

THE FO-SHUO WU-LIANG-SHOU-CHING^①

佛說無量壽經

TRANSLATED, IN THE DYNASTY OF TS'AO-WEI,
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曹魏天竺三藏 康僧鎧譯

我聞如是。一時佛^②住王舍城^③耆闍崛山^④中。與大比丘^⑤衆 萬二千人俱。一切大聖^⑥神通^⑦已達。

Thus have I heard. At one time Buddha dwelt on Mount Gridhra-kūṭa in the city of Rājagṛiha. He was with a company of twelve thousand great Bhikṣus, who were all alike holy great masters and had already attained perfect spiritual activities.

① The purpose of the present translation (of the Wu-liang-shou-ching and of the Kyō-gyō-shin-shō) is to introduce these fundamental texts of Shin Buddhism to the western reading public. As to the translation of Wu-liang-shou-ching, we have at present the work done by Rev. Kōshō Yamamoto of Tokyo, being contained in the Shinshu Seiten which was published in Hawaii; and, as to the translation of the Kyō-gyō-shin-shō, we hear that the same translator has set to work, which is now on the course of its completion. It seems, therefore, no need is there for a new translation. Yet, we think that the translation could be many. For, a book is allowable of various interpretations (i. e. translations), and various interpretations will promote the better understanding of the book. And this is especially the case with such religious text as we are going to deal with. This is why we set to a new translation of these sacred books, despite of the existence of the previous translation.

As to the so-called "twelve Chinese translations of the Wu-liang-shou-ching" and also as to the problem of their translatorship, esp. that of the version which we are going to deal with, see Prof. S. Nogami's article about it in the present number of the *Eastern Buddhist* pp 1-9.

The Introductory Part is to be divided into two sections. The first section (p. 10-p. 24) is technically known as "the Confirming Introductory 證信序", for it stands as the confirmation of the truthfulness of the teaching of the Sūtra; while the second section (p. 24-p. 27) is called "the Causing Introductory 發起序", as it states the circumstances by which the preaching of this Sūtra is caused.

② 'fo' 佛 is the abbreviation of "fo-t'o" 佛陀, meaning 'the awakened one'. It designates Śākyamuni the preacher. Originally, in the Sanskrit texts of sūtras, He is invariably called 'Bhavan' in their very beginning. K'uei-chi 窺基 (632-682), a noted Chinese commentator, said about it as follows. "The discourse of Buddha is firmly established on this one word, Bhavan, which is meaningful. But Chinese translators preferred the appellation of 'Buddha' 佛陀 which was abbreviated into 佛. They

thought this simple expression was suited to Chinese mentality and could give good effects." Cf. K'uei-chi, Fa-hua-haiian-tsan 窺基, 法華玄讚: 準諸經梵本, 皆稱本師, 名婆伽梵。佛教安置, 以此一言, 含衆德故。翻譯之主, 意存省略, 隨方生善, 故稱佛名。

③ The word 'Wang-shè-ch'èng' 王舍城, literally meaning 'King-Dwelling-City', is the Chinese translation of 'Rājagṛiha', the name of the capital of Magadha the ancient Indian country where Buddhism was flourished.

④ 耆闍崛山 is a transliteration of Gṛidhrakūṭa or rather Pali Gijjhakūṭa. A mountain towering to northeast of the 王舍城. The place noted as the seat of Buddha's preaching. cf. Haiiang-chuang, the *Ta-t'ang Hsi-yüchi* IX 玄奘大唐西域記, 九. 宮城東北行十四五里至姑栗陀羅矩吒山。唐言鶻峯亦謂鶻臺, 舊曰耆闍崛山訛也。接北山之陽, 孤標特起。既接鶻鳥又類高臺。空翠相映濃淡分色。如來御世垂五十年多居此山廣說妙法。頻毗婆娑羅王爲開法故興發人徒自山麓至峯峿, 跨谷陵巖編石爲階, 廣十余步長五六里……其山頂東西長南北狹。臨崖西垂有輒精舍高廣奇制東闢其戶如來在昔多居說法今作說法之像, 量等如來之身。精舍東有長石。如來經行所履也傍有大石高丈四五尺周三十餘步。是提婆達多遙擲擊佛處也。其南崖下有窣堵波。在昔如來於此說法華經。精舍南山崖側有大石室如來在昔於此入定。佛石室西北石室前有大磐石阿難爲魔怖處也。尊者阿難於此入定……精舍側有數石室。舍利子等諸大羅漢於此入定。" From the capital (i. e. the walled city of Old Rājagṛiha) he [the writer i. e. Hsiang-chuang] went north-east 14 or 15 *li* to the Gṛidhrakūṭa or Vulture Peak Mountain. This is continuous with the south side of the North Mountain, and rises to a great height, blending with the empyrean. Its summit is a perch for vultures, and is like a terrace. During the fifty years of his spiritual administration the Buddha lived much and taught his religion on this mountain. There is a road from the foot to the top, made by king Bimbisāra in order to reach the Buddha and hear him preach. The top is elongated from east to west, and narrow from north to south. Close to a cliff on the west side is a magnificent brick hall (ching-shê), opening to the east, in which the Buddha often preached. In it is a life-size image of the Buddha in the attitude of preaching. To the east of this hall is a large stone, an exercise-place of the Buddha, and at its side a rock, about fourteen feet high and above 30 paces in circumference, where Dēvadatta hurled a rock at the Buddha. South of this, and below the cliff, is a tope on the spot where the Buddha delivered the "Fa-hua-ching". To the south of the temple, and at the side of the cliff, is a large cave in which Buddha once sat in samādhi. North-west from this is another cave, with a large flat stone, in front of which Māra as a vulture frightened Ānanda. Near the temple are caves in which Śāriputra and other arhats went into samādhi. (translated by Thomas Watters) Cf. Samuel Beal, Si-yu-ki Buddhist Records of Western World, Vol II, p. 152 ff.; Thomas Watters, On Yuan Chwang's Travels in India, Vol II, 151 ff.

⑤ The epithet 'ta-sheng' 大聖 applied to Bhikṣus is not very common.

⑥ 比丘 is the earlier Chinese transliteration of 'Bhikṣus,' while its later transliteration is 苾芻. Accororig to Nāgarjuna's Ta-chih-ta-lun 大智度論, the word "Bhikṣus" has five meanings: (1) one who begs; (2) one who destroys evil passions; (3) one who renounces the world; (4) one who lives a moral life; (5) one who fears māra.

⑦ Shên-t'ung 神通, corresponding to Sk. abhijñāna, is spiritual powers or activities gained by those who had attained purity of religious truth. In so far as 'shen' 神 is interpreted to mean 'unfathomable', 't'ung' 通 to mean 'unobstructed', it appears to signify supernatural miraculous power, yet it seems to mean just the perfect spiritual insight, or freedom of activities. There are six kinds of 神通. They are: (1) 天眼通, divine sight, (divyam-caḡṣus); (2) 天耳通, divine hearing, (divyam-śrota); (3) 他心通, the faculty of reading others' thoughts (paracittajñāna) (4) 宿命通, the faculty of remembering one's former abodes or lives (pūrvanivāsānumṣṛitijñāna); (5) 如意通, the knowl-

edge that transforms one's mode of life at will (ṛiddhiviṣayajñāna; (6) 漏盡通 the knowledge that destroys the evil outflows (impurities) (āsravakshayajñāna).

其名曰，尊者了本際，尊者正願，尊者正語，尊者大號，尊者仁賢，尊者離垢，尊者名聞，尊者善實，尊者具足，尊者牛王，尊者優樓頻贏迦葉，尊者伽耶迦葉，尊者那提迦葉，尊者摩訶迦葉，尊者舍利弗，尊者大目犍連，尊者劫賓那，尊者大住，尊者大淨志，尊者摩訶周那，尊者滿願子，尊者離障，尊者流灌，尊者堅伏，尊者面王，尊者異乘，尊者仁性，尊者嘉樂，尊者善來。尊者羅云。尊者阿難。皆如斯等，上首者也。

They were by names *Āyuṣmat Ajñātakauṇḍinya*, *Āyuṣmat Aśvajit*, *Āyuṣmat Vāṣpa*, *Āyuṣmat Mahānāma*, *Āyuṣmat Bhadrīka*, *Āyuṣmat Vimāla*, *Āyuṣmat Yaśas*, *Āyuṣmat Subāhu*, *Āyuṣmat Pūrṇa*, *Āyuṣmat Gavāmpati*, *Āyuṣmat Urvilvākāśyapa*, *Āyuṣmat Gayākāśyapa*, *Āyuṣmat Nadikāśyapa*, *Āyuṣmat Mahākāśyapa*, *Āyuṣmat Śāriputra*, *Āyuṣmat Mahāmāudgalyāyana*, *Āyuṣmat Kapphina*, *Āyuṣmat Mahākāuṣṭhila*, *Āyuṣmat Mahābrahmacārin*, *Āyuṣmat Mahācunda*, *Āyuṣmat Pūrṇa Maitrāyaṇiputra*, *Āyuṣmat Aniruddha*, *Āyuṣmat Sundarānanda*, *Āyuṣmat Kampila*, *Āyuṣmat Mukharāja*, *Āyuṣmat Pārāyaṇika*, *Āyuṣmat Subhūti*, *Āyuṣmat Nandika*, *Āyuṣmat Svāgata*, *Āyuṣmat Rāhula*, *Āyuṣmat Ānanda*. All the company consisted of such-like eminent leaders.

① Some of these names of Bhikṣus are not put in their original Skt forms but in their Chinese renderings. This is a peculiar way of expression of Chinese sūtra-translators. The reason is considered to be roughly as follows. All the historical persons are symbolical existences. All Bhikṣus are no exception. They are symbolical each in their own way, and it is their names that express such a symbolical meaning. Thus the renderings of their original Skt names into Chinese was an endeavour on the part of Chinese translators to make general atmosphere symbolical. In the above list those names rendered into Chinese are as follows. (1) One who attained Reality-Limit; (2) Right-Desire; (3) Right-Word; (4) Great-Name; (5) Benevolent-Wise; (6) Free from Spot; (7) Name-Heard; (8) Good-Real; (9) Fully-Accomplished (10) Cow-Lord; (11) Great-Abode; (12) Great-Pure-Intention; (13) Fulfilled-Vow-Son; (14) Free from Hindrances; (15) Pouring Water; (16) Face-King; (17) Benevolent-Nature; (18) Happy-Pleasure; (19) Well-Coming.

又與大乘衆菩薩俱。普賢^①菩薩，妙德^②菩薩。慈氏^③菩薩等，此賢劫^④中，一切菩薩。又賢護^⑤等十六正士^⑥。善思議菩薩，信慧菩薩，空無菩薩，神通華菩薩，光英菩薩，慧上菩薩，智幢菩薩，寂根菩薩，願慧菩薩，香象菩薩，寶英菩薩，中住菩薩，制行菩薩，解脫菩薩^⑦。

He was also with a company of the Bodhisattvas of the Mahāyāna. There were Bodhisattva Samantabhadra and Bodhisattva Mañjuśrī [and all the Bodhisattvas of the Pure Land]. There were Bodhisattva

Maitreya and all the Bodhisattvas [of the defiled world, and] of this present kalpa of the wise. There were also sixteen [layman-] mahā sattvas [of this world] led by Bodhisattva Bhadrāpāla. There were [those layman-Mahāsattvas of the other world,] Bodhisattva *Shan-ssu-i*, Bodhisattva *Hsin-hui*, Bodhi-sattva *K'ung-wu*, Bodhisattva *Shen-t'ung-hua*, Bodhisattva *Kuang-ying*, Bodhisattva Hui-shang, Bodhisattva *Chih-ch'uang*, Bodhisattva *Chi-kên*, Bodhisattva *Yuan-hui*, Bodhisattva *Hsi-ang-hsiang*, Bodhisattva *Pao-ying*, Bodhisattva *Chung-chu*, Bodhisattva *Chih-hang*, and Bodhisattva *Hsieh-t'o*.

① 普賢, meaning 'Universally Wise' or 'Universally Blessed', is the Chinese rendering of Samantabhadra.

② 妙德, meaning 'Wonderful Virtue', is the Chinese rendering of Mañjuśrī.

③ 慈氏, meaning 'Benevolent One', is the Chinese rendering of Maitreya.

④ 賢劫, 劫, being the abbreviation of the transliterated 劫波 (kalpa), means the largest possible division of time. The present kalpa is called 賢劫 the kalpa of the wise (bhadrakalpa), while the last kalpa is 莊嚴劫 the kalpa of multiplicities of ornaments (vyūha-kalpa) and the next one is 星宿劫 the kalpa of groups of stars (naksatratārā). These are three great kalpas 三大劫

⑤ 賢護, meaning 'Wise Protector', is the Chinese rendering of Bhadrāpāla.

⑥ 十六正士 As to these 16 layman Mahāsattva of this world, there are several different naming. According to 思益梵天所問經 (Nanjo 190) *They are*: (1) 跋陀婆羅, (2) 寶積, (3) 星德, (4) 帝天, (5) 水天, (6) 善力, (7) 大意, (8) 殊勝意, (9) 增意, (10) 善發意, (11) 不虛見, (12) 不休息, (13) 不少意, (14) 導師, (15) 日藏, (16) 持地。

⑦ Concerning the Chinese renderings of the other worlds, their meanings are: (1) Well-Thought, (2) Pure-Wisdom, (3) Emptiness-Realised, (4) Supernatural-Power-Flower, (5) Illuminating-Banner, (6) Knowledge-Supreme, (7) Knowledge-Banner, (8) Serenity-Root, (9) Wisdom-Desire, (10) Fragrant-Elephant, (11) Treasure-Banner, (12) Middle-Abiding, (13) Controlled-Life, (14) Emancipation. Their Skt originals are not certain. Dr. Susumu Yamaguchi suggests their original form might be roughly as follows: (1) *Sucinta*, (2) *Prasadaprajñā*, (3) *Śūnyatobhava*, (4) *Ṛddhipuṣpa*, (5) *Prabhadhvaja*, (6) *Jñānottra*, (7) *Jñānadhvaja*, (8) *Samatamula*, (9) *Chandaprajñā*, (10) *Gandhahastin*, (11) *Ratnadhvaja*, (12) *Madhyaṣṭha*, (13) *Yatacaryā*, (14) *Vimokṣa*.

皆遵普賢大士之德^①。具諸菩薩無量行願^②，安住一切功德之法。遊步十方，行權方便。入佛法藏，究竟彼岸^③。於無量世界現成等覺^④。

All these Bodhisattvas are seen to be treading on the virtuous way of Mahāsattva Samantabhadra. They are equipped with innumerable life-vows of all the Bodhisattvas, and firmly abiding in the dharmas wherein all kinds of merits are perfect; going round ten quarters, they carry out the benevolent work of salvation by every means which he can invent. Entering the treasure-house of the Dharma of the Buddhas, they attain the beyond realm; in innumerable worlds where they manifest themselves, they are seen to realise the most

perfect enlightenment.

① Tè 德 literally means 'virtues', 'virtuous activities'. Here it is rendered as *the way*. Samantabhadra of this sūtra is a Bodhisattva of the Pure Land and is the symbolic figure of all the Mahāyāna Bodhisattvas. The way of Samantabhadra is that of making all beings universally wise or blessed and, in order to do it, the Bodhisattvas must first make himself blessed. Accordingly there are two aspects of Bodhisattva Practice: enlightening oneself and enlightening others.

② Hang-yüan 行願 means 'life-vows', vows which are made on one's wishing to achieve something.

③ 彼岸 lit. the other side. The realm of enlightenment is called 彼岸 in contrast with this side of ignorance 此岸. Between enlightenment and ignorance, there lies the ocean of birth and death 生死海. This is a popular symbolism current among Buddhists. To the foreigner who are not accustomed to the general atmosphere of Buddhist thought, this symbolism is rather misleading. For, enlightenment and ignorance, Nirvāṇa and Samsāra, are not to be considered duallistically. Chinese mentality preferred this way of thinking, though it was done without losing the real import of Buddhism. 彼岸 is as it were, the other side, 'a beyond realm'.

④ 等覺 here is the abbreviations of 等正覺 the most perfect enlightenment attained by the Buddha.

處兜率天^①，弘宣正法。捨彼天宮，降神母胎。從右脇生，現行七步^②。光明顯曜，普照十方。無量佛土，六種震動^③。舉聲自稱，吾當於世，爲無上尊。釋梵^④奉侍，天人歸仰。

Each of these Bodhisattvas is seen to dwell in the *Tusita Heaven*, where he promulgates the Right Dharma. Leaving that heavenly palace, he get himself descended into motherly womb. Coming out of her right side, he is seen to walk seven steps. Illuminating light is dazzlingly bright, and universally shines upon all ten quarters. Innumerable Buddha-lands are thereby shaken in six different ways. Lifting up his voice, he utters himself: "I shall be the most honoured one in the world". *Sakra* and *Brahma* wait upon him, and *dēvas* and men do homage to him.

① 兜率天 Tuṣita dēva. The fourth region of the Kāmadēvadhatu which consists of six dēva-regions 六欲天. All Bodhisattvas are reborn in this Tuṣita dēva before they appear on earth as Buddhas. In 32,000 lecture-halls in this heaven the Bodhisattva preaches the Dharma to all those who assemble there. See Lalitavistara.

Subsequent paragraphs express that each Bodhisattva is a manifestation of an enlightened one, who will not completely retire into the state of Nirvāṇa because of his vow of saving all sentient beings. The life of Śākyamuni who is an enlightened one is taken up as the example of such a Bodhisattva's life-career. The words, 現, 示現, 示, 化現, 顯示 testify that each Bodhisattva is a manifested being.

② 七步 seven steps. It is explained that these seven steps he takes are symbolical of seven sambodhyaṅga 七覺支, the seven factors leading to enlightenment; (1) smṛti° 念 mindfulness (2) dharma pravacaya°, 擇法, a discerning judgment for the right doctrine;

(3) vīrya° 精進, energy; (4) prīti°, 喜, joyfulness; (5) prasrabdhi°, 輕安, repose; (6) samādhi° 定, concentration; (7) upekṣā°, 捨, equanimity.

③ 六種震動, This is said to be a good omen. The six different ways of shaking are as follows: (1) 動, trembling (kampita); (2) 起, being losed vertically and horizontally (calita); (3) 湧, swelling up and sinking down (vedhita); (4) 震, rumbling (kṣubhita); (5) 吼, roaring (raṇita); (6) 擊, clashing (garjita).

④ 釋梵 Śakra and Brahma. Śakra, the lord of the second region of the Kāmadēvadhatu. This dēva is called the thirty-three heaven (Trayastrīṃśa). Śakra's full name is 'Śakra-dēvanamindra'. Brahman, the lord of the third region of the rūpa-dēva-dhatu 色界天, which consists of eighteen dēva-regions. Śakra, Bhahman, and other four heaven lords, are the good dēvas who protect Buddhists.

示現算計文藝射御, 博綜道術, 貫練群籍。遊於後園, 講武試藝。現處宮中色味之間, 見老病死悟世非常。

He manifests himself as an accomplished young man both in mathematical sciences and in literary pursuits, as a master-hand not only of archery but also of charioteering. He widely investigates the laws of knowledge and thoroughly trains himself in a variety of literatures. In the back-yard where he comes down, he tests his knowledge of military arts and tries his attainments in the martial exercises. He is seen to lead a courtly life in his palacial home among things of sight and flavour^①; and, coming across the scenes of human vicissitudes, old age, illness, and death, he is fully aware of the impermanence of the world.

① 色味之間 i. e. The life of five lusts. The five lusts are considered to operate through the five senses— (1) sight, (2) sound, (3) smell, (4) flavour, and (5) touch. Here, (1) and (4) represent them all.

棄國財位, 入山學道。服乘白馬, 寶冠瓔珞, 遣之令還。捨珍妙衣, 而著法服。鬻除鬚髮。端坐樹下。勤苦六年, 行如所應。

He renounces his princely rank and wealth; and comes to the mountains, where he studies the way of enlightenment. He sends back the white horse on whose back he comes, together with the jewel-crown and the necklace which he wears. He puts on the simple robe of an ascetic instead of the beautiful garment of the world which he now takes off. With his hair and beard shaved, he sits under a tree in the right form. Thus, he practises austerities for six long years when his deeds are so proper as they should be.

現五濁刹^①隨順群生示有塵垢。沐浴金流^②, 天接樹枝, 得攀出池。靈禽翼從^③, 往詣道場^④。吉祥^⑤感徵表章功祚。哀受施草, 敷佛樹下^⑥, 跏趺而坐。奮大光明, 使魔知之。魔^⑦率官屬, 而來逼試。制以智力, 皆令降伏。

得微妙法，成最正覺。

Manifesting himself in the world where five corruptions prevail, he follows the ways of those multifarious beings who are living there. Showing that he himself is defiled, he performs purification in the waters of the Golden River. *Dēvas* let down the branches of a tree, whereby he is enabled to come out of the waters. Sacred birds attend upon him, when he comes to the place of enlightenment. *Śrī-dēva*, observing good omens, testifies that he shall attain the final bliss. In his merciful heart, he accepts the offered bundles of grass, and makes with them a seat under a tree, and sits in a cross-legged manner. Sending forth great light, he makes this known to the king of evil ones; and, when the king of the evil ones comes with his legion to assail him, he wields the power of wisdom and brings all the evil ones into submission. Attaining the exquisitely wonderful Dharmas he realises the most perfect enlightenment.

① 五濁刹 the world of five corruptions. The five corruptions are: (1) 劫濁 (*kalpa-kaṣāya*), corruption of the time, viz. a degenerate age, full of calamities, famine, plague, war & c.: (2) 見濁 (*dṛṣṭi-kaṣāya*), corruption of thought and belief, i. e. men have wrong-ideas and views: (3) 煩惱濁 (*kleśakaṣāya*), corruption of feeling, i. e. men are full of evil passions; (4) 衆生濁 (*sattva-kaṣāya*), corruption of the person, i. e. men's bodies become weak and their characters degenerate. (5) 命濁 (*āyus-kaṣāya*), corruption of life, i. e. men's life is shortened. Cf. Max Müller Smaller *Sukhāvati-vyūha* (S. B. E. vol XLIX) Ch'a 刹 is the abbreviation of the transliterated 刹多羅 (*kṣetra*) 'land'.

② 金流 the Golden River is *Nairanjanā* 尼連禪河 燕連禪河, Cf. 方等泥洹經: 尼連禪河多出黃金, *Nairanjanā* River produces much gold.

③ 雲禽翼從, Cf. 大莊嚴經八: 有無量鸚鵡舍利拘栴羅鳥迦陵頻伽鳥雁鶩卷孔雀翡翠共命諸鳥等

④ 道場 place of enlightenment, (*bodhi-mandala*), the place where a Bodhisattva realises enlightenment.

⑤ 吉祥 lit 'good omen'. The name assumed by *Śakra* who becomes a man and offers grass to a Buddha-to-be Cf. 過去現在因果經第三: 釋帝桓因, 化爲凡人, 執淨軟草。菩薩問曰, 汝名何等。答名吉祥。菩薩聞之, 心大歡喜。我破不吉, 以成吉祥。菩薩又言, 汝手中草, 此不得不。於是吉祥, 即便授草, 以與菩薩。因發願言, 菩薩道成, 願先度我。菩薩受已, 敷以爲座。而於草上, 結跏趺坐。

⑥ 佛樹 the tree under which the Bodhisattva attains Buddhahood. In the case of *Śākyamuni*, this is considered to be a *Pippala*-tree Cf. 西域記八: 金剛座上菩提樹, 卽畢鉢羅樹也。昔佛在世, 高數百尺, 屢經殘伐, 猶高四五丈。佛坐其下, 成等正覺。因而謂之, 菩提樹焉。莖幹黃白, 枝葉青翠, 冬夏不凋, 光鮮無變。每至涅槃之日, 葉皆凋落, 頃之復故。

⑦ 魔 is the abbreviation of 魔羅 which, meaning 'killer', 'evil being', is the transliteration of *Sk. māra*. The character 魔 was invented to express 'evil been', Cf. 慧琳音義十二: 字書本無此字。譯者變摩作之。

釋梵祈勸, 請轉法輪。以佛遊步, 佛吼而吼。扣法鼓, 吹法羸, 執法劍, 建法幢, 震法雷, 曜法電, 澍法雨, 演法施, 常以法音, 覺諸世間。

Sakra and Brahma, in an earnest desire awakened for the welfare of beings, implore him to revolve the wheel of Dharma. Thereupon, he goes round the world in the walk that becomes the Buddha; and with the Buddha's roaring, he roars the Dharma out. Law-drum is beaten; law-conch blown; Law-sword taken; law-pennon raised; law-thunder bolted; law-lightening flashed; law-rain poured; lawgift bestowed. Law-sound being made constantly reverberated, he awakens all the world.

光明普照，無量佛土。一切世界，六種震動。總攝魔界，動魔宮殿。衆魔懼怖，莫不歸伏。擱裂邪網，消滅諸見。散諸塵勞，壞諸欲壑。嚴護法城，開闡法門。洗濯垢汗，顯明清白。光融佛法，宣流正化。

Illuminating light universally shines upon innumerable Buddha-lands; all the worlds are thereby shaken in six different ways. The world of evil ones is no exception; their king's palace quaked to all evil ones' terror, and thus there is no single mara left who is not humbled into submission. The network of wrong views is torn asunder and all those false views are destroyed. All the troubles of evil passions are made gone, and all the moats of evil desires are pulled down. Law-fortress is solemnly guarded, and law-gate is widely open. Impurities are washed off, and purities are made manifest. Buddha's doctrine is rendered lucid, and right influence is spread abroad.

入國分衛^①，獲諸豐膳。貯功德，示福田^②。欲宣法，現欣笑。以諸法藥，救療三苦^③。顯現道意^④無量功德。授菩薩記，成等正覺。示現滅度，極濟無極。消除諸漏^⑤，植衆德本^⑥。具足功德，微妙難量。

In those cities where he manifests himself, he is seen to be performing the work of piṇḍapāta. All the rich offerings are accepted by him in order that a store of merits may thus be established, and also that a field of blessing may thus be clearly shown to exist. Intending to preach the law, he smiles a joyful smile. People are cured of three pains with all kinds of law-medicine. The desire for enlightenment is shown to be endowed with innumerable merits. Bodhisattvas are given with the assurance of their final attainment, and are encouraged in their realisation of the most perfect enlightenment. He manifests himself in the state of Nirvāṇa, and thus there is no bound to his work of salvation. The out-flowing of all the impurities has been exhausted; the principle of various virtues has been established. Merits have thus become perfected. It is indeed the most wonderful.

① fen-wei 分衛. Cf. Hsüan-ying-yin-i 玄應音義五：分衛此言訛也。正言債茶波多。正言債茶此云團(食)，波多此云墮。言食墮在鉢中也。(‘fen-wei’ is a corrupt transliteration. Properly, it is ‘piṇḍapāta’. ‘Piṇḍa’ is rendered here in Chinese as 團, a roundish lump of food; and ‘pāta’ as 墮 falling. It means a meal rendered fallen into the bowl.) ‘Fen-wei’ means 行乞, i. e. “going about begging”.

② fu t’ien 福田, a field yielding good, (pūnyakṣetra). The Buddha, the sanga, the parent, the suffering are pūnyakṣetra. If one set up the cause he will be given with good in future. Among the 福田 the Buddha is the greatest.

③ 三苦. Three pains: (1) 苦苦, pain coming out of painful things. (duḥkha-duḥkhatā); (2) 壞苦, pain coming out of destruction of the loved things (viparinama-duḥkhatā); (3) 行苦, pain coming out of change of things (samskāraduḥkhatā)

④ 道意 the desire for enlightenment (bodhicittotopāda). Cf. 大方廣佛華嚴經 78 where 221 similies are mentioned in order to praise the merits of the desire for enlightenment. See. D. T. Suzuki’s excellent essay on “the Desire for Enlightenment”, contained in his “Essays in Zen Buddhism”, 3rd series.

⑤ 漏 (Āsrava). “Impure outflows of the mind, which are also known as Kleśa (煩惱). The three impurities are kāma (欲, desire to possess) bhava (有 will to live) and avidya (無明 ignorance). When dṛishti (見 wrong views) is added, we have four impurities.” (D. T. Suzuki, Studies in the Lankāvatara, Glossary)

⑥ 德本, lit. the root of virtues (kuśalamūla) Cf. Chi-tsang, Shēng-man-pao-k’u 吉藏, 勝鬘寶窟上末：本亦因也。欲以此善爲菩提根，故名爲本。

遊諸佛國，普現道教。其所修行，清淨無穢。譬如幻師，現衆異像，爲男爲女，無所不變，本學明了，在意所爲。此諸菩薩，亦復如是。學一切法，貫綜縷練。所住安諦，靡不致化。無數佛土，皆悉普現。未曾慢恣，愍傷衆生，如是之法，一切具足^①。

In all the Buddhalands where he manifests himself, he is seen to practise the teachings of enlightenment. Whatever work he may do, he is always pure and undefiled. The case is just like that of a magician. A magician presents before our eyes a variety of different images. He can create a man; he can create a woman. There is not an image which he cannot create. [All this is due to that] he is well versed in his professional art and can do anything as he wish to do. So is it the case with [each of] all these Bodhisattvas. For, he is thoroughly taught and well trained in the knowledge of all dharmas, and he is serenely abiding in his spiritual realm; so that there is not a place where he can not extend his influence. In all the innumerable Buddhalands he manifests himself. [And yet] he is not proud of himself; nor is he negligent of others. Due to the pity which he takes upon various beings, he performs all such deeds.

① The narrative of this section is interpreted to represent Bodhisattva’s life in his eighth stage. On entering the eighth stage, the Bodhisattva gets free from the hitherto bondage of purposefulness and his course of life now becomes quite purposeless, effort-

less, not being aware of conscious strivings (無切用無開發); it is just like the sun, the moon, the four element. Cf. 十地經十: 佛子菩薩亦如是。住是第八菩薩不動地, 即離一切有功用行及諸憶念。得無功用法, 離身口意務, 住報行成。The life of effortlessness is expounded by D. T. Suzuki as follows. "The doctrine of effortless or purposeless deeds (anābhoga-caryā) is rooted in the possibility of awakening as is here stated a loving heart for all beings even though they have from the metaphysical point of view no self-substance (niḥsvabhāva) and are therefore only relative in existential value. That is to say, the world is only a temporal phenomenon, and whatever evils and sufferings we encounter they have no finality as far as they go; but the pitying heart that transcends the cold and severe contemplation of the reasoning philosopher has no inclination to ignore the reality of particularisations; it is determined to eradicate all the evils that are in the world and to save all the suffering ones in the seas of transmigrations. This compassionate heart has no ulterior motive except that it moves spontaneously and universally like the sun that shines on the righteous and on the unrighteous. The heart is called pure and undefiled, for it is above the relativity of being and non-being, and yet it never ceases to function out of its overflowing goodness (Studies in the Lankāvātāra p. 216)

菩薩經典, 究暢要妙。名稱普至, 道御十方。無量諸佛, 咸共護念。佛所^①住者, 皆已得住。大聖所^②立, 而皆已立。如來導化, 各能宣布。為諸菩薩, 而作大師。以甚深禪慧, 開導衆人。通諸法性, 達衆生相, 明了諸國^③。

As to the sūtras of Bodhisattvas, he sets them forward in their quintessence. His name and reputation universally reaching, he leads and disciplines all beings of ten quarters. Innumerable Buddhas all alike protect him. He has already been enabled to abide in all the states in which the Buddha is abiding. He has already accomplished all the works which the holy master accomplishes. As to the teachings of the Tathāgatas, he spreads them each according to their significance. In order to help Bodhisattvas, he becomes their great teacher. In deep meditation and with profound wisdom, he leads various people. He is well informed of the nature of all things. He is fully acquainted with the forms of various beings. He is thoroughly at home in all the lands.

① 佛所住者 大智度論三^{初左}佛住者首楞嚴等諸佛無量三昧十力四無所畏十八不共法一切智等種種諸慧及八萬四千法藏度人門如是等種種諸佛功德是佛所住處佛於中住略說住竟。四無所畏 Four kinds of fearlessness (catvāri tathāgatasya vaiśāradyaṇi). (1) Fearlessness due to the perfect understanding of all the dharmas. (sarva-dharmābhisambodhi-vaiśāradya). (2) Fearlessness due to perfect freedom from all the outflows of klēsa (sarvāsrava-kṣaya-jñāna-vaiśāradya). (3) Fearlessness due to confidence that he has shown all the hindrances of the Way. (Antarāyika-dharmānanyathātva-niścita-vyākaraṇa-vaiśāradya). (4) Fearlessness due to confidence that he has shown the way to leave from the worldly life and attain the "all Completeness." (sarvasaṃpadadhigamāya nairyānika-pratipat-tathātva vaiśāradya) 十力 Ten Powers (daśa bālāni). (1) The wisdom power by which he thoroughly knows the reasonable as the reasonable and the unreasonable as the unreasonable. (sthānāsthāna-

jñāna-bala) (2) the wisdom power by which he thoroughly knows every kind of causality, the karmas and the effect of the past, present, and future, (karma-vipāka-jñāna bala). (3) The wisdom power by which he thoroughly knows all forms of contemplations and meditations (sarva-dhyāna-vimokṣa-samādhi-samāpatti-saṃkleśa-vyavadāna-vyutthāna-jñānabala). (4) The wisdom power by which he thoroughly knows all sentient beings in their various abilities and natures (indriya-parāpara-jñāna-bala). (5) The wisdom power by which he thoroughly knows all sentient beings in their various intentions and desires. (Nānādhimukti-jñāna-bala). (6) the wisdom power by which he thoroughly knows all sentient beings in their various births, dispositions, and conducts (Nānā-dhātu-jñāna-bala). (7) The wisdom power by which he thoroughly knows every being, whether he be human, celestial, or any other, in the karmic link of his past, present, and future lives (sarvatragāmanī-pratipaj-jñāna-bala). (8) the wisdom power by which he thoroughly knows all events and conditions of his previous lives (pūrva-nivāsānusmṛti-jñāna-bala). (9) the wisdom power by which he thoroughly knows every being's birth and death and future state of existence, whether it be good or bad (cyuty-utpatti-jñāna-bala). (10) the wisdom power by which he thoroughly knows that he has completely destroyed all kinds of kleśa and will not suffer life anymore. (āsrava-kṣaya-jñāna-bala).

十八不共法 Eighteen Unique Dharma (aṣṭā-daśāveṇikā-dharma).

(1) No blemish in his bodily activities. (nāsti tathāgatasya skhalitaṃ). (2) No blemish in his oral activities (nāsti rairtaṃ). (3) No blemish in his mental activities (nāsti muṣita-smṛtita). (4) No censoriousness (nāsti nānātva-saṃjñā). (5) No confusedness (nāsty a-samāhita-citta). (6) No confoundedness (nāsty apratisaṃkhyāyopekṣā). (7) No waning in willing mind (nāsti chandasya hāniḥ). (8) No waning in energetic activity (nāsti vīryasya hāniḥ). (9) No waning in remembering faculty (nāsti smṛterhāniḥ). (10) No waning in intuitive power (nāsti prajñāyā hāniḥ). (11) No waning in emancipation (nāsti vimukter-hāniḥ) (12) No waning in the recognition of emancipation (nāsti vimuktijñāna-darśana-parihāniḥ) (13) Prajñā-led bodily activities (sarva-kāya-karma jñāna-purvaṃ-gamaṃ jñānānuparivarti) (14) Prajñā-led oral activities (sarva-vāk-karma jñāna purva-gamaṃ jñānānuparivarti). (15) Prajñā-led thinking activities (sarva-manah-karma jñāna-purvamgamaṃ jñānānuparivarti). (16) No impediments in perceiving the past worlds (atīte 'dhvany asāṅgam apratihataṃ jñāna darśanam pravartate). (17) No impediments in perceiving the future worlds (anāgate'dhvany a-saṅgam apratihataṃ jñāna-darśanam pravartate). (18) No impediments in perceiving the present worlds (pratyutpanne'dhvany asaṅgam apratihataṃ jñāna-darśanam pravartate).

② 大聖所立 is said to be 五根, 五力, 七菩提分, and, 八正道分. 五根 The five promoting principles (pañcedriyāṇi) (1) Faith (śraddhendriya). (2) Energy (vīryendriya). (3) Mindfulness (smṛtindriya). (4) Concentration (samādhīndriya). (5) Wisdom (prajñēndriya). 五力, The five powers (pañca-balāni) is conceived as the manifestation of the five controlling principles.

七菩提分 The same with the seven sambodhyanga. See page 14.

八正道分 The eight noble paths of righteousness. (āryāṣṭāṅgika-mārga). (1) Right view (samyak-dṛiṣṭi) (2) Right thinking (samyak-saṃkalpa) (3) Right speech, (samyag-vāc). (4) Right conduct (samyak-karmānta). (5) Right livelihood (samyag-ājīva). (6) Right effort (samyag-vyā-yāma). (7) Right mindfulness (samyak-smṛti), (8) Mind highly collected (samyak-samādhi).

③ 通諸法性, 達衆生相, 明了諸國. Cf. 十地論第十: 此淨佛國土有三種自在行。一器世間自在行。二衆生世間自在行。三智正覺世間自在行。Ching-ying Wu-liang-shou-ching-i-su, 淨影, 無量壽經義疏: 通諸法性, 是智正覺自在行也。謂能通達二諦法性。達衆生相, 衆生世間自在行也。衆生多死, 故曰衆生。衆法成生, 亦名衆生。若形若體, 種種相狀, 一切悉知。明了諸國, 是器世間自在行也。

供養諸佛。化現其身，猶如電光。善學無畏之網^①，曉了幻化^②之法。壞裂魔網，解諸纏縛^③。超越聲聞緣覺之地^④，得空無相無願三昧，善立方便，顯示三乘^⑤，於此中下^⑥，而現滅度^⑦。亦無所作，亦無所有^⑧，不起不滅，得平等法。具足成就無量總持^⑨，百千三昧，諸根知慧^⑩。廣普寂定，深入菩薩法藏。得佛華嚴三昧，宣暢演說一切經典。住深定門，悉觀現在無量諸佛，一念之頃無不周徧。

He pays homage to all the Buddhas. In manifesting himself, he is like a lightning-flash. He is well trained in the knowledge of fearlessness, and is thoroughly attained in the understanding of māyā-like existence. He pulls down all the net-works of evil ones, and breaks away all the bonds of evil passions. Transcending the realms of Śrāvakas and Pratyekabuddhas, he abides in the Samādhis of Emptiness, of No-Form, and of No-Desire; and yet, successfully employing a skillful means, he makes the dharmas of three vehicles manifest, in the second and the third of which Nirvāṇa is shown to take its form. There is not anything to be done nor is there anything to be had; things do not arise nor do they vanish; there prevails the principle of the complete sameness; and yet, there are innumerable Dhāraṇīs, hundreds of thousands of Samādhis, and all kinds of wisdom, which have been achieved and perfected. In the Samādhi of Universal Serenity in which he abides, he is initiated into all the mysteries of the Dharma of the Bodhisattva. In the Gandhavyūha-Samādi of the Buddha which he attains, he sets all the sūtras foreward and makes them lucid. In the profound Samādhi wherein he is established, he sees all those innumerable Buddhas of the present kalpa; in one instant, he goes round ten quarters, and no Buddhaland is left unvisited.

① The statement of this section is said to concern the Bodhisattva in his ninth stage, where he lives a life of no-attachment (*asaṅga*) and of no-impediment (*apratihata*), enjoying free activities both in the world of being and in the world non-being.

② 幻化之法 lit. Things like manifested images (*māyā*). The conception of māyā or māyā-like existence is one of the important ideas of Mahāyāna Buddhism, esp. of Prajñāpāramitā philosophy. It is in the Prajñā pāramitā Sūtra that we find the following statement. "Then the Dēvaputras asked Subhūti: 'Are all beings like Māyā, or are they not?' Subhūti said: O Dēvaputras, they are all like Māyā, they are again like a dream, Why? Because no distinction is to be made between all beings and Māyā or a dream; there is indeed between them no dualistic contrast. Therefore, all beings are like Māyā and a dream. The four orders of Śrāvakahood as well as Pratyekabuddhahood—they are like Māyā and a dream; supreme enlightenment itself is like Māyā and a dream; The Dēvaputras: 'If this is so, is Nirvāṇa too Māyā and a dream?' Subhūti: 'Nirvāṇa is indeed like Māyā and a dream, and how much more the rest of things!' The Dēvaputras: 'Why so?' Subhūti: 'Even when you declare that there is something

superior to Nirvāṇa, I tell you this something too is no more than Māyā and a dream; for there is between them no difference, no dualistic contrast to be made out.' (*Aṣṭasāhasrikā*, p. 39; 佛母出生三法藏般若破羅蜜多經, 6 b (縮).

In the Gaṇḍavyūha too, we find the following statement: "All the Bodhisattvas know that all beings are like Māyā, that all the Buddhas are like shadows, that all existence with its rise and fall is like a dream, that all forms of karma are like images in a mirror, that the rising of all things is like a fata morgana, that all the worlds are mere transformation" (Gaṇḍavyūha, ed. by D. T. Suzuki and H. Idzumi, p 17. 14 et seq)

However, Māyā is not to be understood in the sense of illusion or unreality as when we say that all is a dream. The Buddhist sense of Māyā is that things are to be perceived in 'suchness'. The fundamental error we all have in regard to the world generally is to take it as a reality externally fixed and externally existing against what is conceived to be an inner world which is governed by an ego-soul individually isolated from others. One of the best weapons for destroying the stronghold of such naive realism is to declare that all is Māyā. Things have no substantial reality. They are mere appearances, and to be regarded as such and of no further value. But, as far as appearances go, they are there and this fact will not be ignored. Only things are to be perceived in mind free from attachment. Therefore, the Māyā teaching is to be understood against the background of Śūnyatā or Tathatā. (See, D. T. Suzuki's Essay in Zen Buddhism, 3rd Series)

③ 纏縛 Literally meaning 'clinging and binding'. is another name of some groups of evil passions (kleśa). It is said that there are ten kinds of 纏 clingings (paryavasthāna) and four kinds of 縛 bindings (bandhana). The ten 纏 are: 無慚, shamelessness (āhrikyā); 無愧, recklessness (anapatrāpya); 嫉 envy (īrṣyā); 慳, stinginess (mātsarya); 悔, regret (kaukṛtya); 睡眠, sleep (middham); 掉舉, restlessness (auddhatya); 昏沈 torpidity (styānam); 忿, resentment (krodha); 覆, hypocrisy (mrakṣa). The four kinds of 縛 are: 貪欲身縛, 瞋恚身縛, 戒盜身縛, 我見身縛。

④ 聲聞緣覺之地 the realm of Śrāvakas and Pratyekabuddha.

⑤ 三乘 three vehicles (trīni yānāni): i. e. (1) Bodhisattvahood, (2) Śrāvakahood, (3) Pratyekabuddhahood.

⑥ 於此中下 i. e. in Śrāvakahood, and Pratyekabuddhahood.

⑦ 而現滅度 Cf. 妙法蓮華經壽量品第十六: 為度眾生故方便現涅槃而實不滅度常住此說法。

⑧ 亦無所作亦無所有 Cf. 雜阿含卷一: 如是觀者, 則為正觀, 正觀者則生厭離, 厭離者喜貪盡, 喜貪盡者, 說心解脫。心解脫者, 若欲自證, 則能自證, 我生已盡, 梵行已立, 所作已作, 自知不受後有。

⑨ 總持 Power of memory; method of memorising; hence, memorisable formula (dhāraṇī).

⑩ 諸根知慧 根 (indriya) means 'having promoting power'.

濟諸劇難諸閑不閑^①。分別顯示真實之際^②。得諸如來辨才之智, 入眾言音, 開化一切。超過世間諸所有法。心常諦住度世之道。於一切萬物, 而隨意自在。為諸庶類, 作不請之友。荷負群生, 為之重擔。受持^③如來甚深法藏。護佛種性^④, 常使不絕。興大悲, 愍眾生。演慈辯, 授法眼。杜三趣^⑤, 開善門。以不請之法, 施諸黎庶, 如純孝之子愛敬父母。於諸眾生視若自己^⑥。一切善本皆度彼岸。悉獲諸佛無量功德知慧聖明不可思議。

He is bringing salvation to all the places of extreme affliction, to

the places of leisure and of no-leisure, when he clearly manifests the ultimate limit of reality. He has the full knowledge of the eloquence of the Tathāgatas, and the complete mastery of various languages; and thus he set to the work of enlightening to the world, and transcending all the dharmas belonging to the world, is serenely abiding ever in the way of the super-world. He has acquired perfect control over all kinds of things and can deal with them as he wishes to do. For the benefit of the masses, he becomes their unasked-for friend. He bears multifarious beings on his shoulder, regarding them as his own heavy burthen which he should carry. He preserves and strengthens the treasure-house of the profound Dharmas of the Tathāgatas. He keeps a watchful eye on the family of the Buddhas, so that it may not become extinct. Awakening a great compassionate heart, he takes pity on various beings. Extending merciful eloquence, he gives them the Eye of Dharma. Closing the door leading to the evil paths, he throws open the gate leading to the blessed state of existence. Upon all kinds of people, he bestows the unasked-for Dharmas; he is like a filial son who holds his parents in love and esteem. He regards various beings in the same way as he regards himself. All kinds of merits, being made perfect, caused him to achieve innumerable virtues of all the Buddhas together, with the most holy wisdom which is beyond comprehension.

① This section is said to be referring to the Bodhisattva in his tenth stage where he attains perfect freedom in all the three ways of activities. 濟諸劇難諸閑不閑. There are various interpretations about this phrase. Ching-ying 淨影, one of the old Chinese commentators, reads: the Bodhisattvas are busy and not leisured (不閑) in relieving (濟) all those beings who are in three evil states of existence where affliction is extreme (諸劇難) and all those in other places where there is more leisure (諸閑). Other commentators each have their own individual interpretations. But, at present, it is generally explained in the following way. 諸劇難, meaning all the places of extreme affliction, points to those three evil conditions of life: 地獄, hell, (Sk. naraka); 餓鬼, the abode of hungry-ghosts, (Sk. pretā-*viṣaya*); and 畜生, the animal world, (Sk. *tiryag-yoni-gata*). Now, these are three of the so-called 八難 eight places of affliction, which are sometimes called 八不閑 eight places of no-leisure. (Sk. *aṣṭāv akṣaṇā*). Then, the 不閑 should be considered to refer to the remaining five of eight places of no-leisure, which consist of: — (1) 長壽天, the deva of longevity. (Sk. *Dīrghāyurdeva*); (2) 邊地下賤 the outskirt land and the base, (Sk. *pratyanta-janapada*); (3) 根缺 the imperfections of the sense-organs, (Sk. *indriya-vaikalya*); (4) 世智辯聰, worldly views in the appearance of the truth, (Sk. *mithyā-darśana*); (5) 生在佛前佛後, born before or behind the time of the Buddha, (Sk. *tathāgatānām anutpāda*). On the other hand, 諸閑 are: (1) 生在佛世, born in the time of the Buddha; (2) 中國 middle kingdom [of India] (3) 諸根具足, perfection of the sense-organs; and, (4) 住正見, the possession of right views. Cf. 慈恩, Wu-kou-ch'êng-ching-tsan 無垢稱經贊二: 八無暇者, 舊名八難。恒受衆苦無暫間暖可修善事求菩提故。Ch'ih-hsin-

fan-ti'en-so-wên-ching (Viśeṣacintabrahma-paripṛcchā) 持心梵天思益經二：八難不開之處，Julai-hsing-hsien-ching 如來興顯經二：八難不開 Further, consult Pa-wu-hsia-yu-hsia-ching 八無暇有暇經 translated by J-Ching 義淨 (猶八)

② 眞實之際 the limit of reality (sk. bhūtakoti) Synonyms. 實際，眞際，本際，Cf. Mahā-prajñāpāramitā Sūtra Fas 526. Division III chapter 26 (4) "On Skilful Means." 29 a, "By enlightenment (bodhi) is meant emptiness (śūnyatā), suchness (tathatā), reality-limit (bhūtakoti), spiritual realm (dharmadhātu), and essence (dharmatā). These are, however, names, words, provisional connotations. Enlightenment itself is the highest truth and ultimate reality; it is the norm not subject to change; it is indestructible beyond discrimination; it is true, pure, and all pervading knowledge possessed by all the Buddhas; it is the most fundamental perfection whereby the Buddhas gain an insight into the nature of all realities, of all forms; it is beyond every mode of expression, beyond all thought-constructions created by the mind"

③ 受持, to receive and preserve. (udgrahaṇa)

④ 佛種性 the family of the Buddha (Buddhagotra.)

⑤ 三趣 (三惡趣) three paths (three evil paths) i. e. hell, animal world, the abode of hungry ghosts. Three courses of transmigration.—Three conditions of life.—Three states of existence. (trigataya)

⑥ 於諸衆生視若自己 Cf. 涅槃經：視諸衆生猶如一子。

如是之等，菩薩大士，不可稱計，一時來會。

All such-like Bodhisattva Mahāsattva, whose number is indeed past our numeration, simultaneously assembled in this meeting.

[3] 爾時世尊，諸根悅豫，姿色清淨，光顏巍巍。

At that time, Bhagavat showed himself with all his senses radiant in serene bliss, the colour of his body shining in immaculate cleanliness, and the glory of his face high enthroned over all heights.

世尊 The most honoured of the world. The Buddha as such is called 世尊, Chinese translators had a preference for this appellation. Cf. 威實論：於三世十方世界中尊，故名世尊。

尊者阿難，承佛聖旨，既從座起，偏袒右肩，長跪合掌，而白佛言。今日世尊，諸根悅豫，姿色清淨，光顏巍巍。如明淨鏡，影暢表裏。威容顯曜，超絕無量。未曾瞻觀殊妙如今。唯然，大聖，我心念言。今日世尊，住奇特法。今日世雄，住佛所住。今日世眼，住導師行。今日世英，住最勝道。今日天尊，行如來德。去來現佛，佛佛相念。得無今佛念諸佛耶。何故威神光光乃爾。

Āyusmat Ānanda, who was under the influence of his holy will, rose from his seat, took his upper robe off his right shoulder, knelt on both his knees, made obeisance with folded hands in the direction of the Buddha, and told him, saying: "Today, O! Bhagavat! I see all your senses radiant in serene bliss. The colour of your body shines-

in immaculate cleanliness. The glory of your face stands high enthroned over all heights. You are like a mirror bright and clean. On its either face, reflection is equally dazzling. The dignity of your appearance is indeed brilliant and magnificent. The grandeur is really beyond description. I have no remembrance of having observed in the Buddha such an extraordinary wonder as I see now before me. “Really it is! O! Great Master! The thought has come to me. ‘Today, you are the most exalted of the world: you are abiding in the dharma of unique excellence. Today, you are the most powerful of the world: you are abiding in the abode of the Buddhas. Today, you are the eye of the world: you are abiding in the walk of the leader. Today, you are the most distinguished of the world; you are abiding in the most excellent way. Today, you are the most exalted of the *dēvas*: you are doing the works of all the Tathāgatas. All the Buddhas of past, future, and present, are said each contemplating all the others. May it not possible then that the present Buddha contemplates all the other Buddhas? How does it happen so, that the awe-inspiring influence of yours is thus much dazzlingly prevailing?”

於是世尊，告阿難曰，云何阿難，諸天教汝來問佛耶。自以慧見問威顏乎。

Thereupon, Bhagavat told Ānanda, asying; “How is it, O, Ānanda? Is it due to some *dēvas* who have instructed you to come to ask the Buddha, or is it solely through your insight of wisdom, that you have inquired of me about the august countenance of the Buddha?”

阿難白佛，無有諸天來教我者。自以所見 問斯義耳。

Ānanda, said to the Buddha: “No *dēva* has ever come to instruct me. It is solely through my own observation that I have asked you about the meaning of this matter.”

佛言。善哉，阿難所問甚快。發深智慧，真妙辯才，愍念衆生，問斯慧義。如來以無蓋大悲^①，矜哀三界^②。所以出興於世，光闡道教^③，欲拯群萌，惠以真實之利^④。無量億劫，難值難見，猶靈瑞華^⑤，時時乃出。今所問者，多所饒益。開化一切，諸天人民。

The Buddha said: “Well said! O Ānanda! Your question pleases me much. In you awakened are deep wisdom and wonderful eloquence, and out of compassion for all sentient beings, you have inquired of me about the deep meaning of this matter. The Tathāgatas, in their unbounded compassion, take pity upon the triple world. The

reason why they appear in this world is to promulgate all the doctrines of enlightenment, and wishing to save multifarious beings, bestows upon them the truthful benefits. The occurrence is rare,—it is most rare,—even in millions of innumerable kalpas. It is, therefore, difficult for us to be born in the time of the Buddha. Much more is it so to come into His presence. It is like (coming across with) the flowering of Audumbara tree, which takes place on so rare an occasion. In what you have now inquired of me, there is much that will do good (to the world). It will enlighten all the *dēvas* and men.

① 無蓋 [大悲] unbounded [great compassion] Cf Sk. *Ānāvarana*.

② 三界 (1) The three worlds: the world of desire; the world of form; and, the world of no-form (2) Those who transmigrate in these three worlds.

③ 道教, here used to denote all the doctrines of Holy-Path Buddhism.

存覺六要鈔第一: 言道教者光指一代益亘五乘。同 決智鈔。

④ 眞實之利 六要鈔第一眞實利者指此名號即是佛智也指名號者流通文云其有得聞彼佛名號歡喜踊躍乃至一念當知此人爲得大利。

⑤ 靈瑞華 Lit. 'divine miraculous flower'. Cf 吉藏法華義疏三 Fa-hua-i-su: 如優曇鉢華時一現耳者。此譬上時乃說之言也。河西道朗云, 此言靈瑞華又云空起華。天竺有樹而無其華。若輪王出世此華則現。明衆生若應聞一乘教成法輪王者諸佛世尊乃說是經故靈瑞華爲輪王相法華爲成佛之徵。

阿難當知。如來正覺, 其智難量, 多所導御, 慧見無礙, 無能遏絕。以一食之力, 能住壽命, 億百千劫, 無數無量, 復過於此, 諸根悅豫, 不以毀損, 姿色不變, 光顏無異。所以者何, 如來定慧, 究暢無極, 於一切法, 而得自在。阿難諦聽, 今爲汝說。對曰, 唯然, 願樂欲聞。

“O *Ānanda*, you should know. The *Tathāgatas* have realised the most perfect enlightenment. Their knowledge is beyond measurement. There is much in it that will lead and discipline (the world). Their insight of wisdom knows no impediment. Nothing can stand in its way. By virtue of one meal, they can sustain their life for hundreds of thousands of millions of innumerable and immeasurable kalpas and even beyond that. And yet all their senses are ever radiant with serene bliss, and, there is not any variation whatever. The colour of their body is always found unfaded, and the glory of their face is always discovered not different. Why is it so? The *Tathāgatas* have achieved those *Samādhi* and Wisdom, whose activities have no bounds, and thus they have attained the perfect control of all things in the world. Well listen! O *Ānanda*! I will tell you now,” “O *Bhagavat*, I will, with my most sincere wish to be enlightened.”