial Brahman-King to divulge the Dharma for them; if they should be delivered by one in the Shakya-Devanam form, he would manifest a form of Shakya-Devanam to divulge the Dharma for them; if they should be delivered by one in the form of Masterful Celestial,⁵ he would manifest a form of Masterful Celestial to divulge the Dharma for

5. **Masterful Celestial**: the sixth heaven, also the highest one in the Desire Realm(欲界). 自在天

them; if they should be delivered by one in the form of Great-Masterful Celestial, he would manifest a form of Great-Masterful Celestial to divulge the Dharma for them; if they should be delivered by one in the form of Great Celestial General, he would manifest a form of a Great Celestial General to divulge the Dharma for them; if they should be delivered by one in the form of Vaisravana Celestial,⁶ he would manifest a form of Vaisravana Celestial to divulge the Dharma for them; if they should be delivered by one in the form of lesser Potentate, he would manifest a form of lesser Potentate to divulge the Dharma for them; if they should be delivered by one in the form of Patrician, he would manifest a form of Patrician to divulge the Dharma for them; if they should be delivered by one in the form of lay practitioner, he would manifest a form of lay practitioner to divulge the Dharma for them; if they should be delivered by one in the form of Prefect, he would manifest a form of Prefect to divulge the Dharma for them; if they should be delivered by one in the form of a Brahmin, he would manifest a form of Brahmin to divulge the Dharma for them; if they should be delivered by one in the form of *Bhiksu* or *Bhiksuni*, *Upasaka* or *Upasika*, he would then manifest a form of *Bhiksu* or *Bhiksuni*, *Upasaka* or *Upasika*, to divulge the Dharma for them; if they should be delivered by one in the form of the womanfolk pertained to some Patrician, Layman, Prefect or Brahmin, he would then manifest a form of such womanfolk to divulge the Dharma for them; if they should be delivered by one in the form of lad or lass, he would manifest

6. **Vaisravana Celestial:** the North Heaven of the Four Celestial-Monarch Heavens, which constitute the lowest level of heaven in the Desire Realm. 毘沙門天

a form of lad or lass to divulge the Dharma for them; if they should be delivered by one in the form of *Deva*, Dragon, *Yaksa*, *Gandhabha*, *Asura*, *Garuda*, *Kinnara*, *Mahoraga*, Human, *Quasi-anthropoid* and the like, he would manifest a form of these to divulge the Dharma for them; if they should be delivered by one in the form of *Vajra-bearer Deity*, he would manifest a form of *Vajra-bearer Deity* to divulge the Dharma for them.

[VII-25J]

「無盡意，是觀世音菩薩成就如是功德，以種種形，遊諸國土，度脫眾生，是故汝等應當一心供養觀世音菩薩。是觀世音菩薩摩訶薩，於怖畏急難之中，能施無畏，是故此娑婆世界，皆號之爲施無畏者。」

“Inexhaustible-Mind, on account that this Kuan-Shi-Yin *Pusa* has accomplished such Meritorious Virtue as to be able to assume a myriad of forms to sojourn in divers Buddhaic Universes, thereby to liberate Multibeings; hence, it behooves ye all to make offerings to Kuan-Shi-Yin *Pusa* single-mindedly. As this Kuan-Shi-Yin *Pusa-mahasattva* is able to confer Fearlessness on people at the time of dire emergencies, that is why the Multibeings in this *Sahā Universe* all hail him *the Fearlessness Conferrer*.”

[VII-25K]

無盡意菩薩白佛言：「世尊，我今當供養觀世音菩薩。」即解頸眾寶珠瓔珞，價直百千兩金，而以予之，作是言：「仁者，受此法施珍寶瓔珞。」

時觀世音菩薩不肯受之。無盡意復白觀世音菩薩言：「仁者，愍我等故，受此瓔珞。」

“Inexhaustible-Mind *Pusa* spoke to the Buddha, “Your World-Veneration, right now I would like to make offering to Kuan-Shi-Yin *Pusa*.” Forthwith he undid from his neck the multi-treasure *Keyura*,⁷ which was in the value of one hundred thousand ounces of gold, and presented it to him, saying, “Thou Benevolent One, pray accept this Dharmic Offering of rare-treasure *Keyura*.”

At that point, Kuan-Shi-Yin *Pusa* would not accept it, thence Inexhaustible-Mind addressed himself to Kuan-Shi-Yin *Pusa* once again, “The Benevolent One, pray accept this *Keyura*, due to thy commiseration on us all.”

[VII-25L]

爾時佛告觀世音菩薩：「當愍此無盡意菩薩，及四眾、天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等故，受是瓔珞。」

即時觀世音菩薩愍諸四眾，及於天、龍、人非人等，受其瓔珞，分作二分，一分奉釋迦牟尼佛，一分奉多寶佛塔。

「無盡意，觀世音菩薩有如是自在神力，遊於娑婆世界。」

At that juncture, the Buddha said to Kuan-Shi-Yin *Pusa*, “In view of the commiseration upon Inexhaustible-Mind *Pusa*, as well as upon all the Four Assemblages, *Devas*, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans,

7. *Keyura*: Cf. footnote 7 on page 646. 瓔珞

Quasi-anthropoids and the like, it befits thee to accept this *Keyura*.”

Thereupon, Kuan-Shi-Yin *Pusa*, owing to his commiseration upon all the Four Assemblages, as well as upon the Devas, Dragons, Humans and *Quasi-anthropoids* and the like, accepted the *Keyura*, which he then divided into two portions, one of which he presented to Shakyamuni Buddha, and the other thereof he presented to the Stupa of Myriad-Treasure Buddha.

“Inexhaustible-Mind,” quoth the Buddha, “Kuan-Shi-Yin *Pusa* is endowed with such Masterful Supernal Power, whereby he makes his sojourns in the *Sahā Universe*.”

[VII-25M❶]

爾時無盡意菩薩以偈問曰：

世尊妙相具	我今重問彼	佛子何因緣	名爲觀世音	1
具足妙相尊	偈答無盡意	汝聽觀音行	善應諸方所	2
宏誓深如海	歷劫不思議	侍多千億佛	發大清淨願	3

At that juncture, Inexhaustible-Mind *Pusa* made his query with this *Gatha*:

- 1 Thy World-Veneration, the One fully endowed with Wondrous Aspects,
Now I would fain enquire about him once again:
By what Causal Factors this Buddha’s Son
Came to be epitheted as Kuan-Shi-Yin?
- 2 The Holy One with complete Wondrous Aspects

Replied Inexhaustible-Mind with *Gatha*, thus:
 Now hearkenst thou to the Deeds of Kuan-Shi-Yin,
 Who could respond ingeniously to all places in all directions.

- 3 His Grand Vows are as profound as the ocean,
 Which has been perduring for *Kalpas* beyond imagination;
 He has attended upon more than one thousand billion
 Buddhas,
 Whence he has pledged immense purified Vows.

[VII-25M②]

我爲汝略說	聞名及見身	心念不空過	能滅諸有苦	4
假使興害意	推落大火坑	念彼觀音力	火坑變成池	5
或漂流巨海	龍魚諸鬼難	念彼觀音力	波浪不能沒	6

- 4 Now I am recounting it to thee but in brief:
 Those who hear of his Holy Name or perceive his form,
 Their thinkings shall not be frittered in vain;
 For he is capable of helping them destroy the Afflictions of
 Beinghoods.
- 5 If someone else with Detrimental Intent
 Precipitates them down into a Pit of great Blaze;
 By the power of contemplating on Kuan-Shi-Yin,
 Anon the Blazing Pit shall turn into a tarn.
- 6 Or when someone is drifted upon a great ocean
 To be victimized in the calamities of dragons, fish, or
 fiends;

By the power of contemplating on Kuan-Shi-Yin,
The billowy waves shall be rendered unable to submerge
him.

[VII-25M③]

或在須彌峯	爲人所推墮	念彼觀音力	如日虛空住	7
或被惡人逐	墮落金剛山	念彼觀音力	不能損一毛	8
或值怨賊繞	各執刀加害	念彼觀音力	咸即起慈心	9

- 7 Or whilst standing at the summit of *Mount Sumeru*,
One is pushed to precipitate down the hill;
By the power of contemplating on Kuan-Shi-Yin,
One is to stand still midway in the space just like the sun.
- 8 Or when someone is pursued by vicious people,
And adventitiously falls down to *Mount Vajra*;
By the power of contemplating on Kuan-Shi-Yin,
He shall not be impaired even in one single hair.
- 9 Or when someone is surrounded by malicious predators,
Who are about to harm him with swords and knives;
By the power of contemplating on Kuan-Shi-Yin,
They shall be made to engender minds of kindness.

[VII-25M④]

或遭王難苦	臨刑欲壽終	念彼觀音力	刀尋段段壞	10
或囚禁枷鎖	手足被杻械	念彼觀音力	釋然得解脫	11
呪詛諸毒藥	所欲害身者	念彼觀音力	還著於本人	12

或遇惡羅刹 毒龍諸鬼等 念彼觀音力 時悉不敢害 13

10 Or when someone is involved in some litigious catastrophe,
And is on the verge of being executed;
By the power of contemplating on Kuan-Shi-Yin,
The sword of the executor shall crack into pieces.

11 Or when someone is incarcerated and fettered,
And both his hands and feet are manacled and shackled;
By the power of contemplating on Kuan-Shi-Yin,
He is to be acquitted and gain liberation unexpectedly.

12 When curses and anathemas or poisons
Are employed with the intention to harm one,
By the power of contemplating on Kuan-Shi-Yin,
It would recoil backwards to harm the harmer himself.

13 Or when one encounters a hideous *Raksa*,
Or venomous dragons, or demons,
By the power of contemplating on Kuan-Shi-Yin,
They shall not be emboldened to hurt this man.

[VII-25M⑤]

若惡獸圍繞 利牙爪可怖 念彼觀音力 疾走無邊方 14
虬蛇及蝮蠍 氣毒煙火然 念彼觀音力 尋聲自回去 15
雲雷鼓掣電 降雹澍大雨 念彼觀音力 應時得消散 16

14 Or when one is circumvented by sinister beasts
Which are equipped with fearful sharp fangs and claws,

By the power of contemplating on Kuan-Shi-Yin,
They shall hie themselves away into nowhere.

- 15 Serpents and vipers, rattlers and scorpions,
With poisonous gas and incendiary smoke,
By the power of contemplating on Kuan-Shi-Yin,
They shall retreat at the sound of the Holy Epithet.
- 16 When clouds are gathering, and thunders are cracking with
lightening,
Thence down cast hails and rains with a vengeance,
By the power of contemplating on Kuan-Shi-Yin,
Anon all of these shall mitigate and vanish into thin air.

[VII-25M⑥]

眾生被困厄	無量苦逼身	觀音妙智力	能救世間苦	17
具足神通力	廣修智方便	十方諸國土	無刹不現身	18

- 17 When Multibeings are beset by adversities,
Wherein countless pains are inflicting upon them,
Kuan-Shi-Yin's power of wondrous wisdom
Is capable of salvaging them all from the Afflictions of the
world.
- 18 Thoroughly is He endowed with Supernal Power,
For he has widely cultivated on the wisdom of Expediency,
Inssofar that all over the Universes in ten directions
Never has He failed to manifest his forms.

[VII-25M⑦]

- | | | | | |
|-------|-------|-------|-------|----|
| 種種諸惡趣 | 地獄鬼畜生 | 生老病死苦 | 以漸悉令滅 | 19 |
| 真觀清淨觀 | 廣大智慧觀 | 悲觀及慈觀 | 常願常瞻仰 | 20 |
| 無垢清淨光 | 慧日破諸闇 | 能伏災風火 | 普明照世間 | 21 |
- 19 All the sundry Vile Frequentations,
Such as Purgatories, Starving-ghosts, and Animalhoods,
With their particular Afflictions of Birth, Aging, Illness,
and Death—
All of these throes shall be terminated by degrees.
- 20 Due to His Veracious Contemplation and Purified Contem-
plation,
His expansive Noetic Contemplation,
His Compassionate Contemplation and Benevolent Con-
templation,
People have always craved to constantly behold Him.
- 21 His undefiled purified Resplendence,
Derived from his Sun-like Wisdom, can destroy all Dark-
ness;
It can also subdue catastrophic Winds and Fires;
And his pervasive Luminescence can irradiate all the Worlds.

[VII-25M⑧]

- | | | | | |
|-------|-------|-------|-------|----|
| 悲體戒雷震 | 慈意妙大雲 | 澍甘露法雨 | 滅除煩惱焰 | 22 |
| 爭訟經官處 | 怖畏軍陣中 | 念彼觀音力 | 眾怨悉退散 | 23 |
| 妙音觀世音 | 梵音海潮音 | 勝彼世間音 | 是故須常念 | 24 |

- 22 His Compassionate Corpus could effect the Thunder of
Precepts,
And his Benevolent Mind could generate wondrous great
Nimbus—
Both of them together they would occasion the cascade
of Sweet-dew Dharma Rain,
Which can extinguish and exterminate the Flame of Annoy-
ance.
- 23 When people are subject to litigations in the authorities,
Or when they are situated in the trepidation of military
maneuvers,
By the power of contemplating on Kuan-Shi-Yin,
All the Bitter Opponents shall retreat and disperse.
- 24 His divulgation with Wondrous Sounds, his Contemplation
on the World's Sounds,
His Brahmanic Sounds, and his Oceanic Tidal Sounds—
All of them are far superior to the Mundane Sounds.
Hence people ought to contemplate constantly upon Him,

[VII-25M⑨]

念念勿生疑	觀世音淨聖	於苦惱死厄	能爲作依怙	25
具一切功德	慈眼視眾生	福聚海無量	是故應頂禮	26

- 25 And in each of thy contemplation, harbor not any Doubt;
For Kuan Shi-Yin is the ever purified Holy One,
Who is assuredly to be relied upon
During thy times of Pains, Vexations, Death and Adversities.

- 26 Thus, as he is endowed with all the Meritorious Virtues,
And ever looking upon Multibeings with the Eye of Benevolence,
And as his Blissful Congeries are as infinite as the Sea,
It behooves all to make prostrations to Him.

[VII-25N]

爾時持地菩薩即從座起，前白佛言：「世尊，若有眾生，聞是觀世音菩薩品自在之業，普門示現神通力者，當知是人功德不少。」

佛說是普門品時，眾中八萬四千眾生，皆發無等等阿耨多羅三藐三菩提心。

At that juncture, Terra-Sustenance *Pusa*, arose from the seat, advanced forward to the Buddha and said, “Your World-Veneration, if any multibeing is able to hear this ‘*Segment of Kuan-Shi-Yin Pusa’s Masterful Tasks in manifesting his Universal Portal by Supernal Power,*’ it should be understood that the Meritorious Virtue of this person is far from scanty.”

At the Buddha’s divulcation of this *Segment of Universal Portal*, eighty-four thousand Multibeings in the midst of the Assemblages generated the Heart for the Unequaled Unsurpassable *Anuttara-Samyak-Sambodhi*.

陀羅尼品第二十六

Segment 26: The Dharani

[VII-26A]

爾時，藥王菩薩即從座起，偏袒右肩，合掌向佛，而白佛言：「世尊，若善男子、善女人，有能受持法華經者，若讀誦通利，若書寫經卷，得幾所福？」

佛告藥王：「若有善男子、善女人，供養八百萬億那由他恆河沙等諸佛。於汝意云何？其所得福，寧爲多否？」
「甚多，世尊。」佛言：「若善男子、善女人，能於是經，乃至受持一四句偈，讀誦、解義、如說修行，功德甚多。」

At that juncture, Medicine-King *Pusa* arose from the seat, bared his right shoulder, joined his palms towards the Buddha, and said, “Your World-Veneration, if Virtuous Men or Virtuous Women are able to espouse and sustain this *Dharmic Lotus Sutra*, by either reading and reciting it fluently, or by scribing the text of the Sutra, how much Bliss would they be able to acquire?”

The Buddha told Medicine-King *Pusa*, “If there be Virtuous Men or Virtuous Women who have made offerings to eight million billion *nayuta* Ganges-sand number of Buddhas, what wouldst thou make of this: would the Bliss that they have acquired be plenteous?” “Quite plenteous, Your World-Veneration.” The Buddha said, “If any Virtuous Man or Virtuous Woman could espouse and sustain even merely one quatrain of *Gatha* from this

Sutra by reading, reciting, comprehending the import thereof and followed by cultivations as divulged, their Meritorious Virtue is exceedingly copious.”

[VII-26B]

爾時藥王菩薩白佛言：「世尊，我今當與說法者陀羅尼呪，以守護之。」即說呪曰：

安爾 曼爾 摩禰 摩摩禰 旨隸遮黎第 除咩 除履多瑋
 羶帝 目帝 目多履 娑履 阿瑋娑履 桑履 娑履
 叉裔 阿叉裔 阿耆膩 羶帝 除履 陀羅尼 阿盧伽婆
 娑簸蔗毘叉膩 禰毘荆 阿便哆邏禰履荆 阿亶哆波隸輸
 地 歐究隸 牟究隸 阿羅隸 波羅隸 首迦差 阿三磨三
 履 佛陀毘吉利袞帝 達磨波利差帝 僧伽涅瞿沙禰 婆舍
 婆舍輸地 曼哆邏 曼哆邏叉夜多 郵樓哆 郵樓哆橋舍
 略 惡叉邏 惡叉治多治 阿婆盧 阿摩若那多夜^{四十三句}

At that juncture Medicine-King *Pusa* said to the Buddha, “Your World-Veneration, right now for the sake of safeguarding the Divulger of this *Sutra*, it behooves me to impart a *Dharanic*¹ *Mantra*.²” Forthwith he imparted this *Dharani*:

-
1. **Dharanic**: adjective form of *Dharani*. *Dharani*: Sanskrit, originally meaning “Comprehensive Sustenance (總持),” in that a *Dharani* can hold and retain innumerable imports and Dharmas within itself. Later it comes to mean almost the same as *Mantra*. 陀羅尼(形容詞)
 2. **Mantra**: Sanskrit, meaning “True Word;” i.e., the words that are ever truthful and without vain, referring to the Buddha’s Teaching in general and especially the Esoteric Teachings, and as such the *Mantra* is endowed with the empowerment of the Buddhas. *Mantra* is the Verbal Esoterica (語密) of the *Triple Esoterica* (三密), namely, *Corporal Esoterica*, *Verbal Esoterica*, and *Mental Esoterica* (身密, 語密, 意密). 呪

Anye manye mane mamane citte carite same samitā viśānte mukte muktatame same av ṣame samasame [jaye] kṣaye akṣaye akṣiṇe śānte samite dhāraṇi ālokabhāṣe pratyavekṣaṇi nidhiru abhyantaraniviṣṭe abhyantarapāriśuddhi mutkule mutkule araḍe paraḍe sukāṅkṣi asamasame buddhavi lokite dharmaparīkṣite saṃghanirghoṣaṇi [nirghoṇi] bhayābhaya viśodhani mantre mantrākṣayate rute rutakaśālye akṣaye akṣayavanatāye [vakule] valoda amanyanatāye svāhā.

[VII-26C]

「世尊，是陀羅尼神呪，六十二億恆河沙等諸佛所說，若有侵毀此法師者，則為侵毀是諸佛已。」

時釋迦牟尼佛讚藥王菩薩言：「善哉，善哉！藥王，汝愍念擁護此法師故，說是陀羅尼，於諸眾生，多所饒益。」

“Your World-Veneration, this Sacred *Mantra* of *Dharani* has been divulged by sixty-two billion Ganges-sand number of Buddhas. If anyone violates or calumniates the Dharma Master of this *Sutra*, it would be doing the same violation or calumny to those Buddhas.”

At that point the Buddha acclaimed Medicine-King *Pusa* by saying thus, “Very good, very good indeed, Medicine King. It is due to thy commiseration and championing for such Dharma Masters that thou impartst this *Dharani*, which is to make abundant benefit and enrichment for Multibeings.”

[VII-26D]

爾時勇施菩薩白佛言：「世尊，我亦爲擁護讀誦受持法華經者，說陀羅尼。若此法師得是陀羅尼，若夜叉、若羅刹、若富單那、若吉蔗、若鳩槃荼、若餓鬼等，伺求其短，無能得便。」即於佛前而說呪曰：

座隸 摩訶座隸 郁枳 目枳 阿隸 阿羅婆第 涅隸第
 涅隸多婆第 伊緻柅 韋緻柅 旨緻柅 涅隸墀柅 涅犁
 墀婆底^{十三句}

「世尊，是陀羅尼神呪，恆河沙等諸佛所說，亦皆隨喜，若有侵毀此法師者，則爲侵毀是諸佛已。」

At that juncture Valiant-Bestowal *Pusa* said to the Buddha, “Your World-Veneration, I would also impart a *Dharani* for championing those who espouse and sustain this *Dharmic Lotus Sutra* by reading or reciting. If such a Dharma Master acquires this *Dharani*, no one could lie in wait for his foibles, nor could anyone take advantage of his shortcomings—neither *Yaksas*, nor *Raksas*, nor *Putanas*,³ nor *Krtyas*,⁴ nor *Kumbhandas*,⁵ nor yet Starving-ghosts could do any harm to him.” Forthwith he imparted this *Dharani* in front of the Buddha:

Jvale mahājvale ukke [tukke] mukke aḍe aḍāvati nṛtye nṛtyāvati
 iṭṭini viṭṭini ciṭṭini nṛtyani nṛtyāvati svāhā.

3. *Putana*: Sanskrit, *Pūtana*, meaning reeking ghost or reeking-hungry ghost. Along with the *Gandhabha* (乾闥婆), this ghost pertains to the cognates of the State-Sustaining Celestial (東方持國天), endowed with the duty of safeguarding the East. The *Putana*, shaped like a hog, could make children cry for fear in their sleep. 富單那(鬼)

4. *Kṛtya*: Sanskrit, *Kṛtya*, a kind of sinister ghost, the same as Corpse-revived ghost (起屍鬼). 吉蔗

5. *Kumbhanda*: Cf. footnote 35 on page 145. 鳩槃荼

“Your World-Veneration, this Sacred Mantra of Dharani has been divulged by Ganges-sand number of Buddhas, who are also *altruistically jubilant* at others’ impartations and practice on it. Hence, if anyone should violate or calumniate such a Dharma Master, it would be equal to violating or calumniating those Buddhas.”

[VII-26E]

爾時毘沙門天王護世者白佛言：「世尊，我亦爲愍念眾生、擁護此法師故，說是陀羅尼。」即說呪曰：

阿梨 那梨 菴那梨 阿那盧 那履 拘那履^{六句}

「世尊，以是神呪擁護法師，我亦自當擁護持是經者，令百由旬內無諸衰患。」

At that juncture, Vaisravana the Celestial King and World-Protector said to the Buddha, “I would also, in commiseration of the Multibeings as well as for championing such a Dharma Master, impart a *Dharani*.” Forthwith he imparted this *Dharani*:

Aṭṭe [tatṭe] natṭe vanaṭṭe anaṭṭe nāḍi kunaḍi svāhā.

“Your World-Veneration, by the power of this Sacred *Mantra*, it could champion the Dharma Master; I myself would also champion all the Sustainers of this *Sutra*, so as to rid any Dissipation and Mishap of them within the circumference of one hundred *yojanas*.”

[VII-26F]

爾時持國天王在此會中，與千萬億那由他乾闥婆眾，恭敬

圍繞，前詣佛所，合掌白佛言：「世尊，我亦以陀羅尼神呪，擁護持法華經者。」即說呪曰：

阿伽禰 伽禰 瞿利 乾陀利 旃陀利 摩蹉耆 常求利
浮樓莎柅 頰底^{九句}

「世尊，是陀羅尼神呪，四十二億諸佛所說，若有侵毀此法師者，則爲侵毀是諸佛已。」

At that juncture, in the midst of the congregants, the State-Sustainer Celestial King, who was circumvented reverently by ten million billion *nayutas* of *Gandhabhas*,⁶ advanced towards the Buddha, joined his palms and said to the Buddha, “Your World-Veneration, I, too, would champion such a Dharma Master by means of a Sacred *Mantra* of *Dharani*.” Forthwith he imparted this *Dharani*:

Agāṇe gaṇe gauri gandhāri caṇḍali mātaṅgi pukkasi saṃ-kule
vrūsali sisi svāhā.

“Your World-Veneration, this Sacred *Mantra* of *Dharani* has been divulged by forty-two billion Buddhas. If there be anyone who violates or calumniates this Dharma Master, it would be equal to violating and calumniating those Buddhas.”

[VII-26G]

爾時有羅刹女等，一名藍婆，二名毘藍婆，三名曲齒，四名華齒，五名黑齒，六名多髮，七名無厭足，八名持瓔

6. *Gandhabhas*: Sanskrit, meaning Fragrance-tracing, or Fragrance-ingester, who subsists solely on Fragrance. Along with *Kinnara*, the *Gandhabha* is the attendant on Shakyā-Devanam Celestial Emperor (帝釋天), administering the performance of Celestial Music for the Emperor. 乾闥婆

珞，九名臬帝，十名奪一切眾生精氣，是十羅刹女，與鬼子母，并其子及眷屬，俱詣佛所，同聲白佛言：「世尊，我等亦欲擁護讀誦受持法華經者，除其衰患，若有伺求法師短者，令不得便。」即於佛前，而說呪曰：

伊提履 伊提泯 伊提履 阿提履 伊提履 泥履 泥履
 泥履 泥履 泥履 樓醯 樓醯 樓醯 樓醯 多醯
 多醯 多醯 兜醯 窳醯^{十九句}

At that juncture, there were sundry *Raksa Maids*; namely—first, Lamba; second, Vilamba; third, Crooked Teeth; fourth, Floral Teeth; fifth, Black Teeth; sixth, Multi-Hair; seventh, Insatiableness; eighth, Keyura-Holder; ninth, Emperor; tenth, Pillager of All Multibeings' Vital Semen. These ten *Raksa Maids* along with Hariti, the Ghost-sons' Mother, as well as her sons and kindred, all betook themselves to pay a visit to the Buddha's Premises, and said to the Buddha in unison, “Your World-Veneration, all of us would also desire to champion the reading and reciting espousers of this *Dharmic Lotus Sutra* by removing their Dissipations and Mishaps. If there be anyone who would nose around for the shortcomings of the Dharma Master, we would preclude him from gaining such opportunities.” Forthwith they imparted this *Mantra*:

Iti re iti me, iti re ati me, iti re, nire nire nire nire nire, ruhe ruhe ruhe ruhe, stuhe stuhe stuhe stuhe stuhe svāhā

[VII-26H]

「寧上我頭上，莫惱於法師。若夜叉、若羅刹、若餓鬼、

若富單那、若吉蔗、若毘陀羅、若犍馱、若烏摩勒伽、若阿跋摩羅、若夜叉吉蔗、若人吉蔗，若熱病若一日、若二日、若三日、若四日乃至七日，若常熱病，若男形、若女形、若童男形、若童女形，乃至夢中，亦復莫惱。」

“I would rather have them stand upon my own head than exasperate the Dharma Master. Nor would I suffer any Vexations to him from either *Yaksas*, or *Raksas*, or Starving-ghosts, or *Putanas*, or *Krtyas*, or *Vetadas*,⁷ or *Skandas*,⁸ or *Umarakas*,⁹ or *Apasmarakas*,¹⁰ Or *Yakasa-krtyas*, or *Human-krtyas*, or Fever Diseases of one day, two days, three days, four days, or even to seven days, or Constant Fever, or Demons in the male forms, or in the female forms, or in boyish forms, or in girlish forms; nor would I suffer any of them to vex the Dharma Master even in the dreams.”

[VII-26H①]

即於佛前而說偈言：

若不順我呪	惱亂說法者	頭破作七分	如阿梨樹枝	1
如殺父母罪	亦如壓油殃	斗秤欺誑人	調達破僧罪	2
犯此法師者	當獲如是殃			3

諸羅刹女說此偈已，白佛言：「世尊，我等亦當身自擁護受持、讀誦、修行是經者，令得安隱，離諸衰患，消眾毒藥。」

7. *Vetada*: red ghost. 毘陀羅

8. *Skanda*: yellow ghost. 犍馱

9. *Umarakas*: black ghost. 烏摩勒伽

10. *Apasmarakas*: green ghost. 阿跋摩羅

Forthwith they delivered this *Gatha* in front of the Buddha:

- 1 If anyone would not comply with my Mantra,
And should vex or perturb the Dharma Expounder,
His head shall be shattered into seven pieces,
Just like the branches of an Arjaka tree.¹¹
- 2 It would be equal to the sin of murdering one's parents,
Or to the travail derived from the Karma of crushing
sesame-bug for oil,
Or to the sin of ripping people off in bushels and scales
for measurement
Or even to Devadatta's sin of Disrupting the Harmony of
the Samgha—
- 3 Those who give offense to the Dharma Master
Are assuredly to suffer from such tribulation.

After delivering this *Gatha*, the *Raksa Maids* said to the Buddha, “Your World-Veneration, all of us would also champion those who espouse, read, recite, and practice this *Sutra*, so as to make them composed and settled, free from any Dissipation and Adversity, as well as exempted from the toxin of all poisonous drugs.”

[VII-26I]

佛告諸羅刹女：「善哉，善哉！汝等但能擁護受持法華名

11. **Arjaka tree**: a tree with white scented flowers, said to fall in seven parts, like an epidendrum. 阿梨樹

者，福不可量，何況擁護具足受持，供養經卷，華、香、瓔珞，末香、塗香、燒香，旛蓋、技樂；燃種種燈：酥燈、油燈、諸香油燈、蘇摩那華油燈、蒼蔔華油燈、婆師迦華油燈、優鉢羅華油燈，如是等百千種供養者。臯帝，汝等及眷屬，應當擁護如是法師。」

說是陀羅尼品時，六萬八千人得無生法忍。

The Buddha told the *Raksa Maids*, “It is very good, very good indeed. Insomuch as you could champion even the espouser of the mere title of *Dharmic Lotus*, your Bliss shall be beyond measure; let alone championing those who could espouse the entire *Sutra*, and even make offerings to the Book of the *Sutra* with flowers, incense, *Keyuras*, powdered incense, spreading incense, incinerating incense, banners, canopies, musical diversions, and lighting a variety of lamps, such as ghee lamps, oil lamps, aromatic oil lamps, *Sumana-flower* oil lamps, *Champaka-flower* oil, *Varsika-flower*¹² oil lamps, and *Utpala-flower*¹³ oil lamps, and such like hundreds and thousands of varieties of offerings. Hariti, it behooves ye all and your Cognates to champion such Dharma Masters.”

At the divulcation of this *Segment of Dharani*, sixty-eight thousand people attained the *Dharmic Forbearance of Non-nascence*.

12. *Varsika-flower*: one of the twelve celestial flowers. 婆師迦華

13. *Utpala-flower*: green lotus. 優鉢羅華(青蓮花)

妙莊嚴王本事品第二十七

Segment 27:

The Primal Events of Wondrous Grandeur King

[VII-27A]

爾時佛告諸大眾：「乃往古世，過無量無邊不可思議阿僧祇劫，有佛名雲雷音宿王華智多陀阿伽度、阿羅訶、三藐三佛陀，國名光明莊嚴，劫名喜見。」

At that juncture, the Buddha imparted to the Assemblage, “In the bygone antediluvian era of yore beyond countless boundless inconceivable ineffable *asamkhyas* of *Kalpas*, there was a Buddha in the Holy Epithet of Nimbose-Thunderclap Lodging-Monarch Floral-Wisdom *Tathagata Arhat Samyak-Sambuddha*, whose Universe was named Radiant Grandeur; and the *Kalpa* was entitled Jubilant Perception.

[VII-27B]

「彼佛法中有王，名妙莊嚴，其王夫人名曰淨德，有二子，一名淨藏，二名淨眼。是二子有大神力，福德、智慧，久修菩薩所行之道，所謂檀波羅蜜、尸羅波羅蜜、羼提波羅蜜、毘梨耶波羅蜜、禪波羅蜜、般若波羅蜜、方便波羅蜜，慈悲喜捨，乃至三十七品助道法，皆悉明了通達。又得菩薩淨三昧、日星宿三昧、淨光三昧、淨色三昧、淨照明三昧、長莊嚴三昧、大威德藏三昧，於此三昧亦悉通達。」

In the era of that Buddha's Dharma, there was a king named Wondrous-Grandeur, and the queen was named Purified-Virtue. They had two sons; one of them was named Purified-Repertory; the other, Purified-Eye. These two princes were endowed with great Supernal Power, Meritorious Virtue and Wisdom. Both of them had long cultivated upon the Modus¹ which *Pusas* were supposed to practice; namely, *Dana-paramita*,² *Sila-paramita*,³ *Ksanti-paramita*,⁴ *Virya-paramita*,⁵ *Dhyana-paramita*,⁶ *Prajna-paramita*,⁷ Expediency-paramita, and Benevolence, Compassion, Felicity, and Renunciation,⁸ as well as the Dharmas of *Thirty-seven Bodhi-assisting Segments*⁹—all of these they had perspicu-

1. **Modus:** Cf. footnote 19 on page 78. 道

2. ***Dana-paramita:*** i.e., Bestowal *Paramita*. (布施波羅蜜) *Dana:* Sanskrit, bestowal, or donation. *Paramita:* Sanskrit, to the Other Shore, or Deliverance. There are six *Paramitas* in the Mahayana Pusa's practice, *Dana-paramita* being the first one. 檀波羅蜜

3. ***Sila-paramita:*** i.e., Precept *Paramita* (持戒波羅蜜), the second item of the Six *Paramitas*. *Sila:* Sansk., original meaning: purification. 尸羅波羅蜜

4. ***Ksanti-paramita:*** i.e., Forbearance *Paramita* (忍辱波羅蜜), the third item of the Six *Paramitas*. *Ksanti:* Sansk., meaning forbearance, or endurance. 羼提波羅蜜

5. ***Virya-paramita:*** i.e., Assiduity *Paramita* (精進波羅蜜), the fourth of the Six *Paramitas*. *Virya:* Sansk., meaning assiduity, or diligence 毘梨耶波羅蜜

6. ***Dhyana-paramita:*** i.e., Stasis *Paramita* (禪定波羅蜜), the fifth of the Six *Paramitas*. *Dhyana:* Sansk., meaning stasis, or composure. The crowning accomplishment in the practice of *Dhyana Paramita* is the realization of *Samadhi*. 禪波羅蜜

7. ***Prajna-paramita:*** i.e., Wisdom *Paramita* (智慧波羅蜜), the last item of the Six *Paramitas*. "*Prajna*," Sanskrit, the Buddhist transcendental wisdom, which could enable one to transcend or surpass all impurities and sufferings. "*Paramita*," Sanskrit, to the Other Shore; i.e., this particular transcendental wisdom could enable one to traverse the Sea of Sufferings to the Other Shore of Nirvana. 般若波羅蜜

8. **Benevolence, Compassion, Felicity, and Renunciation:** These are the Four Boundless Minds. 慈悲喜捨 (四無量心)

9. ***Thirty-seven Bodhi-assisting Segments:*** the Dharmas that can assist one to cultivate on Bodhi (Enlightenment), which consist of 37 items in seven groups; i.e., (1) the Four Inhabitations for Contemplation (四念住), (2) the Four Right Assiduities (四正勤), (3) the Four Wish-fulfilling Consummations (四如意足), (4) the Five Radices (五根), (5) the Five Puissances (五力), (6) the Seven Segments of Aware-

ously comprehended and thoroughly mastered. Therewithal, they also attained the purified *Samadhis* of the *Pusa*; namely, Solar-Stella *Samadhi*, Purified-Radiance *Samadhi*, Purified-Matter *Samadhi*, Purified-Effulgence *Samadhi*, Perduring-Grandeur *Samadhi*, Great August-Repertory *Samadhi*—in all of these *Samadhis*, they had mastered thoroughly.

[VII-27C]

「爾時彼佛欲引導妙莊嚴王，及愍念眾生故，說是法華經。時淨藏、淨眼二子到其母所，合十指爪掌白言：『願母往詣雲雷音宿王華智佛所，我等亦當侍從，親近、供養、禮拜。所以者何？此佛於一切天人眾中說法華經，宜應聽受。』」

“At that juncture, that Buddha, with a view to inducing King Wondrous-Grandeur, also in commiseration of the Multibeings, divulged this *Dharmic Lotus Sutra*. At that time the two princes, Purified-Repertory and Purified-Eye, betook themselves to their mother’s quarters, joined their ten fingers, and said, ‘We would wish Mother to pay a visit to Nimbose-Thunderclap Lodging-Monarch Floral-Wisdom Buddha; and we would also go in attendance to commune intimately with, make offerings, and pay homage to Him. Wherefore is it to be so? For this Buddha is now divulging *The Dharmic Lotus Sutra* in the midst of all the multitudes of Celestials and Humans. It behooves us to listen to it.’

ness(七覺支), (7) the Eight Right Holy Way(八聖道). 三十七品助道法(三十七助道品)

[VII-27D]

「母告子言：『汝父信受外道，深著婆羅門法，汝等應往白父，與共俱去。』」

淨藏、淨眼合十指爪掌白母：『我等是法王子，而生此邪見家。』」

母告子言：『汝等當憂念汝父，爲現神變，若得見者，心必清淨，或聽我等，往至佛所。』」

“The mother told her sons, ‘As your father believes and embraces the External Wayism, to the extent that he is deeply attached to the dharmas of Brahmanism, it is incumbent on you to ask him to go with you.’

“Princes Purified-Repertory and Purified-Eye joined their palms and said to their mother, ‘Alas, albeit we are Princes of the Dharma, we should have been born in a family of Devious Views!’

“The mother told her sons, ‘Inasmuch as you are worried about your father, you should manifest Supernal Transformations; if he can perceive them, his mind will be purged and purified. Thus, he might comply with us to come along to the Buddha’s Premises.’

[VII-27E]

「於是二子念其父故，涌在虛空，高七多羅樹，現種種神變——於虛空中行住坐臥；身上出水、身下出火，身下出水、身上出火；或現大身滿虛空中，而復現小，小復現大；於空中滅，忽然在地；入地如水，履水如地。現如是等種種神變，令其父王心淨信解。」

“Whereupon, due to their consideration of their father, the two princes leapt up to the firmament, reaching the height of seven Tala trees, wherein they manifested multifarious Supernal Transformations of walking, standing, sitting, and reclining in the Ethereal Space and emitted water from their upper bodies and fire from the lower bodies, or emitted water from the lower bodies and fire from the upper bodies; or they would manifest physiques so gigantic as to pervade all over the Space; thence they would manifest to revert to smaller statures, and anon to transform to become colossal again. They would also manifest to disappear from the air, only to re-appear on the ground. They would make ingression into the earth as if it were water, or walk upon water as if it were solid ground. They manifested such multifarious Supernal Transformations, with a view to making their royal father’s mind engender Purified Belief and Understanding.

[VII-27F]

「時父見子神力如是，心大歡喜，得未曾有，合掌向子言：『汝等師爲是誰，誰之弟子？』」

二子白言：『大王，彼雲雷音宿王華智佛，今在七寶菩提樹下法座上坐，於一切世間天人眾中，廣說法華經，是我等師，我是弟子。』

父語子言：『我今亦欲見汝等師，可共俱往。』

“At that time, the king, having perceived such Supernal Powers of his sons, became so greatly exultant and deemed it something never-before, that he joined his palms towards his sons and en-

quired, ‘Who would it be your Master? Whose disciples might you be?’

“The two princes said, ‘Great Sire, that Nimbose-Thunderclap Lodging-Monarch Floral-Wisdom Buddha, now seated in the Dharma Seat underneath the seven-treasure *Bodhi-tree*, expounding elaboratively on *The Dharmic Lotus Sutra* in the midst of the multitude of Celestials and Humans, is our Master; we are His disciples.’

“The king said, ‘I would also like to meet your Master; we could go together.’

[VII-27G]

「於是二子從空中下，到其母所，合掌白母：『父王今已信解，堪任發阿耨多羅三藐三菩提心。我等爲父已作佛事，願母見聽，於彼佛所出家修道。』

“Thereupon the two princes descended from the sky, and went to their mother’s premises, joined their palms and said to her, ‘As our imperial liege has already attained Belief and Comprehension, he is capable of generating the Mind for *Anuttara-Samyak-Sambodhi*; thus we have already prosecuted the Buddhaic Task for our father. And now we would entreat thee to allow us to renounce the Secular Home for the cultivation on *Bodhi* at that Buddha’s place.’

[VII-27H]

爾時二子欲重宣其意，以偈白母：

願母放我等	出家作沙門	諸佛甚難值	我等隨佛學	1
如優曇鉢華	值佛復難是	脫諸難亦難	願聽我出家	2

“At that juncture, the two princes, wishing to reiterate this import, enquire of their mother with this *Gatha*:

- 1 We would wish thee to allow us both
 To renounce the Secular Home and become *Sramanas*,
 For Buddhas are very hard to encounter;
 And we would like to follow the Buddha for learning and
 cultivation.

- 2 Just like a *Udumbara* Blossom which is rare to see,
 To encounter a Buddha is even harder than that;
 And to be free from all the Hindrances is equally hard.
 Hence pray permit us to renounce the Worldly Home.

[VII-271]

「母即告言：『聽汝出家。所以者何？佛難值故。』」

「於是二子白父母言：『善哉！父母，願時往詣雲雷音宿王華智佛所，親近供養。所以者何？佛難得值，如優曇鉢羅華，又如一眼之龜，值浮木孔。而我等宿福深厚，生值佛法，是故父母當聽我等，令得出家。所以者何？諸佛難值，時亦難遇。』」

“The queen then said to them, ‘I permit you to renounce the Worldly Home. Wherefore is it so? For the Buddha is hard to encounter.’

“Thereupon, the two princes said to their parents, ‘’Tis magnifi-

cent, our Royal Parents, that we would wish you to come with us to pay a visit to Nimbose-Thunderclap Lodging-Monarch Floral-Wisdom Buddha, so as to commune intimately with and make offering to Him. Wherefore is it so? For the Buddha is hard to encounter, just like a *Udumbara* flower. It could also be compared to a one-eyed Turtle to be able to hit upon an Aperture in a piece of Wood floating upon the surface of the Ocean. And both of us, being endowed with deep and massive Bliss from past lives, are able to encounter the Buddha Dharma in this lifetime. Therefore, it is befitting for you to allow us to renounce the Worldly Home. Wherefore is it so? The Buddhas are hard to encounter, and the opportuneness is also hard to come upon.’

[VII-27J]

「彼時妙莊嚴王後宮八萬四千人，皆悉堪任受持是法華經。淨眼菩薩，於法華三昧，久已通達；淨藏菩薩，已於無量百千萬億劫通達離諸惡趣三昧，欲令一切眾生離諸惡趣故。其王夫人，得諸佛集三昧，能知諸佛祕密之藏。二子如是以方便力善化其父，令心信解，好樂佛法。」

“At that juncture, in the imperial harem of King Wondrous-Grandeur there were eighty-four thousand people who were equal to the espousal of this *Dharmic Lotus Sutra*; and Purified-Eye *Pusa* had long mastered thoroughly the Dharmic-Lotus *Samadhi*, whereas Purified-Repertory *Pusa* had mastered thoroughly the *Samadhi* of Departure-from-All-Vile-Frequentations in the course of the past innumerable hundred thousand million billion *Kalpas*, for he had aspired to enable all Multibeings to depart

from Vile Frequentations. And the queen had attained the All-Buddhas-Convening *Samadhi*, which empowered her to obtain the knowledge of all Esoteric Repertories of the Buddhas. Thus the two princes edified adroitly their father by Expedite Power to make him engender Belief and Comprehension in the mind, and to take delight in Buddha Dharma.

[VII-27K]

「於是妙莊嚴王與群臣眷屬俱，淨德夫人與後宮采女眷屬俱，其王二子與四萬二千人俱，一時共詣佛所。到已，頭面禮足，繞佛三匝，卻住一面。」

“Thereupon King Wondrous-Grandeur, in company with his courtiers and Cognates, as well as Queen Purified-Virtue together with the damsels and concubines from the seraglio, and the two princes together with forty-two thousand people, betook themselves to the Buddha’s Premises. Upon their arrival, they prostrated themselves at the Buddha’s feet with their heads and faces prone to the ground, circumvented the Buddha for three circuits, and stood to one side.

[VII-27L]

「爾時彼佛爲王說法，示教利喜；王大歡悅。爾時妙莊嚴王及其夫人，解頸真珠瓔珞，價直百千，以散佛上，於虛空中化成四柱寶臺，臺中有大寶床，敷百千萬天衣，其上有佛結跏趺坐，放大光明。爾時妙莊嚴王作是念：『佛身希有，端嚴殊特，成就第一微妙之色。』」

“At that juncture, the Buddha divulged the Dharma for the king, so as to evince, instruct, benefit, and felicitate him, for which the king was greatly exultant. At that juncture King Wondrous-Grandeur and his queen undid from their necks the pearl *Keyuras*, which were in the value of hundreds and thousands, to bestrew over the Buddha. The *Keyuras* were transformed into a Gemmed Dais with four pillars, inside which Dais was a prodigious gemmed bed covered with hundreds and thousands of celestial apparel; and upon the bed there was a Buddha seated with insteps crisscrossed, effulging prodigious luminescence. At that juncture King Wondrous-Grandeur bethought himself thus: ‘The Buddha’s Physique is extraordinarily rare for its grandeur and fairness; it has achieved the supreme exquisite wondrousness in terms of Corporal Matter.’

[VII-27M]

「時雲雷音宿王華智佛告四眾言：『汝等見是妙莊嚴王，於我前合掌立否？此王於我法中作比丘，精勤修習助佛道法，當得作佛，號娑羅樹王，國名大光，劫名大高王。其娑羅樹王佛，有無量菩薩眾及無量聲聞，其國平正，功德如是。』」

“At that point Nimbose-Thunderclap Lodging-Monarch Floral-Wisdom Buddha imparted to the Four Assemblages: ‘See you not this King Wondrous-Grandeur who is standing with palms joined before me? This king is to become a *Bhiksu* in my Dharma, and to practice so sedulously on the Buddhahood-assisting Dharmas, that he is to become Buddha, in the Holy Epithet of

Sala-Raja; his Universe is to be named Great Radiance, and the *Kalpa* will be named Prodigious-Lofty-King. This Sala-Raja Buddha has innumerable phalanges of *Pusas* as well as innumerable Auricularists for disciples, and the land of His Universe is level and square, which is resulted from his Meritorious Virtues.’

[VII-27N]

「其王即時以國付弟，與夫人、二子并諸眷屬，於佛法中出家修道。王出家已，於八萬四千歲，常勤精進修行妙法華經。過是已後，得一切淨功德莊嚴三昧，即升虛空，高七多羅樹，而白佛言：『世尊，此我二子，已作佛事，以神通變化轉我邪心，令得安住於佛法中，得見世尊。此二子者，是我善知識，爲欲發起宿世善根，饒益我故，來生我家。』」

“Forthwith, after consigning the kingdom to his brother, the King Wondrous-Grandeur together with the queen and his two princes, as well as the imperial cognates, renounced the Worldly Home to cultivate on *Bodhi* in Buddha Dharma. In the wake of his renunciation of the Worldly Home, in the span of the ensuing eighty-four thousand years he was constantly sedulous in practicing *The Lotus Sutra of Wondrous Dharma*. Subsequent to this, he attained the *Samadhi* of Grandeur-in-All-Purified-Meritorious-Virtue. Thereupon he ascended the Ethereal Space to the height of seven Tala trees, and spake to the Buddha, ‘Your World-Veneration, it is owing to the Buddhaic Task that these two sons of mine undertook, for they converted my devious mind by their Supernal Transformations, so that I could have re-

sided composedly in Buddha Dharma, and could have seen Your World-Veneration. Hence, these two sons of mine are actually my Virtuous Gurus, who, with a view to re-generating my own Virtuous Radices from past lifetimes, so as to make fecund benefit to me, came to be born in my family.’

[VII-270]

「爾時雲雷音宿王華智佛告妙莊嚴王言：『如是，如是！如汝所言。若善男子、善女人，種善根故，世世得善知識；其善知識，能作佛事，示教利喜，令入阿耨多羅三藐三菩提。大王，當知善知識者是大因緣，所以化導令得見佛，發阿耨多羅三藐三菩提心。大王，汝見此二子否？此二子，已曾供養六十五百千萬億那由他恆河沙諸佛，親近恭敬，於諸佛所受持法華經，愍念邪見眾生，令住正見。』」

“At that juncture, Nimbose-Thunderclap Lodging-Monarch Floral-Wisdom Buddha imparted to King Wondrous-Grandeur, ‘Quite so, quite so; it is just as what you have said: If Virtuous Men or Virtuous Women have implanted Virtuous Radices, they shall encounter Virtuous Gurus from one lifetime to another. Such a Virtuous Guru is capable of prosecuting Buddhaic Tasks in order to evince, instruct, benefit, and felicitate them, and eventually to enable them to make ingression into *Anuttara-Samyak-Sambodhi*. Mighty King, it behooves thee to realize that the Virtuous Guru constitutes a great Causal Factor, namely, to edify and conduct people, so as to make them see the Buddha and generate the Heart for *Anuttara-Samyak-Sambodhi*. Mighty

King, dost thou not see these two sons of thine? These two sons have already made offerings to sixty-five hundred thousand million billion *nayuta* Ganges-sand number of Buddhas, with whom both of them have communed intimately in veneration, and they have espoused and sustained the *Dharmic Lotus Sutra* at the premises of those Buddhas. In their commiseration of the Multibeings who harbor Devious Views, they have endeavored to capacitate them to inhabit in the Right View.’

[VII-27P]

「妙莊嚴王即從虛空中下，而白佛言：『世尊，如來甚希有，以功德智慧故，頂上肉髻光明顯照，其眼長廣而紺青色，眉間毫相白如珂月，齒白齊密常有光明，脣色赤好如頻婆果。』」

“Thereupon King Wondrous-Grandeur descended from the firmament and addressed to the Buddha, ‘Your World-Veneration, the Thus-Adventist is extremely rare, for due to His Meritorious Virtues and Wisdom, the Fleshly Coiffure upon His crown effulges resplendently; His eyes are long and broad and azure-blue in color; the Capillaceous Aspect in between His Eyebrows is as white and pure as shells and moon; His teeth are white, dense and symmetric; the color of His lips is good and rubicund like a *Bimbaja* fruit.’¹⁰

10. *Bimbaja fruit*: the fruit of the Bimbaja tree, shaped like a red bean, is sanguine in color; hence it is frequently used as an exemplar for red color. 頻婆果

[VII-27Q]

「爾時妙莊嚴王，讚歎佛如是等無量百千萬億功德已，於如來前，一心合掌，復白佛言：『世尊，未曾有也。如來之法，具足成就不可思議微妙功德，教誡所行，安隱快善，我從今日，不復自隨心行，不生邪見、憍慢、瞋恚諸惡之心。』說是語已，禮佛而出。」

“At that juncture, after extolling the Buddha’s such innumerable hundred thousand million billion Meritorious Virtues, King Wondrous-Grandeur joined his palms single-heartedly in front of the Thus-Adventist and spake to the Buddha again, ‘Your World-Veneration, so rare as never-before art Thou that the Dharma of the Thus-Adventist could be like this; insofar that it could make one completely accomplish inconceivable wondrous exquisite Meritorious Virtues; one who acts in compliance with the Teachings and Admonitions shall acquire Composure, Settlement, Felicity, and Virtue. Hence, from this day onward, I am not to act in compliance with my own Mentation,¹¹ nor am I to engender Devious Views, Arrogance, Detestation, and all the sundry malicious minds.’ At these words, he made obeisance to the Buddha and withdrew.”

[VII-27R]

佛告大眾：「於意云何？妙莊嚴王豈異人乎？今華德菩薩是。其淨德夫人，今佛前光照莊嚴相菩薩是，哀愍妙莊嚴王及諸眷屬故，於彼中生。其二子者，今藥王菩薩、藥上

11. **Mentation**: Cf. footnote 20 on page 78. 心行

菩薩是。是藥王、藥上菩薩，成就如此諸大功德，已於無量百千萬億諸佛所植眾德本，成就不可思議諸善功德。若有人識是二菩薩名字者，一切世間諸天人民亦應禮拜。」

The Buddha imparted to the Assemblages: “What would you make of this: who could the erstwhile King Wondrous-Grandeur be? It is none but Floral-Virtue *Pusa* at present. As to his queen, Lady Purified-Virtue, is Radiant-Effulgence Splendorous-Appearance *Pusa* now in front of the Buddha, who, in commiseration of King Wondrous-Grandeur and his Cognates, had been born in their midst. The then two princes are now Medicine-King *Pusa* and Medicine-Acme *Pusa*. Both these two *Pusas*, Medicine-King and Medicine-Acme, have accomplished such innumerable great Meritorious Virtues; for they have been in the Premises of infinite hundred thousand million billion Buddhas, wherein they have implanted myriad Virtuous Bases, thereby to have attained inconceivably multitudinous Virtuous Merits. If anyone who knows the names of these two *Pusas*, it would be incumbent on all the terrestrial and celestial subjects to pay homage to them.”

[VII-27S]

佛說是妙莊嚴王本事品時，八萬四千人遠塵離垢，於諸法中得法眼淨。

At the time when the Buddha had finished divulging this *Segment of the Primal Events of King Wondrous-Grandeur*, eighty-four thousand people refrained remotely from Dusty

Defilements, and thereby to attain Purified Dharmic Eye in the sphere of dharmas.

普賢菩薩勸發品第二十八

Segment 28:

Universal-Virtue Pusa's Exhortation for Aspiration

[VII-28A]

爾時普賢菩薩，以自在神通力，威德名聞，與大菩薩無量無邊不可稱數，從東方來。所經諸國，普皆震動，雨寶蓮華，作無量百千萬億種種技樂。又與無數諸天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽、人非人等，大眾圍繞，各現威德神通之力，到娑婆世界耆闍崛山中，頭面禮釋迦牟尼佛，右繞七匝，白佛言：「世尊，我於寶威德上王佛國，遙聞此娑婆世界說法華經，與無量無邊百千萬億諸菩薩眾，共來聽受。唯願世尊當為說之：若善男子、善女人，於如來滅後，云何能得是法華經？」

At that juncture, Universal-Virtue *Pusa*,¹ who was endowed with Masterful Supernal Power and august renown, came from the east in company with countless boundless innumerable *Great Pusas*. The Universes that they passed by all vibrated pervasively, and it rained treasure Lotus Blossoms, and innumerable hundred thousand million billion of multifarious musical feats were performed. Therewithal, circumvented by innumerable *Devas*, Dragons, *Yaksas*, *Gandhabhas*, *Asuras*, *Garudas*, *Kinnaras*, *Mahoragas*, Humans and *Quasi-anthropoids*, all of whom by manifesting their August Supernal Power, betook themselves

1. **Universal-Virtue Pusa**: Sanskrit: *Samantabhadra*. As this *Pusa* is acclaimed by all Buddhas in ten directions for his virtues, he is accorded this prestigious epithet.
普賢菩薩

to Grdhrakuta Mountain in *Sahā Universe*. On their arrival, they made obeisance to Shakyamuni Buddha with their heads and faces prone to the ground, and circumvented clockwise around Him for seven circuits, and then Universal-Virtue *Pusa* spake to the Buddha, “Your World-Veneration, while I was in Treasure-August-Lofty-King Buddha’s Universe, I heard the divulcation of *The Sutra of Dharmic Lotus* from afar; therefore, I came in company with countless boundless hundred thousand million billion *Pusas* to hear and espouse it. I would wish that Your World-Veneration would divulge it for us: after the Surcease of the Thus-Adventist, how could Virtuous Men or Virtuous Women still acquire this *Dharmic Lotus Sutra*?”

[VII-28B]

佛告普賢菩薩：「若善男子、善女人，成就四法，於如來滅後，當得是法華經：一者、爲諸佛護念，二者、植眾德本，三者、入正定聚，四者、發救一切眾生之心。善男子、善女人，如是成就四法，於如來滅後，必得是經。」

The Buddha told Universal-Virtue *Pusa*, “After the Surcease of the Thus-Adventist, if Virtuous Men or Virtuous Women could attain Four Dharmas, they shall obtain this *Dharmic Lotus Sutra*. The Four Dharmas are, namely: First, they are mindfully protected by the Buddhas; Second, they have implanted plenteous Virtuous Bases; Third, they should have made ingression into the *Ortho-stasis Coterie*;² Fourth, they should have already gen-

2. the *Ortho-stasis Coterie*: The Holy or sagely people who practice the Right *Dhyana* (Ortho-stasis) of the Buddha and have achieved the status of Right Essence are

erated the Heart for saving all Multibeings. After the Surcease of the Thus-Adventist, insofar as Virtuous Men or Virtuous Women have attained these Four Dharmas, they are bound to obtain this *Sutra*.”

[VII-28C]

爾時普賢菩薩白佛言：「世尊，於後五百歲、濁惡世中，其有受持是經典者，我當守護，除其衰患，令得安隱，使無伺求得其便者，若魔、若魔子、若魔女、若魔民、若爲魔所著者，若夜叉、若羅刹、若鳩槃荼、若毘舍闍、若吉蕉、若富單那、若韋陀羅等，諸惱人者，皆不得便。」

At that juncture, Universal-Virtue *Pusa* spake to the Buddha, “Your World-Veneration, in the Turbid Vile World of the Latter Five Hundred Years, if there be those who espouse and sustain this *Sutra*, I will safeguard them by eliminating their Dissipations and Adversities, thereby to render them composed and settled, and rid them of anyone seeking to take advantage of them, such as *Mara*, *Mara’s* son, *Mara’s* daughter, *Mara’s* subjects, or those who are possessed by *Mara*, or by *Yaksas*, by *Raksas*, by *Kumbhandas*, by *Pisachas*,³ by *Krtyas*, by *Putanas*, and by *Vetalas*⁴—all of these Vexation Inflicters shall not gain opportunities for their mischiefs.

thus called the “*Ortho-stasis Coterie*.” 正定聚(大乘三賢位或小乘初果人所修正定而得之正性階位)

3. *Pisacha*: Sanskrit, meaning blood-sucking ghost, flesh-eating ghost, or semen-ingesting ghost. This is a demon in ancient Indian folklores, with a belly as large as the sea and a throat as minute as a needle; and as such, it is the prototype of Buddhist Starving-ghost. This ghost is one of the cognates of the State-Sustaining Celestial (*Dhrta-lastra* 持國天) of the East. 毘舍闍
4. *Vetala*: a ghost that can kill or harm people. 韋陀羅

[VII-28D]

「是人若行、若立，讀誦此經，我爾時乘六牙白象王，與大菩薩眾俱詣其所，而自現身，供養守護，安慰其心，亦為供養法華經故。是人若坐，思惟此經，爾時我復乘白象王現其人前，其人若於法華經有所忘失一句一偈，我當教之，與共讀誦，還令通利。」

“Whether this person is walking or standing, while reading or chanting this *Sutra*, at that juncture, I will be riding on my Six-tusk White King-elephant in company with a host of *Great Pusas* to come to his domicile, where I will manifest my own form to make offering to and safeguard him, as well as solace him and set his mind at ease; this is also to be done as my Offering-making to *The Sutra of Dharmic Lotus*. When this person sits in meditation on this *Sutra*, at that juncture I will ride on the White King-elephant to manifest myself in front of him once more. If he should be oblivious of one sentence or one *Gatha* in *The Sutra of Dharmic Lotus*, I will instruct him, or even read or recite with him, so as to render it thoroughly fluent to him.

[VII-28E]

「爾時受持讀誦法華經者，得見我身，甚大歡喜，轉復精進，以見我故，即得三昧及陀羅尼，名為旋陀羅尼、百千萬億旋陀羅尼、法音方便陀羅尼，得如是等陀羅尼。」

“At that juncture, when the person who espouses, sustains, reads and recites *The Sutra of Dharmic Lotus* perceives my form, wherefore he will be profoundly exalted; thence he will become

even more sedulous. And due to having perceived me, forthwith he shall attain *Samadhi*, as well as a Dharani, in the name of Transmutation Dharani, and one hundred thousand million billion other Transmutation Dharanis, together with Dharmic-Sound-Expediency Dharani—all such sundry Dharanis he shall assuredly attain.

[VII-28F]

「世尊，若後世後五百歲、濁惡世中，比丘、比丘尼、優婆塞、優婆夷，求索者、受持者、讀誦者、書寫者，欲修習是法華經，於三七日中，應一心精進。滿三七日已，我當乘六牙白象，與無量菩薩而自圍繞，以一切眾生所喜見身，現其人前，而為說法，示教利喜，亦復予其陀羅尼呪，得是陀羅尼故，無有非人能破壞者，亦不為女人之所惑亂，我身亦自常護是人。唯願世尊聽我說此陀羅尼呪。」

“Your World-Veneration, in the Turbid Vile World during the Latter Five Hundred Years of the future era, the *Bhiksus*, *Bhiksunis*, *Upasakas*, or *Upasikas*—themselves as pursuers, espousers, readers or reciters, scribes or penners of this *Sutra*—would desire to cultivate on this *Sutra of Dharmic Lotus*, it behooves them to practice single-mindedly and assiduously in a period of *triple-seven days*,⁵ and at the end of such triple-seven days, I will ride on my *Six-tusk White Elephant*,⁶ circumvented by innumer-

5. *triple-seven days*: i.e., 21 days. 三七日

6. *Six-tusk White Elephant*: the conveying animal of Universal-Virtue Pusa. “Six-tusk,” symbolizes the Six Paramitas of Pusaic Cultivation; “White,” signifies purification or purity; “Elephant” symbolized Mahayana, which is strong and stalwart, capable of carry great weight of all Buddha’s Dharmas and endure great hardships in practicing and the burdens or afflictions for Multibeings in his task in edifying

able *Pusas*, to manifest myself before him in the form which all Multibeings are most delighted to view, thereby to divulge the Dharma to him, so as to evince, instruct, benefit and felicitate him; withal, I would also confer upon him the *Sacred Mantra-Dharani*. On account of his acquisition of this Dharani, there would no more be any *Quasi-anthropoid* that could spoil or vitiate him, nor shall he be befuddled or confounded by females. I will always personally stand guard for this person as well. I would wish that Your World-Veneration would permit me to impart this Sacred Mantra-Dharani.”

[VII-28G]

即於佛前而說呪曰：

阿檀地 檀陀婆地 檀陀婆帝 檀陀鳩舍隸 檀陀修陀隸 修陀隸 修陀羅婆底 佛陀波羶禰 薩婆陀羅尼阿婆多尼 薩婆婆沙阿婆多尼 修阿婆多尼 僧伽婆履叉尼 僧伽涅伽陀尼 阿僧祇 僧伽婆伽地 帝隸阿惰僧伽兜略阿羅帝婆羅帝 薩婆僧伽地三摩地伽蘭地 薩婆達磨修波利刹帝 薩婆薩埵樓駄僑舍略阿窣伽地 辛阿昆吉利地帝^{二十句}

Forthwith he imparted this Dharani in front of the Buddha:

Adaṇḍe daṇḍapati daṇḍāpadi daṇḍakuśale daṇḍasudhāri sudhāri
sudhārapati buddhapaśyane sarvadhāraṇi āvartani sarvabhāṣyā
vartane su-āvartane saṃghaparīkṣaṇi saṃgha nirghātani asaṃge
saṃghāpagate ṭṛ-adhva saṃgatulya aprāpte palate sarvasaṃghate
samadhikrānte sarvadharmā suparīkṣite sarvasattva rutakauśa

lyānugate siṃhavikrīḍite.⁷

[VII-28H]

「世尊，若有菩薩得聞是陀羅尼者，當知普賢神通之力，若法華經行闍浮提，有受持者，應作此念：『皆是普賢威神之力。』若有受持、讀誦，正憶念，解其義趣，如說修行，當知是人行普賢行，於無量無邊諸佛所深種善根，為諸如來手摩其頭。若但書寫，是人命終，當生忉利天上，是時八萬四千天女作眾技樂而來迎之，其人即著七寶冠，於采女中娛樂快樂；何況受持、讀誦，正憶念，解其義趣，如說修行。」

“Your World-Veneration, if any *Pusa* could hear this Dharani, he is given to understand that it is all due to the Supernal Power of Universal-Virtue. When *The Sutra of Dharmic Lotus* is circulated in Jambudvīpa, the espousers and sustainers therein should bethink themselves thus: ‘This is all due to the Supernal Power of Universal-Virtue.’ If there be anyone who espouses, sustains, reads, recites, reminisces and contemplates correctly, comprehends its Purports, and practices it as divulged, it should be cognized that this person is practicing the *Deeds of Universal-Virtue*,⁸ for thereby he has implanted profound Virtuous Radices

7. According to the Text of the Japanese edition of *The Great Buddhist Canon of Tai-shou* (大正藏), there are still four other words at the end (i.e., *anuvarte vartani vartāli svāhā*). However, in compliance with the popular traditional edition in China, these four words are not included here.

8. **the Deeds of Universal-Virtue:** the Deeds that are practiced by Universal-Virtue Pusa, which are meant to lead one towards the realization of the Ultimate Supreme Bodhi; hence, the *Deeds of Universal-Virtue* signify for all Pusas as the Way to Buddha Bodhi. 普賢行

at countless boundless Buddhas' Premises, and has been fondled on the Crown by numerous Thus-Adventists. If someone simply scribes this *Sutra*, thenceforth immediately after the termination of his life here, he shall be reborn in the *Trayastrimsa* Heavens, and at that juncture eighty-four thousand Celestial Damsels shall appear to usher him with sundry Musical Diversions; and forthwith this person is to have a seven-treasure Diadem put on his crown, and to entertain himself amidst glamorous maidens—let alone those who could espouse, sustain, read, recite, maintain Right Reminiscence and Contemplation,⁹ comprehend the Purports, and practice on it as divulged.

[VII-28I]

「若有人受持、讀誦，解其義趣，是人命終，爲千佛授手，令不恐怖，不墮惡趣，即往兜率天上彌勒菩薩所。彌勒菩薩有三十二相，大菩薩眾所共圍繞，有百千萬億天女眷屬，而於中生，有如是等功德利益。是故智者，應當一心自書、若使人書，受持、讀誦，正憶念，如說修行。世尊，我今以神通力故，守護是經，於如來滅後閻浮提內，廣令流布，使不斷絕。」

“If anyone espouses, sustains, reads, recites this *Sutra*, as well as comprehends its Purports, at the termination of his life, one thousand Buddhas are to extend their hands to him, so as to render him fearless, and not to degenerate into the Vile Realms,

9. **maintain Right Reminiscence and Contemplation:** i.e., to retain the memory of the *Sutra* text without momentary oblivion, and to make contemplation on the profound imports of these texts without distraction. 正憶念

and forthwith he shall repair to Maitreya *Pusa's* Premises in the Tusita Heaven. Maitreya *Pusa* is endowed with the Thirty-two Features, and circumvented by a congeries of mighty *Pusas*; whereas this person is to be reborn in the midst of one hundred thousand million billion Celestial Damsels as Cognates and Cohorts—he shall be possessed of such Meritorious Benefits. Therefore, a person of wisdom ought to scribe the Sutra himself single-mindedly, or inspire others to scribe it, and espouse, sustain, read, recite, make Right Reminiscence and Contemplation of it, and practice on it as divulged.

“Your World-Veneration, after the Surcease of the Thus-Adventist, I am to safeguard this *Sutra* by virtue of my Supernal Power, thereby to render it spread and circulated within Jambudvipa, without ever suffering it to be discontinued or terminated.”

[VII-28J]

爾時釋迦牟尼佛讚言：「善哉，善哉！普賢，汝能護助是經，令多所眾生安樂利益。汝已成就不可思議功德，深大慈悲，從久遠來，發阿耨多羅三藐三菩提意，而能作是神通之願，守護是經。我當以神通力，守護能受持普賢菩薩名者。」

At that juncture, Shakyamuni Buddha acclaimed him: “It is very good, very good indeed, Universal-Virtue, that thou couldst safeguard and advocate this *Sutra*, so as to provide numerous Multibeings everywhere with Felicity and Benefit. It is due to your having attained inconceivable Meritorious Virtues, and been

endowed with great profound Compassion, as well as generated the Mind of *Anuttara-Samyak-Sambodhi* ever since the remote time of yore, that capacitates thee to pledge such Supernal Vow of safeguarding this *Sutra*. Hence, I will also safeguard those who can espouse the Holy Name of Universal-Virtue *Pusa* by virtue of my Supernal Power.

[VII-28K]

「普賢，若有受持、讀誦，正憶念，修習、書寫是法華經者，當知是人，則見釋迦牟尼佛，如從佛口聞此經典；當知是人，供養釋迦牟尼佛；當知是人，佛讚善哉；當知是人，為釋迦牟尼佛手摩其頭；當知是人，為釋迦牟尼佛衣之所覆。如是之人，不復貪著世樂，不好外道經書、手筆，亦復不喜親近其人及諸惡者：若屠兒、若畜豬羊雞狗、若獵師、若術賣女色；是人心意質直，有正憶念，有福德力，是人為三毒所惱，亦復不為嫉妒、我慢、邪慢、增上慢所惱，是人少欲知足，能修普賢之行。」

“Universal-Virtue, anyone who can espouse, sustain, read, recite, make Right Reminiscence and Contemplation, cultivate and scribe this *Sutra of Dharmic Lotus*, it is to be understood that this person is tantamount to having perceived Shakyamuni Buddha Himself, for it would be equal to his hearing this *Sutra* directly from the Buddha's own mouth in person; it also should be understood that by so doing this person is making offerings to Shakyamuni Buddha Himself; it also should be understood that this person is being acclaimed as an excellent one by the Buddha; it also should be understood that this person is being

fondled on the head by Shakyamuni Buddha; it also should be understood that this person is being enveloped by Shakyamuni Buddha's Holy Cassock. Such a person would no longer be attached to Worldly Pleasures; nor would he delectate in External Wayist's scriptures or the calligraphy thereof, nor take pleasure in getting intimate with such a person and other malefactors, such as butchers, or keepers of pigs, goats, chickens, and dogs, or hunters, or harlot procurers. Such a person is artless and upright in the mind, endowed with Right Reminiscence and Contemplation, and possessed of the Power of Virtuous Bliss; hence he would not be disconcerted by the *Three Venoms*,¹⁰ nor would he be disconcerted by Jealousy, Egoistic Arrogance, Devious Arrogance, and Ameliorating Arrogance;¹¹ such a person has few desires and is self-contented, hence he is capable of practicing the Deeds of Universal-Virtue.

[VII-28L]

「普賢，若如來滅後後五百歲，若有人見受持、讀誦法華經者，應作是念：『此人不久當詣道場，破諸魔眾，得阿耨多羅三藐三菩提，轉法輪、擊法鼓、吹法螺、雨法雨，當坐天人大眾中師子法座上。』」

“Universal-Virtue, in the Latter Five-hundred-year Era after the Surcease of the Thus-Adventist, when someone encounters an individual who espouses, sustains, reads, and recites *The Sutra*

10. *Three Venoms*: Cf. footnote 32 on page 135. 三毒

11. **Egoistic Arrogance, Devious Arrogance, and Ameliorating Arrogance**: These are the Three Arrogances (三慢). 我慢、邪慢、增上慢

of *Dharmic Lotus*, it behooves him to make such Cogitation: 'Ere long this person is to sojourn in the *Bodhian Sanctuary*, wherein he is to defeat the *Maraic Cohorts*, thereby to attain *Anuttara-Samyak-Sambodhi*; thereupon he is to revolve the Dharmic Wheel, beat the Dharmic Drum, blow the Dharmic Conch, rain the Dharma Rain; ergo he is assuredly to be installed in the Leonine Dharma Seat in the midst of Celestial and Terrestrial confluences.'

[VII-28M]

「普賢，若於後世，受持、讀誦是經典者，是人不復貪著衣服、臥具、飲食、資生之物，所願不虛，亦於現世得其福報。若有人輕毀之，言：『汝狂人耳，空作是行，終無所獲。』如是罪報，當世世無眼；若有供養讚歎之者，當於今世得現果報。」

“Universal-Virtue, in latter age, if anyone espouses, sustains, reads, and recites this *Sutra*, this person would no longer be attached to clothing, beddings, food, or Subsistence-aiding Articles; none the less, any of his wishes shall be fulfilled without fail, and he shall also obtain the Blissful Retribution in this lifetime. If anyone who disparages and denigrates him by saying, ‘Thou art nothing but a demented person to do such Deeds in vain, for thou shalt acquire nothing withal,’ this denigrator shall be reborn divested of eyes for many a lifetime. Conversely, if anyone who makes offering to or extols him, he shall acquire Fructiferous Retribution in this present lifetime.

[VII-28N]

「若復見受持是經者，出其過惡，若實、若不實，此人現世得白癩病。若有輕笑之者，當世世牙齒疏缺，醜唇、平鼻，手腳繚戾，眼目角眇，身體臭穢，惡瘡膿血、水腹短氣、諸惡重病。

是故，普賢，若見受持是經典者，當起遠迎，當如敬佛。」

“Therewithal, if anyone who sees the Espouser of this *Sutra* should speak ill of him, either truthfully or otherwise, this ill-speaker shall suffer from scabies. Those who disdain and taunt the Espouser shall suffer from dental paucity or gaps, unsightliness in the lips and flat nose, distortion and crookedness in the limbs, squintiness in the vision, foulness and stench in the body, sinister pesters reeking with pus and blood, watery abdomen and shortness of breath, and all the sundry sinister severe maladies.

“Therefore, Universal-Virtue, when one sees an Espouser of this *Sutra*, it behooves one to rise from the seat and proceed to greet him from afar, and to revere him as a Buddha.”

[VII-28O]

說是普賢勸發品時，恆河沙等無量無邊菩薩，得百千萬億旋陀羅尼；三千大千世界微塵等諸菩薩，具普賢道。

佛說是經時，普賢等諸菩薩，舍利弗等諸聲聞，及諸天、龍、人非人等，一切大會，皆大歡喜，受持佛語，作禮而去。

At the time when this *Segment of Universal-Virtue's Exhortation for Aspiration* was divulged, Ganges-sand number of countless boundless *Pusas* attained one hundred thousand million billion *Transmuting Dharanis*, and Three-thousand Mega-thousand Universes' minute-molecule number of *Pusas* were completely endowed with the Modus¹² of Universal-Virtue.

At the Buddha's divulcation of this *Sutra*, Universal-Virtue and other *Pusas*, Sariputra and other Auricularists, as well as the Devas, Dragons, Humans, and *Quasi-anthropoids*, along with all the members in the congregation were overwhelmingly exultant; and having espoused and sustained the Buddha's Holy Dicta, they made obeisance and departed.

妙法蓮華經卷第七

—End of SCROLL VII, *The Lotus Sutra of Wondrous Dharma*

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12. **Modus**: Cf. footnote 19 on page 78. 道

回 向 偈

願消三障諸煩惱
願得智慧真明了
普願罪障悉消除
世世常行菩薩道

The Dedicatory Gatha

I wish to abolish the Three Impediments,

And to obtain Wisdom, thereby to achieve mental perspicuity.

I also wish people universally to diminish and exterminate all their Sinful Impediments,

And all of us to practice the Pusa's Way in all our future Lives to come.

英譯者 釋成觀法師簡歷

1. 現任：

- ◆台灣大毘盧寺及美國遍照寺住持

2. 佛學經歷：

- ◆1988年於紐約莊嚴寺依天台宗第四十五代傳人^上顯_下明老和尚座下披剃出家
- ◆漢傳東密（印、中、日）三國傳燈·高野山真言宗第五十三世阿闍梨(1996-)
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- ◆楞嚴座主
- ◆法華譯主
- ◆美國德州閉關三年(1984-87)

3. 生平與學歷：

- ◆1947年出生於台灣省台北市
- ◆1972年畢業於台灣師範大學英語系
- ◆1977考取五所研究所（台大、師大、輔仁、淡江、文化），後入台大外文研究所攻讀
- ◆1979申請到美國三大學之獎學金，後入德州TCU英研所為全額獎學金研究員(Fellowship)
- ◆1980參加校際英詩創作比賽第二名(得獎作品名「暴風雨夜」，係三百多行長詩)

- ◆1982於TCU修完學分，寫完論文，提出未果，尋閉關而放棄

4. 經歷：

- ◆（台北石牌）美國海軍醫院器材保養組夜班班長（1969-72）
- ◆國防部光華電台新聞官、編譯小組小組長（1974-76）
- ◆屏東大同國中、台北光仁中學、中山女高英文教師（1976-78）
- ◆休士頓「華商報」專欄作家兼駐達拉斯特派員（1980-82）
- ◆中國青年寫作協會會員（1966-68）
- ◆師大「英語系學會」監事(Supervisor)、「讀書會」主持人、英語系足球隊隊員；英文小說創作比賽第二名、英詩朗誦比賽第二名（1968-72）
- ◆師大附中「文園社」社長、附中足球校隊、附中合唱團員、附中口琴班團員、附中英語會話班班長

5. 著作與翻譯：

◆中文著述：

楞伽經義貫、楞嚴經義貫（上、下）、心經系列、百法明門論今註、因明入正理論義貫、唯識三十論頌義貫、觀所緣緣論義貫、八識規矩頌義貫、六離合釋法式義貫、北美開示錄（一、二）、地藏法門系列、禪之甘露、我的學密歷程等中文著作共十七種

◆英文譯著：

The Sutra of 42 Chapters(四十二章經英譯), *The Diamond Sutra*(金剛經英譯), *The Heart Sutra*(心經英譯), *The Altar Sutra*(六祖壇經英譯), *The Consummate Enlightenment Sutra*(圓覺經英譯), *The Sutra of Terra-Treasure*(地藏經英譯), *The Lotus Sutra of Wondrous Dharma*(妙法蓮華經英譯), *The Sweet Dews of Ch'an*(禪之甘露), *Three Contemplations toward Buddha Nature*(佛性三參), *Tapping the Inconceivable*(入不思議處)等英文譯著共十種

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1. Currently:

Abbot of Americana Buddhist Temple (Michigan) and Mahavairocana Temple (Taiwan), 1991–

2. Experience in Buddhism:

- Became ordained Buddhist Monk in 1988, under Master Hsien-Ming (45th-Generation Patriarchate Holder of Tien-Tai Sect)
- The 53rd-Generation Acharya of Shingon Sect, Koyashan, Japan (1996–)
- The 42nd-Generation Lineage Successor of both Hua-Yen and Sole-cognizance Sects (2010–)
- Commentator of *The Suraingama Sutra*, et al.
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- 3-year Buddhist Retreat in Dallas, Texas (1984-1987)

3. Birth and Education:

- Born 1947 in Taipei, Taiwan
- Graduated from English Dept. of Taiwan Normal University
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- High-school English Teacher (1976-1978)
- Columnist and Special Correspondent at Dallas for The Chinese Business News in Houston (1980-1982)
- Membership of Chinese Youth Writers Association (1966-1968)
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- Supervisor of English Dept. Assoc., Leader of Reading Club, Soccer team player, 2nd place of English Poetry Reciting Contest (1968-1972)
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5. Publications of Writing and Translation:

■ Chinese:

A Commentary on The Lankavatara Sutra; A Commentary on Suraingama Sutra (2 vols); A Series of Commentaries on Heart Sutra; The Treatise on the Portal of Mahayanic Centi-

dharmic Apprehension; Logicism in Buddhism—A Commentary on The Tractate on the Right Truth through the Comprehension of Causality Logicism; A Commentary on The Thirty-Gatha Tractate on Sole-Cognizancism; A Commentary on the Tractate upon the Contemplation on the Factors Adhered to; A Commentary on The Gatha for the Operating Patterns of the Eight Cognizances; A Series of Commentaries on Terra-Treasure Pusa's Dharmic Portal; The Metamorphic Vestiges in America: a Collection of Speeches on Buddhism (2 vols); The Sweet Dews of Ch'an; and My Progress In Learning Esoteric Buddhism, 17 items in all.

■ **English:**

The Sutra of 42 Chapters, The Diamond Sutra, The Heart Sutra, The Altar Sutra, The Sutra of Consummate Enlightenment, The Sutra of Terra-Treasure, The Lotus Sutra of Wondrous Dharma, The Sweet Dews of Ch'an, Three Contemplations toward Buddha Nature, and Tapping the Inconceivable, 10 items in all.

Glossary

A Brief Compilation of the Buddhist Terms Used in
This Sutra and Some General Terms Used in Others

佛法名相詞彙

A

Absolute Beingness: the theory that Being, or certain Beings are considered as absolute, constant, and unchangeable forever, such as the “soul.” This is the so-called “Constant View,” which is a kind of Devious View that would hinder practice. 有(即外道常論)

abstemious: able to abstain or refrain from, or be liberated from Desires (specif., the Five Desires: the Desires for Wealth, Sex, Fame, Food, and Sleep). 離欲

Acharya: Sanskrit, originally meaning a close Mentor or Guru; later it has evolved into a highly prestigious title referring exclusively either to the three Head-Masters in a Priest Ordination Ritual, or an Ordained Lineage Master in Shingon Sect. 阿闍黎(真言宗傳法師)

Acute Propensity: sharp aptitude, such as good intellect, strong in memory, good faith, diligence, stability of temperament, and sagacity; as opposed to Blunt Propensity. 利根〔此指性向〕

acute Faculties: This means that they are going to obtain sharp power in their Six Faculties, or Six Sense Organs (Eye, Ear, Nose, Tongue, Body, and Mind). 利根〔此指六根〕

Adherence: When an Attachment grows so strong that it becomes a dogged Tenacity, it is called Adherence. 守;執、著

Advent: coming. 來

Affliction: suffering or pain. 苦

Affliction-terminating Modus: the Way that can stop the pains in life 苦盡道

Afflictional Sea of Life and Death, the: Reincarnation is viewed as full of afflictions without end; hence it is likened to a Sea of Sufferings, huge and boundless and full of perils. 生死苦海

agaru: Sanskrit, meaning water-submerging incense. This incense is very precious, and due to its high density it would submerge under water, rather than float on it. 沈水香

Aggregates, the: i.e., the Penta-aggregates; specifically, Matter, Sensation, Conception, Kinesis, and Cognizance. These five Aggregates altogether would constitute the body and mind of Multibeings. 蘊

Ajita: Maitreya Pusa's name, meaning "insuperable"(無能勝). 阿逸多

Ajita's attainment of Buddhahood: "Ajita," the first name of Maitreya Pusa. Maitreya will be the next Pusa to attain Buddhahood following Shakyamuni Buddha, and it is going to happen, according to what the Buddha divulges in other Sutras, 5,670,000,000 years later from now. 阿逸多成佛、彌勒成佛

Akshobya: Sanskrit, meaning "unmoved" or "immotive," referring to the state of this Buddha's wisdom and compassion. 阿閼

All the Appearances are vain and delusive: a famous quotation from *The Diamond Sutra*. 凡所有相皆是虛妄

All the Multibeings: i.e., all living beings. 色類(一切眾生)

all the Thinkings should be exterminated: such as some External-Wayists or most Hinayanaists would do. 當令念絕

Alter-appearance: i.e., the Views about other persons individually (singular number) from the self-centered standpoint. 人相

Altruistic Jubilation: the joy truly felt for other's good fortune or condition, without considering, reflecting or associating it with one's own situation, benefit, or impact whatever. This merit is directly opposed to Jealousy, and therefore becomes the best antidote or remedy for Jealousy. 隨喜

ambulated around: a formality of behavior to show high reverence to a great master. 繞

Ameliorating Arrogance: the Arrogance arisen from complacency and conceitedness in one's progress or advance in practice. 增上慢

Amitabha: Sanskrit, meaning infinite light or infinite lifespan. This is a Buddha in the West Universe. 阿彌陀佛

- Amutikata:** a white or yellow flower; very fragrant in odor. 阿提目多伽華
- an aberrant person:** a person who wanders away from the Truthful Way, or, to be specific here, from his own Original Nature. And so this term denotes all commonplace people, or the Multitudes. 迷人
- Anagamin:** the Holy Men who have attained the Third Consummation of Hinayanaic Sanctitude, also called the Third Fruitioner. The Third Fruitioner will no longer come back to this world to be reborn. Hence this will be his Final Lifetime in this world; and at the end of this life, he will be born in the Akanistha Heaven, the topmost heaven in the Matterful Domain, where he will realize Arhathood and attain Nirvana. 阿那含
- Anagaminhood:** the Third Consummation (or Fruition) of Hinayanaic Sanctitude. The Third Fruitioner will no longer come back to this world to be reborn. Hence this will be his Final Lifetime in this world; and at the end of this life, he will be born in the Akanistha Heaven (阿迦尼叱天), the topmost heaven in the Matterful Realm, where he will realize Arhathood and attain Nirvana. 阿那含道 (三果)
- Ananda:** the Buddha's cousin and youngest disciple, as well as one of the ten great disciples, reputed for his knowledgeableness, which won him the Epithet of "the Paragon of Knowledgeableness." (多聞第一) Ananda later became the Buddha's attendant when the Buddha became advanced in age. 阿難
- Animal:** The characteristic of Animalhood is Inanity (stupidity). 畜牲
- Animus of Cognizance:** i.e., the Alaya Cognizance, which provides the underlying vitality (Animus) for Multibeings, hence. 神識
- Annoyances:** Annoyances include all the impure factors in our mind that can stir or becloud our mind to make it unquiet, disordered, vexed and obscure, from which we constantly suffer. 煩惱
- Annoyance is Bodhi; both of these are neither dichotomized nor disparate:** Both Annoyance and Bodhi, ultimately speaking, arise from the *Original Nature*, hence 煩惱即菩提, 無二無別
- Anti-lokayata:** As opposed to Lokayata's Nihilistic view, the Anti-lokayata proposes just the opposite view in seeing that everything is Constant, unchanging forever; for, according to Brahmanism, everything is the intent or Grace of Brahman, and so it should never be changed or altered in any way. Hence, any human attempt or effort to make

improvement or betterment, either in life, in soul, in character, in social status, or in anything at all, would only be reduced to futility, because everything has already been decreed and predestined by Brahman. The only thing that man can do is nothing but recognize this “Truth” or fact and accept it deferentially. Although on the surface Anti-lokayata is entirely different in its views and propositions from Lokayata, but, ironically, in the end, it comes to the same effect as its antipodal counterpart does, for the major effect or influence of either of them to mankind is that it would totally discourage and dissuade people from practicing, or making any effort in the amelioration of oneself. Hence these two are apparently the most harmful and toxic creeds in the world. 逆路伽耶陀(常見)

Anuttara-Samyak-Sambodhi: Sansk., *Anuttara*, supreme, unequaled; *Samyak*, the most right and most equal; *Sambodhi*, right enlightenment—linked altogether, the whole word means: the most right, equal, Supreme Enlightenment. This is the Ultimate Enlightenment attained by the Buddha, as distinguished from the enlightenments realized by others, in that the Enlightenment realized by the Pusa is not yet the highest, hence, not *supreme*; that which realized by the Auricularist and the Causality-Enlightenist is not the most *equal* (for they still perceive all Beings as unequal), and that the Enlightenment of practitioners of External-Wayists (i.e., other religions’ followers, who seek without for their own liberation) is not the *right* enlightenment. Only the Enlightenment attained by the Buddha is the most right, most equal, most supreme, hence *Anuttara-Samyak-Sambodhi*. As this term has a very specific significance, both in its linguistic import and as the final goal of all Buddhist cultivations, in the Chinese translation of the Sutras, it is frequently preserved in the original Sanskrit transliteration, alongside with the translation of the meaning into Chinese; i.e., “the Supreme right equal Enlightenment,” shortened as “the Supreme Enlightenment,” or “the *Supreme Bodhi*.” 阿耨多羅三藐三菩提

Anuttara-Samyak-Sambodhi Heart: Sanskrit, meaning the “Heart for the Supreme Right Equitable Enlightenment.” “Heart,” here means Aspiration. This phrase can also be abbreviated as: the *Great Bodhi-Heart*. 阿耨多羅三藐三菩提心

any other phenomena or doctrines heretofore unheard of in the Buddha Dharma are definitely not to be adopted at any rate: i.e., with respect to any phenomena either happening inwardly to the practitio-

ner, or confronting him outwardly, or any exotic doctrines or ideas of doubtful origin or intention (“unheard of in the Buddha Dharma”) that is unraveled to him in whatever way, during his meditation or out of it, the practitioner should not seize and take (“appropriate”) them; otherwise they might fall into the grip of the Mara or demonic deities. This is extremely important, so far as the practice for Bodhi is concerned. 非彼所聞一切境界終不可取

Apasmarakas: green ghost. 阿跋摩羅

Appearance-free Precepts of Three Refuges: The Three Refuges are also considered as a Precept. But the “precepts” here are not meant to be conceived sheerly by its external outlook; hence they are called “Appearance-free.” 無相三歸依

Appertinence: belonging, or being an attached part to something. 繫屬

Appetencies: what one wishes. 所欲

Appetency: a strong desire; craving; appetite. 欣樂

apprehend: to grasp; seize. 取

Appropriation: taking; acquisition. 取

Appropriations or Repulsions: i.e., takings or rejections. 取捨

Aqua-submerging: Sanskrit: *Agaru*, a precious incense, which, due to its extraordinary density, would sink under water rather than float on the surface. 沈水香(沈香)

Aranyaic: from Sanskrit “*Aranya*,” meaning forest; hence, hermitage. 阿蘭那, 阿練那, 阿蘭若, 阿練若

Arcane: esoteric, secret. 密(形容詞)

Arcanum, the: the secret precious thing. 密(名詞); 密藏

Arhat: Arhat is the the Holy Man that has realized the fourth stage of Holy Fruition in Hinayanaism, also the highest attestation, which enables an Arhat to attain Nirvana and be liberated from further Reincarnations in this lifetime. 羅漢、阿羅漢

Arhathood: the Fourth Consummation (or Fruition) of Hinayanaic Sanctitude, also the highest attestation, which enables an *Arhat* to attain *Nirvana* and be liberated from further Reincarnations in the Three Realms. 阿羅漢道(四果)

Arjaka tree: a tree with white scented flowers, said to fall in seven parts, like an epidendrum. 阿梨樹

Asamkhyas: Sansk., innumerable, countless; said to be about trillions of trillions. 阿僧祇

Assemblage: the gathering or cause of sufferings. 集

Assiduous Advancement: progress made through diligence. 精進

Asuras: a genre of Celestial Beings, who enjoy very good Well-beings, but are highly belligerent due to jealousy and anger, and so they are constantly at war with other Celestial Beings on that account. 阿修羅

Attachment and Aversion: i.e., Greed and Anger. 愛憎

attain the Truthful Way: i.e., to be enlightened. 證道

Attaining-Great-Sway Pusa-mahasattva: Sanskrit: *Maha-sthama-prapta*, meaning attaining great power or sway (得大勢), for he could effulge all Multibeings with his radiance to enable them to depart from the Three Faring-hoods (三塗). He is even more popularly called Great-Sway-Advent Pusa (大勢至), on account that when he walks, all the Universes in ten directions would vibrate thereby. With Kuan-Yin Pusa, he constitutes the other Flank Master for Amitabha Buddha, and all three of them together are called The Three Holy Ones of the Western Universe (西方三聖). 得大勢菩薩摩訶薩 (大勢至菩薩)

Attestation: i.e., realization or fulfillment 證

Attracting Summons, the: The force of people's Karma is exactly like that of gravity or magnetic iron, invisible to the naked eye but inconceivably powerful. People with negative Karmas usually will be naturally attracted to or by surroundings, people, or events of negative influence; and, likewise, they themselves will also attract people or events with negative attributes to themselves. By the same token, positive Karmas would attract, as well as be attracted to, people, events or surroundings with positive attributes. And this bespeaks the essential of the Law of Causality. 招感

Audio-Dust: i.e., sound or voice. 聞塵

Audio-Sense: i.e., the ear. 耳根

Audio Sensorium: i.e., the hearing organ. 耳根

Auditory Sustenance: the capability of holding the Dharma upon hearing and never to forget or lose it thereafter. 聞持

Auricularism: the Buddha's Teachings for the Hinayana practitioners who acquire the way of practice mainly by means of hearing the words of

the Holy Teachings from the Buddha; hence they are called *Auricularists* (“Sound-Hearer”), and the Teaching and their particular way of practice are called Auricularism (“Sound-Hearing Teachings”) 聲聞

Auricularists: i.e., the Hinayanaists, who acquire the Buddha’s instructions entirely through “Hearing,” hence. 聲聞

Avatars: i.e., metamorphosed incarnation, which Buddhas or Great Pusas would usually assume to their convenience in delivering the Multibeings. (By the way, in comparison, this feature of Buddhas and Pusas is so different from that of the Greek gods, who would transform themselves, more often than not, for the mere gratification of their illicit personal desires, and usually that of the carnal lust. Cf., Ovid’s *The Metamorphosis*.) 化身

Aversion: anger, resentment, or detestation; one of the Three Venoms (Avarice, Aversion, and Inanity). 瞋

Avici/Avichi Purgatory: “*Avici*,” Sanskrit, meaning unintermittent. The lowest and deepest of the hells where the inmates suffer from unintermittent agony; hence it is called the Avici Purgatory. 阿鼻地獄(無間地獄)

Avinivartaniyahood, Avinivartaniyaship: i.e., the status of Unretrogression in *Pusahood* 阿惟越致 • 阿鞞跋致(不退轉地)

B

bare one’s right shoulder: an ancient etiquette in India showing high respect to elders or superiors. 偏袒右肩

became intermingled with: acquired perfect comprehension and was in complete unison with the Dharma. 契會

Beinghoods: Existencehoods. There are Three Beinghoods (三有), also called Three Realms (三界): 1) the Desire Beinghood (欲有); 2) the Material Beinghood (色有); 3) the Immaterial Beinghood (無色有). 有

Beinghood-Pinnacle Heaven: Sanskrit: *Bavagra*, meaning the acme of all the Beinghoods (or the Material Realm). Hence, it is the same as Akanistha Heaven (阿迦尼吒天). 有頂天

Benares: an ancient sovereign state in central India. Mṛgadava (Deer Field Garden) at the northwest of this city was the location where the Bud-

dha made his initial preaching to the *Five Bhiksus* subsequent to His Enlightenment. 波羅奈

Benevolence, Compassion, Felicity, and Renunciation: These are the Four Boundless Minds. 慈悲喜捨(四無量心)

Benevolent One: A courteous expression used to address a person, usually of higher station or distinction, especially as a moralist or Buddhist practitioner. 仁者

benighted: beclouded or obscured by ignorance. 萌

Bestowal: Donation, as the first item of the Six Deliverances (Six Paramitas), it is one of the most important practices for a Pusa, or Mahayanaic Practitioners in general, for it signifies the will to benefit other people, the very central animus of Mahayanaic Altruism. 施 · 布施

Bhagavam, Bhagavat: Sanskrit, meaning “the World-Venerated One,” one of the *Ten Holy Epithets* of the Buddha. 薄伽梵

Bhiksu: Sansk., an ordained Buddhist monk, who has formally received the 250 Precepts of *Bhiksuship* conferred by three High Priests, in conjunction with the witness of seven other High Priests (altogether called the Ten Gurus) in an ordination ceremony combined with initiation, which traditionally comprises a retreat of thirty-two-day intensive discipline. 比丘

Bhiksuni: Sanks., an ordained Buddhist nun, who has formally received the 348 Precepts of *Bhiksuniship* conferred by the Ten Gurus, etc., as above. 比丘尼

Bimbaja fruit: the fruit of the Bimbaja tree, shaped like a red bean, is sanguine in color; hence it is frequently used as an exemplar for red color. 頻婆果

Blazing House, the: i.e., the Three Domains, in which the Multibeings are being burned by the fire of Five Lusts. 火宅

Bliss-Engendering Celestials, Bliss-Enamoring Celestials, the Capacious Fruition Celestials, the Deliberationless Celestials, the Annoyanceless Celestials, the Feverless Celestials, the Adroit Perception Celestials, the Adroit Manifestation Celestials, and the Material Ultimacy Celestials, the: All of these Celestial Beings belong to the Fourth Dhyanaic Heavens. 福生天、福愛天、廣果天、無想天、無煩天、無熱天、善見天、善現天、色究竟天〔此即第四禪天之諸天〕

Blisses: Same as Well-beings or Merits. 福

- Blunt Propensities:** i.e., people of dull mentality or low capabilities, as oppose to Acute Propensities. 鈍根
- Bodhi:** Sanskrit, Enlightenment; Way of Liberation. 菩提，道
- Bodhi-Heart:** a vow or high aspiration to pursue the Supreme Enlightenment (Bodhi). The Bodhi-Heart is indispensable in practicing Buddhism. 菩提心
- Bodhi-site:** the location where the Buddha practiced and attained Enlightenment (*Bodhi*) 道場
- Bodhian Fruitions:** the fruitions of *Bodhi*. 道果
- Bodhian Sanctuary:** a sacred recluse for the practice on Bodhi. 道場
- Bondage of Dharma, the:** i.e., to be bound by Dharma, rather than get liberations by means of Dharma. 法縛
- Brahman Aspirants:** These are the practitioners who aspire for Hinduism (Brahmanism). A Buddhist practitioner aspired for the state of purification is called a “Brahmanic Aspirant,” but he is entirely different from his Hinduism counterpart in both the belief and approach. 梵志
- Brahman Plebeian Celestials, the Brahman Ancillary Celestials, and the Mighty Brahma Celestials, the:** These are the three Heavens of the First Dhyanic Heavens: the people who have attained the First Dhyaana in their lifetime here will be able to be reborn in these Heavens, if they wish to. 梵眾天、梵輔天、大梵天〔此即初禪三天〕
- Brahmana:** The clergy, the highest caste in the ancient Indian social caste system. 婆羅門
- Brahmanic Celestial Kings:** the Celestial Kings of Brahmanic Heavens, which comprise the Heavens from the seventh to the ninth levels. 諸梵天王
- Brahmanic Deeds:** purified deeds, especially those involving abstinence from carnal lusts. 梵行
- Brahmanic Heavens:** This is the first level of heavens in the Material Realm (色界), also called the Initial-*Dhyanic* Heaven (初禪天), which comprises three heavens: 1) the Brahman-Plebeian Heaven (梵眾天); 2) the Brahman-Ancillary Heaven (梵輔天); 3) the Mighty-Brahma Heaven (大梵天). 梵天
- Brahmanic Voice:** the purified voices of the Buddhas in Their divulgation on the Dharma 梵音

Buddhaic Noesis: Cf. “Noetic Wisdom.” 佛智慧，佛智

Buddhaic Terra, the: the enlightened state of the Buddha. 佛地

Buddhaic Cosmos: i.e., Buddhaic Universe. 佛土

Buddhaic Universe: A Buddhaic Universe comprises ten billion Solar Systems, among which this Solar System of ours is merely a tiny one of them, wherein our Mother Earth, in turn, appears almost like a imperceptible insignificant exiguous dot, far from being the Center of the whole Cosmos as averred in some other religions. The Buddhist view of the Cosmos is that it is infinitively immense, which is in perfect keeping of the most recent finding of astronomy. Imagine that this concept of the Cosmos was divulged more than 2500 years ago when there was no telescope of any kind, and yet the Buddha was able to perceive this cosmic truth with His eye of wisdom! This also bespeaks why the Teaching of the Buddha is able to transcend the pompous narrow-minded ego-centricity, the self-glorifying vanity, and the pitiable ignorance of the general Earthlings, because He is endowed with the most superb wisdom and “the Biggest Heart” that man has ever seen. 佛世界，佛土

Buddha’s Mental Cachet: a metaphor for the most significant part of Buddha’s teachings; it is like the official Seal of a king which is used to mean official approval, or the highest authority, hence. 佛之心印

Buddha’s Mother, the: The Buddha’s mother, named Madame Mahamaya, the queen of the ancient Indian State of Kapilasvastu, who died seven days after her giving birth to Prince Sidhartha Gautama, the secular name of the Buddha. Thenceforth, the Buddha was under the care of Madame Mahamaya’s sister, Mahaprajapati. 佛母摩耶夫人

Buddhist Fasting: Buddhist Fasting is very different from the fasts of other beliefs, such that of Taoists, Muslims, Christians, and Hindus, in that it means not to take any food after noon time, but water is permitted, and breakfast in the following morning should be done after daybreak when you can see the lines on your palm without using a light. Also, in the Mahayana tradition, one need to do the Fasting in conjunction with going vegetarian. Thus the Buddhist Fasting, in my opinion, would be the most rational, reasonable, and unfanatic kind of Fasting, and, as such, it is in very good keeping with the Golden Mean which the Buddha endorses as the best way to keep one from leaning to either extremes, which is just the problem of plebeian populace; that is,

for ordinary people, they are apt to go to both extremes: they would either indulge themselves by eating to excess and regard themselves as “enjoying life,” or they would simply go frantic and abrupt asceticism by starving themselves for some span of time and consider themselves as virtuous or even sacred by doing so. But for them it is comparatively much harder to stick to the Middle Way by neither indulging oneself nor torturing oneself through long-term temperance and self-control. 齋

Buoyant Composure: the light and settled state of mind derived from good meditation. 輕安

C

Cachet of Reality, the: the Reality that, after Attestation, could be verified by the “Seal” (Cachet) as decreed by the Buddha. 實相印

Calumniation: slanders. 誹謗

Capacious-Equitable Sutras, the: i.e., Sutras of the Major Vehicle. 方等經

carnal lust: i.e., sexual desire. 淫

Cassia: a tree growing in India. 肉桂 • 桂皮

Cassock: an ordained Buddhist priest’s robe. 袈裟

catholic Deliverance: i.e., to deliver Multibeings extensively. 廣度

Causal Constituents: The Cause is the major and direct determinant; the Constituent is the minor, or subordinate one; hence, an indirect influence. Usually, Causes are internal determinants, and Constituents are external ones. 因緣

Causal Factors: i.e., the Cause and all the circumstantial factors involved in the production of a given result; also called Causal Constituents; see above. 因緣

Causality-Enlightenist: i.e., *Pratyeka-buddha*, who becomes enlightened through the practice on the contemplation of Causalities, or Etiofactors. 緣覺

Causality-Enlightenment: the Enlightenment as attained by the *Pratyeka-buddha* through the practice and realization in the Twelve-Causality Nexuses. 緣覺

Celestial Wellbeing: i.e., Heavenly Bliss. 天福

Celestials's Nativities, Retrogressions and Submergences: i.e., the Celestial Beings' rebirths in the heavens (Nativities), or their retrogressions in *Dhyana* (Relapses), or even their degradations and rebirths in some other lower realms (Submergences). (天人)之初生及退沒

Centi-bliss Grandeur: the grandeur incorporating and representing one hundred Blissess. 百福莊嚴

Cessation-Contemplation: two of the most important techniques in meditation. Cessation means to cease mental Annoyance so as to make it tranquil. Contemplation means after Cessation is attained, one can go a step further to practice Visualization on the basis of the tranquility gained by Cessation. 止觀

Chicaneries: deceptions. 誑、欺誑

Champaka: a flower grown in India, golden in color. Its fragrance could be smelt around several miles. Its tree is lofty. 蒼荷華

Chandalas: the lowest of the Four Castes in India, who usually work as caretakers, butchers, hunters, fishermen, jailers, etc. 旃陀羅

Circumstantial Desiderata: "Circumstantial," external. "*Desiderata*," things desired. 境欲

Cogitation or Ideation: i.e., illusive thinking or notion. 念

Cognates: This incorporates kindred, associates, adherents and supporters. 眷屬

Cognizance: The main body of the Mind, similar to the Psyche, as the functioning mental faculty and the repertory of all Karmas and memories. It could be analyzed and subdivided into eight compartments: Visual Cognizance, Audio-Cognizance, Nasal Cognizance, Lingual Cognizance, Corporal Cognizance, Deliberative Cognizance, *Mana* Cognizance, and *Alaya* Cognizance. 識

coitus: sexual intercourse. 淫、淫欲

Color, Sound, Odor, Flavor, Tactility, and Dharma: These are the Six Dusts, for they would tend to envelop or even shroud our Mind and make it benighted. 色、聲、香、味、觸、法〔此為六塵〕

Common Plebeians: ordinary unenlightened people. 凡夫

Comprehensive Sustenance of Transmutation: the power of general sustenance in transforming Karmas and the status quo of anything. 旋總持

Contemplation-Mastery Pusa: Sanskrit: *Avaloketeshvara Bodhisattva*.

This is one of the most popular Mahayana Holy Men. The Chinese translation for *Avaloketeshvara* is Kuan-Yin. 觀自在菩薩

conceitedly regard themselves as ‘Great’: These kinds of people usually assume that they are actually practicing the highest Truthful Way, which is most definitely a misjudgement about themselves. 自稱為大

Concealed Cultivation: the Cultivation that one does without any other people’s knowledge; that is, to refrain himself from fame or respect on that account, he would evade the knowledge of others concerning his practice. 密行

Confrontational Manifestation of Serene Surcease, the: i.e., the Serene Surcease (Nirvana) manifests itself right in front of the practitioner. 寂滅現前

constituted by two antithetical counterparts: i.e., founded by two conflicting elements. 相待立名

Consummate Attestation: i.e., ultimate fulfillment. 究竟證; 圓證

Consummate Nirvana, the: i.e., the Ultimate Nirvana manifested by the Buddhas, as opposed to the Unultimate Nirvana performed by the Auricularists. 圓寂

Contingency: external agent. 緣(外緣)

Corporeal Pusa: *Pusa:* the Chinese abbreviated version for the transliteration of the Sanskrit word “Bodhisattva,” a person aspired for the pursuit of Bodhi for the sake of achieving Ultimate Enlightenment both for himself and all living beings. A **Corporeal Pusa** is a Holy Man (Pusa) who has transcended life and death, and so when he passes away, oftentimes his physical body would not decompose (without using any chemical treatment at all). Such a Holy person is called a Corporeal Pusa. 肉身菩薩

Corporeal, Oral and Mental Karmas: These are called the Three Karmas collectively. 身口意業

Corpus: body. 身

Correct Residing Sustenance: i.e., to reside in the Dharma and sustain the Dharma faultlessly. 正住持

create Well-beings: i.e., to do good deeds that will be beneficial to them. To “create” means to do it for the first time. 設福、造福

cultivation: same as practice. 修、修行

D

Da-Huei: Great Wisdom. 大慧

Dana-paramita: i.e., Bestowal Paramita. *Dana:* Sanskrit, bestowal, or donation. *Paramita:* Sanskrit, to the other shore, or Deliverance. There are six *Paramitas* in the Mahayana Pusa's practice, *Dana-paramita* being the first one. 檀波羅蜜(布施波羅蜜)

darkened domicile of Annoyances, the: i.e., the Mind, which is constantly darkened by all sorts of Annoyances. 煩惱暗宅;煩惱暗室

Deeds of Universal-Virtue, the: the Deeds that are practiced by Universal-Virtue Pusa, which are meant to lead one towards the realization of the Ultimate Supreme Bodhi; hence, the *Deeds of Universal-Virtue* signify for all Pusas as the Way to Buddha Bodhi. 普賢行

Delectable Eloquence: or Delectating Divulcation, the will and gladness in divulging the Dharma eloquently. 樂說

Delectating Divulcation: or Delectable Eloquence, feeling delighted in divulging the Dharma, which is a virtue betokens the speaker's compassion and freedom from penuriousness with Dharma. 樂說

Deliberation: thinking. 想

Deliberationless-Undeliberationless Celestials, the: These are the Celestial Beings belonging to the Immaterial Realm. 非想非非想處天

Deliberative Mind, the: i.e., the Mind of illusive thinking. 分別心

Delusive Adhering Animus: "Animus," breath or 'Chi.' Through some delusive thinking, one would feel some 'Chi' adhered in one's body and mind by the gathering of the Six Dusts, which seems to become the substantial "Body" of one's Self. 妄有緣氣

Denominator: the interpreter of things, who executes this function by assigning names for objects in question. 說名者

Detriments: harms, i.e., the intention to do harm to or kill others. 害

Deva: a Heavenly being 天, 天人

Deva-Dragon Octo-legions: The eight species of Beings, consisting of 1) Deva (Celestial Beings)天, 2) Dragon龍, 3) Yaksa夜叉, 4) Gandhabha乾闥婆, 5) Asura阿修羅, 6) Garuda迦樓羅, 7) Kinnara緊那羅, 8) Mahoraga摩睺羅伽. Most of these Beings are the champions of Buddha Dharma: some of them would protect the good practitioners of

the Dharma from mishaps or disturbance, while others would protect the Dharma from being corrupted by bad practitioners or evil people, by means of frustrating their impure or unorthodox practice, or by penalizing them for their evil intention to ruin the Dharma. 天龍八部

Devious Coition, Deceptive Speech, Estranging Speech, Scurrilous Speech: Cf. Ten Virtues. 邪淫、妄語、兩舌、惡口

Devious Sects, the: i.e., Sects with fallacious beliefs and opinions. 邪宗

Devious Views: These are the views held by External-Wayists or wayward people with unorthodox creeds, especially those in contradiction to the Truth of Causality which tends to lead to Nihilistic Extinction; for instance, as they aver, there are no truth in Causality whatsoever, for Good Deeds do not as assumed bring forth Good Results; or, after death, there is nothing hereafter. Such Views are deemed “devious,” because they would mislead people and prevent them from practice; as a result, people could never obtain Liberation or Enlightenment. Hence, such Views are considered as the most pernicious to a *Bodhi* practitioner. And so the Buddha did time and again exhort all Buddhists to keep a distance from those Views as well as from the holders and propagators of such Views, whereby one could be free from the unnecessary impediments or entanglements on the path toward *Bodhi*. 邪見

Deviousness: unrightness, incorrectness, or impropriety; deviating; departing from the truth, with an undertone of slyness or wickedness. 邪

Dexterity: deft means. 方便; 善巧

Dexterous Means: good, deft, skillful methods in teaching and practicing, derived from great wisdom of Good Gurus. 方便; 善巧方便

Dharani: arcane holy words or phrases enunciated by the Buddha or Pusas, which are endowed with supernatural power for blessing or empowering people who practice by chanting them. 陀羅尼, 咒

Dharanic: adjective form of *Dharani*. *Dharani*: Sanskrit, originally meaning “Comprehensive Sustenance (總持),” in that a *Dharani* can hold and retain innumerable imports and Dharmas within itself. Later it comes to mean almost the same as *Mantra*. 陀羅尼(形容詞)

Dharanic Portal: the accesses or approaches (Portals) towards Bodhi by means of Comprehensive Sustenance Dharani of the Dharma. 陀羅尼門

Dharma: Sanskrit, meaning law, or doctrine, or teachings. It can also mean “thing” or “being” which could include everything and anything in the world or beyond the world, either animate or inanimate, physical or spiritual, tangible or intangible. But when used to denote Buddha’s doctrines or teachings, it is usually capitalized; otherwise, it will be in lowercase letters. 法

dharma: This word with the first letter in lower case (dharma) stands for “all beings,” or anything in existence; whereas “Dharma” with a capitalized first letter usually stands for Buddha Dharma, or Buddha’s Doctrines. 法

Dharma King: i.e., the Buddha, who has gained Masterful Ease (自在) in all Dharmas. 法王

Dharma of Non-differentiation: Since all Dharmas, in essence, are of “Mono-appearance” or “Uni-appearance,” (一相) the Wisdom of Non-differentiation is in perfect keeping with the Reality of Dharmas; hence, the Dharma of Non-differentiation pertains to the Ultimate Dharma. 無分別法

Dharma Prince: i.e., the *Pusa*. As the *Pusa*, being the “Son” and heir to the Buddha’s Dharma, is duly called a Dharma Prince, for the Buddha is the Dharma King. Besides, since Manjusri is prominently noted for the Dharma of *Prajna* (Wisdom), which is one of the most potent element in *Bodhi*, he has won for himself the preeminent Epithet of Dharma Prince. 法王子

Dharmas of Implementations: i.e., all the mundane things or beings, for the fact that they are the outcome and effect of all sorts of “workings” (implementations). 有爲法

Dharmas of Non-implementation: i.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. “Implementation” means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Dharmic Appearance: This refers to Attachment to the Buddhist Doctrines. 法相

Dharmic Cachet: the “Seal” for Dharma, applied as an approval after verification for its correctness, orthodoxy and veracity. 法印

Dharmic Corpus, the: the “Body” that is purely constituted by Dharma, and it can be attained only through Enlightenment. 法身

- Dharmic Noumenon, the:** i.e., the “main body” of Dharma. 法體
- Dharmic Portal:** i.e., the approach or means to the Dharma, which serves as a gate, or entrance, to the Truthful Way or Enlightenment. 法門
- Dharmic Repertory:** the treasure storehouse of Dharma. 法藏
- Dharmic Spheres:** There are ten Dharmic Spheres (abbreviated as “D.S.” below); namely, the D.S. of Celestials, the D.S. of Humanity, the D.S. of Asura, the D.S. of Purgatory, the D.S. of Starving-ghost, the D.S. of Animal, the D.S., of Auricularist, the D.S. of Causality-Enlightenist, the D.S. of Pusa, and the D.S. of Buddhas. 法界
- Dharmic Wheel:** To revolve the Dharmic Wheel means to promulgate the Dharma, in that the Wheel is a symbol for: 1) transportation (capable of “*delivering*” Multibeings); 2) interminable progression, which comprises determination, diligence and perseverance; and 3) the capability and power of crushing all impediments or vileness. 法輪
- Dhutahood:** ascetic practice. 頭陀
- Dhyana:** Sansk. Generally *Dhyana* is used to denote all kinds (or any kind) of achievement in meditation, and so it can include *Samatha*, *Vipasyana*, and *Samadhi*. But when it is used in a more limited or specific sense, it means the middle way between *Samatha* and *Vipasyana*, in that *Samatha* being too “torpid,” and *Vipasyana* being too “levitating.” 禪、禪那、禪定
- Dhyana Paramita:** The fifth of the Six Paramitas. *Dhyana:* Sansk., meaning stasis, or composure. The crowning accomplishment in the practice of *Dhyana Paramita* is the realization of *Samadhi*. 禪波羅蜜(禪定波羅蜜)
- Dhyanaic Ailments:** the diseases derived from incorrect or inappropriate methods, approaches, or attitudes in performing meditation. 禪病
- Dhyanaic Felicity:** the placid euphoria-like state in meditation, resulted from the accomplishment in *Samadhi* or *Dhyana*. 禪悅；禪定樂
- Dhyanaic Sitting:** i.e., sitting meditation. 禪定；禪坐
- Dhyanaic Stasis:** same as *Samadhi*. 禪定
- Dhyanaic Stasis for Liberation:** i.e., Liberation gained through *Samadhi* (Dhyanaic Stasis). 禪定解脫
- Dhuta’s Deed:** the practice close to asceticism, with meager food (one noon-meal a day), outdoor repose for the night, and scarce clothing, and so

on. 頭陀行

Diamond: the hardest material in the world, symbolizing the Transcendental Wisdom that can break all the bad Karmas and impediments while the diamond itself will not break. 金剛

Diamond Sutra, The: one of the most important and popular Sutras in the Major Vehicle teaching (Mahayana). 金剛經

dichotomized: separated into two opposing parts; eg., good and evil; right and wrong, etc. 二;二分

Dignified Deportment: dignified or decorous behavior and carriage, as a requisite for a Buddhist priest. 威儀

disparate Indoctrinations: i.e., different beliefs. 別法(其他法門)

dispelled: be put into disuse. 遣、遣除

Disportive Discourses: a playful talk which has nothing to do with truthful practice, merely a play of words, which, according to Buddha, is the fundamental flaw of an worldly philosophies and External Wayisms (i.e., other religions), on account that they do not deal with their own internal problems, but ever run and hustle outward for external grip-pings and gainings. 戲論

Disportive Samadhi: When one is so good at *Samadhi* that one could enjoy doing it and treat it like entertainment; in this case, the *Samadhi* to that individual is called Disportive Samadhi. 遊戲三昧

Disportive Supernality: This depicts that the Buddhas and great *Pusas* are so masterful in their Supernal Powers (Supernalities), that in their execution of the Powers they seem to disport (play games) with them. 遊戲神通

Doctrinal Impediment: the impediment that can hinder one in gaining the knowledge, comprehension and insight of Buddha Dharma. 法障

Doctrinal Supernality: a Supernal Power that manifests itself in the thorough understanding and comprehension of the Dharma, as well as the ability to expound its purports. 說通;法通

Domains, the: i.e., the Eighteen Domains, which consist of the Six Senses, the Six Dusts and the Six Cognizances. 界

Duo-appearances, the: i.e., the two extremes, or two contrasting and conflicting attributes or forces which are different in outlooks as well, such as Virtue and Vice, Right and Wrong, Beauty and Ugliness, and

so on. 二相

Duo-Consummations: This denotes both Merits and Wisdom of the Buddha have been consummately realized. This is also a Meritorious Epithet for the Buddha. 兩足(兩足尊)

Dual Nirvanas: i.e., the *Residual Nirvana* and the *Unresidual Nirvana*. 二種涅槃

Duo-consummate Holy One, the: i.e., the Buddha. This is a Holy Epithets of the Buddha, meaning that He is the One who has achieved consummately in both “Bliss” and “Virtue,” that is, Wisdom and Compassion. 兩足尊

Duo-yanaiist: the Two Yanaists; i.e., the Auricularist and Causality-Enlightenist. 二乘

Duo-yanas: the Two Yanas. Here in Segment 2 of *The Lotus Sutra* (法華經·方便品第二) it indicates Mahayana and Hinayana. *Yana*, Sanskrit, meaning Vehicle, the means for conveying one to Liberation 二乘(指大乘及小乘)

dust-number of Kalpas: myriads of Kalpas, or eons of ages. This is a phrase very frequently used in Buddhist Sutras. 塵劫

dwell: same as “reside,” a very crucial key word in *The Diamond Sutra*, as well as in all the Buddhist practice, especially in Ch’an (or Zen) Buddhism. It means the Attachment or Tenacity in possessing and holding onto something, especially in showing the indolence to “move on.” This is exactly the sentiment that we would hold with respect to the “house” we dwell in (both the material house and the “corporeal house,” i.e., the physical body), which we would cling steadfast to, grow attached to, and would not let go of easily, not even when the “lease” is expired. 住

E

Ecclesiastical Assemblage: i.e., the gathering of the entire Samgha of a particular temple. 僧眾

Ecclesiastical Monasteries: i.e., the temple considered as a body or corporate body, including the members and finance or property. 常住

Ecclesiastical Property: i.e., the property of the temple, either immovable or portable property. 常住〔此指常住財物〕

Edification: teaching. 教;化、教化

Edificational: of teaching. 教化

edify: to teach by preaching or some other way. 化(度化);教化

Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten, the: Collectively these are called the Four Nativities (四生). 卵生、胎生、濕生、化生

Ego, Alter, Multibeings, and Lifespan: These are the well-known Four Appearances, which have also been divulged in *The Diamond Prajna Paramita Sutra*, but with some variations. 我、人、眾生、壽者

Ego-appearance: i.e., Egoistic Views. 我相

Ego-appearance, Alter-appearance, Multibeing-appearance, and Lifespan-appearance: These are the so-called Quadruple Appearances, the fundamental Attachments which would stand in one's way to Wisdom, Nirvana, and Enlightenment. 我相、人相、眾生相、壽者相〔此為四相〕

Egoistic Arrogance, Devious Arrogance, and Ameliorating Arrogance: These are the Three Arrogances (三慢). 我慢、邪慢、增上慢

Egoistic Opinionativeness: the opinionativeness derived from egoistic views, especially those for self-interest. 我見

Eide: *pl.* of Eidos, appearance. 相

Eidos: Appearance; form. 相

Eight Emancipations: the states of Liberation resulted from the accomplishment in a special meditation on colors, by contemplating all things and beings in the world becoming one of the four basic colors; i.e., Green, Yellow, Red, and White. 八解脫

Eighteen Domains, the: These are the Twelve Localities plus the Six Cognizances (Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustative Cognizance, Tactile Cognizance, and Deliberative Cognizance). 十八界

Eighteen Exclusive Dharmas of the Buddha, the: Besides the Ten Praises, these are some of the Buddha's Supernal Power of Wisdom of further importance; altogether there are eighteen of them. As it might get somewhat long-winded to enumerate them all, we might as well leave it here like this 十八不共法

Eighth Cognizance, the: i.e., the Alaya Cognizance. This is the most impor-

tant and substantial body of all Cognizances. Out of this Cognizance all other Cognizances grow and develop. 第八識

Eighty Fair Aspects: like the Thirty-two Features, these are also the majestic physical features of the Buddha, only these are somewhat lesser in importance. 八十種好

Eighty Wondrous Fairnesses: Cf. “Eighty Fair Aspects.” 八十種妙好，八十種好

Emancipating: i.e., liberating. Liberation signifies *Nirvana*. 解脫

Emergence: appearance, said of the Buddhas’ or Pusas’ coming to be born in this world. 出現；應現；現

emergence or submergence: i.e., the beginning or the conclusion. 出沒；出入

Entelechy: same as Noumenon: a philosophical term, meaning the substantial body or entity of a Being, either animate or inanimate. 體，本體

Epiphanic Enlightenment: i.e., instantaneous enlightenment. 頓悟

Epiphanic Radiance: “Epiphany,” denotes instant and inspirational Enlightenment. When such Enlightenment occurs, there would be radiance emitting out of the body and the mind; hence, Epiphanic Radiance. 靈光

Epiphanically Enlightened, the: i.e., the instantaneously enlightened. 頓悟

Equitability Noesis: the Wisdom to discern that all Multibeings are ultimately equal. 平等性智

Equitability: equalness. 等(平等)

Equitable Mind: i.e., the Mind to treat all Beings equally well. 心平(心轉)；平等心

Equity: i.e., Equality. 法身；平等

Ethereal Blossoms: Flowers in the Sky; i.e., something illusive, resulting from delusive visions due to some “visual ailments.” 空花

Ethereal Space, the: i.e., the sky. 虛空

Ethereal Vacuity: the sky or space; same as the Ethereal Space, for the sky is nothing but an expansive tract of vacuous space. 虛空

Etio-factor: i.e., Causal Factor. 因緣

Exiguous Luminosity Celestials, the Infinite Luminosity Celestials, and the Luminous Sound Celestials, the: These are the Celestial Beings

in the three heavens of the Second Dhyanaic Heavens. 少光天、無量光天、光音天〔此即二禪三天〕

Exiguous Purity Celestials, the Infinite Purity Celestials, and the Omnipurity Celestials, the: These are the Celestial Beings in the three heavens of the Third Dhyanaic Heavens. 少淨天、無量淨天、遍淨天〔此即三禪三天〕

Expediency: The Sanskrit word for this term is “*Upayakausalya*,” meaning “the Superb Wisdom for the contrivance of expedite and facile means,” which actually is a wisdom of very high echelon, attained by Holy *Pusas* of the Eighth Terraship, and which is of extraordinary help to their task of delivering Multibeings. However, since this English word “expediency” carries with it a negative connotation of “unscrupulousness” or “the doing or consideration of what is of selfish use or advantage rather than of what is right or just” and “self-interest”; and so this term is, more often than not, miscomprehended or misused and even abused by many readers of Sutras, or even by Buddhist practitioners. Therefore, this translator, if possible, usually would use “Expedite Means” instead to prevent the undesirable misunderstanding brought about by the implicit connotation of the word “expediency.” 方便

Expedite Dexterity: convenient and helpful means, usually derived from *Pusa*’s Impervious Wisdom. 方便;方便善巧

Expedite Means: i.e., expediencies, or conveniences; commonly translated as “**Expediency**,” which would easily incur misunderstanding of being unscrupulous. However, since the English word “expediency” carries a negative nuance or connotation of “the doing or consideration of what is of selfish use or advantage, rather than what is right or just,” and so this term is, more often than not, misunderstood and misused and even abused by many readers of Sutras or even Buddhist practitioners; therefore, this translator has deliberately evaded using the easily misleading “Expediency,” by substituting it with “Expedite Means.” 方便

Exterior Phenomena: all the things and beings outside of ourselves. 諸相(外相);外境

External Wayists: people of other beliefs, who seek outwardly for Truth. 外道

Extinction: the abolition or dissolution of sufferings, or elimination of Annoyances. 滅

Extinction of Nescience, the: the total abolition of ignorance, due to the power of practicing Buddha's Wisdom. 無明盡

Eye, Ear, Nose, Tongue, Corpus, and Mind: These are the Six Radices (Roots), for they are the roots out of which all our senses, perceptions and deliberations are derived. 眼、耳、鼻、舌、身、意〔此爲六根〕

Eye for all the Celestials as well as for the Terrestrial Beings, the: i.e., to provide ways of enlightenment for both the Celestials and Terrestrials. 是諸天人世間之眼(人天眼目)

F

facilitate their journey ahead: i.e., to make their journey to their next rebirth easier, and even to help them acquire a better place of rebirth. 以資前路

Factual Impediment: the impediment that can hinder one in the practice of Buddha Dharma. 事障

Father or the Son, the: “The father” here symbolizes Buddha, and “the son” symbolizes the Multibeing. 父或子

Febrile Vexation: a Vexation caused by mental and physical fever, which is usually the effect of an ungratified yearning or lust for something. 熱惱

feel altruistically jubilant: i.e., to feel happy for others' good fortune, success, virtue, or accomplishment in anything; also termed “Altruistic Jubilation.” This is a great virtue in a Buddhist, and should be practiced and cultivated by all *Bodhi* practitioners or *Pusahood* aspirants. The antonym of Altruistic Jubilation is Jealousy, which is a great bane for a Buddhist practitioner, in that it would destroy Compassion. 隨喜

fin de siècle: French, end of the century (or age), or the later-age. 末世

Final Physique: the last Retributive Corporal Body of the *Arhat* Holy Men, who, after this lifetime, is to ingress into *Nirvana*, and would not be reborn in the Three Realms 最後身

Fini-dharma: the last phase of the Buddha Dharma. There are three phases of the Dharma; viz.: 1) *Ortho-dharma*(正法), which lasts for 1000 years; 2) *Quasi-dharma*(像法), which also lasts for 1000 years; 3) *Fini-dharma*(末法), which will last for 10000 years, and thereafter

there will be no Dharma in the world until the next Buddha (Maitreya Buddha) emerges, which will happen 5,670,000,000 years from now. Right now (2014) we are in the 2558th year after the Buddha's birth, which would place us in the first 500 years of the *Fini-dharma Era*. 末法

First Five Cognizances, the: the Cognizances of Eye, Ear, Nose, Tongue, and Body. 前五識

First Principium, the: or **the First Purport, or First Tenet;** the Ultimate Buddha Dharma. 第一義、第一義諦

Five Acridities, the: These are the five kinds of vegetables that contain an acrid odor, and after eating, they will cause bad breath and enhance the desire of carnal lust; hence they are unsuitable for the Buddhist practitioners who would like to read the Sutras (bad breath) or do meditation (ill control of mind due to extra carnal impulse). The names of these five acrid vegetables are: onion, garlic, scallion, leeks, and hingu. But peppers and mustards are O.K., for they do not produce the same effects as the former five do to the body. 五辛

Five Contumacious Sins, the: These include Killing one's own father, Killing one's own mother, Killing an Arhat, Bleeding a Buddha in the attempt of killing Him, and effecting Dissension among Samgha (the Order). These are the most egregious sins in Buddhism, much more atrocious than the Four Vital Prohibitions. 五逆罪

Five Declining Features: When the Celestial Beings are coming to the end of their life in the heavens, usually there will be five features of corporal decline manifested in them; namely, 1) Their celestial clothes, which are usually exquisitely refined, will become filthy. 2) The celestial floral coronas on their head will begin to wither. 3) Their armpits will begin to perspire. 4) Their bodies will become malodorous. 5) They will begin to feel joyless on their seats, which usually should be the chief wellspring of their celestial rapture in meditation. 五衰(即天人五衰相)

Five Desires: the desires for Wealth, Sex, Fame, Food, and Sleep; or the desire for Matter, Sound, Smell, Flavor, Contact, and Dharma. These are the objects of desires that Multibeings in the Desire Realm crave for. 五欲

five kinds of Unvirile individuals: "Unvirile," incomplete in the masculine

genital. According to *The Ten-Gatha Preceptive Statutes* (十誦律), there are five kinds of *Unvirilities*: (1) Congenital Unvirility (生不男)—i.e., the inborn incapability of coition (sexual intercourse); (2) Half-month Unvirility (半月不男)—the condition of being able to copulate for half a month and unable to copulate for the other half month; (3) Jealous Unvirility (妒不男)—the condition of generating sexual desire only due to seeing others having sex; (4) Transformed Unvirility (變不男)—the condition of losing the male genital during copulation; (5) Inflicted Unvirility (病不男)—the loss of the male genital by incision due to putrefaction. According to the Precept, all these unvirile males are not permitted to become monks and join the Samgha, for they are very likely to cause serious problems in the Samgha, and also that due to their confused vile Karmas, even if they are allowed to join the Samgha, they could not practice well or normally. 五種不男

Five Realms: the Six Realms, with Asurahood included in the Celestialhood. 五道

Five Umbrages: same as the **Five Aggregates**, or **Penta-aggregates**, including Matter, Sensation, Deliberation, Kinesis, and Cognizance. “Umbrage” comes from Latin, meaning shade or shadow. For the Aggregates can “shroud” the Native Mind in total darkness, hence they are also called Umbrages. 五陰，五蘊，五眾

Fleshy Coiffure: On top of the cranium of the Buddha there is a coiffure-shaped Crown, which is formed by flesh rather than by bones. This is deemed the most superb one of the Buddha’s *Thirty-two Auspicious Features* (三十二相), resulted from His eons’ practice on Non-arrogance, humility, and respect towards all men of virtues, and paying homage to all Buddhas and Good Mentors. It is also called *the Feature of Visibility-Defying Crown*, or *the Unperceptible Crown* (無見頂相). 肉髻

fondle on the crowns: a form of empowerment done by the Buddha or Great Pusa to Multibeings or another lesser Pusa. 摩頂

Forbearance of Non-nascence: “Non-nascence,” the wisdom of Buddhas or *Great Pusas*, which can enable one to see through the illusive appearances of all “Nascences,” i.e., life or beingness, so as to reach the transcendental knowledge that nothing has really come into existence—for everything, either tangible or intangible, is merely an illusive image, without a substantial entity. And one would be liberated from all Phe-

nomena through this Transcendental Insight. However, this Perception and Insight is very hard to embrace (or forbear) for ordinary people, but as the practitioner has already acquired a staunch power in the sustenance of this particular Wisdom to keep it from relapsing or retrogression, such a state of steadfast wisdom is called “the Forbearance of Non-nascence.” 無生法忍、無生忍

Forbearant Sage: a practitioner practicing on Forbearance, which is very close to the Greek stoicism in ignoring the physical and spiritual pains or sufferings. 忍辱仙人

Four Assemblages: the disciples of the Buddha, both sacerdotal (i.e., Bhiksu and Bhiksuni) and secular (i.e., Upasaka and Upasika), altogether they are called the Disciples of the Four Assemblages. 四眾

Four Celestial-Monarchs, the: These are the Celestial Kings of the lowest heavens, which consist of the State-Sustaining Heaven 持國天 (*Dhritarastr*—East), Enhancing Heaven 增長天 (*Virudhaka*—South), Capacious-Eye Heaven 廣目天 (*Virupaksa*—West), Erudite Heaven 多聞天 (*Vaisravana*—East). 四天王

Four Diagonal Directions, the: i.e., Northeast, Southeast, Northwest, and Southwest. 四維

Four Dignified Deportments: i.e., Walking, Standing, Sitting and Reclining. In the Buddha’s Precepts, it requires the members of the Samgha (ordained monks and nuns) to behave with dignity in their daily miens, which are supposed to elicit reverence and faith in lay Buddhists. 四威儀

Four Directions, the: the East, West, South and North. 四方

Four Grand Vows: These are the general vows that all Pusas are supposed to make for the attainment of the Supreme Bodhi (Enlightenment). 四弘誓願; 四大願

Four Intrepidities, the: the Buddha’s merits in His divulgation of the Dharma: 1) Manifesting the Right Supreme Enlightenment intrepidly; 2) Manifesting the elimination of all Perviousness intrepidly; 3) Divulging the Bodhi-impeding Factors intrepidly; 4) Divulging the Affliction-transcending Dharmas intrepidly. 四無畏

Four Nativities: four kinds of births, i.e., Egg-begotten, Womb-begotten, Moisture-begotten, and Transformation-begotten. 四生

Four-Monarch Celestials, the Trayastrimsa Celestials, the Yama Celes-

tials, the Tusita Celestials, the Metamorphosis-Enjoying Celestials, and the Alter-Metamorphosis Masterful Celestials, the: These are the Celestial Beings of the Six-Desire Heavens. In Buddhism the Heaven is not just one: there are many levels or hierarchies in the Heavenly Beings, in accordance with the degree of purification they have achieved—the more purified ones will ascend the higher level of the Heavens where the bliss they enjoy is more sophisticated and purer than that in the lower heavens. There are twenty-eight levels of heavens in a given universe. See the Appendix at the back of this book for the Chart of the Twenty-eight Heavens. 四天王天、忉利天、須焰摩天、兜率陀天、化樂天、他化自在天〔此即六欲天〕

Four Vital Prohibitions, the: i.e., Killing, Stealing, Inappropriate Sex, and Lying. The violation of these four Precepts will cost the perpetrator the loss of their Life of Wisdom, and the degeneration into Vile Realms in their future reincarnations; therefore these wrongdoings are called “vital.” 四重禁

Four Unhindered Noeses: the four highest Wisdoms (Noeses) of the Buddha: 1) Non-hindrance in the Dharma (法無礙); 2) Non-hindrance in the Import (義無礙); 3) Non-hindrance in Phraseologies (辭無礙); 4) Non-hindrance in the Conation of Divulgence (樂說無礙). 四無礙智

Fructification of Arhat Modus, the: the Fourth Consummation of Hinayana Sanctitude. 阿羅漢道

Fructificative Retributions: When Retribution comes to the stage of fruition, it is called Fructificative Retribution. 果報

Fructified Attestations: i.e., the consummate realization, in which the practitioner attests for himself by his own experience to the veracity and efficacy of the Buddha’s doctrines, by following the Way that the Buddha has divulged for all. 果證

Fruition: the consummated stage. 果

fumigate: to expose something to the smoke of incense; i.e., to influence and change the odor (or outlook) of something (such as a person’s Karma) by exposing it to some good influence continuously (like the fuming of the incense), so as create a desirable transformation in it (like making it smell good). This concept of “fumigation” is of critical significance throughout the whole doctrines of practice in the Buddha’s Teaching. 薰(薰習)

Fuming-land Incense: Sansk. *Kunduruka*, frankincense, also called oliba-

num. 薰陸香，乳香

Fundamental Cognizance: i.e., the Eighth Cognizance, formally called Alaya Cognizance; for it is the most essential part amongst all the eight Cognizances, hence. 本識

G

Gandhabhas: Sanskrit, meaning Fragrance-tracing, or Fragrance-ingester, who subsists solely on Fragrance. Along with *Kinnara*, the *Gandhabha* is the attendant on Shakya-Devanam Celestial Emperor (帝釋天), administering the performance of Celestial Music for the Emperor. 乾闥婆

Gate of Deliberation, the: i.e., the Sixth Cognizance. 意門

Gatha: Sanskrit. a verse, usually composed of a quatrain (a four-line stanza), but it can be more than four lines. In Sanskrit, the Gatha used to be rhymed, but it is mostly unrhymed in the Chinese versions, due to the disaffinities in the two languages which result in the difficulty in translation. 偈，偈陀，伽陀，偈頌

Gathe: Sanskrit, get across, said of traversing the Sea of Pains. This Sanskrit verb is in the imperative mood. 揭諦，度

generate Bodhi-Heart: to be aspired to quest and practice for the attainment of Bodhi. 發菩提心

Generation and Expiration: the same as *Nascence and Demise*, or Life and Death. 生滅

globule incense: an incense with a variety of ingredients mixed into a ball, and then dried to be for ready use. 丸香

Glue Incense: Sansk. *Sarja-rasa*, incense of the liquidambar tree, commonly called sweetgum. 膠香

go into Surcease: i.e., go into Nirvana. Nirvana, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations. 滅，入滅

Goat Carriages, Deer Carriages, and Ox Carriages: These are the famous Three Carriages of *The Dharmic Lotus*, each of which respectively stands for the Great Vehicle (Mahayana), the Medium Vehicle (Causality-Enlightenist Yana) and the Minor Vehicle (Hinayana). 羊車、鹿

車、牛車

Good Guru: A good mentor endowed with sagacity, good virtue, and good method. 知識、善知識

Good medicines are usually bitter to the taste: an old Chinese maxim. 良藥苦口

Good Mentor: a popular courteous addressing formality in Buddhism, especially in the Ch’an tradition, used to show high respect to the person or people addressed. 善知識

Grand Bhikṣus: Bhikṣu, an ordained Buddhist monk. Grand Bhikṣus, referring exclusively to Arhats, the Hinayanaist Holy Men of the highest status. 大比丘

Grand Enterprise, the: i.e., the pursuit of the Supreme Bodhi. 大事

Grand-Homme Appearance: “Grand Homme,” literally, great man, denoting the Buddha. *Grand-Homme Appearance*, hence, is the Appearance that only the Buddha is endowed with. 大人相

Grand Masters: i.e., Pusas; whereas the Buddha is called the Supreme Master. 大士

Grand Stasis: i.e., the Constant Stasis, which is the Samadhi as fulfilled by the Buddha. 大定

Grdhrakuta Mountain: located in central India, where the Buddha used to divulge numerous Sutras 耆闍崛山

Great Wise One, the: This is an honored epithet won by Sariputra, who, among the Buddha’s disciples, is renowned for his great wisdom. 大智 (指舍利弗)

Great Avici: *Avici*, Sanskrit, meaning unintermittent. 大阿鼻(地獄)

Great Round Mirror Noesis: After the purified transmutation, instead of remaining a storehouse for impure Karmas as it used to be, the Alaya will transform into the general body of Wisdom to effect the realization of the Supreme Bodhi. 大圓鏡智

Great-Virile: Sanskrit: *Maha-Vira*. As the Buddha, notwithstanding His placid unwavering staunch sustenance in *Samadhi*, is always vigorous, robust, and even dynamic in the undertaking of delivering Multi-beings; hence he is called the Great Virile. That is also why almost all the major shrine halls of Buddhist temples in China are denominated “The Treasure Hall of the Great-Virile” (大雄寶殿). 大雄

H

Habitudes: or **Subliminal Habitudes;** i.e., long-practiced, deep-rooted, hard-to-change habits, mostly carried over from people's past lives. 習氣

he ignited himself to cremate his own body: The “self-cremation” could be explicated either literally or figuratively as presenting all one has to the Buddha and Dharma. 然身

Heaven of Beinghood's Pinnacle, the: the highest level of heavens in the Material Realm. 有頂天(色界最高天)

high-rise estrade: a lofty edifice or roofed-dais for viewing the surrounding scenes. 觀(台)

Holy Emergence: i.e., the Buddha's coming to this world. (如來)出世;出現

Holy Epithet: the Holy Name of the Buddha. 聖號

Holy Terra: i.e., the various stages of Attestation (Realization) in Buddha Dharma. 聖地(聖位)

Holy Truth of Affliction, the: One of the Four Holy Truths (四聖諦): 1) *the Holy Truth of Affliction* (苦聖諦)—All the mundane worlds are fraught with all kinds of Afflictions (such as the Three Afflictions, Four Afflictions, and Eight Afflictions), from which no one in the world, either high or low, noble or common, rich or poor, is exempt. 2) *the Holy Truth of Aggregation* (集聖諦)—All Afflictions are derived from the Aggregation or Amassment of multiple factors; i.e., none of them are of one single component or cause. Hence, by perceiving and cognizing the various elements aggregated to give rise to the Afflictions in life, there would be means to deal with the Afflictions, save Buddha Dharma. 3) *the Holy Truth of Surcease* (滅聖諦)—The state of the cessation of all Afflictions and Annoyances is called *Nirvana* or Liberation, which could be brought about by practicing the Dharmas as attested and taught by the Buddha. 4) *the Holy Truth of Modus* (道聖諦)—There are Eight Right Moduses (八正道) for the remedy of the Afflictions and the Attestation of Enlightenment. The Eight Right Moduses are: (1) Right View (正見), (2) Right Ponderation (正思), (3) Right Speech (正語), (4) Right Karma (正業), (5) Right Livelihood (正命), (6) Right Diligence (正精進), (7) Right Cogitation (正念), and (8) Right

Stasis (正定). [NB: The Four Holy Truths used to be translated as “Four Noble Truths,” which is not only incorrect and unfaithful to the original, but also derogatory and disparaging toward one of the Buddha’s most significant Dharmas. Hopefully this could be corrected soon through the publication of this book.] 苦諦，苦聖諦

Home-stayers and Home-renouncers: i.e., the laity and ecclesiastic (clergy).
在家人及出家人

horns of rabbits: i.e., an imaginary thing, which is totally impossible and non-existent. This is a very famous metaphor used by the Buddha in the Sutras. 兔角

I

I, as your disciple: a courteous way of speech when talking to a Master by referring to oneself as “disciple.” 弟子

Icehantica: an unbeliever; one whose Virtuous Roots and Buddha-seed are exterminated. 一闍提

If you try to deliberate upon it, you are bound to miss the mark: for Deliberation is considered as illusive, especially in Ch’an Buddhism. 思量即不中用

If your Acts are upright, why would you need to cultivate Dhyana: This is a well-established orthodox definition of Dhyanaic Stasis (or Samadhi): the regulation of the mind can lead to the attainment of *Straight-forward Stasis*. 行直何用修禪

Ill-Preceptive Conducts: the Conducts (behaviors) that contravene or violate Precepts (Buddha’s Laws). 惡律儀

Immobility: the state of unmovedness; unmovableness; impregnability. 不動

immotive: unmoved; impregnable. 不動

Imperial Dharma-Master: a title conferred by the emperor to a Master, who then is deemed as the Master for the entire Kingdom. 國師

impervious: nonleaking. This denotes that the consummate Wisdom of the Buddha is flawless to the degree that there is no defect at all therein, which state could be compared to a fine vessel without any crack or leaking hole in it. 無漏

Impervious Dharmas: the Dharma that is impervious to Annoyances or De-

filements 無漏法

Imperviousness: the antonym of Perviousness; i.e., the quality of being invulnerable to Annoyances and Vitiations. This is the fulfilled state of Holy Men and Buddhas. 無漏

Implemental Acts: deeds of transient, ephemeral nature. 有爲行

implementality: that which is of utilitarian or materialistic nature, and so is within the bound of Nascence-Demise or Transmigration. This is opposed to Dharmas of *nonimplemental* nature, which are beyond Transmigration and are subsumed to the nature of Nirvana or Bodhi. 有爲

Implementation: working; execution. 行; 有爲

impregnable: unmovable or unmoved; indestructible. 不動

in congruence with: i.e., at one with, corresponding with, or in tune with. 相當(相應); 和

in congruence with the contingencies: acting according to situations. 隨緣

Inaction: doing nothing. 無作

Inanity: ignorance, or stupidity; benightedness. 愚; 愚癡

Incipience: the beginning stage. 因; 初、始

Incipient Terra: i.e., the primary stage in Pusahood. 因地

Incipientless: too long ago to determine a spot for its beginning insofar that it seems to be without a beginning, hence; beginningless. 無始

incomplete Sensors: Sensors, senses or sense organs. There are Six Sensors in a human being: the eye, ear, nose, tongue, physique (skin), and mind. One who is handicapped in any of the Six Sensors is termed as one with incomplete Sensors. 諸根不具(六根不全)

Inconstant Mind: The Mind is vagarious and whimsical, and it is apt to change from instant to instant, hence. 無常心

Indigenous Mind: i.e., inherent Mind, same as the Original Nature. 本心

ineffably inconceivable: that which is beyond words and thoughts. 不可思議

Inflaming Dwellings: A metaphor for the Three Realms, wherein Multibeings are forever incinerated by the fire of Six Desires. 火宅

Innate Entity, the: i.e., the substantial entity of the Original Nature. 本體

Innate Essence: one's own inherent Essence; i.e., Original Nature. 自性; 本性

Inquisitive Queries: questions raised for the purpose of challenging or confuting or embarrassing the speaker, rather than for the acquisition of answers, especially when made by one who is either an unbeliever, skeptic or cynic. 難問，問難

Instantaneous Doctrines, the: i.e., the teaching of the Ch'an Denomination. 頓教(頓悟之教)

Instantaneous Integration: i.e., to be integrated with the Truthful Way instantly. 頓契

insteps crisscrossed: This is the so-called "Lotus Posture." There are two kinds of them: Half-crisscrossed and Full-crisscrossed. 結跏，結跏趺坐

inter-substitution: one substitutes for another incessantly. 代謝; 嬗遞、互代

interim of forty-nine days: As divulged in the Sutra, there is a period of 49 days between the death of a person and his rebirth, and the status of this stage is called "the Middle-Umbrage Physique," or the Interim Physique; for the physical body of the previous lifetime is called "the Preceding-Umbrage Physique," and that of the next life is called "the Post-Umbrage Physique." 四十九日(即七七日)

Internal Extinction: i.e., the elimination of all Annoyances within oneself. 內滅

Intrepidities: i.e., the Four Intrepidities of the Buddha (四無所畏): 1) the Intrepidity of Omniscient Noesis (一切智無所畏); 2) the Intrepidity of Perviousness-Extinction (漏盡無所畏); 3) the Intrepidity in Divulging the Dharmas of *Bodhian* Impediments (說障道法無所畏); 4) the Intrepidity of Divulging the Modus for Exterminating Afflictions (說盡苦道無所畏). 無所畏

Iron-clad Mountain: mountain covered on the surface by iron. 鐵圍山

issue: offspring. 子嗣，後代

J

Jambudvipa: This solar system, or this part of the Buddhaic Cosmos (which comprises ten billion solar systems), is called *Jambudvipa*. As *Jambudvipa* is located in the south of this solar system, it is also called *South Jambudvipa*. 閻浮提，瞻部洲

Jambudvipa Gold: There is a river named Jambudvipa River, running between Mount Fragrance-Intoxication and the Snow Mountain through a forest of Jambudvipa trees. The sand gold obtained from this river is therefore called Jambudvipa Gold, which, in reddish yellow color with a tint of purple, is deemed the most precious kind of gold. 闍浮檀金

Jatis: Sanskrit, meaning Truthful Flower. 闍提

joyous altruistically: Feeling happy for others on account of their success, or any fine acquisition, or good fortune, etc. Cf. “Altruistic Jubilation.” 隨喜

Ju: One *Ju* equals to 1/24 tael (Chinese ounce). 銖

Ju-lai: the Chinese translation (or rendition) of the Sanskrit Tathagata, meaning: the Thus-Adventist (Thus-Comer). 如來

K

Kalavinka: Sanskrit, meaning a bird of wondrous sound, with a gorgeous ebony plumage and a crimson beak. Its habitat is in India. Due to its luscious sound, its singing is frequently compared to the wondrous sounds of Dharma of the Buddha and *Pusas*. 迦陵頻伽

Kalpa: Sanskrit, aeons of ages, a very long long time. 劫、劫波

Kalpaic Conflagration: i.e., *Kalpaic Fire*, or the Great Fire of the Kalpa. It is said in the Sutras that at the end of a *Mega-Kalpa*, there will be a sequence of three great catastrophes: first, Fires; next, Deluge; and finally, Wind. 劫燒、劫火

Kapisa: the ancient name for the area of today’s Kashmir. 罽賓

karketana: one of the seven gems. 玫瑰(寶石)

Karma: Sanskrit; originally meaning “working,” “doing,” and “operation.” In one word, anything done, either visible or invisible, is considered as a Karma; for instance, the mental working is called “Mental Karma.” 業

Karmic: the adjective form of Karma. 業的

Karmic Attraction: Cf. Attracting Summons. 業感

Karmic Factors: All the elements or factors involved in the formation or execution of a Karma are called the Karmic Factors of this Karma. 業緣、業因緣

- Karmic Impediments:** The impediments resulted from one's past Karmas to stand in the way of one's virtuous deeds or the pursuits of wisdom, happiness, and wellbeing. 業障
- Kaundinya:** Ajnata Kaundinya, one of the five *Bhiksus* that the Buddha delivered right after His enlightenment. 憍陳如
- Keyura:** Sansk., a pendant. 瓔珞
- Kimsuka gem:** Meaning red-colored gem, it is one kind of lapis lazuli. The lapis lazuli has various colors, among which the red color is the most supreme. As this gem is usually shaped like a flower of the *Kimsuka* tree, it is so named. 甄叔迦寶
- Kinesis:** movements or transient movements, which are fleeting, ephemeral, short-lived, highly-inconstant and mutable, said of either mental or physical ones. 行
- Kinetic Implementation:** the movement and transiency of all beings. 諸行
- King of Dharma:** i.e. the Buddha, for He has achieved Mastery in all Dharmas, whereby He can deliver Multibeings with facility. 法王
- Kovidara:** a kind of black sandalwood, growing at the west side of Himalayas, China, and Burma. This tree is tall and grand, with a beautiful shape, exuberant in foliage, and could live without withering for a long time. 拘鞞陀羅樹
- Krtya:** Sanskrit, *Kṛtya*, a kind of sinister ghost, the same as Corpse-revived ghost (起屍鬼). 吉蔗
- Ksana:** Sanskrit, a very short instant. There are 60 Ksanas in one snapping of the fingers, and 900 Nascences and Demises in one single Ksana. 剎那
- Ksanti Paramita:** The third item of the Six Paramitas. *Ksanti:* Sansk., meaning forbearance, or endurance. 羶提波羅蜜(忍辱波羅蜜)
- Ksatriya:** the second level of the Indian Caste System. The Four Castes are: 1) *Brahmana* (婆羅門)—the priest caste, also the highest one, administering the affair of religious (Hindu) rituals, prayers, and so on, as well as the learning and teaching of the Four Vedic scriptures (the Hindu holy scriptures). 2) *Ksatriya* (刹帝利)—the ruling caste, including kings, emperors, and nobles. They stand next in rank to Brahmana, and take charge of political and military affairs. 3) *Vaisya* (吠舍)—This caste include all the merchants, farmers, and mechanics. 4) *Sudra* (首陀羅)—This is the caste of slaves, who are the “untouchables,”

forever segregated and deprived of the right to be educated and to learn the Vedas. The Caste System is the essential core of Hinduism, which avers that Brahman, their Father in the Heavens (not unlike Jehovah, the Christian and Jewish Father in the Heavens) begot the Four Castes of people out of his own body thus: *Brahmana* was begotten from Brahman's head, hence the most noble of all; *Ksatriya* was begotten from His torso, hence the second in significance; *Vaisya* was born from His arms and hands, hence they are born mainly as workers to provide for the livelihood for the two upper Castes; and *Sudra* was born from His legs, hence of the most lowly down-trodden birth. The belief of this Caste System was so strong, strict and prevalent that all castes in the Indian society before Buddha were severely segregated and highly unequal. But people, being long accustomed to it, took it for granted, and no one felt there was anything wrong about it. This situation had lasted for more than a thousand years, until Buddha's Advent to make it different. The Buddha would be the first figure to gainsay this system by pronouncing that "*All Multibeings are equal.*" And He did not stop at the theoretical level, but He actually put this Tenet of Truth into practice by accepting people from all castes into his Samgha, including *Vaisya* (the workman-merchant caste) and *Sudra* (the slave caste, who were absolutely forbidden to learn to read), and made them ordained priests. This was really a formidable social revolt, especially in the eyes of the *Brahmins*, who took Priesthood as their inalienable sacrosanct privilege, in that it broke all the superstitious taboos, inequality, and unreasonable prerogatives for the few. Moreover, the Buddha even went a step further by enlightening the lowly-born disciples to attain Holy Manhood. It was even "worse" when He accepted women (who were regarded as inferior creatures everywhere in the world at that time and were purposely kept mostly illiterate throughout history until recent times) into the Samgha and taught them to be *ordained nuns*, and then enlightened them to become *female Holy Men* as well! Therefore, historically speaking, the Buddha might be the first genuine "**democratic**" **social revolutionary and reformer** who preached and worked in a *peaceful and non-violent* way to change the superstitious unequal situation of the world. Thus He is undoubtedly the first great *Enlightener and Emancipator*. 刹利、刹帝利

Kuan-Shi-Yin: Sanskrit: *Avalokiteshvaya*, meaning contemplating on the Sounds of the World, or Mastery in Contemplation (觀自在). He is

also called “Kuan-Shi-Yin,” or more popularly, “**Kuan-Yin**,” in brief. This is one of the Four *Great Pusas* in Mahayana Buddhism (Terra-Treasure地藏, Kuan-Shi-Yin觀音, Manjusri文殊, and Universal Virtue普賢). He is also the most popular *Pusa* amongst the Four, usually in the manifestation of a female form, thereby to convey his most prominent feature of Compassion. 觀世音

Kuan-Yin: Sanskrit: *Avalokiteshvara*; the most popular *Pusa* in Mahayana. Cf. “Kuan Shi-Yin.” 觀音

Kumarajiva: 344-413 A.D., a great translator of Buddhist Canon, whose translations have been extremely popular in the Mahayana countries. 鳩摩羅什

Kumbhanda: Sanskrit, meaning “urn-shaped ghost,” or “bewitching ghost”, pertaining to one of the two segments of ghosts of the Enhancement Heaven (增長天). This ghost would ingest people’s semen, and is swift-moving like the wind, and could metamorphose itself in diverse ways. 鳩槃荼

L

Land Dominators: i.e., Land Deity. 土地(神)

Lankavatara Sutra, The: the most important Sutra in both Ch’an and Sole-Cognizance Denominations. Also this Sutra is acknowledgedly one of the most abstruse Sutras in the Buddhist Canon. 楞伽經

Last Cycle of five hundred years, the: According to the Sutras, there are five cycles of 500 years, totally 2500 years, during which time Buddhism flourishes and declines gradually. 後五百歲

Lateral View: i.e., Side View, or Extremist Views. 邊見

Leonine: of the lion. This is used to depict the Buddha’s August Virtue and His assiduous Valiant Vehemence in delivering Multibeings, just like a lion which is fearless and vehement. 師子

Leonine Roar: This symbolizes the Buddha’s voice in divulging the Dharma, which, like the terrifying effect of a lion’s roar to other animals, will render all the External-Wayists terrified, astounded and subdued. 師子吼

Leonine Seat: The Seat upon which the Buddha sits to divulge the Dharma:

as the Dharmas that the Buddha divulges can astound and awake all Multibeings, resembling the Roar of a Lion is apt to astound all animals; hence the Buddha's divulgation of the Dharma is called "the Lion's Roar" (師子吼), and the Seat upon which the Buddha sits to make "the Lion's Roar" is called "the Leonine Seat" (師子座). Afterwards, by extensive usage, "the Leonine Seat" has come to refer to the seat of a great Dharma master on which he sits to expound the Dharma or make lectures on the Dharma. 師子座 · 師子床

Liberation: Liberation in Buddhism always means *Nirvana*. 解脫

Life and Death: This implies reincarnations; i.e., the source of afflictions. 生死

Lifespan-appearance: i.e., the Attachment to life or longevity, as concerns oneself, others, or all Beings in general. 壽者相

Limbus Area: i.e., the forgotten frontier area. In Buddhism this denotes the area that is devoid of Buddhism, for the people in these areas, owing to their Karmas of Devious Views, it is hard for them to accept, appreciate and practice the Buddha Dharma; therefore, Buddha Dharma could not grow or take root in those areas. 邊地

Lingual Sensorium: i.e., the tongue, especially the nerves of the tongue. 舌根

Lokayata: Sanskrit, meaning Secularity-complying, an offshoot of Brahmanism in ancient India, which is a kind of Epicureanism (享樂主義) that advocates compliance with mundanity and propounds materialism. Based on materialism, this External Wayism asseverates that as the human body is constituted by the Four Elements of Earth, Water, Fire and Air, when the life is at the end, these Four Elements would also depart and disperse, and the functions of the Five Sensations would also return to Voidness; hence, after death, everything becomes Nothingness, and soul would also be inexistent. Therefore, this Externalism denies not only Reincarnation and Karma, but also worshipping, offerings, and donations. In respect of epistemology (the learning about human knowledge), it advocates Sensationalism, akin to the Empiricism in modern time; in practical life, it urges Epicureanism. The significance of this Externalism, to Buddhism, is that it represents Nihilism (斷滅主義；虛無主義), or Nihilistic Externalism, which could pose as the utmost detriment and cause discontinuity for any practice and betterment of an individual. Therefore, amid all the beliefs and theories

in the world, this is the most detrimental and pernicious kind to a Buddhist practitioner. 路伽耶陀(斷見)

Long-protracted Nights: a metaphor frequently used by the Buddha to connote general Multibeings' long dark suffering time in their Reincarnations. 長夜

lost his way back to his Original Home: "his Original Home": i.e., his Native Mind. 迷失本家

Lotus: a symbol for the power and state to keep pure and uncontaminated in the midst of Defiled Surroundings. The color "Red" symbolizes fire, light and vitality. 蓮;蓮花

Luminous-Sound Heaven: the 12th level of Heaven and the topmost one in the Second Dhyanaic Heavens, which is attained by the accomplishment of high echelon of Dhyana. 光音天

M

Maha-kasyapa: One of the Buddha's ten great disciples, reputed for his ascetic practice, which has won him the honored epithet of "the Paragon of Dhuta (Ascetic Cultivation)" (頭陀第一). He was appointed by the Buddha to succeed the Thus-Adventist's "*Repertory of Ortho-dharmic Eye*" (正法眼藏) and became the First Patriarch of Ch'an Sect. 摩訶迦葉

Mahakatyayana: one of the Buddha's ten great disciples, reputed for his eloquence in debate, for which he has won an honored epithet of "the Paragon of Disputation" (論議第一). 大迦旃延

Maha-maudgalyayana: one of the Buddha's ten great disciples, reputed for his Supernal Powers, which won him the honored epithet of "the Paragon of Supernal Powers" (神通第一). 大目犍連

Mahaprajapati: the aunt of the Buddha, also the first *Bhiksuni*. The Buddha lost His mother at the childbirth; it was His aunt that brought him up. 摩訶波闍波提

Mahā-pusa: Great Pusa, i.e., Pusa in a higher echelon of attainment. 大菩薩

Mahesvara Celestials, the: This heaven is on the same level as the Material Ultimacy Heaven, the highest heaven in the Material Realm. And yet the Celestials Beings in this particular heaven belong to the Mara kind, who often wreak destructive detriments on practitioners, especially on

those who evinces flaws in their practice. 摩醯首羅天

maintain Right Reminiscence and Contemplation: i.e., to retain the memory of the Sutra text without momentary oblivion, and to make contemplation on the profound imports of these texts without distraction. 正憶念

Maitreya: the next Buddha to come, who is to become Buddha after 5,670,000,000 years from now. 彌勒

Majestic Kalpa, the: An enormously big chunk of time is called a “Mega Kalpa,” which is given a proper name for the whole period. For instance, in the past, there was the Majestic Kalpa (莊嚴劫), during which time there were one thousand Buddhas manifesting themselves in this Universe and became Buddhas. At present, the Kalpa is called the Virtuous Kalpa (賢劫), during which there are also one thousand Buddhas, among whom only four of them have emerged so far. The rest of the 996 Buddhas will come in the future successively, and the next Buddha to come after Shakyamuni will be Maitreya Buddha, who will be born here about 5,670,000,000 years from now, as clearly prophesied in the Sutras. 莊嚴劫

majestify: to embellish and make magnificently beautiful. To get to the outcome of Majestification would of course entail all the preparatory procedures, such as cleaning and removing all the impurities (bad Karmas) at the outset. And so metaphorically it comes to mean to make betterments or improvements for Multibeings by leading them to practice the Dharma, so as to increase their true Well-beings (the “embellishments” with Buddhaic Merits). 莊嚴

Major Imports, the: the essential meanings; the most important points in the Tenets, or doctrines. 大意；要義

Major Vehicle: i.e., the Vehicle of Mahayana, which can accommodate a great number of people (that is, benefiting numerous people), as opposed to Hinayana, which generally aims at Self-deliverance as the final goal, benefiting none other than the practitioner himself—once with his goal achieved, he would never come back again, leaving all the unenlightened beings to be on their own. 大乘

make obeisance to: i.e., pay homage to 禮敬，作禮

make their minds Vacuous while meditating, by not contemplating on anything: such as most Minor-Vehicle people or External Wayists do.

空心靜坐

- Mandara Blossom:** one of the four celebrated celestial flowers. 曼陀羅花
manifested to the fore: i.e., showed itself right in front of one. 現在前
- Manjusaka:** Sanskrit, meaning supple flower or wish-fulfilling flower, one of the four celestial flowers. 曼殊沙華
- Manjusri Dharma-Prince:** Dharma-Prince: i.e., Pusa (*Bodhisattva*); as Buddha is the Dharma-King, so the Pusa is like the Dharma-Prince, who is supposed to become a Buddha some day. Manjusri: one of the four great Pusas in Mahayana, famous for his great Prajna Wisdom. 文殊師利法王子
- Manjusri Pusa:** a great Pusa renowned for his great wisdom, often addressed epithetically as “the Great-Wisdom Manjusri.” “Manjusri,” Sansk., meaning wondrous auspice. 文殊師利菩薩
- Mantra:** Sanskrit, meaning “True Word;” i.e., the words that are ever truthful and without vain, referring to the Buddha’s Teaching in general and especially the Esoteric Teachings, and as such the *Mantra* is endowed with the empowerment of the Buddhas. *Mantra* is the Verbal Esoterica (語密) of the *Triple Esoterica* (三密), namely, *Corporeal Esoterica*, *Verbal Esoterica*, and *Mental Esoterica* (身密, 語密, 意密). 呪
- Mara:** in Sanskrit, an Evildoer or Destroyer of Good; originally, a demonic celestial being, who usually becomes jealous when he describes people practicing the Truthful Way, and so he would not hesitate to throw all kinds of impediments in their way. 魔
- Maraic Plunderers:** the Mara together with his cohorts can rob one of one’s wealth of Virtue, hence they are so called. 魔賊
- Maraic Troops:** the troops or horde despatched or led by Mara himself to disturb or sabotage others’ practice. 魔軍
- Marine Water:** This implies an area boundless and hard to traverse. 海水
- Masterful Celestial:** the sixth heaven, also the highest one in the Desire Realm(欲界). 自在天
- Masterful Supernal Power:** unrestricted supernatural power. 自在神通
- Material Dust:** i.e., material objects with visible color and tangible form. 色塵
- Material Beings, Immaterial Beings, Conceiving Beings, Nonconceiving Beings, Unconceiving Beings, Non-unconceiving Beings:** These are

the Celestial Beings of various levels, that have attained various stages of Stasis (*Samadhi* 定) in their previous lives, and consequently were born in those Heavens according to their level of achievements in Stasis as a Retributory Desert. 有色(有形)、無色(無形)、有想、無想、非有想、非無想

Matter: ① physical or tangible stuff; ② form or material, said of the corporal body of Multibeings. ① 色；② 色身

Meditating Perambulation: or simply Perambulation; i.e., walking meditation, usually done after meal, walking clockwise around a Buddha's Stupa or shrine hall. The Buddha decreed that all Samgha members should do Perambulation after taking their meals, so as to help with digestion and prevent themselves from the drowsiness caused by eating. So this is one of the features showing that the Teachings of the Buddha is not only very "spiritual," but also very rational, practical, wholesome and salutary both to the body and the mind. 經行

Meditating Strolls: i.e., Meditating Perambulation or walking meditation, especially after meals 經行

Mega-thousand Universes: Short for the Three-thousand Mega-thousand Universes. 大千界

Mendicancy: Buddhist monks' begging or alms-collecting. 乞食

Mental Quickenings: Mental Emergences; i.e., the arising, or occurrence of a mental activity or functioning. 起心

Mental Sensorium: i.e., the Deliberative Mind, which is the seat of the Sixth Cognizance. 意根

Mental Supernality: a Supernal Power that manifests itself incredibly in the thorough understanding or knowledge of other people's mind or thinkings. 心通

Mental Terra: *Terra*, ground. The Mind is viewed as ground or earth, wherefrom everything grows. 心地

Mental Toils: same as Annoyances. 塵勞

Mentation: mental movement or activity. 心行

Meritorious Field: denoting a location or a person, where Merits can be cultivated and grown, usually talking of good Bhiksus or Bhiksunis (Buddhist ordained monks or nuns), to whom when people make offerings, the donors can accumulate merits for themselves from the donations made. 福田

- Meru Mountain:** one of the Seven Gold Mountains. In this world, with *Mount Sumeru* as the center, there are Seven Gold Mountains around it, and the outermost one is *Meru Mountain*. 彌樓山
- Metamorphic Buddhas:** Transformed Avatars of the Buddhas through their Supernal Metamorphosis. 化佛・化身佛
- Metamorphic Men:** men coming into being by the Buddha's transformational power. 化人
- metamorphose:** to transform, as by magic or Supernal Power. 化・變化・變出
- Metamorphosed Citadel:** a temporary lodging metamorphosed or conjured by the Buddha to facilitate a brief stay for *Bodhian* travellers, esp., Hinayanaists. 化城
- Metamorphoses:** transformations of the physical body by Supernal Power. 化・變化
- Metastases:** transformations. *pl.* form of metastasis. 變化
- Metempsychotic Conception:** the soul's entering into the maternal womb and being conceived 受胎
- Mighty Master:** Another term for a Great Pusa, who has attained the Holy Pusahood, usually the Ten Terraships. 大士
- Mind:** In Buddhism, usually the word "Mind" does not mean the brains, nor does the word "Heart" mean the physical organ. Both Mind and Heart, being the same character in Chinese, signify the spiritual entity of a living being, which is considered as the Primal Mover of everything, either within or without. Hence the Mind is not only the thinker, motivator, commander, and designer, but also the "feeler," "recipient," and the "ultimate enjoyer" of everything done or achieved, be it good or bad, sad or glad, thick or thin, life or death—the Mind would be the "Final Reaper." 心
- Mini-kalpas:** *Kalpa*, Sanskrit, eons of ages, or an enormous length of time. The *Kalpa* comprises *Mini-kalpa* (小劫), *Midi-kalpa* (中劫) and *Mega-kalpa* (大劫). According to some Sutras, one *Midi-kalpa* consists of 20 *Mini-kalpas*, and one *Mega-kalpa* consists of 80 *Mini-kalpas*. The figures vary in different Scriptures, but, anyway, they stand for an innumerable span of time. 小劫
- Minor Dharmas:** i.e., the doctrines of Hinayana and other Worldly teachings, or Externalist doctrines (that is, the teachings of other religions).

小法

Minor-Fructifying Auricularists: i.e. the *Hinayana* practitioners, as they acquire their knowledge of practice chiefly through their hearing the Buddha's teachings (the "voice-hearers"), hence. "Minor-Fructifying," meaning the same as Minor-vehicle. 小果聲聞

Minor Vehicle: i.e., *Hinayana*. 小乘

Mis-dharmic Appearance: This denotes the theories and practices contrary to Buddha's Teachings, and as such they are both fallacious and misleading. 非法相

misgivings: doubts. 疑、疑悔

Modus: the Way; sometimes this is the equivalent of *Bodhi*. 道

Modus of Nirvana: i.e., the Way towards *Nirvana*. 涅槃道

Modus of Speech is faltered into Abolition, the: i.e., within this sphere, the use of speech is ineffectual or impracticable: this area is beyond the reach of words or language. 言語道斷

Moduses for Ultramundanity: the Ways to transcend to worldly to reach the Ultraworldly (Ultramundane), i.e., to realize Liberation. 出世間道

Motivities: things that are in movement. 動

Mount Sumeru: the highest mountain in this *Sahā*-world. 須彌山

Multibeing-appearance: i.e., the View about other people conceived collectively (plural number) from the subjective self-centered standpoint. 眾生相

Multibeings: All living beings, either collectively or individually, are called "Multibeings" in Buddhism, in that they are subjected to "multiple Beinghoods" (Reincarnations) until they achieve Liberation of *Nirvana* or the *Supreme Bodhi* (Enlightenment). Hence, "Multibeings" include not only people (human beings), but also the Beings in five other Domains; viz., the Celestial, *Asura*, Starving-ghost, Purgatory and Animal. Together with Humanity, they are called the Six Domains(六道) which constitute the realm of Transmigration or *Samsara* (Reincarnation). [NB. Up to now, the Chinese terms of "眾生" and "有情" have both been popularly translated as "sentient beings" without distinctions. But actually "sentient beings" should only be the translation for "有情," which this translator translates as "Sentient-kind," and "眾生" is translated as "Multibeings."] 眾生

Mundanity: i.e., worldliness, which is subject to Transiency. 世間、俗

musalagarbha: one of the seven gems, originally a crustacean in the sea, whose inner crust is as white as jade, therefore it is commonly mistaken as a gem stone 碑磬

N

Naked Eyes, Celestial Eyes, Sagacious Eyes, and Dharmic Eyes, Buddhaic Eyes: These are the well-known Five Eyes of the Buddha, which connote the idea that the Buddha would never “abandon” any Multibeings of any status until they have eventually reached the Ultimate Enlightenment. 肉眼、天眼、慧眼、法眼、佛眼〔佛之五眼〕

Narayana: “Narayana,” a celestial deity endowed with tremendous physical strength, also called *Vajraic Titan* (金剛力士), whose corporal body is reputed to be extremely strong, adamant and indestructible. 那羅延(那羅延天)

Nasal Sensorium: i.e., the entire smelling organ, or the nose itself. 鼻根

Nascence and Demise: *n.* Birth and Death; i.e., endless Reincarnations, or transmigration, or *Samsara*. This is for animate beings. For inanimate beings, it is called Generation and Expiration. 生死

Nascence-Demise: *n., adj.* of Lives and Deaths; i.e., of Transmigration, or *Samsara*. 生死, 生滅

Nascence, Senility, Illness and Demise: These are the Four Afflictions (*Duhkha*) in the mundane world, and it is for the elimination of these Afflictions for all Multibeings that the Buddha renounced his kingship and the secular home in pursuit of Enlightenment. 生老病死

Native Essence: also called Original Nature. 性(本性)

Naturalistic-Externalist: “Naturalist” signifies one who believes that enlightenment would come of itself (“naturally”), without the need of any effort or practice. This is refuted by the Buddha as a Devious View. An “Externalist” is one who seeks outwardly, such as in an external god or any other factor, for enlightenment. Both of these Devious Views combined together would result in an even more faulty conviction called “the Naturalistic-Externalist Views.” 自然外道

nayuta: Sanskrit: one million, or ten million. 那由他

nayuta kankara bimbara agara: These are huge numerical units. In an-

cient India, there are 121 extremely huge numeral units, called the One Hundred and Twenty-one Convolutions (百二十一轉), each of which increases by the second power (二次方) to form the next unit. Before these 121 Convolutions, there is *laksa* (one hundred thousand), and 100 *laksas* (落叉) equals to one *koti* (俱祇); one *koti* times one *koti* equals to one *ayuta*; one *ayuta* times one *ayuta* equals one *nayuta*; one *nayuta* times one *nayuta* equals *bimbara*; one *bimbara* times one *bimbara* equals to *kankara*; one *kankara* times one *kankara* equals to one *agara*...and thus until the 121st *anabilapya-anabilapya* (ineffable ineffable). 那由他、甄迦羅、頻婆羅、阿閼婆

neither Advents nor Departures: neither coming nor going; neither Nascence nor Demise; neither births nor deaths. 不來不去

Nescience: ignorance or benightedness. 無明

Nihilistic Extinction: a nefarious view which professes that all Beings will be reduced to Nothingness when they die or are destroyed. 斷滅

Nihilistic Nothingness: the philosophical theory that everything will dissolve into nothingness when a living being dies, with absolutely nothing remained. (There are ample exemplars of these in Greek philosophy, such as the Atomism, the Mechanism, and Sophism, to name but a few. In modern western philosophy, materialism, pragmatism, and logical pragmatism all propagate in the Nihilistic vein.) This is the so-called “Extinctive View,” or the Nihilistic View, which is the exact opposite of the Constant View. This view is even more heinous than the Constant View, for if everything were to go into nothing (extinction), then why should anyone bother to practice? However, the Constant View has the same misleading power as the Extinctive View does: if everything (for instance, the Soul) would remain always the same, no matter how hard you try to improve yourself, you would not be able to get it altered or improved in terms of Purification, then why should you bother to practice? Therefore, these two views are the worst obstacles for a True-Way Cultivator, for they would preclude the necessity and effort for practices, and as such they must be avoided by all means at the outset. 無(即斷滅論); 斷滅空

Nil-Noeses: i.e., without Noesis (wisdom) at all. 無智

Nimbus of Wisdom: Cloud of Wisdom, which would rain down the Dharmic Rain to moisten the minds of all Beings. 慧雲(智慧之雲)

Nirgrantha: Nudistic Externalist, one of the masters of the six External

Wayists in ancient India. There were ninety-six kinds of External Wayists in ancient India. This particular External Wayist practices asceticism including divesting oneself of clothing and food, which practice they claimed would enable them to be liberated from the bondage of the Three Realms. As they did not take physical exposure as a shameful act, they are dubbed as Unashamed Externalists, or Nudistic Externalists. The descendants of this Externalism came also to be called Jainism (耆那教). 尼犍子

Nirvana: Sansk., extermination, indicating the extermination of all pains or sufferings, esp. the sufferings of Reincarnations. 涅槃

nirvanize: to put into Nirvana. 滅、滅度

Noeses: the plural form of *Noesis*, which is the highest wisdom of Buddha and great Pusas. 智、佛智(複數)

Noesis: the highest Wisdom of Buddhas or high-status Pusas. This term originally came from Greek, was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智、佛智(最高之無漏智)(單數)

Noesis of Equitability: “Noesis,” wisdom. The wisdom of Equality is the most exalted wisdom of the Buddhas. 平等性智

Noetic: adjective form of Noesis, the highest wisdom of Buddhas. 智的

Noetic Wisdom: same as Noesis. Noesis: the highest Wisdom of Buddhas or *Pusas* in the highest echelon. This term originally came from Greek, and was first used in Platonism to mean the highest kind of knowledge or knowledge of eternal forms or ideas, and later used in Husserl to denote something else. From now on, this term will be employed to denote the Consummate Wisdom of Buddha or other Enlightened Holy Men. 智慧、佛智慧

Non-attachment: no avarice. 無貪

Non-contention Samadhi: the state of Stasis (tranquility) plus Prajna (Transcendental Wisdom). “Non-contention” means the state free from all annoyances and strifes (Contentions). Hence the Non-contention Samadhi is a highly prestigious form of Samadhi, attained only by very few great Disciples of the Buddha’s. 無諍三昧

Non-deliberation: not thinking. 無念; 無想

Non-Guru Noesis: the highest wisdom which enables one to be self-enlightened on anything one learns without instructions from others. Usually this is the Wisdom of Buddha, or a great Pusa. 無師智

Non-nascence: “No birth”; nothing has actually come into being, for everything is just like a phenomenon viewed in a dream, with phantasmal appearance, but totally ungraspable; hence, all Phenomena are un-nascent. This is one of the paramount states of Enlightenment, which enables one to penetrate the superficial illusions in all phenomena, and come to the ultimate perception of the Reality of all Beings and all Existents in its purest Quintessence, which lies intact at the back of all the transient phenomena, ever remaining pristine, untouched, unmoved, unaltered and unvitiated, and yet, in the meanwhile, ever encompassing, sustaining and synthetically integrated with these phenomena. 無生

Non-obtainment: This is the most predominant doctrine in Mahayana Buddhism. It states that, ultimately speaking, nothing could be grasped and taken as one’s own, either external or internal objects, and even including one’s own body and mind—for none of these have ever been under one’s control; hence, no one can ever claim to be the Owner of anything, for everything, either mental or physical, is ever fleeting, transient, ephemeral and illusive. If one is able to perceive this profound Mahayana Doctrine of Non-obtainment, one would cease grasping anything, and would thereby render oneself liberated and enlightened. 無所得

Non-peds: animals or beings without feet or legs. 無足

Non-recollecting: not recalling or remembering. 無憶

Non-residing Dharmic Bestowal: a term from *The Diamond Sutra*, meaning to bestow Dharmas to people for their benefit, and yet refrain from being attached either to the people benefited or the Dharma bestowed. This is the thematic gist of *The Diamond Sutra*. 無住相法施

Non-retrogression: i.e., freedom from retreat or relapse in practice. 不退轉

Nonappearance: i.e., transcending all Appearances. 無相

Nondescript Vacuity, the: There are three Attributes for things: good, evil, and nondescript. “Nondescript” denotes the quality of things that is neither good nor evil. The Nondescript Vacuity, however, would cause Inanity (stupidity or ignorance) to arise and develop in people’s mind.

無記空

Noumenal Entity: the fundamental “body.” 體、本體

Noumenon: a philosophical term, meaning the substantial body or entity of a Being, either animate or inanimate. 體、本體

O

Obtuse Propensity: same as Blunt Propensity: i.e., people of dull mentality or low capabilities, as opposed to Acute Propensity. 鈍根

Octo-legions: Also called Deva-Dragon Octo-legions. They are the eight species of Multibeings; namely, Devas (Celestials), Dragons, Yaksas, Gandhabhas, Asuras, Garudas, Kinnaras, and Mahoragas. These are usually the manifestations of Buddhism protectors. 八部

offerings of Four Necessities, the: This refers to the offering of food, clothes, medicines, and beddings. 四事供養

Omni-purity Heaven: the 15th level of the Dhyanic Heaven, also the top-most level of the Third Dhyanic Heaven. 徧淨天

Omniscient Noesis: the all-inclusive, all-knowing omnipotent Wisdom of the Buddha. 一切智

Omniscient Seminal Noesis: the most supreme Wisdom (Noesis) attained by the Buddha, which is all-inclusive (Omniscient) and serve as the germinal source of all other wisdom (Seminal). There are three kinds of Noeses (the highest holy wisdom): 1) Omniscient Noesis (一切智), as attained by Hinayanaic Holy Men; 2) Modal Seminal Noesis (道種智), as attained by great *Pusas*; 3) Omniscient Seminal Noesis (一切種智), attained exclusively by the Buddha. 一切種智

One Sole Entity: a unitary whole. 一體

One Truthfulness: This implies the Original Nature, for it is the one and the only that is truthful, hence. 一真; 一實、一道

Oppositions: the opposed state of the “subject” and “object.” 對

Original Visage: This is a very well-known term in Ch’an Buddhism, which stands for the Original Nature, or Buddha Nature. 本來面目

Originality: i.e., the Original Nature. 本(即本性也)

Ortho-dharma: i.e., Orthodox Dharma, or the Right Dharma of the Buddha

(*ortho-*, the prefix for “orthodox,” right). The Orthodox Dharma of Shakyamuni Buddha lasts for 1000 years. 正法

Ortho-stasis Coterie, the : The Holy or sagely people who practice the *Right Dhyana* (Ortho-stasis) of the Buddha and have achieved the status of Right Essence are thus called the “*Ortho-stasis Coterie*.” 正定聚 (大乘三賢位或小乘初果人所修正定而得之正性階位)

Ostracism: an incidence of expelling or excommunicating a member from a group of society or the Samgha community due to his heinous mal-factions. 擯出

Oxhead-chandana: a rare and priceless sandalwood incense grown in India. 牛頭栴檀

P

pander femininity: i.e., to make prostitution or procurement as business or career. 銜賣女色

Papiyas: the name of *Mara* King. *Mara* means killer, the vile one, the evil of evils. 波旬

Paramita: Sanskrit, “to the Other Shore.” This means metaphorically that by means of Buddha’s Transcendental Wisdom, all people (or beings) can traverse the River of Annoyances and Afflictions to “the Other Shore” of *Nirvana* or Enlightenment. There are *Six Paramitas*: *Dana-paramita*, *Sila-paramita* (or *Precept-paramita*), *Ksanti-paramita* (or *Forbearance-paramita*), *Virya-paramita* (or *Assiduity-paramita*), *Dhyana Paramita*, and *Prajna-paramita* (or *Wisdom-paramita*). 波羅蜜多

Parijata: a tree in the *Trayastrimsa* Heaven. As it is the King of trees, it is also called the Celestial King-Tree. 波利質多羅樹

Pari-nirvana: the Ultimate *Nirvana* of the Buddha 般涅槃

pass into Surcease: i.e., go into Nirvana. Nirvana, Sanskrit, termination, meaning the termination of all Annoyances and Transmigrations. 入涅槃

Patrician: i.e., elder. This usually refers not just to one advanced in age, but, more often than not, to one endowed with great wealth, or prestige, or influence in his community. 長者

Penta-aggregates, the: i.e., the Five Aggregates. They are Matter, Sensa-

tion, Deliberation, Kinesis, and Cognizance; fused together, they constitute the body and mind of a Multibeing, with Matter being the corporal body, and the other four being the functions of the Mind. 五蘊

Penta-Turbidities: Five Turbidities, denoting the world in an age which is contaminated by five kinds of turbulent defilements: 1) *the Turbidity of Kalpa* (劫濁)—the era (Kalpa) as a whole is in turbidity; 2) *the Turbidity of Perception* (見濁)—the Views or thinkings of people are in turbidity; 3) *the Turbidity of Vexations* (煩惱濁)—people in this era are constantly harassed by all kinds of Annoyances; 4) *the Turbidity of Multibeings* (眾生濁)—the Multibeings (also called Sentient Beings) in this era are extremely polluted, depraved morally, behaviorally and spiritually, insofar that no values are recognized or respected, convinced, and upheld; 5) *the Turbidity of Livelihood* (命濁)—people’s ways of making a life in this era are enormously aggravating, and consequently their lifespan is greatly shortening. 五濁

Penuriousness: extreme stinginess. 吝、慳

Perambulated clockwise thrice around the Buddha: Traditionally, to walk around someone for three rounds was considered as paying the highest homage to that person in ancient India. 右繞三匝

Perambulations: i.e., walking meditation around a stupa, shrine or person, as one of the highest form of showing respect to Buddha, holy people, or elders. 圍繞(繞行)

Performer . . . the Performed, the: the Practitioner (Performer) and the Dharmas that he practices (the Performed). 能作、所作

Peril: danger. 難、危

Pernicious Circumstances: Circumstances that would lead one into misconduct or errors. 惡緣

Perviousness: “Pervious” originally means “leaking,” or penetrable; thus here Perviousness signifies the quality of being vulnerable to Annoyances and Vitiations (corruption), which is the usual state of ordinary Multibeings. 漏、有漏

Pisacha: Sanskrit, meaning blood-sucking ghost, flesh-eating ghost, or semen-ingesting ghost. This is a demon in ancient Indian folklores, with a belly as large as the sea and a throat as minute as a needle; and as such, it is the prototype of Buddhist Starving-ghost. This ghost is one

of the cognates of the State-Sustaining Celestial (*Dhrta-lastra* 持國天) of the East. 毘舍闍

Plebeian: a commonplace person; implying one who has not been enlightened. 凡、凡夫

Plebeians, the: commonplace worldly people. 凡夫

Portal: approach of practice, or the gate of Enlightenment. 門(法門)

Practicing Outlooks: i.e., the way that practices are done. 行相

Practitioner: a name for lay people who live in the temple to practice. 行者

Prajna: Sanskrit: Transcendental Wisdom taught by the Buddha which can cure the *Three Venoms* (Avarice, Detestation, and Inanity), so as to attain the Supreme Enlightenment. This Wisdom is totally different from the worldly intelligence or cleverness which can do nothing about reducing bad Karmas or the Three Venoms. *Prajna* is also an *Ultra-mundane Wisdom*, as opposed to the *Mundane Wisdom* (Worldly Wisdom). 般若

Prajna-paramita: “*Prajna*,” Sanskrit, the Buddhist transcendental wisdom, which could enable one to transcend or surpass all impurities and sufferings. “*Paramita*,” Sanskrit, to the other shore; i.e., this particular transcendental wisdom could enable one to traverse the Sea of Sufferings to the other shore of *Nirvana*. 般若波羅蜜多

Prajnaic: adjective form of *Prajna*, Sanskrit, meaning Transcendental Wisdom. 般若

Prajnaic Samadhi: i.e., the Stasis (*Samadhi*) realized through *Prajna* (Transcendental Wisdom). 般若三昧

Pratyeka-buddha, Pratyeka-buddhahood: Sansk., Causality-Enlightenist, one who practices on the *Tenet of Causality* and thereby attains enlightenment, especially one who does so on one’s own, or in an era when there is no Buddha and no Buddha Dharma in the world; hence such a practitioner is also called a “Sole-enlightenist,” or “Lone-enlightenist”(獨覺). 辟支佛

Pratyeka-buddhism: the Doctrines for the practitioners of Causality-Enlightenment. The predominant way of practice for these people is to contemplate on Causality, or the Twelve Causal-Factors (十二因緣), or the Twelve Nexuses of Causality (十二鉤鑠). 辟支佛

Precept, Stasis, and Wisdom: These are the Three Sacred Learnings. 戒定慧

- Priestly Scepter:** a stick conferred to a monk at the official ordination. 錫(錫杖)
- Primal Vow:** This refers to the very first vow that a *Pusa* pledged at his initial aspiration for the *Buddha Bodhi*, which is also the most fundamental vow for this *Pusa* throughout the process of his quest for the *Supreme Bodhi*. 本願
- Primary Karmas:** The most salient Karmas that one has prosecuted in one's lifetime. 本業
- Primordial Causal Terra:** beginning stage in practice. Terra, ground, earth; for the beginning is viewed as the ground, or foundation, or earth, upon which some magnificent edifices are to be built, or some plants and fruits are to grow. 因地
- Primordial Periphery:** the original state of Beingness. 本際
- prince royal:** Usually the firstborn son of the king, who is to succeed to the throne. The Buddha was a prince royal prior to his renunciation of the Secular Home as well as the Kingship. His secular name was Sidhatha Gautama; hence he used to be Prince Sidhatha. 太子, 悉達多太子
- Procreations and Perishments:** i.e., Births and Deaths, or Transmigration (*Samsara*). 生滅、生死
- profound Dharmic Sphere:** i.e., the consummate State (or Sphere) fulfilled by Enlightenment. 甚深法界
- Prognosticative Ordination:** a Buddha's solemn and formal prophesy and promise to someone about his candidacy for the attainment of Buddhahood in the future, usually with the details as to the date, the Appellation of the Buddha, his family, his important disciples, and the duration of his Dharmas. 授記(佛預示菩薩或眾生之成佛)
- Proper Cogitation:** right thinking. 正念
- Proper Sensation:** another name for Samadhi; for in Samadhi, no Sensation whatsoever is seized or attached to, such a state is called the Proper Sensation. 正受
- Proper-Sensation Samadhi:** Generally, this is the highest accomplishment in meditation. It incorporates Stasis (or *Samatha*, meditative tranquility) and Contemplative Wisdom (or *Vipasyana*) evenly. "Proper-Sensation" means not to be adhered to any sensation at all. Sometimes "Proper-Sensation" can be used as another name for *Samadhi*. 三昧正受

Prophetic Intimation: a prophesy rendered in an enigmatic or hinting way.
記

Propriety: correctness. 正

prostrate oneself with the Five Members of one's body prone to the ground: the highest form of reverence. The "Five Members" are: the forehead, two elbows, and two knees. 五體投地

Pseudo-divulgateion: Since all words of man or even Divulgations of the Buddha are, ultimately speaking, tentative, fleeting and expedient for the occasion in question; therefore, they are called "pseudo," for their lack of a unchanging, constant nature and entity. 假說

Pseudonymous Epithets: phony names: to the perception of the Buddha, all the phenomena are illusive, devoid of a Noumenon (substantial body); hence, all the names ascribed to them are mere pseudonyms. 假名字

Pseudonyms: In reality, all names are artificial; and so in the name per se there is actually no substantiality to be acquired. Although a name is used to stand for an entity of a thing or a being, yet the name is still not the entity itself; at best, it can only be utilized to denote or direct us toward the entity in question. 假名

Psyche: i.e., Animus, or the commonly called soul. 魂神

Puissant-Advent: Sanskrit: *Mahashamaprapta*. The name of a Pusa (Bodhi-sattva), who, with Kuan-Yin, constitutes the Dual-Flanking Holy Men of Amitabha Buddha. Together they are called the Triple Holy Ones of the West Elysian World. 勢至(大勢至菩薩)

pulpit: In Buddhism, the lecturer is supposed to sit in meditation posture rather than stand on the platform, which is the practice of secular or worldly speakers. But nowadays many Buddhist lecturers stand while speaking, which is a great mistake, as well as 'Mis-Dharmic,' which means that it is at odds with the teaching of Buddha Dharma. 座(法座)

Purely One Straightforward Mindedness: the uncrooked, undevious mind.
一直心

Purified-Abode Heavens, the: This is the level of the Heavens in Material Realm where Holy Men are born to dwell. 淨居天

Purified Appellation: i.e., *Vimalakirti*, a Pusa in the manifestation of a lay practitioners. 淨名(維摩詰)

Purified Belief: i.e., unadulterated faith, which is not contaminated by skep-

ticism, self-interest, or other unnamed motives. 淨信

Purified Believers: Usually this term denotes lay Buddhists who are very devoted and have taken the Five Precepts. 清信士、清信女

purifying Buddhist Universes: i.e., making the Universe free from all Afflictions, pains, and defilements, thereby to do away with the Three Vile Realms. 淨佛土

Purna-maitrayaniputra: one of the Buddha's ten great disciples, reputed for his adroit divulgence on the Dharma, which won him the epithet of "the Paragon of Dharma-divulgence (說法第一)." 富樓那

Pusa: the Chinese transliteration of the Sanskrit word "*Bodhisattva*," a Holy Man in Buddhism, next in rank to Buddha. This word is a Chinese transliteration in the abbreviated form, or it can also be said to be the Chinese version of the original Sanskrit word, which looks much more involved and hard to pronounce. It is adopted by this translator for the facility of its spelling and pronunciation in the hope of popularizing Mahayana as it has been done in China. 菩薩

Pusaic Modus: the Way of Pusas ("modus," way). 菩薩道

Pusaic Sramaneras: Although they are *Sramaneras* in appearance, they have the Aspiration, practice, and capability of a *Pusa*; hence they are denominated "*Pusaic Sramaneras*." 菩薩沙彌

Pusa-mahasattvas: i.e., great *Bodhisattvas*. *Maha* means great in Sanskrit. "*Pusa*," the Chinese abbreviated transliteration of the Sanskrit word "*Bodhisattva*," meaning: one who seeks the fulfillment of *Ultimate Bodhi*, or Enlightenment; next in rank to Buddha among all practitioners. "*Pusa-mahasattva*," means great *Bodhisattva*. 菩薩摩訶薩

Putana: Sanskrit, *Pūtana*, meaning reeking ghost or reeking-hungry ghost. Along with the *Gandhabha* (乾闥婆), this ghost pertains to the cognates of the State-Sustaining Celestial (東方持國天), endowed with the duty of safeguarding the East. The *Putana*, shaped like a hog, could make children cry for fear in their sleep. 富單那(鬼)

Q

Quadri-continent: the Four Continents; i.e., the Deity-prevailing Continent (East)東勝神洲, the Jambu Continent (South)南瞻部洲, the Bovine Commodities Continent (West)西牛貨洲, and the Kuru Continent

(North)北俱盧洲。四大洲(四天下)

Quadruple Appearances, the: an important Doctrine as divulged by the Buddha in many Sutras, such as *The Diamond Sutra*; they are: the Ego-Appearance, the Alter-Appearance, the Multibeing-Appearance, and the Lifespan-Appearance. Please refer to the text of *The Diamond Sutra*. 四相

Quasi-anthropoid: A species of Beings which do not belong to either Humanity (Anthropoid) or the Octo-legions. Sometimes they are employed to refer to ghosts and deities in general. 非人

Quasi-dharma: i.e., Similar Dharma. There are three phases for Shakyamuni Buddha's Dharma as divulged in the Sutras: 1) *the Ortho-dharma* (正法), or the Right Dharma, which lasts for one thousand years after the *Nirvana* of Shakyamuni Buddha; 2) *the Quasi-dharma* (像法): the period of Buddha Dharma which immediately follows the Ortho-dharma, and which looks like the Ortho-dharma but is only seemingly so; hence it is a degenerated or corrupted version of the Ortho-dharma, which last for 1000 years; 3) *the Fini-dharma* (末法): the final stage of the Buddha Dharma which tapers off and becomes tenuous, and would finally terminate after lingering for sometime; this period of Shakyamuni Buddha's Dharma lasts for 10000 years. 像法

Quintessence: the intrinsic nature. 性、自性、本性

Quintessence of Bodhi: Quintessence, the purest essence. *Bodhi*, Sanskrit, meaning enlightenment. 菩提自性

Quintessence of Constancy, the: The Mind of the Original Nature is not subject to Inconstancy or Transiency, and it is free from all Vitiations as well, hence. 常性; 無常自性

R

Rahula: the Buddha's only son, as well as one of the ten great disciples, reputed for his esoteric cultivation, which won him the epithet of "the Paragon of Secretive Cultivation" (密行第一). 羅喉羅

Raksas: Sanskrit: *Raksasas*, meaning fearful, swift-moving ghost, which lives primarily on human flesh and blood. While the male *Raksas* are hideous-looking, their females are mostly extraordinarily fair, capable of bewitching people. 羅刹

Realization: same as Enlightenment. 悟

Reciprocal Causality: the inter-relationship between Causes and Effects. 相因〔相互爲因〕

Rect-enlightenment: same as Ortho-enlightenment, meaning Right Enlightenment. Although the practitioners of other religions or External Wayists may also acquire some kind of enlightenment, but compared with the Buddhic Enlightenment, their kind of enlightenment is mostly of self-interest, and biased and unequitable towards all people; hence theirs is usually limited and parochial in scope and depth in terms of Compassion and Wisdom. Only the Buddhic Enlightenment could be free from such flaws; hence this is the only one that can be entitled to the “Rect-enlightenment.” 正覺

Rectitude: rightness; correctness; propriety; orthodoxy. 正

Repertorial Cognizance, the: i.e., the Eighth Cognizance, in Sanskrit it is called *Alaya Cognizance*, which is the storehouse of all the Karmas done by a person, or a Multibeing. 藏識

renounce the Worldly Home: i.e., to become a monk. 出家

renunciation of the secular home: i.e., to become an ordained monk (*Bhiksu*). Prior to the ordination for a *Bhiksu*, one needs to renounce one’s secular home, as well as all one’s secular pursuits and employments. In other words, one can no longer work at any worldly jobs, or earn money, salary, or profits, either from work or investments of any kind. That is to say that one should depart from the greed for money and worldly comfort, and cease all the worldly engagement altogether, to be eligible for the *Bhiksuhood*, or *Bhiksunihood*. And this is not just for the qualification of Ordination per se only: it should be all the more gingerly guarded by any *Bhiksu* or *Bhiksuni* throughout their life; it would be deemed a breach in the Vow if violated. If one would still like to lead a life like a layman, why take the trouble to become a monk—nobody ever forces you to do it; it is out of your own wish and will to do so; and so, if you really want to do it, then do it in the genuine way, rather than in such a pretentious way as to compromise Buddha Dharma and create very vile Karma for yourself, as well as vitiate the good image for Buddhism and Buddhist Samgha. 出家

Repertory of Orthodox Dharmic-Eye: another term for “the Supreme Dharma.” 正法眼藏

reside according to how he is instructed, to: i.e., to practice and live one's life by following the Buddha's teachings. 應如所教住

Residing Sustenance: i.e., to reside and sustain the Right Dharma, said of the function and duty of the ordained Samgha. 住持

Residual Nirvana: The *Nirvana* as achieved by the Duo-yanaists (i.e., the Auricularists and Causality-Enlightenists), which has still left the Dharmic Tenacity impurified, therefore it is not *Ultimate Nirvana* as attained by the Buddha. 有餘涅槃

Retributions: Retribution, or Karmic Retribution, is another key concept, alongside of "Karmic Attraction," in the Law of Causality, or Cause and Effect, or simply Causality. There is no gainsaying, owing to the Law of Causality, that a certain Cause is bound to result in a certain Effect or Effects; and, conversely, that certain Effects must have been derived from some given corresponding Causes—no Effect is without a Cause. And so, herein there may be profundity, but there is absolutely no mystery whatsoever in this, for it is simply the nature of all Beings, and anyone with moderate intelligence and some common sense would not fail to comprehend and agree with it. Consequently, in the light of Buddhaic wisdom, everything in the world is subject to this Law of Causality, be it good or bad, virtuous or vicious, wise or foolish, rich or poor—all of them are encompassed in the domain of Causality; and so far as the Sentient-kind are concerned, the Cause is their *Karma* (deed), which is responsible for your weal or woe. And so if you do a deed of good or bad (Cause), as a corollary there is to be a Retribution (Effect) of some sort returned to you, regardless of how much time it is going to take to get it fulfilled, or "matured" in Buddhist term; that is, sooner or later, in some form or some way, you are going to reap what you have sowed, without fail—This is the Law of Causality, and no one could ever dominate, manipulate, or tamper with it, not even any deity or divine being or even Buddha: it is totally fair and impartial to the utmost degree to everyone and everything: anything you've got right now is just the outcome of your own working (or deeds), either in this life or in previous ones. So far as the Law of Causality goes, it would pass no judgment or make any discrimination on anyone or anything, nor does it ever have any elect people or favorite things that could be exempted from the government or observance of this Law. Thus, it is so disinterested, rational, reasonable, and in

good keeping with the true scientific spirit and method of any ages that it turns out to render Buddhism totally devoid of the irrational domineering dogmatism and unreasonable blind faith based on mythology and superstition in most other religions, and enable all Buddhists to be readily redeemed from national, racial, or ethnic Self-conceit, Arrogance, illusive Superiority, narrow-mindedness and prejudice commonly seen in other religions, which, in turn, throughout world history, has come to beget unremitting intolerance and all kinds of cruel acts, including persecutions and wars, even amongst their own faiths, let alone towards other beliefs. And so under such objective analysis, one would not be amazed to observe that, during this exceedingly turbulent times, how in the world Buddhists alone could manage to stay out of the turmoil of strife and slaughter on account of “Belief,” or “Faith,” while everybody is busy killing everybody else, to vindicate the justice of their own “one true god”—don’t Buddhists care about such holy issue at all? Well, the answer would be: As the Buddhist believes in the Law of Causality, which is the sole one that determines everything universally, and in this sense, there would be no god truer than this, and there would be no justice fairer than this; and this is the reason why Buddhist could live peacefully and kind-heartedly and unaggressively with other people throughout history. Hence, it would be wonderful if all the people in the world could learn and practice what the Buddha taught—that would be the true blessing for all mankind, and there would be true “peace on earth,” as has never been before. 報；果報；業報

retrogress: i.e., relapse or retreat. 退轉

revolve the *Unretrogressive Dharmic Wheel*, to: i.e., to promulgate the Dharma without retreat. The Dharma represented by the image of a “Wheel” symbolizes its smooth forward progression, as well as its power to crush any impediment and impurity. 轉不退轉法輪

revolves the Sutra: i.e., To recite or read the Sutra, which deed is considered as equal to the Turning of the Dharma-Wheel; hence to read or recite a Sutra would be the same as to “revolve the Dharma-Wheel.” 轉經、轉讀尊經

Right Apprehensive Perceptions: correct knowledge and understanding. 正知見

Right Contemplations: correct ideas, notions, and thinkings. 正念、正觀

Right Dharma, the: i.e., the orthodox Dharma. 正法

Righteous advices are mostly displeasing to the ear: an old Chinese maxim. 忠言逆耳

Royal-Abode City: Sanskrit: *Rajagrda*, the capital city of Magadha (摩揭陀國), an ancient principality in Middle India 王舍城

S

Sacerdotal: i.e., priests, or monks and nuns collectively. 僧 (出家人, 含男女眾)

Sacred Moduses, the: the Buddha's Holy Ways or Means for the attainment of abolishing all sufferings. 道, 聖道

Sacred Status: the fulfilled holy state of either a Pusa or Buddha. 聖位

Sacred Truths, the: i.e., the Four Sacred Truths of Minor Vehicle. 聖諦

Sacrosanct Causation (or Holy Causation): i.e., the deeds that will provide for the Cause of one's advancement in Bodhi. 聖因

Sagacious Eye: i.e., the Eye of Wisdom. 慧眼

Sagacious Life, the: This is the honored epithet for Subhuti and other great Arhats, on account of their achievement in Wisdom, or the Life of Wisdom. 慧命

Sagacity: the wisdom of Holy Men and Sages, or Pusas, which is of lower scale compared with the Buddha's Noesis. 慧

Sahā Universe: *Sahā:* Sansk., endurance. This universe of ours is named *Sahā Universe* in that all the Multibeings here tend to be able endure all the defilements they produce—this being an irony in tone. 娑婆世界, 娑婆國土

Sakra Devanamindra: The Celestial Emperor of the Trayastrimsa Heavens (the 33rd Heaven). For the 33rd Heaven, cf. "Thirty-third Heaven." 帝釋

Sakradagamin, Sakradagaminhood: the Second Consummation of Hinayanaic Sanctitude. A Second Fruitioner will be able to attain *Nirvana* after one lifetime in the heaven and one rebirth (reincarnation) in this world. 斯陀含道(二果)

Samapatti: Sansk., meaning Equi-advant. A high achievement in meditation, which is acquired by eliminating Somnolence (drowsiness) and

Agitation. It is also regarded as an advanced form of *Samadhi*. But in the context here it tends more to mean the meditative state like *Vipasyana*, i.e., visualization or contemplation. 三摩鉢底

Samadhi: the accomplished state of practicing *Dhyana*, or meditation, in which the practitioner achieves a very fine balance between Stasis and *Prajna*. 三昧、三摩地、定

Samatha: Sanskrit, meaning cessation, or quietude. This denotes the cessation of annoyance in the mind, from which the quietude, or placidity of the mind is derived. This is the first stage of achievement in meditation that all practitioners need to acquire. 奢摩他

Samgha: Sanskrit, meaning the Buddhist Order, or a group of ordained monks and nuns collectively. Although the word *Samgha* in its origin may mean an Assembly of either clerical or lay people, yet it has been traditionally used to refer to a group of priests exclusively; hence, please take note: *it would be very inappropriate for a group of lay Buddhists to call themselves "a Samgha," which would involve a transgression of the Precepts; viz., "professing oneself as an ordained priest without really being so."* 眾(僧眾); 僧伽

Samgharama: Sansk., originally, the domiciles for the Samgha (Buddhist priests or nuns); later, a general term for temple or monastery. 僧伽藍

sanctum: a sacred place or quiet private room for meditation. 靜室; 禪房

Sarira: the relics of a Buddha, *Pusa* or Hinayana Holy Man, collected after their cremation. 舍利

Sariputra: one of the Buddha's Ten Great Disciples, famous for his Wisdom. 舍利弗

Satiare Renunciation: the awareness of the world and life as being fundamentally afflictive and painful, to the extent that one feels sated with it and would like to renounce it, thereby to pursue Enlightenment and Liberation. 厭離

Schizo-Corpora: divided bodies. "Schizo-," divided. "Corpora," the plural form of "Corpus," body, the Sanskrit word for this is *Kaya*. Cf. next item "Schizo-corporal." 分身

Schizo-corporal: of divided bodies. "*Schizo-*," divided. "*corporal*," the adjective form of "*corpus*," body; the Sanskrit word for this is *Kaya*. The "divided body" is a manifestation of a Buddha's or *Pusa's* holy incarnation, by utilizing his Supernal Power in "splitting" or "dividing"

his holy body into two or more duplicates, which would then manifest in different places, worlds or universes to enlighten Multibeings. 分身的

Scurrilities: foul mouth; i.e., speeches with dirty, obscene, or vulgar words. 惡口

Secretive Cultivation: The Cultivation that one does without any other people's knowledge; that is, to refrain himself from fame or respect on that account, he would evade the knowledge of others regarding his practice. 密行

Sedate Inhabitation: i.e., the three-month Buddhist retreat, usually taken place annually from April the fifteenth till July the fifteenth of the lunar calendar. 安居

Seminal-Noesis: the seed of wisdom; the wisdom that is the origin, or genetic source of all wisdoms. This refers to the wisdom of Buddhas, Pusas, and other Holy Men. 種智

Sensation: the reactions or perceptions following the stimuli from without. 受

Senses, the: i.e., the five senses. 諸根(五根); 根

Sensoria: *pl.* of *Sensorium*, sense organ. There are Six Sensoria. 諸根

Sentient-kind: same as Multibeings. 有情

Sentiments: emotions. 情

Serene Surcease: *n.* i.e., *Nirvana*, in which all Annoyances are terminated (surceased), hence it is a state of perfect serenity. 寂滅

Serene-Surcease: *adj., n.* Sanskrit: *Nirvana*, wherein all Births and Deaths, as well as all the worries accompanied with them, are terminated; hence so named. In the Chinese translation of Sutras, this translated term ("Serene Surcease") is far more popular than the transliteration of the Sanskrit word ("*Nirvana*")—insofar that most Chinese people are familiar with the term "Serene Surcease," but very few people know about "*Nirvana*," or what it means. 寂滅

sevenfold seven days: the duration of seven times seven days after demise: Cf. the interim of forty-nine days. 七七日

Seventh Cognizance, the: i.e., the Manas Cognizance, which is the basis of Egotism. 第七識

Shakya: Sanskrit: *Sakya*, originally, the tribal name of Buddha's ethnic

group. It means “capable of benevolence” in Sanskrit. 釋迦(種族)

Shakya-Devanam: the name of the Celestial King of the Thirty-third Heaven. 帝釋

Shakya Pusa: i.e., Shakyamuni Buddha Himself in his past lives when He was still practicing as a Pusa; hence, so called. 釋迦菩薩

Shakyamuni: Sanskrit, *Sakyamuni*, meaning “quiescent, reticent and capable of Benevolence” (寂默能仁). This is the Buddha of our Universe. 釋迦牟尼

Shingon Sect: the Esoteric Teaching of Buddha, originally transmitted from India to China in Tang Dynasty, and then from China to Japan; hence this sect is the Right Esoteric Dharma in Buddha’s Orthodox Teachings. 眞言宗(俗稱東密,爲唐密傳入日本者)

should not reside in Matter while bestowing: i.e., not to be attached to Matter, etc., while bestowing. 不應住色布施

Sila Paramita: The second item of the Six Paramitas. *Sila:* Sansk., original meaning: purification. *Sila Paramita* is also called Precept Paramita. 尸波羅蜜(持戒波羅蜜)

since Time Incipientless: same as “since time immemorial.” 自無始來

sit in propriety: i.e., to sit in the lotus posture, with both legs entwined. 端坐

Six Cognizances: This consists of Visual Cognizance, Audio Cognizance, Nasal Cognizance, Gustatory Cognizance, Corporal (or Tactile) Cognizance, and Deliberational Cognizance. The Cognizances as a whole would be the Mind; the individual Cognizances are the Mind’s various functionings. 六識

Six Domains: i.e., the Devahood (Celestials), humanhood, Asurahood, Purgatoryhood, Starving-ghosthood, and Animal-hood. The Six Domains are the localities of Reincarnation, where Multibeings are subject to incessant agony and afflictions of Birth and Death and living, and where there is little joy or happiness or serenity to be found, if any—but teemed with commotions, disturbances, annoyances, anxieties, frustrations and devastations. The liberation out of such pains could be found in none throughout the whole wide world but in the most rational unsuperstitious serene peaceful equal indiscriminating compassionate Wisdom of the Buddha. 六道

Six Dusts: Matter, Sound, Aroma, Flavor, Tactility, and Dharma; for these can make the Mind dusty, hence. 六塵

Six Frequentations: the same as the Six Domains (Celestial, Humanity, Asura, Purgatory, Starving-ghost, and Animal). Since the Six Domains are the locales that all Multibeings frequent and roam therein since time immemorial before they gain Liberation through Enlightenment; hence they are termed the Six Frequentations. 六趣

Six Gates: same as the Six Senses: Eye, Ear, Nose, Tongue, Body, and Ideation. 六門

Six Heavens of Desires, the: In the Heavenly Realm of Desire, there are Six levels of Heavens, and because the Celestial Beings in each of these levels enjoy very exquisite things of desire, much more so than that which is enjoyed by Terrestrial Beings (Worldly Beings); therefore, they are called the Six Heavens of Desires. 六欲天

Six-Desire Heavens: Cf. “Four-Monarch Celestials . . . Alter-Metamorphosis Enjoying Masterful Celestials.” 六欲天

Six Paramitas: “*Paramita*” means deliverance, i.e., the deliverance of multibeings to the Other Shore. The Six *Paramitas* are the predominant ways of practice for Mahayana practitioners, esp. for the *Pusas*. These consist of 1) Bestowal *Paramita* (檀波羅蜜), 2) Precept *Paramita* (戒波羅蜜), 3) Forbearance *Paramita* (忍波羅蜜), 4) Assiduity *Paramita* (精進波羅蜜), 5) *Dhyana Paramita* (禪波羅蜜), and 6) *Prajna Paramita* (般若波羅蜜). 六波羅蜜

Six Sensoria: i.e., the six sense organs. 六根

Six Supernalities: same as the Six Supernal Powers, which are acquired by the Holy Men when they become enlightened: 1) the Celestial-Eye Supernality; 2) the Celestial-Ear Supernality; 3) the Alter-mind Supernality; 4) the Divine-ped Supernality; 5) the Preterite-lifetime Supernality; 6) the Perviousness-Depletion Supernality. 六神通

Sixth Cognizance, the: i.e., the Deliberational Cognizance. 第六識

Six-tusk White Elephant: the conveying animal of Universal-Virtue Pusa. “Six-tusk,” symbolizes the Six Paramitas of Pusaic Cultivation; “White,” signifies purification or purity; “Elephant” symbolized Mahayana, which is strong and stalwart, capable of carry great weight of all Buddha’s Dharmas and endure great hardships in practicing and the burdens or afflictions for Multibeings in his task in edifying and culti-

vating them. 六牙白象

Sixty-two Views: Devious Views as a whole, for all told, there are sixty-two of them, hence. 六十二見

Skanda: yellow ghost. 犍馱

Skeptic Snares: unwholesome doubts on Buddha, Dharma, or Samgha, since skepticism are like snares that could put one under bondage from which there is no release 疑網

spontaneously: artlessly; undesignedly 自然

Sramana: Sansk., originally, one who practices diligently to exterminate Greed, Anger, and Inanity; in later use, denoting, specif., the ordained monks or nuns in Buddhism. 沙門

Sramanera: Sanskrit, a male Buddhist novice for priesthood. 沙彌

Srota-apanna, Srota-apannahood: Sanskrit, meaning “entering into Stream (of Sanctitude).”(入流) This is the First Consummation (or Fruition) of Hinayanaic Sanctitude. The First Fruitioner can attain *Arhathood* and realize *Nirvana* after seven reincarnations (seven rebirths) in this world. 須陀洹道(初果)

stagnated: i.e., obstructed or detained. 滯

Stasis: The Sanskrit word for Stasis is *Dhyana*. *Dhyana* in Buddhism is achieved by means of meditation, which is done in sitting in the lotus posture (cross-legged), and through the special techniques of Contemplation (i.e., *Vipasyana*) taught by the Buddha. And its outcome can bring miraculous transformations both in the mind and the body. 定

Stock: Essence; Seed. 種

Stray Person: Please note the symbolic implication of this term. 迷人

Strayed: same as aberrant. 迷的; 迷

Stupa: Sanskrit, a Buddhist pagoda, usually built in honor of Buddhas, Pussas, or pontiffs, in which their physical relics are kept both for commemoration and for posterity to worship. 塔; 窣堵波

Stupa-Temple: *Stupa*, Sansk., a tower, usually housing a *Sarira* (Holy Relic) of the Buddha, for people’s worship. A *Stupa-Temple* is a temple comprises mainly the building of a *Stupa*. And this was also the most ancient form of the temple. 塔寺

Stygian Gust: black wind; i.e., ominous or evil wind. 黑風

Subhuti: one of the Buddha’s ten great disciples, reputed for his comprehen-

sion in Vacuity, which won him the honored epithet of “the Paragon of Vacuity-Construing” (解空第一). 須菩提

subject to undergoing Samsara pointlessly: i.e., to suffer Samsara (or Transmigration) for nothing. 枉受輪迴; 虛受輪迴

Subjugation and Mollification: “Subjugation” means the subjugation of one’s Mind by abolishing the Ego and Egoistic mentality and acts. “Mollification” means the softening of one’s Mind by removing all the hard and rough “stuffs,” black Karmas, and all kinds of obdurate mental impediments, so that the Mind could become supple and malleable for one to become a *Bodhian Vessel*. 調柔

submerge yourself under Vacuity and become vegetated in Quietude: Such is the way of practice as most Minor Vehiclists tend to do; yet this way of practice is not recommended for Mahayana practitioners. 見空守寂

Substantiality, the: meaning the substance of the Mind, or the Native Mind. 體; 本體

Sumana: meaning delectable flower. This flower, yellowish white in color, is the flower of a brush of about four feet tall. 須曼那華

Sumeru Mount: Sanskrit, the highest mountain of this Sahā World. 須彌山

Summertime’s Three-month Retreat: In Buddhism, traditionally, there is an annual retreat for all Samgha in summertime, from April 15 till July 15 of the Lunar Calendar. 夏三月安居

Supernality: i.e., Supernatural Power. 神力

Supreme Apprehensive Perceptions: i.e., the highest knowledge and understanding of the Buddha. 無上知見

Supreme Bodhi, the: i.e., the attainment of Buddhahood. 無上菩提

Supreme Grand Nirvana, the: the Nirvana as fulfilled by the Buddha. 無上大涅槃

Supreme Holy Causations, the: Holy acts that will result in the realization of the Supreme Bodhi. 聖上因

Supreme Modus: “Modus,” way, or the way of practice. The Supreme Modus, hence, is the way of practice that could lead to the *Supreme Bodhi*. 無上道

Surcease: a shortened form for “Serene Surcease” (*Nirvana*) 滅度

Surcease Deliverance: same as Serene Surcease; another Chinese transla-

tion for *Nirvana*. 滅度

surrender Vitality: i.e., to give up the ghost, or die. 捨壽

Sutra: Sanskrit, Buddhist Holy Scripture. 修多羅、經

Sutra of Grand Nirvana, The: a very important Sutra in Mahayana, expounding Buddha Nature, which is the ultimate source for the Supreme Grand Nirvana; i.e., the Buddhaic Nirvana, as distinguished from that of an Arhat. 大涅槃經

Sutra of Nirvana, The: a very important *Sutra*, expounding Buddha Nature, which is the ultimate source for the *Supreme Grand Nirvana*; i.e., the Buddha's Nirvana, as distinguished from that of an Arhat. 涅槃經

svaha: Sanskrit: Let it be done! Let it be fulfilled! 成就

T

Tactility: perception through contact or touch. 觸

take Cognizance of: recognize. 識; 知

Tamalapatra: a flower growing in China, south India and Sri Lanka. Its flower is in light yellow. Since both its flower and leaves are so fragrant that they are used for making incense. 多摩羅

Task-Accomplishing Noesis: the Wisdom that can carry out and bring into fulfillment of whatever is to be done. This is one of the Four Buddhaic Noeses. 成所作智

Ten Buddhistic Fasting Days: Please refer to “Buddhistic Fasting.” 十齋日

Ten Holy Epithets, the: i.e., Thus-Adventist(如來), Offering-Meritor(應供), Ortho-Omniscient One(正遍知), Luminance-Implementation Consummator(明行足), Dexterous Departer(善逝), World-Comprehender(世間解), Supreme Master(無上士), Taming-Reining Lord(調御丈夫), Celestial-Terrestrial Guru(天人師), and Buddha the World-Venerated One(佛世尊). These Ten Holy Epithets of the Buddha depict the Meritorious Virtues that the Buddha has attained from His practice throughout innumerable Kalpas. 十號、如來十號

Ten Puissances, the: the ten Supernal Powers of Wisdom of the Buddha, such as “the Power of Wisdom in knowing all Multibeings’ Karmic Causes and Effects,” “the Power of Wisdom in knowing all the occurrences in the Three Times without hindrances,” etc. 十力

Ten Virtues: 1) no killing, 2) no larceny, 3) no devious coition, 4) no deceptive speech, 5) no double-tongued speech, 6) no foulmouthed language, 7) no meaningless talk, 8) no avarice, 9) no anger, 10) no devious views. 十善

Terminal Physique: the last incarnation of *Arhats* in this life before they enter *Nirvana*. 最後身

Termination Deliverance: same as Surcease Deliverance; i.e., *Nirvana* 滅度

Terra: ground; earth; it also connotes the fundamental, substantial “body of the mind,” where all the Merits can grow. This is a profoundly significant metaphor in Buddhism, which is also called the “Mental Terra,” symbolizing that the Mind, like the Earth, is spacious and cultivatable. 地，心地

the Capacitator and the Capacitated: i.e., the Doer and the Done, or the one that is capable of doing something, and that which is done by the former. 能所

the Learning and Post-learning: “The Learning” includes the Auricularist practitioners who have already attained the Sanctitudes of the First, Second, and Third Fructifications, but have not attained the Fourth Fructification, Arhathood, and so they still have some more to “learn” and practice in terms of the Dharma; hence, they are denominated “the Learning.” Post-learning refers to the Arhats, for they have already passed beyond the stages of “learning”; hence they are so named. 有學及無學

the Other Shore: While “This Shore” symbolizes the domain fraught with Annoyances and Vexations, Nascence and Demise, Reincarnations and Transmigrations, and all kinds of Defilements and Impurities; the Other Shore refers to the sphere devoid of Annoyances and Vexations, Nascence-Demise, Transmigrations and all the other worldly woes and anguishes; hence, the Other Shore, in other words, is the state of *Nirvana* and *Bodhi*, which is attainable by practicing Buddha Dharma. 彼岸

the Terminated: i.e., the Annoyances, or Reincarnations as a whole. 寂滅、所滅

the Terminator: i.e., the practitioner who executes the Termination, or Surcease. 寂滅者、能滅

there would be nothing to appropriate or abnegate: Hence “quietude” or not, it is nothing but the phantasmal appearance arising in the mind; it is at once illusive and delusive. Therefore, they are far from the guideline to go by for practicing. 無可取捨

Thirty-seven Bodhi-assisting Segments: the Dharmas that can assist one to cultivate on Bodhi (Enlightenment), which consist of 37 items in seven groups; i.e., (1) the Four Inhabitations for Contemplation(四念住), (2) the Four Right Assiduities(四正勤), (3) the Four Wish-fulfilling Consummations(四如意足), (4) the Five Radices(五根), (5) the Five Puissances(五力), (6) the Seven Segments of Awareness(七覺支), (7) the Eight Right Holy Way(八聖道). 三十七品助道法(三十七助道品)

Thirty-three Heavens, the: Above the Four Celestial Heavens, there is an upper level of heaven which comprises thirty-three heavens in total, with Shakya-Devanam in the center, which is surrounded by Eight Heavens in each of the four directions; hence the total would come to thirty-three. And these Thirty-three Heavens in Sanskrit is called the *Trayastrimsa Heavens*. 三十三天

Thirty-two Auspicious Features, the: the physical features which the Buddha has been endowed with through His multi-lifetime practice on the Dharma, such as the Perception-defying Crown Feature (無見頂相), which cannot be described by anyone. 三十二相

This-Shore-of-the-Sea Chandana Incense: Sansk. *Uruga-sāra-candana*. 海此岸梅檀

Thousand Buddhas' Congregations in the Virtuous Kalpa, the: Cf. “Virtuous Kalpa.” 賢劫千佛會

Three Impediments, the: the Karmic Impediments, Annoyant Impediments, and Retributory Impediments. 三障

Three Karmas: There are three kinds of Karmas: Bodily Karma, Verbal Karma, and Mental Karma. All these Karmas will bring their own Retribution to the “performer,” be it desirable or otherwise, without fail. 三業

Three Perplexities: These include the Perplexity of Perception-Cogitation, the Perplexity of Inanity, and the Dust-like Perplexities. 三惑

Three Perspicuities: The three consummate accomplishments of the Buddha include: 1) *the Perspicuity of Preterite Lifetimes* (宿命明), whereby

the Buddha could perceive and cognize lucidly all Multibeings regarding their past lives and their wisdom in the previous lifetime, or one hundred lifetimes before, or even one hundred thousand million lifetimes henceforth. 2) *the Perspicuity of Celestial Eye* (天眼明): By this Perspicuity the Buddha could cognize all about the Multibeings' life and death, their deeds of good or evil, their rebirths either in the good Frequentations or vile Frequentations, in conjunction with their wisdom. 3) *the Perspicuity of Perviousness-Extinction* (漏盡明), whereby the Buddha could cognize if one has truthfully attested the Tenet of the Four Holy Truths and thereby liberated the Pervious Mind, and acquired the wisdom to eliminate all the Annoyances. 三明

Three Realms, the: i.e., the Desire Realm, the Material Realm and the Immaterial Realm. These are the spheres where the beings who still stay within Transmigration (or *Samsara*) dwell, the Desire Realm being the lowest one, and the Material and Immaterial being higher ones, on account of their accomplishment in Dhyana and the higher degree of their minds and body as a result of their Dhyana. 三界

Three Tempora, the: the Three Times; i.e., the past, present, and future times. 三世

Three Temporal Confines: i.e., the Three Times: the past, present, and future. 三際

three thousand Dignified Carriages and eighty thousand Meticulous De-meanors: These refer to the rules of conduct for all ordained monks and nuns as decreed in all the Sutras of Precept by the Buddha. 三千威儀八萬細行

Three Thousand Mega-thousand Universes: i.e. a Buddhaic Universe, consisting of 100 billion solar systems. This would include: a) One Mini-thousand Cosmoses (i.e., a universe, consisting of 1000 solar systems); b) One Medi-thousand Cosmoses (consisting of 1000 Mini-thousand Cosmoses); c) One Mega-thousand Cosmoses (consisting of 1000 Medi-thousand Cosmoses). Hence, altogether they are called the Three Thousand Mega-thousand Universes. ("Universe," meaning one solar system, not just the planet Earth.) 三千大千世界

Three Times, the: i.e., the past, the present and the future. 三世

Three Venoms: the Three Poisons; i.e., Avarice, Aversion, and Inanity (or Attachment, Detestation, and Ignorance); so named, on account of their nature being so toxic as would poison our mind. 三毒

Three Vices, the: Killing, Stealing and Adultery. 三惡

Three Vile Realms: The Realms of Purgatory, Starving-ghost, and Animal. These Realms are “vile” because the Multibeings therein suffer all the time. 三惡道

Three Vile Routes: This is the same as the Three Vile Realms, but with the difference that “Vile Routes” depict the heinous paths or ways that these Multibeings traverse or follow, which will eventually lead them to the Vile Realm; whereas “Vile Realms” denote the ill domain or circumferences in which they dwell in bondage or rove blindly and aimlessly due to Karmic Retribution. 三惡道、三塗

Thus-Adventist, the: Sanskrit: *Tathagata*. This is also one of the Ten Holy Epithets of the Buddha, meaning: the “Thus-Comer,” or “Thus-come One.” “*Thus*,” in the manner of the Truthful Way as well as on account of the Multibeings’ Karmic Occasions. “*Adventist*,” the One (i.e., the Buddha) who manifests Himself to come (*advent*) to this afflicted world for the salvage of the Multibeings, due to Compassion. 如來

Thus-Adventist Repertory: the Treasure of the Thus-Adventist, wherein all the Virtues and Wisdom of the Buddha are stored; also called the Buddha Nature, with which all Multibeings are endowed, as equally as all Buddhas. 如來藏

Thus-thusness: i.e., the Veracious Thusness; same as the Original Nature. Thusness” signifies the consummate state of Buddhahood. The use of the doublet in this term refers to both the internal and the external state of “thusness.” Specifically, it means the perfect Enlightenment that both the *interior* (mind-body-speech) and the *exterior* (the surrounding external objects and living Beings) are in the quality of “thusness”; hence this is called the state of “Thus-thusness.” (Cf. Chinese *Ju-Ju*, 如如.) 如如

Thy World-Veneratedship: A reverent apostrophe used for addressing the Buddha, the World-Venerated One. 世尊(第二人稱，當面稱呼佛陀時用)

Tien-Tai: an important Denomination (Sect) in Chinese Buddhism; specialized in the study and promulgation of *The Lotus Sutra*. 天台

Trans-lifetime: recurrent in past lifetimes for a long duration. 宿世

Trans-lifetime Retributive Calamities: i.e., the Retributive Calamities resulted from the bad Karmas perpetrated in previous lives. 宿殃

transcend: to surpass or get across. 度，超越

transcend Plebeianhood: to overcome the state of Common-placeness. 超凡

Transmigration: Births and Deaths, i.e., Cyclic Reincarnations; the Sansk. word for this is *Samsara*. 輪迴

Transmigrational: of Transmigration. “Transmigration” signifies re-incarnation, or *Samsara*. As Multibeings who are still in *Samsara* would rove from one Realm to another amongst the Six Realms; hence. 輪迴的

transmute: to transform or alter the quality completely. 轉

Transmuting Dharanis: the Dharanis that are endowed with the power for altering people’s state of being, including their mentality, Karmas, and habitudes. 旋陀羅尼

Trayastrimsa Heaven: In Sanskrit it means the Thirty-third Heaven, the abode of the Celestial Emperor, Sakra Devanamindra. 忉利天

Trayastrimsa Heavens: In Sanskrit *Trayastrimsa Heaven* means the Thirty-third Heaven, the abode of the Celestial Emperor, Sakra Devanamindra. As this heaven is situated in the center of that level of heavens, with eight heavens to its four directions (east, south, west, and north) respectively. And these thirty-two heavens are subordinate to the central Sakra Devanamindra Heaven; and so altogether they are called the Thirty-three Heavens; and the central heaven of which is also called the Thirty-third Heaven. 忉利諸天

Tri-Canon: The three congeries or repertories of Buddhist Scriptures; i.e., the Repertory of Sutras (經藏), the Repertory of Precepts (律藏), and the Repertory of Tractates (論藏). The complete collection of the Tri-Canon, called *The Great Repertory of Sutras*, comprises a total of 97 great tomes. 三藏

Tri-tempora: the Three Times; i.e., the past, present, and future. 三世

Tri-Yanaists, the: the Pusa, Auricularist, and the Causality-Enlightenist. The Pusa is of the Major Yana, the Causality-Enlightenist is of the Medium Yana, and the Auricularist is of the Minor Yana. 三乘(指三乘行人)

Tri-yanas: “*Yana*,” Sanskrit, meaning vehicle. The Buddha Dharma comprises three Yanas, for they are capable of delivering Multibeings to the Other Shore of *Bodhi* or *Nirvana*. The *Tri-yanas* are: the Hinayana (Minor Vehicle), the *Pusa-yana* (Major Vehicle), and the *Buddha-*

yana (Supreme Vehicle). 三乘(指三乘法)

Triple Gems, the: i.e., the *Buddha*, the *Dharma* and the *Samgha*; as these three are the most precious in the whole world, just like gems, which are treasured by people, hence. 三寶

Triple Karmas, the: same as the Three Karmas; i.e., the Physical Karma, the Oral Karma, and the Mental Karma. 三業

triple-seven days: i.e., 21 days. 三七日

Truthful Way, the: i.e., the way for Bodhi, or Enlightenment. 道

Twelve Causal-Factors: Also called the Twelve Causality Nexuses, which comprise: Nescience, Kinesis, Cognizance, Nomenclature-Matter, Six Ingressions, Tactility, Sensation, Attachment, Appropriation, Possession, Nascence, and a conglomerations of Senility-Demise, Worriments, Woes, Afflictions and Vexations. Due to the Primal Cause of Inanity, all Multibeings are subject to the endless cycle of these twelve Factors, which would give rise to the interminable Transmigrations, and there is no escape, unless one practices the Buddha Dharma thereby to break the Link. 十二因緣

Twelve Genres of Holy Scriptures: same as the Twelve Genres of Sutras; i.e., the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines, such as prose, rimed verse, biographical accounts, discourses, etc. 十二部經 · 十二分經

Twelve Genres of Sutras, the: same as Twelve Genres of Holy Scriptures; i.e., the twelve kinds of styles of the Sutras by which the Buddha preached the doctrines. 十二分經 · 十二部經

Twelve Localities, the: These are the Six Sensors (Eye, Ear, Nose, Tongue, Corpus, and Mind) plus the Six Dusts (Color, Sound, Odor, Flavor, Tactility, and Dharma). 十二處

Twelve Prosecutions: i.e., the divulgence of the Four Holy Truths (Affliction, Aggregation, Surcease, and Modus 苦寂滅道) for the Tri-tempora, but with some variations. 十二行

Twenty-five Existents, the: These are the 25 kinds of Beinghoods in the Three Realms, including 14 of them in the Desire Realm (Purgatorial Ext., Animal Ext., Starving-Ghost Ext., Asura Ext., 4 Humanities in the Four Continents, and 6 kinds of lower Celestials), 7 of them in the Material Realm (the higher heavens for Plebeians), and 4 in the Immaterial Realms (the highest heavens for Plebeians). 二十五有

Twin-birds with One Common-life: a bird from north India, reputed for its beautiful sounds. This bird flies swiftly, having one body and two heads sharing the same life; hence it is denominated as Twin-birds with One Common-life. 命命鳥，共命鳥

U

Udumbara: Sanskrit, meaning auspicious epiphany flower, grown on the foot of Himalayas, Sri Lanka, and so on. According to *Huei-Lin Sounds and Meaning* (慧琳音義), which is an ancient Buddhist lexicon, this flower is a celestial flower rather than a worldly object, and its appearance in the world is derived from the influence of some inordinary and auspicious epiphany; for instance, when a Buddha descends to be born, by dint of the immense Bliss and Virtue of the Buddha, this flower will appear in the world. 優檀波羅華，優鉢華

ultimacy: the quality or state of being ultimate (the final perfect state). 究竟 [Webst. III]

Ultimate Dharma: As opposed to the Expedient Dharma, this is the final, definitive, consummate Dharma, leading to the *Ultimate Bodhi* (the *Supreme Bodhi*). 究竟法

Ultimate Nirvana: also termed the *Unresidual-Unreliant Nirvana* (無餘依涅槃), which is the *Nirvana* attested by the Buddha, as opposed to the *Residual-Reliant Nirvana* (有餘依涅槃) realized by the Auricularists (Hinayanaists). 究竟涅槃

Ultraism: extremism; the extremist's view. 兩頭(即二邊見); 外道

Umarakas: black ghost. 烏摩勒伽

unbegotten and unperishing: i.e., beyond Life and Death, transcending Reincarnation, or Transmigration. “Unbegotten and unperishing” is one of the most important Tenets or Concepts in Ch’an Buddhism. 不生不滅

Unbiased Learning of Stasis-Wisdom: i.e., to practice Stasis and Wisdom equally and evenly. 定慧等學

Undichotomized: not divided into two conflicting parts; not dualized. 不二

Undichotomized Dharma: i.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二之法

- Undichotomous:** not divided into two conflicting parts; not dualized. 不二
- Undichotomous Dharma:** i.e., the Ultimate Truth is supposed to be only One, and so it cannot be dichotomized. 不二法
- Undichotomous Tenet:** “Undichotomized,” not divided into two. “Tenet,” Truth. As Truth is supposed to be One, and not to be divided; therefore, it is the One Truth, hence. 不二義
- undivorced:** not separated from. 不離
- un-exiting and un-entering:** uncoming and unleaving. 不出不入
- Uni-amalgamated Holism:** In the Worldly people’s eye, everything appears to be “an indivisible whole,” although they are, as a matter of fact, put together (or assembled) by various discrete parts. This is especially true of beings with life, either animate (animals) or inanimate (plants). Ordinary people tend to view things of life as an “Organism,” which they would presume to be an indivisible whole, and therefore would consider them as not subject to changes. And so these people are, as it were, justified in being attached to their own Ego, so as to stay as what they are, to be complacent with themselves, to enjoy and pamper their own status quo, and finally to refuse to improve or cultivate themselves in whatever way. As a result, they would become so attached to their own image (Ego-appearance) that they would generally detest, reject, or repel anything disparate from their Ego, such as other individuals (Alter), or other people collectively (Multibeings). And this is the fundamental cause for all the *delusive differentiations* in life, whereby all the worries, and eventually afflictions and pains in life come into being. These problems all derive from the conviction of the specious *Holism*, which is, to a major degree, responsible for most kinds of conceptual ignorance. 一合相
- Uni-appearance:** One Appearance, i.e., to perceive or contemplate all Dharmas being ultimately of one Appearance or outlook without discrimination. 一相
- Uni-appearance Samadhi:** uni-appearance, or “one-appearance,” said of the unified outlooks during the cultivation of this Samadhi. 一相三昧
- Uni-eidos:** Uni-appearance; One-Appearance, said of the ultimate Reality of an Dharmas, being free from illusive Differentiations. 一相 (以無妄想分別故)
- Uni-flavor:** of one and the same flavor. 一味

Uni-implementational Samadhi: a form of very high-status Samadhi as divulged in *The Lotus Sutra* and other Sutras. 一行三昧

Uni-performance Samadhi: *Samadhi* attained by executing it in one single posture, such as the Constantly Walking Samadhi, the Constantly Standing Samadhi, the Constantly Sitting Samadhi, the Half-Sitting half-walking Samadhi, etc. 一行三昧

Un-implementational Dharmas: i.e., the Ultramundane Dharmas, or the Dharmas that can lead to Ultimate Liberation. “Implementation” means all kinds of illusory employments or undertakings of the worldly people. 無爲法

Unintermittent Purgatory: the lowest or deepest hell in the Hades, where the sufferings of the sinners are incessant, or without intermission, hence. 無間地獄

Unitary Genre: One Genre, or one kind, i.e., to perceive all Dharmas as ultimately without diversities; hence there will be no conflict in choice, and no attachment of repulsion on the part of the perceiver. 一種

Universal Reverence: i.e., the respect for all beings, which could only be the result of the total Abolition of one’s Ego. 普敬

Universal-Virtue Pusa: Sanskrit: *Samantabhadra*. As this *Pusa* is acclaimed by all Buddhas in ten directions for his virtues, he is accorded this prestigious epithet. 普賢菩薩

Universal-Virtue Pusa-mahasattva: Sansk.: *Samantabhadra Bodhisattva-mahasattva*, who along with *Manjusri*, Kuan-Yin (Sansk.: *Avalokitesvara*), and Terra-Treasure (*Ksitigarbha*), constitute the Four Great Pusas in Mahayana Buddhism. Each of them represents a significant attribute or feature in the constitution of the consummate Pusahood: with Universal-Virtue Pusa standing for Great Deed, Manjusri Pusa for Great Wisdom, Kuan-Yin Pusa for Great Compassion, and Terra-Treasure Pusa for Great Vow. And so in daily practice or liturgy, they are usually referred to invoked as “the Great-Deed Universal-Virtue Pusa, the Great-Wisdom Manjusri Pusa, the Great-Compassion Kuan-Yin Pusa, the Great-Vow Terra-Treasure Pusa.” 普賢菩薩摩訶薩

unparalleled: i.e., unrivaled; without a match; supreme. 無有比; 無比

Unpreceptive Conducts: the behaviors in violation of the Buddha’s Precepts. 不律儀

Unremnancy: i.e., the *Unremnant Nirvana*, in which no more Transiencies

are left. 無餘

Unremnant Nirvana: the Nirvana as attained by Buddhas and Pusas, which is consummate, leaving no Impurified Habitudes of Annoyances, as opposed to the Remnant Nirvana of Arhats or general Hinayanaists. 無餘涅槃

unretrogressive: unretreating and unrelapsing in practice. 不退

Unretrogressive Terra: the *Pusaic* state of Unretrogression in cultivating himself on the Dharma. 不退地

unstagnant: untenacious and undogged. 無滯

unvitiating and unattached: uncontaminated and uncorrupted. 無染無雜; 無壞無著

Upasaka: Sansk., a male Buddhist lay practitioner, who receives and observes the Five Precepts from a qualified Buddhist ordained master (with at least five years on his *Bhiksuship*). The lay Buddhist's Five Precepts are: 1) **No killing**—including animals or insects; i.e., you shall not intentionally kill any Being that is endowed with life, without any exception, for Equal Mercy's sake. 2) **No stealing**—you shall not steal anything belonged to and beloved by others, for compassion's sake. 3) **No inappropriate sex**—You shall not compromise or vitiate the purity or chastity or fidelity of other people's wife, mother, sister, or daughter, or husband, father, brother, or son, due to your practice on Buddha's Equal Compassion for all. 4) **No lies**—You shall not deceive others for your own profits or amusement, or trying to make a fool of others to entertain your conceitedness and false pride or vain superiority, due to your genuine practice on Buddha's truthful wisdom, which would not come into being with lies of any kind. 5) **No intoxicants**—For all intoxicants muddle up people's thinking, weaken their will, perturb their mind, and incite their frail sentimentality, and so ultimately would hinder the practice of Buddha's wisdom, you shall not use any intoxicant at all, not even one drop of it, due to your confirmed adherence to Buddha's lucid, tranquil, self-controlled, uncontaminated Wisdom. Beware that in these Five Precepts for laymen alone, each and every one of them, is beyond the reach of any other religions' followers or philosophers, in that each of these is so pure, so thoroughgoing, and so impartial, that no other wise men or virtuous men in the world, throughout history, can ever come near it, not to mention putting them to practice. Furthermore, if ever all the people in this world

can take the first Precept of No killing in the way that the Buddha has enjoined, this world would be instantly free from the disaster of war, slaughter, genocide, holocaust, and any kind of violence perpetrated by man under any self-righteous pretext, or in the name of justice or some higher being, and feeling himself “sanctified” (holy) or heroic for those deeds, which, to see in the light of Buddha’s compassionate wisdom, is lamentably sheer ignorance. 優婆塞

Upasika: Sanskrit, a Buddhist female lay practitioner who has officially taken the Five-Precept Vows in a ceremony presided by a qualified *Bhiksu* in a shrine hall. 優婆夷

upright: i.e., without deceptions and crookedness of any kind. 直; 正直

Unvirtuous Radices: vile or evil propensities. 不善根

Utपालa-flower: green lotus. 優鉢羅華(青蓮花)

V

vacuate the Mind, to: to try to make the mind “empty” by not thinking of anything at all. This method is erroneous, and so should be done away with. Similarly, in recent days, there are some people who claim to have “vacuated their body,” i.e., to make their body seem to “disappear” or “invisible” either totally or partially (such as becoming invisible in the hands or the feet or the torso). These “Contemplative Visions” are virtually hallucinations resulted from bad Karmas as well as Devious Views. They are apparently illusive and erroneous, and are dangerously misleading, too. In the final analysis, these delusive visions result from a very strong attachment to the physical appearance on the one hand, and from the faulty comprehension about the Dharma on the other hand. If one fails to become aware of these being delusive phenomena, they could develop into Maraic Phenomena, which would frequently render the practitioner to fall into some uncontrollable habitual hallucinations (such as illusive auditions, internal dialogues either at the ear or within the body, etc.), and worst of all, they would eventually drive one into derangement. Therefore, all Truthful Ch’an cultivators would be better off to keep himself/herself away from these extremely pernicious “promising-looking” *Visions*, or “Attainment-like” *Pseudo-Transmutations*. 空其心

Vacuity: Sanskrit: *Sunyata*, meaning emptiness, a highly specialized term

in Buddhism. Specifically, it signifies that nothing has an independent, “Ego-nature” or “Ego-appearance” of its own, for everything is constituted from various amalgamated parts, and these parts are interdependent and inter-related to form an “apparent whole,” which does not stay intact even for a very short duration, and which is subject to the law of Inconstancy; hence it undergoes changes, even from instant to instant. Therefore, its ultimate Ego-nature is ungraspable and unobtainable. For the Ego-appearances of things are thus unobtainable, it is then said that the Ego-nature of all Beings is “Vacuous.” And so the term *Vacuity* is used to denote such state of being. 空

Vacuity, Appearancelessness, and Non-implementation: These are the Three Liberation Portals. 空、無相、無作

vacuous: empty, or devoid of entity or self-attribute. 空的

Vaisravana Celestial: the North Heaven of the Four Celestial-Monarch Heavens, which constitute the lowest level of heaven in the Desire Realm. 毘沙門天

Vajra: Sanskrit; the original meaning is diamond, which is the hardest mineral in the world; hence it stands for hardness, steadfastness and impregnability. 金剛、伐折羅

Valiant Vehemence: or Valorous Ferocity; i.e., fearless diligence, one of the most preeminent feature of all Buddhas and Pusas, meaning being so diligent as to be empowered with a vehement velocity to go through and conquer all difficulties without fear and hesitation. 勇猛

Varsika-flower: one of the twelve celestial flowers. 婆師迦華

Vehement: short for “Valiant Vehemence,” of or characterized by fearless ferocity and vigorous diligence. 猛; 勇猛

Venoms: i.e., the Three Venoms: Avarice, Aversion and Inanity; for these three are most poisonous to our mind, hence. 毒

Veracious: truthful. 實性; 真實

Veracious Aspect: i.e., Reality. 實相

Veracious Corpus: i.e., the Reliquian Body of a Holy Man or Pusa. When the Sixth Patriarch of Ch’an Sect passed away in sitting meditation posture, his entire body became “one whole relic,” which, miraculously, would never deteriorate or decompose. This, in Chinese Buddhism, is called “the Corporeal Pusa,” which is a compassionate manifestation of Buddhas or Pusas to evince to the worldly people the Truthfulness

of their Teachings by their Personal Bodily Examples (which through practice has transcended decomposition and vitiation, due to its ultimate purification). And this also manifests the Inconceivability of the Dharmas. 眞身

Veracious Dharmas: Ultimate Truthful Dharma; i.e., the Dharma of *One Buddha-Yana*. 眞實法

Veracious Modus: the Truthful Way. 實道

Veracious Thusness: another term for “Buddha Nature” or “Original Nature.” For Buddha Nature is “truthful in this way,” i.e., of its own accord, for no one made it “truthful,” and no one ever could; nor could anyone make it false; it has remained in “*such* a state of Truthfulness” (*Thusness*) without being actually defiled since the incipience of time. And this Buddha Nature (Veracious Thusness) of all Multibeings is of exactly the same quality, be it of an animal, a mortal human, or a Pusa—for their “Veracity” is ever thus equal, thus pure, and thus unadulterated by external phenomenal defilements; hence it is called “Veracious Thusness” (the state of being “Truthfully Thus”). 眞如

Vetada: red ghost. 毘陀羅

Vetala: a ghost that can kill or harm people. 韋陀羅

Vexations: Although Vexation is a kind of Annoyance, it is stronger in force than general Annoyances. But both of them are impediments to the peace of the mind, and pose as an obstacle to *Samadhi*. 惱

Vile Domains: the three Realms of Beings, consisting of the Purgatoryhood, the Starving-ghosthood, and the Animalhood, in which there are mostly Afflictions with scarce or no joy, and so the state of their existence is highly undesirable and detestable, hence they are called “vile.” 惡道

Vile Era of Penta-Turbidities, the: Cf. “Penta-Turbidities.” 五濁惡世

Vile Realms, the: i.e., the Three Vile Realms: Purgatory, Starving-ghost, and Animal. 惡道

Vile Wayfaringhood: same as the Vile Realm, which comprising the Three Vile Realms; i.e., Purgatoryhood, Starving-ghosthood, and Animalhood. As these three are the most common frequents of all Multibeings—all Multibeings seem to be always “faring” amongst all these three Realms incessantly, just like a “wayfarer,” hence. 惡趣

Vimalakirti: a Pusa in Buddha’s time, who manifested as a lay practitioner. The reason why Sariputra was reprimanded by Virmalakirti was

because Sariputra might be “submerging into Vacuity and becoming stagnant in Serenity.” That is the so-called “Nirvanaic Pleasure,” or “Dhyanaic Pleasure,” which is adverse to the practice of the Pusa, who is not supposed to indulge himself in such personal pleasures. 維摩詰

Virtuous Kalpa: an enormously long span of time collectively. The past Kalpa was called the Majestic Kalpa (莊嚴劫), wherein there were one thousand Buddhas born in this Universe. The present Kalpa is called the Virtuous Kalpa, wherein there will be also one thousand Buddhas born in this Universe. Heretofore there were already four Buddhas born in this Kalpa—they are Krakucchanda Buddha, Kanakamuni Buddha, Kasyapa Buddha, and Shakyamuni Buddha. The next Buddha following Shakyamuni Buddha will be Maitreya Buddha, who will become Buddha 5,670,000,000 years from now. The future Kalpa is called the Stellar Kalpa, wherein there will also be one thousand Buddhas to be born in this Universe. 賢劫

Virtuous Men: Those who have formally taken the Three Refuges and at least Five Precepts are deemed virtuous persons in that they have truthfully departed from the vile worldly ways of killing, stealing, inappropriate coition (sexual intercourse), prevarication (lying), and intoxicant ingesting. Besides, the Buddha used to address the congregants in general as “Virtuous Men and Virtuous Women.” 善男子

Virtuous Radices: Radices, roots, *pl.* of *radix*, that which can effect all merits to live and grow. There are Five Virtuous Radices: Faith Radix(信根), Diligence Radix(進根), Deliberation Radix(念根), Stasis Radix(定根), and Wisdom Radix(慧根). They are called “Radices,” because all the Virtues are engendered out of these fundamental Good Roots (Radices), just as the life of a plant depends on its roots for nourishment and stability. 善根

Virya Paramita: The fourth of the Six Paramitas. *Virya*: Sansk., meaning assiduity, or diligence. 毗離耶波羅蜜(精進波羅蜜)

Visual Sensor: i.e., the eye. 眼根

Vitality: the root of life. 命根

Vituperations: scoldings; rebukes. 罵詈

Votaries and Votaresses: i.e., monks and nuns. 僧尼

Votive Dharma: the Dharma that is oriented on Vows. 願力法

W

- walkings, standings, sittings, and reclinings:** These are called the Four Dignified Carriages for Buddhist practitioners, as it signifies that a practitioner should always be consciously in commendable propriety in all of their behaviors at any time. 行住坐臥
- Waves of the Sea:** Waves are usually caused by wind, symbolizing Annoyances caused by External Phenomena. 波浪
- Weal-making:** i.e., the cultivation of Merits, such as by donation, or charity work, or making offerings to the Triple Gems, etc. 修福
- Wei-Yin-Wang Buddha:** a Buddha in the antediluvian age. 威音王佛
- well divulged in the Commencement, Middle, and Denouement:** said of the Buddha's Sutra, which is perfectly delivered in any portion. 初中後善
- West Universe, the:** i.e., the West Cosmos, or the Pure Land of Amitabha Buddha in the West. 西方(西方世界)
- Wheel-revolving Sacred King:** Originally, in Hindu folklore, a great enlightened emperor, who comes to dominate the world by dint of his power of virtue, rather than by the military invasion, killing, and subjugation. "Wheel-revolving" signifies that this benign emperor turns the wheel of Benevolence. "Sacred" signifies that this benign king is blessed by the Buddhas and protected by the invisible Dharmapholders. 轉輪聖王
- 'Wherever one's habitat is, one should remain in constant Composed Felicity':** a quotation cited from *The Lotus Sutra*. 隨所住處恆安樂
- White Capillaceous Feature:** On the brow of the Buddha, between the eyes, there is a long filament of hair, which is white and curls clockwise; and it can give off tremendous radiance when He wishes to. Hence it is called the White Capillaceous Feature, one of the Buddha's 80 Auspicious Features. 白毫相
- White Capillaceous Ray:** a radiance emitting out of the Buddha's White Capillary Aspect (白毫相), which is an extraordinarily long white filament of hair grown in between the two eyebrows, and curled itself clockwise. This White Capillary Aspect would give forth radiance when the Buddha was going to divulge some significant Dharmas, or show the attendees some remarkable matters. 白毫光

- White-ox Carriage, the:** a symbol for Mahayana. 白牛車
- Wisdom:** i.e., Prajna, or Transcendental Wisdom, as opposed to Worldly Wisdom. 慧; 智慧
- with Dignified Carriage:** i.e., in accordance with Buddhist etiquette. 具威儀; 威儀
- with Dignified Deportment:** i.e., according to Buddhist etiquette. 威儀
- without raising a single Notion:** without conceiving any thought. 勿生一念
- Without vitiating their Auditory Sensorium:** i.e., without superseding, reducing, or altering the functioning of the hearing organ. 而不壞耳根
- Wondrous Dharma Lyceum:** the lecture hall for Buddhism in the Thirty-third Heaven (Shakya-Devanam Heaven). 妙法堂(又名善法堂)
- Wondrous-Discerning Noesis:** the Wisdom that can discern and distinguish all sophisticated facets of all Dharmas. This is also one of the Four Buddhaic Noeses. 妙觀察智
- World-Venerated One, the:** Sanskrit: *Bhagavam*. This is one of the Ten Holy Epithets of the Buddha, meaning: one who is venerated by all the worlds, or worshipped universally, on account of his unconditioned Compassion and unparalleled Wisdom. 世尊

Y

- Yaksas:** one of the Octo-legion Cohorts, meaning “light and swift,” or “valorous and assiduous,” inhabiting either on the earth or in the sky, under the dominance of Vaisravana Celestial King. They belong to a species of ghost that could either harm and exasperate people, or could, at the same time, safeguard Orthodox Buddhism. 夜叉
- Yasodhara:** She used to be the Buddha’s wife before He renounced the Secular Home in pursuit of *Bodhi*. Some time after the Buddha has attained Enlightenment, Yasodhara also renounced the Secular Home to become a *Bhiksuni*. 耶輸陀羅
- Yen-Fu-Ti World:** an area of this Buddha-world; i.e., this solar system. 閻浮提
- Yojana:** Sansk., the distance that an emperor’s troops can cover in one day, about 30 Indian miles 由旬
- Your World-Veneration:** a title used in addressing to the Buddha, its mean-

ing being the same as the World-Venerated One 世尊

Z

Zenith and Nadir, the: i.e., up and down (top and bottom). 上下（上方、下方）

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