

FO-SHUO WU-LIANG-SHOU-CHING (TRANSLATION)

(Continued)

佛告阿難。乃往過去久遠無量不可思議無央數劫。錠光如來。興出於世。教化度脫無量衆生。皆令得道。乃取滅度。

Buddha told Ananda: "In time long since, full many kaplas beyond, immeasurable,^① inconceivable, asaṃkyeya kaplas beyond, there appeared in the world a Tathagata, Ting-kuang^② by name, who taught and enlightened a large number of people and let them go beyond the world of suffering and attain the way of perfect knowledge, and then himself entered into Nirvaṇa.

① It seems the collocations 無量 is used to translate various Sk. words 'amita', 'aparimāna', 'aparimita', 'apramana', 'apramana', 'aprameya', 'ananta', 'aneka'. Here, aprameya, according to the Sk. text.

② 錠光如來. Dīpankara. Comparison with other translations shows this Buddha is Dīpankara. 大阿彌陀經：乃爾時有過去佛名提想竭羅。如來會；有佛出現號曰然燈。莊嚴經；爾時有佛世尊出現於世名曰然燈如來。玄應音義三：提和竭或言提和竭羅此云錠光亦然燈佛是也。

次有如來。名日光遠。次名月光。次名栴檀香。次名善山王。次名須彌天冠。次名須彌等曜。次名月色。次名正念。次名離垢。次名無著。次名龍天。次名夜光。次名安明頂。次名不動地。次名瑠璃妙華。次名瑠璃金色。次名金藏。次名燄光。次名燄根。次名地動。次名月藏。次名日音。次名解脫華。次名莊嚴光明。次名海覺神通。次名水光。次名大香。次名離塵垢。次名捨厭意。次名寶燄。次名妙頂。次名勇立。次名功德持慧。次名蔽日月光。次名日月瑠璃光。次名無上瑠璃光。次名最上首。次名菩提華。次名月明。次名日光。次名華色王。次名水月光。次名除癡瞋。次名度蓋行。次名淨信。次名善宿。次名威神。次名法慧。次名鸞音。次名師子音。次名龍音。次名處世。如此。諸佛皆悉已過。爾時次有佛。名世自王如來。應供。等正覺。明行足。善逝。世間解。無上士調御丈夫。天人師。佛。世尊。

Next, there was a Tathagata, Kuang-yüan by name; next, Yüeh-kuang; next, Chan-t'an-hsiang; next, Shan-shan-wang; next, Hsümi-t'ien-kuan; next, Hsü-mi-têng-yao; next, Yüeh-sê; next, Cheng-nien; next, Li-kou; next, Wu-chao; next, Lung-t'ien; next, Yeh-kuang; next, An-ming-ting; next, Pu-tung-ti; next, Liu-li-miao-hua; next, Liu-li-chin-sê; next, Ching-tsang; next, Yen-kuang; next, Yen-kên; next, Ti-tung; next, Yüeh-tsang; next, Jih-yin; next, Chieh-t'o-hua; next, Chuang-yen-

kuang-ming; next, Hai-chiao-shen-t'ung; next, Shui-kuang; next, Ta-hsiang; next, Li-ch'en-kou; next, She-yen-i; next, Pao-yen; next, Ming-ting; next, Yung-li; next, Kung-te-ch'ih-hui; next, Pi-jih-yüeh kuang; next, Jih-yüeh-liu-li-kuang; next, Wu-shang-liu-li-kuang; next, Tsui-shan-shou; next, P'u-t'i-hua; next, Yüeh-ming; next, Jih-kuang; next, Hua-sê-wang; next, Shui-yüeh-kuang; next, Ch'u-ch'ih-ming; next, Tu-kai-hang; next, Chin-hsin; next, Shan-hsui; next, Wei-shen; next, Fo-hui; next, Luan-yin; next, Shih-tsu-yin; next, Lung-yin; next, Ch'u-shih.^① All these Buddhas have gone by, when there was a Buddha, Lokeśvararāja by name. He was the thus-come, the worth-offerings, the fully-enlightened, the thoroughly-accomplished, the beyond-gone, the world-knowing, the supreme-tamer-of-men, the teacher-of-celestials-and-humanity, the Buddha, the world-honoured-one.^②

① Of these 53 Buddhas enumerated, Dr. Nanjo suggests the following identification is possible (in his 佛說無量壽經講錄). (2) 光遠 Pratāpavat; (3) 月光 Prabhākara; (4) 栴檀香 Candanagandha; (10) 離垢 Vimalāna; (11) 無著 Anupalipta; (12) 龍天 Nāgābhīhū; (17) 琉璃金色 Vaidūryaniryanirbhāsa; (18) 金藏 Suvarnagarbha; (19) 缺光 Jyotisprabha; (24) 解脫華 Muktakusumapratimaṇḍitaprabha; (25) 海覺神通 Sāgaravanabuddhivikrīditābhijña; (28) 大香 Mahāgandharājanirbhāsa; (29) 離塵垢 Vyapagatakhilapratighosa; (30) 捨厭意 Rajañjaha; (31) 寶燄 Ratnābhīhāsa; (33) 勇立 Sūrakūta; (34) 功德持慧 Mahāgunadharabuddhiprāptābhijña; (35) 蔽日月光 Candrasūryajihmīkaraṇa; (37) 無上琉璃光 Uttaptavaiḍūryanirbhāsa; (40) 月明 Candrabhānu; (41) 日光 Suryodāna; (43) 水月光 Udakacandra; (44) 除癡瞋 Avidyāndhakāraavidhvamsanakara; (49) 法慧 Dharmamati. Of the identification of the other Buddhas, Dr. Nanjo says, we are not certain.

② Tathāgata, Arhat, Samyaksambuddha, Vidyācaraṇasampanna, Sugatas, Lokavid, Anutara-pūrṣa-damyā-sārathi, devamanusyanam-Sāstr, Buddha, Bhagavat.

時有國王。聞佛說法。心懷悅豫。尋發無上正真道意。棄國捐王。行作沙門。號曰法藏。高才勇哲。與世超異。詣世自在王如來所。稽首佛足。右繞三匝。長跪合掌。以頌讚曰。

At that time there was a monarch, who heard a sermon preached by the Buddha, was filled with joy in his heart, and had a desire to attain the most supreme enlightenment. Having renounced throne and kingdom, he became a śramana and called himself Dharmākara. Highly gifted, strong-willed, and clear-sighted, he surpassingly differed from all the world. Coming to the place of Buddha Lokeśvararāja, he paid respect to him, bowing his head down to the feet of the Buddha, walking round him three times from right to left, kneeling on both knees, holding both palms joined in front of his breast and having thus done he praised the Buddha with these gathas.

發無上正道意 Sk. Anuttarāyām samyaksambudhau cittam utpādam

稽首佛足 (Sk. vandana-pada) A form of paying respect. To bow his head down to the ground and to make obeisance to the feet of the Buddha.

右繞三匝 Sk. Triḥpraksinīkrtya

長跪 Here, it seems, the original Sk. text has “daksinām jānumandalam prthivyām pratisthāpya” which shall be translated 互跪.

向佛合掌供敬 Sk. Yena bhagavams tenāñjalim pranamya

光顏巍巍。威神無極。
如是燄明。無與等者。
日月摩尼。珠光燄耀°
皆悉隱蔽。猶若聚墨。

Oh! Thy radiant face! Towering over all heights!
Oh! Thy wondrous might! Having no bounds!
There is no equal in the world.
This dazzlement!
The sun, the moon, or a cinta-mani gem,—
They may shine ever so bright,
Yet they are mere darksome specks:
They are all shorn of their lustre.

如來容顏。超世無倫。
正覺大音。響流十方。
戒聞精進。三昧智慧。
威德無侶。殊勝希有。

Thy marvellous form, of the Tathagata,
Uniquely surpasses all the world.
Thy great, loud voice, of the Fully-Enlightened One,
Thoroughly echoes in all ten quarters.
Thy moral repute, and, indefatigable activities,
Thy samādhi, and, wisdom:—
Thy wondrous virtues have no equal,
Especially excellent and most extraordinary.

深諦善念。諸佛法海。
窮深盡奧。究其涯底。
無明欲怒。世尊永無。
人雄師子。神德無量。

The sea of all the Buddhas' Dharma
Thou hast deep penetrated and well contemplated:
Its depth is fathomed, its end reached,

All its extent thoroughly explored.
 Ignorance, lust, and anger —
 They have no place in you, Oh! the Blessed One.
 Thou art a lion, the hero of men;
 Thy mysterious virtues beggars description.

功勳廣大。智慧深妙。
 光明威相。震動大千。
 願我作佛。齊聖法王。
 過度生死。靡不解脫。

Thy achievements are immense;
 Thy wisdom is profound;
 Thy light shines wonderfully;
 All the three thousand is thereby shaken.
 When I become a Buddha,
 May I be the same with you, Oh! the King of Holy Dharma,
 I will pass beyond birth-and-death,
 There shall be no evil passion from which I am not delivered,

布施調意。戒忍精進。
 如是三昧。智慧爲上。
 吾誓得佛。普行此願。
 一切恐懼。爲作大安。

Let me practice the works of charity and of self-control,
 The works of propriety, of patience, and of fortitude,
 The works of all these kinds of samādhis,
 And the works of wisdom, first and foremost.
 Let me vow that, when I attain Buddhahood,
 I shall have this desire universally realised;
 For the benefit of all those who are frightened.

假使有佛。百千億萬。
 無量大聖。數如恒沙。
 供養一切。斯等諸佛。
 不如求道。堅正不卻。

There are Buddhas,
 Hundred of thousands of millions of Buddhas;
 There are Great Holy Ones, innumerable Holy Great Ones;

Their number is like the sands of River Ganges.
 It may be a great merit
 To make offerings to all these Buddhas.
 Yet it is a far greater merit
 To seek the Way in right and resolute mind
 without receding from it.

譬如恆沙。諸佛世界。
 復不可計。無數刹土。
 光明悉照。徧此諸國。
 如是精進。威神難量。

There are so many worlds of Buddhas,
 Like so many sands of River Ganges ;
 There are innumerable lands,
 Their number is beyond measure.
 My light shall be shining
 Universally in all these lands.
 These indefatigable activities ;
 My wondrous might shall be beyond all bounds.

令我作佛。國土第一。
 其衆奇妙。道場超絕。
 國如泥洹。而無等雙。
 我當哀愍。度脫一切。

When I have my Buddhahood attained,
 My land shall be the best and foremost.
 Its inhabitant marvellous,
 The place of enlightenment all-surpassing,
 The land shall be like the world of Nirvana,
 There shall be neither equal nor parallel.
 I will take pity upon all sentient beings
 and make all of them deliver from suffering.

十方來生。心悅清淨。
 已到我國。快樂安穩。
 幸佛信明。是我真證。
 發願於彼。力精所欲。

Those, coming from ten quarters,—

They shall be blessed with joy and purity of heart.
 On reaching my country,
 They shall enjoy pleasure, happiness, peace, and serenity.
 Oh! You, Buddha Lokeśvararāja! May you be a witness
 That these shall be my actual realisation.
 I have made my vow in that way;
 With utmost effort, I will work it out.

十方世尊。智慧無礙。
 常令此尊。知我心行。
 假令身止。諸苦毒中。
 我行精進。忍終不悔。

Oh! The Blessed Ones of ten quarters!
 Knowing no impediment in your wisdom!
 May I be always known
 To these Honoured Ones, my mind and work,
 Even though I remain
 In the midst of all kinds of evils and pains
 I will keep on my activities in an indefatigable way,
 I will endure and will not be sorry for it to the last.

佛告阿難。法藏比丘。說此頌已。而白佛言。唯然世尊。我發無上正覺之心。願佛爲我廣宣經法。我當修行。攝取佛國清淨莊嚴無量妙土。令我於世速成正覺。拔諸生死勤苦之本。

Buddha told Ananda. “ Bhikṣu Dharmākara, after having sung these gathas, addressed Buddha Lokeśvararāja, saying: Really it is! Oh! The World Honoured One! In my heart raised is the desire for supreme perfect enlightenment. May you Buddha widely preach me the law. I will endeavour to take a Buddhaland by way of preference and to adorn it pure and immaculate so that it may be an infinitely wonderful land. Let me quickly achieve perfect enlightenment. Let me root out all the causes of suffering of birth-and-death.

佛告阿難。時世饒王佛。告法藏比丘。汝所修行莊嚴佛土。汝自當知。比丘白佛。斯義弘深。非我境界。唯願世尊。廣爲敷演諸佛如來淨土之行。我聞此已。當如說修行。成滿所願。

Buddha told Ananda. “ Then, Buddha Lokeśvararāja spoke to Bhikṣu Dharmākara: ‘ As to the adornment of Buddhaland you endeavour

to accomplish, you yourself must be cognizant of it.' Bhikṣu addressed Buddha: 'The knowledge is not mine; its meaning is so deep. May you the World Honoured One widely set forth for me the ways in which all the Buddhas-Tathagatas have adorned their respective land of immaculateness. After having heard it, I will endeavour to perform what you have told me and to accomplish what I have desired in my mind.'

爾時世自在王佛。知其高明志願深廣。即為法藏比丘。而說經言。譬如大海一人升量。經歷劫數。尚可窮底得其妙寶。人有至心精進求道不止。會當剋果。何願不得。

"At that, Buddha Lokeśvararāja has perceived the loftiness of Dharmākara's mind and the profundness and greatness of his aspiration, and immediately preached him a lesson, saying; It is like a man who measures the great sea; if he continues the work for eons of kalpa of time, he is sure to come to the bottom of the sea, where he will gain the most wonderful treasure. In like manner, a man who, endowed with sincere heart, indefatigably pursues the way without receding, he is sure to gain the fruit. What desire cannot be attained?"

於是世自在王佛。即為廣說二百一十億諸佛刹土。天人之善惡國土之躡妙。應其心願。悉現與之。時彼比丘。聞佛所說嚴淨國土皆悉覩見。超發無上殊勝之願。其心寂靜。志無所著。一切世間無能及者。具足五劫。思惟攝取莊嚴佛國清淨之行。

Then, Buddha Lokeśvararāja gave a detailed exposition of those twenty-one billions of Buddhalands, with special reference to the qualities of their respective inhabitants and the conditions of their respective physical features; and, moreover, manifested all these lands to his sight according to his wish. Then, that Bhikṣu, having heard Buddha's exposition of those immaculately adorned lands, having seen them with his own eyes, surpassingly awakened supreme and specially excellent vows. He was serene in his mind, free from attachment in his heart; there was indeed none who could equal him. For a long course of full five kalpas of time, he meditated on the ways in which he should adorn his Buddhaland, pure and immaculate; and, finally, completed his selection."

阿難白佛。彼佛國土壽量幾何。佛言其佛壽命四十二劫。時法藏比丘。攝取二百一十億諸佛妙土清淨之行。如是修已。詣彼佛所。稽首禮足。繞佛三

市。合掌而住。白佛言世尊。我已攝取莊嚴佛土清淨之行。

Ananda adressed Buddha. “What is the length of life in that Buddhaland?” Buddha said. “The life of that Buddha is forty-two kalpas long. Then, Bhikṣu Dharmākara completed his selection of the ways from among those ways in which those twenty-one billions of Buddhas had adorned their respective wonderful land pure and immaculate. Having thus done, he came to Buddha Lokeśvarāja, paid respect to him, bowing his head to the feet of the Buddha, walking round the Buddha three times, and sitting on one side with joined palms; and, adressed the Buddha, saying: ‘I have now made my choice of the way in which I should adorn my Buddhaland pure and immaculate.’

佛告比丘。汝今可說。宜知是時。發起悅可一切大衆。菩薩聞已。修行此法。緣致滿足無量大願。比丘白佛。唯垂聽察。如我所願。當具說之。

“Buddha Lokeśvararāja spoke to Bhikṣu Dharmākara. ‘It shall be proclaimed. You should know that this is just the time. Awaken, inspire, and gladden all those who are here. Bodhisattvas, having heard it, will try to do the same, and, mature thereby immense, great vows.’ Then, the Bhikṣu adressed the Buddha. ‘May you give me a hearing. What I have desired I will state in detail.’