

THE AVATAMSAKA SUTRA (KEGON-KYO)

(Epitomised)

CHAPTER VI

VAIROCANA Buddha manifesteth his Transformation-body throughout the ten quarters of the universe,
Yet in himself there is neither going nor coming ;
And it is due to the vows of the Buddha
That all sentient beings are able to see him.

All lands are interpenetrating in the Buddha-land,
And they are countless in number,—a phenomenon beyond our understanding :
There is nothing that does not fill up every quarter of the universe,
And things are inexhaustible and immeasurable and move with perfect spontaneity.

All the Buddha-lands are embraced in one Buddha-land,
And each one of the Buddha-lands embraces all the other in itself ;
But the land is neither extended nor compressed :
One land fills up all the ten quarters of the universe,
And in turn the universe with all its contents is embraced in one land,
And yet the world as it is suffers no damage.

In every particle of dust throughout the Buddha-world,
The creative power of Vairocana Buddha is perceivable ;
His voice resoundeth over the ocean of universal salvation,
And wherein all beings are brought under his control.

As different trees bear different fruits,
 Countries are inhabited by beings one distinct from
 another ;
 As their karmas vary,
 Their fruits, the Buddha-lands, vary.

Like unto the dragon-king gathering clouds,
 The Buddha through the virtue of his vows calleth forth
 all the Buddha-lands ;
 As the painter produces his paintings,
 The Buddha-lands are created by the painter-mind.

In every thought of ours
 There arise Buddha-lands innumerable,
 And when they are upheld by the Buddhas,
 The lands are pure and free from defilements.

Some lands are filled with mud and unclean,
 No light shines here, and it is eternally dark ;
 Such are inhabited by depraved souls.

Other lands are again filled with mud,
 Passions reign here and great fears too :
 Such are inhabited by less felicitous souls.

There are still other lands filled with mud,
 Whose inhabitants are constantly troubled,
 Forever groping in the dark, away from the light,
 Which nevertheless shineth over them like the ocean.

In the world of animals,
 There are innumerable forms of life.
 Each according to its karma
 Suffers its own sufferings innumerable.

In the kingdom of Yama, the Lord of Death,
 Hunger and thirst are ever threatening ;
 The inhabitants are made to climb the mountain of fire,
 To suffer untold miseries for so long.

While the Tathāgata manifesteth himself in various forms,
 As desired by sentient beings,
 Those whose conditions are not yet matured,
 Find themselves encumbered with passions,
 Unable to see into the mind of the Tathāgata.

In some lands the inhabitants are able to listen to voices
 of the path of purity,
 To the sounds of the whirling light, to the voice of the
 Bodhisattvas,
 To the voices of the vows eternal, to the voices of Discipline,
 Or to the holy names, perfect and fulfilled, of all the
 Buddhas of the past, present, and future.

O ye, sons of the Buddha! In the remotest possible
 time after so many Buddhas had appeared, there was a Bud-
 dha known as Sarvaguna-samavara-sumeru-megha Tathā-
 gata. Samantavyuha-Kumara who was a son of the king of
 the country at the time, by strength of his past merits, was
 at once confirmed in the Law when he witnessed the virtues
 of the Tathāgata. He praised them with the following gathas :

Like unto one thousand suns illumining the whole world,
 The Buddha sitteth in the Hall of Truth ;
 The Guide of the world so rarely appearing among us,
 Hath how appeared like a cloud emitting shafts of light !
 Those who are struck by them
 Are saved from misery, eternally calm,
 Blessed with serene happiness,
 Are filled with an inexpressible joy.

At that moment the young son of the royal family opened an eye of wisdom as he listened to the discourse of the Tathāgata, and saw how in his long past lives he underwent a disciplinary course. He uttered a song of praise for the Buddha :

As I look into the Buddha-land extending like the sea,
 free from all impurity,
 I perceive his spiritual world is filled with the sounds of
 perfect enlightenment surpassing all ;
 As the Buddha createth his own world of purity out of
 his immaculate deeds,
 So let me, through the miraculous power of the Buddha,
 devote myself to the deeds of the Bodhisattva.

As all present listened to this song, they awoke in their hearts the desire to seek the Path. The Tathāgata then addressed the young man :

Well done, my son !
 For the sake of sentient beings, courageously seek the
 Bodhi (菩提, knowledge of truth) ;
 The name is universally heard,
 The light of wisdom will fill the spiritual world,
 The incomparable truth spreading like a cloud will cover
 the ocean of wisdom.
 Idlers know not where lies the mystic way of the
 Buddha.
 But men of untiring energy will surely succeed in purify-
 ing the Buddha's world,
 And for the sake of all sentient beings,
 Shrink not from practising penance, however long,
 When thy vows inexhaustible are fulfilled,
 Thou gainest the shore of the incomparable wisdom.

CHAPTER VII

After his attainment of Buddhahood in the Grove of Uruvilva, in the country of Magadha, the Buddha sat on his Lion-seat in the Hall of Universal Illumination. His wisdom lawfully and deeply penetrated into the nature of things, his mind abided where the enlightened one's ought to abide, and he was in enjoyment of perfect spiritual freedom, when the Bodhisattvas, countless in number, crowded like clouds into this holy assemblage. The Bodhisattva Manjuśri, moved by the miraculous power of the Buddha, surveyed the whole gathering and spoke thus :

What a delightful congregation of the Bodhisattvas this ! Such I have never witnessed before. O sons of the Buddha, the place where the Buddha abideth, the Buddha's country, his doctrine, his discourse, his appearance on earth, and the reasons why the Buddha's country has to rise,—all these are beyond our understanding. For the Buddha preacheth the Law in accordance with the spiritual endowments of all beings whose number is infinite, and they are all ultimately delivered thereby. Even in this world of endurance, beings are different in form, name, abode, appearance, age, in the way of perceiving the world, in the way the senses are impressed by objects, in function, in birth, in karma, etc. So are all the names of the Buddhas. The Buddha in this world is known as Siddhartha (all-accomplished), the Lion-roaring, the Muni of the Śakyas, the Divine, the Illuminating Sun, Gotama, the Great Homeless One, the Most Excellent One, or the Deliverer. The Tathāgatas again abiding in the ten quarters of the universe are known in so many different appellations, some of which are as follows : The Diamond, the Most Honoured, the Most Intelligent, the Indestructible, the Tranquil, Equality, the Joyful, the Incomparable, the Silent, the Nectar-Pouring, the Well-named, the Immaculate,

the True Philosopher, the Trainer, the Knowledge-loving, the Loud-voiced, the Immeasurable, One who excels in wisdom, One manifested in love, the Lord unsurpassed, the Fearless One with positive knowledge, the Eternal Saviour, the Self-sufficient One, One who knows the Dharma, the Ultimate, the Patient, the Ascetic, the Blessed, the Firm of Wealth, the Omniscient, the Fulfilled in Deeds and Vows, the Lord of the Law, the Tranquil, the One free from passions, the Fire of Wisdom, the Man of Wisdom, the Released, the One peacefully abiding in nature, the Most Energetic, the Immovable, the Lord of Wisdom, the Ever-pitying One, the All-giver, the Perfectly Illuminating, the One whose nature is immaculate, the Everlasting Stock of Merits, the All-brotherly One, the One with pure voice, the All-benefitting One, the Last Comer, the True Deity, the Distributor of Equality, the Earth-supporter, the Immeasurably Pure, the Joy-producer, the One Vehicle, the Benefactor, the King of Deliverance, the King of Wisdom, the One sufficient in Knowledge and Work, the Well-gone, the Great Pitying One, the One with perfectly straight heart, the One who distinguishes the Path, the One with Undeified Senses, the One who knows how to reach the other shore, the Beloved Father, the One excellent in meditation, the Ocean of Wisdom, the Seer of Unduality, the Humble, the Teacher of Men and Gods, the Establisher of Work, the Revealer of the Law, the Good Speaker, the One whose mind is fixed on the Law, the One who converts all to immateriality, the Wind that knows no obstruction, the Voice of Deliverance, the Immeasurable Treasure, the Light of Heaven, the Auspiciously Risen One, The Detached from Death, the Detached from Unrighteousness, etc. Through all these means and doctrines which are intended by the Tathāgata to deliver all beings, he maketh his Dharma known wherever there are conditions well matured.

(To be continued.)