

妙法莲华经

THE WONDERFUL DHARMA LOTUS FLOWER SUTRA

(ALSO KNOWN AS:)

SADDHARMA PUNDARIKA SUTRA

Translated into English by the Buddhist Text Translation Society

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The Wonderful Dharma Lotus Flower Sutra

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开 经 偈

南无本师释迦牟尼佛！

无上甚深微妙法，
百千万劫难遭遇。
我今见闻得受持，
愿解如来真实义。

Sutra Opening Gatha

Namo Fundamental Teacher Shakyamuni Buddha!

The Dharma, infinitely profound and subtle,
Is rarely encountered even in a million kalpas.
Now we are able to hear, study, and follow it,
May we fully realize the Tathagata's true meaning.

序品 - 第一

Chapter 1 – Introduction

如是我闻。一时、佛住王舍城、耆闍崛山中，与大比丘众万二千人俱。皆是阿罗汉，诸漏已尽，无复烦恼，逮得己利，尽诸有结，心得自在。

Thus have I heard, at one time the Buddha dwelt on Mount Grdhrakuta, near the City of the House of the Kings, together with a gathering of Great Bhikshus, twelve thousand in all. All were Arhats who had exhausted all outflows and had no further afflictions. Having attained self-benefit, they had exhausted the bonds of all existence and their hearts had attained self-mastery.

其名曰，阿若憍陈如，摩诃迦叶，优楼频螺迦叶，伽耶迦叶，那提迦叶，舍利弗，大目犍连，摩诃迦旃延，阿[少/兔]楼驮、劫宾那，憍梵波提，离婆多，毕陵伽婆蹉，薄拘罗，摩诃拘絺罗，难陀，孙陀罗难陀，富楼那弥多罗尼子，须菩提，阿难，罗睺罗，如是众所知识、大阿罗汉等。

Their names were: Ajnatakaundinya, Mahakashyapa, Uruvilvakashyapa, Gayakashyapa, Nadikashyapa, Shariputra, Great Maudgalyayana, Mahakatyayana, Aniruddha, Kapphina, Gavampati, Revata, Pilindavatsa, Vakkula, Mahakaushthila, Nanda, Sundarananda, Purnamaitreyaniputra, Subhuti, Ananda, and Rahula--and other Great Arhats such as these, whom the assembly knew and recognized.

复有学、无学、二千人。摩诃波阁波提比丘尼，与眷属六千人俱。罗睺罗母耶输陀罗比丘尼，亦与眷属俱。

Moreover, there were those with further study and those beyond study, two thousand in all. There was the Bhikshuni Mahaprajapati with her retinue of six thousand, and Rahula's mother, Bhikshuni Yashodhara, also with her retinue.

菩萨摩訶萨八万人，皆于阿耨多罗三藐三菩提不退转，皆得陀罗尼。乐说辩才，转不退转法轮。供养无量百千诸佛，于诸佛所、植众德本，常为诸佛之所称叹。以慈修身，善入佛慧。通达大智，到于彼岸。名

There were eighty thousand Bodhisattvas, Mahasattvas all irreversibly established in *anuttarasamyaksambodhi*. All had obtained *dharani* and the eloquence of delight in speech and turned the irreversible wheel of the Dharma. They had made offerings to limitless hundreds of thousands of Buddhas and in the presence of those Buddhas had planted the roots of myriad virtues. They were constantly receiving those Buddhas' praise. They cultivated themselves in compassion and were well able to

称普闻无量世界，能度
无数百千众生。

enter the wisdom of the Buddhas. They had penetrated the great wisdom and arrived at the other shore. Their reputations extended throughout limitless world realms, and they were able to cross over countless hundreds of thousands of living beings.

其名曰，文殊师利菩
萨，观世音菩萨，得大
势菩萨，常精进菩萨，
不休息菩萨，宝掌菩
萨，药王菩萨，勇施菩
萨，宝月菩萨，月光菩
萨，满月菩萨，大力菩
萨，无量力菩萨，越三
界菩萨，跋陀婆罗菩
萨，弥勒菩萨，宝积菩
萨，导师菩萨，如是等
菩萨摩訶萨八万人俱。

Their names were: the Bodhisattva Manjushri, the Bodhisattva Who Contemplates the World's Sounds, the Bodhisattva Who Has Attained Great Might, the Bodhisattva Constant Vigor, the Bodhisattva Unresting, the Bodhisattva Jeweled Palm, the Bodhisattva Medicine King, the Bodhisattva Courageous Giving, the Bodhisattva Jeweled Moon, the Bodhisattva Moonlight, the Bodhisattva Full Moon, the Bodhisattva Great Strength, the Bodhisattva Unlimited Strength, the Bodhisattva Who Has Transcended the Three Realms, the Bodhisattva Bhadrāpala, the Bodhisattva Maitreya, the Bodhisattva Jewel Accumulation, the Bodhisattva Guiding Master--and other Bodhisattvas, Mahasattvas such as these, eighty thousand in all.

尔时释提桓因，与其眷
属二万天子俱。复有名
月天子，普香天子，宝
光天子，四大天王，与
其眷属万天子俱。自在
天子，大自在天子，与
其眷属三万天子俱。

At that time, Shakra Devanam Indrah was present with his retinue of twenty thousand gods. Among them were the God Moon, the God Universal Fragrance, the God Jeweled Light, and the Four Great Heavenly Kings with their retinues, ten thousand gods in all. There was the God Comfort, and the God Great Comfort, with their retinues, thirty thousand gods in all.

娑婆世界主，梵天王，
尸弃大梵，光明大梵
等，与其眷属万二千天
子俱。

There was the God King Brahma, ruler of the Saha world, as well as the Great Brahma Shikhin and the Great Brahma Brilliance, and others, with their retinues, twelve thousand gods in all.

有八龙王，难陀龙王，
跋难陀龙王，娑伽罗龙
王，和修吉龙王，德叉
迦龙王，阿那婆达多龙
王，摩那斯龙王，优钵
罗龙王等，各与若干百
千眷属俱。

There were eight Dragon Kings: The Dragon King Nanda, the Dragon King Upananda, the Dragon King Sagara, the Dragon King Vasuki, the Dragon King Takshaka, the Dragon King Anavatapta, the Dragon King Manasvin, and the Dragon King Utpalaka, and others, each with his retinue of several hundreds of thousand followers.

有四紧那罗王，法紧那
罗王，妙法紧那罗王，

There were four *kinnara* kings: the Kinnara King Dharma, the Kinnara King Fine Dharma, the Kinnara King Great

大法紧那罗王，持法紧那罗王，各与若干百千眷属俱。 Dharma, and the Kinnara King Upholder of Dharma, each with his retinue of several hundreds of thousands of followers.

有四乾闥婆王，乐乾闥婆王，乐音乾闥婆王，美乾闥婆王，美音乾闥婆王，各与若干百千眷属俱。 There were four gandharva kings: the Gandharva King Music, the Gandharva King Musical Sound, the Gandharva King Beautiful, and the Gandharva King Beautiful Sound, each with his following of several hundreds of thousands of followers.

有四阿修罗王，婆稚阿修罗王，佉罗骞驮阿修罗王，毗摩质多罗阿修罗王，罗睺阿修罗王，各与若干百千眷属俱。 There were four asura kings: the Asura King Balin, the Asura King Kharaskandha, the Asura King Vemachitrin, and the Asura King Rahu, each with his retinue of several hundreds of thousands of followers.

有四迦楼罗王，大威德迦楼罗王，大身迦楼罗王，大满迦楼罗王，如意迦楼罗王，各与若干百千眷属俱。 There were four garuda kings: the Garuda King Great Majesty, the Garuda King Great Body, the Garuda King Great Fullness, and the Garuda King As You Will, each with his own retinue of several hundreds of thousands of followers.

韦提希子阿阇世王，与若干百千眷属俱。各礼佛足，退坐一面。尔时世尊，四众围绕，供养、恭敬、尊重、赞叹。为诸菩萨说大乘经，名无量义、教菩萨法、佛所护念。 There was Vaidehi's son, the King Ajatashatru, with his retinue of several hundreds of thousands of followers. Each made obeisance to the Buddha's feet, withdrew to one side and sat down. At that time, the World Honored One, having been circumambulated by the fourfold assembly, presented with offerings, honored, venerated, and praised, for the sake of the Bodhisattvas, spoke a Great Vehicle Sutra named The Limitless Principles, a Dharma for instructing Bodhisattvas of which the Buddha is protective and mindful.

佛说此经已，结跏趺坐，入于无量义处三昧，身心不动。是时天雨曼陀罗华，摩诃曼陀罗华，曼殊沙华，摩诃曼殊沙华，而散佛上、及诸大众。普佛世界，六种震动。 After the Buddha had spoken this Sutra, he sat in full lotus and entered the samadhi of the station of limitless principles, body and mind unmoving. At that time there fell from the heavens a rain of mandarava flowers, mahamandarava flowers, manjushaka flowers, and mahamanjushaka flowers, which were scattered upon the Buddha and the entire great assembly. All the Buddhas universes quaked in six ways.

尔时会中，比丘，比丘尼，优婆塞，优婆夷， At that time the entire great assembly of Bhikshus, Bhikshunis, Upasakas, Upasikas, gods, dragons, yakshas,

天龙，夜叉，乾闥婆，阿修罗，迦楼罗，紧那罗，摩睺罗伽，人非人，及诸小王，转轮圣王，是诸大众，得未曾有，欢喜合掌，一心观佛。

gandharvas, asuras, garudas, kinnaras, mahoragas, beings human and non-human, as well as the minor kings, the wheel-turning sage kings, all attained what they had never had before. They rejoiced and joined their palms and, with one heart, gazed upon the Buddha.

尔时佛放眉间白毫相光，照东方万八千世界，靡不周遍，下至阿鼻地狱，上至阿迦尼吒天。于此世界，尽见彼土六趣众生，又见彼土现在诸佛。及闻诸佛所说经法。

Then the Buddha emitted from between his brows a white hair-mark light which illumined eighteen thousand worlds to the east, omitting none of them, reaching below to the Avichi hells and above to the Akanishtha Heaven. From this world were seen all the living beings in the six destinies in those lands. Further were seen all the present Buddhas in those lands and all the Sutras and Dharma spoken by the Buddhas was heard.

并见彼诸比丘、比丘尼、优婆塞、优婆夷、诸修行得道者。复见诸菩萨摩訶萨、种种因缘、种种信解、种种相貌、行菩萨道。复见诸佛般涅槃者。复见诸佛般涅槃后，以佛舍利、起七宝塔。

Also seen were the Bhikshus, Bhikshunis, Upasakas, Upasikas in those lands who cultivated and attained the Way. Moreover were seen the Bodhisattvas Mahasattvas, the various causes and conditions, the various beliefs and understandings, and the various appearances of their practice of the Bodhisattva Way. Further were seen the parinirvana of the Buddhas and, after the parinirvana of the Buddhas, the building of stupas with the seven jewels to hold their sharira.

尔时弥勒菩萨作是念，今者、世尊现神变相，以何因缘而有此瑞。今佛世尊入于三昧，是不可思议、现稀有事，当以问谁，谁能答者。

Then the Bodhisattva Maitreya had this thought: "Now, the World Honored One manifests signs of spiritual transformations. What is the reason for these portents? The Buddha, the World Honored One, has now entered Samadhi, yet these are inconceivable and rare events. Who should I ask concerning them? Who could answer?"

复作此念，是文殊师利、法王之子，已曾亲近供养过去无量诸佛，必应见此稀有之相，我今当问。尔时比丘、比丘尼、优婆塞、优婆夷、及诸天龙、鬼神等，咸作此念，是佛光明神通之相，今当问谁。

He further thought: "The Dharma Prince, Manjushri, has in the past drawn near and made offerings to limitless Buddhas. Surely he has seen such rare signs. I shall now ask him." Thereupon the Bhikshus, Bhikshunis, Upasakas, and Upasikas, as well as the gods, dragons, ghosts, spirits, and others, all had this thought: "Who should now be asked concerning the Buddha's bright light and signs of spiritual penetrations?"

尔时弥勒菩萨，欲自决疑，又观四众比丘、比丘尼、优婆塞、优婆夷、及诸天龙、鬼神、等，众会之心，而问文殊师利言，以何因缘、而有此瑞、神通之相，放大光明，照于东方万八千土，悉见彼佛国界庄严。

于是弥勒菩萨欲重宣此义，以偈问曰：

文殊师利，
导师何故，
眉间白毫，
大光普照。
雨曼陀罗、
曼殊沙华，
栴檀香风，
悦可众心。

以是因缘，
地皆严净，
而此世界、
六种震动。
时四部众、
咸皆欢喜，
身意快然，
得未曾有。

眉间光明，
照于东方，
万八千土，
皆如金色，
从阿鼻狱、
上至有顶。
诸世界中，
六道众生，

生死所趋、
善恶业缘、
受报好丑，

At that time, the Bodhisattva Maitreya, wishing to resolve his own doubts, and further regarding the thoughts of the four-fold assembly of Bhikshus, Bhikshunis, Upasakas, and Upasikas, as well as the thoughts of the assembled gods, dragons, ghosts, and spirits and others, questioned Manjushri as follows: "What are the reasons for these portents, these signs of spiritual penetrations, for the emanation of great light which illumines eighteen thousand lands to the east so that the adornments in all those Buddha worlds are fully seen?"

Thereupon, Maitreya Bodhisattva, wishing to restate his meaning, spoke verses asking:

“Manjushri, what is the reason
For the guiding master’s emanation
From the white hair between his brows
Of a great light which shines everywhere,
And for the rain of Mandaravas
And of Manjushaka flowers,
The breeze of fragrant Chandana which
Delights the hearts of those assembled?”

Through these causes and conditions,
The earth is all adorned and pure,
And within this world the earth
Trembles in six different ways.
Then the four-fold multitude
Rejoices altogether;
In body and in mind enraptured,
They obtain what they had never had.

The bright light from between the brows
Shines into the eastern quarter,
Causing eighteen thousand lands
All to become of golden hue.
And from the Avichi hell,
Upwards to the peak of being,
Within each of the worlds are seen
The beings within the six paths,

Their destinies in birth and death,
Their karmic conditions, good or evil,
Their retributions, favorable or ill--

于此悉见。
又睹诸佛、
圣主师子、
演说经典、
微妙第一。

All of this is seen, herein.
Further seen are all the Buddhas,
The lions, the sagely masters,
Expounding on the Sutra scriptures,
Of foremost subtlety and wonder.

其声清淨，
出柔软音，
教诸菩萨、
无数亿万，
梵音深妙，
令人乐闻。
各于世界，
讲说正法、
种种因缘。

Clear and pure is the sound
Of their soft, compliant voices,
Teaching all the Bodhisattvas,
Numbering in the countless millions.
The Brahma sound, profound and wondrous,
Fills those who hear with joy as,
Within his world,
Each one proclaims the proper Dharma.
Through various causes and conditions,

以无量喻，
照明佛法，
开悟众生。
若人遭苦，
厌老病死，
为说涅槃，
尽诸苦际。

And limitless analogies,
They clarify the Buddhadharma
To enlighten living beings.
To those who've encountered suffering,
Weary of sickness, aging, death,
They speak about Nirvana,
Which brings all suffering to an end.

若人有福，
曾供养佛，
志求胜法，
为说缘觉。
若有佛子、
修种种行，
求无上慧，
为说净道。

To those possessed of blessings who've
Made offerings to past Buddhas and
Resolved to seek the superior Dharma
They speak of enlightening to conditions.
To those who are the Buddha's sons,
Who cultivate various practices,
Seeking wisdom unsurpassed,
They speak of the way of purity.

文殊师利，
我住于此，
见闻若斯，
及千亿事，
如是众多，
今当略说。

Manjushri,
While dwelling here,
I see and hear such things as these,
Reaching to a thousand million things;
Such a multitude of them
Which I shall now explain in brief.

我见彼土，
恒沙菩萨，
种种因缘、
而求佛道。

I see in other lands
Bodhisattvas like Gange's sands,
Through various causes and conditions
Seeking the Buddha Way.

或有行施，
金银珊瑚、
真珠摩尼、
碎磔玛瑙、
金刚诸珍，
奴婢车乘、
宝饰鞶舆，
欢喜布施。
回向佛道，
愿得是乘，
三界第一，
诸佛所叹。

Perhaps they practice giving,
With gifts of silver, gold, and coral
Of true pearls, and of mani,
Mother-of-pearl, carnelian,
Of vajra and of other gems,
Of servants and of carriages,
Jeweled hand drawn carts and palanquins.
These they offer up with joy.
In dedication to the Buddha Way,
Vowing to obtain the vehicle
Foremost in the triple realm,
The one which all the Buddhas praise.

或有菩萨，
驷马宝车、
栏楯华盖、
轩饰布施。
复见菩萨，
身肉手足、
及妻子施，
求无上道。

There are Bodhisattvas who
Give a jeweled coach -and-four,
With rails and flowered canopies,
Richly ornamented carriages.
Again are Bodhisattvas seen
Who give their flesh, hand, and feet,
Who even give their wives and children,
Seeking for the utmost Way.

又见菩萨，
头目身体、
欣乐施与，
求佛智慧。
文殊师利，
我见诸王，
往诣佛所、
问无上道，
便舍乐土、
宫殿臣妾，
剃除须发、
而被法服。
或见菩萨，
而作比丘，
独处闲静，
乐诵经典。

Again are Bodhisattvas seen
Whose heads, eyes, and bodies whole
Are offered up most joyfully,
Seeking the Buddha's wisdom.
Manjushri,
I see royal monarchs who
Visiting those Buddhas' courts
Ask about the utmost Way,
And then forsake their pleasant lands,
Palaces, ministers, concubines,
And, cutting off their beards and hair,
Clothe themselves in Dharma robes.
Seen are Bodhisattvas who
Becoming Bhikshus, dwell alone
Within the wilds, in quietude,
Reciting Sutra texts with joy.

又见菩萨，
勇猛精进，
入于深山，
思惟佛道。
又见离欲，

Again are Bodhisattvas seen,
Striving with heroic vigor,
Entering the mountains deep,
To ponder on the Buddha Way.
Seen, too, are those who've left desire,

常处空闲，
深修禅定，
得五神通。

Who dwell in constant solitude,
Deeply cultivating Dhyana Samadhi
And attaining five spiritual penetrations.

又见菩萨，
安禅合掌，
以千万偈、
赞诸法王。
复见菩萨，
智深志固，
能问诸佛，
闻悉受持。

Again are Bodhisattvas seen
In the peace of Dhyana, with palms joined,
Who, with a thousand ten thousand lines,
Sing praises of the Dharma kings.
Again are Bodhisattvas seen,
Of profound wisdom and solid will,
Able to question the Buddhas and
Accept and hold all they have heard.

又见佛子，
定慧具足，
以无量喻、
为众讲法，
欣乐说法、
化诸菩萨，
破魔兵众、
而击法鼓。

Further seen are Buddha's disciples,
With wisdom and samadhi perfect,
Who, with limitless analogies,
Preach Dharma to the multitudes.
Joyfully they preach the Dharma,
Transforming all the Bodhisattvas,
Defeating thus the troops of Mara,
And beating on the Dharma drum.

又见菩萨，
寂然宴默，
天龙恭敬，
不以为喜。
又见菩萨，
处林放光，
济地狱苦，
令入佛道。

Seen too are Bodhisattvas
In silence and tranquility;
Though worshipped by the gods and dragons,
They do not find it cause for joy.
Also seen are Bodhisattvas
Dwelling in forests, emitting light,
Relieving those suffering in the hells,
And leading them to the Buddha Way.

又见佛子，
未尝睡眠，
经行林中，
勤求佛道。

Also seen are Buddha's disciples
Who have not slept, but walk at ease,
Within the forest groves; they seek
With diligence the Buddha Way.

又见具戒，
威仪无缺，
净如宝珠，
以求佛道。
又见佛子，
住忍辱力，
增上慢人，
恶骂捶打，

Seen too are those with perfect precepts
Intact, with awe-inspiring manner,
Their purity like precious pearls,
With which they seek the Buddha Way.
Also seen are the Buddha's disciples
Abiding in the strength of patience;
Though by those of overweening pride
Maliciously rebuked and beaten,

皆悉能忍，
以求佛道。

They are able to endure it all,
Seeking for the Buddha Way.

又见菩萨，
离诸戏笑、
及痴眷属，
亲近智者，
一心除乱，
摄念山林、
亿千万岁，
以求佛道。

Again are Bodhisattvas seen,
Apart from all frivolity,
And from stupid followers,
Drawing near to those with wisdom.
Singlemindedly casting out confusion,
Collecting their thoughts in the mountain forests,
For tens of thousands of millions of years
In quest of the Way of the Buddha.

或见菩萨，
肴膳饮食、
百种汤药、
施佛及僧。
名衣上服、
价值千万，
或无价衣，
施佛及僧。
千万亿种、
栴檀宝舍、
众妙卧具、
施佛及僧。
清净园林、
华果茂盛、
流泉浴池、
施佛及僧。
如是等施，
种果微妙，
欢喜无厌，
求无上道。

Bodhisattvas there are seen,
Who, with fine food and drink and with
A hundred kinds of broths and herbs
Make offerings to the Buddha and the Sangha.
Who, with fine robes and superior garments,
Of value in the millions,
Or with in valuable robes
Make offerings to the Buddha and the Sangha.
Who, with a million different kinds
Of dwellings of precious sandalwood
And with much fine bedding
Make offerings to the Buddha and the Sangha.
Who, with gardens and groves, clear and pure,
With flowers and fruits in abundance
With flowing springs and bathing ponds,
Make offerings to the Buddha and the Sangha.
Offerings such as these,
Of many kinds, extremely fine,
Do they give with joy untiring,
Seeking for the utmost Way.

或有菩萨，
说寂灭法，
种种教诏，
无数众生。
或见菩萨，
观诸法性、
无有二相，
犹如虚空。

There are Bodhisattvas who
Speak of still extinction's Dharma
With various instructions teaching
Living beings without number.
Seen are Bodhisattvas who
Contemplate all Dharmas' nature
As lacking the mark of duality,
Like empty space.

又见佛子，

Also seen are Buddha's disciples

心无所著，
以此妙慧、
求无上道。

Whose minds have no attachments and
Who use this wondrous wisdom,
Seeking for the utmost Way.

文殊师利，
又有菩萨，
佛灭度后，
供养舍利。

Manjushri,
Again are Bodhisattvas who,
After the Buddhas cross into extinction,
Make offerings to the Sharira.

又见佛子，
造诸塔庙、
无数恒沙，
严饰国界，
宝塔高妙、
五千由旬，
纵广正等、
二千由旬。
一一塔庙，
各千幢幡，
珠交露幔，
宝铃和鸣。
诸天龙神、
人及非人，
香华伎乐，
常以供养。

Again are seen Buddha's disciples,
Building stupas, building temples,
Countless as the Ganges sands,
To adorn those realms and lands.
The Jeweled stupas, tall and fine,
Are five thousand Yojanas in height,
Two thousand Yojanas in breadth.
Each stupa and temple is adorned
With a thousand curtains and banners
Circling around and wrought with gems,
And jeweled bells which harmoniously chime.
All the gods, dragons, and spirits,
Humans and non-humans,
With incense, flowers, and instrumental music,
Constantly make offerings.

文殊师利，
诸佛子等，
为供舍利，
严饰塔庙，
国界自然，
殊特妙好，
如天树王，
其华开敷，
佛放一光。
我及众会，
见此国界，
种种殊妙，
诸佛神力、
智慧稀有，
放一净光，
照无量国。
我等见此，
得未曾有。

Manjushri,
All the Buddhas' disciples,
Adorn the stupas and the shrines
Making offerings to the Shariras;
Spontaneously, the realms and lands
Are superbly fine and exquisite,
Like the king of heavenly trees
When its flowers bloom.
The Buddha sends forth this single ray,
And I and those assembled here
View within those realms and lands,
The various special wonders.
The spiritual might of the Buddhas
And their wisdom is most rare,
Emitting a single, pure light,
They can illumine limitless lands.
Seeing this, we have all
Obtained what we have never had.

佛子文殊，
愿决众疑，
四众欣仰、
瞻仁及我，
世尊何故，
放斯光明。

Disciple of the Buddha, Manju,
Pray resolve the assembly's doubts.
The Four-fold multitude with joy
Looks up to you, humane one, and to me.
Why has the World Honored One
Emitted such a brilliant light?

佛子时答，
决疑令喜，
何所饶益、
演斯光明。

Disciple of the Buddha, answer now;
Resolve our doubts, so we may rejoice.
What benefit is to be gained
By putting forth this brilliant light?

佛坐道场、
所得妙法，
为欲说此，
为当授记，
示诸佛土，
众宝严净、
及见诸佛。
此非小缘，
文殊当知。
四众龙神，
瞻察仁者、
为说何等。

That wondrous Dharma the Buddha gained
As he sat in the field of the Way --
Does he wish, now, to preach it?
Or is he going to give predictions?
The manifesting of the Buddha-lands,
Adorned with many jewels, and pure,
As well as the vision of the Buddhas
Does not betoken small conditions.
Manju, it should be known,
The four assemblies, dragons and spirits,
Look to you, humane one, hopefully;
What is it that is to be said?

尔时文殊师利语弥勒菩萨摩訶萨、及诸大士，善男子等：‘如我惟忖，今佛世尊欲说大法，雨大法雨，吹大法螺，击大法鼓，演大法义。诸善男子，我于过去诸佛，曾见此瑞，放斯光已，即说大法。是故当知今佛现光，亦复如是，欲令众生，咸得闻知一切世间难信之法，故现斯瑞。’

At that time, Manjushri addressed the Bodhisattva Mahasattva Maitreya and all the great lords, saying, “Good men, in my estimation, the Buddha, the World Honored One, now wishes to speak the great Dharma, to let fall the great Dharma rain, to blow the great Dharma conch, to beat the great Dharma drum, and to proclaim the great Dharma doctrine.” “Good men, I have, in the past, in the presence of other Buddhas, seen such portents. Having emitted this light, they immediately spoke the great Dharma. Therefore, it should be known that the manifestation of light by the present Buddha is also thus. Because he wishes to lead all living beings to hear and understand this Dharma which in the whole world is hard to believe, he therefore manifests these portents.”

“诸善男子，如过去无量无边不可思议阿僧祇劫，尔时有佛，号日月

“Good men, it is just as in the past, limitless, boundless, inconceivable Asankhyeya aeons ago, there was at that time a Buddha named Brightness of Sun-Moon-Lamp Thus

灯明如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊，演说正法，初善、中善、后善，其义深远，其语巧妙，纯一无杂，具足清白梵行之相。为求声闻者、说应四谛法，度生老病死，究竟涅槃。为求辟支佛者、说应十二因缘法。为诸菩萨、说应六波罗蜜，令得阿耨多罗三藐三菩提，成一切种智。’

‘次复有佛、亦名日月灯明，次复有佛、亦名日月灯明，如是二万佛、皆同一字，号日月灯明，又同一姓，姓颇罗堕。弥勒当知，初佛后佛，皆同一字，名日月灯明，十号具足。所可说法，初中后善。

其最后佛，未出家时、有八王子，一名有意，二名善意，三名无量意，四名宝意，五名增意，六名除疑意，七名向意，八名法意。是八王子，威德自在，各领四天下。

是诸王子，闻父出家，得阿耨多罗三藐三菩提。悉舍王位，亦随出家，发大乘意，常修梵行，皆为法师，已于千万佛所、植诸善本。’

Come One, One Worthy of Offerings, One of Proper and Universal knowledge, One of Perfect Clarity and Conduct, Well-Gone One, an Unsurpassed Knight who Understands the World, a Hero Who Subdues and Tames, a Teacher of Gods and People, the Buddha, the World Honored One who expounded the proper Dharma, good at its beginning, good in its middle, and good at its end, its meaning profound and far-reaching, its words clever and subtle, pure and unadulterated, complete with the marks of pure, white Brahman conduct.” “To those who sought to be Hearers, he responded with the Dharma of the Four Truths, by which one crosses over birth, aging, sickness, and death to the ultimate Nirvana; to those who sought to be Pratyeka Buddhas, he responded with the Dharma of the Twelve Conditioned Causes; for the sake of the Bodhisattvas, he responded with the Six Paramitas, causing them to attain Anuttarasamyaksambodhi and realize the wisdom of all modes.”

“Then, there was another Buddha, also named Brightness of Sun-Moon-Lamp, and then another Buddha, also named Brightness of Sun-Moon-Lamp, and so forth for twenty-thousand Buddhas all of the same name, Brightness of Sun-Moon-Lamp, and also of the same surname, Bharadvaja. Maitreya, it should be known that all of those Buddhas, from the first to the last, had the same name, Brightness of Sun-Moon-Lamp, and were complete with the ten titles, and that the Dharma they spoke was good at its beginning, middle, and end.”

“Before the last Buddha left the home-life, he had eight royal sons. The first was named Intention, the second, Good Intention, the third, Limitless Intention, the fourth Jeweled Intention, the fifth, Increasing Intention; the sixth, Intention Rid of Doubt, the seventh, Resounding Intention, and the eighth, Dharma Intention. The eight princes were of awesome virtue and self-mastery and each ruled over four continents.”

“When the princes heard that their father had left the home-life and attained Anuttarasamyaksambodhi, they all renounced their royal positions and left home as well. They brought forth the resolve for the Great Vehicle and constantly cultivated Brahman conduct. All became

Dharma Masters, having already, in the presence of ten million Buddhas, planted the roots of goodness.”

‘是时日月灯明佛说大乘经，名无量义、教菩萨法、佛所护念。说是经已，即于大众中、结跏趺坐，入于无量义处三昧，身心不动。是时、天雨曼陀罗华，摩诃曼陀罗华，曼殊沙华，摩诃曼殊沙华，而散佛上、及诸大众。普佛世界，六种震动。尔时会中，比丘、比丘尼、优婆塞、优婆夷、天龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人非人、及诸小王、转轮圣王、等。是诸大众，得未曾有，欢喜合掌，一心观佛。’

‘尔时如来放眉间白毫相光，照东方万八千佛土，靡不周遍，如今所见、是诸佛土。弥勒当知，尔时会中，有二十亿菩萨、乐欲听法。是诸菩萨，见此光明、普照佛土，得未曾有，欲知此光所为因缘。

时有菩萨，名曰妙光，有八百弟子。是时日月灯明佛从三昧起，因妙光菩萨、说大乘经，名妙法莲华、教菩萨法、佛所护念。六十小劫、不起于座。时会听者、亦坐一处，六十小劫、身心不动，听佛所说，谓如食顷。是时众中，

“ At that time, the Buddha Sun-Moon-Lamp Brightness spoke a Great Vehicle Sutra named The Limitless Principles, a Dharma for instructing Bodhisattvas of which the Buddhas are protective and mindful. When he had finished speaking that Sutra, he then, in the midst of the assembly, sat in full lotus and entered the Samadhi of the Station of Limitless Principles; his body and mind were unmoving. Then from the heavens there fell a rain of Mandarava flowers, Mahamandarava flowers, Manjushaka flowers, and Mahamanjushaka flowers, which were scattered upon the Buddha and the entire great assembly. All the Buddhas' universes quaked in six ways. At that time the entire great assembly of Bhikshus, Bhikshunis, Upasakas, Upasikas, gods, dragons, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, beings human and non-human as well as the minor kings and the wheel-turning sage kings and so forth, all attained what they had never had before. The rejoiced and joined their palms and, with one heart, gazed upon the Buddha.

Then the Thus Come One emitted from between his brows a white hair-mark light which illumined eighteen thousand Buddha-worlds to the east, omitting none of them. Just like all the Buddha lands now seen. Maitreya, it should be known that there were at that time in the assembly twenty million Bodhisattvas who took delight in listening to the Dharma. Upon seeing this bright light illumine all the Buddha lands, all the Bodhisattvas obtained what they had never had and wished to know the causes and conditions for this light.”

“ There was at that time a Bodhisattva by the name of Wondrous Light who had eight hundred disciples. The Buddha Brightness of Sun-Moon-Lamp then arose from Samadhi and, for the sake of the Bodhisattva Wondrous Light, spoke a Great Vehicle Sutra called the Wonderful Dharma Lotus Flower, a Dharma for instructing Bodhisattvas of which the Buddha is protective and mindful.” “For sixty small aeons he did not rise from his seat. Those assembled listening also sat in one place for

无有一人、若身若心而生懈倦。’

‘日月灯明佛于六十小劫说是经已，即于梵、魔、沙门、婆罗门、及天、人、阿修罗、众中，而宣此言，如来于今日中夜，当入无余涅槃。

时有菩萨，名曰德藏，日月灯明佛即授其记。告诸比丘：“是德藏菩萨，次当作佛，号曰净身，多陀阿伽度、阿罗诃、三藐三佛陀。”佛授记已，便于中夜、入无余涅槃。

佛灭度后，妙光菩萨持妙法莲华经，满八十小劫、为人演说。日月灯明佛八子、皆师妙光。妙光教化，令其坚固阿耨多罗三藐三菩提。

是诸王子、供养无量百千万亿佛已，皆成佛道，其最后成佛者，名曰燃灯。八百弟子中，有一人、号曰求名，贪著利养，虽复读诵众经，而不通利，多所忘失，故号求名。是人亦以种种善根因缘故，得值无量百千万亿诸佛，供养、恭敬，尊重、赞叹。’

‘弥勒当知，尔时妙光

sixty small aeons with bodies and minds unmoving, listening to what the Buddha said as if it were but the space of a meal. At that time, in the assembly, there was not a single person who grew weary, either physically or mentally.”

“At the end of sixty small aeons, having finished speaking the Sutra, the Buddha Sun-Moon-Lamp Brightness immediately announced to the assembly of Brahma, Mara, Shramanas, Brahmans, gods, humans, and Asuras, ‘Today, at midnight, the Thus Come One will enter Nirvana without residue.’”

“There was at that time a Bodhisattva by the name of Virtue Treasury to whom the Buddha Sun-Moon-Lamp Brightness transmitted a prediction, telling all the Bhikshus, ‘The Bodhisattva Virtue Treasury will next become a Buddha with the name of Pure-Body-Tathagato’rhan, Samyaksambuddhah.’ After that Buddha had transmitted the prediction, at midnight he entered Nirvana without residue.”

“Following the Buddha’s crossing over into extinction, the Bodhisattva Wondrous Light upheld the Wonderful Dharma Lotus Flower Sutra for a full eighty small aeons, expounding it to others. The eight sons of the Buddha Sun-Moon-Lamp Brightness all served Wondrous Light as their master. Wondrous Light taught and transformed them, causing them to become firmly established in Anuttarasamyaksambodhi.”

“The princes, having made offerings to limitless hundreds of thousands of tens of thousands of millions of Buddhas, all realized the Buddha Way. The very last to become a Buddha was one named Burner of the Lamp.” “Among the eight hundred disciples was one named Seeker of Fame, who was greedily attached to profit and offerings. Although he read and recited many scriptures, he did not comprehend them and forgot most of what he learned. For that reasons he was called Seeker of Fame. Because he had also planted good roots, he was able to encounter limitless hundreds of thousands of tens of thousands of millions of Buddhas, making offerings to them and honoring them, venerating and praising them.”

菩萨、岂异人乎，我身是也，求名菩萨，汝身是也。今见此瑞、与本无异，是故惟忖，今日如来当说大乘经，名妙法莲华、教菩萨法、佛所护念。’尔时文殊师利于大众中，欲重宣此义，而说偈言：

我念过去世，
无量无数劫，
有佛人中尊，
号日月灯明。
世尊演说法，
无量众生、
无数亿菩萨，
令入佛智慧。

佛未出家时、
所生八王子，
见大圣出家，
亦随修梵行。
时佛说大乘，
经名无量义，
于诸大众中，
而为广分别。

佛说此经已，
即于法座上、
跏趺坐三昧，
名无量义处。
天雨曼陀华，
天鼓自然鸣，
诸天龙鬼神，
供养人中尊。

一切诸佛土，
即时大震动。
佛放眉间光，
现诸稀有事，
此光照东方
万八千佛土，

“Maitreya, it should be known, could the Bodhisattva Wondrous Light have been anyone else? I, myself, was him. And the Bodhisattva Seeker of Fame was you, yourself!” “The portents now seen do not differ from those, and so, in my estimation, today the Thus Come One is about to speak a Great Vehicle Sutra called The Wonderful Dharma Lotus Flower, a Dharma for instructing Bodhisattvas of which the Buddha is protective and mindful.” At that time Manjushri, in the midst of the assembly, wishing to restate his meaning, spoke verses, saying:

I recall that in ages past,
Limitless, countless aeons ago,
There appeared a Buddha, one honored among people,
By the name of Brightness of Sun-Moon-Lamp,
That World Honored One proclaimed the Dharma,
Taking limitless living beings across,
Causing countless millions of Bodhisattvas
To enter the wisdom of the Buddhas.

Before that Buddha had left home,
The eight royal sons born to him,
Seeing the Great Sage leave him home,
Also followed him to practice Brahman conduct.
The Buddha then spoke a Great Vehicle
Sutra by the name of Limitless Principles;
Amidst the assembly, and for their sake,
He set it forth in extensive detail.

When the Buddha had finished speaking the Sutra,
Seated in the Dharma-seat,
He sat in full lotus and entered the Samadhi
Called the Station of Limitless Principles.
From the heavens fell a rain of Mandarava flowers,
And heavenly drums of themselves did sound,
While all the gods, dragons, ghosts and spirits,
Made offerings to the Honored One;

And, within all the Buddha lands,
There occurred a mighty trembling.
The light emitted from between the Buddha's brows
Manifested all these rare events.

示一切众生，
生死业报处。
有见诸佛土，
以众宝庄严，
琉璃玻璃色，
斯由佛光照。

及见诸天人、
龙神夜叉众、
乾闥紧那罗，
各供养其佛。

又见诸如来，
自然成佛道，
身色如金山，
端严甚微妙，
如净琉璃中，
内现真金像。
世尊在大众，
敷演深法义。

一一诸佛土，
声闻众无数，
因佛光所照，
悉见彼大众。
或有诸比丘，
在于山林中，
精进持净戒，
犹如护明珠。

又见诸菩萨，
行施忍辱等，
其数如恒沙，
斯由佛光照。
又见诸菩萨，
深入诸禅定，
身心寂不动，
以求无上道。

又见诸菩萨，
知法寂灭相，
各于其国土，
说法求佛道。

The light illumined to the east
Eighteen thousand Buddha lands,
Revealing the places of living beings'
Karmic retributions of birth and death.
Seen, too, were Buddha lands adorned
With a multitude of gems,
The color of lapiz lazuli and crystal,
Illumined by the Buddha's light.

Seen as well were gods and people,
Dragons, spirits, and Yaksha hordes,
Gandharvas and Kinnaras,
Each making offerings to the Buddha.

Thus come ones, too, all were seen
As they naturally accomplished the Buddha Way,
Their bodies' hue like mountains of gold,
Upright, serene, subtle, and fine,
As, within pure lapis lazuli
Would appear an image of real gold.
The World Honored Ones in those assemblies
Proclaimed the profound principle of the Law.

In all the Buddhas' lands,
Were Shravaka hosts, uncountable;
Through the illumination of the Buddha's light
Those assemblies all were fully seen.
There were also Bhikshus who,
Dwelt within the mountain groves,
Vigorously upholding the pure precepts
As if guarding brilliant pearls.

Also seen were Bodhisattvas
Practicing giving, patience, and so forth,
Their number like the Ganges' sands,
Illumined by the Buddha's light.
Seen too were Bodhisattvas who
Had deeply entered Dhyana Samadhi,
With bodies and minds still and unmoving
They sought the Way unsurpassed.

Bodhisattvas, too, were seen who knew
The Mark of Dharmas' still extinction;
Each one within his Buddhaland

尔时四部众，
见日月灯佛、
现大神通力，
其心皆欢喜，
各各自相问，
是事何因缘。

天人所奉尊、
适从三昧起，
赞妙光菩萨，
汝为世间眼，
一切所归信，
能奉持法藏，
如我所说法，
唯汝能证知。

世尊既赞叹，
令妙光欢喜，
说是法华经，
满六十小劫、
不起于此座。
所说上妙法，
是妙光法师、
悉皆能受持。

佛说是法华，
令众欢喜已，
寻即于是日，
告于天人众，
诸法实相义，
已为汝等说，
我今于中夜，
当入于涅槃。

汝一心精进，
当离于放逸，
诸佛甚难值，
亿劫时一遇。
世尊诸子等、
闻佛入涅槃，
各各怀悲恼，
佛灭一何速。

圣主法之王，

Spoke Dharma, seeking the Buddha's path.

Then the four-fold multitudes
Seeing the Buddha Sun-Moon-Lamp
Manifest great and powerful spiritual penetrations,
In their hearts all rejoiced,
And inquired, each of the other,
"What is the reason for these events?"

The Honored One, revered by gods and humans,
Just then from Samadhi did arise,
And praised the Bodhisattva Wondrous Light:
"You act as eyes for the world,
All return to you in faith; you are
Able reverently to hold the Dharma-store.
Dharma such as I do speak--
You alone can certify to its understanding."

The World Honored One having praised him,
And caused Wondrous Light to rejoice,
Then spoke the Sutra of the Dharma Flower.
For a full sixty minor aeons
He did not rise from his seat.
The supreme and wondrous Dharma that he spoke,
The Dharma Master Wondrous Light
Was fully able to receive and hold.

The Buddha, having spoken The Dharma Flower,
And caused the assembly to rejoice,
Later, on that very day,
Announced to the host of gods and humans;
"The meaning of the real mark of all Dharmas
Has already been spoken for all of you,
And now at midnight, I
shall enter into Nirvana.

You should single-heartedly advance with vigor,
And avoid laxness, for
Buddhas are difficult indeed to meet,
Encountered but once in a million aeons."
All of the disciples of the World Honored One
Hearing of the Buddha's entry into Nirvana,
Each harbored grief and anguish,
"Why must the Buddha take extinction so soon?"

安慰无量众，
我若灭度时，
汝等勿忧怖，
是德藏菩萨，
于无漏实相、

心已得通达，
其次当作佛，
号曰为净身，
亦度无量众。
佛此夜灭度，
如薪尽火灭，
分布诸舍利，
而起无量塔。

比丘比丘尼，
其数如恒沙，
倍复加精进，
以求无上道。
是妙光法师，
奉持佛法藏，
八十小劫中、
广宣法华经。

是诸八王子，
妙光所开化，
坚固无上道，
当见无数佛。

供养诸佛已，
随顺行大道，
相继得成佛，
转次而授记。
最后天中天，
号曰燃灯佛，
诸仙之导师，
度脱无量众。

是妙光法师，
时有一弟子，
心常怀懈怠，
贪著于名利，
求名利无厌，
多游族姓家，

The sagely Lord, the Dharma King,
Then comforted the limitless multitude:
"After my passage into extinction,
None of you should worry or fear,
For the Bodhisattva Virtue Treasury,
With respect to the non-outflow mark of reality,

In heart has penetrated it totally;
He will next become a Buddha,
By the name of Pure Body, and
Will also save uncounted multitudes.
That night the Buddha passed into extinction,
As a flame dies once its fuel has been consumed.
The Sharira were divided up,
And limitless stupas built.

The Bhikshus and Bhikshunis,
Their number like the Gange's sands,
Redoubled their vigor in advancing
In their quest for the unsurpassed path.
The Dharma Master Wondrous Light
Reverently kept the store of the Buddha's Law;
For eighty minor aeons, he
Widely spread the Sutra of the Dharma Flower.

All of the eight royal sons
Taught and led by Wondrous Light,
Became solid in the unsurpassed path,
And met with Buddhas beyond all count.

Having presented them offerings,
They accordingly practiced the Great Way,
And in succession, became Buddhas,
Transmitting prophecies in turn.
The last of these, a god among gods,
Was a Buddha by the name of Burner of the Lamp,
A guiding master of all the immortals,
Who brought release to countless multitudes.

The Dharma Master Wondrous Light
Had a disciple at that time
Whose heart harbored laxness, and who
Was greedily attached to fame and gain.

弃舍所习诵，
废忘不通利。
以是因缘故，
号之为求名。
亦行众善业，
得见无数佛，
供养于诸佛，
随顺行大道，
具六波罗蜜，
今见释师子。
其后当作佛，
号名曰弥勒，
广度诸众生，
其数无有量。

彼佛灭度后，
懈怠者汝是，
妙光法师者，
今则我身是。
我见灯明佛，
本光瑞如此，
以是知今佛、
欲说法华经。
今相如本瑞，
是诸佛方便，
今佛放光明，
助发实相义。
诸人今当知，
合掌一心待，
佛当雨法雨，
充足求道者。
诸求三乘人，
若有疑悔者，
佛当为除断，
令尽无有余。

Seeking fame and gain untiringly,
He often visited the great clans;
He cast aside his recitations
Neglected, forgot, and failed to comprehend them.
These, then, were the reasons why
He was given the name "Seeker of Fame."
Yet he also practiced many good deeds,
Enabling him to meet uncounted Buddhas,
And make offerings to all of them.
Accordingly he walked the great path,
And perfected the Six Paramitas.
Now he meets the Shakyan Lion;
Later, He will become a Buddha
By the name of Maitreya,
Who will broadly take all beings over--
Their number far beyond all count.

After that Buddha had passed into extinction,
The indolent one was you,
And the Dharma Master Wondrous Light,
Was I, myself, now present here.
I saw the Buddha Brightness of Lamp;
His light and portents were like these.
Thus I know the present Buddha,
Wishes to speak The Dharma Flower Sutra.
The present marks are like the portents past,
Expedient devices of the Buddhas.
The Buddha now puts forth bright light,
To help reveal the real mark's meaning.
All of you now should understand, and
With one heart, join your palms, and wait;
The Buddha will let fall the Dharma rain,
To satisfy all those who seek the Way.
Those who seek three vehicles,
Should they have doubts or regrets,
The Buddha will remove them now,
So that they vanish and none remain.

方便品 - 第二

尔时，世尊从三昧
安详而起，告舍利弗：

‘诸佛智慧，甚深无量，
其智慧门，难解难入，
一切声闻、辟支佛、所
不能知。

所以者何。佛曾亲近百
千万亿无数诸佛，尽行
诸佛无量道法，勇猛精
进，名称普闻。成就甚
深未曾有法，随宜所说，
意趣难解。

舍利弗，吾从成佛以来，
种种因缘，种种譬喻，
广演言教，无数方便、
引导众生，令离诸著。

所以者何。如来方便知
见波罗蜜、皆已具足。
舍利弗，如来知见，广
大深远，无量无碍，力、
无所畏、禅定、解脱三
昧、深入无际，成就一
切未曾有法。

舍利弗，如来能种种分
别，巧说诸法，言辞柔
软，悦可众心。舍利弗，
取要言之，无量无边未
曾有法，佛悉成就。’

Chapter 2 - Expedient Devices

At that time the World Honored One arose serenely from samadhi and told Shariputra, “The wisdom of all the Buddhas is extremely profound and unlimited. The gateway to this wisdom is difficult to understand and difficult to enter. It cannot be known by any of the Hearers or Pratyekabudhas.

What is the reason? The Buddhas have, in the past, drawn near to countless hundreds of thousands of tens of thousands of millions of Buddhas, exhaustively practicing the unlimited dharmas of the Way of those Buddhas. They are forging ahead with courage and vigor and their names are known everywhere. They have accomplished the most profound Dharma, one which has never been before, and speak of it according to what is appropriate, but its purport is difficult to understand.”

“Shariputra, from the time I realized Buddhahood, I have, by means of various causes and conditions and various analogies, extensively proclaimed the verbal teaching. With countless expedient devices, I have guided living beings, leading them to separate from all attachments.”

“Why is this? The Thus Come One has already perfected his expedient devices, his knowledge and vision, and the paramitas.” “Shariputra, the knowledge and vision of the Thus Come One is vast, great, profound, and far-reaching. He has profoundly entered, without boundary, the unlimiteds, the unobstructeds, the powers, the fearlessnesses, the dhyana concentrations, and the samadhis of liberation, accomplishing all those dharmas never had before.”

“Shariputra, the Thus Come One is able to make various discriminations, cleverly speaking all dharmas. His speech is gentle and delights the hearts of the multitudes.”

“Shariputra, essentially speaking, the Buddha has fully

‘止，舍利弗，不须复说。所以者何。佛所成就第一稀有难解之法，唯佛与佛、乃能究尽诸法实相。所谓诸法、如是相，如是性，如是体，如是力，如是作，如是因，如是缘，如是果，如是报，如是本末究竟等。’

尔时世尊欲重宣此义，而说偈言：

世雄不可量，
诸天及世人、
一切众生类，
无能知佛者。
佛力无所畏、
解脱诸三昧，
及佛诸余法，
无能测量者。

本从无数佛，
具足行诸道，
甚深微妙法，
难见难可了。
于无量亿劫，
行此诸道已，
道场得成果，
我已悉知见。

如是大果报，
种种性相义，
我及十方佛，
乃能知是事。

是法不可示，
言辞相寂灭，
诸余众生类，
无有能得解，
除诸菩萨众、
信力坚固者。

accomplished all of those unlimited, boundless dharmas which have never been before.”

“Stop.” “Shariputra, there is no need to speak further. Why is this? As to that foremost, rare, and hard-to-understand Dharma accomplished by the Buddha—only the Buddhas and the Buddha can exhaust the Real Mark of all dharmas. That is to say with regard to all dharmas: the suchness of the marks, the suchness of the nature, the suchness of the substance, the suchness of the power, the suchness of the function, the suchness of the causes, the suchness of the conditions, the suchness of the effects, the suchness of the retributions, and the suchness of the ultimate equality from beginning to end.”

At that time, the World Honored One, wishing to restate this meaning, spoke verses saying,

Illimitable are the heroes of the world.
All the gods and people in the world,
And all the classes of living beings
Cannot know the Buddhas.
The Buddhas' powers, fearlessnesses,
Liberations and samadhis,
And other dharmas of the Buddhas
Can be fathomed by no one.

Formerly, following countless Buddhas,
I perfectly walked all the paths
Of the wonderful Dharma, subtle and deep,
Hard to see and hard to understand;
Through limitless millions of eons,
I walked down all these paths.
In the Bodhimanda, I realized the fruit,
And have fully known and seen it all.

The great effect and retribution,
The various natures, marks, and meanings,
Are such that I and the ten-direction Buddhas
Alone can understand these matters.

This Dharma cannot be demonstrated,
The mark of language being still and extinct;
Of all the kinds of living beings

诸佛弟子众，
曾供养诸佛，
一切漏已尽，
住是最后身，
如是诸人等，
其力所不堪。

假使满世间，
皆如舍利弗，
尽思共度量，
不能测佛智。
正使满十方、
皆如舍利弗，
及余诸弟子、
亦满十方刹，
尽思共度量，
亦复不能知。
辟支佛利智，
无漏最后身，
亦满十方界，
其数如竹林，
斯等共一心，
于亿无量劫、
欲思佛实智，
莫能知少分。

新发意菩萨，
供养无数佛，
了达诸义趣，
又能善说法，
如稻麻竹苇，
充满十方刹，
一心以妙智，
于恒河沙劫、
咸皆共思量，
不能知佛智。

不退诸菩萨，
其数如恒沙，
一心共思求，
亦复不能知。

又告舍利弗，
无漏不思议、

There is none who can understand it.
Except the host of Bodhisattvas,
Firm in the power of faith.
The host of the Buddha's disciples
Who have made offerings to the Buddhas
And who have exhausted all outflows,
And dwell in their final bodies—
The strength of people such as these
Also proves inadequate.

If the world were filled
With those like Shariputra,
Who together spent their thoughts to measure it,
They could not fathom the Buddha's wisdom.
Truly, suppose the ten directions,
Were filled with those like Shariputra,
And that the remaining disciples filled
All the lands in the ten directions,
And that together they spent their thoughts to measure it,
They also could not know it.
If Pratyekabuddhas of sharp wisdom
Without outflows, in their final bodies,
Also filled the ten directions,
Their number like the bamboo in the forest,
And if they put their minds together,
Wishing to think about the Buddha's real wisdom,
Throughout measureless millions eons,
They could not know the smallest part of it.

Suppose newly resolved Bodhisattvas,
Who have made offerings to countless Buddhas,
Who understand the principle and the purport,
And are well able to speak the Dharma,
Whose numbers are like rice, hemp, bamboo, and reeds,
Filled the ten-direction lands,
And suppose with one mind and with wondrous wisdom,
Throughout eons like the Ganges' sands,
They were all together to think it over,
Even they could not know the Buddha's wisdom.

Suppose that non-retreating Bodhisattvas,
Their number like the Ganges' sands,
With one mind thought to seek that wisdom
They also could not know of it.

甚深微妙法，
我今已具得，
唯我知是相，
十方佛亦然。

舍利弗当知，
诸佛语无异，
于佛所说法，
当生大信力，
世尊法久后，
要当说真实。
告诸声闻众、
及求缘觉乘，
我令脱苦缚，
速得涅槃者，
佛以方便力，
示以三乘教，
众生处处著，
引之令得出。

尔时大众中，有诸声闻
漏尽阿罗汉阿若憍陈
如、等，千二百人，及
发声闻辟支佛心、比丘、
比丘尼、优婆塞、优婆
夷，各作是念：‘今者、
世尊何故殷勤称叹方
便、而作是言，佛所得
法，甚深难解，有所言
说，意趣难知，一切声
闻、辟支佛、所不能及。
佛说一解脱义，我等亦
得此法，到于涅槃，而
今不知是义所趋。’

尔时舍利弗知四众心
疑，自亦未了，而白佛
言：‘世尊，何因何缘，
殷勤称叹诸佛第一方
便、甚深微妙、难解之
法。我自昔来，未曾从
佛、闻如是说，今者、
四众咸皆有疑。惟愿世
尊敷演斯事，世尊何故

And what is more, Shariputra,
That inconceivable, non-outflow,
Most profound and subtle Dharma,
I have perfectly obtained,
And I alone know its mark,
Along with the ten-direction Buddhas.

Shariputra, you should know
The words of the Buddhas do not differ.
In the Dharma spoken by the Buddhas
You should place the power of great faith.
When the World Honored One's Dharma is at its end,
The true and real must be spoken.
I tell the assembly of Hearers
And those who seek the Conditioned Enlightened Vehicle,
That I will lead them to cast off suffering's bond,
And arrive at Nirvana.
The Buddha uses the power of expedients,
Demonstrating the teaching of Three Vehicles,
So that living beings, attached in many places,
May be guided to escape.

At that time in the assembly there were Hearers, Arhats with outflows extinguished, Ajnatakaundinya and others, twelve hundred persons, as well as Bhikshus, Bhikshunis, Upasakas, and Upasikas who had brought forth the resolve to become Hearers and Pratyekabuddhas. They all had the following thought: "Why, now, does the World Honored One repeatedly praise the expedient devices saying, 'the Dharma obtained by the Buddha is so extremely profound and difficult to understand and the purport of his speech is so difficult to know, that none of the Hearers or Pratyekabuddhas can grasp it.' The Buddha has spoken of but one principle of liberation and we have already obtained this Dharma and arrived at Nirvana. Now, we do not understand his intention."

At that time Shariputra, knowing the doubts in the minds of the fourfold assembly, and himself not yet fully understanding, addressed the Buddha saying: "For what reason has the World Honored One repeatedly praised the foremost expedient devices of the Buddhas and the

殷勤称叹甚深微妙难解之法。’

尔时舍利弗欲重宣此义，而说偈言：

慧日大圣尊，
久乃说是法，
自说得如是
力无畏三昧、
禅定解脱等，
不可思议法。
道场所得法，
无能发问者。

我意难可测，
亦无能问者。
无问而自说，
称叹所行道，

智慧甚微妙，
诸佛之所得。
无漏诸罗汉、
及求涅槃者，
今皆堕疑网，
佛何故说是。
其求缘觉者、
比丘比丘尼、

诸天龙鬼神、
及乾闥婆等，
相视怀犹豫，
瞻仰两足尊，
是事为云何，
愿佛为解说。
于诸声闻众，
佛说我第一。

我今自于智、
疑惑不能了，
为是究竟法，
为是所行道。
佛口所生子，

extremely profound and wonderful Dharma which is difficult to understand? From the past onwards I have never heard the Buddha speak in such a way. Presently, the fourfold assembly all has doubts. I only pray that the World Honored One will expound upon this subject: Why has the World Honored One repeatedly praised the Dharma, which is extremely profound, subtle, and hard to understand?”

At that time, Shariputra, wishing to restate this meaning, spoke verses saying,

Oh! Sun of Wisdom, Great Honored Sage,
Long have you waited to speak this Dharma;
Speaking of your attainments of such
Powers, fearlessnesses, and samadhis,
Dhyanasamadhis and liberations,
And other inconceivable dharmas.
Concerning the Dharma obtained in the Bodhimanda,
No one is able to raise a question.

I find its meaning hard to fathom,
And am also unable to ask about it.
So you speak unasked,
Praising the path you have walked

And that wisdom fine and subtle,
Attained by all the Buddhas.
All the Arhats, without outflows,
And those who seek Nirvana,
Have fallen into a net of doubts.

“Why has the Buddha said this?”
Those who seek Condition Enlightenment,
The Bhikshus, the Bhikshunis,

Gods, dragons, ghosts, and spirits,
Gandharvas and others,
Look at one another, perplexed,
And then gaze at the Doubly Complete Honored One.

“What is the meaning of this matter?”
“We pray that the Buddha will explain.”
Of the host of Hearers
The Buddha has declared me foremost,

And yet now with my own wisdom

合掌瞻仰待，
愿出微妙音，
时为如实说。

诸天龙神等，
其数如恒沙，
求佛诸菩萨，
大数有八万，
又诸万亿国、
转轮圣王至，
合掌以敬心，
欲闻具足道。

尔时佛告舍利弗：‘止，
止，不须复说。若说是
事，一切世间诸天、及
人、皆当惊疑。’舍利
弗重白佛言：‘世尊，
惟愿说之，惟愿说之。
所以者何。是会无数百
千万亿阿僧祇众生，曾
见诸佛，诸根猛利，智
慧明了，闻佛所说，则
能敬信。’

尔时舍利弗欲重宣此
义，而说偈言：

法王无上尊，
惟说愿勿虑。
是会无量众，
有能敬信者。

佛复止舍利弗：‘若说
是事，一切世间天、人、
阿修罗、皆当惊疑，增
上慢比丘、将坠于大
坑。’尔时世尊重说偈
言：

止止不须说，
我法妙难思，
诸增上慢者，
闻必不敬信。

I cannot resolve my doubts.
Is this Dharma ultimate?
Or is it the path to be walked?
Disciples born from the Buddha's mouth,
With joined palms wait, expectantly.
Pray put forth the subtle sound,
For it is time to tell it as it really is.

The gods, dragons, spirits, and others
Their numbers like the Ganges' sands,
Bodhisattvas seeking Buddhahood,
Numbering a full eighty thousand,
And, from myriads of millions of lands,
Wheel-turning sage kings have come,
With joined palms and reverent minds
All wish to hear of the perfect way.

At that time the Buddha told Shariputra, “Stop! Stop! There is no need to speak further. If this matter were spoken of, the gods and humans in all the worlds would be frightened and led to doubts.” Shariputra again addressed the Buddha saying, “World Honored One, I only pray that you will speak it. I only pray that you will speak it. What is the reason? In this assembly are countless hundreds of thousands of myriads of millions of asankhyeyas of living beings who have, in the past, seen the Buddhas. Their roots are keen and their wisdom bright. Hearing what the Buddha says they will be able to revere and believe it.”

At that time, Shariputra, wishing to restate this meaning, spoke the following verses:

Dharma King, Supremely Honored One,
Do but speak; pray have no worries,
For, with in the limitless multitudes,
Are those who can revere and believe it.

The Buddha again stopped Shariputra, “If this matter were spoken of, the gods, humans, and asuras in all the worlds would be frightened and led to doubt, and those Bhikshus of overweening pride would fall into a big pit.” Then the World Honored One restated his meaning in verse, saying,

尔时舍利弗重白佛言：
‘世尊，惟愿说之，惟愿说之。今此会中，如我等比、百千万亿，世世已曾从佛受化。如此人等，必能敬信，长夜安隐，多所饶益。’

尔时舍利弗欲重宣此义，而说偈言：

无上两足尊，
愿说第一法，
我为佛长子，
惟垂分别说。
是会无量众，
能敬信此法，
佛已曾世世，
教化如是等，
皆一心合掌，
欲听受佛语。
我等千二百、
及余求佛者，
愿为此众故，
惟垂分别说。
是等闻此法，
则生大欢喜。

尔时世尊告舍利弗：‘汝已殷勤三请，岂得不说。汝今谛听，善思念之，吾当为汝分别解说。’

说此语时，会中有比丘、比丘尼、优婆塞、优婆夷、五千人等，即从座起，礼佛而退。所以者何。此辈罪根深重，及增上慢，未得谓得，未证谓证，有如此失，是以不住。世尊默然而不制止。

Stop, stop. It must not be spoken.
My Dharma is wonderful beyond conception,
And those of undue pride who heard it,
Surely would neither revere nor believe it.

At that time, Shariputra further addressed the Buddha, saying, “World Honored One, I only pray that you will speak it. I only pray that you will speak it. Presently, within this assembly are those who are my equal, hundreds of thousands of myriads of millions of them. Life after life they have been transformed by the Buddha. People such as these will surely be able to revere and believe you. They will gain security and great benefit within the long night.”

At that time, Shariputra, wishing to restate his meaning, recited the following verses:

Supreme and Doubly Honored One.
Pray speak the foremost Dharma.
I, the Buddha’s eldest disciple,
Wish you will but speak it in detail.
The limitless host here assembled,
Can revere and believe this Dharma,
For the Buddha has, for life after life,
Taught and transformed such ones as these.
With one mind, with palms joined,
We all wish to hear the Buddha speak.
Twelve hundred of us there are,
And more, seeking Buddhahood.
Pray, for those assembled here,
Speak of it in detail;
Having heard this Dharma,
Great will our rejoicing be.

Thereupon the World Honored One told Shariputra, “Since you have earnestly requested three times, how can I not speak? You should now listen attentively, think upon it well, and be mindful of it; I will explain it in detail for your sake.”

As he said these words, five thousand Bhikshus, Bhikshunis, Upasakas, and Upasikas in the assembly rose from their seats, made obeisance to the Buddha and left. What was the reason? The roots of their offenses were deep and grave and they were of such overweening pride that

尔时佛告舍利弗：‘我今此众，无复枝叶，纯有贞实。舍利弗，如是增上慢人，退亦佳矣。汝今善听，当为汝说。舍利弗言，唯、然，世尊，愿乐欲闻。’

佛告舍利弗：‘如是妙法，诸佛如来、时乃说之，如优昙钵华，时一现耳。舍利弗，汝等当信佛之所说，言不虚妄。

舍利弗，诸佛随宜说法，意趣难解。所以者何。我以无数方便、种种因缘、譬喻言辞、演说诸法，是法、非思量分别之所能解，唯有诸佛乃能知之。所以者何。诸佛世尊唯以一大事因缘故、出现于世。

舍利弗，云何名诸佛世尊唯以一大事因缘故、出现于世。诸佛世尊欲令众生开佛知见、使得清净故，出现于世。欲示众生、佛之知见故，出现于世。欲令众生悟佛知见故，出现于世。欲令众生入佛知见道故，出现于世。舍利弗，是为诸佛以一大事因缘故、出现于世。’

they claimed to have obtained what they had not yet obtained and to have certified to that to which they had not yet certified to. With faults such as these they could not stay. The World Honored One remained silent and did not restrain them.

The Buddha then told Shariputra, “My assembly has now been cleared of its branches and leaves and only the trunks remain. Shariputra, it is excellent that those of overweening pride have left. You should now listen well and I shall speak it for you.” Shariputra said, “So be it, World Honored One. I wish joyfully to hear it.”

The Buddha told Shariputra, “A wonderful Dharma such as this is spoken only occasionally by the Buddhas, the Thus Come Ones, just as the udumbara flower appears but once in a great while.”

“Shariputra, you should all believe that which the Buddha says, for his words are not vain or false. Shariputra, all the Buddhas speak the Dharma in accord with what is appropriate, but its purport is difficult to understand. What is the reason? I extensively speak all dharmas by means of countless expedient devices, various causes and conditions, analogies, and expressions. This Dharma cannot be understood through deliberation or discrimination. Only the Buddhas alone can know it. Why is this? All the Buddhas, the World Honored Ones, appear in the world only because of the causes and conditions of the one great matter.”

“Shariputra, what is meant by ‘All Buddhas, World Honored Ones, appear in the world only because of the causes and conditions of the one great matter?’ The Buddhas, the World Honored Ones, appear in the world because they wish to lead living beings to open the knowledge and vision of the Buddhas and gain purity. They appear in the world because they wish to demonstrate to all living beings the knowledge and vision of the Buddhas. They appear in the world because they wish to lead living beings to awaken to the knowledge and vision of the

佛告舍利弗：‘诸佛如来但教化菩萨，诸有所作，常为一事，唯以佛之知见、示悟众生。舍利弗，如来但以一佛乘故，为众生说法，无有余乘，若二、若三。舍利弗，一切十方诸佛，法亦如是。’

‘舍利弗，过去诸佛，以无量无数方便、种种因缘、譬喻言辞、而为众生演说诸法，是法、皆为一佛乘故。是诸众生，从诸佛闻法，究竟皆得一切种智。

舍利弗，未来诸佛、当出于世，亦以无量无数方便、种种因缘、譬喻言辞、而为众生演说诸法，是法、皆为一佛乘故。是诸众生，从佛闻法，究竟皆得一切种智。

舍利弗，现在十方无量百千万亿佛土中、诸佛世尊，多所饶益、安乐众生，是诸佛、亦以无量无数方便、种种因缘、譬喻言辞、而为众生演说诸法，是法、皆为一佛乘故。是诸众生，从佛闻法，究竟皆得一切种智。

舍利弗，是诸佛、但教化菩萨，欲以佛之知见、示众生故，欲以佛之知见、悟众生故，欲令众生入佛之知见故。

Buddhas. They appear in the world because they wish to lead living beings to enter into the Path of the knowledge and vision of the Buddhas.” “Shariputra, these are the causes and conditions of the one great matter for which all the Buddhas appear in the world.”

The Buddha told Shariputra, “All the Buddhas, the Thus Come Ones, teach and transform only Bodhisattvas. All their actions are always for the one matter, and that is only to demonstrate and enlighten living beings to the Buddha’s knowledge and vision. Shariputra, in speaking Dharma to living beings, the Thus Come Ones use only the Buddha Vehicle. There are no other vehicles, whether two or three. Shariputra, the Dharma of all the Buddhas of the ten directions is thus.

Shariputra, the Buddhas of the past, by means of limitless, countless expedient devices, various causes and conditions, analogies and expressions, have proclaimed all the dharmas to living beings. These dharmas were all for the sake of the One Buddha Vehicle. All these living beings, hearing the Dharma from the Buddhas, ultimately attain the Wisdom of All Modes.”

“Shariputra, when the Buddhas of the future shall come into the world, they will also by means of limitless, countless expedient devices, various causes and conditions, analogies and expressions, proclaim all the dharmas to living beings. These dharmas will all be for the sake of the One Buddha Vehicle. Hearing the Dharma from the Buddhas, all these living beings will ultimately attain to the Wisdom of all Modes.

Shariputra, presently, all the Buddhas, World Honored Ones, throughout the ten directions in limitless hundreds of thousands of myriads of millions of Buddhalands, greatly benefit living beings and bring them peace and happiness. These Buddhas also by means of limitless, countless expedient devices, various causes and conditions, analogies, and expressions, extensively proclaim all the dharmas to living beings. These dharmas are all for the sake of the One Buddha Vehicle. All these living beings, hearing the Dharma from the Buddhas, ultimately attain the Wisdom of All Modes.

舍利弗，我今亦复如是，知诸众生有种种欲，深心所著，随其本性，以种种因缘、譬喻言辞、方便力、而为说法。舍利弗，如此，皆为得一佛乘、一切种智故。’

‘舍利弗，十方世界中，尚无二乘，何况有三。舍利弗，诸佛出于五浊恶世，所谓劫浊、烦恼浊、众生浊、见浊、命浊。如是舍利弗，劫浊乱时，众生垢重，慳贪嫉妒，成就诸不善根故，诸佛以方便力，于一佛乘、分别说三。

舍利弗，若我弟子，自谓阿罗汉、辟支佛者，不闻不知诸佛如来、但教化菩萨事，此非佛弟子，非阿罗汉，非辟支佛。’

‘又、舍利弗，是诸比丘、比丘尼、自谓已得阿罗汉，是最后身，究竟涅槃，便不复志求阿耨多罗三藐三菩提，当知此辈皆是增上慢人。所以者何。若有比丘、实得阿罗汉，若不信此法，无有是处。除佛灭度后，现前无佛。所以者何。佛灭度后，如是等经、受持读诵解义者，是人难得。若遇余佛，

Shariputra, all the Buddhas only teach and transform Bodhisattvas because they wish to demonstrate to living beings the Buddha’s knowledge and vision, because they wish to awaken living beings to the Buddha’s knowledge and vision, and because they wish to lead living beings to enter the Buddha’s knowledge and vision.”

“Shariputra, I, now, too am also like this. Knowing that living beings have various desires to which their hearts are deeply attached, according to their basic dispositions, and by means of various causes and conditions, analogies, expressions, and the power of expedient devices, I speak the Dharma to them.”

“Shariputra, this is all done so that they may attain the One Buddha Vehicle and the Wisdom of All Modes.”

“Shariputra, in the worlds of the ten directions, there are not even two vehicles, how much the less three. Shariputra, all Buddhas appear in the world of the five evil turbidities, that is, the kalpa turbidity, the affliction turbidity, the living beings turbidity, the view turbidity, and the life turbidity. So, Shariputra, it is that in the time of the confusion of the kalpa turbidity, living beings are heavy-laden with impurities. Because they are stingy, greedy, envious, and jealous, they develop unwholesome roots. For this reason, all the Buddhas, by means of the power of expedient devices, within the One Buddha Vehicle, make discriminations and speak of three.

Shariputra, if a disciple of mine calls himself an Arhat or Pratyekabuddha, but does not hear or know of the fact that all the Buddhas, the Thus Come Ones, only teach and transform the Bodhisattvas, he is not a disciple of the Buddha nor is he an Arhat, nor is he a Pratyekabuddha.”

“Furthermore, Shariputra, it should be known that those Bhikshus and Bhikshunis who claim to have attained Arhatship and to dwell in their final bodies before ultimate Nirvana, but who do not further resolve to seek anuttarasamyaksambodhi, are people of overweening pride.

于此法中、便得决了。

舍利弗，汝等当一心信解受持佛语。诸佛如来、言无虚妄，无有余乘，唯一佛乘。’尔时世尊欲重宣此义，而说偈言：

比丘比丘尼，
有怀增上慢，
优婆塞我慢，
优婆夷不信，
如是四众等，
其数有五千，
不自见其过，
于戒有缺漏，
护惜其瑕疵。
是小智已出，
众中之糟糠，
佛威德故去，
斯人鲜福德，
不堪受是法。
此众无枝叶，
唯有诸贞实。

舍利弗善听，
诸佛所得法，
无量方便力，
而为众生说。
众生心所念，
种种所行道，
若干诸欲性，
先世善恶业。
佛悉知是已，
以诸缘譬喻、
言辞方便力，
令一切欢喜。
或说修多罗、
伽陀及本事、
本生未曾有。
亦说于因缘、
譬喻并祇夜、
优波提舍经。
钝根乐小法，

Why is this? It is impossible that any Bhikshu who had actually attained Arhatship should not believe this Dharma, except in the case when the Buddha has passed into extinction and no Buddha is in existence. Why is this? After the Buddha has passed into extinction, those who accept, uphold, read, recite, and understand the meaning of Sutras such as this will be hard to find. If they encounter other Buddhas, they will then obtain thorough understanding of this Dharma.”

“ Shariputra, all of you should, with one heart, believe, understand, accept and uphold the speech of the Buddha, for in the words of all the Buddhas there is nothing vain or false. There are no other vehicles; there is only the One Buddha Vehicle.” At that time, the World Honored One, wishing to restate his meaning, spoke verses, saying,

Those Bhikshus and Bhikshunis,
Who harbor overweening pride.
The arrogant Upasakas,
Upasikas who do not believe,
In the fourfold host, such ones as these,
Numbering five thousand strong...
Who do not see their own mistakes,
Deficient in morality,
And guarding imperfections,
Those of paltry wisdom have left;
The chaff within the multitude is gone,
Thanks to the Buddha’s awesome virtue.
These people, lacking blessings and virtue,
Are unworthy of receiving this Dharma.
The assembly is free of branches and leaves;
The trunks alone remain intact.

Shariputra, listen well:
The Dharma obtained by the Buddhas,
Is spoken for living beings
Through the power of limitless expedients,
The thoughts in living being’s minds,
The various pathways they have walked,
The nature of their various desires,
Their karma, good or ill, from former lives,
The Buddha knows them all thoroughly.

贪著于生死，
于诸无量佛，
不行深妙道，
众苦所恼乱，
为是说涅槃。

我设是方便，
令得入佛慧，
未曾说汝等、
当得成佛道。
所以未曾说，
说时未至故，
今正是其时，
决定说大乘。

我此九部法，
随顺众生说，
入大乘为本，
以故说是经。
有佛子心净，
柔软亦利根，
无量诸佛所，
而行深妙道。

为此诸佛子，
说是大乘经。
我记如是人，
来世成佛道，
以深心念佛，
修持净戒故。

此等闻得佛，
大喜充遍身，
佛知彼心行，
故为说大乘。
声闻若菩萨，
闻我所说法，
乃至于一偈，
皆成佛无疑。

十方佛土中，
唯有一乘法，
无二亦无三。
除佛方便说，

Using conditions, analogies,
Expressions, and powerful expedients,
I cause them to rejoice.
I may speak the Sutras,
Gathas, or past events,
Of former lives, the unprecedented,
Causes and conditions,
Analogies or geyas,
Or the upadesha texts.
To dull-rooted ones who delight in lesser dharmas,
And who are greedily attached to birth and death,
Who, under limitless Buddhas,
Have not walked the deep and wondrous Path,
Oppressed by scores of sufferings,
For them I speak of Nirvana.

I have established these expedients
To cause them to enter the Buddha's wisdom.
Never did I say, "All of you
Will realize the Buddha Way."
I did not say as much because
The time to speak had not yet come.
The time, now, is exactly right,
To speak the Great Vehicle.

The nine division of my Dharma,
Are spoken to accord with living beings;
Intending to lead them into the Great Vehicle,
I therefore speak this Sutra text.
For the Buddha's disciples, pure in heart,
Who are compliant and have keen faculties,
Who, under countless Buddhas,
Have walked the deep and wondrous Path,

I speak the Sutra of the Great Vehicle
To the Buddha's disciples
I predict that such people
In the future will realize the Buddha Way,
For with profound thoughts they recollect the Buddha,
Cultivate and uphold pure morality.

When they hear that they will become Buddhas
Great will their rejoicing be.
The Buddha knows their thoughts and conduct,

但以假名字，
引导于众生，
说佛智慧故。

诸佛出于世，
唯此一事实，
余二则非真，
终不以小乘、
济度于众生。
佛自住大乘，
如其所得法、
定慧力庄严，
以此度众生。

自证无上道，
大乘平等法，
若以小乘化、
乃至于一人，
我则堕慳贪，
此事为不可。

若人信归佛，
如来不欺诳，
亦无贪嫉意，
断诸法中恶。

故佛于十方，
而独无所畏。
我以相严身，
光明照世间，
无量众所尊，
为说实相印。

舍利弗当知，
我本立誓愿，
欲令一切众、
如我等无异。
如我昔所愿，
今者已满足，
化一切众生，
皆令入佛道。
若我遇众生，
尽教以佛道，
无智者错乱，

And speaks the Great Vehicle for them.
If Hearers or Bodhisattvas,
Hear this Dharma that I speak,
Be it but a single verse,
They will become Buddhas, without a doubt.

In the Buddhalands of the ten directions,
There is only the Dharma of One Vehicle;
There are not two or three,
Except those spoken by the Buddhas as expedients,
And those are but false appellations
Used to induce living beings,
So that he may teach them the Buddha's wisdom.

The Buddhas appear in the world
Only for the sake of this One Real Matter;
The other two are not the truth;
To the end they would not use the Small Vehicle
To rescue living beings.
The Buddha himself dwells in the Great Vehicle,
And in accord with the Dharmas he has gained,
Adorned with the power of samadhi and wisdom,
He uses these to save living beings.

Having certified to the supreme path, myself,
The Great Vehicle's Dharma of equality,
Were I to teach by means of the Small Vehicle,
Even a single human being,
I would have fallen into stingy greed;
But such a thing could never be.

Should people rely, in faith, upon the Buddha,
The Thus Come One will not deceive them;
He has no thoughts of envy or greed,
And he has cut off all the evil in the dharmas.

Therefore, throughout the ten directions,
The Buddha alone has nothing to fear.
My body adorned with marks,
I brilliantly illumine the world.
Revered by countless multitudes
I speak the Seal of the Real Mark.

Shariputra, you should know,

迷惑不受教。

我知此众生，
未曾修善本，
坚著于五欲，
痴爱故生恼。
以诸欲因缘，
坠堕三恶道，
轮回六趣中，
备受诸苦毒，
受胎之微形，
世世常增长。
薄德少福人，
众苦所逼迫，
入邪见稠林，
若有若无等。

依止此诸见，
具足六十二，
深著虚妄法，
坚受不可舍，
我慢自矜高，
谄曲心不实，
于千万亿劫、
不闻佛名字，
亦不闻正法，
如是人难度。

是故舍利弗，
我为设方便，
说诸尽苦道，
示之以涅槃。
我虽说涅槃，
是亦非真灭，
诸法从本来，
常自寂灭相。
佛子行道已，
来世得作佛，
我有方便力，
开示三乘法。

一切诸世尊，
皆说一乘道，
今此诸大众，

That in the past I took a vow,
Wishing to lead the multitudes,
To be identical with me.
That vow, made long ago,
Now has been perfectly fulfilled,
For I have transformed all beings,
Leading them into the Buddha Path.
If, when I met with living beings,
I taught them just the Buddha Path,
Those lacking wisdom would be puzzled;
Confused, they would not accept the teaching.

I know that these living beings
Have never cultivated good roots.
They are firmly attached to the five desires,
And, out of stupidity and love, become afflicted.
Because of all their desires,
They fall into the three evil paths,
They turn on the wheel in the six destinies,
Suffering utter misery.
They take a tiny form in the womb;
Life after life, it continues to grow.
With scanty virtue and few blessings,
They are oppressed by scores of sufferings,
They enter the dense forest of deviant views,
Those of existence, non-existence, and the like.

They become dependent on those views—
Sixty-two of them in all.
Deeply attached to illusory dharmas,
They cling to them firmly and cannot let them go.
Arrogant, they brat of their loftiness;
They are flatterers, their hearts insincere.
Throughout ten billion eons,
They never hear the Buddha's name,
Nor do they hear the proper Dharma.
Such people are difficult to save.

Therefore, Shariputra,
I set forth expedients for them,
Speak of the way to suffering's end,
And demonstrate Nirvana.
Although I speak of Nirvana,
It is not true extinction.

皆应除疑惑，
诸佛语无异，
唯一无二乘。
过去无数劫，
无量灭度佛，
百千万亿种，
其数不可量。
如是诸世尊，
种种缘譬喻，
无数方便力，
演说诸法相。
是诸世尊等，
皆说一乘法，
化无量众生，
令入于佛道。

又诸大圣主，
知一切世间、
天人群生类，
深心之所欲，
更以异方便，
助显第一义。
若有众生类，
值诸过去佛，
若闻法布施，
或持戒忍辱、
精进禅智等，
种种修福慧。
如是诸人等，
皆已成佛道。

诸佛灭度已，
若人善软心，
如是诸众生，
皆已成佛道。
诸佛灭度已，
供养舍利者，
起万亿种塔，
金银及玻璃、
碎磈与玛瑙、
玫瑰琉璃珠，
清静广严饰，
庄校于诸塔。
或有起石庙，

All dharmas from their origin,
Are ever marked by still extinction.
When the Buddhas's disciples have walked the Path,
In a future age they will become Buddhas.
I possess the power of expedients,
And demonstrate the Dharma of Three Vehicles.

All the World Honored Ones,
Speak the Dharma of One Vehicle.
Now all of you assembled here,
Should cast your doubts aside.
The speech of all Buddhas is the same:
There is only One Vehicle, not two.
Throughout countless eons in the past,
Innumerable extinct Buddhas,
Hundreds of thousand of myriads of millions of them,
A number beyond all calculation,
World Honored Ones such as these,
Used various conditions, analogies,
And the power of countless expedients,
To proclaim the marks of all dharmas.
All of those World Honored Ones,
Spoke the Dharma of One Vehicle,
Transforming beings without limit,
Leading them to the Buddha Path.

Further, all great Sagely Lords,
Know the deep desires in the hearts
Of all the gods, humans, and other beings
Within all the worlds.
Using different expedients,
Which help to reveal the foremost principle.
If there are living beings
Who have met with Buddhas in the past
Heard the Dharma, practiced giving,
Morality, patience, and vigor
Dhyanasamadhi, wisdom, and so on,
Cultivating blessings and wisdom,
Persons such as these
Have all realized the Buddha path.

When those Buddhas have become extinct
If there are those with compliant hearts,
Beings such as these

栴檀及沉水，
木蜜并余材，
埴瓦泥土等。
若于旷野中，
积土成佛庙。
乃至童子戏，
聚沙为佛塔。
如是诸人等，
皆已成佛道。

若人为佛故，
建立诸形像，
刻雕成众相，
皆已成佛道。
或以七宝成，
鉅石赤白铜、
白镵及铅锡，
铁木及与泥，
或以胶漆布、
严饰作佛像，
如是诸人等，
皆已成佛道。
彩画作佛像，
百福庄严相，
自作若使人，
皆已成佛道。
乃至童子戏，
若草木及笔、
或以指爪甲、
而画作佛像，
如是诸人等，
渐渐积功德，
具足大悲心，
皆已成佛道。

但化诸菩萨，
度脱无量众。
若人于塔庙、
宝像及画像，
以华香幡盖、
敬心而供养。
若使人作乐，
击鼓吹角贝，
箫笛琴箜篌、

Have attained the Buddha Way.
After the extinction of those Buddhas,
Those who have made offerings to their shariras,
Building millions of kinds of stupas,
Made of gold, silver, or of crystal,
Mother-of-pearl, carnelian,
Rose quartz, lapis lazuli, and other gems,
Clear, pure and most ornate,
Worked to grace the stupas,
Or should there be those who have built temples
Out of stone, chandana, or aloeswood,
Hovenia, or other timbers,
Bricks, clay, and the like,
Or those who, in the barren waste,
Have piled up earth into a Buddha-shrine,
Or even children who, at play,
Have piled up sand to make a stupa,
All persons such as these,
Have realized the Buddha Way.

Those who, for the Buddhas,
Have erected images,
Carving all their myriads of marks,
Have realized the Buddha Way.
They may have used the seven gems,
Or bronze or copper, white or red,
Wax, lead, or tin,
Iron, wood, or clay,
Or, perhaps, lacquered cloth,
In making Buddha images;
Persons such as these
Have realized the Buddha Way.
Those who painted bright Buddha images,
Adorned with the marks of their hundreds of blessings,
Whether they did it themselves or employed others,
Have realized the Buddha Way.
Even children who, at play,
Who with a straw, a stick, or pen,
Or even with their fingernails,
Drew images of the Buddha,
People such as these,
Gradually accumulated merit and virtue,
Perfecting the heart of great compassion,
And have realized the Buddha Way.

琵琶铙铜钹，
如是众妙音，
尽持以供养。

或以欢喜心，
歌呗颂佛德，
乃至一小音，
皆已成佛道。
若人散乱心，
乃至以一华，
供养于画像，
渐见无数佛。

或有人礼拜，
或复但合掌，
乃至举一手，
或复小低头，
以此供养像，
渐见无量佛。
自成无上道，
广度无数众，
入无余涅槃，
如薪尽火灭。
若人散乱心，
入于塔庙中，
一称南无佛，
皆已成佛道。

于诸过去佛，
在世或灭后，
若有闻是法，
皆已成佛道。
未来诸世尊，
其数无有量，
是诸如来等，
亦方便说法。
一切诸如来，
以无量方便、
度脱诸众生，
入佛无漏智，
若有闻法者，
无一不成佛。

诸佛本誓愿，

They teach only Bodhisattvas,
And rescue countless multitudes.
Should persons, in stupas or in temples,
Make offerings with a reverent heart,
To jeweled or painted images,
With flowers, incense, banners, or canopies,
Or should they cause others to make music,
With drums, horns, or conches,
Pan-pipes, flutes, lutes or bamboo lyres,
Guitars, cymbals, or brass gongs,
With many wondrous sounds as these,
Played solely as offerings...

Or if, with happy hearts, with songs
And chants they praised the Buddha's virtues,
With even just one small sound,
They have realized the Buddha Way.
If people with scattered minds
Have given but a single flower
As an offering to a painted image,
They shall gradually see numberless Buddhas.

If they bowed in worship,
Or merely placed their palms together,
Or even raised a single hand,
Or gave a slight nod of the head,
As an offering to the images,
They shall gradually see countless Buddhas,
And have, themselves, realized the Buddha Way.
They will rescue countless multitudes,
And enter Nirvana without residue,
As a fire goes out when the fuel has been consumed.
If people with scattered minds,
Enter stupas or temples,
And say but once, "Namo Buddha,"
They have realized the Buddha Way.

Be it from Buddhas of the past,
While existent, or after their extinction,
Those who have heard this Dharma,
Have realized the Buddha Way.
The World Honored Ones of the future,
Are limitless in number;

我所行佛道，
普欲令众生、
亦同得此道。
未来世诸佛，
虽说百千亿、
无数诸法门，
其实为一乘。

诸佛两足尊，
知法常无性，
佛种从缘起，
是故说一乘。
是法住法位，
世间相常住，
于道场知己，
导师方便说。

天人所供养、
现在十方佛，
其数如恒沙，
出现于世间，
安隐众生故，
亦说如是法。
知第一寂灭，
以方便力故，
虽示种种道，
其实为佛乘。

知众生诸行，
深心之所念，
过去所习业，
欲性精进力，
及诸根利钝，
以种种因缘、
譬喻亦言辞，
随应方便说。

今我亦如是，
安隐众生故，
以种种法门、
宣示于佛道。
我以智慧力，
知众生性欲，

All of these Thus Come Ones,
Will also speak the Dharma of expedient devices.
All of the Thus Come Ones,
By means of limitless expedients,
Help all living beings
To enter the Buddha's non-outflow wisdom.
Of those who have heard the Dharma,
None will fail to become Buddhas.

All the Buddhas have made this vow
"As to the Buddha Way which I have walked,
I wish to lead all living beings
Alike to obtain this Path."
And although the Buddhas of the future
Will speak a hundred thousand million,
Countless Dharma-doors,
They are, in fact, for the sake of One Vehicle.

All Buddhas, Doubly Perfect Honored Ones,
Know the Dharmas are eternally without a nature.
The Buddha-seed arises from conditions;
Thus they speak of the One Vehicle.
This Dharma abides in the Dharma's position,
Dwelling forever in worldly marks.
Having understood this in the Bodhimanda,
The Guiding Master teaches it expediently.

Those who receive the offerings of gods and humans,
The Buddhas of the present in the ten directions,
Their number like the Ganges' sands,
Manifest within the world
To bring peace and comfort to living beings,
And also speak Dharma such as this.
Knowing the foremost still extinction,
They use the power of expedients
To demonstrate the various paths,
In reality, for the sake of the Buddha Vehicle.

Knowing the conduct of living beings,
The thoughts deep within their minds,
Their habitual actions in the past,
The nature of their desire, the power of their vigor,
And their faculties, keen or dull,
They employ various causes and conditions,

方便说诸法，
皆令得欢喜。

舍利弗当知，
我以佛眼观，
见六道众生，
贫穷无福慧，
入生死险道，
相续苦不断，
深著于五欲，
如牦牛爱尾、
以贪爱自弊，
盲瞶无所见。
不求大势佛、
及与断苦法，
深入诸邪见，
以苦欲舍苦。

为是众生故、
而起大悲心。
我始坐道场，
观树亦经行，

于三七日中，
思惟如是事。
我所得智慧，
微妙最第一。
众生诸根钝，
著乐痴所盲，
如斯之等类，
云何而可度。

尔时诸梵王，
及诸天帝释、
护世四天王，
及大自在天，
并余诸天众、
眷属百千万，
恭敬合掌礼，
请我转法轮。

我即自思惟，
若但赞佛乘，
众生没在苦，

Analogies and verbal expressions,
To teach them the appropriate expedients.

Now I, too, am like them.
Using various Dharma-doors,
I proclaim the Buddha Way
To bring peace and comfort to living beings.
I use the power of my wisdom,
To know the nature of beings' desires;
I speak all dharmas expediently,
To lead them all to happiness.

Shariputra, you should know,
As I regard them with my Buddha Eye,
I see living beings in the six paths,
Impoverished, lacking blessings and wisdom,
Entering the dangerous path of birth and death,
Where they suffer unremittingly.
They are deeply attached to the five desires,
Like a yak caring for its tail,
They smother themselves with greed and love,
Blind, and in darkness, seeing nothing.
They do not seek the mighty Buddha,
Or the Dharma which cuts off suffering,
But instead they deeply enter into deviant views;
With suffering, they wish to cast off suffering.

For the sake of these beings,
I give rise to the great compassion heart.
When first I sat in the Bodhimanda,
In contemplation, or walking about the tree,

For a full three times seven days,
I thought over matters such as these:
The wisdom which I have obtained,
Is subtle, wonderful, and foremost,
But living beings are dull-rooted,
Attached to pleasure, blinded by delusion;
Beings such as these,
How can they possibly be saved?

Just then the Brahma Heaven Kings,
As well as the God Shakra,

不能信是法，
破法不信故，
坠于三恶道。
我宁不说法，
疾入于涅槃。

寻念过去佛、
所行方便力，
我今所得道，
亦应说三乘。
作是思惟时，
十方佛皆现，
梵音慰喻我，
善哉释迦文，
第一之导师，
得是无上法，
随诸一切佛、
而用方便力。

我等亦皆得
最妙第一法，
为诸众生类、
分别说三乘。
少智乐小法，
不自信作佛，
是故以方便、
分别说诸果。
虽复说三乘，
但为教菩萨。

舍利弗当知，
我闻圣师子、
深净微妙音，
喜称南无佛。
复作如是念，
我出浊恶世，
如诸佛所说，
我亦随顺行。
思惟是事已，
即趋波罗奈，
诸法寂灭相，
不可以言宣。
以方便力故，
为五比丘说。

The Four World-Protecting God Kings,
The god of the Heaven of Great Comfort,
And the other heavenly multitudes,
With retinues numbering in the billions
Reverently placed their palms together,
And requested me to turn the Dharma-wheel.

I then thought to myself,
“Were I to praise only the Buddha Vehicle,
Beings sunk in suffering
Would be unable to believe this Dharma.
They would slander it out of disbelief,
And fall into the three evil paths.
It is better that I do not speak the Dharma,
But quickly enter into Nirvana.”

Then I recalled that the Buddhas of the past
Practiced powerful expedients,
And as I now have obtained the Path,
It is fitting that I also teach Three Vehicles.
When I had been thinking thus,
The Buddhas of the ten directions all appeared,
And with the Brahma sound encouraged me, saying,
“Good indeed, O Shakyamuni,
Foremost Guiding Master.
Having attained the supreme Dharma,
You follow the precedent of all Buddhas,
To employ the power of expedient devices.

We have all obtained as well,
That foremost Dharma, most wonderful.
For the various kinds of living beings,
We discriminate and teach Three Vehicles.
Those of little wisdom who delight in lesser dharmas,
Would not believe that they could become Buddhas.
That is why we use expedient means,
To discriminate and teach the various fruits.
Although Three Vehicles are taught,
It is only for the sake of teaching Bodhisattvas.”

Shariputra, you should know,
That when I heard the Sagely Lions’
Deep, pure, and wondrous sound,
I called out “Homage to all Buddhas.”

是名转法轮，
便有涅槃音，
及以阿罗汉，
法僧差别名。
从久远劫来，
赞是涅槃法，
生死苦永尽，
我常如是说。

舍利弗当知，
我见佛子等，
志求佛道者，
无量千万亿，
咸以恭敬心，
皆来至佛所，
曾从诸佛闻，
方便所说法。

我即作是念，
如来所以出，
为说佛慧故，
今正是其时。
舍利弗当知，
钝根小智人、
著相憍慢者，
不能信是法。

今我喜无畏，
于诸菩萨中，
正直舍方便，
但说无上道。
菩萨闻是法，
疑网皆已除，
千二百罗汉、
悉亦当作佛。

如三世诸佛，
说法之仪式，
我今亦如是，
说无分别法。

诸佛兴出世，
悬远值遇难，
正使出于世，

And further had this thought,
“I have come into a turbid, evil world;
As the Buddhas speak,
I should follow in accord.”
Having thought upon this matter,
I went straightaway to Varanasi.
Since the still and extinct mark of all dharmas,
Cannot be expressed in words,
I used the power of expedients,
To instruct the five Bhikshus.
This was called the turning of the Dharma-wheel.
Then came the sound of Nirvana,
As well as “Arhatship,”
“Dharma,” and the “Sangha,” various names.
From remote eons onward,
I have praised and shown Nirvana’s dharma,
As the final end of birth and death’s sufferings;
Always have I spoken thus.

Shariputra, you should know,
I see disciples of the Buddha,
Resolutely seeking the Buddha Way,
Limitless thousands of myriads of millions of them,
All with hearts of reverence,
All coming before the Buddha.
They had heard, from former Buddhas,
Expedient teachings of the Dharma.

This causes me to think,
“The reason why the Thus Come One appears,
Is to teach the wisdom of the Buddha,
And now the time is exactly right.”
Shariputra, you should know,
Those with dull faculties and slight wisdom,
Those attached to marks, the arrogant,
Cannot believe this Dharma.

I now rejoice and have no fear,
And among the Bodhisattvas,
I shall cast expedients aside and be straightforward,
Speaking only of the supreme Path.
When the Bodhisattvas have heard this Dharma,
The network of their doubts will be rent (destroyed);
Twelve hundred Arhats

说是法复难，
无量无数劫，
闻是法亦难，
能听是法者，
斯人亦复难。

譬如优昙花，
一切皆爱乐，
天人所稀有，
时时乃一出。
闻法欢喜赞，
乃至发一言，
则为已供养，
一切三世佛，
是人甚稀有，
过于优昙花。

汝等勿有疑，
我为诸法王，
普告诸大众，
但以一乘道、
教化诸菩萨，
无声闻弟子。

汝等舍利弗，
声闻及菩萨，
当知是妙法，
诸佛之秘要。
以五浊恶世，
但乐著诸欲，
如是等众生，
终不求佛道。
当来世恶人，
闻佛说一乘，
迷惑不信受，
破法堕恶道。
有惭愧清净、
志求佛道者，
当为如是等、
广赞一乘道。

舍利弗当知，
诸佛法如是，
以万亿方便、

Will all attain to Buddhahood.

As the Buddhas of the three periods of time
In such a manner spoke the Dharma,
So do I likewise now expound
The undiscriminated Dharma.

All Buddhas come into the world
But rarely, and are hard to meet;
And when they appear in the world,
It is hard for them to speak the Dharma.
Throughout countless eons, too,
It is difficult to hear this Dharma.
And those who can hear this Dharma—
Such people too, are rare,

Like the udumbara flower,
In which all take delight,
Which the gods and humans prize,
For it blooms but once in a long, long time
So one who hears this Dharma, gives joyful praise,
With even just a single word,
Has thereby made offerings,
To all the Buddhas of the three periods of time.
Such people are extremely rare,
Rarer than the udumbara flower.

All of you should have no doubts,
For I am the Dharma King;
I declare to the assembly:
I use only the path of One Vehicle,
To teach and transform Bodhisattvas.
There are no Hearer Disciples.

Shariputra, all of you,
The Hearers and Bodhisattvas,
Should know that this wondrous Dharma
Is the secret essence of all Buddhas.
In the evil world of five turbidities,
Beings who are blissfully attached
To pleasures and desires,
Will never seek the Buddha Way.
Evil people of the future,
Hearing the Buddha speak of One Vehicle,

随宜而说法，
其不习学者，
不能晓了此。
汝等既已知，
诸佛世之师，
随宜方便事，
无复诸疑惑，
心生大欢喜，
自知当作佛。

In their delusion will not accept or believe it,
But will slander it and fall into the evil paths.
Still, those with shame and purity,
Who resolutely seek the Buddha Way,
For such ones as these I praise
The path of One Vehicle, extensively.

Shariputra, you should know,
The Dharma of all Buddhas is like this:
By means of millions of expedients,
I speak Dharma in accord with what is appropriate.
But those who do not study it,
Will never come to understand it.
Since all of you already know
All Buddhas, Masters of the World,
Work by means of appropriate expedients,
You should have no further doubts.
Let your hearts be filled with joy;
You know you will reach Buddhahood.

譬喻品 - 第三

Chapter 3 - A Parable

Part One : Shariputra's predicament

尔时舍利弗踊跃欢喜，即起、合掌、瞻仰尊颜、而白佛言：‘今从世尊闻此法音，心怀踊跃，得未曾有。

Thereupon, Shariputra, with joyful enthusiasm, rose, placed his palms together, gazed reverently at the World Honored One's face and said to the Buddha, "Now, having heard this sound of Dharma from the World Honored One, my heart rejoices and I have obtained what I never had before."

所以者何。我昔从佛闻如是法，见诸菩萨授记作佛，而我等不与斯事，甚自感伤、失于如来无量知见。

"What is the reason? In the past, I heard a Dharma such as this from the Buddha, and saw the Bodhisattvas receive predictions of Buddhahood, but we had no part in this matter. I was deeply hurt that I had lost the limitless knowledge and vision of the Thus Come One."

世尊，我常独处山林树下，若坐若行，每作是念：“我等同入法性，云何如来以小乘法而见济度？”是我等咎，非世尊也。

"World Honored One, when I used to dwell alone in mountain forests, at the foot of trees, whether sitting or walking, I continually had this thought, "We all identically enter into the Dharma-nature, why has the Thus Come One shown us deliverance by means of the Small Vehicle Dharma? We are at fault, not the World Honored One."

所以者何。若我等待说所因，成就阿耨多罗三藐三菩提者，必以大乘而得度脱。然我等不解方便随宜所说，初闻佛法，遇、便信受、思惟取证。

"What is the reason? If we had waited for the lecture on the cause of realizing *anuttarasamyaksambodhi*, we would certainly have been delivered by means of the Great Vehicle Dharma. But we did not understand that expedient devices are spoken in accord with what is appropriate. Therefore, when we first heard the Buddhadharma, upon encountering it, we immediately believed, accepted, and considered it, and attained realization."

世尊，我从昔来，终日竟夜、每自克责。而今从佛，闻所未闻、未曾有法，断诸疑悔，身意泰然，快得安隐。

"World Honored One, from of old, I have, day and night, continually reproached myself. Now, from the Buddha, I have heard what I never heard before, this Dharma which has never been before, and all my doubts have been severed. My body and mind are blissful, and I am at peace."

今日乃知真是佛子，从佛口生，从法化生，得

"Today, indeed, I know that I am a true disciple of the Buddha, born from the Buddha's mouth, transformed from

佛法分。’ the Dharma; I have obtained a share of the
Buddhadharma”

尔时舍利弗欲重宣此义，而说偈言： At that time, Shariputra, wishing to restate this meaning,
spoke verses, saying:

我闻是法音，
得所未曾有，
心怀大欢喜，
疑网皆已除。
昔来蒙佛教，
不失于大乘，
佛音甚稀有，
能除众生恼，
我已得漏尽，
闻亦除忧恼。

Hearing this Dharma sound,
I gained what I never had;
My heart is filled with great joy,
The net of doubts has been cast asi.
From of old, favored with the Buddha’s teaching,
I had never lost the Greater Vehicle.
The Buddha’s sound is extremely rare,
And can rid beings of their woes.
I have already attained to the end of outflows,
Yet hearing it my woes also are dispelled.

我处于山谷，
或在树林下，
若坐若经行，
常思惟是事，
呜呼深自责，
云何而自欺。

As I dwelt in the mountain valleys,
Sometimes at the foot of trees,
Whether sitting or walking,
I constantly thought upon this topic:
“Ah,” I cried in bitter self-reproach,
“Why have I deceived myself?

我等亦佛子，
同入无漏法，
不能于未来、
演说无上道。

We, too, are the Buddha’s disciples,
And equally enter the non-outflow Dharma;
Yet, in the future, we shall not be able
To proclaim the Unsurpassed Path.

金色三十二，
十力诸解脱，
同共一法中，
而不得此事，
八十种妙好，
十八不共法，
如是等功德，
而我皆已失，

The Golden Color, the Thirty-two,
The Ten Powers and all the Liberations
Are together in a single Dharma,
But I have not attained these things.
The Eighty Wondrous Hallmarks,
The Eighteen Unshared Dharmas--
Such qualities of virtue--
I have missed them, every one.”

我独经行时，
见佛在大众，
名闻满十方，
广饶益众生。
自惟失此利，
我为自欺诳。

When I used to walk alone,
I would see the Buddha in the Great Assembly,
His fame filling the ten directions,
Vastly benefiting all beings.
I felt I had lost this benefit,
And had but cheated myself.

我常于日夜，
每思惟是事，
欲以问世尊，
为失为不失，
我常见世尊，
称赞诸菩萨，
以是于日夜，
筹量此是事。

Constantly, both day and night,
I thought upon this matter,
And wished to ask the World Honored One
Whether or not I had lost it.
I often saw the World Honored One
Praising all the Bodhisattvas,
And so it was, by day and night,
I pondered on matters such as these.

今闻佛音声，
随宜而说法，
无漏难思议，
令众至道场。
我本著邪见，
为诸梵志师，
世尊知我心，
拔邪说涅槃。

Now I hear the Buddha's sound,
Opportunely speaking that Dharma
Which is without outflows--hard to conceive off--
And leads living beings to the Bodhimanda.
Once, I was attached to deviant views,
And was a teacher of the Brahmins.
The World Honored One knew my heart,
Pulled out the deviant, and taught me Nirvana.

我悉除邪见，
于空法得证，
尔时心自谓，
得至于灭度。

I rid myself of deviant views,
And realized the Dharma of emptiness.
Then, I said to myself
That I had arrived at Quiescence.

而今乃自觉，
非是实灭度，
若得作佛时，
具三十二相，
天人夜叉众、
龙神等恭敬，
是时乃可谓，
永尽灭无余。
佛于大众中，
说我当作佛，
闻如是法音，
疑悔悉已除。

But now, at last, I realize
It is not real Quiescence.
For when I become a Buddha,
Complete with the Thirty-two Marks,
Revered by gods, humans, and yaksha hordes,
Dragons, spirits, and others,
Only then will I be able to say,
“This is eternal Quiescence without residue.”
The Buddha, in the Great Assembly,
Has said, I shall become a Buddha.
Hearing such a Dharma sound,
All my doubts have been dispelled.

初闻佛所说，
心中大惊疑，
将非魔作佛，
恼乱我心耶。

When I first heard the Buddha speak,
My heart was filled with great fear and doubt:
“Is this not Mara disguised as the Buddha,
Come to disturb and confuse my heart?”

佛以种种缘、
譬喻巧言说，

The Buddha, by means of various conditions,
Analogies, and ingenious speech,

其心安如海，
我闻疑网断。
佛说过去世、
无量灭度佛，
安住方便中，
亦皆说是法。

Makes one's heart as calm as the sea.
Hearing him, the net of my doubts was rent.
The Buddha says that in the past,
The limitless Buddhas, now extinct,
Dwelling in the use of expedients,
Also spoke this Dharma--each of them.

现在未来佛，
其数无有量，
亦以诸方便，
演说如是法。
如今者世尊，
从生及出家、
得道转法轮，
亦以方便说。

The Buddhas of the present and future,
Their numbers without limit,
Also used expedients
To expound Dharma such as this.
Just as now, the World Honored One,
From birth until his leaving home,
His attaining the Way and turning the Dharma wheel,
Also speaks by means of expedients.

世尊说实道，
波旬无此事，
以是我定知、
非是魔作佛。
我堕疑网故，
谓是魔所为，

The World Honored One speaks of the real Path.
The evil one does no such thing;
Hence, I know for certain
This is not the demon posing as the Buddha.
Because I had fallen into a net of doubts,
I said it was the doings of the demon.

闻佛柔软音，
深远甚微妙，
演畅清净法。
我心大欢喜，
疑悔永已尽，
安住实智中。

Hearing the Buddha's compliant voice,
Profound, far-reaching, subtle and fine
Proclaiming wide the clear, pure Dharma,
Great is the joy within my heart.
My doubts are forever ended,
As in Real Wisdom I stand firm.

我定当作佛，
为天人所敬，
转无上法轮，
教化诸菩萨。

I am certain to become a Buddha,
Revered by gods and humans.
I shall turn the Unsurpassed Wheel of Dharma,
To teach and transform Bodhisattvas.

Part Two : Shariputra's Prediction

尔时佛告舍利弗：‘吾
今于天、人、沙门、婆
罗门、等，大众中说，
我昔曾于二万亿佛所，
为无上道故，常教化汝，
汝亦长夜随我受学。我
以方便引导汝故，生我

At that time, the Buddha told Shariputra, “I, now, amidst
the great assembly of gods, humans, Shramanas,
Brahmins, and others, declare that in the distant past, in
the presence of twenty thousand *kotis* of Buddhas, for the
sake of the Unsurpassed Way, I have constantly taught
and transformed you. You, throughout the long night,
have followed me and received my instructions. I have

法中。

used expedient devices to guide you to be born within my Dharma.”

舍利弗，我昔教汝志愿佛道，汝今悉忘，而便自谓、已得灭度。我今还欲令汝忆念本愿所行道故，为诸声闻说是大乘经，名妙法莲华、教菩萨法、佛所护念。’

“Shariputra, in the past, I taught you to resolve yourself on the Buddha Way, but you have completely forgotten this, and so you say of yourself that you have already attained quiescence. Now, again, wishing you to recall the path you have practiced according to your past vows, I, for the sake of the Hearers, speak this Great Vehicle Sutra by the name of *The Wonderful Dharma Lotus Flower*, a Dharma for instructing Bodhisattvas of whom the Buddhas are protective and mindful.”

‘舍利弗，汝于未来世，过无量无边、不可思议劫，供养若干千万亿佛，奉持正法，具足菩萨所行之道，当得作佛，号曰华光如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。

“Shariputra, in a future age, after limitless and boundless, inconceivable eons, having made offerings to some thousands of myriads of *kotis* of Buddhas, having reverently upheld the Proper Dharma, and having perfected the Path practiced by the Bodhisattvas, you shall become a Buddha by the name of Flower Light Thus Come One, One Worthy of Offerings, One of Proper and Universal Knowledge, One Whose Understanding and Conduct Are Complete, a Well-gone One Who Understands the World, an Unsurpassed Knight, a Taming and Regulating Hero, a Teacher of Gods and Humans, a Buddha, a World Honored One.”

国名离垢，其土平正，清净严饰，安隐、丰乐，天人炽盛。琉璃为地，有八交道，黄金为绳、以界其侧。其傍、各有七宝行树，常有华果。

“His country shall be called ‘Apart From Filth.’ Its ground will be level, pure and adorned, tranquil, and prosperous, and abounding with gods. It shall have lapis lazuli for soil and eight intersecting roads bordered with golden cords, and by which shall stand rows of trees made of the seven treasures constantly blooming and bearing fruit.”

华光如来、亦以三乘教化众生。’ ‘舍利弗，彼佛出时，虽非恶世，以本愿故，说三乘法。其劫、名大宝庄严。何故名曰大宝庄严，其国中以菩萨为大宝故。彼诸菩萨，无量无边，不可思议，算数譬喻所不能及，非佛智力、无能知者。

“The Thus Come One Flower Light will also teach and transform living beings by means of the Three Vehicles. Shariputra, when this Buddha comes into the world, although it will not be an evil age, because of his past vows, he shall teach the Dharma of Three Vehicles. That eon will be called ‘Adorned With Great Jewels.’ Why will it be called ‘Adorned With Great Jewels’? Because in that land, Bodhisattvas will be considered great jewels.”

“These Bodhisattvas will be limitless, boundless, and inconceivable in number, beyond the reach of calculation or analogy. Without the power of the Buddha's wisdom,

若欲行时，宝华承足。此诸菩萨，非初发意，皆久植德本，于无量百千万亿佛所、净修梵行，恒为诸佛之所称叹。常修佛慧，具大神通，善知一切诸法之门，质直无伪，志念坚固。如是菩萨、充满其国。’

‘舍利弗，华光佛、寿十二小劫，除为王子、未作佛时。其国人民，寿八小劫。

华光如来过十二小劫，授坚满菩萨、阿耨多罗三藐三菩提记。告诸比丘，是坚满菩萨、次当作佛，号曰华足安行、多陀阿伽度、阿罗诃、三藐三佛陀，其佛国土，亦复如是。

利弗，是华光佛灭度之后，正法住世、三十二小劫，像法住世、亦三十二小劫。’尔时世尊欲重宣此义，而说偈言：

舍利弗来世，成佛普智尊，号名曰华光，当度无量众。

供养无数佛，具足菩萨行、十力等功德，证于无上道。

过无量劫已，劫名大宝严，

no one could know their number.”

“When they wish to walk, jeweled flowers will spring up beneath their feet. These Bodhisattvas will not be those who have just brought forth the resolve. They will have planted the roots of virtue for a long time, and in the presence of limitless hundreds of thousands of myriads of *kotis* of Buddhas purely cultivated Brahman conduct, constantly receiving the Buddhas’ praise, constantly cultivating the Buddha’s wisdom, and complete with great spiritual penetrations, they will be well-versed in all the doors of Dharma, straightforward, ingenuous, and resolute. Bodhisattvas such as these will fill that country.”

“Shariputra, the life span of the Buddha Flower Light will be twelve small eons, not counting the time during which, as a prince, he will not yet have become a Buddha. The life spans of the people in that country will be eight small eons.”

“After twelve small eons, the Thus Come One Flower Light will confer upon the Bodhisattva Solid Fullness a prediction of *anuttarasamyaksambodhi*, and announce to the Bhikshus, ‘The Bodhisattva Solid Fullness shall next become a Buddha by the name of Flowery Feet Peacefully Walking, Tathagata, Arhat, Samyaksambuddha. His Buddha-country will be of like character.’”

“Shariputra, when the Buddha Flower Light has passed into quiescence, the Proper Dharma Age shall dwell in the world for thirty-two small eons. The Dharma Image Age shall dwell in the world also for thirty-two small eons.”

At that time, the World Honored One, wishing to restate this meaning, spoke verses, saying,

Shariputra, in a future age,
Shall become a Buddha, honored and all-wise,
By the name of Flower Light,
Who will save limitless multitudes.

Having made offerings to countless Buddhas,
And having perfected the Bodhisattva conduct,
The Ten Powers and other meritorious qualities,
He shall certify to the Unsurpassed Way.

世界名离垢，
清净无瑕秽。
以琉璃为地，
金绳界其道，
七宝杂色树，
常有华果实。

彼国诸菩萨，
“志念常坚固，
神通波罗蜜，
皆已悉具足。
于无数佛所，
善学菩萨道，

如是等大士，
华光佛所化。
佛为王子时，
弃国舍世荣，
于最后身后，
出家成佛道。

华光佛住世、
寿十二小劫，
其国人民众，
寿命八小劫。
佛灭度之后，
正法住于世，
三十二小劫，
广度诸众生。

正法灭尽已，
像法三十二，
舍利广流布，
天人普供养。

华光佛所为，
其事皆如是，
其两足圣尊，
最胜无伦匹。
彼即是汝身，
宜应自欣庆。

When limitless eons have passed,
There shall be an eon named “Adorned with Great
Jewels,”
And a world by name of “Apart from Filth,”
Being pure and without flaw,
With lapis lazuli as its ground,
And its roads bordered with golden cords,
With multicolored trees made of seven treasures,
Which constantly bloom and bear fruit.

The Bodhisattvas in that land,
Will be always firm in mindfulness,
With spiritual penetrations and paramitas ,
All thoroughly perfected.
In the presence of countless Buddhas,
They will have well-learned the Bodhisattva Way .

Great Knights such as these
Shall have been transformed by the Buddha Flower Light.
That Buddha, when still a prince,
Shall renounce his land and worldly glory,
And in his final body,
Leave home to realized the Buddha Way.

The Buddha Flower Light shall dwell in the world
For a life span of twelve small eons.
The people of his land
Shall live for eight small eons.
When that Buddha has passed into quiescence,
The Proper Dharma shall remain in the world
For thirty-two small eons,
Widely saving living beings.

When the Proper Dharma has vanished,
The Dharma Image shall remain for thirty-two.
The sharira shall be distributed widely,
For the offerings of gods and humans.

The deeds of the Buddha Flower Light,
Shall be such as these.
That Sagely Honored One, Twice Complete,
Shall be supreme and beyond compare.
And he is just you, yourself!

It is fitting that you do rejoice.

尔时四部众，比丘、比丘尼、优婆塞、优婆夷，天龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、等大众，见舍利弗于佛前受阿耨多罗三藐三菩提记，心大欢喜，踊跃无量，

各各脱身所著上衣、以供养佛。释提桓因、梵天王、等，与无数天子，亦以天妙衣、天曼陀罗华、摩诃曼陀罗华、等，供养于佛。

所散天衣，住虚空中，而自回转。诸天伎乐、百千万种，于虚空中、一时俱作，雨众天华。而作是言：‘佛昔于波罗奈、初转法轮，今乃复转无上最大法轮。’尔时诸天子欲重宣此义，而说偈言：

昔于波罗奈，
转四谛法轮，
分别说诸法，
五众之生灭。
今复转最妙，
无上大法轮，
是法甚深奥，
少有能信者。

我等从昔来，
数闻世尊说，
未曾闻如是，
深妙之上法。

世尊说是法，
我等皆随喜。
大智舍利弗，

Part Three : The Parable

At that time, the Four-fold Assembly of Bhikshus, Bhikshunis, Upasakas, and Upasikas, as well as the great multitude of yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, and so forth, seeing Shariputra, in the presence of the Buddha, receive a prediction for anuttarasamyaksambodhi, greatly rejoiced in their hearts and leapt for unbounded joy.

Each removed his upper garment and presented it as an offering to the Buddha. Shakro Devanam Indrah and the Brahma Heaven King, together with countless gods, also made offerings to the Buddha of heavenly wonderful garments, heavenly mandarava flowers and mahamandarava flowers, and so forth.

The heavenly garments they tossed aloft remained in empty space and whirled around. Then, all at once, in empty space hundreds of thousands of myriads of kinds of heavenly music began to play, and there fell a rain of heavenly flowers. As they uttered these words, “Long ago in Varanashi, the Buddha first turned the Wheel of Dharma. Now, he turns again that unsurpassed, magnificent Dharma -wheel.” At that time, all the gods, wishing to restate this meaning, spoke the following verse:

Long ago in Varanashi,
You turned the Dharma-wheel of Four Truths,
Discriminatingly speaking of the Dharmas,
The production and extinction of Five Heaps.
Now, again, you turn that wondrous,
Unsurpassed, great Wheel of Dharma.
This Dharma is deep and recondite,
And few are those who can believe it .

We from of old,
Have often heard the World Honored One speak,
But never have we heard such Dharma,
So deep, wondrous, and supreme.

今得受尊记，
我等亦如是，
必当得作佛，
于一切世间，
最尊无有上。

佛道叵思议，
方便随宜说。
我所有福业，
今世若过世，
及见佛功德，
尽回向佛道。

尔时舍利弗白佛言：‘世尊，我今无复疑悔，亲于佛前、得受阿耨多罗三藐三菩提记。是诸千二百心自在者，昔住学地，佛常教化，言我法、能离生老病死，究竟涅槃。’

是学无学人，亦各自以离我见及有无见等、谓得涅槃。而今于世尊前、闻所未闻，皆堕疑惑。善哉、世尊，愿为四众说其因缘，令离疑悔。’

尔时佛告舍利弗：‘我先不言、诸佛世尊、以种种因缘、譬喻言辞、方便说法，皆为阿耨多罗三藐三菩提耶。是诸所说，皆为化菩萨故。然舍利弗，今当复以譬喻、更明此义，诸有智者、以譬喻得解。’

‘舍利弗，若国邑聚落，有大长者、其年衰迈，

The World Honored One has spoken the Dharma,
And we rejoice accordingly,
As the greatly wise Shariputra
Now receives the Honored One's prediction.
We, too, are like this,
And will surely become Buddhas,
Throughout all the worlds,
Most honored and supreme.

The Buddha's Way is inconceivable,
Taught expediently according to what is fitting.
May all of our blessed karma,
In this life and in lives gone by,
And the merit and virtue gained from seeing the Buddha,
Be dedicated to the Buddha Way.

At that time, Shariputra spoke to the Buddha, saying, “World Honored One, I now have no further regret, having received from the Buddha a prediction for Anuttarasamyaksambodhi. But the twelve hundred whose hearts have attained self-mastery, and who formerly dwelt in the Stage of Study, were constantly taught by the Buddha who said, ‘My Dharma can enable one to separate from birth, old age, sickness, and death and attain to Ultimate Nirvana.’”

Both Those Who Study and Those Beyond Study alike have separated from the View of Self, the Views of Existence and Non-existence, and so forth, and claim that they have attained Nirvana. Yet now, hearing from the World Honored One that which they have never heard before, they have all fallen into doubt and delusion. Good indeed, World Honored One, I hope that you would, for the sake of the Four-fold Assembly, speak of these causes and conditions, to free them of their doubts and regrets.”

At that time, the Buddha told Shariputra, “Have I not said before that all Buddhas, World Honored Ones, speak the Dharma by means of various causes and conditions, parables, phrases, and expedient devices, all for the sake of Anuttarasamyaksambodhi? All of these teachings are for the sake of transforming Bodhisattvas. However, Shariputra, I shall now again make use of a parable in order to further clarify the principle, for all those who are

财富无量，多有田宅、及诸僮仆。其家广大，唯有一门，多诸人众，一百、二百、乃至五百人、止住其中。

堂阁朽故，墙壁隕落，柱根腐败，梁栋倾危，周匝俱时、欻然火起，焚烧舍宅。长者诸子，若十、二十、或至三十、在此宅中。

长者见是大火从四面起，即大惊怖，而作是念：“我虽能于此所烧之门、安隐得出，而诸子等，于火宅内、乐著嬉戏，不觉不知，不惊不怖，火来逼身，苦痛切己，心不厌患，无求出意。”’

舍利弗，是长者作是思惟：“我身手有力，当以衣裓、若以几案、从舍出之。”复更思惟：“是舍、唯有一门，而复狭小。诸子幼稚，未有所识，恋著戏处，或当堕落，为火所烧。

我当为说怖畏之事，此舍已烧，宜时疾出，勿令为火之所烧害。”作是念已，如所思惟，具告诸子，汝等速出。父虽怜愍、善言诱喻，而诸子等乐著嬉戏，不肯信受，不惊不畏，了无出心。亦复不知何者是火，何者为舍，云何为失，但东西走戏、视父而已。’

wise gain understanding through parables.”

“Shariputra, suppose that in a country, a city, or a village, there is a great Elder, aged and worn, of limitless wealth, possessing many fields, houses, and servants.”

“His house is spacious and large, having only one door but with a great many people--one hundred, two hundred, even five hundred of them--dwelling within it.”

“Its halls and chambers are decaying and old; its walls are crumbling. The pillars are rotting at their bases; the beams and ridgepoles are toppling dangerously.”

“All at once, throughout the house, a fire breaks out, setting the house ablaze. The Elder’s sons, ten, twenty, even thirty of them are inside the house.”

“The Elder, seeing the fire arise from the four sides, is greatly alarmed and makes the following reflection: ‘Although I have been able to escape safely through this burning doorway, all my children remain inside the burning house, happily attached to their amusement, unaware, unknowing, not alarmed and not afraid. The fire presses upon them and the pain will sear them, but at heart they do not mind it, nor have they any thought to escape.’”

“Shariputra, the Elder then reflects, ‘My body and arms are strong. I might gather them into a cloth pouch or onto a table and take them from the house.’ He further reflects, ‘This house has only one door and it is narrow and small. My sons are young and immature and as yet know nothing. Attached to their place of play, they may fall and be burnt in the fire.’”

“I must tell them of this frightful matter, that the house has caught fire, and they must hurry and come out so as not to be burned.’ So thinking, he speaks to his sons, saying, ‘Come out, all of you quickly!’ Although the father, in his pity, induces them with good words, still all the sons are happily attached to their amusements and play and refuse to believe him. They are not frightened or afraid and have no intention of leaving. What is more,

尔时长者即作是念：“此舍已为大火所烧，我及诸子若不时出，必为所焚，我今当设方便，令诸子等得免斯害。”

父知诸子、先心各有所好，种种珍玩奇异之物，情必乐著。而告之言：

“汝等所可玩好、稀有难得，汝若不取，后必忧悔。如此种种羊车、鹿车、牛车，今在门外，可以游戏。汝等于此火宅、宜速出来，随汝所欲，皆当与汝。”

尔时诸子闻父所说珍玩之物，适其愿故，心各勇锐，互相推排，竞共驰走，争出火宅。是时长者见诸子等安隐得出，皆于四衢道中、露地而坐，无复障碍，其心泰然，欢喜踊跃。

时诸子等各白父言：“父先所许玩好之具，羊车、鹿车、牛车，愿时赐与。

‘舍利弗，尔时长者各赐诸子、等一大车，其车高广，众宝庄校，周匝栏楯，四面悬铃。又于其上、张设幪盖，亦以珍奇杂宝而严饰之，宝绳交错，垂诸华缨，重敷婉筵，安置丹枕。驾以白牛，肤色充洁，形体殊好，有大筋力，行步平正，其疾如风。又多仆从、而侍卫之。所以者何。是大长者、

they do not know what is meant by fire, what is meant by house or what is meant by being lost. They merely run from east to west in play, staring at their father.”

“Then, the Elder has this thought, ‘The house is already ablaze with a great fire. If my sons and I do not get out in time, we certainly shall be burned. I shall now devise an expedient device so that my sons can avoid this disaster.’”

“The father, knowing both the predispositions of his sons and the preferences each has for various precious toys and unusual playthings to which they happily responded, speaks to them, saying, ‘The things you will love to play with are rare and hard to get. If you do not take them, you will certainly regret it later. Things such as these: a variety of sheep carts, deer carts, and ox carts, are now outside the door for you to play with. All of you should quickly come out of this burning house and I shall give you whatever you want.’”

“Then the children, hearing their father speak of these precious playthings which suited their wishes exactly, eagerly push and shove one another aside in a mad scramble, all fighting to get out of the burning house. At that time, the Elder, seeing that all his sons had gotten out safely and were seated on the ground at the crossroads, is without further obstruction; his mind is at peace and he is filled with joy.”

“Then the children all speak to their father, saying, ‘Father, the fine playthings you promised us a while ago, the sheep carts, the deer carts, and the ox carts, please give them to us now.’”

“Shariputra, at that time, the Elder gives to all of his sons equally great carts.”

“The cart is high and wide, adorned with a multitude of intertwining jewels, surrounded by railings, and hung with bells on its four sides. Further, it is covered with canopies, adorned with various rare and precious jewels, strung with jeweled cords and hung with flowered tassels. The cart is

财富无量，种种诸藏，悉皆充溢。

而作是念，我财物无极，不应以下劣小车、与诸子等，今此幼童，皆是吾子，爱无偏党，我有如是七宝大车，其数无量，应当等心、各各与之，不宜差别。所以者何。以我此物、周给一国，犹尚不匮，何况诸子。是时诸子各乘大车，得未曾有，非本所望。’

‘舍利弗，于汝意云何，是长者、等与诸子珍宝大车，宁有虚妄否？’

舍利弗言：‘不也、世尊，是长者、但令诸子得免火难，全其躯命，非为虚妄。何以故。若全身命，便为已得玩好之具，况复方便，于彼火宅而拔济之。’

世尊，若是长者，乃至不与最小一车，犹不虚妄。何以故。是长者先作是意：“我以方便、令子得出。”以是因缘，无虚妄也。何况长者、自知财富无量，欲饶益诸子，等与大车。’

佛告舍利弗：‘善哉善哉，如汝所言。’

舍利弗，如来亦复如是，则为一切世间之父。于诸怖畏、衰恼、忧患、无明闇蔽，永尽无余，而悉成就无量知见、力无所畏，有大神力及智

heaped with beautiful mats and set about with rosy cushions. It is yoked to an ox, plump and white and of fine appearance, of great muscular strength, that walks with even tread, as fleet as the wind, having also many servants who follow and guard it. And why is this? That great Elder has limitless wealth and all manner of storehouses full to overflowing.”

“So he reflects thus: ‘My possessions are boundless. I should not give my children small or inferior carts. All of these youngsters are my children whom I love without partiality. Having such great carts made of the seven jewels, infinite in number, I should give them to each one equally. Why? If I gave them to an entire country, they would not run short; how much the less if I gave them to my children! Meanwhile, all of the children are riding around on the great carts, having gotten what they never expected to have, beyond their original hopes.’”

“Shariputra, what do you think? When that Elder gives equally to all of his children the great jeweled carriages, is he guilty of falsehood or not?”

Shariputra replied, “No, World Honored One. The Elder is not guilty of falsehood, for he has only enabled his children to avoid the calamity of fire, and has thereby saved their lives. Why is this? In saving their lives, he has already given them a fine plaything. How much the more so his setting up of expedients to save them from the burning house.”

“World Honored One, if that Elder had not given them even so much as a single small cart, he still would not have been speaking falsely. Why? Because the Elder previously had this thought, ‘I will use expedients to lead my children out.’ For this reason, he is not guilty of falsehood. He is even less guilty since, knowing his own wealth to be limitless and wishing to benefit all his children, he gives to them equally great carts.”

慧力，具足方便、智慧波罗蜜，大慈、大悲，常无懈倦，恒求善事，利益一切。而生三界朽故火宅，为度众生、生老病死、忧悲、苦恼、愚痴、闇蔽、三毒之火，教化、令得阿耨多罗三藐三菩提。

见诸众生为生老病死、忧悲、苦恼、之所烧煮，亦以五欲财利故、受种种苦，又以贪著追求故，现受众苦，后受地狱、畜生、饿鬼、之苦，若生天上、及在人间，贫穷困苦、爱别离苦、怨憎会苦、如是等种种诸苦。众生没在其中，欢喜游戏，不觉不知，不惊不怖，亦不生厌，不求解脱。于此三界火宅、东西驰走，虽遭大苦，不以为患。

舍利弗，佛见此已，便作是念：“我为众生之父，应拔其苦难，与无量无边佛智慧乐，令其游戏。”’

‘舍利弗，如来复作是念：“若我但以神力、及智慧力，舍于方便，为诸众生赞如来知见、力无所畏者，众生不能以是得度。所以者何。是诸众生，未免生老病死、忧悲、苦恼，而为三界火宅所烧，何由能解佛之智慧。”’

The Buddha told Shariputra, “Good indeed, good indeed! It is just as you say. Shariputra, the Thus Come One is also like this in that he is a father to all in the world. He has forever ended all fear, weakness, worry, ignorance and obscurity. He has completely realized the limitless Knowledge and Vision, Powers, and Fearlessnesses. He has great spiritual might and the power of wisdom. He has perfected the paramitas of expedients and wisdom. He is greatly kind and compassionate. Never tiring, he ever seeks the good, benefiting all. Thus he is born in the Three Realms which are like a burning house in order to save living beings from the fires of birth, old age, sickness, death, grief, misery, stupidity, dullness, and the three poisons. He teaches and transforms them, leading them to the attainment of Anuttarasamyaksambodhi.”

“He sees all living beings are scorched by birth, old age, sickness, death, grief, and misery. They undergo various sufferings, because of the Five Desires, wealth and profit. Further, because of their clinging and grasping, they presently undergo a mass of sufferings and in the future will undergo sufferings in the hells, among the animals, or hungry ghosts. If born in the heavens or among human beings, they will suffer poverty and distress, the suffering of being separated from what one loves, the suffering of being joined together with what one hates, and all the various sufferings such as these. However, living beings sunk in morass, joyfully sport, unaware, unknowing, unalarmed and unafraid. They do not grow satiated nor do they seek liberation. In the burning house of the Three Realms, they run about from east to west. Although they encounter tremendous sufferings, they are not concerned.”

“Shariputra, having seen this, the Buddha further thinks, ‘I am the father of living beings. I should rescue them from these sufferings and difficulties, and give them the limitless and boundless joy of the Buddha-wisdom to play with.’”

“Shariputra, the Thus Come One further thinks, ‘If I merely use spiritual power and the power of wisdom, and cast aside expedients, praising for all living beings the

‘舍利弗，如彼长者、虽复身手有力，而不用之，但以殷勤方便、勉济诸子火宅之难，然后各与珍宝大车。如来亦复如是，虽有力、无所畏，而不用之，但以智慧方便，于三界火宅、拔济众生，为说三乘、声闻、辟支佛、佛乘，

而作是言：“汝等莫得乐住三界火宅，勿贪粗敝、色声香味触也。若贪著生爱，则为所烧。汝速出三界，当得三乘、声闻、辟支佛、佛乘，

我今为汝保任此事，终不虚也。汝等但当勤修精进。”如来以是方便、诱进众生，

复作是言：“汝等当知此三乘法，皆是圣所称叹，自在无系，无所依求。乘是三乘，以无漏根、力、觉、道、禅定、解脱、三昧、等，而自娱乐，便得无量安隐快乐。”’

‘舍利弗，若有众生，内有智性，从佛世尊闻法信受，殷勤精进，欲速出三界，自求涅槃，是名声闻乘，如彼诸子为求羊车、出于火宅。

若有众生，从佛世尊闻

power of the Thus Come One’s Knowledge and Vision, Powers, and Fearlessnesses, living beings will not be able to be saved in this way. Why is this? All of these living beings have not yet escaped birth, old age, sickness, death, grief and misery. They are being scorched in the burning house of the Three Realms. How could they understand the wisdom of the Buddha?’”

“Shariputra, just as that Elder, although he had a powerful body and arms, did not use them, but merely applied expedients with diligence to save all the children from disaster in the burning house, and afterwards gave to each of them a great cart adorned with precious jewels, in the same way, the Thus Come One, although he has powers and fearlessnesses, does not use them.”

“He merely uses wisdom and expedients to rescue living beings from the burning house of the Three Realms, speaking to them of Three Vehicles: those of Hearer, Pratyeka Buddha, and Buddha.”

“And he says to them, ‘All of you should take no pleasure in dwelling in the burning house of the Three Realms. Do not lust after vulgar and evil forms, sounds, smells, tastes and tangible objects. If you attach to them greedily and give rise to love for them, you will be burnt. You should quickly escape the Three Realms and attain the Three Vehicles: the Hearer, Pratyeka Buddha, and Buddha Vehicles.’”

“I now give my Pledge for this and it shall never be proved false. You need only diligently and vigorously cultivate. The Thus Come One using these expedient means leads all living beings.”

“He further says, ‘You should all know that the Dharmas of the Three Vehicles have been praised by the sages. They will make you free, unbound, and self-reliant. Riding on these Three Vehicles, by means of non-outflow roots, powers, enlightenments, ways, dhyanas, concentrations, liberations, samadhis, and so on, you shall amuse yourselves and attain limitless peace and joy.’”

“Shariputra, if there are living beings who inwardly posses

法信受，殷勤精进，求自然慧，乐独善寂，深知诸法因缘，是名辟支佛乘，如彼诸子为求鹿车、出于火宅。

若有众生，从佛世尊闻法信受，勤修精进，求一切智、佛智、自然智、无师智、如来知见、力无所畏，愍念、安乐无量众生，利益天人，度脱一切，是名大乘，菩萨求此乘故，名为摩诃萨，如彼诸子为求牛车、出于火宅。’

‘舍利弗，如彼长者、见诸子等安隐得出火宅，到无畏处，自惟财富无量，等以大车而赐诸子。

如来亦复如是，为一切众生之父，若见无量亿千众生，以佛教门、出三界苦、怖畏险道，得涅槃乐。如来尔时便作是念：“我有无量无边智慧、力无畏等诸佛法藏，是诸众生，皆是我子，等与大乘，不令人独得灭度。”皆以如来灭度而灭度之。是诸众生脱三界者，悉与诸佛禅定、解脱、等娱乐之具，皆是一相、一种，圣所称叹，能生净妙第一之乐。’

the wisdom-nature, and hearing the Dharma from the Buddha, the World Honored One, believed and accepted it, diligently making progress, wishing quickly to escape the Three Realms and seeking Nirvana for themselves, they are called those of the Hearer Vehicle. They are like the children who sought the sheep carts and thereby escaped from the burning house.”

“If there are living beings who hearing the Dharma from the Buddha, the World Honored One, believed and accepted it, diligently making progress, and who seek for themselves Spontaneous Wisdom, delighting in solitude and fond of stillness, deeply understanding the causal conditions of all dharmas; they are called those of the Pratyeka Buddha Vehicle. They are like the children who sought the deer carts and so escaped from the burning house.”

“If there are living beings who hearing the Dharma from the Buddha, the World Honored One, believed and accepted it, earnestly cultivating with vigor, seeking All-wisdom, Buddha-wisdom, Spontaneous Wisdom, Untutored Wisdom, the Knowledge and Vision of the Thus Come One, his Powers and Fearlessnesses, pitying and comforting limitless living beings, benefiting gods and humans, saving all, they are called those of the Great Vehicle. Because the Bodhisattvas seek this vehicle, they are called Mahasattvas. They are like the children who sought the ox carts and so escaped from the burning house.”

“Shariputra, just as that Elder, seeing all his children safely escape the burning house to a place of fearlessness, and considering his own unlimited wealth, give to all of his children great carts.”

“The Thus Come One, in the same way, is the father of all living beings. When he sees limitless kotis of living beings using the gateway of the Buddha’s teaching to get off the fearsome and dangerous path of the sufferings of the Three Realms and attain the bliss of Nirvana, he has this thought, ‘I have limitless and boundless wisdom, powers, fearlessnesses and so on--the complete storehouse

‘舍利弗，如彼长者、初以三车诱引诸子，然后但与大车，宝物庄严，安隐第一，然彼长者无虚妄之咎。如来亦复如是、无有虚妄，初说三乘、引导众生，然后但以大乘而度脱之。何以故。如来有无量智慧、力无所畏诸法之藏，能与一切众生大乘之法，但不尽能受。’

‘舍利弗，以是因缘，当知诸佛方便力故，于一佛乘、分别说三。’佛欲重宣此义，而说偈言：

譬如长者、
有一大宅，
其宅久故，
而复顿敝，
堂舍高危，
柱根摧朽，
梁栋倾斜，
基陛隤毁，
墙壁圯坼，
泥涂褻落，
覆苫乱坠，
椽椳差脱，
周障屈曲，
杂秽充遍。
有五百人，
止住其中。
鸱枭雕鹗、
乌鹊鸠鸽、
蜣蛇蝮蝎，
蜈蚣蚰蜒，
守宫百足，
豺狸鼯鼠，
诸恶虫辈，
交横驰走。

of the Buddhadharma. All of these living beings are my children. I should give to all of them great carts, not allowing them to gain individual Quiescence, but crossing them over to Quiescence by means of the Thus Come One's Quiescence. Having escaped the Three Realms, all these living beings are given as playthings the Buddha's Dhyana Samadhis, Liberations, and so forth, all of one mark and one kind, praised by the sages and productive of pure, wondrous, and foremost bliss.”

“Shariputra, just as that Elder first having used the three carts to entice his children and then later having given them great carts adorned with jewels and supremely comfortable, is not guilty of falsehood, just so is the Thus Come One likewise not guilty of falsehood in first speaking of the Three Vehicles to entice living beings and then afterwards delivering them only by means of the Great Vehicle. What is the reason? The Thus Come One has limitless wisdom, powers and fearlessnesses, a storehouse of Dharmas, and is able to give to all living beings the Great Vehicle Dharma. Not all living beings, however, are able to accept it.

Shariputra, because of these causes and conditions, you should know that the Buddhas, using the power of expedient devices, in the One Buddha Vehicle, discriminate and speak of three.” The Buddha, wishing to restate his meaning, spoke verses, saying:

Suppose there was an Elder,
Who had a large house,
Which was very old,
And so was collapsing.
The halls were high and precarious,
The pillars rotting at their bases,
The beams and ridgepoles aslant,
The foundations and stairways crumbling .
The walls and partitions were cracked and ruined,
The plaster flaking and falling off.
The thatch was falling every which way,
And the rafters and eavepoles were coming loose,
The partitions on all sides were bent and misshapen;
It was filled with all kinds of filth.
There were five hundred people

屎尿臭处，
不净流溢，
蝼蛄诸虫、
而集其上。
狐狼野干，
咀嚼践蹋，
口啮死尸、
骨肉狼藉。
由是群狗、
竞来搏撮，
饥羸惶惶，
处处求食。
斗争口掣，
嗥啾噪吠，
其舍恐怖，
变状如是。
处处皆有，
魑魅魍魉，
夜叉恶鬼，
食啖人肉，
毒虫之属，
诸恶禽兽，
孚乳产生，
各自藏护。

夜叉竞来，
争取食之，
食之既饱，
恶心转炽，
斗争之声，
甚可怖畏。

鸠槃荼鬼、
蹲踞土埤，
或时离地，
一尺二尺，
往返游行，
纵逸嬉戏，
捉狗两足，
扑令失声，
以脚加颈，
怖狗自乐。

复有诸鬼，

Dwelling within it.
There were kites, owls, hawks, and vultures,
Crows, magpies, pigeons, and doves,
Black snakes, vipers and scorpions,
Centipedes and millipedes.
There were geckoes and myriapods,
Weasels, badgers, and mice--
All sorts of evil creatures,
Running back and forth.
There were places stinking of excrement and urine,
Oozing with filth,
With dung beetles
Clustered upon them.
There were foxes, wolves, and Yeh Kan,
Who nibbled at, trampled on,
And devoured corpses,
Scattering the bones and flesh.
Then packs of dogs
Came running to grab them,
Hungry, weak and terrified,
Seeking food everywhere,
Fighting and shoving,
Snarling, howling and barking.
The terrors in that house,
And the sights were such as these.
Li Mei and Wang Liang
Were everywhere.
Yakshas and evil ghosts
Were eating human flesh.
There were poisonous creatures of all kinds,
And evil birds and beasts,
Hatching their young,
Each protecting its own.

Yakshas raced to the spot
Fighting one another to eat them.
Having eaten their fill,
Their evil thoughts grew more inflamed.
The sound of their quarreling,
Was dreadful to the extreme.

Kumbhanda ghosts
Were squatting on high ground,
Sometimes leaving the ground

其身长大，
裸形黑瘦，
常住其中，
发大恶声，
叫呼求食。

复有诸鬼，
其咽如针。
复有诸鬼，
首如牛头，
或食人肉，
或复啖狗，

头发蓬乱，
残害凶险，
饥渴所逼，
叫唤驰走。
夜叉饿鬼，
诸恶鸟兽，
饥急四向，
窥看窗牖，
如是诸难，
恐惧无量。

是朽故宅，
属于一人。
其人近出，
未久之间，
于后舍宅，
忽然火起，

四面一时，
其炎俱炽。
栋梁椽柱、
爆声震裂，
摧折堕落，
墙壁崩倒。

诸鬼神等、
扬声大叫。
雕鹫诸鸟，
鸠槃荼等，
周章惶怖，
不能自出。

A foot or two,
As they wandered to and fro
Amusing themselves as they wished,
Grabbing dogs by two legs,
And striking them so they lost their bark,
Twisting their legs around their necks,
Frightening the dogs for their own pleasure.

Further there were ghosts,
Their bodies very tall and large,
Naked, black and thin,
Always dwelling therein,
Emitting loud and evil sounds,
Howling in search of food.

Further there were ghosts
With throats like needles.
Again there were ghosts
With heads like oxen,
Now eating human flesh,
And then devouring dogs.

Their hair was disheveled
They were harmful, cruel and dangerous,
Oppressed by hunger and thirst,
They ran about shouting and crying out.
There were yakshas, hungry ghosts,
And all sorts of evil birds and beasts,
Frantic with hunger, facing the four directions,
Peeking out the windows,
Such were the troubles
And terrors beyond measure there.

This old, decaying house
Belonged to a man
Who had gone but a short distance
When, before very long,
The rear rooms of the house
Suddenly caught fire.

All at once, all four sides
Were enveloped by raging flames,
The beams, ridgepoles, rafters, and pillars
Shook and split with the sound of explosion,

恶兽毒虫，
藏窜孔穴，
毗舍阍鬼、
亦住其中，
薄福德故，
为火所逼，
共相残害，
饮血啖肉。

野干之属，
并已前死，
诸大恶兽、
竞来食啖，
臭烟烽烺，
四面充塞。

蜈蚣蚰蜒，
毒蛇之类，
为火所烧，
争走出穴，
鸮槃荼鬼、
随取而食。

又诸饿鬼，
头上火燃，
饥渴热恼，
周章闷走。
其宅如是、
甚可怖畏，
毒害火灾，
众难非一。

是时宅主
在门外立，
闻有人言，
汝诸子等，
先因游戏、
来入此宅，
稚小无知，
欢娱乐著。
长者闻已，
惊入火宅，

Snapped apart and fell,
As the walls and partitions collapsed and fell in.

All the ghosts and spirits
Screamed loudly,
While the hawks, vultures, and other birds,
The Kumbhandas, and so forth,
Ran about in a panic,
Unable to get themselves out.

Evil beasts and poisonous insects
Hid away in the holes and crevices,
While the pishacha ghosts
Also dwelt therein.
Their blessings and virtue scanty,
They were hard pressed by the fire;
They wrought harm on one another,
Drinking blood and eating flesh.

As the packs of Yeh Kan
Were already dead,
Monstrous evil beasts
Raced to devour them,
While billows of stinking smoke
Permeated all four sides.

Centipedes and millipedes,
And various kinds of poisonous snakes,
Burnt by the fire,
Fought to escape their holes.
Kumbhanda ghosts
Grabbed and ate them.

Further, all the hungry ghosts,
The tops of their heads aflame,
Tormented by hunger, thirst, and heat,
Ran about in terror and distress.
So it was in that house:
Terrifying to the extreme,
With dangers and conflagrations--
A host of troubles, not just one.

At that time the owner of the house
Was standing outside the door

方宜救济，
令无烧害。
告喻诸子，
说众患难，
恶鬼毒虫，
灾火蔓延，
众苦次第、
相续不绝。

毒蛇虻蝮，
及诸夜叉、
鸠槃荼鬼，
野干狐狗，
雕鸢鸱枭，
百足之属，
饥渴恼急，
甚可怖畏，

此苦难处，
况复大火。
诸子无知，
虽闻父诲，
犹故乐著，
嬉戏不已。

是时长者，
而作是念，
诸子如此，
益我愁恼。
今此舍宅，
无一可乐，
而诸子等、
耽湎嬉戏，
不受我教，
将为火害。
即便思惟，
设诸方便、

告诸子等，
我有种种，
珍玩之具，
妙宝好车，
羊车鹿车、
大牛之车，

When he heard someone say,
“All of your children
Awhile ago, in play,
Went into this house.
Being young and ignorant,
They delight in play and cling to amusements.”
Having heard this, the Elder
Entered the burning house, in alarm.

Intending to save them
From being burned
He warned his children
Of the host of disasters:
“The evil ghosts, the poisonous insects
and the spreading conflagration,
A host of sufferings, in succession
Are continuous, without interruption.

The poisonous snakes and vipers
And all the yakshas,
And Kumbhanda ghosts,
Yeh Kan, foxes and dogs,
Hawks, vultures, kites and owls,
And varieties of centipedes
Are frantic with hunger and thirst,
And terrifying to the extreme.

There are so many sufferings and troubles,
So much increased by this great fire!”
But all the children, without knowledge,
Although they heard their father’s warnings,
Still clung to their amusements
And sported without cease.

At that time, the Elder
Further had this thought:
“Being like this, my children
Add to my worry and distress;
Now, in this house, there is not
A single thing in which to take pleasure,
And yet all these children
Are intoxicated by their play.
Not heeding my instructions,
They will be injured in the fire.”

今在门外。
汝等出来，
吾为汝等
造作此车，
随意所乐，
可以游戏。

诸子闻说，
如此诸车，
即时奔竞、
驰走而出，
到于空地，
离诸苦难。

长者见子，
得出火宅，
住于四衢，
坐狮子座、
而自庆言，
我今快乐。
此诸子等，
生育甚难，
愚小无知，
而入险宅。
多诸毒虫，
魑魅可畏，
大火猛炎、
四面俱起，
而此诸子、
贪著嬉戏，
我已救之，
令得脱难。
是故诸人，
我今快乐。

尔时诸子、
知父安坐，
皆诣父所、
而白父言，
愿赐我等，
三种宝车。
如前所许，
诸子出来，
当以三车、

Just then he thought
To devise expedients.

He said to the children,
I have all kinds
Of precious playthings:
Fine carriages, wonderful, bejeweled
Sheep carts and deer carts,
And great ox carts,
Now, right outside the door.
So come out, all of you,
For I have, just for you,
Had these carts made.
Just as you wish,
You can play with them.”

When the children heard him speak
Of carriages such as these,
They immediately raced
Out in a scramble,
To a clearing where
They were then safe from harm.

The Elder, seeing that his children
Had escaped the burning house,
And were standing at the crossroads,
Sat on his Lion's throne
And rejoiced to himself, saying,
“Now, I am happy!
All of these children
Were hard to bring into the world and raise;
Stupid, young and without knowledge,
They went into this dangerous house,
Swarming with poisonous insects
And fearful Li Mei ghosts,
Ablaze with a great fire,
Raging on all sides.
But all these children
Still clung to their amusements.
I have now rescued them
And saved them from disaster.
Therefore, of all people,
I am the happiest!”

随汝所欲，
今正是时，
惟垂给与。

长者大富，
库藏众多，
金银琉璃、
砗磲玛瑙，
以众宝物、
造诸大车。
庄校严饰，
周匝栏楯，
四面悬铃，
金绳交错。
真珠罗网，
张施其上，
金华诸瓔，
处处垂下，
众彩杂饰，
周匝围绕，
柔软缯纩，
以为茵蓐。
上妙细叠，
价值千亿，
鲜白净洁，
以覆其上。
有大白牛，
肥壮多力，
形体殊好，
以驾宝车。
多诸僮从，
而侍卫之。
以是妙车，
等赐诸子。

诸子是时，
欢喜踊跃，
乘是宝车，
游于四方，
嬉戏快乐，
自在无碍。

告舍利弗，
我亦如是，

Then, all the children,
Knowing their father was sitting at ease,
All went before him
And addressed him saying,
“Please give to us
The three jeweled carts
That you promised to us, saying,
‘If you children come out
I will give you three carts
Just like you wanted.’
Now the time has come,
Please give them to us!”

The Elder, having great wealth,
And storehouses containing much
Gold, silver and lapis lazuli,
Mother-of-pearl and carnelian,
Used these precious things
To make several great carts.
They were decorated and adorned,
Surrounded by railings,
Hung with bells on all four sides,
With golden cords strung about them,
And gem-studded nets
Spread above them.
There were golden flowered tassels
Hanging from them everywhere,
And various multi-colored ornaments
Encircling them.
Soft silk and cotton
Made up the cushions,
And fine coverings,
Valued in the thousands of millions,
Pure white and sparkling clean
Were spread atop them.
Great white oxen,
Plump, strong and powerful,
Of fine appearance,
Were yoked to the precious carts.
They were surrounded by many footmen
Who were attending to them.
Such fine carriages as these
Were given equally to all the children.

众圣中尊，
世间之父。
一切众生，
皆是吾子，
深著世乐，
无有慧心。

三界无安，
犹如火宅，
众苦充满，
甚可怖畏，
常有生老
病死忧患，
如是等火，
炽燃不息。

如来已离，
三界火宅，
寂然闲居，
安处林野。
今此三界，
皆是我有，
其中众生，
悉是吾子。
而今此处，
多诸患难，
唯我一人，
能为救护。

虽复教诏，
而不信受，
于诸欲染，
贪著深故。

以是方便，
为说三乘，
令诸众生，
知三界苦，
开示演说、
出世间道。
是诸子等，
若心决定，
具足三明、
及六神通，

Then all the children
Danced for joy;
They mounted their jeweled carts
And rode off into the four directions,
Happily amusing themselves
In unobstructed comfort.

I tell you, Shariputra,
I am like this, too,
The honored among many sages,
The father of the worlds.
All living beings
Are my children;
Deeply attached to worldly pleasures,
They have no wise thoughts at all.

In the three realms there is no peace;
They are like a burning house,
Filled with many sufferings,
And frightening indeed.
Ever present are the woes
Of birth, old age, sickness, death,
Fires such as these,
Raging without cease.

The Thus Come One has already left
The three realms' burning house behind.
Quietly I dwell at ease,
In forest and field at peace.
And now it is, that the three realms,
Entirely belong to me,
And in them all the living beings
Are children of mine.
But now, this place
Is filled with calamities,
And I am the only one
Able to rescue them.

Although I instructed them,
They do not believe or accept,
Because of their deep attachment and greed
To all the defiling desires.

Using these expedients,

有得缘觉、
不退菩萨。

汝舍利弗，
我为众生，
以此譬喻、
说一佛乘、
汝等若能、
信受是语，
一切皆当、
成得佛道。

是乘微妙、
清净第一，
于诸世间、
为无有上，
佛所悦可，
一切众生、
所应称赞、
供养礼拜。
无量亿千、
诸力解脱，
禅定智慧，
及佛余法，
得如是乘。

令诸子等，
日夜劫数、
常得游戏，
与诸菩萨、
及声闻众，
乘此宝乘，
直至道场。
以是因缘，
十方谛求，
更无余乘，
除佛方便。

告舍利弗，
汝诸人等，
皆是吾子，
我则是父。
汝等累劫、
众苦所烧，

I speak to them of three vehicles,
Causing all living beings
To understand the pain of the three realms,
I reveal and extensively proclaim
The Way which transcends the world.
All of these children,
If they fix their minds,
Can perfect the three clarities
And the six spiritual powers.
Some shall become conditioned-enlightened ones,
And others irreversible Bodhisattvas.

Shariputra,
I, for living beings,
Speak this parable
Of the One Buddha Vehicle.
If all of you are able
To believe and accept these words,
You shall, in the future,
Realize the Buddha Way.

This vehicle is subtle and wonderful,
Pure and foremost.
In all the worlds
It is the most supreme.
The Buddhas rejoice in it,
And all living beings
Should praise it as well.
Make offerings and bow before it.
Limitless Thousands of Millions
Of powers and liberations,
Dhyana samadis and wisdom,
And the Buddhas' other Dharmas
Are obtained in a vehicle such as this.

I cause all my children,
Night and day for many aeons,
Ever to amuse themselves
In the company of the Bodhisattvas
And the host of Hearers,
Riding this precious vehicle
Straight to the field of the Way.
For these reasons,
Though they seek in the ten directions,

我皆济拔，
令出三界。

There is no other vehicle,
Except for the Buddhas' expedients.

我虽先说、
汝等灭度，
但尽生死，
而实不灭，
今所应作，
唯佛智慧。

I tell you, Shariputra,
That all of you
Are my children,
And I am your father.
For many aeons, you
Have been burned by many miseries,
And I have saved you all,
Leading you out of the triple realm.

若有菩萨，
于是众中，
能一心听、
诸佛实法，
诸佛世尊、
虽以方便，
所化众生，
皆是菩萨。

Although earlier I said
That you had passed into Quiescence,
It was only an end to birth and death
And not real Quiescence.
What you should accomplish now,
Is nothing but the Buddhas' wisdom.

若人小智，
深著爱欲，
为此等故、
说于苦谛。
众生心喜，
得未曾有，
佛说苦谛，
真实无异。

If there are Bodhisattvas
Within this assembly,
They can singlemindedly listen to
The Buddha's real Dharma.
Although the Buddhas, World Honored Ones,
Employ expedient devices,
The living beings they transform
All are Bodhisattvas.

若有众生，
不知苦本，
深著苦因，
不能暂舍，
为是等故、
方便说道。
诸苦所因，
贪欲为本，

If there are those of little wisdom,
Deeply attached to love and desire,
For their sakes
I teach the truth of suffering.
Living beings then rejoice
Gaining what they never had,
For the Buddha's Teaching of suffering's truth
is true, real and not false.

若灭贪欲，
无所依止，
灭尽诸苦，
名第三谛。
为灭谛故，
修行于道，
离诸苦缚，

If there are living beings,
Who do not know the origin of suffering,
Who are deeply attached to the cause of suffering,
Unable to leave if for even a moment,
For their sakes
I expediently speak of the Way,
The cause of all suffering

名得解脱。

是人于何
而得解脱，
但离虚妄，
名为解脱，
其实未得、
一切解脱。
佛说是人、
未实灭度，
斯人未得，
无上道故，
我意不欲、
令至灭度。
我为法王，
于法自在，
安隐众生，
故现于世。

汝舍利弗，
我此法印，
为欲利益，
世间故说，
在所游方，
勿妄宣传。
若有闻者，
随喜顶受，
当知是人、
阿鞞跋致。
若有信受，
此经法者，
是人已曾，
见过去佛，
恭敬供养，
亦闻是法。
若人有能，
信汝所说，
则为见我，
亦见于汝、
及比丘僧、
并诸菩萨。

斯法华经，
为深智说，

Is rooted in desire.

If one extinguishes greed and desire,
Suffering has nothing to rest upon.
The extinction of all suffering
Is called the third truth.
For the sake of the truth of Quiescence,
One cultivates the Way;
Leaving all suffering's bonds
Is called the attainment of liberation.

From what is it
That these people have been liberated?
The mere separation from the false
Is called liberation.
In reality they have not yet
Attained total liberation.
The Buddha says that these people
Have not yet truly reached Quiescence,
Because they have not yet attained
The Unsurpassed Way.
It is not my wish
To lead them to Quiescence.
I am the Dharma King,
At ease within all the Dharmas.
I manifest within this world
To bring peace and tranquility to living beings.

Shariputra!
This Dharma Seal of mine
Is spoken because
I wish to benefit the world.
Wherever you roam,
Do not propagate it wrongly.
If there be those who hear it,
And rejoice, receiving it atop their crowns,
You should know that such people
Are Avaivartika.
Those who believe and accept
The Dharma of this Sutra,
These people have already seen
The Buddhas of the past,
Reverently making offerings,
And hearing this Dharma as well.

浅识闻之，
迷惑不解，
一切声闻、
及辟支佛，
于此经中，
力所不及。
汝舍利弗，
尚于此经、
以信得入，
况余声闻。
其余声闻，
信佛语故，
随顺此经，
非己智分。

又舍利弗，
憍慢懈怠、
计我见者，
莫说此经。
凡夫浅识，
深著五欲，
闻不能解，
亦勿为说。
若人不信，
毁谤此经，
则断一切，
世间佛种。

或复攀蹙，
而怀疑惑，
汝当听说，
此人罪报。
若佛在世，
若灭度后，
其有诽谤，
如斯经典，
见有读诵、
书持经者，
轻贱憎嫉、
而怀结恨，
此人罪报，
汝今复听，
其人命终，
入阿鼻狱，

Those who are able
To believe what you say,
They then see me,
And they see you,
And also the Bhikshusangha,
As well as all the Bodhisattvas.

This Sutra of the Dharma Flower
Is spoken for those of profound wisdom;
When those of shallow understanding hear it,
Confused and deluded, they fail to understand it.
The Hearers, every one,
And the Pratyeka Buddhas,
Find the contents of this Sutra
Far beyond their powers.
You, Shariputra,
Gained entry to this Sutra
By means of faith.
How much the more so other Hearers.
Those Hearers,
Because of their faith in the Buddha's words,
Comply with this Sutra.
But it is beyond the range of their own wisdom.

Further, Shariputra
To the arrogant and lazy
And those who reckon the view of self,
Do not speak this Sutra.
Common folk of shallow understanding,
Deeply attached to the five desires,
Hearing it, will fail to understand;
Do not speak it to them, either.
If there be those who do not believe,
And who slander this Sutra,
They thereby sever all
Worldly Buddha seeds.

Or if, with a scowl,
They harbor doubts and delusions
You should listen now,
As I speak of their offense-retribution:
Whether a Buddha is in the world,
Or has entered into Quiescence.
If there be those who slander

具足一劫，
劫尽更生，
如是展转，
至无数劫，
从地狱出，
当堕畜生，
若狗野干，
其影口瘦，
齷齪疥癩，
人所触烧，
又复为人，
之所恶贱，
常困饥渴，
骨肉枯竭，
生受楚毒，
死被瓦石，
断佛种故，
受斯罪报。

若作骆驼，
或生驴中，
身常负重，
加诸杖捶，
但念水草，
余无所知，

谤斯经故，
获罪如是。
有作野干，
来入聚落，
身体疥癩，
又无一目，
为诸童子
之所打掷，
受诸苦痛，
或时致死。

于此死已，
更受蟒身，
其形长大，
五百由旬，
聋瞎无足，
宛转腹行，

A Sutra such as this one,
Who, seeing others read or recite it,
Copy it out or uphold it,
Scorn, despise, hate and envy them,
And harbor grudges against them,
As to their offense retribution,
Listen now, once again:
These people at life's end
Will enter the Avichi Hell
For an entire aeon.
At the aeon's end, born there again,
In this way they will revolve,
Through uncountable aeons.
When they escape from the hells,
They shall take the bodies of animals,
Such as dogs or Yeh Kan,
Tall and emaciated,
Mottled, black and scabbed,
Repulsive to others.
Further, by human beings,
They will be hated and scorned;
Always suffering from hunger and thirst,
Their bones and flesh will be withered up.
During their lives they will be pricked by poisonous
thorns;
When dead they will be buried under tiles and stones.
They suffer this offense retribution,
Because they have severed their Buddha seeds.

They may become camels
Or they may be born among asses,
Always carrying heavy burdens
And beaten with sticks and whips,
Thinking only of water and grass,
And knowing nothing else.

They suffer retribution such as this
Because of slandering this Sutra.
Some may become Yeh Kan,
Entering villages,
Their bodies covered with scabs and sores,
And also missing an eye,
Beaten and stoned
By young children,

为诸小虫，
之所啞食，
昼夜受苦，
无有休息，
谤斯经故，
获罪如是。

若得为人，
诸根闇钝，
矬陋挛臂，
盲聋背伛，
有所言说，
人不信受，
口气常臭，
鬼魅所著，
贫穷下贱，
为人所使，
多病瘠瘦，
无所依怙，

虽亲附人，
人不在意，
若有所得，
寻复忘失。
若修医道，
顺方治病，
更增他疾，
或复致死。

若自有病，
无人救疗，
设服良药，
而复增剧。
若他反逆、
抄劫窃盗，
如是等罪，
横罗其殃。
如斯罪人，
永不见佛，
众圣之王，
说法教化，
如斯罪人，
常生难处，
狂聋心乱，

Undergoing all this pain,
Even to the point of death.

Having died in this manner
They are then reborn as huge serpents,
Their bodies as long
As five hundred yojanas.
Deaf and stupid, without feet,
They writhe about on their stomachs,
Stung and eaten
By many small insects.
Undergoing suffering day and night
Without respite,
They suffer such retribution
For having slandered this Sutra.

If they become humans,
All their faculties are dim and dull.
They are squat, ugly, palsied, lame,
Blind, deaf and hunchbacked.
Whatever they may say,
People will not believe them.
Their breath ever stinking,
They will be possessed by ghosts,
Poor and lowly,
The servants of others,
Always sick and emaciated,
With no one to rely upon.

Although they may draw near to others,
Others will never think of them.
If they should gain something
They will quickly forget and lose it.
Should they study the ways of medicine,
Following the prescription to cure illness,
They will only make other's illnesses worse.
Even to the point of death.

If they get sick themselves,
No one will try to save or cure them.
Although they take good medicine,
It will only increase their pains.
If they meet with rebellion,
They will be plundered and robbed.

永不闻法。
于无数劫、
如恒河沙、
生辄聋哑、
诸根不具、
常处地狱、
如游园观、
在余恶道、
如己舍宅、
驼驴猪狗、
是其行处、
谤斯经故、
获罪如是。

若得为人、
聋盲喑哑、
贫穷诸衰、
以自庄严、
水肿干瘠、
疥癩痈疽、
如是等病、
以为衣服、
身常臭处、
垢秽不净、
深著我见、
增益嗔恚、
淫欲炽盛、
不择禽兽、
谤斯经故、
获罪如是。

告舍利弗、
谤斯经者、
若说其罪、
穷劫不尽。
以是因缘、
我故语汝、
无智人中、
莫说此经。

若有利根、
智慧明了、
多闻强识、
求佛道者、

People with such offenses,
Will perversely be subject to such misfortunes,
Offenders such as these
Will never see the Buddha,
The King among the sagely hosts,
Speaking the Dharma, teaching and transforming.
Offenders such as these
Will always be born in difficult circumstances.
Insane, deaf, with mind confused,
They will never hear the Dharma.
Throughout aeons as countless
As the Ganges river's sands,
They will be born deaf and dumb,
With all their faculties incomplete;
They will always dwell in the hells,
Roaming there as if in pleasure gardens,
Or born in the other evil paths,
Which they will take as their house and home.
Among camels, asses, pigs and dogs--
These are the places they will walk,
They undergo such retribution,
Because of slandering this Sutra.

If they become humans,
They will be deaf, blind and dumb,
Poor and decrepit,
Yet adorning themselves therewith.
Swollen with water, or else dehydrated,
With scabs and boils,
And other such illnesses,
They will clothe themselves.
Their bodies will always stink
Of filth and impurity.
Deeply attached to the view of self,
Their hatred shall only increase.
Ablaze with sexual desire,
They are no different than birds or beasts.
They will suffer such retribution
For having slandered this Sutra.

I tell you, Shariputra,
Were I to speak of the offenses
Of those who slander this Sutra,
I would not finish to the end of an aeon.

如是之人，
乃可为说。
若人曾见，
亿百千佛，
植诸善本，
深心坚固，
如是之人，
乃可为说。

若人精进，
常修慈心，
不惜身命，
乃可为说。
若人恭敬，
无有异心，
离诸凡愚，
独处山泽，
如是之人，
乃可为说。

又舍利弗，
若见有人，
舍恶知识，
亲近善友，
如是之人，
乃可为说。

若见佛子，
持戒清洁，
如净明珠，
求大乘经，
如是之人，
乃可为说。
若人无嗔，
质直柔软，
常愍一切，
恭敬诸佛，
如是之人，
乃可为说。

复有佛子，
于大众中，
以清净心，
种种因缘、

For these reasons,
I expressly tell you,
Do not speak this Sutra
Among those who have no wisdom.

If there are those with keen faculties,
And wisdom which clearly comprehends,
With much learning and a strong memory,
Who seek the Buddha's Path,
For people such as these,
You may speak it.
If there are those who have seen in the past
Hundreds of thousands of millions of Buddhas,
Who have planted wholesome roots,
Who have deep and firm minds,
For people such as these,
You may speak it.

If there are those who are vigorous,
Ever cultivating minds of compassion,
Not sparing body or life,
For them you may speak it.
If there are those who are reverent,
Without any other thoughts,
Who have left the common stupid folk,
Who dwell alone in mountains and marshes,
For people such as these
You may speak it.

Further, Shariputra,
If you see people
Who have cast aside bad knowing advisors,
And draw near to good friends,
For people such as these,
You may speak it.

If you see disciples of the Buddha,
Holding precepts as purely,
As pure, bright jewels,
Seeking Mahayana sutras,
For people such as these,
You may speak it.
If there are those who have no hatred,
Who are straightforward and gentle,

譬喻言辞、
说法无碍，
如是之人，
乃可为说。

Always merciful to all beings,
And reverent of all Buddhas,
For people such as these,
You may speak it.

若有比丘，
为一切智，
四方求法，
合掌顶受，
但乐受持，
大乘经典，
乃至不受，
余经一偈，
如是之人，
乃可为说。

Further, if there are Buddha's disciples,
Who in the great assembly,
With minds clear and pure,
Use various causal conditions,
Parables and phrases,
To speak the Dharma without obstruction,
For people such as these,
You may speak it.

如人至心，
求佛舍利，
如是求经，
得已顶受，
其人不复，
志求余经，
亦未曾念，
外道典籍，
如是之人，
乃可为说。

If there are Bhikshus,
Who, for the sake of all-wisdom,
Seek the Dharma in the four directions,
With palms together, receiving it atop the crown,
Who delight only in receiving and upholding
The canon of Great Vehicle Sutras,
Refusing to accept so much
As a single line from another scripture,
For people such as these,
You may speak it.

告舍利弗，
我说是相，
求佛道者、
穷劫不尽，
如是等人，
则能信解，
汝当为说，
妙法华经。

If there be those who, with mind intent,
Seek the Buddha's sharira,
Or who likewise seek the Sutras,
And attaining them hold them atop their crowns,
Such people will never again
Resolve to seek other Sutras,
Nor ever have the thought
To seek the writings of outside ways,
For people such as these,
You may speak it.

信解品 - 第四

尔时慧命须菩提、
摩诃迦旃延、摩诃迦叶、
摩诃目犍连，从佛所、
闻未曾有法，世尊授舍
利弗阿耨多罗三藐三菩

I tell you, Shariputra,
Were I to speak of the characteristics
Of those who seek the Buddha's Path,
Exhausting aeons, I would not finish.
People such as these
Can believe and understand,
And for their sake you should speak
The Wonderful Dharma Lotus Flower Sutra.

提记，发稀有心，欢喜踊跃，即从座起，整衣服，偏袒右肩，右膝著地，一心合掌，屈躬恭敬，瞻仰尊颜、而白佛言：‘我等居僧之首，年并朽迈，自谓已得涅槃，无所堪任，不复进求阿耨多罗三藐三菩提。

世尊往昔说法既久，我时在座，身体疲懈，但念空、无相、无作，于菩萨法、游戏神通，净佛国土，成就众生，心不喜乐。

所以者何。世尊令我等出于三界，得涅槃证，又今我等年已朽迈，于佛教化菩萨阿耨多罗三藐三菩提、不生一念好乐之心。

我等今于佛前、闻授声闻阿耨多罗三藐三菩提记，心甚欢喜，得未曾有，不谓于今，忽然得闻稀有之法，深自庆幸，获大善利，无量珍宝、不求自得。’

‘世尊，我等今者乐说譬喻、以明斯义，譬若有人，年既幼稚，舍父逃逝，久住他国，或十、二十、至五十岁，

年既长大，加复穷困，驰骋四方、以求衣食，渐渐游行，遇向本国。

Chapter 4 - Belief and Understanding

At that time the wise and long-lived Subhuti, Mahakatyayana, Mahakashyapa, Mahamaudgalyayana, having heard from the Buddha, Dharma such as they had never heard before, the bestowal of the prediction of anuttarasamyaksambodhi upon Shariputra, felt it very rare. They rose from their seats, jumped for joy, straightened their robes, bared their right shoulders, placed their right knees on the ground, single-mindedly put their palms together, inclined themselves respectfully, gazed at the honored countenance and spoke to the Buddha, saying, “We, who dwell at the head of the Sangha and are advanced in years, told ourselves that we had already attained Nirvana and had no further responsibility, and we did not go forward to seek anuttarasamyaksambodhi.”

“The World Honored One has, from of old, been speaking the Dharma for a long time. Sitting here all this time, our bodies tired, we have merely been mindful of emptiness, signlessness, and wishlessness, taking no delight in the Bodhisattva Dharmas, in their spiritual penetrations of playfulness, in their purification of Buddhlands, or in their maturation of living beings.”

“What is the reason? The World Honored One has led us to escape the Three Realms and attain certification to Nirvana. Besides, we are now advanced in years and when the Buddha taught the Bodhisattvas of anuttarasamyaksambodhi we did not give rise to even a single thought of longing for it.”

“Now, in the presence of the Buddha, having heard him bestow upon the Hearers the anuttarasamyaksambodhi prediction, our hearts rejoice enthusiastically and we obtain what we never have had. We never thought that now we would suddenly be able to hear this rare Dharma. We rejoice profoundly, having gained great and good benefit. It is as if, without our seeking them, limitless precious gems had come into our possession.”

其父先来、求子不得，中止一城。其家大富，财宝无量，金、银、琉璃、珊瑚、琥珀、玻璃、珠、等，其诸仓库，悉皆盈溢，多有僮仆、臣佐、吏民，象马、车乘、牛羊、无数，出入息利，乃遍他国，商估贾客、亦甚众多。时贫穷子、游诸聚落，经历国邑，遂到其父所止之城。

父母念子，与子离别五十余年，而未曾向人说如此事，但自思惟，心怀悔恨，自念老朽，多有财物，金银、珍宝，仓库盈溢，无有子息，一旦终没，财物散失，无所委付，是以殷勤、每忆其子。复作是念：

“我若得子、委付财物，坦然快乐，无复忧虑。”

‘世尊，尔时穷子、佣赁展转、遇到父舍，住立门侧。遥见其父、踞狮子床，宝几承足，诸婆罗门、刹利、居士、皆恭敬围绕，以真珠璎珞、价值千万，庄严其身，吏民、僮仆，手执白拂，侍立左右。覆以宝帐，垂诸华幡，香水洒地，散众名华，罗列宝物，出内取与，有如是等种种严饰，威德特尊。穷子见父有大力势，即怀恐怖，悔来至此。窃作是念：“此或是王、

“World Honored One, we would now like to speak a parable to clarify this principle. It is as if there were a person who, in his youth, left his father and ran away, dwelling long in another country, perhaps ten, twenty or even fifty years.”

“As he grew older, he became poor and needy and ran about in the four directions in search of clothing and food. Gradually he wandered until he accidentally approached his native land.”

“His father, from the first, had set out seeking his son but in vain. He settled midway in a city. His household was one of great wealth, with limitless wealth and jewels, gold, silver, lapis lazuli, coral, amber, crystal, pearls, and other jewels. His granaries and treasuries were overflowing, and he had many servants, ministers and assistants, as well as countless elephants, horses, carriages, cattle, and sheep. The profits from his trade extended to the other countries, and there were also many traders and merchants. Then the poor son, having wandered through various villages and passed through countries and cities, at last reached the city where his father had settled.”

“The father had always been mindful of his son. Although they had been separated for over fifty years, he had never spoken of the matter to anyone, but merely pondered over it, his heart filled with regret, as he thought, ‘I am old and decrepit. I have much wealth: gold, silver, and precious gems, granaries and storehouses filled to overflowing. Such a pity that I have no son! One day I’m bound to die, and when I do, my wealth will be scattered and lost, for I have no one to bequeath them to.’ This is why he ever earnestly thought of his son. ‘If I could only get my son back, I’d make him heir to my wealth. I’d be contented and happy and have no further worries.’”

“World Honored One, the poor son then, hiring himself as a laborer here and there, unexpectedly arrived at his father’s house. Standing by the gate, he saw his father seated on a Lion-seat. His feet were resting on a jeweled footstool, and he was reverently surrounded by Brahmans, Kshatriyas, and laypeople. Necklaces of pearls, their value

或是王等，非我佣力得物之处，不如往至贫里，肆力有地，衣食易得，若久住此，或见逼迫，强使我作。”作是念已，疾走而去。’

‘时富长者于师子座，见子便识，心大欢喜。即作是念：“我财物库藏、今有所付，我常思念此子，无由见之，而忽自来，甚适我愿，我虽年朽，犹故贪惜。”即遣傍人，急追将还。

尔时使者，疾走往捉。穷子惊愕，称怨、大唤：“我不相犯，何为见捉？”使者执之愈急，强牵将还。于时穷子，自念无罪，而被囚执，此必定死，转更惶怖，闷绝蹙地。

父遥见之，而语使言：“不需此人，勿强将来，以冷水洒面，令得醒悟，莫复与语。”所以者何。父知其子、志意下劣，自知豪贵、为子所难，审知是子，而以方便，不语他人、云是我子。使者语之：“我今放汝，随意所趋。”穷子欢喜、得未曾有，从地而起，往至贫里、以求衣食。’

‘尔时长者将欲诱引其子、而设方便，密遣二人、形色憔悴、无威德者：“汝可诣彼，徐语

in the millions, adorned his body. Attendants and servants, holding white whisks, waited on him right and left. Above him was a jeweled canopy hung with flowers and pennants. Fragrant water was sprinkled on the ground, and expensive flowers were scattered about. Precious objects were placed in rows, which were passed out and taken in on leaving and entering. Such were the adornments, and the majesty and authority of his awesome virtue. When the poor son saw his father, possessed of such great power, he was immediately afraid and regretted having come there. Secretly he thought, ‘This is perhaps a king, or one equal to a king. This is no place for me to hire myself out. I’d better go to a poor village where there will be room for me to work and where I can easily obtain clothing and food. If I stay here any longer, I may be forced to work.’ And with this thought, he quickly ran off.”

“Then the wealthy elder, seated on the Lion-seat, seeing his son, recognized him and his heart rejoiced greatly, as he thought, ‘I now have someone to whom I can bequeath my wealth and treasuries. I have constantly been mindful of my son, but had no way of seeing him. Then, all of a sudden, he came on his own, and my wish has been fulfilled. Although I am old and decrepit I still longed for him with regret.’”

“He then sent attendants to follow him and bring him back. Thereupon, the servants quickly apprehended him. The poor son in alarm shouted in resentment, “I have committed no offense. Why have I been seized?” The servants, with even greater haste, grabbed him and dragged him back. The poor son thought to himself. ‘I am blameless and yet have been imprisoned. This surely means that I will die,’ and, even more frightened, he fainted and fell to the ground.”

“The father saw his son from afar and said to the servant, “I do not need this person. Do not force him to come along. Sprinkle cold water on his face to bring him to, but do not speak further with him” Why was this? The father knew that his son’s resolve and will were inferior and lowly, and that his own nobility was a source of difficulty to his son. Therefore, although he was certain that this was

穷子，此有作处，倍与汝值。穷子若许，将来、使作。若言、欲何所作，便可语之，雇汝除粪，我等二人、亦共汝作。”

时二使人即求穷子，既已得之，具陈上事。尔时穷子先取其价，寻与除粪。其父见子，愍而怪之。又以他日，于窗牖中、遥见子身，羸瘦憔悴，粪土尘坌，污秽不净。

即脱瓔珞、细软上服、严饰之具，更著粗敝垢膩之衣、尘土坌身，右手执持除粪之器，状有所畏。语诸作人：“汝等勤作，勿得懈怠。”以方便故，得近其子。后复告言：“咄、男子，汝常此作，勿复余去，当加汝价。诸有所需、盆器米面、盐醋之属，莫自疑难，亦有老敝使人、需者相给，好自安意，我如汝父，勿复忧虑。所以者何。我年老大，而汝少壮，汝常作时，无有欺怠、嗔恨怨言，都不见汝有此诸恶、如余作人，自今已后，如所生子。”

即时长者、更与作字，名之为儿。尔时穷子、虽欣此遇，犹故自谓、客作贱人。由是之故，于二十年中、常令除粪。过是已后，心相体信，出入无难，然其所止、

his son, he expediently refrained from telling anyone, “This is my son.” The servant said to the son, “I now set you free. You may go wherever you wish.” The poor son was delighted, having gained what he had never had before. He rose from the ground and went to a poor village to seek clothing and food.”

“Then the elder, wishing to induce his son, set up an expedient and secretly sent two people, haggard and undignified in appearance, saying to them, “You may go there and gently speak to that poor one. Tell him there is a place for him to work here where he can earn twice as much. If he agrees, bring him back and put him to work. If he asks what he is to do, tell him, ‘You are being hired to sweep out dung. We two will work along with you.’”

“Then the two servants sought out the poor son, and when they found him, they told him the above matter in detail. At that time the poor son first took his salary and then joined them in sweeping away the dung. When the father saw his son, he felt pity and amazement. Later, on another day, through a window, he saw his son at a distance, thin, haggard, soiled with dung, dirt, and filth.”

“He then removed his necklace of beads, his soft upper garments, and his adornments and put on a coarse, worn out, and filthy robe, smeared himself with dirt and holding a dung shovel, looking frightful he addressed his workers, saying, “All of you, work hard! Do not be lax.” By this device he draws near to his son, to whom he later says, “Hey, my boy! You should stay here and work. Don’t go elsewhere. I will increase your wages. Whatever you need, be it pots, utensils, rice, flour, salt or vinegar or other such things, don’t trouble yourself about it. I also have an old, worn-out servant you can have if you need him. So put your mind at rest. I am like your father, so have no more worries. Why? I am very old, and you are young and strong. Whenever you are working, you are never deceitful, remiss, angry, hateful, or grumbling. I have never seen you commit such evils as I have other workers. From now on you shall be just like my own son.”

犹在本处。’

‘世尊，尔时长者有疾，自知将死不久。语穷子言：“我今多有金银珍宝，仓库盈溢，其中多少、所应取与，汝悉知之，我心如是，当体此意。所以者何。今我与汝，便为不异，宜加用心，无令漏失。”’

尔时穷子，即受教敕，领知众物、金银珍宝、及诸库藏，而无希取一餐之意，然其所止，故在本处，下劣之心、亦未能舍。

复经少时，父知子意，渐已通泰，成就大志，自鄙先心。临欲终时、而命其子、并会亲、族、国王、大臣、刹利、居士，皆悉已集，即自宣言：“诸君当知，此是我子，我之所生，于某城中、舍吾逃走，伶俜辛苦、五十余年，其本字某，我名某甲，昔在本城、怀忧推觅，忽于此间、遇会得之，此实我子，我实其父，今我所有一切财物，皆是子有，先所出内，是子所知。

世尊，是时穷子闻父此言，即大欢喜、得未曾有，而作是念，我本无心、有所希求，今此宝藏自然而至。”’

‘世尊，大富长者、则

“Just then the elder gave him a name, calling him his son. The poor son, although delighted at this happening, still referred to himself as a lowly worker from outside. For this reason, for twenty years he was constantly kept at work sweeping away dung. After this, they trusted one another, and he came and went without difficulty. However, he still stayed in the same place as before.”

“World Honored One: At that time, the elder grew sick and knew he would die before long. He said to the poor son, “I now possess much gold, silver, and jewels, and my granaries and storehouses are filled to overflowing. You should know in detail their quantities and the amounts to be received and given. Such are my thoughts, and you should understand what I mean. What is the reason? You and I are now no different. You should be even more careful that nothing be lost.”

“At that time, the poor son, having received these instructions, took charge of all the goods, the gold, silver, and precious gems, as well as the granaries and storehouses, and yet he did not long for so much as a single meal. He continued to stay in the same place, still unable to let go of his lowly thoughts.”

“After a short while, the father knew that his son had grown more relaxed, that he had accomplished the great resolve and despised his former state of mind. Knowing that his own end was near, he ordered his son to gather together all the relatives, kings, great ministers, Kshatriyas, and lay people. When they had all assembled, he spoke to them saying, “All of you gentlemen should know that this is my son, begotten by me. In a certain city, he left me and ran away to suffer desolation, poverty, and hardship for over fifty years. His original name was such and such, and my name was such. Long ago, in my native city, I anxiously sought him. Suddenly, here, I have found him again! This is really my son. I am really his father. All of my wealth now belongs to my son, and all that has

是如来，我等皆似佛子，如来常说、我等为子。世尊，我等以三苦故，于生死中、受诸热恼，迷惑无知，乐著小法。

今日世尊，令我等思惟捐除诸法戏论之粪，我等于中勤加精进，得至涅槃一日之价，既得此已，心大欢喜，自以为足，便自谓言：“于佛法中勤精进故，所得宏多。”

然世尊先知我等心著敝欲，乐于小法，便见纵舍，不为分别、汝等当有如来知见宝藏之分。

世尊以方便力、说如来智慧，我等从佛，得涅槃一日之价，以为大得，于此大乘，无有志求。我等又因如来智慧，为诸菩萨，开示演说，而自于此无有志愿。所以者何。佛知我等心乐小法，以方便力、随我等说，而我等不知真是佛子。

今我等方知世尊于佛智慧、无所吝惜。所以者何。我等昔来真是佛子，而但乐小法，若我有乐大之心，佛则为我说法。于此经中、唯说一乘，而昔于菩萨前、毁谤声闻乐小法者，然佛实以大乘法教化，

been paid out and taken in is known by him.”

“World Honored One, when the poor son heard what his father had said, he rejoiced greatly, having obtained what he had never had, and he thought, ‘Originally, I had no thought to seek anything, and now this treasury has come to me of itself.’”

“World Honored One, the great and wealthy elder is the Thus Come One. We are all like the Buddha’s sons. The Thus Come One always says that we are his sons. World Honored One, because of the three kinds of suffering, we have suffered much torment in the midst of births and deaths. Deluded and ignorant, we clung to petty dharmas.”

“Today, the World Honored One has caused us to think about getting rid of the dung of frivolous discussions of the Dharma. We increased our vigor to earn one day’s wage of Nirvana. Having attained this, our hearts rejoiced greatly, and we were content, saying to ourselves that, through our diligence and vigor, what we had gained in the Buddhadharma was plentiful.”

“However, the World Honored One, knowing all along that our minds were attached to lowly desires and took delight in petty dharmas, let us go our own way and did not specify to us saying, ‘You are all to have a share in the treasury of the Thus Come One’s knowledge and vision.’”

“The World Honored One, using the power of expedient devices, has spoken of the Thus Come One’s wisdom. Having gained from the Buddha the one day’s wage of Nirvana, we took it to be a great attainment; we had no ambition to seek the Great Vehicle. Besides, the wisdom of the Thus Come One had been set forth for the sake of the Bodhisattvas, and so we held no expectations regarding it. What is the reason? The Buddha knew that our minds took delight in petty dharmas. He used the power of expedients to teach us in the appropriate manner, and we did not know that we were truly the Buddha’s

是故我等说、本无心有所希求。今法王大宝自然而至，如佛子所应得者、皆已得之。’

尔时摩诃迦叶欲重宣此义，而说偈言：

我等今日、
闻佛音教，
欢喜踊跃，
得未曾有。
佛说声闻，
当得作佛，
无上宝聚，
不求自得。

譬如童子，
幼稚无识，
舍父逃逝，
远到他土，
周流诸国、
五十余年。

其父忧念，
四方推求，
求之既疲，
顿止一城，
造立舍宅，
五欲自娱。
其家巨富，
多诸金银、
碎磔玛瑙、
真珠琉璃、
象马牛羊、
辇舆车乘、
田业僮仆，
人民众多，
出入息利、
乃遍他国，
商估贾人、
无处不有，

sons.”

“Now we know that the World Honored One is by no means ungenerous with the Buddha’s wisdom. Why? From of old, we truly have been the Buddha’s sons, and yet we delighted only in petty dharmas. If we had thought to delight in the great, the Buddha would then have spoken for us the Great Vehicle Dharma. This Sutra speaks of only One Vehicle. In the past, in the presence of the Bodhisattvas, the Buddha had belittled the Hearers who delight in lesser dharmas, but he was actually employing the Great Vehicle in teaching and transforming them.”

“Therefore, we say that originally we had not hoped for or sought anything, and yet now these great jewels of the Dharma King have come to us of themselves. That which the Buddha’s sons should attain, we have already attained.”

At that time, Mahakashyapa, wishing to restate this meaning, spoke verses, saying,

“We, on this day,
Hearing the sound of the Buddha’s teaching,
Jump for joy!
Gaining what we never had.
The Buddha says that Hearers,
Shall become Buddhas in the future.
A cluster of supreme gems,
We have gained, without our seeking.

It is like a youth,
Who, young and ignorant,
Ran away from his father
To another distant land,
Roaming from country to country
For fifty years and more.

His father, worried about him,
Sought him in the four directions
Until, tired of the search,
He stopped in a certain city,
Where he built himself a house
And amused himself with the five desires.

千万亿众、
围绕恭敬，
常为王者
之所爱念，
群臣豪族，
皆共宗重。
以诸缘故，
往来者众，
豪富如是，
有大力势。
而年朽迈，
益忧念子，
夙夜惟念，
死时将至，
痴子舍我，
五十余年，
库藏诸物、
当如之何。

尔时穷子，
求索衣食，
从邑至邑、
从国至国，
或有所得，
或无所得，
饥饿羸瘦，
体生疮癣，
渐次经历，
到父住城，
佣赁展转，
遂至父舍。
尔时长者，
于其门内、
施大宝帐，
处师子座，
眷属围绕，
诸人侍卫，
或有计算，
金银宝物，
出内财产，
注记券疏。
穷子见父，
豪贵尊严，
谓是国王、

His household was large and wealthy,
With much gold and silver,
Mother-of-pearl, carnelian,
Real pearls, and lapis lazuli,
Elephants, horses, cattle, and sheep,
Hand-drawn carts, palanquins, and chariots,
Husbandmen and servants,
And a multitude of subjects.
The profits from his trade
Extended to the other countries.
Traders and merchants
Were present everywhere.
Multitudes in the hundreds of millions
Surrounded him reverently.
And always, by kings,
He was cherished and remembered.
The ministers and noble clans
All honored him.
For those reasons,
Those who came and went were many.
Such was his nobility, wealth,
And his great authority.
But then, as he grew old and decrepit,
He was filled with worry for his son.
Morning and evening, his only thought was,
“My time of death is drawing near.
My foolish son has left me now,
For over fifty years.
The things in my granaries and store-houses,
Whatever shall I do with them?”

Then the poor son,
Seeking clothing and food,
Went from city to city,
From country to country,
Sometimes getting something,
Sometimes getting nothing.
Starving, emaciated,
Covered with scabs,
He went on his way until eventually,
He arrived in the city where his father lived.
Hiring himself out along the way,
He finally reached his father's house.
At that time, the elder,

若国王等，
惊怖自怪，
何故至此。
覆自念言，
我若久住，
或见逼迫，
强驱使作。
思惟是已，
驰走而去，
借问贫里，
欲往佣作。
长者是时、
在师子座，
遥见其子，
默而识之，
即敕使者、
追捉将来。
穷子惊唤，
迷闷蹙地，
是人执我，
必当见杀，
何用衣食、
使我至此。
长者知子，
愚痴狭劣，
不信我言，
不信是父。
即以方便，
更遣余人，
眇目矬陋、
无威德者，
汝可语之，
云当相雇，
除诸糞秽，
倍与汝价。
穷子闻之，
欢喜随来，
为除糞秽，
净诸房舍。
长者于牖、
常见其子，
念子愚劣，
乐为鄙事。
于是长者

Within his gateway,
Was covered by a large canopy,
And seated on a Lion-throne,
Surrounded by his retinue,
And various attendants.
Some of them were counting up
His gold, silver, and other valuables.
His income and expenses were
Recorded there on ledgers.
When the poor son saw his father,
Of such nobility and wealth,
He said, "This must be a king,
Or the equal of a king."
In fright, he reproved himself,
"Why have I come here?"
And further to himself, he said,
"If I stay here long,
I may be oppressed
And forced to go to work."
Having had this thought,
He hurriedly ran off
To a poor village, asking
To be hired to work.
Just then, the elder,
Seated on the lion-throne,
Saw his son at a distance,
And silently recognized him.
He then commanded his attendants
To seize him and bring him back.
The poor son cried out in alarm,
And fainted, falling to the ground.
"These people have caught me!
I shall certainly be killed!
Why, for food and clothing's sake
Did I come to this place?"
The elder knew that his son
Was foolish and lowly.
"He wouldn't believe me if I told him
He wouldn't believe that I am his father.
Then he used an expedient,
And sent some other men,
One-eyed, squat, and ugly,
Lacking awesome virtue.
"Speak to him," he said,

著敝垢衣，
执除粪器，
往到子所，
方便附近，
语令勤作。
既益汝价，
并涂足油，
饮食充足，
荐席厚暖，
如是苦言、
汝当勤作，
又以软语、
若如我子。
长者有智，
渐令入出，
经二十年，
执作家事，
示其金银、
真珠玻璃、
诸物出入，
皆使令知。
犹处门外，
止宿草庵，
自念贫事，
我无此物。
父知子心，
渐已广大，
欲与财物，
即聚亲族、
国王大臣、
刹利居士。
于此大众，
说是我子，
舍我他行、
经五十岁，
自见子来、
已二十年，
昔于某城，
而失是子，
周行求索，
遂来至此。
凡我所有、
舍宅人民，
悉以付之，

“And tell him, ‘You will work with us
Getting rid of dung and filth
At twice your normal wages.’”
When the poor son heard this,
He happily followed them back
And swept out the dung and filth,
Cleaning all the dwellings.
From his window, the elder
Would often watch his son,
Remembering that he was foolish and lowly
And enjoyed menial work.
Then the elder
Put on a worn and dirty robe,
And, holding a dung shovel,
Went to where his son was.
Expediently drawing near to him,
He said, “Work with diligence,
For I have increased your wages,
And shall give you oil for your feet,
And your fill of food and drink,
And thick, warm bedding.”
Thus he spoke sharply saying,
“You must work hard!”
And then in gentler tones, he added,
“You are like my own son.
The elder, in his wisdom,
Eventually allowed him to come and go.
For a period of twenty years,
He was put in charge of household business.
He showed him his gold, silver,
Real pearls and crystal.
The income and expense of all these things,
He was caused to know.
And yet the son still lived outside the gate,
Dwelling in a grass hut
Thinking of his poverty:
“None of these things are mine.
The father knew his son’s mind
Gradually had expanded,
And wishing to give him wealth,
He gathered together his relatives,
The kings, and great ministers,
The Kshatriyas and lay people.
In the midst of this great assembly ,

恣其所用。
子念昔贫，
志意下劣，
今于父所、
大获珍宝，
并及舍宅、
一切财物，
甚大欢喜，
得未曾有。
佛亦如是，
知我乐小，
未曾说言，
汝等作佛，
而说我等，
得诸无漏，
成就小乘、
声闻弟子。
佛敕我等，
说最上道，
修习此者，
当得成佛。
我承佛教，
为大菩萨，
以诸因缘、
种种譬喻、
若干言辞、
说无上道。
诸佛子等、
从我闻法，
日夜思惟，
精勤修习。
是时诸佛，
即授其记，
汝于来世、
当得作佛，
一切诸佛，
秘藏之法，
但为菩萨，
演其实事，
而不为我，
说斯真要。
如彼穷子、
得近其父，
虽知诸物，

He said, "This is my son.
He left me and went away
Fifty years ago.
And it has been twenty years
Since I saw him return.
Long ago in a certain city
I lost my son.
Searching for him everywhere,
I came to this place.
Everything that I own,
My houses and servants,
I bequeath it all to him
That he may use it as he pleases
The son, recalling his former poverty
And his lowly intentions.
Who now, in his father's presence
Had obtained these precious jewels,
And these dwelling places,
And all such wealth,
Greatly rejoiced,
Having gained what he'd never had.
The Buddha in the same way
Knew our fondness for the petty.
And so he never said to us,
"You shall become Buddhas."
Instead he said that we
Could attain cessation of all outflows,
Realize the lesser vehicle,
And become Hearer Disciples.
The Buddha has instructed us
To speak of the unsurpassed Path,
And spoken of those who practice it
As being able to accomplish Buddhahood.
Receiving the Buddha's teaching, we
For the sake of the Great Bodhisattvas,
Use causes and conditions,
Various analogies,
And numerous expressions
To speak of the unsurpassed Path.
All the Buddha's disciples,
Having heard from us this Dharma,
Think upon it day and night,
And diligently practice it.
Thereupon, all the Buddhas,

心不希取。
我等虽说，
佛法宝藏，
自无志愿，
亦复如是。
我等内灭，
自谓为足，
唯了此事，
更无余事。
我等若闻，
净佛国土，
教化众生，
都无欣乐。
所以者何，
一切诸法，
皆悉空寂，
无生无灭，
无大无小，
无漏无为，
如是思惟，
不生喜乐。
我等长夜，
于佛智慧，
无贪无著，
无复志愿，
而自于法、
谓是究竟。
我等长夜、
修习空法，
得脱三界，
苦恼之患，
住最后身、
有余涅槃。
佛所教化，
得道不虚，
则为已得，
报佛之恩。
我等虽为，
诸佛子等，
说菩萨法、
以求佛道，
而于是法、
永无愿乐。
导师见舍，

Then bestow predictions upon them,
Saying, "You, in future age,
Shall become Buddhas."
This is the secret store of Dharma,
Of all the Buddhas.
Only for the Bodhisattvas
Are such real matters set forth.
And not for our sakes
Have such true essentials been spoken.
Just as the poor son.
Drew near his father, and
Although he knew of all his possessions,
In his heart he held no hope of getting them,
In just the same way,
Even though we have spoken
Of the Buddhadharmas' precious store,
We personally never aspired to it.
Having attained inner-extinction,
We thought this sufficient,
For having completed this,
There was nothing else to be done.
And even if we had heard
Of purifying Buddhalands,
And teaching and transforming living beings,
We'd have taken no delight therein.
And for what reason?
All dharmas are
Completely empty and still,
Neither produced nor destroyed,
Neither great nor small,
Without outflows and unconditioned.
Reflecting in this way,
We did not give rise to joy.
During the long night,
We had no craving or attachment
For the Buddha's wisdom,
Nor did we aspire to it,
Yet, as to Dharma, we
Claimed we had the ultimate.
All through the long night,
We practiced and cultivated the Dharma of emptiness.
Having won release from the triple world
With its suffering, distress and calamities,
We dwell within our final bodies,

观我心故，
初不劝进、
说有实利。
如富长者，
知子志劣，
以方便力、
柔伏其心，
然后乃付，
一切财物。
佛亦如是、
现稀有事
知乐小者，
以方便力、
调伏其心，
乃教大智。
我等今日、
得未曾有，
非先所望，
而今自得，
如彼穷子，
得无量宝。
世尊我今，
得道得果，
于无漏法、
得清净眼。
我等长夜、
持佛净戒，
始于今日，
得其果报，
法王法中、
久修梵行，
今得无漏、
无上大果。
我等今者、
真是声闻，
以佛道声、
令一切闻。
我等今者、
真阿罗汉，
于诸世间、
天人魔梵，
普于其中、
应受供养。
世尊大恩，

In nirvana with residue.
According to the Buddha's teaching,
We attained the Way which is not false,
And we assumed that we had
Thereby repaid the Buddha's kindness.
Although we, for the sake
Of the Buddha's disciples spoke
Of the Bodhisattvas Dharma,
With which they should seek Buddhahood,
Still in this Dharma,
We never took delight at all.
Our master saw this and let things be,
Because he saw into our hearts,
And so, at first, he did not encourage us
By telling of the real advantage.
Just as the wealthy elder
Know the son's bad minds
Used the power of expedients
To bring his mind under control,
And afterwards gave to him
All of his valuables,
The Buddha in the same way
Manifests rare things,
But for those who delight in the small,
He uses the power of expedients
To bring their minds under control,
Only then teaching the greater wisdom
On this day, we
Have gained what we never had!
That for which we lacked hope,
We now have attained.
Just as the poor son
Gained limitless treasure,
O World Honored One, now
We've obtained the Path and its fruits.
Within the non-outflow Dharma
We've gained the eye, pure and clear.
During the long night, we
Maintained the Buddha's pure morality
But only on this day,
Have we gained this reward.
In the Dharma Kings's Dharma,
Long have we cultivated Brahman conduct.
Now we've obtained that non-outflow,

以稀有事，
怜愍教化、
利益我等，
无量亿劫、
谁能报者。
手足供给，
头顶礼敬，
一切供养，
皆不能报。
若以顶戴，
两肩荷负，
于恒沙劫、
尽心恭敬，
又以美膳、
无量宝衣、
及诸卧具、
种种汤药，
牛头栴檀、
及诸珍宝、
以起塔庙，
宝衣布地，
如斯等事，
以用供养，
于恒沙劫，
亦不能报。
诸佛稀有、
无量无边、
不可思议、
大神通力，
无漏无为，
诸法之王，
能为下劣、
忍于斯事，
取相凡夫，
随宜为说。
诸佛于法，
得最自在，
知诸众生，
种种欲乐、
及其志力，
随所堪任，
以无量喻、
而为说法，
随诸众生，

The unsurpassed, great fruition.
Now we are all
Truly Hearers.
And taking the sound of the Buddha's Way,
We cause all to hear it.
Now we are all
Truly Arhats,
And in all the world,
With its gods, people, maras and Brahmas,
Everywhere among them
We are worthy of receiving offerings.
The World Honored One in his great kindness,
Uses this rare thing,
To pity, teach.
And benefit us,
Throughout limitless millions of eons.
Who could repay him?
Giving one's hands and feet,
Bowing reverently in obeisance,
Whatever offering one makes,
Never repays him.
If one bore him on one's head,
Or carried him upon one's shoulders,
For aeons as numerous as the Ganges' sands,
Exhausting one's mind in reverence-
Or further, if one used delicacies,
And limitless valuable clothing,
And all types of bedding,
And various medicines,
Ox-head sandalwood,
And various precious gems,
Or stupas and temples
Covering the ground with valuable cloth,
And if with such things as these,
One made offerings
Throughout aeons as numerous as the Ganges' sands,
One still never repays him.
The Buddhas are rare indeed.
Limitless and boundless,
Yes, inconceivable is the power,
Of their great spiritual penetrations.
Without outflows, unconditioned,
They are kings of all the Dharmas.
For the sake of lesser beings,

宿世善根，
又知成熟、
未成熟者，
种种筹量，
分别知己，
于一乘道、
随宜说三。

They bear up under this work.
To common folks who grasp at mark,
They teach what is appropriate.
The Buddhas have, within the Dharmas,
Attained to the highest comfort.
They understand all living beings'
Various desires and delights,
As well as the strength of their resolve,
According to what they can bear,
Using limitless analogies,
They teach them the Dharma,
In accord with living beings'
Wholesome roots from former lives.
And knowing those who have matured,
And those who have not yet matured,
Through such calculations,
They discriminate and understand,
And in the pathway of One Vehicle,
They appropriately speak of three.

药草喻品 - 第五

Chapter 5 - Medicinal Herbs

尔时世尊告摩诃迦叶、及诸大弟子：‘善哉、善哉，迦叶善说如来真实功德。诚如所言，如来复有无量无边阿僧祇功德，汝等若于无量亿劫、说不能尽。’

迦叶，当知如来是诸法之王，若有所说，皆不虚也。于一切法，以智方便而演说之，其所说法，皆悉到于一切智地。如来观知一切诸法之所归趋，亦知一切众生深心所行，通达无碍，又于诸法究尽明了，示诸众生一切智慧。’

‘迦叶，譬如三千大千世界、山川溪谷土地，所生卉木丛林、及诸药草，种类若干，名色各异。

密云弥布，遍覆三千大千世界，一时等澍，其泽普洽。卉木丛林、及诸药草，小根小茎、小枝小叶，中根中茎、中枝中叶，大根大茎、大枝大叶，诸树大小，随上中下、各有所受，一云所雨，称其种性而得生长，华果敷实。虽一地所生，一雨所润，而诸草木、各有差别。’

At that time the World Honored One told Mahakashyapa and all the great disciples, “Good indeed! Good indeed! Kasyapa has well spoken of the Thus Come One’s real and true merit and virtue. It is just as he said. Furthermore, the Thus Come One has limitless, boundless asamkheyas of merit and virtue. If you were to speak of it throughout limitless millions of eons, you could not finish.

Kashyapa, you should know that the Thus Come One is the king of all the dharmas. Nothing that he teaches is false. He extensively proclaims all dharmas by means of wisdom and expedients, and whatever dharmas he speaks all lead to the ground of all wisdom. The Thus Come One contemplates and knows the tendencies of all dharmas. He also knows the depths of the mental processes of all living beings, having penetrated them without obstruction. Furthermore, he has ultimate and clear understanding of all dharmas, and he instructs living beings in all-wisdom.

Kashyapa, consider the world of the three thousand great thousand worlds and the grasses, trees, forests, as well as the medicinal herbs, in their many varieties, with their different names and colors which the mountains, streams, valleys and flatlands produce.

A thick cloud spreads out, covering the three thousand great thousand worlds, raining on them equally everywhere at the same time, its moisture reaching every part. The grasses, trees, forests and medicinal herbs - those of small roots, small stalks, small branches and small leaves, those of medium-sized roots, medium-sized stalks, medium-sized branches, medium-sized leaves or those of large roots, large stalks, large branches, and large leaves and also all the trees, whether great or small according to their size, small, medium, or large, all receive a portion of it. From the rain of the one cloud each according to its nature grows, blossoms, and bears fruit. Although they grow from the same ground and are moistened by the same rain, still, all the grasses and trees

‘迦叶，当知如来亦复如是、出现于世，如大云起，以大音声、普遍世界天、人、阿修罗，如彼大云遍覆三千大千国土。于大众中、而唱是言：“我是如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、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，今世后世、如实知之。我是一切知者、一切见者、知道者、开道者、说道者、汝等天、人、阿修罗众、皆应到此，为听法故。”’

‘尔时无数千万亿种众生，来至佛所、而听法。如来于时，观是众生诸根利钝，精进、懈怠，随其所堪、而为说法，种种无量，皆令欢喜、快得善利。’

‘是诸众生、闻是法已，现世安稳，后生善处，以道受乐，亦得闻法。既闻法已，离诸障碍，于诸法中，任力所能，渐得入道。如彼大云、雨于一切卉木丛林、及诸药草，如其种性，具足蒙润，各得生长。’

‘如来说法，一相一味，所谓解脱相、离相、灭相，究竟至于一切种智。

are different.

Kashyapa, you should know that the Thus Come One is also like this. He manifests in the world like a great cloud rising; with his great sound he covers the world with its gods, humans, and asuras, just like that great cloud covers the three thousand great thousand lands. In the midst of the great assembly he announces, “I am the Thus Come One, One Worthy of Offerings, One of Proper and Universal Knowledge, One Whose Understanding and Conduct Are Complete, Well Gone One Who Understands the World, an Unsurpassed Lord, a Taming and Regulating Hero, Teacher of Gods and Humans, the Buddha, the World Honored One. Those who have not yet been crossed over, I cross over. Those who have not yet been liberated, I liberate. Those who have not yet been put at rest, I put at rest. Those who have not yet attained Nirvana, I cause to attain Nirvana. I know things as they really are, both in the present and in the future. I am the all-knowing one, the all-seeing one, the one who knows the Way, the one who opens the Way, the one who proclaims the Way. The entire assembly of gods, humans and asuras, all should come here to listen to the Dharma.”

Then, countless thousands of myriads of millions of kinds of living beings came before the Buddha to hear the Dharma. Then, the Thus Come One, contemplating the sharpness and dullness of the faculties of these living beings, their vigor or laxness, according to their capacity, spoke the Dharma for their sakes in limitless varieties, causing them all to rejoice and quickly attain good benefit.

After having heard this Dharma, all of these living beings presently are at ease; in the future, they will be born in a good place. By means of the Way, they will enjoy happiness and also be able to hear the Dharma. Having heard the Dharma, they will separate from all coverings and obstructions. Within all the dharmas, according to their powers, they will gradually gain entry to the Way.

“Just as that great cloud rains down on all the grasses, trees, forests, and medicinal herbs and each, according to its nature, fully receives the moisture and grows, so, too,

The Thus Come One speaks of a Dharma having one mark

其有众生、闻如来法，
若持读诵，如说修行，
所得功德、不自觉地。

所以者何。唯有如来、
知此众生种种相体性，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，众生住于种种
之地，唯有如来、如实
见之，明了无碍。

如彼卉木丛林、诸药草
等，而不自知上中下性，
如来知是一相一味之
法，所谓解脱相、离相、
灭相，究竟涅槃、常寂
灭相，终归于空。

佛知是已，观众生心欲、
而将护之，是故不即为
说一切种智。汝等迦叶、
甚为稀有，能知如来随
宜说法，能信能受。所
以者何。诸佛世尊、随
宜说法，难解难知。’

尔时世尊欲重宣此义，
而说偈言：

破有法王、
出现世间，
随众生欲，
种种说法。
如来尊重，
智慧深远，
久默斯要，

and one taste, that is to say: the mark of liberation, the mark of extinction, culminating in the Wisdom of All Modes. Those living beings who, hearing the Thus Come One's Dharma, uphold, read, recite and cultivate it as taught will not themselves be aware of the merit and virtue they obtain.

What is the reason? Only the Thus Come One knows the kinds, the marks, the substances, and the natures of these living beings, what they are recollecting, what they are thinking, and what they are cultivating; how they are recollecting, how they are thinking, and how they are cultivating; by means of what dharma they recollect, by means of what dharma they think, and by means of what dharma they cultivate; and by means of what dharma they obtain what dharma. Living beings dwell on a variety of levels. Only the Thus Come One sees them as they really are, clearly and without obstruction.

Just as those grasses, trees, and forests and all the medicinal herbs do not know themselves whether their natures are superior, middle, or inferior. The Thus Come One knows the Dharma of one mark, of one flavor, that is to say: the mark of liberation, the mark of separation, the mark of extinction, the mark of ultimate Nirvana which is constantly still and extinct and which in the end returns to emptiness.

Already understanding this, the Buddha contemplates the desires in the minds of living beings and protects them. For this reason he does not immediately speak of the Wisdom of All Modes. Kashyapa, you are all very rare in your ability to know that the Thus Come One speaks the Dharma as it is appropriate, and in your ability to believe and accept it. Why is this? All the Buddhas, the World Honored Ones speak an appropriate Dharma which is difficult to understand, difficult to know.”

At that time the World Honored One, wishing to restate this meaning spoke verses, saying:

"Destroyer of existence, the Dharma King
Manifests within the world;
According to living beings' desires,

不务速说。
有智若闻，
则能信解，
无智疑悔，
则为永失。
是故迦叶，
随力为说，
以种种缘、
令得正见。

迦叶当知，
譬如大云，
起于世间，
遍覆一切，
慧云含润，
电光晃曜，
雷声远震，
令众悦豫。
日光掩蔽，
地上清凉，
爰埒垂布、
如可承揽。
其雨普等，
四方俱下，
流澍无量，
率土充洽。
山川险谷、
幽邃所生，
卉木药草，
大小诸树，
百谷苗稼，
甘蔗葡萄，
雨之所润，
无不丰足，
干地普洽，
药木并茂。
其云所出，
一味之水，
草木丛林，
随分受润。
一切诸树，
上中下等，
称其大小，
各得生长，

He teaches the Dharma in various ways.
The Thus Come One, out of veneration
For this wisdom, deep and far-reaching,
Has long remained silent on this important matter,
Being in no hurry to set it forth.
Those with wisdom, if they heard it,
Would be able to believe and understand it,
But those lacking wisdom would doubt it
And thereby lose it for a long time
For this reason, Kashyapa,
It is spoken in accord with their powers
Employing various conditions
To lead them to the right view.

Kashyapa, you should know
It is like a great cloud
Rising above the world
And covering all
A wisdom cloud filled with moisture
Illuminated with lightening flashes
And vibrating with thunderous roars
It brings delight to all,
Obscuring the light of the sun,
Refreshing the earth
The cloud lowers and expands
As if one could reach out and touch it,
It rains equally everywhere
Falling alike in the four directions
Pouring without measure
Saturating all the lands.
In the mountains, streams and steep valleys,
In deep recesses, there grow
Grasses, trees, and herbs,
And trees, both great and small,
The grains, shoots, and plants,
The sugar cane and the grape vine;
All are nourished by the rain,
And none fail to be enriched.
The parched ground is soaked,
The herbs and trees together flourish,
Issuing from that cloud
Water of a single flavor
Moistens grasses, trees and forests
Each according to its measure

根茎枝叶，
华果光色，
一雨所及，
皆得鲜泽。
如其体相、
性分大小，
所润是一，
而各滋茂。
佛亦如是，
出现于世，
譬如大云、
普覆一切。
既出于世，
为诸众生、
分别演说、
诸法之实。
大圣世尊，
于诸天人、
一切众中、
而宣是言，
我为如来，
两足之尊，
出于世间，
犹如大云、
充润一切，
枯槁众生，
皆令离苦，
得安隐乐、
世间之乐、
及涅槃乐。

诸天人众，
一心善听，
皆应到此、
覩无上尊。
我为世尊，
无能及者，
安隐众生，
故现于世，
为大众说，
甘露净法。
其法一味，
解脱涅槃，
以一妙音、

All of the trees,
Great, medium and small,
According to their size
Can grow and develop.
When reached by that single rain
The roots, stalks, branches, and leaves,
Flowers and fruits with luster and color,
All are fresh and shining.
According to their substance and marks,
And natures, either great or small
They alike receive moisture
And each one flourishes.
The Buddha, in the same way
Manifests within the world
Just like a great cloud
Covering over everything.
Having come into the world
For the sake of living beings,
He discriminates and expounds
The reality of all dharmas.
The Great Sage, the World Honored One,
In the midst of the multitudes
Of gods and humans
Proclaims these words saying:
“I am the Thus Come One
The doubly complete honored one.
I appear within the world
Like a great cloud
Moistening all
The dried-out living beings,
So they all leave suffering
And gain peace and bliss
Worldly joy
And the joy of Nirvana.

All gods and humans assembled here
Listen singlemindedly and well.
You should all come here
To behold the Unsurpassed Honored One,
I am the World Honored One,
The one beyond compare.
To bring peace and ease to living beings
I manifest within the world
And for the sake of the assembly speak

演畅斯义，
常为大乘，
而作因缘。

我观一切，
普皆平等，
无有彼此、
爱憎之心。
我无贪著，
亦无限碍，
恒为一切、
平等说法，
如为一人，
众多亦然。
常演说法，
曾无他事，
去来坐立、
终不疲厌，
充足世间，
如雨普润。

贵贱上下，
持戒毁戒，
威仪具足、
及不具足，
正见邪见，
利根钝根，
等雨法雨，
而无懈倦。
一切众生、
闻我法者，
随力所受，
住于诸地。
或处人天，
转轮圣王，
释梵诸王，
是小药草。
知无漏法，
能得涅槃，
起六神通，
及得三明，
独处山林，
常行禅定，
得缘觉证，

The sweet dew of pure Dharma
The Dharma of a single flavor,
That of liberation and Nirvana.
Using a single wondrous sound
I proclaim this principle
Constantly creating the causes and conditions
For the Great Vehicle.

I contemplate all
Everywhere as equal,
Without "this" or "that"
And without thoughts of love or hate.
I have no greed or attachment,
And no limitations or obstacles.
Constantly for everyone,
I speak the Dharma, equally.
Speaking for a single person,
As I would for the multitudes.
I constantly expound and proclaim the Dharma
And have no other work.
Coming, going, sitting and standing
I never grow weary,
Filling the entire world,
Like the moisture of the universal rain.

For the noble, the lowly, the superior and inferior,
Those who keep precepts and those who break them,
Those with perfect awesome manner
And those not perfect,
Those with right views and those with deviant views
The sharp rooted, the dull rooted
I send down equally the Dharma rain
And never grow weary.
All living beings
Who hear my Dharma
Receive it according to their power
And dwell on various levels.
They may dwell among humans or gods,
Or Wheel-turning sage kings,
Shakra or Brahma Kings.
These are the small herbs.
Those who know the non outflow Dharma,
Those who can attain Nirvana,
Giving rise to Six Spiritual Penetrations

是中药草。
求世尊处，
我当作佛，
行精进定，
是上药草。

又诸佛子、
专心佛道，
常行慈悲，
自知作佛，
决定无疑，
是名小树。
安住神通，
转不退轮，
度无量亿、
百千众生，
如是菩萨，
名为大树。

佛平等说，
如一味雨，
随众生性、
所受不同，
如彼草木，
所禀各异，
佛以此喻、
方便开示，
种种言辞，
演说一法，
于佛智慧，
如海一滴。

我雨法雨，
充满世间，
一味之法，
随力修行，
如彼丛林、
药草诸树，
随其大小，
渐增茂好。

诸佛之法，
常以一味，
令诸世间、

And attaining the Three Clarities,
Dwelling alone in mountain groves
Ever practicing Chan samadhi
Attaining certification to condition-enlightenment :
These are the middle-sized herbs.
Those who seek the place of the World Honored One
Saying, "We will become Buddhas."
Vigorously practicing concentration,
These are the superior herbs.

Further, those disciples of the Buddha
Who turn their minds to the Buddha Way
Always practising compassion
Knowing they will become Buddhas,
For sure, without doubt:
These are called the small trees.
Those who dwell in spiritual penetrations,
Turning the irreversible wheel,
Saving limitless hundreds of thousands
Of millions of living beings-
Such Bodhisattvas as these
Are called great trees.

The Buddha speaks equally,
Like the rain of a single flavor.
According to living beings' natures
They receive it differently,
Just as those herbs and trees
Each receives a different measure.
The Buddha uses this analogy
To instruct expediently.
With various phrases, he
Expounds and proclaims a single Dharma which
In the Buddha's wisdom is
Like a drop within the sea.

I send down the rain of Dharma
Filling all the world
The Dharma of one taste is
Cultivated according to their power
Just like those forest groves
All the herbs and trees
According to their size
Grow and flourish well.

普得具足，
渐次修行，
皆得道果。
声闻缘觉，
处于山林，
住最后身，
闻法得果，
是名药草，
各得增长。
若诸菩萨，
智慧坚固，
了达三界，
求最上乘，
是名小树、

而得增长。
复有住禅，
得神通力，
闻诸法空，
心大欢喜，
放无数光，
度诸众生，
是名大树、
而得增长。

如是迦叶，
佛所说法，
譬如大云，
以一味雨、
润于人华，
各得成实。

迦叶当知，
以诸因缘、
种种譬喻、
开示佛道，
是我方便，
诸佛亦然。

今为汝等，
说最实事，
诸声闻众、
皆非灭度，
汝等所行，

The Dharma of all the Buddhas
Is always of a single taste
It causes all the world
To attain perfection.
Through its gradual cultivation
All attain the fruits of the Way.
The Hearers, those enlightened to conditions
Dwelling in mountain groves
Living in their final bodies
Hearing the Dharma, gain the fruit;
They are called the herbs,
And each one does grow.
If there are Bodhisattvas,
Whose wisdom is firm and solid,
Who thoroughly comprehend the triple world
And seek the supreme vehicle;
They are called small trees,

And each one does grow.
Further, those who dwell in Chan
Attaining spiritual powers,
Who hear the dharma of emptiness
And rejoice within their minds,
Emitting countless lights
Crossing over all beings;
They are called the large trees,
And each one does grow.

In this way, Kashyapa,
The Dharma spoken by the Buddha
Is like that great cloud.
With rain of a single flavor,
It moistens all the people and flowers,
So each one bears fruit.

Kashyapa, you should know
That by using causes and conditions
And various analogies
I demonstrate and reveal the Buddha Path.
These are my expedients
And other Buddhas are also thus.

Now, for your sake,

是菩薩道，
漸漸修學，
悉當成佛。

I speak of this true matter;
All of you Hearers,
None of you have reached extinction.
What you now are walking
That is the Bodhisattva Path.
Gradually, gradually, cultivate and study,
And you will all accomplish Buddhahood.”

授记品 - 第六

Chapter 6 - Conferring Predictions

尔时世尊说是偈已，告诸大众，唱如是言：‘我此弟子摩诃迦叶，于未来世、当得奉觐三百万亿诸佛世尊，供养、恭敬、尊重、赞叹，广宣诸佛无量大法。

At that time, following his expounding of the verses, the World Honored One spoke to the great assembly in this manner, “My disciple, Mahakashyapa, in a future age will serve and behold three hundred thousand million Buddhas, World Honored Ones, making offerings, paying reverence, venerating and praising them; he will broadly proclaim the limitless Great Dharma of all the Buddhas.

于最后身、得成为佛，名曰光明如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。

In his final body he will become a Buddha by the name of Light Brightness Thus Come One, One Worthy of Offerings, of Proper and Universal Knowledge, One Whose Understanding and Conduct are Complete, a Well-Gone One Who Understands the World, an Unsurpassed Lord, a Taming and Regulating Hero, a Teacher of Gods and Humans, a Buddha, a World Honored One.

国名光德，劫名大庄严。

His country will be called Light Virtue and his eon will be called Great Adornment.

佛寿、十二小劫，

His life span as a Buddha will last for twelve minor eons.

正法住世、二十小劫，
像法亦住二十小劫。

The Proper Dharma will dwell there for twenty minor eons. The Dharma Image Age will also dwell there for twenty minor eons.

国界严饰，无诸秽恶、瓦砾荆棘、便利不净。其土平正，无有高下、坑坎堆阜。琉璃为地，宝树行列，黄金为绳、以界道侧，散诸宝华，周遍清静。其国菩萨、无量千亿，诸声闻众、亦复无数，无有魔事，虽有魔及魔民，皆护法。’

His realm will be adorned and free of any filth or evil, tiles or stones, thorns or brambles, excrement or other impurities. The land will be flat, without high or low places, gullies or hills. The land will be made of lapis lazuli, and set about with rows of jeweled trees. The roads will be bordered with golden ropes. Precious flowers will be scattered about, purifying it entirely. The Bodhisattvas in that land will number in the limitless thousand of millions, the assembly of Hearers will be likewise uncountable. No deeds of Mara will be done there, and although Mara and his subjects will exist there, they will all protect the Buddhadharma.”

尔时世尊欲重宣此义，

At that time, the World Honored One, wishing to restate

而说偈言：
告诸比丘，
我以佛眼，
见是迦叶。
于未来世、
过无数劫，
当得作佛。
而于来世、
供养奉觐，
三百万亿、
诸佛世尊，
为佛智慧，
净修梵行。
供养最上、
二足尊已，
修习一切、
无上之慧，
于最后身、
得成为佛。

其土清净，
琉璃为地，
多诸宝树、
行列道侧、
金绳界道，
见者欢喜。

常出好香，
散众名华，
种种奇妙、
以为庄严。
其地平正，
无有丘坑。
诸菩萨众、
不可称计，
其心调柔，
速大神通，
奉持诸佛、
大乘经典。
诸声闻众、
无漏后身，
法王之子，
亦不可计，
乃以天眼、

this principle, spoke verses saying,
“I declare to the Bhikshus that
By using my Buddha Eye
I see that Kashyapa
In a future age
Countless eons from now
Shall become a Buddha
And that in the future he
Shall make offerings to, revere and behold
Three hundred ten s thousands of millions
Of Buddhas, World Honored Ones.
And, for the sake of the Buddha’s wisdom
He shall purely cultivate Brahman conduct.
He shall make offerings to the highest
Honored One, doubly complete and then
Cultivate and practice all
Unsurpassed Wisdom.
In his final body
He shall become a Buddha.

His land will be pure,
With lapis lazuli for soil,
And with many jeweled trees
Lining the roadways,
And with the roads set off by golden cords,
Delighting all who see it.

Fine fragrance will always issue forth,
Rare flowers will be strewn about;
With all manner of rare articles
It shall be adorned.
The land will be flat and even
Without hills or gullys.
The assembly of Bodhisattvas
Will be unreckonable.
Their minds will be gentle
Having gained great spiritual powers;
They will reverently uphold the Buddha’s
Great Vehicle Sutras.
The assembly of Hearers,
Without outflows, in their last bodies,
Sons of the Dharma King,
Will also be beyond all count.
So that, even with the Heavenly Eye,

不能数知。

Their number shall not be known.

其佛当寿、
十二小劫、
正法住世、
二十小劫、
像法亦住、
二十小劫。
光明世尊、
其事如是。

His life span as a Buddha will be
Twelve minor eons, and
His Proper Dharma will dwell in the world
Twenty minor eons.
The Dharma Image Age will dwell
Also for twenty minor eons.
The World Honored One, Light Brightness
Shall have a history such as this.”

尔时大目犍连、须菩提、
摩诃迦栴延等，皆悉悚
栗，一心合掌，瞻仰尊
颜，目不暂舍，即共同
声而说偈言：

At that time, Mahamaudgalyayana, Subhuti and
Mahakatyayana were very agitated. They singlemindedly
joined their palms, gazed upward at the World Honored
One, not lowering their gaze for a moment, and with a
single voice spoke these verses:

大雄猛世尊，
诸释之法王，
哀愍我等故，
而赐佛音声。

“Great brave hero, the World Honored One,
The Shakyan Dharma King,
Out of pity for us all
Bestow the Buddha Word!

若知我深心，
见为授记者，
如以甘露洒，
除热得清凉。
如从饥国来，
忽遇大王膳，
心犹怀疑惧，
未敢即便食，
若复得王教，
然后乃敢食。

If, knowing our profoundest thoughts,
You see that we gain predictions,
It will be like a sprinkling of sweet dew,
Dispelling heat and giving cool refreshment.
It will be like a person from a famine-stricken land,
Who suddenly encounters a royal feast:
His mind holds doubt and fear,
And he does not dare go ahead and eat.
But, if he gained the king’s permission,
Then he would certainly dare to eat.

我等亦如是，
每惟小乘过，
不知当云何、
得佛上无慧。

We, in the same way, ever think
Of the errors of the Small Vehicle
And do not know how we are
To gain the Buddha’s unsurpassed wisdom.

虽闻佛音声，
言我等作佛，
心尚怀忧惧，
如未敢便食，
若蒙佛授记，
尔乃快乐。

Although we hear the Buddha’s voice
Saying that we shall become Buddhas,
Our minds hold worry and fear,
Like one who dares not yet to eat.
If we were favored by the Buddha’s prediction,
Then we should be happy and at peace.

大雄猛世尊，
常欲安世间，
愿赐我等记，
如饥需教食。

Great, brave hero, World Honored One,
You who always wish peace for the World
Please bestow predictions upon us
Like giving the famished permission to eat!”

尔时世尊知诸大弟子心之所念，告诸比丘：‘是须菩提，于当来世、奉觐三百万亿那由他佛，供养恭敬，尊重赞叹，常修梵行，具菩萨道。

At that time, the World Honored One, knowing the thoughts in the minds of his great disciples, told the Bhikshus, “Subhuti will in a future age serve and behold three hundreds of myriads of millions of *nayutas* of Buddhas, making offerings, paying reverence, venerating, and praising them, ever cultivating the Brahman conduct, and perfecting the Bodhisattva Way.

于最后身、得成为佛，号曰名相如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。

In his final body, he will become a Buddha called Name Appearance Thus Come One, One Worthy of Offerings, of Proper and Universal Knowledge, one Whose Understanding and Conduct are Complete, a Well-Gone One Who Understands the World, an Unsurpassed Lord, a Taming and Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One.

劫名有宝。国名宝生。其土平正，玻璃为地，宝树庄严，无诸丘坑、沙砾、荆棘、便利之秽，宝华覆地，周遍清净。其土人民，皆处宝台、珍妙楼阁。声闻弟子、无量无边，算数譬喻所不能知。诸菩萨众、无数千万亿那由他。

His *eon* will be called Possessing-Jewels. His country will be called Giving Birth to Jewels, his land will be level, with crystal for soil, and jeweled trees for adornments. It will be without hills or gullies, stones, thorns, filth or excrement. Jeweled flowers will cover the ground, purifying it entirely. The people of his land will all dwell on jeweled terraces or in precious, fine towers. The assembly of Hearers will be limitless and boundless, so that they cannot be known by resort to number or analogy. The assembly of Bodhisattvas will number in the countless thousands of myriads of millions of *nayutas*.

佛寿、十二小劫。

His life span as a Buddha will last for twelve minor *eons*.

正法住世、二十小劫，

The Proper Dharma will dwell there for twenty minor *eons*.

像法亦住二十小劫。其佛常处虚空、为众说法，度脱无量菩萨、及声闻众。’

The Dharma Image Age will also dwell there for twenty minor *eons*. This Buddha will constantly dwell in empty space, speaking Dharma for the multitudes and crossing over limitless Bodhisattvas and Hearers.”

尔时世尊欲重宣此义，而说偈言：

At that time the World Honored One, wishing to restate this principle spoke verses saying,

诸比丘众，
今告汝等，
皆当一心，
听我所说。

“Assembled Bhikshus
I shall now tell you,
Listen singlemindedly
To what I’m going to say.

我大弟子、
须菩提者，
当得作佛，
号曰名相。
当供无数、
万亿诸佛，
随佛所行，
渐具大道。

My great disciple,
Subhuti,
Will become a Buddha
Called Name Appearance.
After making offerings to countless
Myriads of millions of Buddhas
Following the Buddhas’ practices,
He will gradually perfect the Great Way.

最后身得，
三十二相，
端正姝妙，
犹如宝山。

In his final body he shall
Obtain thirty two marks,
Upright and beautiful
Like a jeweled mountain.

其佛国土，
严净第一，
众生见者，
无不爱乐，
佛于其中、
度无量众。
其佛法中，
多诸菩萨，
皆悉利根，
转不退轮。

His Buddhaland will be
Foremost in purity and adornment.
Living beings who see it
All will take delight in it.
And as a Buddha therein
He will save limitless multitudes.
Within his Buddha Dharma
Will be many Bodhisattvas,
All of sharp faculties,
Turning the non-retreating wheel.

彼国常以、
菩萨庄严，
诸声闻众、
不可称数，
皆得三明，
具六神通，
住八解脱，
有大威德。
其佛说法，
现于无量，
神通变化、
不可思议。
诸天人民，

This land will ever be
Adorned with Bodhisattvas;
The assembly of Hearers
Will be beyond all reckoning.
All having gained the Three Clarities,
And perfected the Six Spiritual powers
Abiding in the Eight Liberations
And possessing great awesome virtue.
When this Buddha speaks the Dharma
He will manifest limitless
Spiritual powers and transformations,
Inconceivable.
The people, both gods and humans,

数如恒沙，
皆共合掌，
听受佛语。

Their numbers like the Ganges sands,
All will join their palms
To hear and accept that Buddha's words.

其佛当寿、
十二小劫，
正法住世、
二十小劫，
像法亦住
二十小劫。

That Buddha's lifespan will be
Twelve minor eons,
The Proper Dharma will dwell in the world
For twenty minor eons;
The Dharma Image Age will dwell
For twenty minor eons, also."

尔时世尊复告诸比丘
众：‘我今语汝，是大
迦旃延，于当来世，以
诸供具、供养奉事八千
亿佛，恭敬、尊重。诸
佛灭后，各起塔庙，高
千由旬，纵广正等五百
由旬，皆以金、银、琉
璃、砗磲、玛瑙、真珠、
玫瑰、七宝合成，众华、
瓔珞、涂香、末香、烧
香、缯盖、幢幡，供养
塔庙。过是已后，当复
供养二万亿佛，亦复如
是。’‘供养是诸佛已，
具菩萨道。

At that time, the World Honored One further addressed the assembly of Bhikshus saying, "I will now tell you: In a future age, Mahakatyayana will make offerings of various articles to, and will reverently serve eight thousand million Buddhas, honoring and venerating them. After the extinction of those Buddhas, he will erect a *stupa* for each, one thousand *yojanas* in height, five hundred *yojanas* in breadth, and made of the seven jewels: gold, silver, lapis lazuli, mother of pearl, carnelian, pearls, and agate. He will make offerings of many flowers, beaded necklaces, paste incense, powdered incense, burning incense, silk canopies and banners to the *stupa*. After that, he will further make offerings to twenty thousand million Buddhas in the same manner. Having made offerings to those Buddhas, he will perfect the Bodhisattva Way.

当得作佛，号曰阎浮那
提金光如来、应供、正
遍知、明行足、善逝世
间解、无上士、调御丈
夫、天人师、佛、世尊。

He will then become a Buddha called Jambunada Gold Light Thus Come One, One Worthy of Offerings, of Proper and Universal Knowledge, One Whose Understanding and Conduct are Complete, a Well-Gone One Who Understands the World, Unsurpassed Lord, a Taming and Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One.

其土平正，玻璃为地，
宝树庄严、黄金为绳、
以界道侧，妙华覆地，
周遍清静，见者欢喜。
无四恶道，地狱、饿鬼、
畜生、阿修罗道。多有
天、人、诸声闻众、及
诸菩萨，无量万亿、庄

The land will be flat and even with crystal for soil and jeweled trees as adornments. The roads will be bordered with golden ropes, and the ground covered with fine flowers, purifying it entirely, so that those who see it are delighted. The four evil paths will not exist there, that is, the hells, hungry ghosts, animals, and *asuras*. There will many gods, humans, assembled Hearers and Bodhisattvas who will number in the limitless myriads of millions, and

严其国。 佛寿、十二小劫，	all adorning that land. His life span as a Buddha will be twelve minor <i>eons</i> .
正法住世、二十小劫， 像法亦住二十小劫。’	His Proper Dharma will dwell in the world twenty minor <i>eons</i> . The Dharma Image Age will dwell also for twenty minor <i>eons</i> .”
尔时世尊欲重宣此义， 而说偈言：	At that time, the World Honored One, wishing to restate this principle spoke verses saying,
诸比丘众、 皆一心听， 如我所说， 真实无异。	“O Bhikshus, all of you, Listen with a single mind, For that which I say Is true, real, and without error.
是迦梅延， 当以种种， 妙好供具、 供养诸佛。 诸佛灭后， 起七宝塔， 亦以华香、 供养舍利。	Katyayana, shall With a variety Of fine and subtle articles Make offerings to the Buddhas. After the extinction of those Buddhas He will build stupas of the seven jewels And also, with flowers and incense Make offerings to their sharira.
其最后身， 得佛智慧， 成等正觉。	In his final body He will attain the Buddha wisdom And realize proper enlightenment.
国土清净， 度脱无量， 万亿众生， 皆为十方， 之所供养， 佛之光明， 无能胜者。 其佛号曰， 阎浮金光。 菩萨声闻， 断一切有， 无量无数， 庄严其国。	His country will be pure And he will cross over limitless Myriads of millions of beings; From the ten directions He will receive offerings. His Buddha light Will be unsurpassed As a Buddha his name will be Jambunada Gold Light. Bodhisattvas, and Hearers Having severed all existence Unlimited and innumerable Will adorn his land.”
尔时世尊复告大众：‘我 今语汝，是大目犍连，	At that time, the World Honored One, further spoke to the assembly. “I now tell you that Mahamaudgalyayana will in the future, with various articles, make offerings to eight

当以种种供具、供养八千诸佛，恭敬、尊重。诸佛灭后，各起塔庙，高千由旬，纵广正等五百由旬，皆以金、银、琉璃、砗磲、玛瑙、真珠、玫瑰、七宝合成，众华、璎珞、涂香、末香、烧香、缯盖、幢幡，以用供养。过是已后，当复供养二百万亿诸佛，亦复如是。

当得成佛，号曰多摩罗跋栴檀香如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。

劫名喜满，国名意乐。其土平正，玻璃为地，宝树庄严，散真珠华，周遍清静，见者欢喜。多诸天、人、菩萨、声闻，其数无量。

佛寿二十四小劫，正法住世、四十小劫，像法亦住四十小劫。’

尔时世尊欲重宣此义，而说偈言：

我此弟子、
大目犍连，
舍是身已，
得见八千，
二百万亿，
诸佛世尊，
为佛道故，

thousand Buddhas, honoring and venerating them. After the extinction of those Buddhas, he will erect for each of them a *stupa* one thousand *yojanas* in height and five hundred *yojanas* in breadth, and made of the seven jewels, gold, silver, lapis lazuli, mother of pearl, carnelian, pearls, and agate. He will make offerings to it of many flowers, beaded necklaces, paste incense, powdered incense, burning incense, silk canopies and banners. After that, he will further make offerings to two hundred myriads of millions of Buddhas in the same manner.

He will then become a Buddha called Tamalapattracandana Fragrance Thus Come One, One Worthy of Offerings, of Proper and Universal Knowledge, One Whose Understanding and Conduct are Complete, a Well-Gone One Who Understands the World, an Unsurpassed Lord, a Taming and Regulating Hero, Teacher of gods and humans, Buddha, World Honored One.

His *eon* will be called full of joy. His country will be called Delighted Intent. His land will be flat and even with crystal for soil, and jeweled trees for adornments. Real pearl flowers will be scattered about, purifying it entirely, so that those who see it rejoice. There will be many gods, humans, Bodhisattvas and Hearer, limitless and uncountable in number.

His life span as a Buddha will last for twenty-four minor *eons*. The Proper Dharma will dwell there for forty minor *eons*. The Dharma Image Age will dwell also for forty minor *eons*.”

At that time, the World Honored One, wishing to restate this principle spoke verses, saying:

“My disciple
Great Maudgalyayana
Having cast aside this body
Will view eight thousand
Two hundred myriads of millions
Of Buddhas, World Honored Ones.
And, for the sake of the Buddha Way
Will honor and make offerings to them.

供养恭敬。

于诸佛所、
常修梵行、
于无量劫、
奉持佛法。

诸佛灭后、
起七宝塔、
长表金刹、
华香伎乐、
而以供养、
诸佛塔庙。

渐渐具足、
菩萨道已、
于意乐国、
而得作佛、
号多摩罗、
栴檀之香。
其佛寿命、
二十四劫、

常为天人、
演说佛道。
声闻无量、
如恒河沙、
三明六通、
有大威德。
菩萨无数、
志固精进、
于佛智慧、
皆不退转。

佛灭度后、
正法当住、
四十小劫、
像法亦尔。

我诸弟子、
威德具足、
其数五百、
皆当授记。
于未来世、

In the presence of those Buddhas,
He will always practice Brahman conduct,
Throughout limitless eons,
Reverently upholding the Buddhadharma.

After the extinction of those Buddhas,
He will build stupas of the seven jewels,
Displaying golden spires
And with flowers, incense, and instrumental music
He will make offerings
To the Buddhas' stupas.

Gradually, having perfected
The Bodhisattva Path,
In a land called Delighted Intent,
He will become a Buddha
Called Tamala
Candana Fragrance.
His life span as a Buddha will be
Twenty four minor eons.

Always, for gods and humans
He will expound and proclaim the Buddha Way.
There will be limitless Hearers
In number like the Ganges sands,
With the Three Clarities and Six Penetrations
And great, awesome virtue.
There will be uncountable Bodhisattvas
Vigorous and of solid resolve
And who, with regard to the Buddhas' wisdom
Are irreversible.

After that Buddha's extinction
The Proper Dharma will dwell
For forty minor eons,
And the Dharma Image Age will be the same.

All my disciples
Having perfected their awesome virtue,
All five hundred of them
Shall be given predictions
And in a future age
Will become Buddhas.

咸得成佛。
我及汝等、
宿世因缘，
吾今当说，
汝等善听。

Of my own and your former
Causes and conditions
I now will tell:
All of you, listen well!"

化城喻品

- 第七

Chapter 7 - The Analogy of the

Transformed City

佛告诸比丘：‘乃往过去无量无边不可思议阿僧祇劫，尔时有佛，名大通智胜如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊，其国名好城，劫名大相。诸比丘，彼佛灭度已来，甚大久远，

The Buddha told the Bhikshus, “long ago, past limitless, boundless, inconceivable, asamkheya eons, there was a Buddha called Great Penetrating Wisdom Victory, Thus Come One, One Worthy of Offerings, One of Proper and Universal Knowledge, One Whose Understanding and Conduct are Complete, A Well-gone One, One Who Understands the World, Unsurpassed Lord, Taming and Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. His country was named “Good City,” and his eon was named “Great Mark”. O Bhikshus, it has been a great, long time since that Buddha passed into extinction.

譬如三千大千世界所有地种，假使有人、磨以为墨、过于东方千国土、乃下一点，大如微尘，又过千国土、复下一点，如是展转尽地种墨，于汝等意云何，是诸国土，若算师，若算师弟子，能得边际、知其数否？’

Suppose someone were to grind all the earth in the three thousand great thousand worlds into ink powder and then suppose he passed through a thousand lands to the east and then dropped a particle the size of a mote of dust, and then passing through another thousand lands deposited another mote, and continued to do this until all the ink made of earth was exhausted. What do you think? Could a mathematician or his disciple ever reach the limit of the lands and know their number?

‘不也、世尊。’

“No, World Honored One.”

‘诸比丘，是人所经国土，若点不点，尽抹为尘，一尘一劫，彼佛灭度已来，复过是数无量无边百千万亿阿僧祇劫，

“O Bhikshus, if the lands this person had passed through, whether or not he set down a particle in them, were all grounded into dust, and if each dust mote was equal to an eon, then the time since that Buddha passed into extinction would exceed their number by limitless, boundless, hundreds of thousands of tens of thousands of millions of asamkheya eons.

我以如来知见力故，观彼久远、犹若今日。’

Using the power of the Thus Come One’s knowledge and vision, I behold that time in the distant past as if it were today.

尔时世尊欲重宣此义，

而说偈言：

我念过去世、
无量无边劫，
有佛两足尊，
名大通智胜。

如人以力磨，
三千大千土，
尽此诸地种，
皆悉以为墨，
过于千国土，

乃下一尘点，
如是展转点，
尽此诸尘墨。
如是诸国土，
点与不点等、
复尽抹为尘，
一尘为一劫。
此诸微尘数，
其劫复过是，
彼佛灭度来，
如是无量劫。

如来无碍智，
知彼佛灭度，
及声闻菩萨，
如见今灭度。
诸比丘当知，
佛智净微妙，
无漏无所碍，
通达无量劫。

佛告诸比丘：‘大通智
胜佛、寿五百四十万亿
那由他劫。

其佛本坐道场，破魔军
已，垂得阿耨多罗三藐
三菩提，而诸佛法不现
在前，如是一小劫乃至
十小劫，结跏趺坐，身
心不动，而诸佛法犹不

At that time, the World Honored One, wishing to restate
his meaning, spoke verses, saying,

“I recall that in a past age,
Limitless, boundless eons ago,
There was a Buddha, doubly honored,
By the name of Great Penetrating Wisdom Victory.

Suppose a person ground
All of the earth that there was
In three thousand great thousand lands
Entirely into ink powder;
And then suppose he passed through a thousand lands,

And then let fall one particle of it,
Continuing to drop particles in this way
Until all the ink particles were gone.
Suppose all of the countries he passed through,
Whether he dropped particles in them or not,
Again were completely grounded into dust motes,
And each dust mote was an eon;
These grains of dust would in number
Be exceeded by the number of eons
Since that Buddha has passed into extinction;
It has been limitless eons such as this.

The Thus Come One, with unobstructed wisdom,
Knows of that Buddha's extinction,
And of his Hearers and Bodhisattvas,
As if seeing his extinction now.
Bhikshus, you should know
The Buddha's wisdom is pure, subtle, and wondrous;
Without outflows and without obstructions
It penetrates limitless eons.”

The Buddha told the Bhikshus, “The Buddha Great
Penetrating Wisdom Victory had a life span of five
hundred forty myriads of millions of nayutas of eons.”

When this Buddha was seated on the Bodhimanda, having
destroyed the troops of Mara, although he was on the point
of attaining anuttarasamyaksambodhi, still the
Buddhadharma did not appear before him. So it was for
one minor eon and then onwards to ten minor eons that he

在前。’ ‘尔时忉利诸天、先为彼佛、于菩提树下、敷狮子座，高一由旬，佛于此座、当得阿耨多罗三藐三菩提。适坐此座，时诸梵天王、雨众天华、面百由旬，香风时来，吹去萎华，更雨新者，如是不绝、满十小劫供养于佛，乃至灭度、常雨此华。四王诸天、为供养佛，常击天鼓，其余诸天、作天伎乐，满十小劫，至于灭度、亦复如是。’

‘诸比丘，大通智胜佛过十小劫，诸佛之法、乃现在前，成阿耨多罗三藐三菩提。

其佛未出家时，有十六子，其第一者、名曰智积。诸子各有种种珍异玩好之具，闻父得成阿耨多罗三藐三菩提，皆舍所珍，往诣佛所。诸母涕泣而随送之。其祖转轮圣王、与一百大臣、及余百千万亿人民，皆共围绕、随至道场。咸欲亲近大通智胜如来，供养、恭敬、尊重、赞叹。到已、头面礼足，绕佛毕已，一心合掌、瞻仰世尊，以偈颂曰：

大威德世尊，
为度众生故，
于无量亿劫，
尔乃得成佛，
诸愿已具足，
善哉吉无上。

sat in the lotus posture, body and mind unmoving, and yet the Buddhadharmas still did not appear before him. Thereupon, the gods of the Triyastriśa Heaven, spread out for the Buddha, under a Bodhi tree, a lion throne one yojana in height; on that throne the Buddha was to attain anuttarasamyaksambodhi. Just as he sat down upon that throne, the Kings of the Brahma Heavens rained down heavenly flowers over a distance of one hundred yojanas. A fragrant wind from time to time swept away the withered flowers as fresh ones rained down. This continued without interruption for a full ten minor eons as an offering to the Buddha, the rain of these flowers continuing right up until his extinction. In the same way the gods of the four heavenly Kings constantly played heavenly drums as an offering to that Buddha and the other gods made heavenly instrumental music for a full ten minor eons, right up until his extinction.

Bhikṣus, the Buddha Great Penetrating Wisdom Victory passed through ten minor *eons* before the Buddhadharmas finally manifested before him and he attained *anuttarasamyaksambodhi*.

Before that Buddha left home he had sixteen sons, the first of whom was named Accumulation of Knowledge. Each of them had a variety of precious, unusual fine toys. When they heard that their father had realized *anuttarasamyaksambodhi* they all cast aside these things they valued and went before the Buddha, escorted by their weeping mothers. Their grandfather, a Wheel-Turning Sage King, together with a hundred great ministers and with hundreds of thousands of myriads of millions of citizens all surrounded them and accompanied them to the Bodhimanda, all wishing to draw near to the Thus Come One Great Penetrating Wisdom Victory, to make offerings to him, to honor, revere and praise him. When they arrived, they bowed with their head at his feet, and having circumambulated him, they singlemindedly joined their palms, respectfully gazed upward at the World Honored One, and uttered these verses:

“World Honored One of great and awesome virtue,
For the sake of crossing over living beings
After limitless millions of eons,
You accomplished Buddhahood,

世尊甚稀有，
一坐十小劫，
身体及手足、
静然安不动。
其心常恬怕，
未曾有散乱，
究竟永寂灭，
安住无漏法。

今者见世尊
安隐成佛道，
我等得善利，
称庆大欢喜。
众生常苦恼、
盲瞑无导师，
不识苦尽道，
不知求解脱。

长夜增恶趣，
减损诸天众，
从冥入于冥，
永不闻佛名。

今佛得最上、
安隐无漏道，
我等及天人，
为得最大利，
是故咸稽首、
归命无上尊。

尔时十六王子、偈赞佛
已，劝请世尊转于法轮，
咸作是言：‘世尊说法，
多所安隐、怜愍、饶益、
诸天人民。’重说偈言：

世雄无等伦，
百福自庄严，
得无上智慧。
愿为世间说，
度脱于我等、
及诸众生类，
为分别显示，
令得是智慧。

And perfected all your vows;
Unsurpassed is our good fortune.
Very rare you are, World Honored One,
In one sitting, passing through ten minor eons,
With body, hands, and feet,
Still, secure, and unmoving.
Your mind, ever tranquil,
Never knows distraction.
Ultimate, your eternal extinction,
As you dwell firmly in the non-outflow Dharma.

Now we see the World Honored One
Serenely realize the Buddha Path;
We all gain good benefit
And proclaim our delight and great joy.
Living beings, ever tormented by suffering,
Blind, and without a guide,
Fail to recognize the Path which ends that pain,
And do not know to seek their liberation.

During the long night the evil destinies increase,
While the hosts of gods are reduced in number;
From darkness they proceed into darkness,
Never hearing the Buddha's name.

Now, the Buddha's gained the utmost
Peace, rest, the non-outflow way;
And we, and all the gods,
To attain the greatest benefit
Therefore bow our heads
And return our lives to the Unsurpassed Honored One.”

When the sixteen sons had finished praising the Buddha,
they then entreated him to turn the Dharma-wheel, saying,
“World Honored One, speak the Dharma and bring us
peace, show us pity, and benefit both gods and humans.”
Then they spoke more verses saying:

“O Hero of the world, incomparable
Adorned with a hundred blessings,
And having attained unsurpassed wisdom,
Pray speak for the sake of this world

若我等得佛，
众生亦复然。

世尊知众生
深心之所念，
亦知所行道，
又知智慧力，
欲乐及修福，
宿命所行业。
世尊悉知己，
当转无上轮。

佛告诸比丘：“大通智胜佛、得阿耨多罗三藐三菩提时，十方各五百万亿诸佛世界、六种震动，其国中间幽冥之处，日月威光所不能照，而皆大明。其中众生，各得相见，咸作是言：“此中云何忽生众生，又其国界、诸天宫殿、乃至梵宫、六种震动，大光普照，遍满世界，胜诸天光。””

尔时东方五百万亿诸国土中、梵天宫殿，光明照耀，倍于常明。诸梵天王、各作是念：‘今者宫殿光明，昔所未有。以何因缘、而现此相？’

是时诸梵天王、即各相诣，共议此事。时彼众中、有一大梵天王，名救一切，为诸梵众而说偈言：

我等诸宫殿，
光明昔未有，
此是何因缘，
宜各共求之。
为大德天生，

To cross over and liberate us and
All classes of living beings as well.
And lead us to attain that wisdom,
Demonstrate it: speak it in detail
For, if we can attain Buddhahood,
Other living beings can do the same.

The World Honored One knows the profound thoughts
Within the minds of living beings;
He knows the ways on which they walk
And the strength of their wisdom,
The pleasures and the blessings they have cultivated,
And all the deeds done in former lives.
The World Honored One, knowing all of this,
Should turn the unsurpassed wheel !”

The Buddha, Shakyamuni, told the Bhikshus, “When the Buddha Great Penetrating Wisdom Victory attained anuttarasamyaksambodhi, in each of the ten directions, five hundred myriads of millions of Buddha worlds quaked in six ways. The dark recesses between those lands, that the awesome light of the sun and moon could not illumine then, were brightly lit, and the living beings therein were able to see one another. They all said, “where have all these living beings come from?” Further, in those lands, all the heavenly palaces, up to the Brahma palaces, quaked in six ways. A great light shone everywhere, illumining the entire universe and surpassing the light of the heavens.”

At that time, in five hundred myriads of millions of lands to the east, the Brahma Heaven palaces shone with a light twice that of their usual brightness. Each of the Brahma Heaven Kings had this thought, “now the palaces are brighter than ever before. What is the reason for this manifestation?”

Then, the Brahma Heaven Kings visited one another and discussed this matter. In the assembly there was one great Brahma Heaven King by the name of Rescuing All, who on behalf of the Brahma hosts spoke verses, saying,

为佛出世间，
而此大光明、
遍照于十方。

尔时五百万亿国土诸梵
天王，与宫殿俱，各以
衣祴，盛诸天华，共诣
西方、推寻是相。见大
通智胜如来、处于道场
菩提树下，坐狮子座，
诸天、龙王、乾闥婆、
紧那罗、摩侯罗伽、人
非人、等，恭敬围绕，
及见十六王子、请佛转
法轮。

即时诸梵天王头面礼
佛，绕百千匝，即以天
华而散佛上。其所散华、
如须弥山，并以供养佛
菩提树，其菩提树、高
十由旬，华供养已，各
以宫殿奉上彼佛，而作
是言：‘惟见哀愍，饶
益我等，所献宫殿，愿
垂纳受。’

时诸梵天王、即于佛前，
一心同声、以偈颂曰：

世尊甚稀有，
难可得值遇，
具无量功德，
能救护一切。
天人之大师，
哀愍于世间，
十方诸众生，
普皆蒙饶益。
我等所从来、
五百万亿国，
舍深禅定乐，
为供养佛故。
我等先世福，
宫殿甚严饰，

“All of our palaces
Are bright as never before;
What is the reason for this?
Let us seek it together.

Is it because a great and virtuous god has been born?
Or because a Buddha has appeared in the world,
That this great light
Shines throughout the ten directions?”

At that time, the Brahma Heaven Kings from five hundred
myriads of millions of lands, together with their palaces,
each with sacks filled with heavenly flowers, went to the
west to seek out this manifestation. They saw the Thus
Come One Great Penetrating Wisdom Victory seated on
the lion throne beneath the Bodhi tree in the Bodhimanda,
revered and circumambulated by gods, dragon kings,
gandharvas, kinnaras, mahoragas, and beings both human
and non-human. They saw as well the sixteen sons of the
king requesting the Buddha to turn the Dharma-wheel.

Then, the Brahma Heaven Kings bowed with their heads at
the Buddha's feet, circumambulated him a hundred
thousand times, and scattered heavenly flowers upon him.
The flowers were piled as high as Mount Sumeru, and they
offered them as well to the Buddha's Bodhi tree, which
was ten *yojanas* in height. Having made offerings of
flowers, each presented his palace to the Buddha, saying,
“pray show us pity, and benefit us by accepting and
occupying these palaces that we offer you!”

Then the Brahma Heaven Kings, in front of the Buddha,
with a single mind and the same voice, spoke verses in
praise, saying:

“World Honored One, you are very rare,
And difficult to encounter;
Complete with limitless meritorious virtues,
You are able to rescue and protect all creatures.
Great teacher of gods and humans,
You who pity all the world
All beings in the ten directions
Receive your beneficence.

今以奉世尊，
唯愿哀纳受。

尔时诸梵天王、偈赞佛
已，各作是言：‘惟愿
世尊转于法轮，度脱众
生，开涅槃道。’时诸
梵天王、一心同声、而
说偈言：

世雄两足尊，
惟愿演说法，
以大慈悲力、
度苦恼众生。

尔时大通智胜如来，默
然许之。

又诸比丘，东南方五百
万亿国土、诸大梵王，
各自见宫殿光明照耀，
昔所未有。欢喜踊跃，
生稀有心，

即各相诣，共议此事。
时彼众中、有一大梵天
王，名曰大悲，为诸梵
众而说偈言：

是事何因缘、
而现如此相，
我等诸宫殿，
光明昔未有。
为大德天生，
为佛出世间，
未曾见此相，
当共一心求。
过千万亿土，
寻光共推之，
多是佛出世，
度脱苦众生。

尔时五百万亿诸梵天

We have come from
Five hundred myriads of millions of lands,
Setting aside the bliss of deep dhyana samadhi,
For the sake of making offerings to the Buddha.
Blessings we've gained in former lives
Well ornament our palaces,
Now we offer them to the World Honored One,
Only praying you will show mercy and accept them.”

At that time, the Brahma Heaven Kings, having praised the Buddha, said “We only pray that the World Honored One will turn the Dharma-wheel, crossing over living beings, opening up the way to Nirvana.” Then; all the Brahma Heaven Kings, with one mind and the same voice, proclaimed these verses:

“Hero of the world, doubly perfect honored one,
We only pray that
You will expound and proclaim the Dharma,
And through the power of your great compassion and pity
Cross over suffering and tormented living beings.”

Thereupon, the Thus Come One Great Penetrating Wisdom Victory, assented by his silence.

Furthermore, O Bhikshus, to the southeast the great Brahma Kings in five hundred myriads of millions of lands, seeing their palaces in dazzling brilliance as never before, jumped for joy, thinking it rare indeed.

They visited one another and discussed this matter. Then, in the assembly, a Brahma Heaven King by the name of Great Compassion, on behalf of the Brahma hosts spoke these verses:

“What is the reason for this event?
Why has this sign appeared?
All of our palaces
Are aglow as never before.
Has a greatly virtuous god been born?
Or has a Buddha appeared in the world?
We have never seen such signs before.

With one mind we should investigate it,

王、与宫殿俱，各以衣
袂盛诸天华，共诣西北
方、推寻是相。见大通
智胜如来、处于道场菩
提树下，坐狮子座，诸
天、龙王、乾闥婆、紧
那罗、摩侯罗伽、人非
人、等，恭敬围绕，及
见十六王子、请佛转法
轮。

时诸梵天王头面礼佛，
绕百千匝，即以天华而
散佛上。所散之华、如
须弥山，并以供养佛菩
提树。华供养已，各以
宫殿奉上彼佛，而作是
言：‘惟见哀愍，饶益
我等，所献宫殿，愿垂
纳受。’尔时诸梵天王、
即于佛前，一心同声、
以偈颂曰：

圣主天中王，
迦陵频伽声，
哀愍众生者，
我等今敬礼。

世尊甚稀有，
久远乃一现，
一百八十劫、
空过无有佛，

三恶道充满，
诸天众减少，
今佛出于世，
为众生作眼，
世间所归趋，
救护于一切，
为众生之父，
哀愍饶益者。
我等宿福庆，
今得值世尊。

Passing through a thousand myriads of millions of lands,
Searching for the light, investigating it together.
It must be that a Buddha has appeared
To take across the suffering living beings.”

At that time, five hundred myriads of millions of Brahma
Heaven Kings, together with their palaces, each with sacks
filled with heavenly flowers, went to the northwest to seek
out this manifestation. They saw the Thus Come One Great
Penetrating Wisdom Victory seated on the lion throne
beneath the Bodhi tree in the Bodhimanda, revered and
circumambulated by gods, dragon kings, gandharvas,
kinnaras, mahoragas, and beings both human and
non-human. They saw, as well, the sixteen sons of the king
requesting the Buddha to turn the Dharma-wheel.

Then the Brahma Heaven Kings bowed with their heads at
the Buddha's feet, circumambulated him a hundred
thousand times, then scattered heavenly flowers upon him.
The flowers were piled as high as Mount Sumeru, and they
offered them as well to the Buddha's Bodhi tree. Having
made offerings of flowers, each presented his palace to the
Buddha saying, "Show us pity and benefit us by accepting
and occupying these palaces that we offer you!" Then the
Brahma Heaven Kings, before the Buddha, with a single
mind and the same voice, spoke verses in praise, saying,

“Sagely Lord, king among gods,
With the kalavinka sound,
To you who pity living beings,
We now reverently bow.

The World Honored One is most rare,
Appearing but once in long ages.
One hundred and eighty eons have passed
Empty, without a Buddha.

The three evil paths are full.
The hosts of gods decrease.
Now the Buddha has appeared in the world,
To act as eyes for living beings,
As a refuge for the world,

尔时诸梵天王、偈赞佛已，各作是言：‘惟愿世尊哀愍一切，转于法轮，度脱众生。’

时诸梵天王、一心同声、而说偈言：

大圣转法轮，
显示诸法相，
度苦恼众生，
令得大欢喜。

众生闻此法，
得道若生天，
诸恶道减少，
忍善者增益。

尔时大通智胜如来默然许之。

又、诸比丘，南方五百万亿国土、诸大梵王，各自见宫殿光明照耀，昔所未有。欢喜踊跃，生稀有心，

即各相诣，共议此事：‘以何因缘，我等宫殿有此光曜？’时彼众中、有一大梵天王，名曰妙法，为诸梵众、而说偈言：

我等诸宫殿，
光明甚威曜，
此非无因缘，
是相宜求之。
过于百千劫，
未曾见是相，
为大德天生，
为佛出世间。

尔时五百万亿诸梵天

Rescuing and protecting all creatures,
A father for all beings,
Pitying and benefiting them.
Now, through blessings gained in former lives,
We are enabled to meet the World Honored One.”

At that time, the Brahma Heaven Gods, having praised the Buddha, said, “We only pray that the World Honored One will take pity on all beings and turn the Dharma-wheel to liberate living beings.”

Then, the Brahma Heaven Kings, with one mind and a single voice, spoke verses saying,

“Great Sage, turn the Dharma-wheel,
To reveal the marks of all Dharmas,
To cross over tormented living beings,
So they may gain great joy.

When living beings hear the Dharma,
They may gain the way, or be reborn in the heavens;
The evil paths will decrease
And those of patience and goodness will increase.”

At that time, the Thus Come One Great Penetrating Wisdom Victory assented by his silence.

Furthermore, O Bhikkshus, to the south, the great Brahma Kings in five hundred myriads of millions of Buddhalands, seeing their palaces in dazzling brilliance as never seen before, jumped for joy, thinking it rare indeed.

Thereupon, they visited one another and discussed this matter, wondering, “Why do our palaces glow with the light?” Then, in the assembly a Brahma Heaven King called Wonderful Dharma, on behalf of the Brahma hosts, spoke these verses,

“All of our palaces
Shine with awesome brilliance;
This cannot be for no reason;
We should seek out this sign.

王、与宫殿俱，各以衣
袂盛诸天华，共诣北方、
推寻是相。见大通智胜
如来、处于道场菩提树
下，坐狮子座，诸天、
龙王、乾闥婆、紧那罗、
摩侯罗伽、人非人、等，
恭敬围绕，及见十六王
子请佛转法轮。

时诸梵天王、头面礼佛，
绕百千匝，即以天华而
散佛上。所散之华、如
须弥山，并以供养佛菩
提树。华供养已，各以
宫殿、奉上彼佛，而作
是言：‘惟见哀愍、饶
益我等，所献宫殿，愿
垂纳受。’尔时诸梵天
王，即于佛前、一心同
声、以偈颂曰：

世尊甚难见，
破诸烦恼者，
过百三十劫，
今乃得一见。

诸饥渴众生，
以法雨充满，
昔所未曾睹、
无量智慧者，
如优昙钵华，
今日乃值遇。
我等诸宫殿，
蒙光故严饰，
世尊大慈愍，
惟愿垂纳受。

尔时诸梵天王、偈赞佛
已，各作是言：‘惟愿
世尊转于法轮，令一切
世间、诸天、魔、梵、
沙门、婆罗门，皆获安
隐、而得度脱。’时诸
梵天王，一心同声、以

In a hundred thousand eons,
Such a sign has never been seen.
Has a great and virtuous god been born
Or has a Buddha appeared in the world”

At that time, five hundred myriads of millions of Brahma
Heaven Kings, together with their palaces, each with sacks
filled with heavenly flowers, went to the north to seek out
this manifestation. They saw the Thus Come One Great
Penetrating Wisdom Victory seated on the lion throne
beneath the Bodhi tree in the Bodhimanda, revered and
circumambulated by gods, dragon kings, gandharvas,
kinnaras, mahoragas, and beings both human and
non-human. They saw, as well, the sixteen sons of the king
requesting the Buddha to turn the Dharma-wheel.

Then the Brahma Heaven Kings bowed with their heads at
the Buddha’s feet, circumambulated him a hundred
thousand times and scattered heavenly flowers upon him.
The flowers were piled as high as Mount Sumeru, and they
offered them, as well to the Buddha’s Bodhi tree. Having
made offerings of flowers, each presented his palace to the
Buddha, saying, “Show us pity and benefit us by accepting
and occupying these palaces that we offer you.” Then the
Brahma Heaven Kings, before the Buddha, with a single
mind and the same voice, spoke verses in praise, saying,

“The World Honored One is very hard to meet;
He who breaks through all afflictions.
Passing through a hundred and thirty aeons,
Only now do we get to see him.

May living beings, starving and thirsty,
Be filled with the rain of Dharma.
He, whom we have never seen before,
One of unlimited wisdom,
Rare as the Udumbara blossom
Today, at last we have met.
All of our palaces
Receiving your light, are adorned.
In your great compassion, World Honored One
Pray accept and live with them.”

偈颂曰：

惟愿天人尊、
转无上法轮，
击于大法鼓，
而吹大法螺，

普雨大法雨，
度无量众生。
我等咸归请，
当演深远音。

尔时大通智胜如来默然
许之。西南方、乃至下
方，亦复如是。

尔时上方五百万亿国
土、诸大梵王，皆悉自
睹所止宫殿、光明威曜，
昔所未有。欢喜踊跃，
生稀有心，

即各相诣，共议此事：
‘以何因缘，我等宫殿，
有斯光明？’

时彼众中、有一大梵天
王，名曰尸弃，为诸梵
众而说偈言：

今以何因缘，
我等诸宫殿、
威德光明曜，
严饰未曾有。

如是之妙相，
昔所未闻见，
为大德天生，
为佛出世间。

尔时五百万亿诸梵天
王、与宫殿俱，各以衣
袂盛诸天华，共诣下方、
推寻是相。见大通智胜

At that time, the Brahma Heaven Kings, having praised the Buddha, said, “We only pray that the World Honored One will turn the Dharma-wheel, causing the entire world with its gods, maras, Brahmans, shramanas, all to become peaceful and calm and to attain liberation.” Then, the Brahma Heaven Kings, with a single mind and the same voice, spoke verses in praise, saying,

“Honored One among gods and humans,
Pray turn the unsurpassed wheel of Dharma.
Beat upon the Dharma drum,
And blow the great Dharma conch,

Let fall everywhere the great Dharma rain,
To cross over limitless living beings.
We all beseech you to expound and proclaim
The profound, far reaching sound.”

Thereupon, the Thus Come One Great Penetrating Wisdom Victory assented by his silence. And so it was in all directions from the southwest to the lower direction.

Then, five hundred myriads of millions of great Brahma Kings in the upper directions, seeing the palaces they rested in shining with awesome brilliance, as never before, jumped for joy, thinking it rare indeed.

They visited one another and discussed this matter, wondering, “Why do our palaces shine with this bright light?”

Then, in the assembly, a Brahma Heaven King by the name of Shikhin, on behalf of the Brahma hosts, spoke verses, saying,

“Now, for what reason
Do our palaces shine
With such an awesome light
Adorned as never before?

Wondrous marks, such as these
We have never seen before

如来、处于道场菩提树下，坐狮子座，诸天、龙王、乾闥婆、紧那罗、摩侯罗伽、人非人、等，恭敬围绕，及见十六王子请佛转法轮。

时诸梵天王头面礼佛，绕百千匝，即以天华而散佛上。所散之华、如须弥山，并以供养佛菩提树。华供养已，各以宫殿、奉上彼佛，而作是言：‘惟见哀愍、饶益我等，所献宫殿，愿垂纳受。’时诸梵天王，即于佛前、一心同声、以偈颂曰：

善哉见诸佛，
救世之圣尊，
能于三界狱，
勉出诸众生。
普智天人尊，
哀愍群萌类，
能开甘露门，
广度于一切。

于昔无量劫，
空过无有佛，
世尊未出时，
十方常暗冥，
三恶道增长，
阿修罗亦盛，
诸天众转减，
死多堕恶道。
不从佛闻法，
常行不善事，
色力及智慧，
斯等皆减少，
罪业因缘故，
失乐及乐想，

住于邪见法，

Has a great and virtuous god been born?
Has a Buddha appeared in the world?"

At that time, five hundred myriads of millions of Brahma Heaven Kings, together with their palaces, each with sacks filled with heavenly flowers, went to the lower direction to seek out this sign. They saw the Thus Come One Great Penetrating Wisdom Victory seated on the lion throne beneath the Bodhi tree in the Bodhimanda, revered and circumambulated by gods, dragon kings, *gandharvas*, *kinnaras*, *mahoragas*, and beings both human and non-human. They saw, as well, the sixteen sons of the king requesting the Buddha to turn the Dharma-wheel.

Then, the Brahma Heaven Kings bowed with their heads at the Buddha's feet, circumambulated him a hundred thousand times, and scattered heavenly flowers upon the Buddha. The flowers that they scattered were as high as Mount Sumeru, and they offered them as well to the Buddha's Bodhi tree. Having made offerings of flowers, they each presented their palace as an offering to the Buddha, saying, "We only pray that you will show us pity and benefit us by accepting and occupying these palaces." Then the Brahma Heaven Kings, before the Buddha, with one mind and a single voice, spoke these verses:

"It is good indeed to see the Buddhas,
Honored Sages who save the world
And who, from the prison of the triple realm
Can effect escape for living beings,
All-wise, revered by gods and humans,
Pitying the flocks of beings
Opening the door of sweet dew,
Vastly saving all beings.

Limitless eons of yore
Have passed emptily, without a Buddha.
Before the World Honored One emerged,
The ten directions were ever in darkness,
The three evil paths increased,
And the asuras flourished,
While the hosts of gods diminished,
Most falling into evil paths at death.

不识善仪则，
不蒙佛所化，
常堕于恶道。

佛为世间眼，
久远时乃出，
哀愍诸众生，
故现于世间。
超出成正觉，

我等甚欣庆，
及余一切众，
喜叹未曾有。
我等诸宫殿，
蒙光故严饰，

今以奉世尊，
惟垂哀纳受。
愿以此功德，
普及于一切，
我等与众生、
皆共成佛道。

尔时五百万亿诸梵天
王、偈赞佛已，各白佛
言：‘惟愿世尊转于法
轮，多所安隐，多所度
脱。’时诸梵天王而说
偈言：

世尊转法轮，
击甘露法鼓，
度苦恼众生，
开示涅槃道。
惟愿受我请，
以大微妙音，
哀愍而敷演、
无量劫集法。

尔时大通智胜如来、受
十方诸梵天王、及十六
王子请，即时三转十二
行法轮，若沙门、婆罗
门，若天、魔、梵、及

They did not hear the Dharma from the Buddha,
But ever followed unwholesome paths.
Their bodily strength and wisdom,
Both decreased.

Because of offense karma
They lost joy and thoughts of joy.

They dwelt in Dharmas of deviant views,
Not knowing the rules of goodness.
Failing to receive the Buddha's transforming,
They constantly fell into evil paths.

The Buddha acts as eyes for all the world,
And but once in a long while does appear.
Out of pity for living beings,
He manifests in the world,
Transcends it and realizes right enlightenment.

We rejoice exceedingly;
We and all the other beings,
Are happy as never before,
And all of our palaces
Receive the light and are adorned.

We now offer them to the World Honored One.
May he pity us and accept them.
We vow that this merit and virtue
May extend to all living beings,
So that we and all beings
May together realize the Buddha Way.”

At that time, the five hundred myriads of millions of
Brahma Heaven Gods, having praised the Buddha in verse,
addressed the Buddha, saying, “We only pray that the
World Honored One will turn the Dharma-wheel to bring
tranquility and liberation to many beings.” Then, the
Brahma Heaven King spoke these verses of praise:

“World Honored One, turn the Dharma-wheel
Sound the sweet dew Dharma-drum,
To cross over tormented living beings,
Showing them Nirvana's path.
Pray, accept our request,

余世间所不能转，谓是苦，是苦集，是苦灭，是苦灭道。

及广说十二因缘法，无明缘行，行缘识，识缘名色，名色缘六入，六入缘触，触缘受，受缘爱，爱缘取，取缘有，有缘生，生缘老死忧悲苦恼。无明灭、则行灭，行灭、则识灭，识灭、则名色灭，名色灭、则六入灭，六入灭、则触灭，触灭、则受灭，受灭、则爱灭，爱灭、则取灭，取灭、则有灭，有灭、则生灭，生灭、则老死忧悲苦恼灭。

佛于天人大众之中、说是法时，六百万亿那由他人，以不受一切法故，而于诸漏、心得解脱，皆得深妙禅定，三明、六通，具八解脱。第二第三第四说法时，千万亿恒河沙那由他等众生，亦以不受一切法故，而于诸漏、心得解脱。从是已后，诸声闻众、无量无边不可称数。

尔时十六王子、皆以童子出家、而为沙弥，诸

And, with the great and subtle sound,
Pity us, and set forth,
Dharma gathered through countless eons.”

At that time, the Thus Come One Great Penetrating Wisdom Victory, having received the request of the Brahma Heaven Kings of the ten directions, as well as the sixteen princes, thereupon, three times turned the Dharma-wheel of twelve parts which cannot be turned by Shramanas, Brahmans, gods, maras, Brahmas, or other beings of the world. He said, “This is suffering. This is the origination of suffering. This is the extinction of suffering. This is the way to the extinction of suffering.”

And he extensively set forth the Dharma of the twelve causes and conditions: ignorance conditions dispositions. Dispositions condition consciousness. Consciousness conditions name and form. Name and form condition the six sense organs. The six sense organs condition contact. Contact conditions feeling. Feeling conditions craving. Craving conditions grasping. Grasping conditions becoming. Becoming conditions birth. Birth conditions old age and death, worry, grief, suffering and distress. When ignorance is extinguished, dispositions are extinguished. When dispositions are extinguished, then consciousness is extinguished. When consciousness is extinguished, then name and form are extinguished. When name and form are extinguished, then the six sense organs are extinguished. When the six sense organs are extinguished, then contact is extinguished. When contact is extinguished, then feeling is extinguished. When feeling is extinguished, then craving is extinguished. When craving is extinguished, then grasping is extinguished. When grasping is extinguished, then becoming is extinguished. When becoming is extinguished, then birth is extinguished. When birth is extinguished, then old age and death, worry, grief, suffering and distress are extinguished.

When the Buddha spoke this Dharma, amidst the great assembly of gods and humans, six hundred myriads of millions of nayutas of human beings, because they did not grasp at any dharma, had their minds liberated from all outflows. All attained profound and subtle Dhyana concentration, the Three Clarities, the Six Penetrations, and

根通利，智慧明了，已曾供养百千万亿诸佛，净修梵行，求阿耨多罗三藐三菩提。

俱白佛言：‘世尊，是诸无量千万亿大德声闻，皆已成就，世尊，亦当为我等说阿耨多罗三藐三菩提法，我等闻已，皆共修学。世尊，我等志愿如来知见，深心所念，佛自证知。’

尔时转轮圣王所将众中、八万亿人，见十六王子出家，亦求出家。王即听许。

尔时彼佛受沙弥请，过二万劫已，乃于四众之中、说是大乘经，名妙法莲华、教菩萨法、佛所护念。说是经已，十六沙弥为阿耨多罗三藐三菩提故，皆共受持，讽诵通利。

说是经时，十六菩萨沙弥皆悉信受，声闻众中、亦有信解，其余众生、千万亿种，皆生疑惑。

佛说是经，于八千劫、未曾休废，

说此经已，即入静室，住于禅定、八万四千劫。

是时十六菩萨沙弥、知

perfected the Eight Liberations. The second, third, and fourth times he set forth this Dharma, thousands of millions of nayutas of living beings, their numbers like the Ganges' sands, also because they did not grasp at any dharma, had their minds liberated from outflows. From that time onwards, the assembly of Hearers was unlimited, boundless, and unreckonable.

At that time the sixteen princes all left home as virgin youths and became Shramaneras. They all possessed sharp faculties and clear wisdom. They had already made offerings to hundreds of thousands of myriads of millions of Buddhas, purely cultivating Brahman conduct, seeking anuttarasamyaksambodhi.

They all spoke to the Buddha, saying, “World Honored One, all these limitless thousands of myriads of millions of greatly virtuous Hearers already have reached accomplishment. World Honored One, you should, for our sake, also, speak the Dharma of anuttarasamyaksambodhi. Having heard it, we will all cultivate and study it. World Honored One, we all aspire to the Thus Come One's knowledge and vision. As to the thoughts deep within our minds, the Buddha himself knows.”

Then, the multitudes, led by the Wheel-turning Sage King, eighty thousand million of them, upon seeing the sixteen princes leave home, also sought to leave home, and the king permitted them to do so.

At that time, the Buddha, having received the request of the sixteen Shramaneras, after twenty thousand eons, then at last, amidst the fourfold assembly, spoke the Great Vehicle Sutra by the name of the Wonderful Dharma Lotus Flower, a dharma for instructing Bodhisattvas of whom the Buddha is protective and mindful. After he spoke the Sutra, the sixteen Shramaneras, for the sake of anuttarasamyaksambodhi, all received, upheld and recited it and keenly penetrated its meaning.

When the sutra was spoken, the sixteen Bodhisattva-Shramaneras all received it with faith. Among the host of Hearers, too, there were those who had faith in it and understood it. The remaining thousands of myriads

佛入室、寂然禅定，各升法座，亦于八万四千劫、为四部众、广说分别妙法华经，一一皆度六百万亿那由他恒河沙等众生，示教、利喜，令发阿耨多罗三藐三菩提心。

大通智胜佛过八万四千劫已，从三昧起，往诣法座、安详而坐，普告大众：‘是十六菩萨沙弥、甚为稀有，诸根通利，智慧明了，已曾供养无量千万亿数诸佛。于诸佛所，常修梵行，受持佛智，开示众生、令入其中。

汝等皆当数数亲近而供养之。所以者何。若声闻、辟支佛、及诸菩萨，能信是十六菩萨所说经法、受持不毁者，是人皆当得阿耨多罗三藐三菩提、如来之慧。’

佛告诸比丘：‘是十六菩萨、常乐说是妙法莲华经，一一菩萨，所化六百万亿那由他恒河沙等众生，世所生、与菩萨俱，从其闻法，悉皆信解，以此因缘，得值四百万亿诸佛世尊，于今不尽。’

‘诸比丘，我今语汝，彼佛弟子十六沙弥，今皆得阿耨多罗三藐三菩

of millions of living beings, however, all gave rise to doubts.

The Buddha spoke this sutra for eighty thousand eons without cessation.

When he had finished speaking the Sutra, he entered a quiet room where he remained in dhyana samadhi for eighty-four thousand eons.

Then the sixteen Bodhisattva-Shramaneras, knowing that the Buddha had entered his room and was silently absorbed in dhyana samadhi, each ascended the Dharma seat. For a period of eighty-four thousand eons, for the sake of the fourfold assembly, they spoke the Wonderful Dharma Flower Sutra extensively and in detail. Each one of them crossed over six hundred myriads of millions of nayutas of Ganges' sands of living beings, instructing them with the teaching, benefiting them, making them rejoice and causing them to bring forth the thought of anuttarasamyaksambodhi.

After eighty-four thousand eons had passed, the Buddha, Great Penetrating Wisdom Victory arose from samadhi, approached the Dharma throne and serenely sat down upon it. He addressed the great assembly, saying, “these sixteen Bodhisattva-Shramaneras are very rare. All their faculties are keen and their wisdom is clear. They have in the past already made offerings to limitless thousands of myriads of millions of Buddhas. In the presence of those Buddhas, they constantly cultivated Brahman conduct, accepting and upholding the Buddha's wisdom, instructing living beings and causing them to enter into it.”

“You should all make a point of drawing near to and making offerings to them. Why? Those Hearers, Pratyekabuddhas, or Bodhisattvas who can have faith in the Dharma of the Sutra spoken by these sixteen Bodhisattvas, accept and uphold it without defaming it, will all attain anuttarasamyaksambodhi, that is, the wisdom of the Thus Come One.”

The Buddha told the bhikshus, “These sixteen Bodhisattvas always delight in speaking the Wonderful Dharma Lotus Flower Sutra. Each Bodhisattvas has transformed six

提，于十方国土、现在说法，有无量百千万亿菩萨、声闻、以为眷属。其二沙弥，东方作佛，一名阿閼，在欢喜国，二名须弥顶。东南方二佛，一名师子音，二名师子相。南方二佛，一名虚空住，二名常灭。西南方二佛，一名帝相，二名梵相。西方二佛，一名阿弥陀，二名度一切世间苦恼。西北方二佛，一名多摩罗跋栴檀香神通，二名须弥相。北方二佛，一名云自在，二名云自在王。东北方佛、名坏一切世间怖畏，第十六、我释迦牟尼佛，于娑婆国土、成阿耨多罗三藐三菩提。’

‘诸比丘，我等为沙弥时，各各教化无量百千万亿恒河沙等众生，从我闻法，为阿耨多罗三藐三菩提。

此诸众生，于今有住声闻地者，我常教化阿耨多罗三藐三菩提，是诸人等，应以是法、渐入佛道。所以者何。如来智慧，难信难解。

尔时所化无量恒河沙等众生者，汝等诸比丘、及我灭度后、未来世中声闻弟子是也。

我灭度后，复有弟子、不闻是经，不知不觉菩萨所行，自于所得功德、生灭度想，当入涅槃。

hundred myriads of millions of nayutas of Ganges' sands of living beings who, life after life were born together with the Bodhisattvas and heard the Dharma from them, fully believing and understanding it. For this reason, they have met up with forty thousand millions of Buddhas, World Honored Ones and to this moment have not stopped doing so.”

“Bhikshus, I will tell you, those disciples of the Buddha, the sixteen Shramaneras, have all now attained anuttarasamyaksambodhi, and in the lands of the ten directions, are presently speaking the Dharma. They have as their retinues limitless hundreds of thousands of millions of Bodhisattvas and Hearers. Two have become Buddhas in the East. One is named Akshobhya, in the Land of Happiness. The other is named Sumeru Peak. Two have become Buddhas in the Southeast. One is named Lion Sound. The other is named Lion Sign. Two have become Buddhas in the South. One is named Space Dweller. The other is named Eternal Extinction. Two have become Buddhas in the Southwest. One is named Royal Sign. The other is named Brahma Sign. Two have become Buddhas in the West. One is named Amitayus. The other is named Savior of all Worlds from Suffering and Anguish. Two have become Buddhas in the Northwest. One is named Tamalapatrachandana Fragrance and Spiritual Penetrations. The other is named Sumeru Sign. Two have become Buddhas in the North. One is named Cloud Self-Mastery. The other is named King of Cloud Self-Mastery. In the Northeast there is a Buddha by the name of Destroyer of All Worldly Fear. The other Buddha, the sixteenth, is myself, Shakyamuni Buddha, here in the Saha World, where I have realized anuttarasamyaksambodhi.”

“Bhikshus, we, as Shramaneras each taught and transformed limitless hundreds of thousands of myriads of millions of Ganges' sands of living beings, who, hearing the Dharma from us, were set towards anuttarasamyaksambodhi.”

“Of these living beings, there are those who dwell at the level of Hearers. I constantly instruct and transform them in anuttarasamyaksambodhi. All these people will, by means of this Dharma, gradually enter the Buddha Path.

我于余国作佛，更有异名，是人虽生灭度之想、入于涅槃，而于彼土、求佛智慧，得闻是经，惟以佛乘而得灭度，更无余乘，除诸如来方便说法。’

‘诸比丘，若如来自知涅槃时到，众又清净，信解坚固，了达空法，深入禅定，便集诸菩萨及声闻众，为说是经。世间无有二乘而得灭度，惟一佛乘得灭度耳。

比丘当知，如来方便、深入众生之性，如其志乐小法，深著五欲，为是等故、说于涅槃，是人若闻，则便信受。’

‘譬如五百由旬险难恶道，旷绝无人、怖畏之处，若有多众，欲过此道、至珍宝处。有一导师，聪慧明达，善知险道通塞之相，将导众人，欲过此难。

所将人众、中路懈怠，白导师言：“我等疲极、而复怖畏，不能复进，前路犹远，今欲退还。”

导师多诸方便、而作是念，此等可愍，云何舍大珍宝而欲退还。作是念已，以方便力，于险道中，过三百由旬、化

Why? The Thus Come One's wisdom is hard to believe and hard to understand.

You were Bhikshus while I transformed living beings as limitless as Ganges sands who shall become disciples as Hearers after my extinction in the future.

After my extinction, furthermore, there will be disciples who will not hear this Sutra, who will not know or be aware of the Bodhisattva conduct, but who will, through the attainment of their own merit and virtue give rise to the thought of extinction and who will enter Nirvana. I shall be a Buddha in another land, with another name. Although these people will have produced the thought of extinction and enter into Nirvana, they will, in those lands, seek the Buddha's wisdom and get to hear this Sutra and that it is only by means of the Buddha Vehicle that extinction can be attained. There are no other vehicles, except for those expedient devices taught by other Thus Come Ones.”

“Bhikshus, when the Thus Come One knows of himself, that the time of his Nirvana has come, that the assembly is pure, that their faith and understanding are solid and firm, that they fully comprehend the Dharma of emptiness and have deeply entered into dhyana samadhi, he will gather together the host of Bodhisattvas and Hearers and speak this Sutra for them, saying, “there are not two vehicles by which extinction is attained. There is only the one Buddha Vehicle by which extinction can be attained.”

Bhikshus, you should know, the expedients of the Thus Come One deeply enter the natures of living beings. Knowing that they aspire to and are content with lesser Dharmas and are deeply attached to the five desires, he speaks to them of Nirvana. When they hear him, then they immediately believe and accept it.

It is as if, for example, there is a road, five hundred yojanas long, steep, dangerous and bad, an uninhabited and terrifying place. A large group of people wish to travel this road to reach a cache of precious jewels. Among them, there is a guide, intelligent, wise and clear-headed, who knows the road well, both its passable and impassable

作一城。告众人言：“汝等勿怖，莫得退还。今此大城，可于中止，随意所作，若入是城，快得安隐。若能前至宝所，亦可得去。”

是时疲极之众、心大欢喜，叹未曾有：“我等今者、免斯恶道，快得安隐。”于是众人前入化城，生已度想，生安隐想。

尔时导师，知此人众既得止息，无复疲倦。即灭化城，语众人言：“汝等去来，宝处在近。向者大城，我所化作、为止息耳。”’

‘诸比丘，如来亦复如是，今为汝等作大导师，知诸生死烦恼恶道、险难长远，应去应度。

若众生但闻一佛乘者，则不欲见佛，不欲亲近，便作是念：“佛道长远，久受勤苦、乃可得成。”佛知是心、怯弱下劣，以方便力，而于中道为止息故，说二涅槃。若众生住于二地，如来尔时即便为说：“汝等所作未办，汝所住地、近于佛慧，当观察筹量所得涅槃、非真实也。但是如来方便之力，于一佛乘、分别说三。”

如彼导师、为止息故，化作大城。既知息已，而告之言：“宝处在近，

features, and who wishes to lead the group through this hardship.

Midway, the group he is leading grows weary and wishes to turn back. They say to the guide, “we are exhausted and afraid. We cannot go forward. It’s too far. We want to turn back now.”

Their leader, who has many expedients, had this thought; “How pitiful they are. How can they renounce the great and precious treasure and wish to turn back?” Having had this thought, through the power of his expedient devices, he transforms a city in the center of the dangerous road, three hundred yojanas in extent, and says to them, “Do not be afraid. Do not turn back; Stay here now in this great city I have created just for you. If you go into this city, you will be happy and at peace. If you then wish to proceed to the jewel cache, you may do so.”

Then the exhausted group rejoiced greatly, having gained what they had never had. “We have now escaped this bad road and gained happiness and peace.” Then the group went forward and entered the transformed city; thinking that they had already been saved, they felt happy and at peace.

At that time, the guide, knowing that they were rested and no longer weary, made the city disappear, saying to them, “All of you, come, let us go. The jewel cache is near. The great city was merely something I created from transformation to give you a rest.”

Bhikshus, the Thus Come One is also like this. He now acts as a great guide for all of you. He knows that living beings should leave and cross over the evil road of the torments of birth and death which is so steep, difficult and long. He shall respond to and save them.

If living beings only hear of the one Buddha Vehicle, they will not wish to see the Buddha or to draw near to him. Instead, they will think, “The Buddha path is long and far;

此城非实，我化作耳。”’

尔时世尊欲重宣此义，
而说偈言：

大通智胜佛，
十劫坐道场，
佛法不现前，
不得成佛道。

诸天神龙王、
阿修罗众等，
常雨于天华，
以供养彼佛，

诸天击天鼓，
并作众伎乐，
香风吹萎华，
更雨新好者。

过十小劫已，
乃得成佛道，
诸天及世人，
心皆怀踊跃。
彼佛十六子，
皆与其眷属、
千万亿围绕，
俱行至佛所，

头面礼佛足，
而请转法轮。
圣师子法雨，
充我及一切，
世尊甚难值，
久远时一现，
为觉悟群生，
震动于一切。

东方诸世界、
五百万亿国，
梵宫殿光曜，
昔所未曾有。

诸梵见此相，

it can only be accomplished after much labor and suffering.” The Buddha knows their minds to be weak and lowly. When they reach the “Midway-Nirvana”, he uses the power of expedients to rest at the Midway and to speak of the two Nirvanas. If living beings dwell on these two levels, the Thus Come One then tells them, “You have not yet finished your job. The level you are dwelling at is near the Buddhas’ wisdom. You should observe and ponder this: the Nirvana you have attained is not the real one. The Thus Come One has but used the power of his expedients and, within the one Buddha Vehicle, discriminated and spoken of three.”

He is like that guide, who, in order to give the travelers a rest, conjured up a great city. Then, when they had rested, he told them, “the place of the jewels is near. This city is not real, but merely something I have conjured up.”

At that time the World Honored One, wishing to restate this meaning, spoke verses saying,

“The Buddha Great Penetrating Wisdom Victory
Sat in the Bodhimanda for ten eons,
Without the manifestation of the Buddhadharma,
And he did not realize the Buddha Way.

Heavenly spirits and dragon kings,
And the host of asuras,
Constantly rained down heavenly flowers,
As an offering to that Buddha.

The Gods beat upon their heavenly drums
And made all kinds of music;
Fragrant breezes blew away the withered flowers
And fine, new ones rained down.

When ten eons had passed,
He then realized the Buddha Way.
All the gods and humans,
Danced for the joy within their minds.
The sixteen sons of that Buddha
As well as their retinues,
Thousands of millions surrounding them,

寻来至佛所，
散花以供养，
并奉上宫殿，
请佛转法轮，
以偈而赞叹。

佛知时未至，
受请默然坐。
三方及四维、
上下亦复尔，
散华奉宫殿，
请佛转法轮，
世尊甚难值，
愿以大慈悲、
广开甘露门，
转无上法轮。

无量慧世尊，
受彼众人请，
为宣种种法，
四谛十二缘，
无明至老死、
皆从生缘有。

如是众过患，
汝等应当知。
宣畅是法时，
六百万亿垓、
得尽诸苦际，
皆成阿罗汉。

第二说法时，
千万恒沙众，
于诸法不受，
亦得阿罗汉。
从是后得道，
其数无有量，
万亿劫算数、
不能得其边。

时十六王子、
出家作沙弥，
皆共请彼佛、

All went before that Buddha.

They bowed with their heads at his feet
And asked him to turn the Dharma-wheel,
“May the sagely lion’s Dharma rain
Fill us and everyone!”

A World Honored One is very hard to encounter,
Appearing but once in a long time.
In order to awaken all creatures,
He shakes all things.

In five hundred myriads of millions of lands,
In worlds in the eastern direction,
Brahma palaces shone with a light
Such as they never had before.

The Brahmas, seeing these signs,
Followed them to the Buddha.
They scattered flowers as an offering,
And offered up their palaces,
Asking the Buddha to turn the Dharma-wheel,
With verses in his praise.

The Buddha knew the time had not yet come
And received their request seated in silence.
From the other three directions, and four points in between,
And, likewise, from above, and below,
They scattered flowers and offered their palaces,
Asking the Buddha to turn the Dharma-wheel:
“The World Honored One is very hard to meet;
We pray that through his great compassion and pity
He will open wide the sweet dew door
And turn the supreme Dharma-wheel.”

The World Honored One, having limitless wisdom,
Received the multitude’s request
And proclaimed various Dharmas for their sakes.
The Four Truths, the Twelve Conditions,
From ignorance up to old age and death —
All arise because of birth.

In this way the host of calamities comes to be;
You should all know this.
When he expounded on this Dharma

演说大乘法。

我等及营从，
皆当成佛道，
愿得如世尊、
慧眼第一净。

佛知童子心，
宿世之所行，
以无量因缘、
种种诸譬喻，
说六波罗蜜、
及诸神通事。

分别真实法、
菩萨所行道，
说是法华经，
如恒河沙偈。

彼佛说经已，
静室入禅定，
一心一处坐、
八万四千劫。

是诸沙弥等，
知佛禅未出，
为无量亿众、
说佛无上慧，

各各坐法座，
说是大乘经，
于佛宴寂后，
宣扬助法化。

一一沙弥等、
所度诸众生，
有六百万亿，
恒河沙等众。

彼佛灭度后，
是诸闻法者，
在在诸佛土、
常与师俱生。

Six hundred myriads of millions of billions
Exhausted the limits of all suffering
And all became Arhats.

When he spoke the Dharma the second time,
Hosts like the sands of a thousand myriads of Ganges
rivers

Their minds grasping no dharmas,
Also attained Arhatship.
After that, those who gained the Way,
Were incalculable in number;
Were one to count through myriads of millions of eons
One could not reach their limit.

At that time, the sixteen princes,
Left home and became Shramaneras.
Together they requested that the Buddha
Extensively proclaim the Dharma of the Great Vehicle:

“May we and our followers
All perfect the Buddha Way.
We wish to become like the World Honored One,
With the Wisdom Eye and foremost purity.”

The Buddha, knowing the intentions of the youths,
Their practices in former lives,
Used limitless causes and conditions
And various analogies,
To reach them the Six Paramitas,
As well as matters of spiritual penetrations.

He discriminated the real Dharma,
And the pathway walked by the Bodhisattvas.
He spoke the Dharma Flower Sutra
Its verses in numbers like Ganges' sands.

After the Buddha had spoken the Sutra
In a quiet room he entered dhyana Samadhi
Singlemindedly sitting in one place,
For eighty-four thousand eons.

All the Shramaneras,
Knowing the Buddha had not yet left dhyana,
For the sake of the limitless millions assembled,

是十六沙弥，
具足行佛道，
今现在十方，
各得成正觉。

尔时闻法者，
各在诸佛所，
其有住声闻，
渐教以佛道。

我在十六数，
曾亦为汝说，
是故以方便、
引汝趋佛慧。

以是本因缘，
今说法华经，
令汝入佛道，
慎勿怀惊惧。

譬如险恶道，
迴绝多毒兽，
又复无水草，
人所怖畏处。
无数千万众、
欲过此险道，
其路甚旷远，
经五百由旬。

时有一导师，
强识有智慧，
明了心决定，
在险济众难。

众人皆疲倦、
而白导师言，
我等今顿乏，
于此欲退还。

导师作是念，
此辈甚可愍，
如何欲退还，
而失大珍宝。

Spoke of the Buddha's unsurpassed wisdom.

Each seated on his Dharma throne,
Spoke this Great Vehicle Sutra.
After the Buddha had become peacefully still,
They propagated and taught the Dharma.

Each one of the Shramaneras
Took across living beings
To the number of grains of sand
In six hundred myriads of Ganges rivers.

After that Buddha had crossed over into extinction,
All those who heard the Dharma,
In whatever Buddhalands they might be,
Were reborn there together with their teachers.

The sixteen Shramaneras
Perfectly practiced the Buddha Path.
Presently in the ten directions
Each has realized proper enlightenment.

Those who heard the Dharma then,
Are each in the presence of a Buddha;
Those who are Hearers,
Are gradually taught the Buddha Path.

I was one of the sixteen;
In the past, I taught all of you.
I therefore use expedients
To draw you into the Buddha's wisdom.

Through these former causal conditions,
I presently speak The Dharma Flower Sutra,
Leading you to enter the Buddha Path.
Take care not to become frightened.

Suppose there is a steep and bad road,
Remote and teeming with venomous beasts,
Lacking, as well, water or grass
--A place feared by all.
Countless thousands of myriads
Wish to traverse this dangerous road
With its pathways so distant,

寻时思方便，
当设神通力，
化作大城郭，
庄严诸舍宅，
周匝有园林、
渠流及浴池，
重门高楼阁，
男女皆充满。

即作是化已，
慰众言勿惧，
汝等入此城，
各可随所乐。

诸人既入城，
心皆大欢喜，
皆生安隐想，
自谓已得度。

导师知息已，
集众而告言，
汝等当前进，
此是化城耳。

我见汝疲极，
中路欲退还，
故以方便力、
权化作此城，
汝今勤精进，
当共至宝所。

我亦复如是，
为一切导师。

见诸求道者、
中路而懈废，
不能度生死、
烦恼诸险道。
故以方便力，
为息说涅槃，
言汝等苦灭，
所作皆已办。
既知到涅槃，
皆得阿罗汉，

Extending five hundred yojanas.

There is among them a guide,
Intelligent and wise,
Clear and resolute in mind,
Who can rescue them from their difficulty.

The group grows weary
And says to the guide,
“We are all exhausted, now
And want to turn back.”

The guide thinks to himself,
“How very pitiful they are.
How can they wish to turn back
And lose the great and precious treasure?”

Instantly he thinks of a device:
Using the power of spiritual penetrations
He conjures up a great city
Adorned with houses,
Surrounded by gardens and groves,
Brooks and bathing ponds,
Layered gates and tiered pavilions,
Filled with men and women.

After creating this,
He pities them saying, “Do not be afraid.
But go into this city
And enjoy yourselves as you wish.”

When they had entered the city,
They rejoiced greatly at heart
Thinking they were safe and sound,
And that they had been saved.

The guide, knowing they were rested,
Assembled them together and said,
“You should all go forward,
For this is nothing but a transformed city.

Seeing that you were exhausted
And wanted to turn back midway,
I used the power of expedients,

尔乃集大众，
为说真实法。

诸佛方便力，
分别说三乘，
唯有一佛乘，
息处故说二。
今为汝说实，
汝所得非灭，
为佛一切智，
当发大精进。
汝证一切智，
十力等佛法，
具三十二相，
乃是真实灭。

诸佛之导师，
为息说涅槃，
既知是息已，
引入于佛慧。

To transform provisionally this city.
You should now be vigorous
And proceed to the jewel cache.”

I, too, am like this,
I am the guide of all;

Seeing those who seek the way,
Exhausted in mid-course
Unable to cross the dangerous paths,
Of birth, death and affliction,
Therefore, I use the power of expedients,
To speak of Nirvana and give them a rest,
Saying, “Your sufferings are ended.
You have done what you had to do.
Then, knowing they have reached Nirvana,
And had all become Arhats,
I gather them together,
To teach them the genuine Dharma.

The Buddhas use the power of expedients,
To discriminate and speak of three vehicles
But there is only the one Buddha Vehicle.
The other two were spoken as a resting place.
What I am telling you now is the truth;
What you have gained is not extinction.
For the sake of the Buddha’s All Wisdom,
You should exert yourselves with great vigor.
When you have certified to All Wisdom,
And have the Ten Powers and other Buddhadharma
And have perfected the thirty-two marks,
Then that is genuine extinction.

The Buddhas, the guiding masters,
Speak of Nirvana to give living beings rest,
But once they know that they are rested,
They lead them into the Buddhas’ wisdom.”

第八

Five Hundred Disciples Receive Predictions

尔时富楼那弥多罗尼子、从佛闻是智慧方便、随宜说法，又闻授诸大弟子阿耨多罗三藐三菩提记，复闻宿世因缘之事，复闻诸佛有自在神通之力，得未曾有，心净踊跃。

At that time Purnamaitreyaniputra, having heard about wisdom and the expedients from the Buddha who speaks of Dharma in accord with what is appropriate, having heard all the great disciples receive predictions of anuttarasamyaksambodhi; and in addition having heard of the matters of causes and conditions of former lives, and furthermore, having heard of the Buddha's great comfort and the power of his spiritual penetrations, obtained what he had never had, his mind was purified and he rejoiced.

即从座起，到于佛前，头面礼足，却住一面，瞻仰尊颜、目不暂舍。

Thereupon, he rose from his seat, bowed with his head at the Buddha's feet, and withdrew to one side, gazing unblinkingly at the honored one's countenance.

而作是念：‘世尊甚奇特，所为稀有。随顺世间若干种性，以方便知见、而为说法，拔出众生处处贪著。我等于佛功德，言不能宣，惟佛世尊能知我等深心本愿。’

He then thought, “the World Honored One is most unique. His deeds are rare. He accords with all the various dispositions of beings in the world, employing expedient devices with knowledge and vision. He speaks the Dharma for them, releasing them from various types of greed and attachment. We could never fully express in words the merit and virtue of the Buddha. Only the Buddha, the World Honored One can know our deepest thoughts and past vows.”

尔时佛告诸比丘：‘汝等见是富楼那弥多罗尼子否。我常称其于说法人中、最为第一。亦常叹其种种功德，精勤护持，助宣我法，能于四众、示教利喜，具足解释佛之正法，而大饶益同梵行者。自舍如来，无能尽其言论之辩。’

At that time, the Buddha told the Bhikshus, “Do you see this Purnamaitreyaniputra? I constantly praise him as being foremost of those who speak the Dharma, and I extol his various meritorious qualities, his vigorous and diligent support in helping to proclaim my Dharma. In the midst of the fourfold assembly, he can demonstrate the teaching to the delight and advantage of all. He perfectly interprets the Proper Dharma of the Buddha, greatly benefiting his fellow practitioners of Brahman conduct. Except for the Thus Come One, no one can fully appreciate his eloquence in discussion.”

‘汝等勿谓富楼那但能护持助宣我法，亦于过去九十亿诸佛所、护持

“You should not say that Purnamaitreyaniputra is only able to protect, support, and help propagate my Dharma alone. He has also, in the presence of ninety million

助宣佛之正法，于彼说法人中、亦最第一。

又于诸佛所说空法，明了通达，得四无碍智，常能审谛清净说法，无有疑惑，具足菩萨神通之力。随其寿命，常修梵行，彼佛世人、咸皆谓之实是声闻。而富楼那以斯方便，饶益无量百千众生，又化无量阿僧祇人、令立阿耨多罗三藐三菩提。为净佛土故，常作佛事，教化众生。’

‘诸比丘，富楼那亦于七佛说法人中、而得第一，今于我所说法人中、亦为第一，于贤劫中当来诸佛、说法人中，亦复第一，而皆护持、助宣佛法。亦于未来、护持助宣无量无边诸佛之法，教化饶益无量众生，令立阿耨多罗三藐三菩提。为净佛土故，常勤精进、教化众生，

渐渐具足菩萨之道。过无量阿僧祇劫，当于此土、得阿耨多罗三藐三菩提，号曰法明如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。’

其佛、以恒河沙等三千大千世界、为一佛土，

Buddhas of the past, protected, supported, and helped to propagate those Buddhas' Proper Dharma, being foremost among the speakers of Dharma.

Further, he has thoroughly understood the Dharma of emptiness taught by those Buddhas, and gained the four unobstructed wisdoms. He is always able to speak the Dharma, purely and precisely, without doubts. He has perfected the power of the Bodhisattva's spiritual penetrations. Throughout his entire life, he has cultivated Brahman conduct. The Buddhas' contemporaries all spoke of him as actually a Hearer, but this was just an expedient device he used in order to benefit limitless hundreds of thousands of living beings. He further transformed limitless *asamkhyeyas* of people, causing them to stand in *anuttarasamyaksambodhi*. In order to purify the Buddhalands, he constantly performs the Buddha's work in teaching and transforming living beings.”

“O Bhikshus, Purnamaitreyaniputra has been the foremost speaker of the Dharma for the past seven Buddhas, and he is also foremost speaker of Dharma under me. He will also be the foremost speaker of Dharma under all the Buddhas to come in the Worthy Kalpa, for whom he will protect, uphold and help in propagating the Buddhadharma. He shall also protect, uphold and help the Dharma of limitless, boundless numbers of future Buddhas, teaching, transforming and benefiting limitless living beings, causing them to stand in *anuttarasamyaksambodhi*. In order to purify the Buddhalands, he will be ever vigorous and diligent in teaching and transforming living beings.”

He will gradually perfect the Bodhisattva Path, and after limitless *asamkhyeyaeons* he will in this land attain *anuttarasamyaksambodhi*. His name will be Dharma Brightness Thus Come One, One Worthy of Offering, One of Proper and Universal Knowledge, One of Perfect Clarity and Conduct, Well-Gone One Who Understands the World, Supreme Lord, A Hero Who Subdues and Tames, A Teacher of Gods and Humans, The Buddha, The World Honored One.

This Buddha shall take great trichiliocosms as many as the

七宝为地，地平如掌，
无有山陵溪涧沟壑，七
宝台观、充满其中，诸
天宫殿，近处虚空，人
天交接，两得相见。

无诸恶道，亦无女人，
一切众生，皆以化生，
无有淫欲。

得大神通，身出光明，
飞行自在，志念坚固，
精进智慧，普皆金色，
三十二相、而自庄严。
其国众生，常以二食，
一者、法喜食，二者、
禅悦食。

有无量阿僧祇千万亿那
由他诸菩萨众，得大神
通、四无碍智，善能教
化众生之类。其声闻众、
算数校计所不能知，皆
得具足六通、三明、及
八解脱。

其佛国土、有如是等无
量功德庄严成就。

劫名宝明，国名善净。

其佛、寿命无量阿僧祇
劫。法住甚久，

佛灭度后，起七宝塔、
遍满其国。

尔时世尊欲重宣此义，
而说偈言：

sands in the Ganges River as his Buddhaland, with the seven jewels for earth. The land will be as level as the palm of one's hand. It shall have no mountains or hills, gorges, gullies or ditches. It will be filled with pavilions and palaces of the seven jewels. The palaces of the gods will be located in space nearby so the humans and gods may consort and see one another.

There will be no evil paths and no women. All the living beings will be born by transformation and have no sexual desire.

They will obtain great spiritual penetrations. Their bodies will emit light, and they will be able to fly at will. Their resolve will be solid. They will be vigorous and wise. They will be golden colored, and adorned with the thirty-two marks. The living beings in that land will always take two kinds of food: The first, the food of Dharma joy and the second, the food of Dhyana happiness.

The host of Bodhisattva will number in the limitless *asamkhyeyas*, of thousands of myriads of millions of *nayutas*. They will attain great spiritual penetrations and the Four types of Unobstructed Wisdom, they will be skilled at teaching and transforming all kinds of living beings. The host of Hearers will be uncountable and unreckonable in number. All will perfect the Six Penetrations, the Three Clarities and the Eight Liberations.

The realization of this Buddhaland will be thus adorned with limitless meritorious virtues.

The *eon* will be named "Jeweled Brightness." The country will be named "Well Purified."

The life span of that Buddha will be limitless *asamkhyeyaeons* and his Dharma will abide for a very long time.

After that Buddha's extinction, *stupas* of the seven jewels will be built everywhere in that land.

At that time, the World Honored One, wishing to restate

诸比丘谛听，
佛子所行道，
善学方便故，
不可得思议。

知众乐小法、
而畏于大智，
是故诸菩萨，
作声闻缘觉，

以无数方便、
化诸众生类。
自说是声闻，
去佛道甚远，

度脱无量众，
皆悉得成就，
虽小欲懈怠，
渐当令作佛。

内秘菩萨行，
外现是声闻，
少欲厌生死，
实自净佛土。

示众有三毒，
又现邪见相，
我弟子如是，
方便度众生。

若我具足说、
种种现化事，
众生闻是者，
心则怀疑惑。

今此富楼那，
于昔千亿佛、
勤修所行道，
宣护诸佛法。

为求无上慧，
而于诸佛所，
现居弟子上。

this meaning, spoke verses saying,

“All of you Bhikshus listen well,
The path walked by the Buddha's sons,
Because they thoroughly studied the expedient devices,
Was inconceivable.

Knowing that the multitudes delight in lesser dharmas,
And also that they fear great wisdom,
Therefore the Bodhisattvas
Become Hearers and Conditioned Enlightened Ones.

Employing countless expedient devices,
They transform all the varieties of living beings.
They speak of themselves as being Hearers,
Very far from the Path of the Buddha.

They cross over limitless multitudes,
Bringing them all to accomplishment.
Even those of little zeal and who are remiss
Are gradually caused to become Buddhas.

Inwardly they practice as Bodhisattvas,
While outwardly they manifest as Hearers
Of few desires, who despise birth and death,
While in reality they are purifying their Buddhalands.

Displaying to the multitudes the three poisons,
Appearing to have deviant views
In this way my disciples,
Expediently save living beings.

Were I to speak fully,
Of their various deeds of transformation
Living beings, hearing it,
Would harbor doubts within their minds.

Now, this Purnamaitreyaniputra,
In the past under thousands of millions of Buddhas,
Has cultivated diligently his practice of the Path.
Proclaiming and protecting the Dharma of all Buddhas.

Seeking supreme wisdom,
In the presence of the Buddhas,

多闻有智慧，
所说无所畏，
能令众欢喜，
未曾有疲倦，
而以助佛事。

已度大神通，
具四无碍智，
知诸根利钝，
常说清净法，

演畅如是义，
教诸千亿众，
令住大乘法，
而自净佛土。
未来亦供养、
无量无数佛，

护助宣正法，
亦自净佛土。
常以诸方便，
说法无所畏，
度不可计众、
成就一切智。

供养诸如来，
护持法宝藏，
其后得成佛，
号名曰法明。

其国名善净，
七宝所合成，
劫名为宝明。

菩萨众甚多，
其数无量亿，
皆度大神通，
威德力具足，
充满其国土。
声闻亦无数，

三明八解脱，

He appeared as the head of the disciples.
With much learning and with wisdom
He spoke without fear,
Leading the assembly to rejoice,
And never did he grow weary,
Participating in the Buddha's work.

Having already crossed over into great spiritual
penetrations,
And having perfected the four unobstructed wisdoms,
He knew the faculties of beings, sharp or dull,
And always spoke pure Dharma.

Proclaiming principles such as this,
He taught thousands of millions of multitudes,
To dwell in the Dharma of the Great Vehicle,
While he purified his own Buddhaland.
In the future, too, he will make offerings,
To limitless, countless Buddhas.

Helping to proclaim the Proper Dharma,
And also purifying his own Buddhaland.
Always using expedient devices,
He will speak the Dharma without fear,
Saving incalculable multitudes,
So that they accomplish All-Wisdom.

Having made offerings to Thus Come Ones
And protected and upheld the precious storehouse of
Dharma,
He will then become a Buddha
By the name Dharma Brightness.

His country will be named "Well Purified" made of the
seven jewels.
The eon will be named "Jeweled Brightness"

The host of Bodhisattvas, very great,
Will entirely fill that land,
Numbering in the limitless millions,
All with great spiritual penetrations,
And the perfect power of awesome virtue
The Hearers also will be countless.

得四无碍智，
以是等为僧。
其国诸众生，
淫欲皆已断，
纯一变化生，
具相庄严身。
法喜禅悦食，
更无余食想。
无有诸女人，

亦无诸恶道。
富楼那比丘，
功德悉成满，
当得斯净土，
贤圣众甚多。
如是无量事，
我今但略说。

尔时千二百阿罗汉心自在者、作是念：‘我等欢喜，得未曾有，若世尊各见授记、如余大弟子者，不亦快乎。’

佛知此等心之所念，告摩诃迦叶：‘是千二百阿罗汉，我今当现前次第与授阿耨多罗三藐三菩萨记。’

于此众中，我大弟子憍陈如比丘，当供养六万二千亿佛，然后得成为佛，号曰普明如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。

其五百阿罗汉、优楼频螺迦叶、伽耶迦叶、那

Having the Three Clarities and the Eight Liberations
And the Four Unobstructed Wisdoms,
They will constitute the Sangha there.
The living beings in that land,
Will all have severed sexual desire,
Born purely from transformation,
Their bodies adorned with perfect marks.
Taking Dharma-joy and Dharma-happiness as food,
They will have no thoughts of other kinds of food.
There will be no women there,

Nor any of the evil paths.
The Bhikshu Purna
Having perfected his virtue
Will gain such a pure land,
With a host of very many worthy sages.
Such are the limitless things, of which
I have now but spoken in a general way.”

At that time, the twelve hundred Arhats whose minds had attained self-mastery had this thought, “We all rejoice, having attained what we never had before. If the World Honored One would see to conferring upon us a prediction as he has the other great disciples, would this not be a cause for rejoicing?”

The Buddha, knowing the thoughts in their minds, told Mahakashyapa: “I now confer upon these twelve hundred Arhats in succession a prediction of anuttarasamyaksambodhi.”

“In this assembly, my great disciple, the Bhikshu Kaundinya, will make offerings to sixty-two thousands of millions of Buddhas. Having done so, he will then become a Buddha by the name of Universal Brightness Thus Come One, One Worthy of Offerings, One of Proper and Universal Knowledge, One of Perfect Clarity and Conduct, Well-Gone One Who Understands the World, Unsurpassed Lord, A Taming and Regulating Hero, Teacher of People and Gods, a Buddha, the World Honored One.”

“The five hundred Arhats, Uruvilvakashyapa,

提迦叶、迦留陀夷、优陀夷、阿冕楼驮、离婆多、劫宾那、薄拘罗、周陀、莎伽陀、等，皆当得阿耨多罗三藐三菩提，尽同一号，名曰普明。’

尔时世尊欲重宣此义，
而说偈言：

憍陈如比丘，
当见无量佛，
过阿僧祇劫，
乃成等正觉。

常放大光明，
具足诸神通，
名闻遍十方，
一切之所敬，

常说无上道，
故号为普明。
其国土清净，
菩萨皆勇猛，

咸升妙楼阁，
游诸十方国，
以无上供具、
奉献于诸佛。

作是供养已，
心怀大欢喜，
须臾还本国，
有如是神力。

佛寿六万劫，
正法住倍寿，
像法复倍是，
法灭天人忧。

其五百比丘，
次第当作佛，

Gayakashyapa, Nadikashyapa, Kalodayin, Udayin, Aniruddha, Revata, Kapphina, Vakkula, Cunda, Svagata, and others all will attain anuttarasamyaksambodhi, all of them with the same name Universal Brightness.”

At that time the World Honored One, wishing to restate his meaning, spoke verses, saying:

“The Bhikshu Kaundinya,
Will see limitless Buddhas,
And after asamkhyeya eons,
Will realize Equal Proper Enlightenment.

Ever putting forth great light,
Perfecting all spiritual powers,
His name will be heard in the ten directions,
And he shall be revered by all.

He will always speak the Unsurpassed Path,
And will therefore be called Universal Brightness.
His land will be pure,
With courageous and heroic Bodhisattvas.

All will mount wonderful towers,
And roam through the ten direction lands,
With supreme offerings
They will present to all the Buddhas.

Having made these offerings,
With minds full of rejoicing,
They will instantly return to their own lands,
Such are the spiritual powers they will have.

The life span of that Buddha will be sixty thousand eons,
His Proper Dharma will dwell twice that long.
The Dharma Image Age will be twice the length of that.
When the Dharma is extinguished, the gods and people will mourn.

These five hundred Bhikshus

同号曰普明，
转次而授记。
我灭度之后，
某甲当作佛，

其所化世间，
亦如我今日。
国土之严净，
及诸神通力，
菩萨声闻众，
正法及像法，
寿命劫多少，
皆如上所说。

迦叶汝已知，
五百自在者，
余诸声闻众，
亦当复如是。
其不在此会，
汝当为宣说。

尔时五百阿罗汉、于佛
前得受记已，欢喜踊跃，

即从座起，到于佛前，
头面礼足，悔过自责：
‘世尊，我等常作是念，
自谓已得究竟灭度，今
乃知之、如无智者。所
以者何。我等应得如来
智慧，而便自以小智为
足。’

‘世尊，譬如有人至亲
友家，醉酒而卧。是时
亲友官事当行，以无价
宝珠、系其衣里，与之
而去。

其人醉卧，都不觉知。

起已、游行，到于他国。
为衣食故，勤力求索，

Shall in turn become Buddhas
All by the name of Universal Brightness.
Each shall bestow predictions on his successors
Saying, “After my extinction
Such and such shall become a Buddha.”

The world in which he will teach
Will be like mine today.
The adornments of his land
And his spiritual powers,
The host of Bodhisattvas and Hearers,
The Proper Dharma and Dharma Image Ages,
The numbers of eons in his life span,
Will be as just stated.

Kashyapa, you should know
About these five hundred who have attained self-mastery.
As for the remaining Hearers,
They shall be likewise.
To those not present in this assembly,
You should expound these matters.”

At that time, the five hundred Arhats, having received
predictions from the Buddha, jumped for joy.

They rose from their seats and went before the Buddha,
bowing with their heads at his feet. Repenting of their
errors, they reproached themselves, saying, “World
Honored One, we had always thought that we had already
gained ultimate extinction. Now we know that we were
like unknowing ones. Why is this? We should have
obtained the Thus Come One's wisdom, but were content
instead with lesser knowledge.”

“World Honored One, it is like a person who goes to a
close friend's house, gets drunk on wine, and lies down.
His friend who is about to go away on official business,
sews a priceless pearl inside his clothing as a gift, and
then leaves.”

“That person, in a drunken stupor, is not aware of
anything.”

甚大艰难，若少有所得，便以为足。于后、亲友会遇见之，而作是言：“咄哉、丈夫，何为衣食乃至如是。我昔欲令汝得安乐，五欲自恣，于某年月日，以无价宝珠、系汝衣里，今故现在。而汝不知，勤苦忧恼，以求自活，甚为痴也。

汝今可以此宝、贸易所需，常可如意，无所乏短。”’

‘佛亦如是，为菩萨时，教化我等，令发一切智心。

而寻废忘，不知不觉，

既得阿罗汉道，自谓灭度，资生艰难，得少为足。

一切智愿，犹在、不失。今者、世尊觉悟我等，作如是言：“诸比丘，汝等所得，非究竟灭。

我久令汝等种佛善根，以方便故，示涅槃相，而汝谓为实得灭度。”’

‘世尊，我今乃知实是菩萨，得受阿耨多罗三藐三菩提记，以是因缘，甚大欢喜，得未曾有。’尔时阿若憍陈如等，欲重宣此义，而说偈言：

“On arising, he sets out on his travels and reaches another country, where, for the sake of clothing and food, he expends much effort, endures great hardships, and is content with whatever little he may get.”

Later, his close friend happens to meet him again and says, “Hey man! How can you, for the sake of food and clothing, have come to this?”

Long ago, wishing you to gain peace, happiness, and enjoyment of the five desires, on such and such a day, month, and year, I sewed a priceless pearl into your clothing. From of old until now, it has been present, but you did not know of it. Thus you have toiled and suffered to gain your livelihood. How stupid of you!

You may now take this jewel, exchange it for what you need, and you will always have whatever you wish and be free from want.

The Buddha is also like this. When he was a Bodhisattva, he taught and transformed us, causing us to bring forth the thought of All-Wisdom.

But, we later completely forgot, and were unknowing and unaware.

Having attained the way of Arhatship, we said of ourselves that we had gained extinction. In the difficulty of maintaining our livelihood, we were content with what little we had gained.

Still, our vows for All Wisdom remain; they have not been lost. Now, the World Honored One has caused us to wake up, saying, “Bhikshus! What you have obtained is not ultimate extinction!”

‘For a long time, I have been leading you to plant good roots with the Buddha. As an expedient device, I manifested the marks of Nirvana. You said of yourself however, that you had actually attained extinction.’

“World Honored One, now at last we know that we are actually Bodhisattvas; having obtained a prediction for anuttarasamyaksambodhi. For this reason we rejoice

我等闻无上、
安隐授记声，
欢喜未曾有，
礼无量智佛。

今于世尊前、
自悔诸过咎，
于无量佛宝，
得少涅槃分，
如无智愚人，
便自以为足。

譬如贫穷人、
往至亲友家，
其家甚大富，
具设诸肴膳。
以无价宝珠、
系著内衣里，
默与而舍去，
时卧不觉知。

是人既已起，
游行诣他国，
求衣食自济，
资生甚艰难，
得少便为足，
更不愿好者。
不觉内衣里、
有无价宝珠。

与珠之亲友，
后见此贫人，
苦切责之已，
示以所系珠。
贫人见此珠，
其心大欢喜，
富有诸财物，
五欲而自恣。

我等亦如是，
世尊于长夜，
常愍见教化，
令种无上愿。

greatly, having gained what we never had before.”

At that time, Ajnatakaundinya and the others, wishing to restate this meaning spoke verses saying,

“Hearing the supreme sound
Of the prediction of peace and tranquility,
We rejoice, gaining what we never had,
And bow before the Buddha of limitless wisdom.

Now, in the presence of the World Honored One,
We repent of our faults and mistakes.
Of the limitless jewels of the Buddha,
We had gained but a small portion of Nirvana,
And, like unknowing, senseless people,
Contented ourselves with that.

It is like a poor person,
Who goes to a close friend's home,
A very wealthy household,
Stocked with delicacies.
Taking a priceless pearl
The friend sews it in the poor man's clothing
And silently departs,
While the poor man sleeps unaware.

When the man arises,
He travels to another land,
Where, seeking food and clothes to stay alive,
He suffers many difficulties, and
Satisfied with what little he may get,
Wishes for nothing better.
He is unaware that within his clothing
There is a priceless pearl.

The friend who gave him the pearl
Later sees the poor man again,
And having bitterly rebuked him,
Shows him the pearl he sewed in his clothing.
Seeing the pearl, the poor man's heart
Gave rise to great rejoicing.
Rich with much wealth
He enjoys the five desirable objects.

我等无智故，
不觉亦不知，
得少涅槃分，
自足不求余。

今佛觉悟我，
言非实灭度，
得佛无上慧，
尔乃为真灭。

我今从佛闻
授记庄严事，
及转次受决，
身心遍欢喜。

We, too, are like this
In the long night, the World Honored One
Has constantly pitied, seen, taught and transformed us.
Causing us to plant the supreme vows.

But, because we lacked wisdom
We were unaware and did not know,
And, gaining a small portion of Nirvana
We were satisfied and sought nothing more.

Now the Buddha has awakened us,
Saying this is not really extinction.
Gaining the Buddha's supreme wisdom,
That is true extinction.

Now, having heard from the Buddha
Of the matters of predictions and adornments,
And these predictions having been bestowed
in succession,
We rejoice in body and in mind.

授学无学人记品 - Chapter 9 - Bestowing Predictions Upon Those

第九 Studying and Those Beyond Study

(Those of inferior roots receive predictions)

尔时阿难、罗侯罗、而作是念：‘我等每自思惟，设得授记，不亦快乎。’即从座起，到于佛前，头面礼足，俱白佛言：‘世尊，我等于此、亦应有分，惟有如来，我等所归。又我等为一切世间天、人、阿修罗、所见知识，阿难常为侍者，护持法藏，罗侯罗是佛之子，若佛见授阿耨多罗三藐三菩提记者，我愿既满，众望亦足。’

尔时学无学声闻弟子二千人，皆从座起，偏袒右肩，到于佛前，一心合掌，瞻仰世尊，如阿难、罗侯罗、所愿，住立一面。

尔时佛告阿难：‘汝于来世、当得作佛，号山海慧自在通王如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。当供养六十二亿诸佛，护持法藏，然后得阿耨多罗三藐三菩提。教化二十千万亿恒河沙诸菩萨等，令成阿耨多罗三藐三菩提。国名常立胜幡，其土清静，

At that time Ananda and Rahula had this thought, “We have often thought how happy we would be if we received predictions!” Then out of their seats, they went before the Buddha, bowed with their heads at his feet, and said, “World Honored One, we, too, should have a share in this, for it is only to the Thus Come One that we go for refuge. Further, we are seen, known and recognized by the gods, people and asuras in all the worlds. Ananda is always your attendant, protecting and upholding the treasury of Dharma. Rahula is the Buddha's son. If the Buddha would see fit to bestow upon us a prediction for anuttarasamyaksambodhi, our wishes would be fulfilled and the hopes of the assembly would be satisfied.”

Then, the two thousand Hearer disciples, those who were studying and those beyond study, all rose from their seats, bared their right shoulders, and went before the Buddha. Singlemindedly, they put their palms together and gazed at the World Honored One, expressing the same wish as Ananda and Rahula. Then they withdrew to one side.

At that time the Buddha told Ananda, “You in a future age shall become a Buddha by the name of “King of Self Mastery and Penetrations With Wisdom like the Mountains and Seas Thus Come One,” One Worthy of Offerings, One of Right and Universal Knowledge, One Whose Clarity and Conduct are Complete, Well-Gone One Who Understands the World, Unsurpassed Lord, a Subduing and Taming Hero, Teacher of Gods and People, Buddha, The World Honored One. You shall make offerings to sixty-two million Buddhas, protecting and upholding their storehouses of Dharma. After that, you shall obtain anuttarasamyaksambodhi. You shall teach and transform twenty thousand myriads of millions of Ganges’ sands of

琉璃为地，劫名妙音遍满。其佛、寿命无量千万亿阿僧祇劫，若人于千万亿无量阿僧祇劫中、算数校计，不能得知。正法住世、倍于寿命，像法住世、复倍正法。

Bodhisattvas, causing them to accomplish anuttarasamyaksambodhi. Your country shall be called 'Banner of Victory Always Raised.' This land will be pure with lapis lazuli for soil. The kalpa shall be called 'All Pervasive Wonderful Sound.' This Buddha's life span shall be limitless thousands of myriads of millions of asamkhyeyaeons. Were someone to attempt to reckon it through thousands of myriads of millions of limitless asamkhyeyaeons, they could not do so. The Proper Dharma shall dwell in the world for twice that length of time. The Dharma Image Age shall dwell twice the length of the Proper Dharma."

阿难，是山海慧自在通王佛，为十方无量千万亿恒河沙等诸佛如来、所共赞叹，称其功德。'

"Ananda, the merit and virtue of the "Buddha King of Self Mastery and Penetrations With Wisdom Like the Mountains and Seas" shall be praised by all the Buddhas of the ten directions equal in number to the sands of limitless thousands of myriads of millions of Ganges Rivers."

尔时世尊欲重宣此义，而说偈言：

At that time the World Honored One, wishing to restate this principle, spoke verses saying:

我今僧中说，
阿难持法者，
当供养诸佛，
然后成正觉，

"Now in the midst of the Sangha, I say,
That Ananda, who upholds the Dharma,
Shall make offerings to all the Buddhas
And afterwards realize Right Enlightenment.

号曰山海慧
自在通王佛。
其国土清净，
名常立胜幡，

His name will be The Buddha, King of Self Mastery and Penetrations
With Wisdom Like the Mountains and Seas.
His country shall be pure;
Called "Banner of Victory Always Raised."

教化诸菩萨，
其数如恒沙。
佛有大威德，
名闻满十方。

He shall teach and transform the Bodhisattvas,
Uncountable in number.
This Buddha shall have great awesome virtue,
And his name shall be known throughout the ten directions.

寿命无有量，
以愍众生故。
正法倍寿命，
像法复倍是。

His life span shall be limitless in length,
Because of his pity for living beings.
The Proper Dharma shall dwell twice as long as his life span,
And the Dharma Image Age will last twice that again.

如恒河沙等、
无数诸众生，
于此佛法中，
种佛道因缘。

Countless living beings,
Their number like the Ganges' sands,
Shall plant the causal condition of the Buddha Path,
Within this Buddha's Dharma.”

尔时会中新发意菩萨八千人、咸作是念：‘我等尚不闻诸大菩萨得如是记，有何因缘、而诸声闻得如是决？’

At that time, the eight thousand newly resolved Bodhisattvas within the Assembly all had this thought: “We have never heard even great Bodhisattvas receive predictions such as this. For what reasons have the Hearers received such directions?”

尔时世尊知诸菩萨、心之所念，而告之曰：‘诸善男子，我与阿难等，于空王佛所、同时发阿耨多罗三藐三菩提心。阿难常乐多闻，我常勤精进。是故我已得成阿耨多罗三藐三菩提，而阿难护持我法，亦护将来诸佛法藏，教化成就诸菩萨众，其本愿如是，故获斯记。’

Then the World Honored One, knowing the thoughts in the minds of the Bodhisattvas, spoke to them, saying, “Good sons, Ananda and I, in the presence of the Buddha Emptiness King, simultaneously brought forth the thought of anuttarasamyaksambodhi. Ananda always took delight in learning, while I was always diligent and vigorous. Therefore, I have already realized anuttarasamyaksambodhi, and Ananda protects and upholds my Dharma. He will also protect the Dharma storehouses of all the Buddhas of the future, teaching, transforming and bringing to accomplishment the multitudes of Bodhisattvas. Since his past vow was such as this, he has therefore obtained this prediction.”

阿难面于佛前，自闻授记、及国土庄严，所愿具足，心大欢喜，得未曾有。即时忆念过去无量千万亿诸佛法藏，通达无碍，如今所闻，亦识本愿。尔时阿难而说偈言：

When, Ananda, facing the Buddha, heard this prediction and heard of the adornments of his Buddhaland, his wishes were fulfilled, and his heart was filled with joy, for he had obtained what he never had before. He immediately recollected the Dharma storehouse of limitless thousands of myriads of millions of past Buddhas, penetrating them without obstruction, as if he had just heard them now. He also recalled his past vow. At that time, Ananda spoke these verses:

世尊甚稀有，
令我念过去，
无量诸佛法，
如今日所闻。

“The World Honored One is extremely rare,
Having caused me to remember,
Limitless Buddhadharmas of the past,
As if I had but heard them today.

我今无复疑，
安住于佛道，
方便为侍者，
护持诸佛法。

I now have no further doubts,
But dwell securely in the Buddha Path,
Acting expediently as his attendant,
Protecting and upholding the Buddhas' Dharmas.”

尔时佛告罗侯罗：‘汝于来世、当得作佛，号蹈七宝华如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。当供养十世界微尘等数诸佛如来，常为诸佛而作长子，犹如今也。是蹈七宝华佛，国土庄严，寿命劫数，所化弟子，正法、像法，亦如山海慧自在通王如来无异，亦为此佛而作长子。过是已后，当得阿耨多罗三藐三菩提。’

尔时世尊欲重宣此义，
而说偈言：

我为太子时，
罗侯为长子，
我今成佛道，
受法为法子，

于未来世中，
见无量亿佛，
皆为其长子，
一心求佛道。

罗侯罗密行，
惟我能知之，
现为我长子，
以示诸众生。

无量亿千万
功德不可数，
安住于佛法，
以求无上道。

尔时世尊见学无学二千

The Buddha then addressed Rahula saying, “You in a future age shall become a Buddha by the name of ‘One Who Steps Upon Flowers Made of the Seven Jewels Thus Come One,’ One Worthy of Offerings, One of Proper and Universal Knowledge, One Whose Clarity and Conduct are Complete, Well-Gone One Who Understands the World, Supreme Lord, A Subduing and Taming Hero, Teacher of Gods and People, A Buddha, The World Honored One. You shall make offerings to Buddhas, Thus Come Ones, in number as the dust motes in ten world systems, always acting as the eldest son of those Buddhas, just as you are now. ‘The Buddha Who Steps Upon Flowers Made of the Seven Jewels’ shall have an adorned land, and the number of eons of his life span, the number of disciples he shall teach, the length of the Proper Dharma, and the Dharma Image Age shall be the same as those of the ‘Thus Come One King of Self Mastery and Penetrations With Wisdom Like Mountains and Seas.’ He shall also be the eldest son of this Buddha and thereafter obtain anuttarasamyaksambodhi.”

Then, the World Honored One, wishing to restate this meaning, spoke these verses:

“When I was a crown prince,
Rahula was my eldest son.
Now I have realized the Buddha Path,
He has received the Dharma and is my Dharma-son.

In a future age,
He shall see limitless millions of Buddhas,
And be the eldest son of each of them,
Singlemindedly seeking the Buddha Path.

Rahula's secret practices,
Only I can know.
He manifests as my eldest son.
So manifesting himself to living beings.

His limitless thousands of myriads of millions
Of merits cannot be counted.
He abides securely in the Buddhadharmā,
And thereby seeks the Supreme Path.”

人，其意柔软，寂然清静，一心观佛。佛告阿难：‘汝见是学无学二千人否。

唯、然，已见。’

‘阿难，是诸人等，当供养五十世界微尘数诸佛如来，恭敬、尊重，护持法藏。末后、同时于十方国、各得成佛，皆同一号，名曰宝相如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。寿命一劫。国土庄严，声闻、菩萨、正法、像法、皆悉同等。’

尔时世尊重宣此义，而说偈言：

是二千声闻，
今于我前住，
悉皆与授记，
未来当成佛。

所供养诸佛，
如上说尘数，
护持其法藏，
后当成正觉。

各于十方国，
悉同一名号，
俱时坐道场，
以证无上慧，
皆名为宝相。
国土及弟子，
正法与像法，

At that time the World Honored One saw that those who study and those beyond study, two thousand in all, were pliant in mind, quiet and pure, singlemindedly contemplating the Buddha. The Buddha spoke to Ananda, saying, “Do you see these two thousand who study and are beyond study?”

“Yes, I have seen them.”

“Ananda, they shall all make offerings to as many Buddhas, Thus Come Ones, as there are motes of dust in fifty worlds, revering and honoring them, protecting and upholding their storehouses of Dharma. Then simultaneously, in the lands of the ten directions, they shall each realize Buddhahood. They shall all have the same name, ‘Jeweled Appearance Thus Come One,’ One Worthy of Offerings, One of Proper and Universal Knowledge, One Whose Clarity and Conduct are Complete, Well-Gone One Who Understands the World, Unsurpassed Lord, A Subduing and Taming Hero, Teachers of Gods and People, Buddha, World Honored One. Their life spans shall be one eon, the adornments of their lands, the number of Hearers and Bodhisattvas, as well as the length of the Proper Dharma and Dharma Images Ages shall all be the same.”

At that time, the Buddha, wishing to restate this meaning, spoke verses, saying:

“Upon these two thousand Hearers,
Now standing before me,
I bestow a prediction,
Of their future realization of Buddhahood.

The Buddhas to whom they shall make offerings
Shall be in numbers as stated above.
Protecting and upholding their Dharma storehouses,
They shall afterwards realize Proper Enlightenment.

Each one, throughout lands in the ten directions,
Shall have the same name,
And at the same time sit upon their Bodhimandas.
Because they shall have certified to Supreme Wisdom,
They shall all be called “Jeweled Appearance”
Their lands and their disciples,

悉等无有异。

And the length of the Proper Dharma and Dharma Image
Ages,
Shall be identical with no difference.

咸以诸神通、
度十方众生，
名闻普周遍，
渐入于涅槃。

They shall all use spiritual powers,
To save living beings in the ten directions.
Their renown shall be all-pervasive,
As they gradually enter into Nirvana.”

尔时学无学二千人、闻
佛授记，欢喜踊跃、而
说偈言：

At that time, the two thousand people, both those who
study and those beyond study, hearing the Buddha bestow
these predictions, jumped for joy and spoke verses, saying:

世尊慧灯明，
我闻授记音，
心欢喜充满，
如甘露见灌。

“O World Honored One, Bright Lamp of Wisdom,
Hearing the sound of these predictions,
Our hearts are filled with joy,
As if sprinkled with sweet dew.”

法师品 - 第十

Chapter 10 - Masters of the Dharma

尔时世尊因药王菩萨、告八万大士：‘药王，汝见是大众中，无量诸天、龙王、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人与非人、及比丘、比丘尼、优婆塞、优婆夷、求声闻者，求辟支佛者，求佛道者，如是等类，咸于佛前、闻妙法华经一偈一句、乃至一念随喜者，我皆与授记，当得阿耨多罗三藐三菩提。’

佛告药王：‘又如来灭度之后，若有人闻妙法华经、乃至一偈一句，一念随喜者，我亦与授阿耨多罗三藐三菩提记。’

若复有人、受持、读诵、解说、书写妙法华经，乃至一偈，于此经卷，敬视如佛，种种供养，华、香、璎珞、末香、涂香、烧香，缯盖、幢幡，衣服、伎乐，乃至合掌恭敬。药王，当知是诸人等、已曾供养十万亿佛，于诸佛所、成就大愿，愍众生故，生此人间。’

‘药王，若有人问，何等众生，于未来世、当得作佛。应示、是诸人

At that time the World Honored One, through Medicine King Bodhisattva, spoke to the eighty thousand great lords saying, “Medicine King, do you see within this great assembly the limitless gods, dragon kings, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, and beings both human and non human, as well as the Bhikshus, Bhikshunis, Upasakas, Upasikas, those seeking to be Hearers, those seeking to be Pratyekabuddhas, and those seeking the Buddha Path? Upon such ones as these, all in the presence of the Buddha, who hear but one verse or one sentence of The Wonderful Dharma Lotus Flower Sutra, or who have even one thought of rejoicing in it, I bestow predictions of their future attainment of anuttarasamyaksambodhi.”

The Buddha told the Medicine King: “Furthermore, after the extinction of the Thus Come One, should there be one who hears but a single verse or a single sentence of The Wonderful Dharma Lotus Flower Sutra or who has even one thought of rejoicing in it, I bestow upon him as well a prediction of anuttarasamyaksambodhi.”

“Further, should there be one who receives and upholds, reads and recites, explains and teaches, or copies out The Wonderful Dharma Lotus Flower Sutra, be it even a single verse, looking upon the Sutra text with reverence as he would the Buddha himself, making various kinds of offerings of flowers, incense, beads, powdered incense, paste incense, burning incense, silk canopies, banners, clothing and music, or who even join his palms in reverence, O Medicine King, you should know that such a person has in the past already made offerings to tens of myriads of millions of Buddhas, in the presence of those Buddhas, accomplishing great vows. It is out of pity for living beings that he is born among human beings.”

“O Medicine King, if someone should ask you what type of living beings shall in the future become Buddhas, you should point out to him that these very people in the future

等，于未来世、必得作佛。何以故。若善男子、善女人，于法华经、乃至一句，受持、读诵、解说、书写，种种供养经卷，华、香、瓔珞，末香、涂香、烧香，缯盖、幢幡，衣服、伎乐，合掌恭敬，是人、一切世间所应瞻奉，应以如来供养而供养之。当知此人是 大菩萨，成就阿耨多罗三藐三菩提，哀愍众生，愿生此间，广演分别妙法华经。

‘何况 人能受持、种种供养者？’

‘药王，当知是人、自舍清净业报，于我灭度后，愍众生故，生于恶世，广演此经。’

若是善男子、善女人，我灭度后，能窃为一人说法华经、乃至一句，当知是人、则如来使，如来所遣、行如来事。

‘何况于大众中、广为人说？’

‘药王，若有恶人，以不善心，于一劫中、现于佛前，常毁骂佛，其罪尚轻，若人以一恶言、毁谤在家出家读诵法华经者，其罪甚重。’

certainly shall become Buddhas, Why is this? If a good man or good woman receives and upholds, reads, recites, explains and teaches, or writes out even a single sentence of The Wonderful Dharma Lotus Flower Sutra, or makes various offerings to the Sutra text of flowers, incense, beads, powdered incense, paste incense, burning incense, silk canopies, banners, clothing, music, or reverently joined palms, that person should be looked up to in reverence by those in all worlds and should receive offerings befitting the Thus Come One. You should know that this person is a great Bodhisattva, one who has accomplished anuttarasamyaksambodhi. Out of pity for living beings, he has vowed to be born here and to expound upon The Wonderful Dharma Lotus Flower Sutra broadly and in detail.”

“How much the more does this apply to one who can receive and uphold it in its entirety and make various kinds of offerings to it.”

“Medicine King, you should know that this person has renounced his own pure karmic reward and, after my extinction, out of pity for living beings, has been born in the evil world to vastly proclaim this Sutra.”

“If this good man or good woman after my extinction can secretly explain even so much as a single sentence of The Dharma Flower Sutra for a single person, you should know that this person is a messenger of the Thus Come One. This person is sent by the Thus Come One to do the Thus Come One’s work.”

“How much the more so is that the case for one who can in the midst of a great assembly extensively explain it to people.”

“O Medicine King, should an evil person with unwholesome mind appear before the Buddha, slandering and scolding him constantly for the length of an eon, his offenses would be relatively light compared to the offenses of a person who speaks even a single evil word reviling any Sanghan or layperson who reads or recites The Dharma Flower Sutra. That person’s offense would be very grave.”

‘药王，其有读诵法华经者，当知是人、以佛庄严而自庄严，则为如来肩所荷担。其所至方，应随向礼，一心合掌，恭敬、供养，尊重、赞叹，华、香、璎珞，末香、涂香、烧香，缯盖、幢幡，衣服、肴馔，作诸伎乐，人中上供、而供养之，应持天宝、而以散之，天上宝聚，应以奉献。

所以者何。是人欢喜说法，须臾闻之，即得究竟阿耨多罗三藐三菩提故。’

尔时世尊欲重宣此义，而说偈言：

若欲住佛道，
成就自然智，
常当勤供养，
受持法华者。
其有欲疾得，
一切种智慧，
当受持是经，
并供养持者。

若有能受持，
妙法华经者，
当知佛所使，
愍念诸众生。
诸有能受持，
妙法华经者，
舍于清净土，
愍众故生此。

当知如是人，
自在所欲生，
能于此恶世，

“O Medicine King, you should know that one who reads and recites The Dharma Flower Sutra takes the Buddha’s adornments as his own adornments. He shall carry the Thus Come One on his shoulders. Wherever he goes, he should be welcomed with obeisance. Singlemindedly, and with palms joined, one should pay reverence, make offerings, honor, and praise him. He should receive the finest offerings among people, offerings of flowers, incense, beads, powdered incense, paste incense, burning incense, silk canopies, banners, clothing, fine food, and music. Heavenly jewels should be scattered over him, and clusters of the finest heavenly jewels offered to him.”

“What is the reason? When this person joyfully speaks the Dharma, those who hear it for but an instant shall directly achieve ultimate anuttarasamyaksambodhi.”

At that time, the World Honored One, wishing to restate these principles, spoke verses, saying:

“One wishing to dwell in the Buddha Path
And to accomplish spontaneous wisdom
Should diligently make offerings
To those who receive and uphold The Dharma Flower
One wishing quickly to gain
The Wisdom of All Modes
Should receive and uphold this Sutra
And make offerings to those who uphold it.

One who can receive and uphold
The Wonderful Dharma Flower Sutra
You should know the Buddha sent him,
Out of pity for living beings.
Those who can receive and hold
The Wonderful Dharma Flower Sutra,
Have renounced their pure lands,
And, pitying beings, have been reborn here.

You should know that such people,
Are free to be born wherever they wish,
And can, in this evil world

广说无上法。
应以天华香，
及天宝衣服，
天上妙宝聚，
供养说法者。

Vastly teach the supreme Dharma.
One should make offerings of heavenly flowers
Incense and heavenly jeweled garments,
And heaven's finest, most marvelous gems,
To the teachers of this Dharma.

吾灭后恶世、
能持是经者，
当合掌礼敬，
如供养世尊，
上饌众甘美、
及种种衣服、
供养是佛子，
冀得须臾闻。
若能于后世、
受持是经者，
我遣在人中，
行于如来事。

One who can uphold this Sutra
After my extinction, in the evil age,
Should be worshipped with palms joined
As if making offerings to the World Honored One.
Fine food and many sweet delicacies
And various kinds of clothing,
Should be offered to this disciple of the Buddha,
Hoping to hear him speak even for a moment.
One who can, in the latter age.
Receive and uphold this Sutra,
Has been sent by me into the human realm,
To carry out the Thus Come One's work.

若于一劫中，
常怀不善心，
作色而骂佛，
获无量重罪，
其有读诵持、
是法华经者，
须臾加恶言，
其罪复过彼。

If for the space of an eon,
One were to harbor an unwholesome mind
And scowling, scold the Buddha,
He would incur measureless offenses.
But if one were, but for a moment, to speak ill
Of one who reads, recites, or upholds The Dharma Flower
Sutra,
His offenses would exceed the former's.

有人求佛道，
而于一劫中，
合掌在我前，
以无数偈赞。
由是赞佛故，
得无量功德，

If one who seeks the Buddha Path
Were for the length of an eon
To stand before me with palms joined,
Praising me with countless verses,
Because of his praise of the Buddha,
He would gain limitless merit and virtue.

叹美持经者、
其福复过彼。
于八十亿劫，
以最妙色声、
及与香味触、
供养持经者，
如是供养已，
若得须臾闻，
则应自欣庆、

But one who praises the upholder of this Sutra
Would gain blessings exceeding that.
One who, throughout eighty million eons
Made offerings to the upholder of this Sutra
Of the finest forms, sounds,
Fragrances, tastes, and tangible objects,
And having made such offerings,
Gets to hear it for but an instant,
He should be filled with rejoicing

我今获大利。

Thinking, "I have gained great benefit!"

药王今告汝，
我所说诸经，
而于此经中，
法华最第一。

Medicine King,
I tell you now,
Of all the sutras I have spoken,
The Dharma Flower is foremost."

尔时佛复告药王菩萨摩訶萨：‘我所说经典、无量千万亿，已说、今说、当说，而于其中，此法华经、最为难信难解。

At that time, the Buddha further told the Bodhisattva, Mahasattva Medicine King, "Of all the limitless thousands of myriads of millions of Sutras I have spoken, am speaking, or will speak, The Dharma Flower is the hardest to believe and the hardest to understand."

药王，此经是诸佛秘要之藏，不可分布、妄授与人，诸佛世尊之所守护，从昔已来，未曾显说。而此经者，如来现在，犹多怨嫉，况灭度后？’

"Medicine King, this Sutra is the treasury of the Buddhas' secrets and essentials. It must not be distributed or falsely presented to people. That which the Buddhas, the World Honored Ones, have guarded from the distant past until now, has never been explicitly taught. This sutra incurs much hatred and jealousy even now, when the Thus Come One is present. How much the more so will this be the case after his extinction!"

‘药王，当知如来灭后，其能书、持、读、诵、供养、为他人说者，如来则为以衣覆之，又为他方现在诸佛之所护念。是人有大信力，及志愿力、诸善根力，当知是人、与如来共宿，则为如来手摩其头。’

"Medicine King, you should know that after my extinction, those who can write out, uphold, read, recite, make offerings to and explain it for others, shall be covered with the Thus Come One's robes and shall also be protected and held in mind by the Buddhas present in other directions. These people have great powers of faith, powers of resolution and vows and the power of good roots. Know that these people shall dwell together with the Thus Come One and shall have their heads rubbed by the hand of the Thus Come One."

‘药王，在在处处，若说、若读、若诵、若书，若经卷所住处，皆应起七宝塔，极令高广严饰，不需复安舍利。所以者何。此中已有如来全身，此塔、应以一切华、香、瓔珞，缯盖、幢幡，伎乐、歌颂，供养、恭敬，尊重、赞叹。若有人得见此塔，礼拜、供养，

"Medicine King, in any place where this Sutra is spoken, read, recited, written out, or stored, one should build a Stupa of the seven jewels, making it high, broad, and adorned. It is not necessary to place sharira in it. Why is this? Within it already is the complete body of the Thus Come One. To this Stupa one should make offerings of all kinds of flowers, incense, beads, silk canopies, banners, vocal and instrumental music, honoring and praising it. If people should see this Stupa, bow before it, and make offerings to it, you should know that they are close to anuttarasamyaksambodhi."

当知是等、皆近阿耨多罗三藐三菩提。’

‘药王，多有人、在家出家行菩萨道，若不能得见、闻、读、诵、书、持、供养、是法华经者，当知是人未善行菩萨道，若有得闻是经典者，乃能善行菩萨之道。

其有众生、求佛道者，若见、若闻、是法华经，闻已、信解受持者，当知是人、得近阿耨多罗三藐三菩提。’

‘药王，譬如有人、渴乏需水，于彼高原、穿凿求之，犹见干土，知水尚远，施功不已，转见湿土，遂渐至泥，其心决定、知水必近。

菩萨亦复如是，若未闻、未解、未能修习是法华经者，当知是人、去阿耨多罗三藐三菩提尚远，若得闻、解、思惟、修习，必知得近阿耨多罗三藐三菩提。

所以者何。一切菩萨阿耨多罗三藐三菩提，皆属此经，此经开方便门，示真实相。是法华经藏，深固幽远，无人能到，今佛教化成就菩萨、而为开示。’

‘药王，若有菩萨闻是

“Medicine King, many people, both at home and left home, practice the Bodhisattva Path. If they are unable to see, hear, recite, write out, uphold, or make offerings to The Dharma Flower Sutra, know that these people have not yet skillfully practiced the Bodhisattva Path. If they are able to hear this Sutra, then they will be able to skillfully practice the Bodhisattva Path.”

“If living beings that seek the Buddha Path get to see or hear The Dharma Flower Sutra and, having done so, receive and uphold it with faith and understanding, know that these people have drawn near to anuttarasamyaksambodhi.”

“Medicine King, it is like a person who is thirsty and in need of water. Although he digs for it on a high plain, all he sees is dry earth, and he knows the water is still far off. He continues efforts without cease and eventually sees moist earth and then mud. He is then certain that water must be close at hand.”

“The Bodhisattvas are also like this. Know that those who have not yet heard, not yet understood, or not yet put into practice The Dharma Flower Sutra, are still far from anuttarasamyaksambodhi. Those who have heard and understood, thought upon, and put it into practice certainly should be known as coming near to anuttarasamyaksambodhi.”

“What is the reason? The anuttarasamyaksambodhi of all the Bodhisattvas belongs to this Sutra. This sutra opens the expedient Dharma doors. It demonstrates the true, real mark. The storehouse of the Dharma Flower Sutra is deep, solid, recondite, and far-reaching. No one could reach it except that now, the Buddha, in teaching and transforming the Bodhisattvas and bringing them to accomplishment, demonstrates it for their sakes.”

法华经，惊疑、怖畏，当知是为新发意菩萨，若声闻人闻是经，惊疑、怖畏，当知是为增上慢者。

药王，若有善男子、善女人，如来灭后，欲为四众说是法华经者，云何应说。是善男子、善女人，入如来室，著如来衣，坐如来座，尔乃应为四众广说斯经。

如来室者，一切众生中、大慈悲心是，如来衣者，柔和忍辱心是，如来座者，一切法空是，安住是中，然后以不懈怠心，为诸菩萨及四众、广说是法华经。’

‘药王，我于余国，遣化人、为其集听法众，亦遣化比丘、比丘尼、优婆塞、优婆夷、听其说法，是诸化人，闻法信受，随顺不逆。若说法者在空闲处，我时广遣天龙、鬼神、乾闥婆、阿修罗、等，听其说法。我虽在异国，时时令说法者得见我身。若于此经忘失句读，我还为说，令得具足。’

尔时世尊欲重宣此义，而说偈言：

欲舍诸懈怠，
应当听此经，
是经难得闻，
信受者亦难。

“Medicine King, if a Bodhisattva upon hearing The Dharma Flower Sutra is frightened or afraid, you should know that he is a Bodhisattva of newly resolved mind. If a Hearer, upon hearing this sutra is frightened or afraid, you should know that he is one of overweening arrogance.”

“Medicine King, if there is a good man or a good woman, after the extinction of the Thus Come One, who wishes to speak The Dharma Flower Sutra for the sake of the four assemblies, how should they speak it? This good man or good woman should enter the Thus Come One’s room, put on the Thus Come One’s robe, sit on the Thus Come One’s throne, and only then expound upon this Sutra for the sake of the four assemblies.”

“The Thus Come One’s room is the mind of great compassion towards all living beings. The Thus Come One’s robes are the mind of gentleness and patience. The Thus Come One’s throne is the emptiness of all Dharmas.”

“Established securely in these one may then, with an unflagging mind expound upon The Dharma Flower Sutra for the sake of the Bodhisattvas and the four assemblies.”

“Medicine King, from another country, I will send transformed people to gather an assembly of Dharma listeners. I will also send transformed Bhikshus, Bhikshunis, Upasakas, and Upasikas to listen to the Dharma being spoken. All these transformed people, hearing the Dharma, will believe it and accept it, and comply with it without objection. If one speaks the Dharma in an uninhabited place, I will send gods, ghosts, spirits, gandharvas, asuras, and so forth, to listen to him speak the Dharma. Although I am in another country, I will at all times cause the speaker of Dharma to be able to see me. Should he forget a single punctuation mark of the Sutra, I will remind him of it, causing his knowledge to be perfected.”

At that time, the World Honored One, wishing to restate this meaning, spoke verses saying,

“One who wishes to get rid of laxness,

如人渴需水，
窄凿于高原，
犹见干燥土，
知去水尚远，
渐见湿土泥，
决定知近水。

药王汝当知，
如是诸人等，
不闻法华经，
去佛智甚远，

若闻是深经，
决了声闻法。
是诸经之王，
闻已谛思惟，
当知此人等、
近于佛智慧。

若人说此经，
应入如来室，
著于如来衣，
而坐如来座，
处众无所畏，
广为分别说。

大慈悲为室，
柔和忍辱衣，
诸法空为座，
处此为说法。
若说此经时，
有人恶口骂，
加刀杖瓦石，
念佛故应忍。

我千万亿土、
现净坚固身，
于无量亿劫、
为众生说法。

若我灭度后、
能说此经者，

Should listen to this Sutra.
This Sutra is hard to hear,
And those who believe it and accept it are also rare.

It is like a person thirsty and in need of water
Who digs for it on a high plain,
And sees only dry, parched earth,
And knows that water is still far off.
Gradually he sees moist earth and then mud,
And knows for sure that water is near.

Medicine King, you should know
In this way, those people
Who do not hear The Dharma Flower Sutra
Are very far from the Buddha's wisdom.

Those who hear this profound Sutra,
Will thoroughly understand the Hearer Dharmas.
This is the king of Sutras
And as to those who hear it and ponder upon it,
You should know that such people,
Have drawn close to the Buddhas' wisdom.

One who speaks this Sutra
Should enter the Thus Come One's room
Put on the Thus Come One's robes,
And sit on the Thus Come One's throne,
And fearlessly, in the assembly,
Expound it to them in detail.

Great compassion is the Thus Come One's room,
Gentleness and patience are the Thus Come One's robes,
The emptiness of all Dharmas is the Thus Come One's
throne.

Dwelling in this, one should speak the Dharma.
If, when one speaks this Sutra
Someone would slander him with evil mouth,
Or hit him with knives, sticks, tiles or stones
Recollecting the Buddha, he should endure this.

In a thousand myriads of millions of lands
I manifest a pure, solid body,
Throughout limitless millions of eons,
Speaking Dharma for the sake of living beings.

我遣化四众、
比丘比丘尼、
及清信士女、
供养于法师、
引导诸众生、
集之令听法。

若人欲加恶、
刀杖及瓦石、
则遣变化人、
为之作卫护。
若说法之人、
独在空闲处、
寂寞无人声、
读诵此经典、
我尔时为现
清净光明身。

若忘失章句、
为说令通利。
若人具是德、
或为四众说、
空处读诵经、
皆得见我身。

若人在空闲、
我遣天龙王、
夜叉鬼神等、
为作听法众。
是人乐说法、
分别无挂碍、
诸佛护念故、
能令大众喜。

若亲近法师、
速得菩萨道、
随顺是师学、
得见恒沙佛。

If after my extinction,
There is one who can speak this Sutra,
I will send by transformation the four assemblies,
Bhikshus and Bhikshunis,
As well as men and women of purity,
To make offerings to that Dharma Master.
I will gather living beings there
To listen to the Dharma.

Should someone wish to harm him,
With knives, sticks, tiles, or stones,
I will send transformed people,
To surround and protect him.
Should the speaker of Dharma
Be alone in an uninhabited place
Where it is lonely without a human sound,
And there be reading and reciting this Sutra,
I will then manifest
A pure and radiant body.

Should he forget a single passage or sentence,
I will remind him so he recites it smoothly.
Should persons of such virtue
Preach for the four assemblies,
Or recite the Sutra in a deserted place,
They shall all see me.

Should one be dwelling in an empty place
I will send gods and dragon kings,
Yakshas, ghosts, spirits and so forth
To be listeners in the Dharma assembly.
This person will delight in speaking the Dharma,
And explain it in detail without obstruction.
Because the Buddhas are protective and mindful of him,
He can cause the assembly to rejoice greatly.

One who draws near this Dharma Master
Will quickly gain the Bodhisattva Path.
One who follows this master in study
Will see Buddhas as countless as the Ganges' sands.

尔时佛前有七宝塔，高五百由旬，纵广二百五十由旬，从地涌出，住在空中，种种宝物而庄校之。五千栏楯，龕室千万，无数幢幡以为严饰，垂宝璎珞宝铃万亿而悬其上。四面皆出多摩罗跋栴檀之香，充遍世界。其诸幡盖，以金、银、琉璃、砗磲、玛瑙、真珠、玫瑰、七宝合成，高至四天王宫。

三十三天、雨天曼陀罗华、供养宝塔。余诸天龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人非人、等，千万亿众，以一切华、香、璎珞、幡盖、伎乐，供养宝塔，恭敬、尊重、赞叹。

尔时宝塔中、出大音声，叹言：‘善哉善哉，释迦牟尼世尊，能以平等大慧教菩萨法、佛所护念、妙法华经、为大众说。如是如是，释迦牟尼世尊，如所说者，皆是真实。’

尔时四众见大宝塔住在空中，又闻塔中所出音声，皆得法喜，怪未曾有，从座而起，恭敬合掌，却住一面。

At that time, there manifested before the Buddha, a *Stupa* made of the seven jewels. It was five hundred *yojanas* in height and two hundred and fifty *yojanas* in breadth. It welled up out of the earth and stood in empty space, adorned with all kinds of jeweled objects. It had five thousand railings and thousands of myriads of alcoves. Countless banners and pennants adorned it as well. Jeweled beads were hung from it and myriads of millions of jeweled bells were suspended from its top. The scent of *Tamalapatracandana* issued from all four sides and filled the entire world. All its banners and canopies were made of the seven jewels: gold, silver, lapis lazuli, mother of pearl, carnelian, pearls and agate reaching up to the palace of the four heavenly kings.

From the Heaven of the Thirty-Three there rained heavenly mandarva flowers as an offering to the jeweled *Stupa*. All the gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans and so forth, thousands of myriads of millions of them, made offerings to the jeweled *Stupa* of all kinds of flowers, incense, beads, banners, canopies, and instrumental music, reverently honoring it and praising it.

At that time, a loud voice issued from the *Stupa* speaking in praise, saying, “Good indeed, good indeed, Shakyamuni, World Honored One, that you are able, by means of your undifferentiating great wisdom, to speak for the great assembly, *The Wonderful Dharma Flower Sutra*, a Dharma for teaching Bodhisattvas of whom the Buddhas are protective and mindful. So it is, so it is, Shakyamuni, World Honored One, that all you say is true and real.”

Just then the four assemblies, seeing the great jeweled *Stupa* standing in mid-air and hearing the voice from within it, all gained Dharma joy and marveled at this unprecedented occurrence. They rose from their seats, reverently placed their palms together and withdrew to one side.

尔时有菩萨摩訶萨、名大乐说，知一切世间天、人、阿修罗、等，心之所疑，而白佛言，世尊：‘以何因缘，有此宝塔、从地涌出，又于其中发是音声？’

尔时佛告大乐说菩萨：‘此宝塔中、有如来全身，乃往过去、东方无量千万亿阿僧祇世界，国名宝净，彼中有佛，号曰多宝。其佛行菩萨道时，作大誓愿：“若我成佛、灭度之后，于十方国土、有说法华经处，我之塔庙，为听是经故、涌现其前，为作证明，赞言、善哉。”’

‘彼佛成道已，临灭度时，于天人大众中、告诸比丘，我灭度后，欲供养我全身者，应起一大塔。

其佛以神通愿力，十方世界，在在处处、若有说法华经者，彼之宝塔、皆涌出其前，全身在于塔中，赞言：“善哉善哉。”’

‘大乐说，今多宝如来塔、闻说法华经故，从地涌出，赞言：“善哉善哉。”’

是时大乐说菩萨、以如来神力故，白佛言：‘世尊，我等愿欲见此佛身。’

Just then a Bodhisattva Mahasattva by the name of Great Delight in Speaking, knowing the doubts in the minds of all the gods, humans, and *asuras* and others from all the worlds, spoke to the Buddha saying, “World Honored One, by means of what causes and conditions has this jeweled *Stupa* welled up out of the earth and produced this loud sound?”

Then the Buddha told the Bodhisattva Great Delight in Speaking: within this jeweled *Stupa* is the complete body of the Thus Come One. Long ago, limitless thousands of myriads of millions of *asamkheya* worlds to the east, in a land called Jeweled Purity, there was a Buddha by the name of Many Jewels. When this Buddha was practicing the Bodhisattva Path, he made a great vow saying, “After I have become a Buddha and passed into extinction, in any of the ten direction lands where *The Dharma Flower Sutra* is spoken, my *Stupa* shall appear there, that I may hear the Sutra and certify it, praising it, saying, ‘Good indeed! Good indeed!’”

After that Buddha had realized the Way, when he was about to enter into extinction, in the great assembly of gods and humans he spoke to the Bhikshus saying, “After my extinction, those who wish to make offerings to my complete body should build a large *Stupa*.”

By the power of his spiritual penetrations and his vow, throughout the ten direction worlds wherever anyone speaks *The Dharma Flower Sutra* that Buddha’s jeweled *Stupa* containing his complete body wells up from the earth before the one speaking and expresses praise by saying, “Good indeed! Good indeed!”

Great Delight in Speaking! Because he has heard *The Dharma Flower Sutra* being spoken, the *Stupa* of the Thus Come One Many Jewels has now welled up out of the earth with these words of praise, “Good indeed! Good indeed!”

Just then, the Bodhisattva Great Delight in Speaking, by means of the spiritual power of the Thus Come One, spoke to the Buddha saying, “World Honored One, we all wish to see this Buddha’s body.”

佛告大乐说菩萨摩诃

萨：‘是多宝佛、有深重愿，若我宝塔、为听法华经故、出于诸佛前时，其有欲以我身示四众者，彼佛分身诸佛、在于十方世界说法，尽还集一处，然后我身乃出现耳。’

‘大乐说，我分身诸佛、在于十方世界说法者，今应当集。’

大乐说白佛言：‘世尊，我等亦愿欲见世尊分身诸佛，礼拜供养。’

尔时佛放白毫一光，即见东方五百万亿那由他恒河沙等国土诸佛，彼诸国土，皆以玻璃为地，宝树、宝衣、以为庄严，无数千万亿菩萨、充满其中，遍张宝幔，宝网罗上。彼国诸佛，以大妙音而说诸法，及见无量千万亿菩萨，遍满诸国，为众说法。南西北方、四维、上下、白毫相光所照之处，亦复如是。

尔时十方诸佛、各告众菩萨言：‘善男子，我今应往娑婆世界、释迦牟尼佛所，并供养多宝如来宝塔。’

The Buddha told the Bodhisattva Mahasattva Great Delight in Speaking: The Buddha Many Jewels has made a profound and solemn vow: “When my jeweled *Stupa* manifests in the presence of the Buddhas because *The Dharma Flower Sutra* is heard, if there is anyone who wishes me to show my body to the four assemblies, then the division body Buddhas of that Buddha who is speaking Dharma in the worlds of the ten directions, must all return and gather together in one place. Afterward, my body will appear.

Great Delight in Speaking, my division body Buddhas present in the ten direction worlds speaking Dharma, should now gather together.

Great Delight in Speaking said to the Buddha, “World Honored One, we also wish to see the division bodies of the World Honored One so that we may bow to them and make offerings.”

At that time the Buddha emitted a white hair-mark light in which were seen the Buddhas of the lands in the eastern direction equal in number to the grains of sand in five hundred myriads of millions of *nayutas* of Ganges rivers. All the Buddhalands had crystal for soil, and were adorned with jeweled trees and jeweled clothing. Countless thousands of myriad of millions of Bodhisattvas filled them. They were covered with jeweled canopies and jeweled nets. The Buddhas in those lands with a great and wonderful sound were speaking the Dharma. Also seen were limitless thousands of myriads of millions of Bodhisattvas filling those lands speaking the Dharma for the multitudes. Thus it was also in the south, west, north, the four intermediate directions, as well as upward and downward wherever the white hair-mark light shone.

At that time all the Buddhas of the ten directions addressed the host of Bodhisattvas saying, “Good men! We should now go to the *Saha* world, to the place of Shakyamuni Buddha and make offerings to the *Stupa* of the Thus Come One Many Jewels.”

时娑婆世界、即变清淨，琉璃为地，宝树庄严，黄金为绳、以界八道，无诸聚落、村营、城邑、大海、江河、山川、林藪。烧大宝香，曼陀罗华、遍布其地，以宝网幔，罗覆其上，悬诸宝铃。惟留此会众，移诸天人、置于他土。

是时、诸佛各将一大菩萨、以为侍者，至娑婆世界，各到宝树下。一一宝树、高五百由旬，枝、叶、华、果、次第庄严，诸宝树下、皆有师子之座，高五由旬，亦以大宝而校饰之。尔时诸佛、各于此座结跏趺坐。

如是展转遍满三千大千世界，而于释迦牟尼佛、一方所分之身，犹故未尽。

时释迦牟尼佛、欲容受所分身诸佛故，八方各更变二百万亿那由他国，皆令清淨，无有地狱、饿鬼、畜生、及阿修罗，又移诸天、人、置于他土。所化之国，亦以琉璃为地，宝树庄严，树高五百由旬，枝、叶、华、果、次第严饰，树下皆有宝师子座，高五由旬，种种诸宝以为庄校。亦无大海、江河、及目真邻陀山、摩诃目真邻陀山、铁围山、大铁围山、须弥山、等，诸山王，通为一佛国土。

Just then the *Saha* world was transformed into one of purity, with lapis lazuli for soil and adorned with jeweled trees. Its eight roads were bordered with golden cords. In it there were no towns, villages, cities, oceans, rivers, streams, mountains, brooks, forests or thickets. Precious incense was burned and mandarava flowers completely covered the ground. Above it jeweled nets were spread and banners hung with jeweled bells. Only those in the assembly remained, as the gods and humans had been moved to another land.

Then all of the Buddhas, each bringing with him one great Bodhisattva as an attendant, reached the *Saha* World and went to the foot of a jeweled tree. Each jeweled tree was five hundred *yojanas* in height and adorned with branches, leaves, flowers and fruits. Beneath each jeweled tree was a lion throne five hundred *yojanas* in height adorned with great jewels. Then each of the Buddhas sat in the lotus posture on his own throne.

In this way, by turns, the lands of the three thousand great thousand worlds were filled, and still there was no end to the division bodies of Shakyamuni Buddha from even one direction.

Then, Shakyamuni Buddha, wishing to accommodate his division body Buddhas, transformed in each of the eight directions, two hundred myriads of millions of *nayutas* of lands, purifying them all. They were without hells, hungry ghosts, animals or *asuras*. The gods and humans were all moved to other lands. The lands he transformed all had lapis lazuli for soil and were adorned with jeweled trees five hundred *yojanas* tall, decorated with branches, leaves, flowers and fruits. Beneath each tree was a jeweled lion throne, five *yojanas* tall decorated with various gems. There were no oceans, rivers or streams and no *mucilinda* or *mahamucilinda* mountains, no iron ring or great iron ring mountains, and no Mount Sumerus or any other kings of mountains. All became one Buddha land. The jeweled earth was level and flat, covered entirely with gem-studded canopies and hung with banners. Precious incense was

宝地平正，宝交露幔、
遍覆其上，悬诸幡盖，
烧大宝香，诸天宝华遍
布其地。

释迦牟尼佛为诸佛当来
坐故，复于八方、各更
变二百万亿那由他国，
皆令清净，无有地狱、
饿鬼、畜生、及阿修罗，
又移诸天、人、置于他
土。所化之国，亦以琉璃
为地，宝树庄严，树
高五百由旬，枝、叶、
华、果、次第庄严，树
下皆有宝狮子座，高五
由旬，亦以大宝而校饰
之。亦无大海、江河、
及目真邻陀山、摩诃目
真邻陀山、铁围山、大
铁围山、须弥山、等，
诸山王，通为一佛国土。
宝地平正，宝交露幔、
遍覆其上，悬诸幡盖，
烧大宝香，诸天宝华、
遍布其地。

尔时东方释迦牟尼佛所
分之身、百千万亿那由
他恒河沙等国土中诸
佛，各各说法、来集于
此，如是次第十方诸佛、
皆悉来集，坐于八方，

尔时一一方、四百万亿
那由他国土诸佛如来、
遍满其中。

是时、诸佛各在宝树下、
坐狮子座，皆遣侍者问
讯释迦牟尼佛，各赍宝
华满掬、而告之言：‘善
男子，汝往诣耆闍崛山、
释迦牟尼佛所，如我辞

burned and heavenly, precious flowers covered the ground.

Shakyamuni Buddha, in order that the Buddhas who were coming might have a place to sit, then further transformed in each of the eight directions, two hundred myriads of *nayutas* of lands, purifying them all. They were without hells, hungry ghosts, animals or *asuras*. The gods and humans were all moved to other lands. The lands he transformed all had lapis lazuli for soil and were adorned with jeweled trees five hundred *yojanas* tall, decorated with branches, leaves, flowers, and fruits. Beneath each tree was a jeweled lion throne five *yojanas* tall decorated with various gems. There were no oceans, rivers, or streams, and no *mucilinda* or *mahamucilinda* mountains, no iron ring or great iron ring mountains, and no Mount Sumerus or any other kings of mountains. All became one Buddha land. The jeweled earth was level and flat, covered entirely with gem-studded canopies, and hung with banners. Precious incense was burned and heavenly, precious flowers covered the ground.

Then, the division bodies of Shakyamuni Buddha from the eastern direction, Buddhas in number to the grains of sand in a hundred thousand myriads of millions of *nayutas* of lands, each speaking the Dharma, assembled there. In like manner, in turn, the Buddhas from all the ten directions arrived and assembled there, taking their seats in the eight directions.

At that time, each direction was filled with Buddhas, Thus Come Ones, from the four hundred myriads of millions of *nayutas* of lands in each of the four directions.

At that time, all those Buddhas each seated on a lion throne beneath a jeweled tree, sent an attendant to inquire after Shakyamuni Buddha giving them each a sack full of

曰：“少病、少恼，气力安乐，及菩萨、声闻众、悉安隐否？”以此宝华、散佛供养，而作是言：“彼某甲佛，与欲开此宝塔”，诸佛遣使、亦复如是。’

尔时释迦牟尼佛、见所分身佛悉已来集，各各坐于师子之座，皆闻诸佛与欲同开宝塔。即从座起，住虚空中。一切四众，起立、合掌，一心观佛。

于是释迦牟尼佛、以右指开七宝塔户，出大音声，如却关钥、开大城门。

即时一切众会，皆见多宝如来、于宝塔中坐师子座，全身不散，如入禅定。又闻其言：‘善哉善哉，释迦牟尼佛、快说是法华经，我为听是经故、而来至此。’

尔时四众等、见过去无量千万亿劫灭度佛说如是言，叹未曾有，以天宝华聚、散多宝佛及释迦牟尼佛上。

尔时多宝佛、于宝塔中、分半座与释迦牟尼佛，而作是言：‘释迦牟尼佛、可就此座。’即时释迦牟尼佛入其塔中，坐其半座，结跏趺坐。

尔时、大众见二如来在

flowers and saying to them, “Good men! Go to Mount Grdhrakuta, to the place of Shakyamuni Buddha and ask, in our name, ‘Are you free from illness and distress? Are you strong and at ease? Are the hosts of Bodhisattvas and Hearers at peace?’ Then scatter these precious flowers before the Buddha as an offering, saying, ‘The Buddha so-and-so wishes that the jeweled *Stupa* be opened.’” All the Buddhas sent attendants in this manner.

Then, Shakyamuni Buddha seeing that the division body Buddhas had all assembled there, each seated on a lion throne, and hearing that all the Buddhas together wished that the jeweled *Stupa* be opened, immediately arose from his seat into empty space. All those in the four assemblies rose, placed their palms together, and single-mindedly beheld the Buddha.

Then, Shakyamuni Buddha, using his right forefinger, opened the door of the *Stupa* of seven jewels, which made a great sound like that of a bolt being removed from a large city gate.

Thereupon, the entire assembly perceived the Thus Come One Many Jewels seated upon the lion throne inside the jeweled *Stupa*, his body whole and undecayed as if he were in *dhyana samadhi*. They also heard him say, “Good indeed! Good indeed! Shakyamuni Buddha! Quickly speak *The Dharma Flower Sutra*! I came here to hear this Sutra!”

The four assemblies, upon seeing a Buddha who had crossed over into extinction limitless thousands of myriads of millions of *eons* ago, speak in this way, praised it as something unprecedented, they scattered heaps of precious heavenly flowers upon the Buddha Many Jewels and Shakyamuni Buddha.

The Buddha Many Jewels, in the jeweled *Stupa*, offered half of his seat to Shakyamuni Buddha, saying, “Shakyamuni Buddha, would you take this seat?” Shakyamuni Buddha then entered the *Stupa* and sat down

七宝塔中师子座上、结跏趺坐，各作是念：‘佛座高远，惟愿如来以神通力，令我等辈、俱处虚空。’

即时释迦牟尼佛、以神通力，接诸大众、皆在虚空。

以大音声、普告四众：‘谁能于此娑婆国土、广说妙法华经，今正是时。如来不久当入涅槃，佛欲以此妙法华经、付嘱有在。’

尔时世尊欲重宣此义，而说偈言：

圣主世尊、
虽久灭度，
在宝塔中，
尚为法来，
诸人云何，
不勤为法。

此佛灭度
无央数劫，
处处听法，
以难遇故。
彼佛本愿，
我灭度后，
在在所往，
常为听法。

又我分身
无量诸佛，
如恒沙等，
来欲听法。
及见灭度，
多宝如来，
各舍妙土，

in full lotus on half of that seat.

The great assembly, seeing the two Thus Come Ones seated in the jeweled *Stupa* in full lotus on the lion throne, all had this thought, “The Buddhas are sitting up so high and far off. We only wish that the Thus Come One would use the power of his spiritual penetrations and enable us all to dwell in empty space.”

Shakyamuni Buddha then used his spiritual powers and took the entire assembly up into empty space.

With a great voice he addressed the four assemblies, saying: “Who, in this *Saha* land, can broadly speak this *Sutra of the Dharma Flower*? Now is the proper time, for the Thus Come One will shortly enter *Nirvana*. The Buddha wishes to bequeath *The Dharma Flower Sutra*.”

The World Honored One, wishing to restate this meaning, spoke verses saying:

“The sagely lord, World Honored One,
Although long extinct
Within this jeweled Stupa
Has come here for the Dharma.
Who would not be diligent
For the sake of the Dharma?

This Buddha became extinct
Countless eons ago and yet,
In place after place, he listens to the Dharma,
Because it is difficult to encounter.
In the past this Buddha made a vow,
“After my extinction,
I will go everywhere
In order to hear the Dharma.”

Also, my division bodies,
Limitless Buddhas,

及弟子众、
天、人、龙神、
诸供养事、
令法久住、
故来至此。

为坐诸佛、
以神通力、
移无量众、
令国清净。

诸佛各各
诣宝树下、
如清净池、
莲华庄严。

其宝树下、
诸师子座、
佛坐其上、
光明严饰、
如夜闇中、
燃大炬火。
身出妙香、
遍十方国、
众生蒙薰、
喜不自胜、

譬如大风、
吹小树枝。
以是方便、
令法久住。

告诸大众、
我灭度后、
谁能护持、
读、说、斯经、
今于佛前、
自说誓言。

其多宝佛、
虽久灭度、
以大誓愿、
而师子吼。

Equal in number to the Ganges' sands
Have come, wishing to hear the Dharma
And to see the extinct
Thus Come One Many Jewels.
Casting aside their wondrous lands
And assemblies of disciples
Gods, people, dragons and spirits,
And various offerings,
They have come here
To cause the Dharma long to abide.

In order to seat those Buddhas,
I have used my spiritual powers,
To move countless multitudes
And purify the lands.

Each one of the Buddhas
Takes his place beneath a jeweled tree
Like a lotus adorning
A clear, clean pond.

Beneath the jeweled trees,
There are lion thrones
Upon which the Buddhas sit,
Adorned with brilliant light,
Like great torches gleaming
In the darkness of the night.
Their bodies emit a delicate fragrance
Pervading the ten direction lands
All beings perfumed by it
Are overwhelmed with joy.

Like a great wind
Blowing the small trees.
By means of this expedient device,
The Dharma is caused long to abide.

To the great assembly, I say:
“After my extinction
Who can protect and uphold,
Read, speak and recite this Sutra?
Now, in the presence of the Buddhas
He should make a vow.”

多宝如来，
及与我身
所集化佛，
当知此意。

The Buddha Many Jewels
Although long extinct
By means of his great vow
Utters the lion's roar.

诸佛子等，
谁能护法，
当发大愿，
令得久住。

The Thus Come One Many Jewels,
As well as myself,
And the transformation Buddhas here assembled
Will know of this resolution.

其有能护
此经法者，
则为供养
我及多宝。

All you disciples of the Buddha,
Whoever can protect this Dharma,
Should make a great vow
To cause the Dharma long to abide.

此多宝佛，
处于宝塔，
常游十方，
为是经故，
亦复供养
诸来化佛，
庄严、光饰、
诸世界者，

Whoever can protect
The Dharma of this Sutra,
Has thereby made offerings
To me and Many Jewels.

若说此经，
则为见我
多宝如来、
及诸化佛。

The Buddha Many Jewels
Dwelling in the jeweled Stupa,
Always travels throughout the ten directions,
For the sake of this Sutra.
Moreover, they will have made offerings,
To the transformation Buddhas here,
Who adorn with splendor,
All the worlds.

诸善男子，
各谛思惟，
此为难事，
宜发大愿。

If one speaks this Sutra,
They will then see me,
The Thus Come One Many Jewels,
And the transformation Buddhas.

诸余经典，
数如恒沙，
虽说此等，
未足为难。

All of you good men
Think it over carefully!
This is a difficult matter
Requiring a great vow.

若接须弥，
掷置他方
无数佛土，
亦未为难。

Other Sutras number
Like the Ganges river's sands
But although one spoke them,
It would not be thought difficult.

若以足指
动大千界，
远掷他国，
亦未为难。

If one took Mount Sumeru
And tossed it to another land
Across countless Buddhalands,
That also would not be difficult.

若立有顶，
为众演说
无量余经，
亦未为难。

Or if with a toe
One kicked the great thousand worlds
To another, far-off land,
That also would not be difficult.

若佛灭后，
于恶世中、
能说此经，
是则为难。

Were one to stand on a peak on the heavens
And for the multitudes proclaim,
Limitless other Sutras,
That, too, would not be difficult.

假使有人，
手把虚空、
而以游行，
亦未为难。

But if after the Buddha's extinction
Within the evil age,
One can speak this Sutra,
That is difficult.

于我灭后，
若自书持，
若使人书，
是则为难。

If someone took
Empty space in his hand
And wandered around with it
That would not be difficult.

若以大地
置足甲上，
升于梵天，
亦未为难。

But if, after my extinction
One can write out and uphold it
And encourage others to write it out,
That is difficult.

佛灭度后，
于恶世中、
暂读此经，
是则为难。

If one were to take the earth
And place it on one's toenail,
And carry it up to the Brahma Heavens,
That, too, would not be difficult.

假使劫烧，
担负乾草、
入中不烧，
亦未为难。

After the Buddha's extinction,
In the evil age
To read this Sutra but for an instant,
That is difficult.

我灭度后，
若持此经、
为一人说，
是则为难。

If, during the fire at the kalpa's end
One carried a load of dry grass on one's back
And entering the fire was not burned
That would not be difficult.

若持八万
四千法藏、
十二部经、
为人演说、
令诸听者
得六神通、
虽能如是、
亦未为难。

于我灭后、
听受此经、
问其义趣、
是则为难。

若人说法、
令千万亿
无量无数
恒沙众生、
得阿罗汉、
具六神通、
虽有是益、
亦未为难。

于我灭后、
若能奉持
如斯经典、
是则为难。

我为佛道、
于无量土、
从始至今、
广说诸经、
而于其中、
此经第一。
若有能持、
则持佛身。

诸善男子、
于我灭后、
谁能受持、
读、诵、此经、
今于佛前、
自说誓言。

But after my extinction
If one can uphold the Sutra
And speak it to a single person,
That is difficult.

If one upheld eighty-four thousand
Dharma treasures
And the Twelve Divisions of the Canon
Expounding upon them to others
Causing all the listeners
To gain the Six Spiritual Penetrations,
Even if one could do this
It would not be difficult.

But if, after my extinction,
One can listen to and accept this Sutra
And inquire into its meaning
That is difficult.

If one were to speak the Dharma
And cause a thousand myriads of millions
Of limitless, countless
Beings, like the Ganges' sands,
To obtain Arhatship
And perfect the Six Spiritual Penetrations,
Although it would be beneficial,
It would not be difficult.

But after my extinction,
If one can reverently uphold
Such a Sutra as this,
That indeed is difficult!

I, for the sake of the Buddha Way,
Throughout limitless lands,
From the beginning until now,
Have broadly expounded all the Sutras
And among them all
This Sutra is foremost.
If one can uphold it
He then upholds the Buddha's body.

Good men,

此经难持，
若暂持者，
我则欢喜，
诸佛亦然，

如是之人，
诸佛所叹。
是则勇猛，
是则精进，
是名持戒、
行头陀者，

则为疾得
无上佛道。
能于来世
读持此经，
是真佛子，
住淳善地。

佛灭度后，
能解其义，
是诸天、人、
世间之眼。

于恐惧世，
能须臾说，
一切天、人、
皆应供养。

After my extinction,
Who can receive and uphold,
Read, and recite this Sutra,
Now, in the presence of the Buddhas
Should make a vow.

This Sutra is hard to uphold,
If one upholds it for but an instant,
I will rejoice,
And so will all the Buddhas.

One such as this
Shall be praised by all the Buddhas:
“This is courage!
This is vigor,
This is called morality
And the practice of the dhutas.”

He will then quickly obtain
The supreme Buddha Way.
If, in the future, one
Can read and uphold this Sutra,
He is then a true disciple of the Buddha,
Dwelling in the pure, good stage.

And one who after the Buddha's extinction,
Can understand its meaning,
Will act as eyes
For all gods and humans in the world.

In the age of terror,
One who can speak it for an instant,
Will be worthy of the offerings
Of all the gods and humans.

提婆达多品 -

第十二

Chapter 12 - Devadatta

尔时佛告诸菩萨、
及天人四众：‘吾于过去无量劫中，求法华经，无有懈倦。

于多劫中、常作国王，
发愿求于无上菩提，心不退转。

为欲满足六波罗蜜，勤
行布施，心无吝惜，象、
马、七珍、国、城、妻、
子，奴婢、仆从，头、
目、髓、脑，身、肉、
手、足，不惜躯命。

时世人民、寿命无量，
为于法故，捐舍国位，
委政太子，击鼓宣令、
四方求法：“谁能为我
说大乘者，吾当终身供
给走使。”

时有仙人、来白王言：
“我有大乘，名妙法莲
华经，若不违我，当为
宣说。”

王闻仙言，欢喜踊跃，
即随仙人、供给所需，
采果、汲水，拾薪、设
食，乃至以身而为床座，
身心无倦。于时奉事、
经于千岁，为于法故，
精勤给侍，令无所乏。’

尔时世尊欲重宣此义，
而说偈言：

我念过去劫，为求大法
故，虽作世国王，不贪

At that time, the Buddha told the Bodhisattvas, gods, humans, and the four assemblies, “In the past, throughout limitless *eons*, I sought *The Dharma Flower Sutra* without laxness or weariness.”

“For many *eons*, I was a king and vowed to seek supreme Bodhi with a non-retreating mind.”

“Wishing to perfect the Six Paramitas, I diligently practiced giving, my mind not begrudging elephants, horses, the seven precious things, countries, cities, wives, children, slaves, servants, even my head, eyes, marrow, brains, body, flesh, hands, and feet—not sparing even life itself.”

“The people of that time had a limitless life span. For the sake of the Dharma, I renounced the royal position, leaving the government to the crown prince. I beat upon the Dharma drum, announcing my search for Dharma in the four directions, saying, ‘whoever can speak the Great Vehicle for me, for him I will act as a servant for the rest of my life!’”

“At that time a seer came forth and spoke to the king saying, ‘I have a Great Vehicle scripture by the name of *The Wonderful Dharma Lotus Flower Sutra*. If you do not disobey me, I will expound it for you.’”

“When I, the king, heard the seer’s words, I jumped for joy. I then followed the seer, supplying all of his needs: picking fruit, drawing water, gathering firewood, and preparing food, even offering my own body as a couch for him, feeling no weariness in body or mind. I served him for a thousand years, for the sake of the Dharma, diligently waiting upon him so he lacked nothing.”

五欲乐。捶钟告四方，
谁有大法者，若为我解
说，身当为奴仆。

时有阿私仙，
来白于大王，
我有微妙法，
世间所稀有，
若能修行者，
吾当为汝说。

时王闻仙言，
心生大喜悦，
即便随仙人，
供给于所需。
采薪及果蔬，
随时恭敬与，

情存妙法故，
身心无懈倦。
普为诸众生，
勤求于大法，

亦不为己身、
及以五欲乐。
故为大国王，
勤求获此法，
遂致得成佛，
今故为汝说。

佛告诸比丘：‘尔时王
者，则我身是。时仙人
者，今提婆达多是。’

由提婆达多善知识故，
令我具足六波罗蜜，慈
悲喜舍，三十二相，八
十种好，紫磨金色，十
力、四无所畏、四摄法、
十八不共、神通道力，
成等正觉，广度众生，
皆因提婆达多善知识
故。’

At that time, the World Honored One, wishing to restate
this meaning, spoke verses saying,

“I recall, in kalpas past, when seeking Dharma,
Although I was a king at the time,
I had no greed to enjoy the five desires.
Ringing the bell, I announced in the four directions,
‘If whoever has the great Dharma
Will explain it to me, I will be his servant.’

Then the seer Asita came
and spoke to me,
Saying, ‘I have the subtle, wonderful Dharma,
Rare in all the world.
If you can cultivate it,
I will speak it for your sake.’

Hearing what the seer said,
My heart was filled with great joy.
I then followed the seer,
Supplying him with all his needs,
Gathering firewood, fruit and melons,
Respectfully presenting them at the proper time.

Because I cherished the wonderful Dharma,
I was neither lax nor tired in body or mind.
I diligently sought the great Dharma
For the sake of all living beings.

And not for my own sake,
Or for the pleasures of the five desires.
Thus as king of a great realm,
I diligently sought to obtain this Dharma,
And accordingly achieved Buddhahood,
And now I speak it to you.”

The Buddha told the Bhikshus, “The king was I, myself, in
a former life and the seer was the present Devadatta.”

“It is because of my Good and Wise Advisor, Devadatta,
that I have perfected the Six Paramitas of kindness,
compassion, joy, and giving, as well as the thirty-two
marks and eighty fine characteristics, coloring of burnished

告诸四众：‘提婆达多却后过无量劫，当得成佛，号曰天王如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。世界名天道。

时天王佛、住世二十中劫，广为众生说于妙法，恒河沙众生得阿罗汉果，无量众生发缘觉心，恒河沙众生发无上道心，得无生忍，至不退转。’

‘时天王佛般涅槃后，正法住世二十中劫。全身舍利、起七宝塔，高六十由旬，纵广四十由旬，诸天人民，悉以杂华、末香、烧香、涂香，衣服、璎珞、幢幡、宝盖，伎乐、歌颂，礼拜、供养七宝妙塔。

无量众生、得阿罗汉果，无量众生、悟辟支佛，不可思议众生、发菩提心，至不退转。’

佛告诸比丘：‘未来世中，若有善男子、善女人，闻妙法华经提婆达多品，净心信敬，不生疑惑者，不堕地狱、饿鬼、畜生，生十方佛前，所生之处，常闻此经。若生人天中，受胜妙乐，

purple gold. The Ten Powers, the Four Fearlessnesses, the Four Dharmas of Attraction, the Eighteen Unshared Dharmas, the power of the way of spiritual penetrations, the accomplishment of equal, proper enlightenment, and the vast rescue of living beings, all this came about because of my Good and Wise Advisor, Devadatta.”

“I announce to the four assemblies that, after limitless *eons* have passed, Devadatta will become a Buddha by the name of King of Gods Thus Come One, One Worthy of Offerings, One of Right and Universal Knowledge, One Whose Clarity and Conduct are Complete, Well-Gone One Who Understands the World, Supreme Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. His world shall be called Pathway of the Gods.”

“He shall dwell in the world for twenty middle-sized *eons*, broadly speaking the wonderful Dharma for living beings. Living beings in number like the Ganges sands shall attain the fruit of Arhatship. Limitless living beings will bring forth the resolve to Enlighten to Conditions. Living beings in number like Ganges sands will bring forth the supreme mind of the Path, attain patience with the non-production of Dharmas, and arrive at irreversibility.”

“After the parinirvana of the Buddha King of Gods, the proper Dharma will dwell in the world for twenty middle-sized *eons*. A *stupa* sixty *yojanas* high and forty *yojanas* wide, made of the seven jewels will be built to hold the *sharira* of his complete body. All the gods and humans shall make offerings to and worship the wonderful *stupa* of seven jewels, using various flowers, powdered incense, burning incense, paste incense, clothing, beads, banners, jeweled canopies, instrumental and vocal music.”

“Limitless living beings shall attain the fruit of Arhatship. Limitless living beings will awaken to Pratyekabuddhahood. An inconceivable number of living beings will bring forth the resolve for Bodhi and reach irreversibility.”

The Buddha told the Bhikshus that in the future if a good man or good woman hears the Devadatta chapter of *The*

若在佛前，莲华化生。’

于时下方多宝世尊、所从菩萨，名曰智积，白多宝佛：‘当还本土。’

释迦牟尼佛告智积曰：

‘善男子，且待须臾，此有菩萨、名文殊师利，可与相见，论说妙法，可还本土。’

尔时文殊师利、坐千叶莲华，大如车轮，俱来菩萨亦坐宝莲华，从于大海娑竭罗龙宫、自然涌出，住虚空中，诣灵鹫山，从莲华下，至于佛所，头面敬礼二世尊足。修敬已毕，往智积所，共相慰问，却坐一面。

智积菩萨问文殊师利：‘仁往龙宫，所化众生，其数几何？’

文殊师利言：‘其数无量，不可称计，非口所宣，非心所测，且待须臾，自当证知。’

所言未竟，无数菩萨、坐宝莲华，从海涌出，诣灵鹫山，住虚空中。此诸菩萨，皆是文殊师利之所化度，具菩萨行，皆共论说六波罗蜜。本声闻人、在虚空中说声闻行，今皆修行大乘空义。

Wonderful Dharma Flower Sutra with a pure mind believes and reveres it, having no doubts, he will not fall into the hells, into the realm of hungry ghosts, or into the animal realm. He will be born in the presence of the Buddhas of the ten directions, always hearing this Sutra wherever he may be born. Should he be reborn among humans and gods, he will receive supreme and subtle bliss. If born in the presence of a Buddha, he will be born by transformation from a lotus flower.

At that time, a Bodhisattva-attendant of Many Jewels, World Honored One, from the lower regions by the name of Wisdom Accumulation, spoke to the Buddha Many Jewels, saying, “Let’s return to our own land.”

Shakyamuni Buddha told Wisdom Accumulation, “Good man, wait a moment longer. There is a Bodhisattva named Manjushri. You should meet him and discuss the wonderful Dharma. Then you may return to your country.”

Then Manjushri, sitting on a thousand-petalled lotus as large as a carriage wheel, along with the Bodhisattvas who accompanied him, also sitting on jeweled lotuses, spontaneously rose up out of the great sea from the Sagara Dragon Palace. They rose high into the air and went to Magic Vulture Mountain. Descending from his lotus, he went before the Buddhas and bowed in worship at the feet of the two World Honored Ones. Having paid his respects, he went up to Wisdom Accumulation and when they had inquired after each other’s welfare, they moved to one side and sat down.

Wisdom Accumulation Bodhisattva asked Manjushri, “Humane One, how many living beings have you taught there in the Dragon Palace?”

Manjushri Bodhisattva replied, “An unlimited, unreckonable number, one that cannot be expressed in words or fathomed by the mind. Wait just a moment and you will have proof for yourself.”

Before he had finished speaking, countless Bodhisattvas sitting upon jeweled lotuses rose up out of the sea, went to

文殊师利谓智积曰：‘于海教化，其事如是。’

尔时智积菩萨，以偈赞曰：

大智德勇健，
化度无量众，
今此诸大会、
及我皆已见。
演畅实相义，
开阐一乘法，
广导诸众生，
令速成菩提，

文殊师利言：‘我于海中，惟常宣说妙法华经。’

智积问文殊师利言：‘此经甚深微妙，诸经中宝，世所稀有，颇有众生、勤加精进，修行此经，速得佛否？’

文殊师利言：‘有袞竭罗龙王女，年始八岁，智慧利根，善知众生诸根行业，得陀罗尼，诸佛所说甚深秘藏，悉能受持。深入禅定，了达诸法，于刹那顷、发菩提心，得不退转，辩才无碍。慈念众生、犹如赤子，功德具足，心念口演，微妙广大，慈悲仁让，志意和雅，能至菩提。’

智积菩萨言：‘我见释

Magic Vulture Mountain and hovered there in space. These Bodhisattvas had been taught and crossed over by Manjushri Bodhisattva. All of them had perfected the Bodhisattva practices and were discussing among themselves the Six Paramitas. Those who had been Hearers were in empty space expounding upon the practices of Hearers. All of them were now cultivating the principle of emptiness of the Great Vehicle.

Manjushri Bodhisattva said to Wisdom Accumulation, “Such is the work of teaching and transforming that I have done within the sea.”

At that time, Wisdom Accumulation spoke these verses of praise:

“O greatly wise, virtuous and courageous one,
You have taught and saved countless beings.
Now this great assembly
And I have seen this for ourselves.
Proclaiming the Real Mark’s principle,
Opening the Dharma of One Vehicle,
You are a guide for all living beings
Leading them quickly to Bodhi’s realization.”

Manjushri said, “while in the sea, I have proclaimed and taught only *The Wonderful Dharma Lotus Flower Sutra!*”

Wisdom Accumulation asked Manjushri, “This Sutra is extremely profound and subtle. Among all the Sutras, it is a jewel rarely found in the world. Is there any living being who can, through diligence and vigor, cultivate this Sutra and quickly gain Buddhahood?”

Manjushri said, “There is a dragon king’s daughter who is just eight years old. She is wise, with sharp faculties. She well knows the faculties, conducts, and karmas of living beings and has attained Dharani. She is able to receive and uphold the entire storehouse of extremely profound secrets spoken by the Buddha. She has deeply entered *dhyanasamadhi* and thoroughly penetrated all Dharmas. In the space of a *kshana* she brought forth the Bodhi mind and attained to irreversibility. Her eloquence is unobstructed and she is compassionately mindful of all living beings as

迦如来，于无量劫、难行苦行，积功累德，求菩提道，未曾止息。观三千大千世界，乃至无有如芥子许、非是菩萨舍身命处，为众生故，然后乃得成菩提道。不信此女于须臾顷、便成正觉。’

言论未讫，时龙王女、忽现于前，头面礼敬，却住一面，以偈赞曰：

深达罪福相，
遍照于十方，
微妙净法身，
具相三十二，
以八十种好、
用庄严法身。

天人所戴仰，
龙神咸恭敬，
一切众生类，
无不宗奉者。

又闻成菩提，
唯佛当证知，
我阐大乘教，
度脱苦众生。

时舍利弗语龙女言：‘汝谓不久得无上道，是事难信。所以者何。女身垢秽，非是法器，云何能得无上菩提。佛道悬旷，经无量劫、勤苦积行，具修诸度，然后乃成。又女人身、犹有五障，一者、不得作梵天王，二者、帝释，三者、魔王，四者、转轮圣王，

if they were her children. Her merit and virtue is complete. The thoughts of her mind and the words from her mouth are subtle, wonderful, and expansive. She is compassionate, humane, and yielding; harmonious and refined in mind and will, and she is able to arrive at Bodhi.”

Wisdom Accumulation Bodhisattva said, “I have seen the Thus Come One Shakyamuni practicing difficult ascetic practices throughout limitless *eons*, accumulating merit and virtue as he sought Bodhi without ever resting. As I observe the three thousand great thousand worlds, there is no place, not even one the size of a mustard seed, where as a Bodhisattva he did not renounce his life for the sake of living beings. Only after that did he attain the Bodhi Way. I do not believe that this girl can accomplish Proper Enlightenment in the space of an instant.”

They had not yet finished their discussion when the dragon king’s daughter suddenly appeared before them, bowed with her head at their feet, and withdrew to one side to speak these verses:

“Having deeply understood the marks of offenses and blessings,
By shining throughout the ten directions,
Now the wondrous, pure Dharma body
Is complete with the thirty-two marks
And the eighty minor characteristics.

The adorned Dharma body is honored
And looked up to by gods and humans
And revered by all the dragons and spirits.
Of all the varieties of beings,
None fail to respect and revere it.

Hearing about the realization of Bodhi,
Which only a Buddha can certify to,
I proclaim the Great Vehicle Teaching,
Which liberates suffering living beings.”

At that time, Shariputra spoke to the Dragon Girl, saying, “You claim quick attainment to the supreme path. This is difficult to believe. Why? The body of a woman is filthy and not a vessel for the Dharma. How can you attain to

五者、佛身，云何女身速得成佛？’

尔时龙女有一宝珠，价值三千大千世界，持以上佛。佛即受之。龙女谓智积菩萨、尊者舍利弗言：‘我献宝珠，世尊纳受，是事疾否？’

答言：‘甚疾。’

女言：‘以汝神力、观我成佛，复速于此。’当时众会，皆见龙女、忽然之间、变成男子，具菩萨行，即往南方无垢世界，坐宝莲华，成等正觉，三十二相、八十种好，普为十方一切众生、演说妙法。

尔时娑婆世界、菩萨、声闻、天龙八部、人与非人，皆遥见彼龙女成佛，普为时会人天说法，心大欢喜，悉遥敬礼。无量众生、闻法解悟，得不退转，无量众生、得受道记，无垢世界、六反震动，娑婆世界、三千众生住不退地、三千众生发菩提心、而得受记。

智积菩萨、及舍利弗，一切众会，默然信受。

supreme Bodhi? The Buddha Path is remote and distant. Only after one has passed through limitless *eons*, diligently bearing suffering and accumulating one's conduct, perfecting one's cultivation of all Paramitas, can one then attain realization. What is more, a woman's body has five obstacles: one, she cannot become a Brahma Heaven King; two, she cannot become Shakra; three, she cannot become a Mara King; four, she cannot become a Wheel-turning sage king; five, she cannot become a Buddha. How can a woman quickly realize Buddhahood?"

Now the Dragon Girl had a precious pearl, its worth equal to the entire system of three thousand great thousand worlds, which she took before the Buddha and presented to him. The Buddha immediately accepted it. The Dragon Girl said to Wisdom Accumulation and the Venerable Shariputra, "I just offered up this precious pearl and the World Honored One accepted it. Was that quick or not?"

"Very quick!" they answered.

The girl said, "With your spiritual powers, watch as I become a Buddha even more quickly than that!" At that moment, the entire assembly saw the Dragon Girl suddenly transform into a man and perfect the Bodhisattva conduct. Instantly she went off to the south, to The World Without Filth, where, seated on a jeweled lotus, she accomplished equal and proper enlightenment and embodied the thirty-two marks and eighty minor characteristics. There, for the sake of all living beings throughout the ten directions, she proceeded to proclaim the wonderful Dharma.

While the Bodhisattvas, Hearers, gods, dragons, and the rest of the eightfold division, both humans and non-humans in the Saha World all watched from a distance as the Dragon Girl became a Buddha and spoke the Dharma for all the gods and humans. They rejoiced exceedingly and reverently made obeisance from afar. Hearing that Dharma, limitless living beings understood and awoke, attaining to irreversibility. Countless living beings received predictions of the Way. The World Without Filth quaked in six ways, while in the Saha World, three thousand living beings came to dwell on the ground of irreversibility, and three thousand

living beings brought forth the Bodhi mind and gained predictions.

Wisdom Accumulation Bodhisattva, Shariputra, and the entire assembly silently believed and accepted.

劝持品 - 第十三

尔时药王菩萨摩诃萨、及大乐说菩萨摩诃萨、与二万菩萨眷属俱，皆于佛前、作是誓言：
‘惟愿世尊不以为虑，

我等于佛灭后，当奉持、读诵、说此经典。

Chapter 13 - Exhortation to Maintain

后恶世众生，善根转少，多增上慢，贪利供养，增不善根，远离解脱。虽难可教化，我等当起大忍力，读诵此经，持说、书写、种种供养、不惜身命。’

尔时众中五百阿罗汉得受记者、白佛言：‘世尊，我等亦自誓愿，于异国土、广说此经。’

复有学无学八千人、得受记者，从座而起，合掌向佛、作是誓言：‘世尊，我等亦当于他国土、广说此经。所以者何。是娑婆国中、人多敝恶，怀增上慢，功德浅薄、嗔浊、谄曲，心不实故。’

尔时佛姨母摩诃波阇波提比丘尼、与学无学比丘尼六千人俱，从座而起，一心合掌，瞻仰尊颜，目不暂舍。于时世尊告憍昙弥：‘何故忧色而视如来，汝心、将无谓我不说汝名，授阿耨多罗三藐三菩提记耶？’‘憍昙弥，我先总说、一切声闻皆已授记，今汝欲知记者，将来之世，当于六万八千亿诸佛法中、为大法师。及六千学无学比丘尼、俱为法师。汝如是渐渐具菩萨道，当得作佛，号一切众生喜见如来、

At that time the Bodhisattva Mahasattva Medicine King, and the Bodhisattva Mahasattva Great Delight in Speaking, along with a retinue of twenty thousand Bodhisattvas came before the Buddha and made the following vow: “We only pray that the World Honored One will not be concerned. After the Buddha’s extinction, we will reverently maintain, read, recite, and explain this Sutra.”

“In the future evil ages, as their good roots diminish, living beings will become increasingly arrogant, greedy for benefits and offerings, of increasingly unwholesome roots, far removed from liberation, and difficult to teach and transform. Still, we shall give rise to the great power of patience, read, and recite this Sutra, maintain and speak it, write it out, and make various kinds of offerings to it, not sparing our very bodies and lives.”

Then, the five hundred Arhats in the assembly who had received predictions, spoke to the Buddha saying, “World Honored One, we too, vow to speak this Sutra extensively in other lands.”

Again, those still studying and those beyond study, eight thousand in number, who had received predictions, rose from their seats, placed their palms together, and facing the Buddha made this vow, “World Honored One, we too, will speak this Sutra extensively in other lands. Why? The people in the Saha World are for the most part evil, arrogant, of scanty merit and virtue, hateful, turbid, flattering, and deceitful, their hearts untrue.”

The Buddha’s foster mother, the Bhikshuni Mahaprajapati, together with six thousand Bhikshunis, both those still studying and those beyond study, rose from their seats, singlemindedly joined their palms, and gazed at the Honored One’s countenance without removing their eyes for an instant. The World Honored One then spoke to Gautami saying, “Why do you stare at the Thus Come One with such a worried expression? Are you not thinking of saying that I have not mentioned your name in connection

应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。憍昙弥，是一切众生喜见佛、及六千菩萨，转次授记、得阿耨多罗三藐三菩提。’

尔时罗侯罗母耶输陀罗比丘尼作是念：‘世尊于授记中，独不说我名。’

佛告耶输陀罗：‘汝于来世百千万亿诸佛法中、修菩萨行，为大法师，渐具佛道。于善国中、当得作佛，号具足千万光相如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。佛寿无量阿僧祇劫。’

尔时摩诃波闍波提比丘尼、及耶输陀罗比丘尼、并其眷属，皆大欢喜，得未曾有，即于佛前而说偈言：

世尊导师，
安隐天人，
我等闻记，
心安具足。

诸比丘尼说是偈已，白佛言：‘世尊，我等亦能于他方国土、广宣此经。’

with receiving a prediction for *anuttarasamyaksambodhi*? Gautami, I included all of you when previously I conferred predictions upon all of the Hearers. Now you wish to know about your prediction. In the future, within the Dharma of sixty-eight billion Buddhas, you shall be a great Dharma Master. You and the six thousand Bhikshunis who are studying and who are beyond study shall all become Dharma Masters. In this way you shall gradually perfect the Bodhisattva Path and become a Buddha by the name of “Thus Come One Upon Whom All Beings Look With Delight,” One Worthy of Offerings, of Right and Universal Knowledge, Perfect in Clarity and Conduct, Well-gone One Who Understands the World, Supreme Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. Gautami! The Buddha Upon Whom All Beings Look With Delight and the six thousand Bodhisattvas will successively confer predictions for *anuttarasamyaksambodhi* upon one another.”

The Bhikshuni Yashodhara, Rahula’s mother, then thought, “When conferring predictions, The World Honored One never mentioned my name.”

The Buddha told Yashodhara, “In a future age, within the Dharma of hundreds of thousands of ten thousands of millions of Buddhas, you shall cultivate the Bodhisattva conduct as a great Dharma Master, gradually perfecting the Buddha Path. In the world ‘wholesome’ you shall become a Buddha by the name of ‘The Thus Come One Complete With Tens of Thousands of Radiant Marks.’ One Worthy of Offerings, of Right and Universal Knowledge, Perfect in Clarity and Conduct, Well-gone One Who Understands the World, Supreme Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. As a Buddha your life span will be limitless *asamkhyeyaeons*.”

At that time, the Bhikshuni Mahaprajapati and the Bhikshuni Yashodhara, together with their retinues, all rejoiced greatly, having gained what they never had. They spoke these verses in the presence of the Buddha:

“The World Honored One, our leader,
Brings tranquility to gods and humans;

尔时世尊视八十万亿那
由他诸菩萨摩诃萨。

是诸菩萨，皆是阿惟越
致，转不退法轮，得诸
陀罗尼。即从座起，至
于佛前，一心合掌，而
作是念：‘若世尊告敕
我等、持说此经者，当
如佛教，广宣斯法。’

复作是念：‘佛今默然、
不见告敕，我当云何？’

时诸菩萨敬顺佛意，并
欲自满本愿，便于佛前、
作师子吼，而发誓言：
‘世尊，我等于如来灭
后，周旋往返十方世界，
能令众生书写此经，受
持、读诵，解说其义，
如法修行，正忆念，皆
是佛之威力，惟愿世尊，
在于他方、遥见守护。’

即时诸菩萨俱同发声、
而说偈言：

惟愿不为虑，
于佛灭度后，
恐怖恶世中，
我等当广说。
有诸无智人，
恶口骂詈等，
及加刀杖者，
我等皆当忍。

恶世中比丘，
邪智心谄曲，
未得谓为得，
我慢心充满。

或有阿练若，

Hearing this prediction
Our hearts know perfect peace.”

When they had finished speaking this verse, the Bhikshunis said to the Buddha, “World Honored One, we too shall extensively proclaim this Sutra in other lands.”

At that time, the World Honored One looked upon the eighty billion *nayutas* of Bodhisattva Mahasattvas.

All of these Bodhisattvas were Avaivartikas who turned the irreversible Dharma-wheel and who had attained all of the *dharanis*. They immediately rose from their seats, went before the Buddha, singlemindedly with palms joined, and thought, “If the World Honored One were to command us to maintain and speak this Sutra, we would follow the Buddha’s instruction and vastly proclaim this Dharma.”

They further thought: “The Buddha is silent now and gives no command. What should we do?”

Then all the Bodhisattvas, reverently complying with the Buddha’s will, and wishing to fulfill their own past vows, went directly before the Buddha, and uttered the lion’s roar, proclaiming this vow: “World Honored One, after the Thus Come One’s extinction, we shall circulate throughout the ten directions to lead living beings to copy out this Sutra. To receive, maintain, read and recite, and explain its meaning, to cultivate in accord with Dharma, and to keep it properly in mind—all through the awesome power of the Buddha. We only pray that the World Honored One although dwelling in another direction will lend us his protection from afar.”

At that time, all the Bodhisattvas in unison raised their voices to speak verses saying:

“Pray do not be concerned,
For after the Buddha’s extinction,
In the frightening evil age,
We will vastly preach.

纳衣在空闲，
自谓行真道，
轻贱人间者。

贪著利养故，
与白衣说法，
为世所恭敬、
如六通罗汉。

是人怀恶心，
常念世俗事，
假名阿练若，
好出我等过，
而作如是言，
此诸比丘等，
为贪利养故、
说外道论议，

自作此经典，
诳惑世间人，
为求名闻故。
分别于是经，
常在大众中、
欲毁我等故，
向国王大臣、
婆罗门居士、
及余比丘众，
诽谤说我恶，
谓是邪见人、
说外道论议。

我等敬佛故，
悉忍是诸恶。
为斯所轻言、
汝等皆是佛，

如此轻慢言，
皆当忍受之。
浊劫恶世中，
多有诸恐怖，
恶鬼入其身，
骂詈毁辱我。

我等敬信佛，

There are ignorant people
with evil mouths will revile us,
Or even beat us with knives or staves,
But we will endure it all.

Bhikshus in the evil age
With deviant knowledge and flattering, crooked minds,
Who claim to have gained what they have not,
Have minds filled with arrogance.

Some may appear to be aranyakas,
For they wear rags and dwell in the wilds.
But although they claim to be on the true path,
They scorn those who live among people.

Coveting profit and offerings,
They will speak Dharma to the white-robed
And be held in reverence by the world
As Arhats with the Six Penetrations.

These people harbor evil thoughts,
Always thinking of vulgar, worldly matters.
Falsely calling themselves aranyakas,
They will take delight in pointing out our faults,
Saying things like,
“All of these Bhikshus
are greedy for profit and offerings,”
And so they preach externalist doctrines.

They have written the sutras themselves
To deceive and confuse worldly people
All for the sake of reputation.
They will single out this Sutra
And in the midst of the multitudes slander us
Before the kings, ministers, Brahmans, and lay people
And even to other Bhikshus.
Attempting to defame us, they will say,
“These are people of deviant views
Who preach an externalist doctrine.”

Because we revere the Buddha,
We will endure all of this evil.

当著忍辱铠，
为说是经故，
忍此诸难事。

我不爱身命，
但惜无上道，
我等于来世，
护持佛所嘱，

世尊自当知。
浊世恶比丘，
不知佛方便、
随宜所说法，
恶口而攀蹙，
数数见摈出，
远离于塔寺。
如是等众恶，
念佛告敕故，
皆当忍是事。

诸聚落城邑，
其有求法者，
我皆到其所，
说佛所嘱法。

我是世尊使，
处众无所畏，
我当善说法，
愿佛安隐住。

我于世尊前、
诸来十方佛，
发如是誓言，
佛自知我心。

For this we will be mocked
And people will flippantly say,
“All of you are Buddhas.”

All such words of ridicule
We will patiently endure.
In the turbid eon, in the evil age
When there will be much to fear,
Evil ghosts will possess others
In order to slander and insult us.

But revering and trusting the Buddha,
We shall put on the armor of patience.
In order to speak this Sutra,
We shall endure all these difficulties.

Not cherishing body or life itself,
But caring only for the supreme path
We in the ages to come,
Will protect and uphold the Buddha's entrustment.

As the World Honored One himself knows,
In the turbid age, evil Bhikshus,
Not knowing of the Buddha's expedients
Whereby the Dharma is spoken appropriately,
Will frown and speak ill of us,
Repeatedly banishing us
From stupas and temples.
So will be the host of evils,
And yet, recollecting the Buddha's command,
We shall bear up under these events.

If there are those who seek the Dharma,
In the villages, cities, and towns,
We will go to those places
To speak the Dharma entrusted
To us by the Buddha.

We are the Buddha's attendants
Dwelling fearlessly among the multitudes,
We speak the Dharma skillfully,
And hope the Buddha will remain at peace.

We in the presence of the World Honored One,

And before the Buddhas who have come from the ten
directions,
Make vows such as these,
And the Buddha himself knows our thoughts.”

经安乐行品 -

第十四

尔时文殊师利法王
子菩萨摩訶萨、白佛言：
‘世尊，是诸菩萨，甚
为稀有，敬顺佛故，发
大誓愿，于后恶世、护
持读说是法华经。

世尊，菩萨摩訶萨、于

后恶世、云何能说是经。’

佛告文殊师利：‘若菩萨摩訶萨，于后恶世、欲说是经，当安住四法。一者、安住菩萨行处及亲近处，能为众生演说是经。’

‘文殊师利，云何名菩萨摩訶萨行处，若菩萨摩訶萨住忍辱地，柔和善顺、而不卒暴，心亦不惊，又复于法、无所行，而观诸法如实相，亦不行、不分别，是名菩萨摩訶萨行处。’

‘云何名菩萨摩訶萨亲近处。菩萨摩訶萨不亲近国王、王子、大臣、官长，

不亲近诸外道梵志、尼犍子等，及造世俗文笔、赞咏外书，及路伽耶陀、逆路伽耶陀者，

亦不亲近诸有凶戏、相叉相扑、及那罗等种种变现之戏，

又不亲近旃陀罗、及畜猪羊鸡狗、畋猎渔捕、诸恶律仪。如是人等、或时来者，则为说法，无所希望。

又不亲近求声闻比丘、比丘尼、优婆塞、优婆夷，亦不问讯。若于房中，若经行处，若在讲堂中，不共住止。或时

Chapter 14 - Happily Dwelling Conduct

At that time, Dharma Prince Manjushri Bodhisattva Mahasattva said to the Buddha, “World Honored One, all these Bodhisattvas are extremely rare. Reverently complying with the Buddha, they have made great vows to protect, maintain, read, and speak this *Dharma Flower Sutra* in the future evil age.”

“World Honored One, how can the Bodhisattvas Mahasattvas speak this Sutra in the future evil age?”

The Buddha told Manjushri, “If a Bodhisattva Mahasattva wishes to speak this Sutra in the future Evil Age, he should dwell securely in Four Dharmas. First, by Dwelling in a Bodhisattva's range of practice and a Bodhisattva's range of association, he will be able to speak this Sutra for living beings.”

“Manjushri, what is meant by a Bodhisattva Mahasattva's range of practice? If a Bodhisattva Mahasattva dwells on the ground of patience, is gentle and compliant, not impetuous or volatile; if his mind is not frightened; if, moreover, he does not practice in regard to any dharma, but contemplates the marks of all dharmas as they really are—not, however, practicing non-discrimination—that is called a Bodhisattva Mahasattva's range of practice.”

“What is meant by the Bodhisattva Mahasattva's range of association? Bodhisattvas Mahasattvas do not draw near to kings, princes, great ministers, or officials.”

“They do not draw near to externalists, Brahmacharins, nirgranthas, and the like, or to writers of worldly literature, to those who sing praises of externalist writings, to *lokayatas*, or to the opponents of *lokayatas*.”

“They also do not draw near to violent amusements such as boxing and wrestling, to displays of martial arts that involve mutual attack, to *natas*, or to any entertainment that

来者，随宜说法，无所希求。’

‘文殊师利，又菩萨摩訶萨不应于女人身、取能生欲想相，而为说法，亦不乐见。若入他家，不与小女、处女、寡女等共语。

亦复不近五种不男之人、以为亲厚，

不独入他家，若有因缘、须独入时，但一心念佛。

若为女人说法，不露齿笑，不现胸臆，乃至为法、犹不亲厚，况复余事。

不乐畜年少弟子、沙弥、小儿，亦不乐与同师。

常好坐禅，在于闲处、修摄其心。文殊师利，是名初亲近处。’

‘复次、菩萨摩訶萨观一切法空，如实相，不颠倒，不动，不退，不转，如虚空，无所有性。一切语言道断，不生、不出、不起，无名、无相，实无所有，无量、无边，无碍、无障，

但以因缘有，从颠倒生，故说。常乐观如是法相，是名菩萨摩訶萨第二亲近处。’

uses magic.”

“They do not draw near to *chandalas*, to those who raise pigs, sheep, chickens, and dogs, or to those who hunt, fish, or engage in any other evil activities. If such people should on occasion come to them, they speak the Dharma for them, but have no expectations.”

“They also do not draw near to those who seek to be Hearers, whether Bhikshus, Bhikshunis, Upasakas, or Upasikas, and they do not make a half bow to them. They do not remain in a room, a promenade, or a lecture hall with them. Should such people sometimes come to them, they speak Dharma as is appropriate, but seek nothing in return.”

“Manjushri, moreover Bodhisattvas Mahasattvas must not regard women's bodies as objects of desire, and speak Dharma for them. They do not take delight in looking at women. If they enter the homes of others, they do not speak with young girls, maidens, widows, and so forth.”

“Further, they do not draw near to the five kinds of unmanly men and become friends with them.”

“They do not enter others' houses alone. If for some reason they must enter alone, they single-mindedly recollect the Buddha.”

“If they speak the Dharma for women, they do not smile or laugh so their teeth show, nor do they expose their chests. Even for the sake of the Dharma, they do not become familiar with them, much less for the sake of other matters!”

“They take no delight in raising young disciples, Shramaneras, or children, and they do not take pleasure in sharing the same master with them.”

“They always delight in sitting in Dhyana, and in a quiet place cultivate collecting their thoughts. Manjushri, this is called the first range of association.”

尔时世尊欲重宣此义，
而说偈言：

若有菩萨，
于后恶世，
无怖畏心，
欲说是经，
应入行处、
及亲近处。

常离国王、
及国王子、
大臣官长，
凶险戏者，
及旃陀罗、
外道梵志。

亦不亲近，
增上慢人，
贪著小乘、
三藏学者，
破戒比丘，
名字罗汉。
及比丘尼，
好戏笑者，
深著五欲，
求现灭度，

诸优婆夷，
皆勿亲近。
若是人等、
以好心来，
到菩萨所、
为闻佛道、
菩萨则以，
无所畏心，
不怀希望、
而为说法。

寡女处女、
及诸不男，

“Further, Bodhisattvas Mahasattvas contemplate all Dharmas as empty, as characterized by actuality, as not upside down, as not moving, as not retreating, as not turning, as being like empty space, as without a nature, as having the path of language cut off, as not coming into being, as not coming forth, as not arising, as without a name, as without an appearance, as in reality non-existent, as measureless, as boundless, as unimpeded, and as unobstructed.”

“They only exist because of causes and conditions and are produced from inversion. Therefore, it is said that constantly delighting in contemplating the characteristics of Dharmas is called the second range of association of a Bodhisattva.”

“At that time, the World Honored One, wishing to restate his meaning, spoke the following verses:

“If there is a Bodhisattva,
In the latter evil age,
Who, with fearless mind,
Wishes to speak this Sutra,
He should enter the range of practice,
And the range of association.

He should always stay away
From kings, as well as princes,
Great ministers, and officials,
Brutal and dangerous performers;
From chandalas, along with
Externalists and Brahmacharins.

He should not draw near to
Those of overweening pride,
Who are attached to the small vehicle,
And study the Three Stores.
Nor should he draw near Bhikshus
Who are breakers of the precepts,
Arhats in name only,
Or to Bhikshunis
Who like to play and laugh,
Those deeply attached to the five desires,
Or seeking quiescence in the present.

皆勿亲近、
以为亲厚。

亦莫亲近，
屠儿魁脍，
畋猎渔捕，
为利杀害，
贩肉自活，
炫卖女色，

如是之人，
皆勿亲近。
凶险相扑，
种种嬉戏，
诸淫女等，
尽勿亲近。

莫独屏处、
为女说法，
若说法时，
无得戏笑。
入里乞食，
将一比丘，
若无比丘，
一心念佛。

是则名为，
行处近处，
以此二处，
能安乐说。
又复不行，
上中下法，
有为无为，
实不实法，

亦不分别，
是男是女，
不得诸法，
不知不见，
是则名为，
菩萨行处。

Nor should he draw near Upasikas.
Should such people come
With good hearts
To the Bodhisattva
To hear of the Buddha Way,
The Bodhisattva, then, may
Without apprehension
And without expectations
Speak the Dharma for them.

He should not draw near
Widows, maidens
Or unmanly men,
Nor should he be familiar with
Or close to them.

He should also not draw near
Butchers, meat-cutters,
Hunters, or fishermen,
Or any who kill for profit
Or sell meat as their livelihood,
Or those who traffic in female flesh:

Such people as these
He should not draw near.
He should take care never
To draw near to those
Engaged in dangerous, violent sports,
Nor to actors and performers
Or prostitutes and the like.

He should not, while in a secluded place,
Speak the Dharma for women.
While speaking the Dharma,
He should not joke or laugh.
When he enters the city to seek alms,
He should go with another Bhikshu,
Or, if there is no other Bhikshu,
He should single-mindedly recollect the Buddha.

Those are what is called
The ranges of practice and association;

一切诸法，
空无所有，
无有常住，
亦无起灭，
是名智者，
所亲近处。

By resort to these two ranges
He can preach in peace and comfort.
Further, he does not practice
Higher, middle, or lower Dharmas;
Nor conditioned or unconditioned Dharmas,
Real or unreal Dharmas.

颠倒分别，
诸法有无，
是实非实，
是生非生。

He does not distinguish
Between men and women;
He does not obtain any Dharma
Nor does he know or perceive any.
This is what is known as
The Bodhisattva's range of practice.

在于闲处、
修摄其心，
安住不动，
如须弥山。
观一切法、
皆无所有、
犹如虚空，
无有坚固、
不生不出，
不动不退，
常住一相，
是名近处。

All the Dharmas whatsoever
Are empty, non-existent,
Without permanence,
Neither arising nor extinguished;
This is known as the Wise One's range of association.

若有比丘，
于我灭后，
入是行处、
及亲近处，
说斯经时，
无有怯弱。

It is through inverted discrimination
That Dharmas exist or not exist,
Seem real or unreal,
Created or uncreated.

菩萨有时、
入于静室，
以正忆念、
随义观法。
从禅定起。
为诸国王、
王子臣民、
婆罗门等，
开化演畅，
说斯经典，
其心安隐，
无有怯弱。

If, in a quiet place,
He cultivates and collects his thoughts
Peacefully dwelling, unmoved
Like Mount Sumeru,
Contemplating all Dharmas
As having no existence,
Like empty space,
With nothing firm or solid,
Uncreated, not coming forth,
Unmoving, not retreating,
Dwelling always in one mark,
This is called the range of association.

If a Bhikshu,
After my Nirvana,
Enters into this range of practice
And range of association,
When he speaks this Sutra,

文殊师利，
是名菩萨，
安住初法，
能于后世、
说法华经。

‘又、文殊师利，如来
灭后，于末法中、欲说
是经，应住安乐行。

若口宣说、若读经时，
不乐说人、及经典过。
亦不轻慢诸余法师，不
说他人好恶、长短。于
声闻人，亦不称名说其
过恶，亦不称名赞叹其
美，又亦不生怨嫌之心。

善修如是安乐心故，诸
有听者、不逆其意，有
所难问，不以小乘法答，
但以大乘而为解说，令
得一切种智。’

尔时世尊欲重宣此义，
而说偈言：

菩萨常乐
安隐说法，
于清净地、
而施床座，
以油涂身，
澡浴尘秽，

著新净衣，
内外俱净。
安处法座，
随问为说。

若有比丘、

He will have no fear.

When a Bodhisattva
Enters a quiet room
And with upright mindfulness
Contemplates Dharmas in accord with principle,
Arising from Dhyana concentration

He may for the sake of kings,
Princes, ministers,
Brahmans and such
Teach, transform, and expound,
Speaking this Sutra
With a tranquil mind
And without fear.

Manjushri,
This is called the Bodhisattva's
Peaceful dwelling in the first Dharma,
And he may, in the future age,
Speak the Dharma Flower Sutra.”

“Manjushri, after the Tathagata's Nirvana, in the
Dharma-ending Age, if one wishes to speak this Sutra, one
should dwell in this happily-dwelling conduct. ”

“Whether one is expounding upon the Sutra orally or
reading the Sutra itself, one should take no delight in
speaking of the faults of people or of the Sutra, nor should
one hold other Dharm a Masters in contempt, nor speak of
the good or bad qualities, the strengths or weaknesses of
others. With regard to Hearers, one should not mention
them by name in order to speak of their faults, nor should
one speak of them by name to praise their excellence. One
should not harbor resentment or jealousy.”

“Because one skillfully cultivates such peaceful and happy
thoughts, he will not oppose his listeners ' intentions. If
asked difficult questions, he does not answer by resorting
to the Small Vehicle Dharma, but uses only the Great Ve h
icle for his explanation, which causes his listeners to obtain
the Wisdom of All Modes.”

At that time, the World Honored One, wishing to restate

及比丘尼，
诸优婆塞、
及优婆夷，
国王王子、
群臣士民，
以微妙义，
和颜为说。

若有难问，
随义而答。
因缘譬喻，
敷演分别、
以是方便，
皆使发心，
渐渐增益、
入于佛道。

除懒惰意、
及懈怠想，
离诸烦恼，
慈心说法。

昼夜常说，
无上道教，
以诸因缘、
无量譬喻、
开示众生，
咸令欢喜。
衣服卧具，
饮食医药，
而于其中，
无所希望。

但一心念，
说法因缘、
愿成佛道，
令众亦尔，
是则大利、
安乐供养。

我灭度后，
若有比丘、
能演说斯
妙法华经，

his meaning, spoke these verses, saying:

“The Bodhisattva ever delights
In tranquilly speaking the Dharma;
On pure ground
He arranges his seat,
Smears his body with oil,
And washes away dust and filth.

Wearing fresh, clean clothing,
Completely pure, within and without,
Seated securely on the Dharma seat,
He responds to questions.

If there are Bhikshus
Or Bhikshunis,
Upasakas
Or Upasikas,
Kings, princes,
Ministers, scholars, or commoners,
By resorting to the subtle, wonderful principle,
With harmonious mien he speaks for them.

If there are difficult questions,
He answers in accord with principle.
Using causes and conditions and parables,
He explains and makes distinctions,
Through his use of such expedients,
All are moved to bring forth the resolve,
Which gradually increases
As they enter into the Buddha Way.

Casting out thoughts of laziness
And slothful thinking,
Freeing himself from all worry,
He speaks Dharma with a compassionate mind.

By day and night he ever speaks
The supreme teaching of the Way.
By means of causes and conditions
And limitless analogies
He instructs living beings,
Leading them to be joyful.
Clothing, bedding,

心无嫉恚、
诸恼障碍，
亦无忧愁、
及骂詈者，
又无怖畏
加刀杖等，
亦无槟出，
安住忍故。

智者如是，
善修其心，
能住安乐，
如我上说。
其人功德，
千万亿劫、
算数譬喻、
说不能尽。

‘又、文殊师利菩萨摩
诃萨，于后末世、法欲
灭时，受持、读诵、斯
经典者，无怀嫉妒谄诳
之心，亦勿轻骂学佛道
者、求其长短。若比丘、
比丘尼、优婆塞、优婆
夷，求声闻者，求辟支
佛者，求菩萨道者，无
得恼之，令其疑悔。语
其人言：“汝等去道甚
远，终不能得一切种智，
所以者何？汝是放逸之
人，于道懈怠故。”又
亦不应戏论诸法，有所
诤竞。

当于一切众生、起大悲
想，于诸如来、起慈父
想，于诸菩萨、起大师
想，于十方诸大菩萨，
常应深心、恭敬礼拜。
于一切众生，平等说法，
以顺法故，不多不少，
乃至深爱法者、亦不为
多说。’

Food, drink, and medicine--
With respect to these
He harbors no expectations.

His single focus is to speak the Dharma
According to causal conditions;
His wish is to realize the Buddha Way
And lead living beings to do the same.
This, then, is the greatest benefit:
The offering of peace and comfort.

After my Nirvana,
If there is a Bhikshu
Who is able to expound
Upon The Wonderful Dharma Flower Sutra
With no thought of envy or anger,
With no affliction or obstruction,
He will have no worries
And no detractors.
He also will not fear
Knives or staves,
Nor will he be exiled,
Because he is secure in his patience.

The wise one is thus:
Cultivating well his mind,
He is secure in peace and comfort.
As I have explained above,
This person's merit and virtue
Cannot be exhaustively described
By means of number or parable
Throughout ten of millions of eons.”

“Further, Manjushri, in the future ending age, when the
Dharma is about to become extinct, the Bodhisattva
Mahasattva who receives, upholds, reads, or recites this
Sutra should harbor no thoughts of envy, flattery, or deceit.
He should also not ridicule or malign those who study the
Buddha Way, nor should he seek their strengths or
weaknesses. If there are Bhikshus, Bhikshunis, Upasakas,
Upasikas, those who seek to be Hearers, Pratyekabuddhas,
or those who seek the Bodhisattva Way, he should not
torment them or cause them to have doubts by saying to
them, “You are all very far from the Path, and you will

‘文殊师利，是菩萨摩訶萨，于后末世、法欲灭时，有成就是第三安乐行者，说是法时，无能恼乱，得好同学、共读诵是经，亦得大众而来听受，听已、能持，持已、能诵，诵已、能说，说已、能书，若使人书，供养经卷，恭敬、尊重、赞叹。’

尔时世尊欲重宣此义，
而说偈言：

若欲说是经，
当舍嫉恚慢、
谄诳邪伪心，
常修质直行，
不轻蔑于人，
亦不戏论法，
不令他疑悔，
云汝不得佛。

是佛子说法，
常柔和能忍，
慈悲于一切，
不生懈怠心。

十方大菩萨，
愍众故行道，
应生恭敬心，
是则我大师。

于诸佛世尊，
生无上父想，
破于憍慢心，
说法无障碍，

第三法如是，
智者应守护，
一心安乐行，
无量众所敬。

never obtain the wisdom of all modes. Why not? Because you are careless and lax in the Way.” Further, he should not frivolously discuss the Dharma for the sake of argument. ”

“He should give rise to thoughts of great compassion towards all living beings and think of all the Tathagatas as compassionate fathers, all Bodhisattvas as great Masters. Always he should deeply revere and pay respect to all the great Bodhisattvas of the ten directions. He should speak Dharma in equal measure for all living beings. In accord with Dharma, he should speak neither too much nor too little; even to those who deeply love the Dharma, he should not speak too much.”

“Manjushri, in the future age, when the Dharma is about to become extinct, it will be impossible to trouble or confuse a Bodhisattva Mahasattva who has accomplished this third happily-dwelling conduct when he is speaking the Dharma. He shall gain good fellow students with whom he may read and recite this Sutra. Large assemblies will gather to listen to and accept it . Having heard it , they will uphold it; having upheld it, they will recite it; having recited it, they will be able to speak it; having spoken it, they will be able to write it out; to cause others to write it out; to make offerings to it; to rever e , honor , and praise it.”

At that time, the World Honored One, wishing to restate his meaning, spoke verses, saying:

“ If one wishes to speak this Sutra
He should rid himself of envy, anger, and arrogance,
Flattery and deceitful thoughts.
His practice should be honest and straightforward;
He should not ridicule others
Or speak lightly of the Dharma,
Or cause others to have doubts
By telling them they shall not obtain Buddhahood.

When this son of the Buddha speaks the Dharma,
He is ever gentle, agreeable and patient,
Compassionate towards all
And never slack in his efforts.

‘又、文殊师利，菩萨摩訶萨，于后末世、法欲灭时，有持是法华经者，于在家出家人中、生大慈心，于非菩萨人中、生大悲心，

应作是念：“如是之人，则为大失。如来方便随宜说法，不闻不知不觉、不问不信不解，

其人虽不问不信不解是经，我得阿耨多罗三藐三菩提时，随在何地，以神通力、智慧力、引之，令得住是法中。”

文殊师利，是菩萨摩訶萨，于如来灭后、有成就此第四法者，说是法时，无有过失，

常为比丘、比丘尼、优婆塞、优婆夷、国王、王子、大臣、人民、婆罗门、居士、等，供养、恭敬、尊重、赞叹。虚空诸天、为听法故，亦常随侍，若在聚落、城邑、空闲林中，有人来、欲难问者，诸天昼夜、常为法故而卫护之，能令听者皆得欢喜。

所以者何。此经是一切过去未来现在诸佛、神力所护故。

文殊师利，是法华经，于无量国中、乃至名字不可得闻，何况得见、

The great Bodhisattvas of the ten directions
Take pity on the multitudes and so practice the Way.
He should bring forth a heart of reverence,
Thinking, “These are my great teachers.”

With regard to all the Buddhas, World Honored Ones,
He should think of them as his supreme fathers.
He should break through all thoughts of arrogance
And then speak the Dharma without obstacle.

Such is the third dharma
Which the wise ones should always guard.
With the single-minded happily-dwelling conduct,
One is revered by limitless multitudes.”

“Further, Manjushri, in the future Ending Age, when the Dharma is about to become extinct, the Bodhisattva Mahasattva who upholds the *Dharma Flower Sutra*, should give rise to thoughts of great kindness for those at home and those who have left home. He should give rise to thoughts of great compassion for those who are not Bodhisattvas.”

“He should think, ‘People like this are missing a great deal. Although the Tathagata speaks the Dharma expediently and appropriately, they do not hear, know, or awaken to it. They do not inquire into it, believe it, or understand it.’”

“Although these people do not inquire into, believe, or understand this Sutra, still, when I obtain *anuttarasamyaksambodhi*, wherever they happen to be, I will use the power of spiritual penetrations and the power of wisdom to lead them to abide within this Dharma.”

“Manjushri, after the Nirvana of the Tathagata, the Bodhisattva Mahasattva, who accomplishes this, the fourth dharma, shall be free from error when he speaks this Dharma.”

“He will always receive offerings from and be revered, honored, and praised by Bhikshus, Bhikshunis, Upasakas, Upasikas, kings princes, great ministers, common people, Brahmans, lay people and so on. The gods in empty space

受持读诵？’

‘文殊师利，譬如强力转轮圣王，欲以威势降伏诸国，而诸小王不顺其命，时转轮王、起种种兵而往讨罚。王见兵众、战有功者，即大欢喜，随功赏赐，或与田宅、聚落、城邑，或与衣服、严身之具，或与种种珍宝，金银、琉璃，砗磲、玛瑙，珊瑚、琥珀，象、马、车乘，奴婢、人民，

惟髻中明珠、不以与之。所以者何。独王项上有此一珠，若以与之，王诸眷属、必大惊怪。’

‘文殊师利，如来亦复如是，以禅定智慧力、得法国土，王于三界，而诸魔王不肯顺伏。如来贤圣诸将、与之共战，其有功者，心亦欢喜，于四众中、为说诸经，令其心悦，赐以禅定、解脱、无漏根力、诸法之财，又复赐与涅槃之城，言得灭度，引导其心，令皆欢喜，而不为说是法华经。’

‘文殊师利，如转轮王、见诸兵众有大功者，心甚欢喜，以此难信之珠、久在髻中，不妄与人，而今与之。

如来亦复如是，于三界中、为大法王，以法教

will always follow and serve him in order to hear the Dharma. If, in villages and cities or in the wilds or forests, someone wishing to pose difficult questions approaches him, all the gods, for the sake of the Dharma, will protect him day and night, and he will cause the listeners to be joyful.”

“Why is this? This Sutra is protected by the spiritual powers of all the Buddhas of the past, present, and future.”

“Manjushri, throughout countless eons, it is not possible even to hear the name of the *Dharma Flower Sutra*, much less to see, receive, uphold, read, or recite it.”

“Manjushri, it is like a powerful wheel-turning sage king who wishes to subdue other countries by force. But all the lesser kings do not follow his commands. The wheel-turning king then mobilizes his various troops and goes to punish them. Seeing his troops successful in warfare, he is greatly delighted and rewards them, according to their merits, giving them fields, houses, villages, cities, countries or else clothing, personal ornaments, or various precious treasures of gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, or agate: or elephants, horses, carriages, servants, or subjects.”

“Only the bright pearl on his cowl, that alone, he does not give away. Why not? Only the king can wear this pearl on his crown. If he gave it away, the king's retinue would surely be greatly astonished.”

“Manjushri, the Tathagata is also like this. Through the use of the powers of Dhyana samadhi and wisdom, he has gained the country of the Dharma and is king of the three realms. Still, the demon kings refuse to submit. The Tathagata's generals, the worthy ones and sages, do battle with them. With those who are successful, he is delighted. For the four assemblies, he speaks the Sutras, causing their hearts to rejoice. He confers upon them the Dhyana

化一切众生、见贤圣军，与五阴魔、烦恼魔、死魔、共战，有大功勋，灭三毒，出三界，破魔网，尔时如来亦大欢喜，此法华经，能令众生至一切智，一切世间、多怨难信，先所未说，而今说之。’

‘文殊师利，此法华经，是诸如来第一之说，于诸说中、最为甚深，末后赐与，如彼强力之王、久护明珠，今乃与之。文殊师利，此法华经，诸佛如来秘密之藏，于诸经中、最在其上，长夜守护，不妄宣说，始于今日、乃与汝等而敷演之。’

尔时世尊欲重宣此义，而说偈言：

常行忍辱，
哀愍一切，
乃能演说，
佛所赞经。

后末世时、
持此经者，
于家出家、
及非菩萨，
应生慈悲，
斯等不闻，
不信是经，
则为大失。

我得佛道，
以诸方便、
为说此法，
令住其中。

concentrations, the liberations, the lack of outflow, the roots, and the powers, and all the wealth of the Dharma. He further bestows upon them the city of Nirvana, telling them that they shall attain cessation. He guides their thoughts, causing them all to rejoice.”

“But he does not speak the *Dharma Flower Sutra*.”

“Manjushri, eventually the Wheel-turning king, seeing among his troops those who have been greatly successful, is overjoyed, and at last gives them the incredible pearl which he has long worn in his top-knot, and which he would never casually give away.”

“So, too, is it with the Tathagata. As the great king of the Dharma within the three realms, he uses Dharma to teach and transforms all living beings. Seeing the army of worthy ones and sages doing battle with the demons of the five skandhas, the demons of afflictions, and the demons of death, and being greatly successful extinguishing the three poisons, escaping the three realms, and rending the nets of the demons, the Tathagata is greatly pleased. He then speaks to them the Dharma Flower Sutra which can lead living beings to All-Wisdom, which meets with resentment and disbelief in all the world, and which he has never spoken of before.”

“Manjushri, the Dharma Flower Sutra is the foremost among the Tathagata's teachings. Among all the teachings it is the most profound, and it is only bestowed at the very end, just like that bright pearl which the powerful king long kept and then gave away. Manjushri, the Dharma Flower Sutra is the secret treasury of all the Buddhas, Tathagatas. Among all the Sutras it is the highest. In the long night of time it has been guarded and never recklessly expounded. Today, for the first time, I am speaking it for you.”

At that time the World Honored One, wishing to restate this meaning, spoke verses saying,

“Always practicing patience,
And being merciful to all,
One will then be able to proclaim

譬如强力
转轮之王，
兵战有功，
赏赐诸物，
象马车乘，
严身之具，
及诸田宅，
聚落城邑，
或与衣服、
种种珍宝，
奴婢财物，
欢喜赐与。

如有勇健、
能为难事，
王解髻中，
明珠赐之。

如来亦尔，
为诸法王，
忍辱大力，
智慧宝藏，
以大慈悲、
如法化世。

见一切人、
受诸苦恼，
欲求解脱，
与诸魔战。
为是众生，
说种种法，

以大方便、
说此诸经。
既知众生，
得其力已，
末后乃为，
说是法华，
如王解髻，
明珠与之。

此经为尊，
众经中上，

This Sutra praised by the Buddhas.

In the future Ending Age,
Those who uphold this Sutra,
Should bring forth kindness and compassion
For those at home, those who have left home,
And those who are not Bodhisattvas,
Thinking, "Those who do not hear
Or believe this Sutra
Suffer a great loss.

When I have gained the Buddha Way
I shall use expedients
To speak this Dharma for them
So they may abide within it."

It is like a powerful
Wheel-turning king
Who bestows rewards
Upon soldiers successful in battle:
Elephants, horses, carriages,
Personal ornaments,
As well as fields, houses,
Villages, cities and countries.
Or he may give clothing
Or various rare treasures,
Servants or other valuables,
Giving them joyfully.

Should there be a hero
Who can do difficult deeds,
The king will take from his top-knot
His bright pearl, and give it to him.

The Thus Come One is also thus.
As king of all the Dharmas,
With patience, great power
And the precious store of wisdom,
With great kindness and compassion,
He transforms the world according to the Dharma.

He sees all people
Suffering pain and agony,

我常守护，
不妄开示，
今正是时，
为汝等说，

我灭度后，
求佛道者、
欲得安隐，
演说斯经，
应当亲近，
如是四法。

读是经者，
常无忧恼，
又无病痛，
颜色鲜白，
不生贫穷、
卑贱丑陋。

众生乐见，
如慕贤圣，
天诸童子、
以为给使。

刀杖不加，
毒不能害，
若人恶骂，
口则闭塞。
游行无畏，
如师子王，

智慧光明，
如日之照。
若于梦中，
但见妙事。
见诸如来，
坐师子座，
诸比丘众、
围绕说法。

又见龙神、
阿修罗等，
数如恒沙，
恭敬合掌、

Seeking liberation,
And battling with the demons.
For these living beings
He speaks various Dharmas.

Using great expedients,
He teaches them the Sutras.
Once he knows that living beings
Have become strong,
Then at the very end
He speaks the Dharma Flower for them.
This is like the king who unties his top-knot
And gives away his bright pearl.

Highest among the host of Sutras,
This Sutra is venerable.
I always guard and protect it,
And never speak it recklessly.
But now the time is exactly right
To speak it for all of you.

After my extinction,
Those who seek the Buddha Way,
Who wish to gain peace and ease,
And to proclaim this Sutra
Should draw near
Such Dharmas as these four.

Those who read this Sutra
Will have no worries or afflictions;
They will be free from the pain of sickness,
With a countenance fresh and clear.
They would not be born poor,
Lowly, or ugly.

Living beings will be happy to see them,
As if they were longed-for sages.
All the children of the gods
Will act as their messengers.

Knives and staves will not hurt them,
Poisons will not harm them,
And should someone revile them,
His mouth will be stopped up.

自见其身，
而为说法。
又见诸佛、
身相金色，
放无量光、
照于一切，
以梵音声、
演说诸法。

佛为四众，
说无上法，
见身处中，
合掌赞佛，
闻法欢喜、
而为供养，

得陀罗尼，
证不退智。
佛知其心，
深入佛道，
即为授记、
成最正觉。
汝善男子，
当于来世，
得无量智、
佛之大道，
国土严净，
广大无比，
亦有四众、
合掌听法。

又见自身、
在山林中，
修习善法，
证诸实相，
深入禅定，
见十方佛。

诸佛身金色，
百福相庄严，
闻法为人说，
常有是好梦。
又梦作国王，

They shall roam fearlessly
Like the lion king.

The light of their wisdom
Will shine like the sun.
In dreams they will see
Only wonderful things.
They may see the Tathagatas
Seated on their lion thrones,
Surrounded by a host of Bhikshus
As they speak the Dharma.

They will also see the dragons, spirits,
Asuras, and so forth,
In number like the Ganges' sands
Reverent, with palms joined.

They will see themselves appearing
To speak the Dharma for them.
Further, they will see all the Buddhas,
Their bodies of golden hue
Emitting limitless lights,
Illumining all,
And proclaiming all the Dharmas
With the Brahma sound.

The Buddhas, for the four-fold host,
Will speak the supreme Dharma.
They shall see themselves there, too,
With palms joined, praising the Buddhas.
Hearing the Dharma, they will rejoice
And make offerings.

They will gain the Dharanis,
And certify to non-retreating wisdom.
The Buddhas, knowing their minds
Have deeply entered the Buddha Way,
And will then bestow upon them a prediction
For the realization of the most proper enlightenment.
Saying, "You, Good Men,
Shall in the future age,
Attain limitless wisdom,
And the Great Way of the Buddha.
Your lands shall be adorned and pure,

舍宫殿眷属、
及上妙五欲，
行诣于道场。
在菩提树下、
而处师子座，
求道过七日，
得诸佛之智。

成无上道已，
起而转法轮，
为四众说法、
经千万亿劫，
说无漏妙法，
度无量众生。

后当入涅槃，
如烟尽灯灭。
若后恶世中、
说是第一法，
是人得大利，
如上诸功德。

Vast and incomparable,
And the four assemblies there
Will listen to the Dharma with palms joined.”

They will also see themselves
Dwelling in the mountain forests,
Practicing wholesome dharmas,
Certifying to the Real Mark,
Deeply entering Dhyana concentration,
And seeing the Buddhas of the ten directions.

The Buddhas, with golden bodies,
Will be adorned with the marks of a hundred blessings.
Hearing their Dharma, they will speak it to others.
And always have good dreams like these.
They will also dream of being a king
Who, forsakes his palace and retinue,
As well as fine objects of the five desires,
To enter a Bodhimanda.
There, beneath the Bodhi tree,
They sit upon the lion throne,
Seeking the Way for seven days,
And gaining the Buddha's wisdom.

After realizing the supreme Way,
They rise and turn the Dharma wheel,
And speak the Dharma for the four-fold host.
Throughout thousands of myriads of millions of eons,
They speak the non-outflow wondrous Dharma,
And saves limitless living beings.

从地涌出品 -

第十五

尔时他方国土诸来
菩萨摩訶萨，过八恒河
沙数，于大众中起，合
掌作礼、而白佛言：‘世
尊，若听我等、于佛灭
后，在此娑婆世界，勤
加精进，护持、读诵、
书写、供养、是经典者，
当于此土而广说之。’

Later they enter Nirvana,
As a lamp goes out when its fuel is gone.
If, in the future evil age,
They can speak this foremost Dharma,
They shall gain great benefit,
Merit, and virtue as told above.”

尔时佛告诸菩萨摩诃萨众：‘止，善男子，不需汝等护持此经。所以者何。我娑婆世界、自有六万恒河沙等菩萨摩诃萨，一一菩萨、各有六万恒河沙眷属，是诸人等，能于我灭后、护持读诵广说此经。’

佛说是时，娑婆世界三千大千国土，地皆震裂，而于其中，有无量千万亿菩萨摩诃萨、同时涌出。

是诸菩萨，身皆金色，三十二相，无量光明，

先尽在此娑婆世界之下、此界虚空中住。

是诸菩萨、闻释迦牟尼佛所说音声，从下发来。一一菩萨、皆是大众唱导之首，各将六万恒河沙眷属，况将五万、四万、三万、二万、一万、恒河沙等眷属者，况复乃至一恒河沙、半恒河沙、四分之一、乃至千万亿那由他分之一，

况复千万亿那由他眷属，况复亿万眷属，况复千万、百万、乃至一万，况复一千、一百、乃至一十，况复将五、四、三、二、一、弟子者，况复单己、乐远离行，如是等比、无量无边，算数譬喻所不能知。

Chapter 15 - Welling forth from the Earth

At that time the Bodhisattvas Mahasattvas, who had come from other lands in numbers exceeding the grains of sand in eight Ganges Rivers, rose up in the great assembly, placed their palms together, made obeisance, and said to the Buddha, “World Honored One, if you will allow us, after the Buddha’s quiescence, here in this Saha world we will with ever-increasing vigor protect, maintain, read, recite, write out, and make offerings to this Sutra, and we will proclaim it far and wide throughout this land.”

The Buddha then told the host of Bodhisattvas Mahasattvas, “Stop! Good men, you do not need to protect and maintain this Sutra. Why not? Within my Saha world itself there are Bodhisattvas Mahasattvas equal in number to the sands of sixty thousand Ganges Rivers, each of whom has a retinue equal in number to the sands of sixty thousand Ganges Rivers. After my quiescence, all of them will protect, uphold, read, recite, and vastly proclaim this Sutra.”

Just as the Buddha said this, the earth in the three thousand great thousand lands in the Saha world trembled and split open, and from its midst limitless thousands of tens of thousands of millions of Bodhisattvas Mahasattvas simultaneously welled forth.

All of those Bodhisattvas possessed golden-hued bodies, the thirty-two marks, and limitless light.

They had been dwelling beneath the Saha world in the space belonging to this world.

Upon hearing the sound of Shakyamuni Buddha’s voice, all the Bodhisattvas came up from below.

Each one of the Bodhisattvas was a leader who instructed and guided a great multitude. Each had a retinue numbering as many as the sand grains of sixty thousand

是诸菩萨从地出已，各诣虚空七宝妙塔多宝如来、释迦牟尼佛、所，到已、向二世尊头面礼足、及至诸宝树下师子座上佛所、亦皆作礼，右绕三匝，合掌恭敬，以诸菩萨种种赞法、而以赞叹，住在一面，欣乐瞻仰于二世尊。

是诸菩萨摩訶萨，从初涌出，以诸菩萨种种赞法、而赞于佛，如是时间、经五十小劫。是时释迦牟尼佛默然而坐，及诸四众、亦皆默然五十小劫，

佛神力故，令诸大众譬如半日。尔时四众亦以佛神力故，见诸菩萨、遍满无量百千万亿国土虚空。

是菩萨众中、有四导师，一、名上行，二、名无边行，三、名净行，四、名安立行，是四菩萨，于其众中、最为上首唱导之师，在大众前，各共合掌，观释迦牟尼佛、而问讯言：‘世尊，少病、少恼，安乐行否，所应度者，受教易否，不令世尊生疲劳耶？’

尔时四大菩萨而说偈言：

Ganges Rivers. Still others had retinues numbering as many as the sand grains of fifty thousand, forty thousand, thirty thousand, twenty thousand, or ten thousand Ganges Rivers. Others had retinues numbering as many as the sand grains of one Ganges River, one half a Ganges River, one fourth, and on down to one thousandth of a ten thousandth of a millionth of a *nayuta* of a Ganges River.

Other had retinues numbering in the billions of *nayutas*. Others had retinues numbering in the hundreds of millions. Others had retinues numbering in the tens of millions, the millions, and on down to the tens of thousands. Others had a thousand or a hundred and on down to ten. Others had five, four, three, or two disciples, down to one disciple. Still others came alone, preferring isolation. And so it was that their numbers were limitless and boundless, beyond the power of calculation or analogy to make known.

Having welled forth from the earth, all the Bodhisattvas went to the Wonderful Stupa of Seven Jewels in space, where the Thus Come One Many Jewels and Shakyamuni Buddha were. Arriving there, they turned toward the two World Honored Ones and bowed with their heads at those Buddhas' feet. They went on to where all the Buddhas were seated on lion thrones beneath jeweled trees, bowed to them, circumambulated them three times to the right, put their palms together respectfully, and praised them with various Bodhisattva praises. Then they withdrew to one side and gazed joyfully at the two World Honored Ones.

From the time the Bodhisattvas Mahasattvas first welled forth from the earth, and while they praised the Buddhas with various Bodhisattva praises, a period of fifty small eons elapsed. During that time, Shakyamuni Buddha remained seated in silence, and the four assemblies were silent for fifty small eons as well.

Because of the Buddha's spiritual power, all in the great assembly thought only half a day had passed. At that time the four assemblies were also able, because of the Buddha's spiritual power, to see all the Bodhisattvas completely filling the space of limitless hundreds of

世尊安乐，
少病少恼，
教化众生，
得无疲倦。
又诸众生、
受化易否，
不令世尊，
生疲劳耶。

尔时世尊、于菩萨大众
中而作是言：‘如是、
如是，诸善男子，如来
安乐，少病、少恼，诸
众生等，易可化度，无
有疲劳。所以者何。是
诸众生，世世已来、常
受我化，亦于过去诸佛、
恭敬尊重，种诸善根。
此诸众生，始见我身，
闻我所说，即皆信受、
入如来慧。除先修习、
学小乘者，如是之人，
我今亦令得闻是经，入
于佛慧。’

尔时诸大菩萨而说偈
言：

善哉善哉，
大雄世尊，
诸众生等，
易可化度。
能问诸佛，
甚深智慧，
闻已信行，
我等随喜。

于时世尊赞叹上首诸大
菩萨：‘善哉、善哉，
善男子，汝等能于如来、
发随喜心。’尔时弥勒

thousands of myriads of millions of lands.

Among the multitude of Bodhisattvas Mahasattvas were four leaders. The first was named Superior Practice, the second was named Boundless Practice, the third was named Pure Practice, and the fourth was named Secure Practice. These four Bodhisattvas, among the assembly, were the foremost leaders, the spokesmen and guides. Before the great multitudes, they joined their palms together, contemplated Shakyamuni Buddha, made deep bows from the waist and said, “World Honored One, are you in good health and free from worry? Are you peaceful and happy in your practice? Are those who should be crossed over receptive to the teaching? They do not cause the World Honored One weariness, do they?”

The four Great Bodhisattvas then spoke verses, saying:

“Is the World Honored One happy and at peace,
Free from worry and disease?
In teaching and transforming beings,
Is he free from weariness?
And further, do living beings
Receive transformation easily?
They do not cause the World Honored One
To become fatigued, do they?”

The World Honored One then, in the midst of the great host of Bodhisattvas, said this: “So it is, so it is, good men. The Thus Come One is peaceful and happy, free from disease and worry. All the living beings are easy to transform and cross over, and they do not cause me weariness. Why is this? All these living beings have, in lifetime after lifetime, have always received my teaching, and they have also paid reverence to and venerated the Buddhas of the past, thereby planting the roots of goodness. All these living beings, from the time they first saw me and heard my teaching, all, except for those who had formerly cultivated and studied the small vehicle, immediately believed and accepted it and entered the Thus Come One’s wisdom. As to those who cast aside their former cultivation and study the Small Vehicle, I now lead

菩萨及八千恒河沙诸菩萨众、皆作是念：‘我等从昔已来，不见不闻如是大菩萨摩诃萨众、从地涌出，住世尊前，合掌、供养，问讯如来。’

时弥勒菩萨摩诃萨、知八千恒河沙诸菩萨等、心之所念，并欲自决所疑，合掌向佛，以偈问曰：

无量千万亿、
大众诸菩萨，
昔所未曾见，
愿两足尊说，
是从何所来，
以何因缘集。

巨身大神通，
智慧叵思议、
其志念坚固，
有大忍辱力，

众生所乐见，
为从何所来。
一一诸菩萨、
所将诸眷属，
其数无有量，
如恒河沙等。

或有大菩萨，
将六万恒沙，
如是诸大众，
一心求佛道。

是诸大师等，
六万恒河沙，
俱来供养佛、
及护持是经。

even such people as these to hear this Sutra and to enter the Buddha's wisdom.”

At that time the Great Bodhisattvas spoke these verses:

“Good indeed, good indeed,
Great Hero, World Honored One,
That all the living beings
Are easy to transform and save,
That they can ask about the Buddha's deep wisdom
And, having heard it, believe and practice it.
We all rejoice accordingly.”

Then the World Honored One praised the leaders of all those Great Bodhisattvas: “Good indeed, good indeed, that you good men have brought forth a heart of rejoicing in accord with the Thus Come One.”

At that time Maitreya Bodhisattva and the Bodhisattvas in the multitudes, numbering as many as the sand grains in eight thousand Ganges Rivers, all had this thought: “From of old, we have never seen or heard of these Great Bodhisattvas Mahasattvas who have welled forth from the earth and who are standing before the World Honored One, joining their palms, making offerings, bowing from the waist, and inquiring after his welfare.”

Then Maitreya Bodhisattva Mahasattva, knowing the thoughts in the minds of the Bodhisattvas and others, numbering as many as the sand grains in eight thousand Ganges Rivers, and wishing as well to resolve his own doubts, placed his palms together, faced the Buddha, and spoke verses.

“These limitless thousands of myriads of kotis of
Bodhisattvas forming a great host,
Such as we have never seen before.
We pray the Doubly-Complete Honored One
Will tell us where they came from
And why they are gathered here.

They have huge bodies, great spiritual penetrations,
And inconceivable wisdom.
They are solid in resolve and will,

将五万恒沙，
其数过于是。

四万及三万、
二万至一万、
一千一百等，
乃至一恒沙、
半及三四分、
亿万分之一，
千万那由他，
万亿诸弟子，
乃至半亿，
其数复过上。

百万至一万、
一千及一百、
五十与一十、
乃至三二一、
单己无眷属，
乐于独处者，
俱来至佛所，
其数转过上。

如是诸大众，
若人行筹数，
过于恒沙劫，
犹不能尽知。
是诸大威德、
精进菩萨众，
谁为其说法，
教化而成就。
从谁初发心，
称扬何佛法，
受持行谁经，
修习何佛道。
如是诸菩萨，
神通大智力，
四方地震裂，
皆从中涌出。

And possess the great power of patience.

Living beings delight in seeing them.
But where did they come from?
Each and every Bodhisattva
Has brought a retinue
Limitless in number,
Like the Ganges sand grains.

Some of the Great Bodhisattvas
Lead retinues of beings as many as
The sand grains in sixty thousand Ganges Rivers.
Such are the great assemblies
Single-mindedly seeking the Buddha Way.

These Great Masters,
In number like the sand grains in sixty thousand Ganges
Rivers,
Have all come to make offerings to the Buddha
And to protect and uphold this Sutra.
Those with retinues comprised of as many as
the sand grains in fifty thousand Ganges Rivers
Are even more in number.

Those with retinues numbering forty, or thirty thousand,
Twenty down to ten thousand,
One thousand, one hundred,
And so forth, down to the sand grains of a single Ganges
River,
And those with a half, a third, or a quarter thereof,
Down to one ten thousandth of a millionth thereof,
Or one thousandth of a ten thousandth of a nayuta thereof,
And the ones with tens of thousands of millions of
disciples,
on down to half a million,
Are even more numerous.

There are also those with hundreds of tens of thousands,
Or tens of thousands
Thousands, or hundreds,
Fifty, or ten,
Down to three, two, or one,
And those who come alone without a retinue,

世尊我昔来，
未曾见是事，
愿说其所从，
国土之名号。

我常游诸国，
未曾见是众，
我于此众中、
乃不识一人，

忽然从地出，
愿说其因缘。
今此之大会，
无量百千亿，
是诸菩萨等，
皆欲知此事。
是诸菩萨众、
本末之因缘，
无量德世尊，
惟愿决众疑。

尔时释迦牟尼分身诸
佛、从无量千万亿他方
国土来者，在于八方诸
宝树下、师子座上，结
跏趺坐。其佛侍者，各
各见是菩萨大众，于三
千大千世界、四方、从
地涌出，住于虚空。各
白其佛言：‘世尊，此
诸无量无边阿僧祇菩萨
大众，从何所来？’

尔时诸佛各告侍者：‘诸
善男子，且待须臾，有
菩萨摩訶萨、名曰弥勒，
释迦牟尼佛之所授记，
次后作佛，已问斯事，
佛今答之，汝等自当因
是得闻。’

Preferring isolation—
All these come before the Buddha
In numbers surpassing those just stated.

So large is the assembly,
That were one to count them
For eons numbering more than Ganges sand grains,
Still one could not fully know them.
Who spoke the Dharma for
All these of great awesome virtue—
This vigorous host of Bodhisattvas—
Teaching, transforming, and bringing them to
accomplishment?
Under whom did they first bring forth their resolve?
Whose Buddhadharma do they praise and proclaim?
Whose Sutras do they receive, uphold, and practice?
And which Buddha's Way do they cultivate?
Such are the Bodhisattvas' powers
Of spiritual penetrations and great wisdom,
That throughout the four directions,
The earth quakes and splits open,
And they rise out of it.

World Honored One, from of old,
I have never seen such a thing.
Pray tell us the names
Of the countries they come from.

I am always roaming through the lands,
But I have never seen this assembly.
I do not recognize
A single one of them.

Suddenly they have welled forth out of the earth.
Pray explain the reason why.

Now in this great assembly,
The limitless hundreds of thousands of millions
Of Bodhisattvas all
Wish to understand this event:
The causes and conditions, first to last,
Of this host of Bodhisattvas.
O World Honored One of limitless virtue,
We only pray you will resolve the assembly's doubts.”

尔时释迦牟尼佛告弥勒菩萨：‘善哉、善哉，阿逸多，乃能问佛如是大事。

汝等当共一心，被精进铠，发坚固意，

如来今欲显发宣示诸佛智慧，诸佛自在神通之力，诸佛师子奋迅之力，诸佛威猛大势之力。’

尔时世尊欲重宣此义，而说偈言：

当精进一心，
我欲说此事，
勿得有疑悔，
佛智叵思议。

汝今出信力，
住于忍善中，
昔所未闻法，
今皆当得闻。

我今安慰汝，
勿得怀疑惧，
佛无不实语，
智慧不可量。

所得第一法，
甚深叵分别，
如是今当说，
汝等一心听。

尔时世尊说此偈已，告弥勒菩萨：‘我今于此大众、宣告汝等，阿逸多，是诸大菩萨摩訶萨，无量无数阿僧祇、从地涌出，汝等昔所未见者，我于是娑婆世界、得阿耨多罗三藐三菩提已，

At that time all the division bodies of Shakyamuni Buddha, who had come from limitless thousands of myriads of kotis of lands in other directions, sat in lotus posture on lion thrones beneath jeweled trees throughout the eight directions. The attendants of those Buddhas, seeing this great assembly of Bodhisattvas of the three thousand great thousand worlds welling forth from the earth in the four directions and dwelling in space, each said to his respective Buddha, “World Honored One, where have all the limitless boundless, asamkhyeyas of Bodhisattvas in this great host come from?”

Each of those Buddhas then told his attendants, “All of you good men, just wait one moment! There is a Bodhisattva Mahasattva named Maitreya, upon whom Shakyamuni Buddha has bestowed a prediction that he shall be the next Buddha. He has already asked about this matter, and the Buddha is about to answer him. For this reason, you may all hear about it.”

Shakyamuni Buddha then said to Maitreya Bodhisattva, “Good indeed, good indeed, Ajita, that you can ask the Buddha about such a great matter.”

“You should all single-mindedly don the armor of vigor and bring forth a firm resolve.”

“The Thus Come One now wishes to disclose and proclaim the wisdom of all Buddhas, the power of all Buddhas’ sovereignty and spiritual penetrations, the power of all Buddhas’ lion sprint, and the power of all Buddhas’ awesome courage and mighty strength.”

At that time, the World Honored One, wishing to restate these principles, spoke verses:

“You should be vigorous and single-minded.
For I wish to speak about this matter.
Hold no doubts or regrets—
The wisdom of the Buddhas is inconceivable.

Bring forth, now, the power of faith,
And abide in patience and goodness,

教化示导是诸菩萨，调伏其心，令发道意。

For the Dharma which from of old has never been heard,
You are now about to hear.

此诸菩萨，皆于是娑婆世界之下、此界虚空中住，于诸经典，读诵通利，思惟分别、正忆念。

I am comforting you now,
So have no doubt or fear.
The Buddhas never speak falsely,
And their wisdom cannot be measured.

阿逸多，是诸善男子等，不乐在众、多有所说，常乐静处、勤行精进，未曾休息。亦不依止人天而住。

That foremost Dharma they have gained
Is extremely profound, beyond discerning.
As such, it should now be explained,
And you should single-mindedly listen.”

常乐深智，无有障碍、亦常乐于诸佛之法，一心精进，求无上慧。’

The World Honored One, having recited those verses, then said to Maitreya Bodhisattva, “In this great assembly, I now make this announcement to all of you: Ajita! These incalculable asamkhyeyas of Great Bodhisattvas Mahasattvas, who have welled forth from the earth and whom you have never seen before, are those whom I taught, transformed, and guided in this Saha World after I attained Anuttarasamyaksambodhi. I tamed and subdued the minds of these Bodhisattvas, causing them to bring forth the resolve for the Way.”

尔时世尊欲重宣此义，而说偈言：

阿逸汝当知，
是诸大菩萨，
从无数劫来，
修习佛智慧，

“All of these Bodhisattvas live in the space beneath the Saha World. They have read and recited all the Sutras until they have penetrated them thoroughly. They have pondered their meanings in detail and have been properly mindful of them.”

悉是我所化，
令发大道心。
此等是我子，
依止是世界，

“Ajita! All these good men take no delight in dwelling with the multitudes or in much talk. They always enjoy living in quiet places where they practice with diligence and vigor, never resting. They do not take up residence with humans or gods.”

常行头陀事，
志乐于静处，
舍大众愤闹，
不乐多所说。

“They always delight in deep wisdom and have no obstacles. They also always delight in the Dharmas of all Buddhas. With single-minded vigor they seek supreme wisdom.”

如是诸子等，
学习我道法，
昼夜常精进，
为求佛道故，
在娑婆世界、
下方空中住，

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying:

志念力坚固，
常勤求智慧，
说种种妙法，
其心无所畏。

我于伽耶城、
菩提树下坐，
得成最正觉，
转无上法轮。
尔乃教化之、
令初发道心，

今皆住不退，
悉当得成佛。
我今说实语，
汝等一心信，
我从久远来、
教化是等众。

尔时、弥勒菩萨摩诃萨、
及无数诸菩萨等，心生
疑惑，怪未曾有，而作
是念：‘云何世尊于少
时间、教化如是无量无
边阿僧祇诸大菩萨，令
住阿耨多罗三藐三菩
提？’

即白佛言：‘世尊，如
来为太子时，出于释宫，
去伽耶城不远，坐于道
场，得成阿耨多罗三藐
三菩提，从是已来，始
过四十余年，世尊，云
何于此少时、大作佛事，
以佛势力，以佛功德，
教化如是无量大菩萨
众、当成阿耨多罗三藐
三菩提？’

‘世尊，此大菩萨众，
假使有人，于千万亿劫、
数不能尽，不得其边，
斯等久远已来，于无量
无边诸佛所、植诸善根，

“Ajita, you should know,
For countless eons,
All these Great Bodhisattvas,
Have cultivated and practiced the Buddha-wisdom.

I taught them all,
Causing them to bring forth the great resolve for the Way.
They are all my disciples,
Dwelling in this world system.

Ever practicing the work of dhuta,
They delight in quiet places.
Renounce the bustle of crowds,
And take no delight in much talk.

These disciples
Study and practice the Dharma of my Way,
Vigorous always, day and night,
They seek the Buddha Way.
They dwell in the space
Beneath this Saha world,
Solid and powerful in resolve and will.
They are ever diligent, seeking wisdom.
They speak various Wonderful Dharmas,
With no fear in their hearts.

In the City of Gaya,
Sitting beneath the Bodhi Tree,
I realized the most proper enlightenment
And turned the supreme Dharma-wheel.
Only then did I teach and transform them,
Causing them first to bring forth their resolve for the Way.

Now they all dwell in irreversibility,
And shall all become Buddhas.
I now speak the truth,
You should believe it with a single mind.
For endless eons,
I have taught and transformed these multitudes.”

At that time Maitreya Bodhisattva Mahasattva and the
countless Bodhisattvas gave rise to doubts in their minds.
Puzzling over this unprecedented occurrence, they thought,

成就菩萨道，常修梵行。
世尊，如此之事，世所
难信。

譬如有人、色美发黑，
年二十五，指百岁人、
言是我子，其百岁人，
亦指年少，言是我父，
生育我等，是事难信。’

‘佛亦如是，得道已来，
其实未久，而此大众诸
菩萨等，已于无量千万
亿劫，为佛道故，勤行
精进，善入出住无量百
千万亿三昧，得大神通，
久修梵行，善能次第习
诸善法，巧于问答，人
中之宝，一切世间甚为
稀有。今日世尊方云，
得佛道时，初令发心，
教化示导，令向阿耨多
罗三藐三菩提，

世尊得佛未久，乃能作
此大功德事。

我等虽复信佛随宜所
说，佛所出言、未曾虚
妄，佛所知者，皆悉通
达，

然诸新发意菩萨，于佛
灭后，若闻是语，或不
信受、而起破法罪业因
缘。

“How could the World Honored One, in such a short space of time, have taught and transformed such limitless, boundless, *asamkhyeyas* of Great Bodhisattvas and caused them to dwell in Anuttarasamyaksambodhi?”

Just then they spoke to the Buddha, saying, “World Honored One, when the Thus Come One was a crown prince, he left the Shakya Palace and went to a place not far from the city of Gaya where he sat in the Bodhimanda and realized Anuttarasamyaksambodhi. From that time until now, only forty-some years have elapsed. How, in such a short space of time, could the World Honored One have done such great Buddha work—using the Buddha’s mighty power and the Buddha’s merit and virtue to teach and transform such limitless hosts of Great Bodhisattvas so that they can realize Anuttarasamyaksambodhi?”

“World Honored One, the multitudes of Great Bodhisattvas are such that if a person were to try to count them throughout thousands of myriads of millions of eons, he could not finish or reach their limit. From endless eons in the presence of limitless, boundless numbers of Buddhas, they have planted good roots and accomplished the Bodhisattva Way, always cultivating Brahma conduct.”

“World Honored One, a matter such as this is hard for those in the world to believe.”

“It is as if, by way of analogy, there were a handsome man, twenty-five years old and with shiny black hair, who pointed to hundred-year-old men and said, ‘These are my sons.’ Then suppose the hundred-year-old men pointed to that young man and said, ‘He is our father, the one who begot and reared us.’ Such a thing would be hard to believe.

“The Buddha is also like this. It has really not been long since he attained the Way. On the other hand, the great hosts of Bodhisattvas have already, throughout limitless thousands of myriads of millions of eons, practiced with diligence and vigor for the sake of the Buddha Way. They are well able to enter, leave, and dwell in limitless hundreds of thousands of myriads of millions of samadhis. They have attained great spiritual powers and have long

惟、然，世尊，愿为解说，除我等疑，及未来世诸善男子、闻此事已，亦不生疑。’

尔时弥勒菩萨欲重宣此义，而说偈言：

佛昔从释种、
出家近伽耶，
坐于菩提树，
尔来尚未久。

此诸佛子等，
其数不可量，
久已行佛道，
住于神通力，

善学菩萨道，
不染世间法，
如莲华在水，
从地而涌出，

皆起恭敬心，
住于世尊前。
是事难思议，
云何而可信，

佛得道甚近、
所成就甚多，
愿为除众疑，
如实分别说。

譬如少壮人，
年始二十五，
示人百岁子，
发白而面皱，
是等我所生，
子亦说是父，

父少而子老，
举世所不信。

cultivated Brahma conduct. They are well able to practice in succession all wholesome dharmas, and their questions and answers are clever. They are jewels among humankind, extremely rare in the world. Yet, just now, the World Honored One said that only when the Buddha attained the Way did he cause them to first bring forth their resolve. By teaching, transforming, and guiding them, he led them toward Anuttarasamyaksambodhi.”

“It has not been long since the World Honored One gained Buddhahood, and yet he has been able to do these great and meritorious deeds!”

“We believe that the Buddha speaks in accord with what is appropriate, that the Buddha has never spoken falsely, that the Buddha’s understanding is complete and penetrating.”

“However, when Bodhisattvas who have just brought forth the resolve hear these words after the Buddha’s quiescence, they may not believe or accept them. On the contrary, they may give rise to the causes and conditions for the offense karma incurred in destroying the Dharma.”

“This being the case, World Honored One, we hope that you will explain in order to dispel our doubts, and so that those good people of the future who hear of this matter also will not give rise to doubts.”

At that time, Maitreya Bodhisattva, wishing to restate this meaning, spoke verses, saying:

“In the past, the Buddha of the Shakyan line
Left home and drew near the city of Gaya
To sit beneath the Bodhi Tree,
And it has not been long since then.

All these disciples of the Buddha,
Incalculable in their number,
Have long practiced the Buddha Way
And now dwell in the power of spiritual penetrations.

Well have they studied the Bodhisattva Way.

世尊亦如是，
得道来甚近。
是诸菩萨等，
志固无怯弱，
从无量劫来、
而行菩萨道，
巧于难问答，
其心无所畏，
忍辱心决定，
端正有威德，
十方佛所赞，
善能分别说，
不乐在众中，
常好在禅定，

为求佛道故，
于下空中住。
我等从佛闻、
于此事无疑，

愿佛为未来，
演说令开解。
若有于此经、
生疑不信者，
即当堕恶道。

愿今为解说，
是无量菩萨，
云何于少时、
教化令发心，
而住不退地。

Undefined by worldly dharmas,
Like a lotus flower floating on the water,
They have welled forth from the earth.

All give rise to reverent hearts,
As they stand before the World Honored One.
Such a thing is hard to conceive of,
How can it be believed?

The Buddha only recently attained the Way,
Yet his accomplishments are so very many.
Please dispel the doubts of the assembly
And tell us how this can actually be.

It is as if a strong young man,
Only twenty-five years of age,
Pointed to hundred-year old men
With white hair and wrinkled faces
And said, "These are my sons."
And the sons also said, "He is our father."

A father so young with sons so old
Is a thing hard for the world to believe.
The World Honored One is also like this;
He has only recently attained the Way
And all these Bodhisattvas
Of firm resolve, neither weak nor indecisive,
Throughout limitless eons
Have practiced the Bodhisattva Way.
Clever in answering difficult questions,
They have no fear in their minds.
Patient under insult, resolute in their thoughts,
They are upright and proper, possessing awesome virtue.
Praised by the Buddhas of the ten directions,
Skilled in their ability to distinguish and explain,
They take no delight in being with the multitudes,
But always prefer Dhyana concentration.

Because they seek the Buddha Way,
They have been dwelling in the space below.
Hearing this from the Buddha,
We have no doubts about this matter,

But we hope that the Buddha will, for those of the future,

Give explanations to cause them to understand.
For if they were to give rise to doubts
And fail to believe this Sutra,
They would thereupon fall into the evil paths.

Presently we have asked for this explanation
Of these limitless Bodhisattvas
And how, in such a short space of time,
You have taught and transformed them,
Causing them to bring forth the resolve
And to dwell on the Ground of Irreversibility.”

如来寿量品 – Chapter 16 - The Thus Come One's Life Span

第十六

尔时、佛告诸菩萨及一切大众：‘诸善男子，汝等当信解如来诚谛之语。’复告大众：‘汝等当信解如来诚谛之语。’又复告诸大众：‘汝等当信解如来诚谛之语。’

At that time the Buddha spoke to the Bodhisattvas and the entire great assembly, saying, “Good men, you should believe and understand the sincere and truthful words of the Thus Come One.” Once again he told the great assembly, “You should believe and understand the sincere and truthful words of the Thus Come One.” He again told the great assembly, “You should believe and understand the sincere and truthful words of the Thus Come One.”

是时菩萨大众，弥勒为首，合掌白佛言：‘世尊，惟愿说之，我等当信受佛语。’如是三白己。

Then the great assembly of Bodhisattvas, headed by Maitreya, placed their palms together and spoke to the Buddha, saying, “World Honored One we only pray that you will speak it. We shall believe and accept the Buddha’s words.” They repeated this three times.

复言：‘惟愿说之，我等当信受佛语。’

They again said, “We only pray that you will speak. We shall believe and accept the Buddha’s words.”

尔时世尊知诸菩萨三请不止，而告之言：‘汝等谛听’

At that time the World Honored One, knowing that the Bodhisattvas would not stop with three requests, spoke to them, saying, “You should listen attentively.”

‘如来秘密神通之力。一切世间天、人、及阿修罗，皆谓，今释迦牟尼佛、出释氏宫，去伽耶城不远，坐于道场，得阿耨多罗三藐三菩提。’

“The Thus Come One’s power of spiritual penetrations is acknowledged by all gods, humans, and asuras in the world. They say that Shakyamuni Buddha now, having left the palace of the Shakyen clan and having gone to a place not far from the city of Gaya to sit in the Bodhimanda, has now attained Anuttarasamyaksambodhi.”

‘然善男子，我实成佛已来、无量无边、百千万亿那由他劫。’

“However, good men, I actually realized Buddhahood limitless, boundless, hundreds of thousands of myriads of kotis of nayutas of eons ago.”

‘譬如五百千万亿那由他、阿僧祇、三千大千世界，假使有人、抹为

“Suppose a person were to grind into fine motes of dust five hundred thousand myriads of kotis of nayutas of asamkhyeyas of three thousand great thousand world

微尘，过于东方五百千万亿那由他阿僧祇国、乃下一尘，如是东行，尽是微尘。’

systems. Then, suppose he traveled to the east across five hundred thousand myriads of kotis of nayutas of asamkhyeyas of lands, and there he deposited one mote of dust. Suppose he continued in this way, traveling to the east, until all the motes of dust were gone.”

‘诸善男子、于意云何，是诸世界，可得思惟校计、知其数否。’

“Good men, what do you think? Could the number of worlds he passed through be reckoned or counted?”

弥勒菩萨等、俱白佛言：‘世尊，是诸世界，无量无边，非算数所知、亦非心力所及，一切声闻、辟支佛，以无漏智，不能思惟、知其限数。’

Maitreya Bodhisattva and the others all said to the Buddha, “World Honored One, those world systems would be limitless, boundless, beyond calculation, and beyond the power of the mind to know. All the Hearers and Pratyekabuddhas, using their non-outflow wisdom, could not conceive of them or know their limit or number.”

‘我等住阿惟越致地，于是事中、亦所不达，世尊，如是诸世界，无量无边。’

“We now dwell on the ground of avaiartika, but we cannot comprehend this matter, World Honored One, and so such world systems would be limitless and boundless.”

尔时佛告大菩萨众：‘诸善男子，今当分明宣语汝等，是诸世界，若著微尘及不著者、尽以为尘，一尘一劫，我成佛已来，复过于此百千万亿那由他阿僧祇劫。’

At that time the Buddha spoke to the great hosts of Bodhisattvas, saying, “Good men, I shall now explain this clearly for you. If all these world systems—whether a dust mote were deposited in them or not—were reduced to dust motes, and if each dust mote were an eon, the time that has passed since I became a Buddha would exceed even that by hundreds of thousands of myriads of kotis of nayutas of asamkhyeyas of eons.”

‘自从是来，我常在此娑婆世界、说法教化，亦于余处百千万亿那由他阿僧祇国、导利众生。’

“From that time on, I have always remained in the Saha world, speaking the Dharma to teach and transform beings. Also, in other places, in hundreds of thousands of myriads of kotis of nayutas of asamkhyeyas of lands, I have guided and benefited living beings.”

‘诸善男子，于是中间，我说燃灯佛等，又复言其入于涅槃，如是、皆以方便分别。’

“Good men, in that interval, I spoke of the Buddha Dipankara and others, and I further spoke of them as entering Nirvana. But those were just discriminations made expediently.”

‘诸善男子，若有众生、来至我所，我以佛眼、

“Good men, if a living being comes before me, I observe with my Buddha eye his faith and other qualities, as well

观其信等、诸根利钝，
随所应度。’

as the keenness or dullness of his faculties, and take him
across in an appropriate manner.”

‘处处自说、名字不同、
年纪大小，亦复现言、
当入涅槃，又以种种方
便、说微妙法，能令众
生发欢喜心。’

“In all places, although the names by which I refer to
myself are different and my age may be older or younger, I
also appear and announce that I am about to enter Nirvana.
I also employ various expedient devices, speaking the
subtle and wonderful Dharma and enabling living beings
to bring forth happiness in their minds.”

‘诸善男子，如来见诸
众生、乐于小法，德薄
垢重者，为是人说，我
少出家，得阿耨多罗三
藐三菩提，然我实成佛
已来、久远若斯，但以
方便、教化众生，令入
佛道，作如是说。’

“Good men, the Thus Come One, seeing living beings
delighting in lesser dharmas, beings of scanty virtue and
heavy with defilement, speaks for these people, saying,
‘When young, I left the home-life and attained
Anuttarasamyaksambodhi.’ In truth, however, I became a
Buddha a long time before that. I speak in this way merely
as an expedient to teach and transform living beings and to
cause them to enter the Buddha-Way.”

‘诸善男子，如来所演
经典，皆为度脱众生，
或说己身，或说他身，
或示己身，或示他身，
或示己事，或示他事，
诸所言说，皆实不虚。

“Good men, the Sutras proclaimed by the Thus Come One
are all for the purpose of saving and liberating living
beings. He may speak of his own body, or he may speak of
someone else’s body. He may manifest his own body, or
he may manifest in someone else’s body. He may manifest
his own affairs, or he may manifest the affairs of others.
But all that he says is true and not false.”

‘所以者何。如来如实
知见三界之相，无有生
死、若退若出，亦无在
世、及灭度者，非实非
虚，非如非异，不如三
界、见于三界，如斯之
事，如来明见，无有错
谬。’

“What is the reason? The Thus Come One knows and sees
the triple realm as it really is. There is no birth or death, no
retreating or advancing, no existence in the world or
passage into quiescence. There is no reality or unreality,
no likenesses or differences. He views the triple realm as
not being the triple realm. Matters such as these, the Thus
Come One clearly sees, without mistake or error.”

‘以诸众生有种种性、
种种欲、种种行、种种
忆想分别故，欲令生诸
善根，以若干因缘、譬
喻、言辞、种种说法，
所作佛事，未曾暂废。’

“Living beings have various natures, various desires,
various modes of conduct, and various ideas, thoughts, and
discriminations. Wishing to lead them to produce the roots
of goodness, he employs divers causes and conditions,
analogies, and expressions to explain the various dharmas,
carrying out the Buddha’s work without respite.”

‘如是，我成佛已来、

“Thus since I realized Buddhahood in the very remote

甚大久远，寿命无量阿僧祇劫，常住不灭。诸善男子，我本行菩萨道、所成寿命，今犹未尽，复倍上数。’

‘然今非实灭度，而便唱言、当取灭度，如来以是方便、教化众生。’

‘所以者何。若佛久住于世，薄德之人，不种善根，贫穷下贱，贪著五欲，入于忆想妄见网中，若见如来常在不灭，便起憍恣、而怀厌怠，不能生难遭之想、恭敬之心。’

‘是故如来以方便说：“比丘当知，诸佛出世，难可值遇。”所以者何。诸薄德人，过无量百千万亿劫，或有见佛，或不见者，以此事故，我作是言：“诸比丘，如来难可得见。”斯众生等、闻如是语，必当生于难遭之想，心怀恋慕，渴仰于佛，便种善根，是故如来虽不实灭，而言灭度。’

‘又、善男子，诸佛如来、法皆如是，为度众生，皆实不虚。’

‘譬如良医，智慧聪达，明练方药，善治众病。其人多诸子息，若十、二十、乃至百数，以有事缘，远至余国。’

past, my life span has been limitless asamkhyeyas of eons, eternal and never extinguished. Good men, the life span I realized when formerly practicing the Bodhisattva path has not yet been exhausted and is twice that of the above number.”

“As I now proclaim that I am about to enter the quiescence, I am not really passing into the quiescence. The Thus Come One uses this passing only as an expedient to teach and transform living beings.”

“What is the reason? If the Buddha were to stay in the world a long time, those of scanty virtue who do not plant good roots, who are poor and lowly, who covet to objects of the five desires, and who are caught in the net of schemes and false views, seeing the Thus Come One constantly present and not entering stillness, would become arrogant, lax, and indifferent. They would not consider how difficult it is to encounter him, nor would their hearts be reverent.”

“For these reasons, the Thus Come One expediently says, ‘Bhikshus, you should know that it is difficult to meet with a Buddha appearing in the world.’ What is the reason? Those of scant virtue may pass through limitless hundreds of thousands of myriads of kotis of eons, during which time they may or may not see a Buddha. Because of that, I tell them, ‘Bhikshus, the Thus Come One is difficult to get to see.’ These living beings, hearing such words, will necessarily realize how difficult it is to get to encounter the Buddha and will cherish a longing for him. They will then plant good roots. That is why the Thus Come One, although he does not enter stillness, speaks of quiescence.”

“Further, Good Men, the Dharma of all the Buddhas, Thus Come Ones, is like this and used to save living beings. It is entirely true and not false.”

“It is as if there were a good physician, wise and well-versed in the medical arts and intelligent, who is skillful at healing the multitude of sicknesses. The man also has many sons—ten, twenty or even a hundred. Then, called away on business, he travels to a far-off country.”

‘诸子于后、饮他毒药，药发、闷乱，宛转于地。’ “Meanwhile, the children drink some poison, which causes them to roll on the ground in delirium.”

‘是时其父还来归家，诸子饮毒，或失本心，或不失者，遥见其父，皆大欢喜，拜跪、问讯、善安隐归：“我等愚痴，误服毒药，愿见救疗，更赐寿命。”’ “Just then their father returns home. Because they drank the poison, some of the sons have lost their senses, while others have not. Seeing their father at a distance, they are all greatly happy. They bow to him, kneel, and inquire after him. ‘Welcome back in peace and safety. In our foolishness, we took some poison by mistake. We pray that you will rescue and heal us, and will restore our lives to us.’”

‘父见子等苦恼如是，依诸经方，求好药草，色香美味、皆悉具足，捣筛和合，与子令服。’ “Seeing his children in such agony, the father consults his medical texts and then searches for fine herbs of good color, aroma, and flavor. He then grinds, sifts, and mixes them together, and gives the compound to his sons to take”

而作是言：“此大良药，色香美味、皆悉具足，汝等可服，速除苦恼，无复众患。”’ “He says to them, ‘This is an excellent medicine of good color, aroma, and flavor. Take it. Your agony will be relieved, and you will suffer no further torment.’”

其诸子中、不失心者，见此良药、色香俱好，即便服之，病尽除愈。 “Some among the children have not lost their senses. Seeing the fine medicine with its good color and aroma they immediately take it, and their sickness is completely cured.”

余失心者，见其父来，虽亦欢喜问讯，求索治病，然与其药、而不肯服。所以者何。毒气深入，失本心故，于此好色香药、而谓不美。 “Although the others who have lost their senses rejoice in their father’s arrival, have inquired after his well-being, and have sought to be cured of their illnesses, they refuse to take the medicine. What is the reason? The poisonous vapors have entered them so deeply that they have lost their senses, and so they say that the medicine of good color and aroma is not good.”

父作是念：“此子可愍，为毒所中，心皆颠倒，虽见我喜，求索救疗，如是好药、而不肯服，我今当设方便、令服此药。” “The father then thinks, ‘How pitiful these children are. The poison has confused their minds. Although they rejoice to see me and ask me to rescue and cure them, still they refuse such good medicine as this. I should now set up an expedient device to induce them to take this medicine.’”

即作是言：“汝等当知，我今衰老，死时已至， “Immediately he says, ‘You should know that I am now old and weak, and my time of death has arrived. I will now

是好良药，今留在此，汝可取服，勿忧不瘥。”
作是教已，复至他国，遣使还告：“汝父已死。”

是时诸子闻父背丧，心大忧恼，而作是念：“若父在者，慈愍我等，能见救护，今者、舍我远丧他国。”自惟孤露，无复恃怙，常怀悲感，心遂醒悟，乃知此药色味香美。即取服之，毒病皆愈。

其父闻子悉已得瘥，寻便来归，咸使见之。’

‘诸善男子，于意云何，颇有人、能说此良医虚妄罪否？’

‘不也，世尊。’

佛言：‘我亦如是，成佛已来、无量无边百千万亿那由他阿僧祇劫，为众生故，以方便力、言当灭度，亦无有能如法说我虚妄过者。’

尔时世尊欲重宣此义，而说偈言：

自我得佛来，
所经诸劫数，
无量百千万
亿载阿僧祇，
常说法教化
无数亿众生，
令入于佛道。

尔来无量劫，
为度众生故，
方便现涅槃、

leave this good medicine here for you to take. Have no worries about not recovering.’ Having instructed them in this way, he then returns to the far-off country and sends a messenger back to announce, ‘Your father is dead.’”

“When the children hear that their father is dead, their hearts are struck with grief, and they think, ‘If our father was here, he would be compassionate and pity us, and we would have a savior and protector. Now he has forsaken us to die in another country, leaving us orphaned with no one to rely upon.’ Constantly grieving, their minds then become awakened. They understand that the medicine has good color, aroma, and flavor. They take it immediately, and their poisonous sickness is completely cured.”

“The father, hearing that his sons have been completely cured, then comes back, and they all see him.”

“Good men, what do you think, could anyone say that this good physician has committed the offense of false speech?”

“No, World Honored One.”

The Buddha said, “I, too, am like that. I realized Buddhahood limitless, boundless, hundreds of thousands of myriads of kotis of nayutas of asamkhyeyas of eons ago. For the sake of living beings, I employ the power of expedients and say that I am about to enter quiescence. There is no one who can rightly say that I have committed the offense of false speech.”

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

“From the time I attained Buddhahood,
The eons that have passed
Are limitless hundreds of thousands of myriads
Of kotis of asamkhyeyas in number.
I always speak the Dharma to teach and transform
Countless millions of living beings,
So they enter the Buddha-Way.

And throughout these limitless eons,
In order to save living beings,
I expediently manifest Nirvana.

而实不灭度，
常住此说法。

But in truth I do not pass into quiescence.
I remain here always speaking the Dharma.

我常住于此，
以诸神通力，
令颠倒众生、
虽近而不见。
众见我灭度，
广供养舍利，
咸皆怀恋慕、
而生渴仰心。

I always stay right here,
And using the power of spiritual penetrations,
I cause inverted living beings,
Although near me, not to see me.
The multitudes see me as passing into quiescence.
They extensively make offerings to my sharira.
All cherish ardent longing for me,
And their hearts look up to me in thirst.

众生既信伏，
质直意柔软，
一心欲见佛，
不自惜身命。

Living beings, then faithful and subdued,
Straightforward, with compliant minds,
Single-mindedly wish to see the Buddha,
Caring not for their very lives.

时我及众僧、
俱出灵鹫山，
我时语众生，
常在此不灭，

At that time I and the Sangha assembly
All appear together on Magic Vulture Mountain,
Where I say to living beings
That I am always here and never cease to be.

以方便力故，
现有灭不灭。
余国有众生、
恭敬信乐者，
我复于彼中、
为说无上法，
汝等不闻此，
但谓我灭度。

But using the power of expedient devices
I manifest "ceasing" and "not-ceasing" to be.
For living beings in other lands,
Reverent, faithful, and aspiring,
I speak the Unsurpassed Dharma;
But you who do not hear this
Think that I have passed into quiescence.

我见诸众生、
没在于苦恼，

I see living beings
Sunk in misery, and yet

故不为现身，
令其生渴仰，

I refrain from manifesting for them.
In order to cause them to look up in thirst,

因其心恋慕，
乃出为说法。

Then, when their minds are filled with longing,
I emerge and speak the Dharma.

神通力如是，
于阿僧祇劫，
常在灵鹫山、
及余诸住处，

With such powerful spiritual penetrations,
Throughout asamkhyeyas of eons,
I remain always on Magic Vulture Mountain
And also dwell in other places.

众生见劫尽、
大火所烧时，
我此土安隐，
天人常充满。
园林诸堂阁、
种种宝庄严，
宝树多花果，
众生所游乐。

诸天击天鼓，
常作众伎乐，
雨曼陀罗花、
散佛及大众。
我净土不毁，
而众见烧尽，
忧怖诸苦恼、
如是悉充满。
是诸罪众生，
以恶业因缘，
过阿僧祇劫、
不闻三宝名。

诸有修功德、
柔和质直者，
则皆见我身
在此而说法。
或时为此众、
说佛寿无量，

久乃见佛者，
为说佛难值。
我智力如是，
慧光照无量，
寿命无数劫，
久修业所得。

汝等有智者，
勿于此生疑，
当断令永尽，
佛语实不虚。

如医善方便，
为治狂子故，
实在而言死，
无能说虚妄。

When beings see the eon ending
And ravaged by the great fire,
My land is peaceful and secure,
Always filled with gods and humans,
Gardens and groves, halls and pavilions,
And various precious adornments.
There are jeweled trees with many flowers and fruits
Where living beings roam in delight.

The gods play celestial drums,
Always making various kinds of music,
And mandarava flowers
Are scattered on the Buddha and the great assembly.
My Pure Land is not destroyed,
But the multitudes see it being burned entirely.
Worried, terrified, and miserable,
Such ones are everywhere.
All these beings with offenses,
Because of their evil karmic causes and conditions,
Pass through asamkhyeyas of eons,
Without hearing the name of the Triple Jewel.

All who have cultivated merit and virtue,
Who are compliant, agreeable, and honest—
They all see me
Here, speaking the Dharma.
Sometimes for this assembly,
I speak of the Buddha's life span as limitless.

To those who see the Buddha only after long intervals,
I speak of the Buddha as being difficult to meet.
The power of my wisdom—
The unlimited illumination of my wisdom—
Is such that my life span is one of countless eons
Attained through long cultivation and work.

Those of you with wisdom,
Should not have doubts about this.
Cut them off entirely, and forever,
For the Buddha's words are real, not false.

They are like the clever expedients of the physician
Who, to cure his insane children,
Is actually alive, yet says he is dead,
And none can say that he speaks falsely.

我亦为世父，
救诸苦患者，
为凡夫颠倒，
实在而言灭。
以常见我故，
而生憍恣心，
放逸著五欲，
墮于恶道中。

我常知众生、
行道不行道，
随所应可度，
为说种种法。
每自作是意，
以何令众生、
得入无上惠，
速成就佛身。

I, too, am like a father to the world,
Saving all from suffering and woe.
But to living beings, inverted as they are,
I speak of cessation, although I actually remain.
Otherwise, because they often see me,
They would grow arrogant and lax.
Unruly and attached to the five desires,
They would tumble into the evil paths.

I am ever aware of living beings—
Those who practice the Way and those who do not.
I speak various Dharmas for their sakes
To save them in an appropriate manner.
I am always thinking,
‘How can I cause living beings
To enter the unsurpassed Way
And to quickly perfect the body of a Buddha?’”

分别功德品 –

第十七

Chapter 17 - Discrimination of Merit and

Virtue

尔时大会、闻佛说寿命劫数长远如是，无量无边阿僧祇众生、得大饶益。

At that time, when the assembly heard the Buddha describe the number of eons in the length of his life span, limitless, boundless asamkhyeyas of living beings gained great benefit.

于时世尊告弥勒菩萨摩訶萨：‘阿逸多，我说是如来寿命长远时，六百八十万亿那由他恒河沙众生、得无生法忍。

The World Honored One then spoke to the Bodhisattva Mahasattva Maitreya, saying, “Ajita! When I spoke of the great length of the Thus Come One’s life span, living beings to the number of sand grains in six hundred and eighty myriads of kotis of nayutas of Ganges Rivers gained Patience with the Non-production of Dharmas.”

复有千倍菩萨摩訶萨、得闻持陀罗尼门。

“Again, a thousand times that number of Bodhisattvas Mahasattvas gained the Dharani-door of hearing and upholding.”

复有一世界微尘数菩萨摩訶萨、得乐说无碍辩才。

“Again, Bodhisattvas Mahasattvas to the number of dust motes in a single world system gained the unobstructed eloquence of delight in speech.”

复有一世界微尘数菩萨摩訶萨、得百千万亿无量旋陀罗尼。

“Again, Bodhisattvas Mahasattvas to the number of dust motes in a single world system gained the Dharani of a hundred thousand myriad kotis of limitless revolutions.”

复有三千大千世界微尘数菩萨摩訶萨、能转不退法轮。

“Again, Bodhisattvas Mahasattvas to the number of dust motes in a great world system became capable of turning the irreversible Dharma-wheel.”

复有二千中国土微尘数菩萨摩訶萨、能转清净法轮。

“Again, Bodhisattvas Mahasattvas to the number of dust motes in a middle-sized world system were enabled to turn the pure Dharma-wheel.”

复有小千国土微尘数菩萨摩訶萨、八生当得阿耨多罗三藐三菩提。

“Again, Bodhisattvas Mahasattvas to the number of dust motes in a small world system were destined to gain Anuttarasamyaksambodhi after eight lifetimes.”

复有四四天下微尘数菩萨摩訶萨、四生当得阿耨多罗三藐三菩提。

“Again, Bodhisattvas Mahasattvas to the number of dust motes in four sets of four continents were destined to gain

复有三四天下微尘数菩萨摩訶萨、三生当得阿耨多罗三藐三菩提。

复有二四天下微尘数菩萨摩訶萨、二生当得阿耨多罗三藐三菩提。

复有一四天下微尘数菩萨摩訶萨、一生当得阿耨多罗三藐三菩提。

复有八世界微尘数众生、皆发阿耨多罗三藐三菩提心。’

‘说是诸菩萨摩訶萨得大法利时，于虚空中，雨曼陀罗华、摩訶曼陀罗华，以散无量百千万亿众宝树下、师子座上、诸佛，并散七宝塔中、师子座上、释迦牟尼佛、及久灭度多宝如来，亦散一切诸大菩萨、及四部众。

又雨细末栴檀、沉水香等，于虚空中，天鼓自鸣，妙声深远，又雨千种天衣，垂诸璎珞、真珠璎珞、摩尼珠璎珞、如意珠璎珞，遍于九方，众宝香炉、烧无价香，自然周至，供养大会。

一一佛上，有诸菩萨、执持幡盖，次第而上，至于梵天。是诸菩萨，以妙音声、歌无量颂，

Anuttarasamyaksambodhi after four lifetimes.”

“Again, Bodhisattvas Mahasattvas to the number of dust motes in three sets of four continents were destined to gain Anuttarasamyaksambodhi after three lifetimes.”

“Again, Bodhisattvas Mahasattvas to the number of dust motes in two sets of four continents were destined to gain Anuttarasamyaksambodhi after two lifetimes.”

“Again, Bodhisattvas Mahasattvas to the number of dust motes in one set of four continents were destined to gain Anuttarasamyaksambodhi after a single lifetime.”

“Again, living beings to the number of dust motes in eight world systems all brought forth the resolve for Anuttarasamyaksambodhi.”

As the Buddha proclaimed these great advantages in the Dharma that the Bodhisattvas Mahasattvas had attained, there rained from space mandarava flowers and mahamandarava flowers, which floated down and settled upon the Buddhas seated on lion thrones beneath limitless hundreds of thousands of myriads of millions of jeweled trees, as well as upon Shakyamuni Buddha and Many Jewels Thus Come One, who had entered Nirvana long ago, both of whom were seated on the lion throne within the stupa of seven treasures. The flowers also settled upon the great Bodhisattvas and the fourfold assembly.

There also rained down finely ground chandana powder and aloe-wood incense. Heavenly drums in space sounded of themselves, and their wonderful sounds reached far and wide. There also rained down thousands of kinds of heavenly garments strung with beads, as well as laces of real pearls, laces of Mani pearls, and laces of As-You-Will pearls that covered the nine directions. Another offering to all in the great assembly was priceless incense burning in a multitude of precious censers, so that its scent naturally pervaded the great assembly and its surroundings.

Above each Buddha were Bodhisattvas holding aloft banners and canopies in a procession that extended clear up to the Brahma Heavens. All the Bodhisattvas, with wonderful sounds, sang limitless chants in praise of all

赞叹诸佛。’

Buddhas.

尔时弥勒菩萨从座而起，偏袒右肩，合掌向佛，而说偈言：

At that time Maitreya Bodhisattva rose from his seat, uncovered his right shoulder, placed his palms together, and spoke to the Buddha, saying:

佛说稀有法，
昔所未曾闻，
世尊有大力，
寿命不可量。
无数诸佛子，
闻世尊分别，
说得法利者，
欢喜充遍身。

“The Buddha speaks the rare Dharma,
Such as we have never heard before.
The World Honored One has great power,
And his life span is without limit.
Countless disciples of the Buddha,
Hearing the World Honored One discriminate
And tell of those who gain the Dharma’s benefit,
Have been filled with joy.

或住不退地，
或得陀罗尼，
或无碍乐说、
万亿旋总持，
或有大千界、

Some dwell on the irreversible ground.
Some gain the Dharanis.
Others gain unobstructed delight in speech,
Or myriads of millions of Dharanis of revolution.

微尘数菩萨，
各各皆能转，
不退之法轮。

As many Bodhisattvas
As dust motes in a great thousand world system
All gain the ability to turn
The irreversible Dharma-wheel.

复有中千界、
微尘数菩萨，
各各皆能转，
清净之法轮。

Again, Bodhisattvas in number
To the dust motes in a middle thousand world system
All gain the ability to turn
The pure Dharma-wheel.

复有小千界、
微尘数菩萨，
余各八生在，
当得成佛道。

Again, Bodhisattvas in number
To the dust motes in a small thousand world system
Are destined to gain the Buddha Way
After eight more lifetimes.

复有四三二、
如此四天下、
微尘诸菩萨，
随数生成佛。

Again, Bodhisattvas in number
To the dust motes in four, three, or two
Sets of four continents shall gain
Buddhahood after a respective number of lives.

或一四天下、
微尘数菩萨，
余有一生在，
当成一切智。

Further, Bodhisattvas in number
To the dust motes in one set of four continents
Shall accomplish All-Wisdom
After one more lifetime.

如是等众生，
闻佛寿长远，
得无量无漏，
清净之果报。

Living beings such as these,
Hearing of the vast length of the Buddha's life,
Gain limitless, non-outflow,
Pure reward as retribution.

复有八世界、
微尘数众生，
闻佛说寿命，
皆发无上心。

Again living beings in number
As the dust motes in eight worlds,
Hearing the Buddha speak of his life span,
All bring forth the supreme mind.

世尊说无量，
不可思议法，
多有所饶益，
如虚空无边。

The World Honored One speaks limitless,
Inconceivable Dharmas,
Bringing many benefits,
As boundless as space itself.

雨天曼陀罗、
摩诃曼陀罗，
释梵如恒沙，
无数佛土来。
雨栴檀沉水，
缤纷而乱坠，
如鸟飞空下，
供散于诸佛。

Heavenly mandarava flowers
And mahamandarava flowers rain down.
From countless Buddhalands
Come Shakras and Brahmas like the Ganges sands;
Chandana and aloe-wood incense
Filter through the air,
Falling in profusion
Like flocks of birds flying down from the sky,
Scattered as an offering to the Buddhas.

天鼓虚空中、
自然出妙声，
天衣千万种、
旋转而来下，

In empty space, heavenly drums
Make magnificent sounds by themselves,
While thousands of tens of thousands of heavenly
garments
Come whirling and swirling down.

众宝妙香炉，
烧无价之香，
自然悉周遍、
供养诸世尊。

Wonderful censers studded with jewels
Burn with priceless incense,
Which naturally pervades the surroundings
As an offering to the World Honored Ones.

其大菩萨众，
执七宝幡盖，
高妙万亿种，
次第至梵天，

The great assembly of Bodhisattvas
Hold banners and canopies made of seven treasures,
High and splendid, of a million varieties,
In a procession that reaches the Brahma heavens.

一一诸佛前，
宝幢悬胜幡。

And before each Buddha
Hang jeweled flags and banners of victory,

亦以千万偈、
歌咏诸如来。
如是种种事，
昔所未曾有，
闻佛寿无量，
一切皆欢喜。
佛名闻十方，
广饶益众生，
一切具善根，
以助无上心。

As myriads upon myriads of verses are used
To praise and laud the Thus Come Ones:
All such things as these
As never have been seen before.
Hearing of the Buddha's limitless life span,
All are filled with joy.
The Buddha's name pervades the ten directions.
He vastly benefits living beings,
All of whom perfect good roots
And are helped to bring forth the supreme mind."

尔时佛告弥勒菩萨摩诃萨：‘阿逸多，其有众生、闻佛寿命长远如是，乃至能生一念信解，所得功德、无有限量。’

At that time the Buddha told Maitreya Bodhisattva Mahasattva, "Ajita! If there are living beings who, on hearing that the Buddha's life span is as long as this, can bring forth even a single thought of faith and understanding, the merit and virtue they will gain is measureless and limitless."

若有善男子、善女人，为阿耨多罗三藐三菩提故，于八十万亿那由他劫、行五波罗蜜、檀波罗蜜、尸罗波罗蜜、羼提波罗蜜、毗梨耶波罗蜜、禅波罗蜜、除般若波罗蜜，以是功德比前功德，百分、千分、百千万亿分、不及其一，乃至算数譬喻所不能知。

"If a good man or a good woman, for the sake of Anuttarasamyaksambodhi, were to practice the five paramitas—Dana Paramita, Shila Paramita, Kshanti Paramita, Virya Paramita, and Dhyana Paramita; all except Prajna Paramita—throughout eighty myriads of millions of nayutas of eons, the merit and virtue he or she would derive if compared with that of the previous person's would not come to a hundredth part, nor to a thousandth, nor to a hundred thousand myriad millionth part, nor could it be known by resort to calculation or analogy."

若善男子、善女人，有如是功德，于阿耨多罗三藐三菩提、退者，无有是处。’

"For a good man or a good woman possessing merit and virtue such as this, to retreat from Anuttarasamyaksambodhi would be simply impossible."

尔时世尊欲重宣此义，而说偈言：

At that time, the World Honored One, wishing to restate this meaning, spoke verses saying,

若人求佛慧，
于八十万亿、
那由他劫数、
行五波罗蜜。
于是诸劫中，
布施供养佛、

"If someone wishes to seek the Buddha's wisdom
Throughout eighty myriads of millions
Of nayutas of kalpas,
Practicing the five paramitas
Throughout all those eons,
He would give by making offerings to the Buddhas,

及缘觉弟子、
并诸菩萨众、
珍异之饮食、
上服与卧具、
栴檀立精舍、
以园林庄严。
如是等布施、
种种皆微妙、
尽此诸劫数、
以回向佛道。

若复持禁戒、
清净无缺漏、
求于无上道、
诸佛之所叹。
若复行忍辱、
住于调柔地、
设众恶来加、
其心不倾动。

诸有得法者、
怀于增上慢、
为此所轻恼、
如是亦能忍。
若复勤精进、
志念常坚固、
于无量亿劫、
一心不懈息。
又于无数劫、
住于空闲处、
若坐若经行、
除睡常摄心。

以是因缘故、
能生诸禅定、
八十亿万劫、
安住心不乱。

持此一心福、
愿求无上道。
我得一切智、
尽诸禅定际。

是人于百千
万亿劫数中、

The Pratyekabuddha disciples,
And to the hosts of Bodhisattvas.
His gifts might be rare and precious food and drink,
Fine clothing and bedding.
He might give pure abodes made of chandana
And adorned by gardens and groves.
Gifts such as these,
Varied and fine,
Throughout this number of eons,
He would dedicate to the Buddha Way.

Further he might hold the prohibitive precepts purely,
Without flaw or fault,
Seeking the supreme path,
Praised by all the Buddhas.
Again, he might practice patience,
Dwelling on the Ground of Compliance,
So that should evil befall him,
His mind would not be disturbed.

Also if those who have gained the Dharma,
But who harbor overweening pride,
Ridicule and torment him,
He would be able to bear it.
He might be diligent and vigorous,
Ever solid in his resolve,
Throughout limitless millions of eons,
Single-minded and never lax.
And for countless eons he might
Dwell in a tranquil place,
Ever collecting his thoughts, avoiding sleep,
While either sitting or walking.

Because of these causes and conditions,
He would then give rise to Dhyana concentration,
So that for eighty millions of myriads of eons,
His mind would be secure and unconfused.

Blessed with this single-mindedness,
He would seek the unsurpassed path, saying,
"May I gain All-Wisdom
And exhaust the limits of Dhyana concentrations."

This person, for hundreds of thousands

行此诸功德，
如上之所说。

Of tens of millions of eons,
Might practice such meritorious virtues
As told above.

有善男女等，
闻我说寿命，
乃至一念信，
其福过于彼。

But should there be a good man or woman,
Who, hearing me speak of my life span,
Gives rise to even a single thought of faith,
His or her blessings will exceed those of the person just
described.

若人悉无有。
一切诸疑悔，
深心须臾信，
其福为如此。

Any person who can be completely free
Of doubts and misgivings
And, with deep thought, believe for but an instant,
Will reap blessings such as those.

其有诸菩萨，
无量劫行道，
闻我说寿命，
是则能信受。

Should there be Bodhisattvas
Who have practiced the Way for limitless eons
And who hear me speak of my life span,
They shall be able to believe and accept it.

如是诸人等，
顶受此经典，
愿我于未来，
长寿度众生，

Persons such as these
Will receive this Sutra atop their heads,
Vowing, “May we in the future
Gain long lives and save living beings.

如今日世尊、
诸释中之王，
道场师子吼，
说法无所畏。
我等未来世，
一切所尊敬，
坐于道场时，
说寿亦如是。

Just as today the World Honored One,
King of the Shakyas,
In the Bodhimanda puts forth the lion’s roar,
Speaking the Dharma without fear,
So may we in lives to come
Be revered by all
And, while seated in the Bodhimanda,
Speak of our life spans in the same way.”

若有深心者，
清静而质直，
多闻能总持，
随义解佛语，
如是诸人等，
于此无有疑。

Should there be those who deeply believe,
Who are pure and straightforward,
With much learning and dharanis,
Who explain the Buddhas’ words according to the
doctrine--
Persons such as these
Will have no doubts about this matter.”

‘又、阿逸多，若有闻
佛寿命长远，解其言趣，

“Further, Ajita, if anyone hears of the long duration of the
Buddha’s life span and understands the import of these

是人所得功德、无有限量，能起如来无上之慧。

何况广闻是经、若教人闻，若自持、若教人持，若自书、若教人书，若以华、香、璎珞，幢幡、缯盖，香油、酥灯，供养经卷，是人功德、无量无边，能生一切种智。

阿逸多，若善男子、善女人，闻我说寿命长远，深信信解，则为见佛常在耆闍崛山，共大菩萨、诸声闻众、围绕说法。又见此娑婆世界，其地琉璃，坦然平正，阎浮檀金、以界八道，宝树行列，诸台楼观、皆悉宝成，其菩萨众、咸处其中。若有能如是观者，当知是为深信解相。’

‘又复如来灭后，若闻是经、而不毁谤，起随喜心，当知已为深信解相。’

‘何况读诵、受持之者。’

‘斯人则为顶戴如来。’

阿逸多，是善男子、善女人，不须为我复起塔寺，及作僧坊、以四事供养众僧。所以者何。是善男子、善女人，受持读诵是经典者，为已起塔、造立僧坊、供养

words, the merit and virtue such a one gains will be without boundary or limit, for it shall enable one to give rise to the supreme wisdom of the Thus Come One.”

“How much the more so will this be the case for one who can listen to this Sutra extensively; ask others to listen; uphold it oneself; ask others to uphold it; write it out oneself; ask others to write it out; or use flowers, incense, beads, banners, flags, silk canopies, fragrant oils, or butter lamps to make offerings to this Sutra. Such a person’s merit and virtue will be limitless and boundless, for it shall enable that person to give rise to Wisdom of All Modes.”

“Ajita! If a good man or good woman hears of the long duration of the Buddha’s life span and, with deep mind, believes and understands, he or she will then see the Buddha ever-present on Mount Grdhrakuta together with the great Bodhisattvas and the assembly of Hearers surrounding him as he speaks the Dharma. He or she will also see the Saha world’s soil become lapis lazuli. It will be flat and even, with eight major roads bordered with Jambunada gold and lined with jeweled trees. Adjacent to the roads will be pavilions and towers all made of jewels, wherein hosts of Bodhisattvas dwell. To behold in this way is indicative of deep faith and understanding.”

“Further, after the extinction of the Thus Come One, if a person hears this Sutra and does not defame it but instead rejoices over it, you should know that this indicates he already has deep faith and understanding.”

“How much the more so is this the case for one who reads, recites, receives, and upholds it.”

“This person carries the Thus Come One on the top of his head.”

“Ajita! This good man or good woman need not build stupas or temples for me, nor build Sangha dwellings, nor make the four kinds of offerings to the Sangha. Why not? This good man or good woman, in receiving, upholding, reading, and reciting this Sutra, has already built stupas, erected Sangha dwellings, and made offerings to the Sangha. He has built stupas of the seven treasures for the

众僧。则为以佛舍利、起七宝塔，高广渐小、至于梵天，悬诸幡盖、及众宝铃，华、香、瓔珞，末香、涂香、烧香，众鼓、伎乐，箫、笛、箜篌，种种舞戏，以妙音声、歌呗赞颂，则为于无量千万亿劫、作是供养已。’

‘阿逸多，若我灭后，闻是经典，有能受持，若自书、若教人书，则为起立僧坊，以赤栴檀、作诸殿堂三十有二，高八多罗树，高广严好，百千比丘、于其中止，园林、浴池，经行、禅窟，衣服、饮食，床褥、汤药，一切乐具、充满其中，如是僧坊、堂阁、若干百千万亿，其数无量，以此现前、供养于我、及比丘僧。是故我说，如来灭后，若有受持、读诵、为他人说，若自书、若教人书，供养经卷，不须复起塔寺，及造僧坊、供养众僧。

‘况复有人能持是经，兼行布施、持戒、忍辱、精进、一心、智慧。’

‘其德最胜，无量无边，譬如虚空、东西南北、四维、上下、无量无边，是人功德，亦复如是无量无边，疾至一切种智。’

‘若人读诵受持是经，为他人说，若自书、若

Buddha's sharira. The stupas are high and broad, tapering up to the Brahma Heavens, hung with banners and canopies. He has also offered many jeweled bells, flowers, incense, beads, ground incense, paste incense, and burning incense, as well as many drums, musical instruments, pipes, flutes, reeds, various dances, and praises sung with wonderful sounds. He has already made such offerings throughout limitless thousands of myriads of millions of eons.”

“Ajita! If, after my extinction, a person, hearing this Sutra, can receive and uphold it, write it out, or ask others to write it out, he will thereby have built Sangha dwellings and made thirty-two halls of red chandana, eight tala trees in height, high, broad, and adorned, with hundreds and thousands of Bhikshus dwelling within them, filled also with gardens, groves, bathing ponds, pathways, Dhyana caves, clothing, food, drink, bedding, medicines, and musical instruments. Such Sangha dwellings, halls, and pavilions—uncountable hundreds of thousands of myriads of millions of them—shall be uncountable in number and shall manifest as an offering before me and the Bhikshu Sangha. Therefore I say that after the Thus Come One’s extinction, if a person receives, upholds, reads, recites, or explains this Sutra to others, if he writes it out, asks others to write it out, or makes offerings to this Sutra, he need not further build stupas, monasteries, or Sangha dwellings as offerings to the Sangha.”

“How much the more so does this apply to a person who can uphold this Sutra and at the same time practice giving, holding precepts, patience, vigor, single-mindedness, and wisdom.”

“His virtue shall be supreme, limitless, and unbounded. Just as space to the north, east, south, west, the intermediate points, the zenith, and the nadir is limitless and boundless, so too this person’s merit and virtue shall be limitless and boundless, and he shall speedily attain to the Wisdom of All Modes.”

“A person may read, recite, receive, and uphold this Sutra,

教人书，复能起塔，及造僧坊、供养赞叹声闻众僧，亦以百千万亿赞叹之法、赞叹菩萨功德，又为他人、种种因缘，随义解说此法华经，复能清净持戒，与柔和者而共同止，忍辱无嗔，志念坚固，常贵坐禅、得诸深定，精进勇猛、摄诸善法，利根智慧、善答问难。’

‘阿逸多，若我灭后，诸善男子、善女人，受持读诵是经典者，复有如是诸善功德，当知是人、已趋道场，近阿耨多罗三藐三菩提，坐道树下。阿逸多，是善男子、善女人，若坐、若立、若经行处，此中便应起塔，一切天人、皆应供养如佛之塔。’

尔时世尊欲重宣此义，而说偈言：

若我灭度后，
能奉持此经，
斯人福无量，
如上之所说。

是则为具足
一切诸供养、
以舍利起塔，
七宝而庄严，
表刹甚高广，
渐小至梵天，
宝铃千万亿，
风动出妙音。

explain it to others, write it out, or ask others to write it out, and he may further build stupas or Sangha dwellings. He may make offerings to and praise the Sangha of Hearers, and laud the merit and virtue of the Bodhisattvas in hundreds of thousands of myriads of millions of ways. Further he may explain the meanings in the Dharma Flower Sutra to others while according with their various causes and conditions. In addition he may uphold the precepts purely, dwell in harmony with people, be patient and without anger, and be of solid resolve and mindfulness. He may always value sitting in Dhyana, obtaining deep concentration. He may be vigorous and heroic, gathering all good dharmas. He also may possess keen faculties and wisdom, and be skillful at answering questions.”

“Ajita! If there is a good man or good woman who, after my extinction, is able to receive, uphold, read, and recite this Sutra and who also is able to amass these other good deeds and meritorious virtues, such a person has already turned towards the Bodhimanda, has drawn near to Anuttarasamyaksambodhi, and is seated beneath the tree of the Way. Ajita! Wherever such a good man or good woman is, whether he or she is sitting, standing, or walking, one should build a stupa at that place, and all gods and humans should make offerings to it as if it were a stupa of the Buddha.”

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

“If a person, after my extinction,
Can reverently uphold this Sutra,
His blessings shall be unlimited,
As described above.

For he will have then completed
All manner of offerings,
And built sharira-stupas
Adorned with the seven treasures,
With towers high and broad,
Tapering up to the Brahma Heavens,
Hung with millions and millions of jeweled bells,
Making wonderful sounds in the wind.

又于无量劫、
而供养此塔、
华香诸瓔珞、
天衣众伎乐、

And also, throughout limitless eons,
He shall have made offerings to this stupa
Of flowers, incense, beads,
Heavenly garments, and all kinds of music.

燃香油酥灯、
周匝常照明。
恶世法末时、
能持是经者、
则为已如上、
具足诸供养。

He shall burn fragrant oil in butter lamps,
Which shine brightly all around.
In the evil age, during the Dharma's demise,
He who can uphold this Sutra,
Will then, as mentioned above,
Have perfectly made all these offerings.

若能持此经、
则如佛现在、
以牛头栴檀、
起僧坊供养、

If a person can uphold this Sutra,
It will be as if in the presence of the Buddha himself
He used oxhead chandana
To build Sangha dwellings as offerings to him.

堂有三十二、
高八多罗树、
上馔妙衣服、
床卧皆具足、
百千众住处、
园林诸浴池、
经行及禅窟、
种种皆严好。

These thirty-two halls,
Eight tala trees in height,
Replete with fine food, clothing,
And bedding, wherein
Hundreds of thousands may dwell,
Will be amply adorned with gardens, groves, bathing
ponds,
Pathways, and Dhyana caves.

若有信解心、
受持读诵书、
若复教人书、
及供养经卷、
散华香末香、
以须曼薶卜、
阿提目多伽、
薰油常燃之。

He may, with faith and understanding,
Receive, uphold, read, recite, and write,
Or request others to write,
And make offerings to this Sutra,
Scattering flowers, incense, and scented powder,
And constantly burning lamps with fragrant oils
Made of sumana, champaka, and atimuktaka.

如是供养者、
得无量功德、
如虚空无边、
其福亦如是。

He who makes such offerings
Gains limitless merit and virtue.
Just as empty space is boundless,
So shall his blessings be.

况复持此经、
兼布施持戒、
忍辱乐禅定、
不嗔不恶口、

How much greater is the merit
Of he who upholds this Sutra,
Who also gives, holds precepts,
Who is patient and takes delight in Dhyana samadhi,

恭敬于塔庙，
谦下诸比丘，
远离自高心，
常思惟智慧，

Who is never hateful or foul-mouthed,
And who is reverent in stupas and temples,
Humble towards the Bhikshus,
Far-removed from arrogance,
And ever-thinking on wisdom.

有问难不嗔，
随顺为解说，
若能行是行，
功德不可量。

He may refrain from anger
When asked difficult questions
But be compliant in making explanations.
He who can perform such practices
Shall have limitless merit and virtue.

若见此法师、
成就如是德，
应以天华散，
天衣覆其身，
头面接足礼，
生心如佛想。

If one sees a Dharma Master
Accomplish virtues such as these,
One should scatter heavenly flowers,
Offer him heavenly garments,
Bow with one's head at his feet,
And think of him as one would a Buddha.

又应作是念，
不久诣道场，
得无漏无为，
广利诸人天。

One should further think,
“Soon he will arrive at the Bodhimanda,
Attain to no-outflows—the unconditioned—
And broadly benefit gods and humans.”

其所住止处，
经行若坐卧，
乃至说一偈，
是中应起塔，
庄严令妙好，
种种以供养。

Wherever such a person stays,
Walks, sits, or reclines,
Or speaks but a single verse,
One should build a stupa,
Wonderfully fine and adorned,
And make all kinds of offerings to it.

佛子住此地，
则是佛受用，
常在于其中、
经行及坐卧。

The disciple of the Buddha, dwelling in this place,
Enjoys it as would the Buddha,
Always abiding therein,
Walking, sitting, or reclining.”

随喜功德品 —

第十八

Chapter 18 - Rejoicing in Accord with Merit
and Virtue

尔时、弥勒菩萨摩訶萨白佛言：‘世尊，若有善男子、善女人，闻是法华经、随喜者，得几所福？’

而说偈言：

世尊灭度后，
其有闻是经，
若能随喜者，
为得几所福。

尔时佛告弥勒菩萨摩訶萨：‘阿逸多，如来灭后，若比丘、比丘尼、优婆塞、优婆夷，及余智者、若长若幼，闻是经、随喜已，从法会出，至于余处，若在僧坊，若空闲地，若城邑、巷陌、聚落、田里，如其所闻，为父母、宗亲、善友、知识、随力演说，是诸人等，闻已、随喜，复行转教，余人闻已，亦随喜转教，如是展转、至第五十，阿逸多，其第五十善男子、善女人，随喜功德，我今说之，汝当善听。’

‘若四百万亿阿僧祇世界六趣四生众生，卵生、胎生、湿生、化生，若有形、无形，有想、无

At that time, Maitreya Bodhisattva Mahasattva spoke to the Buddha, saying, “World Honored One, if a good man or a good woman hears this Dharma Flower Sutra and rejoices in accord with it, how much blessedness will he or she attain?”

He then spoke this verse:

“After the World Honored One’s ultimate quiescence,
If one hears this Sutra,
And can accordingly rejoice,
How much blessedness will he gain?”

The Buddha then told the Bodhisattva Mahasattva Maitreya, “Ajita! After the passing into Stillness of the Thus Come One, if a Bhikshu, Bhikshuni, Upasaka, Upasika, or any person with wisdom, whether young or old, having heard this Sutra and rejoiced accordingly, leaves the Dharma assembly and goes to another place, be it a Sangha dwelling or an uninhabited place, a city, a street, a town, or a village, and expounds it according to the best of his ability to his father, mother, relatives, good friends, and acquaintances, and if, having heard it, they then rejoice in accord with it and further transmit the teaching to others who, having heard it, rejoice in accord and likewise transmit it, and this process goes on reaching to fifty people—Ajita, I will now tell you about the merit and virtue of that fiftieth good man or good woman who rejoices in accord. Listen well!”

“Suppose in four million kotis of asamkhyeyas of worlds, among living beings in the six destinies and of the four kinds of birth—egg-born, womb-born, moisture-born, and transformation-born—those with form, those without

想，非有想、非无想，无足、二足、四足、多足、如是等、在众生数者，有人求福，随其所欲娱乐之具、皆给与之，一一众生、与满阎浮提金、银、琉璃、砗磲、玛瑙、珊瑚、琥珀、诸妙珍宝，及象、马、车乘，七宝所成宫殿楼阁等。

是大施主、如是布施、满八十年已，而作是念：“我已施众生娱乐之具、随意所欲，然此众生、皆已衰老，年过八十，发白、面皱，将死不久，我当以佛法而训导之。”

即集此众生，宣布法化，示教利喜，一时皆得须陀洹道、斯陀含道、阿那含道、阿罗汉道，尽诸有漏，于深禅定、皆得自在，具八解脱。

于汝意云何，是大施主所得功德、宁为多否？’

弥勒白佛言：‘世尊，是人功德甚多，无量无边，若是施主、但施众生一切乐具，功德无量，何况令得阿罗汉果。’

佛告弥勒：‘我今分明语汝，是人以一切乐具、施于四百万亿阿僧祇世界六趣众生，又令得阿罗汉果，所得功德，不

form, those with thought, those without thought, those with neither thought nor non-thought, those without legs, those with two legs, those with four legs, those with many legs, and so forth, there is a person seeking blessings who gives to them whatever enjoyable things they desire, giving each being an entire Jambudvipa full of gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, and amber, rare and precious gems, as well as elephants, horses, carriages, palaces, and pavilions made of the seven treasures.”

“This great almsgiver in this way bestows gifts for a full eighty years. Then he thinks, ‘I have already given living beings these enjoyable things in accord with their desires. However, these living beings are old and worn out, over eighty years old, with white hair and wrinkled faces. Their time of death is not far off. I should instruct and guide them with the Buddhadharma.”

“He then gathers the beings together and expounds the Dharma to them to instruct them, bringing to them benefit and delight so that they all at once gain the path of Srotaapanna, the path of Sakridagamin, the path of Anagamin, and the path of Arhatship, exhausting all outflows, obtaining comfort in all of the deep Dhyana concentrations, and perfecting the eight liberations.”

“What do you think? Would the merit and virtue of this great almsgiver be great or not?”

Maitreya said to the Buddha, “World Honored One, this person’s merit and virtue would be extremely great, measureless, and unbounded. If the almsgiver had only given the beings all the playthings, his merit and virtue would be unlimited. How much the more so would it be if he enabled them to attain the fruit of Arhatship!”

The Buddha told Maitreya, “I will now tell you plainly: The merit and virtue obtained by this person, who gives playthings to living beings in the six paths in four million kotis of asamkhyeyas of worlds and who further causes

如是第五十人闻法华经一偈、随喜功德，百分、千分、百千万亿分、不及其一，乃至算数譬喻所不能知。

阿逸多，如是第五十人展转闻法华经随喜功德，尚无量无边阿僧祇，何况最初于会中、闻而随喜者，其福复胜，无量无边阿僧祇、不可得比。’

‘又、阿逸多，若人是为经故，往诣僧坊，若坐、若立、须臾听受，缘是功德，转身所生，得好上妙象、马、车乘、珍宝辇舆，及乘天宫。

若复有人、于讲法处坐，更有人来，劝令坐听，若分座令坐，是人功德，转身得帝释坐处，若梵王坐处，若转轮圣王所坐之处。’

‘阿逸多，若复有人、语余人言：“有经、名法华，可共往听。”即受其教，乃至须臾间闻，是人功德，转身得与陀罗尼菩萨共生一处，利根智慧。

百千万世、终不喑哑，口气不臭，舌常无病，口亦无病，齿不垢黑、不黄、不疏，亦不缺落、

them to obtain the fruit of Arhatship, does not equal the merit of the fiftieth person who hears but a single verse of the Dharma Flower Sutra and rejoices in accord with it. His merit does not equal a hundredth part, a thousandth part, a hundred thousand myriad millionth part, and so forth until it cannot be known by resort to calculation or analogy.”

“Ajita! The merit and virtue of the fiftieth person who hears in his turn the Dharma Flower Sutra and who rejoices in accord with it is limitless, boundless, and uncountable. How much the more so is the merit and virtue of one who is among the first to hear it in the assembly and who rejoices in accord with it. That person’s blessings are even more supreme, unlimited, unbounded, and uncountable beyond comparison.”

“Further, Ajita, if a person for the sake of this Sutra goes to a Sangha dwelling and, whether sitting or standing, hears and accepts it for but an instant, by reason of that merit and virtue, in his next rebirth he will acquire the finest elephant and horse carriages and jeweled palanquins, and will even ride in heavenly palaces.”

“Again, if a person is seated in a place where the Dharma is being lectured, and when another person comes along, he encourages that person to sit and listen to it or shares his seat with him, the former person will, through his merit and virtue, in his next rebirth gain the seat of Shakra, the seat of a Brahma King, or the seat of a wheel-turning sage king.”

“Ajita! If, further, a person says to another, ‘There is a Sutra by the name of Dharma Flower. Let’s go together and listen to it,’ and taking that person’s advice, the second person goes and hears it for but a moment, the former person’s merit and virtue will be such that in his next life he will be born in the same place as the Dharani Bodhisattva. He will have keen faculties and wisdom.”

“For one hundred thousand myriad lifetimes he will never be mute, his breath will not stink, his tongue will always be free from disease, and his mouth will also be free from disease. His teeth will not be dirty, black, yellow, or

不差、不曲、唇不下垂，亦不褻缩、不粗涩、不疮疹，亦不缺坏，亦不喎斜，不厚、不大，亦不黧黑，无诸可恶，鼻不匾口，亦不曲戾，面色不黑，亦不狭长，亦不窳曲，无有一切不可喜相。

唇舌牙齿、悉皆严好，鼻修、高直，面貌圆满，眉高而长，额广、平、正，人相具足。

‘世所生，见佛闻法、信受教诲。’

‘阿逸多，汝且观是、劝于一人令往听法，功德如此，何况一心听说、读诵，而于大众、为人分别如说修行？’

尔时世尊欲重宣此义，而说偈言：

若人于法会，
得闻是经典、
乃至于一偈，
随喜为他说，
如是展转教、
至于第五十，
最后入获福、
今当分别之。

如有大施主，
供给无量众，
具满八十岁、
随意之所欲，
见彼衰老相，
发白而面皱，
齿疏形枯竭，

wide-spaced, not missing or falling out, not uneven or crooked. His lips will not be pendulous, twisted or pursed, rough, chapped, or covered with sores, or split. They will not be askew, thick or large, or black, and there will be nothing repulsive about them. His nose will not be flat, thin, crooked, or out of joint. His complexion will not be dark, thin, concave, or crooked, or in any way unpleasant.”

“His lips, tongue, and teeth will all be beautiful; his nose long, high, and straight. His face will be round and full, his eyebrows high and long, his forehead broad and even, his mark of manhood perfect.”

“In life after life, wherever he is born he will see the Buddhas, hear the Dharma, and believe and accept the teachings.”

“Ajita, look at this: If the merit and virtue gained from exhorting a single person to go listen to the Dharma is such as this, how much greater is that of one who single-mindedly listens to the teachings, reads and recites them, and in the great assembly explains them in detail to others, and cultivates accordingly.”

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

“Suppose a person in the Dharma assembly
Gets to hear this Sutra,
Even just a single verse,
And rejoices in accord, and speaks it to others,
And thus the teaching is passed on
Until it reaches the fiftieth hearer.
The blessings gained by this last person
I will now set forth in detail.

Suppose there is a great almsgiver
Who presents gifts to uncountable multitudes,
Of all the things they desire,
For a full eighty years.
Seeing them old and worn,
With white hair and wrinkled faces,

念其死不久，
我今应当教、
令得于道果。
即为方便说、
涅槃真实法。

世皆不牢固，
如水沫泡焰，
汝等咸应当、
疾生厌离心。
诸人闻是法，
皆得阿罗汉，
具足六神通、
三明八解脱。
最后第五十，
闻一偈随喜，
是人福胜彼、
不可为譬喻。

如是展转闻，
其福尚无量，
何况于法会、
初闻随喜者。

若有劝一人、
将引听法华，
言此经深妙，
千万劫难遇，
即受教往听，
乃至须臾闻，
斯人之福报，
今当分别说。

世世无口患，
齿不疏黄黑，
唇不厚褰缺，
无有可恶相，
舌不干黑短，
鼻高修且直，
额广而平正，
面目悉端严，
为人所喜见，
口气无臭秽，

Their teeth sparse, their bodies withered,
He thinks, "They will die before long.
I should now instruct them,
That they may obtain the Fruit of the Path."
Then he expediently explains to them
The true Dharma of Nirvana:

"The world is not a secure place.
It's like foam, water bubbles, or a will-o'-the-wisp.
All of you should quickly
Produce thoughts of revulsion for it."
The people, on hearing the Dharma,
All attain Arhatship,
Perfect the Six Spiritual Penetrations,
The Three Clarities, and the Eight Liberations.
The last, fiftieth, person,
Who has heard a single verse and rejoiced in accord with
it,
Gains blessedness which exceeds that of the former,
Beyond the power of analogy to express.

If the blessedness of the one who hears it in turn
Is so unlimited,
How much greater is that of he who, in the assembly,
Was the first to hear it and rejoice.

Suppose a person exhorts another
And leads him to listen to the Dharma Flower,
Saying, "This Sutra is profound and wonderful,
Hard to encounter in a thousand myriad eons,"
And suppose that person, persuaded, goes to listen,
And hears it for even just a moment.
Of the reward of blessings of the first person,
I will now speak in detail.

Life after life, his mouth will have no illness.
His teeth will not be wide-spaced, yellow, or black.
His lips will not be thick, pursed, or split,
Nor will he have any repulsive marks.
His tongue will not be dry, black, or short.
His nose will be prominent, long, and straight.
His forehead will be broad and even,
His visage upright and splendid,
So that all will rejoice upon seeing him.

优钵华之香、
当从其口出。
若故诣僧坊、
欲听法华经、
须臾闻欢喜、
今当说其福。
后生天人中、
得妙象马车、
珍宝之辇舆、
及乘天宫殿。
若于讲法处、
劝人坐听经、
是福因缘得、
释梵转轮座。
何况一心听、
解说其义趣、
如说而修行、
其福不可量。

His breath will never stink,
But the fragrance of the utpala flower
Will always issue from his mouth.
If he goes to a Sangha dwelling
Wishing to hear the Dharma Flower Sutra
And, hearing it for but a moment, then rejoices,
I will now tell of his blessings.
He shall later be born among gods and humans,
Acquire fine elephant and horse carriages and
Precious, jeweled palanquins
And will even ride in heavenly palaces.
If, in a place where the Sutra is lectured,
He encourages another to sit down and listen,
By virtue of his blessings, he will gain
The seat of Shakra, Brahma, or a wheel-turning king.
How much greater will the blessings be of one who
single-mindedly listens
And explains the Sutra's meaning,
Cultivating it as he preaches—
His blessings shall know no limit.”

法师功德品 – Chapter 19 - The Merit and Virtue of a

第十九 Dharma Master

尔时佛告常精进菩萨摩訶萨：‘若善男子、善女人，受持是法华经，若读、若诵，若解说、若书写，是人当得八百眼功德、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、庄严六根，皆令清净。

At that time the Buddha told the Bodhisattva, Mahasattva, Ever Vigorous, “If a good man or a good woman receives and upholds The Dharma Flower Sutra, whether reading, reciting, explaining it to others or writing it out, that person will obtain eight hundred meritorious virtues of the eyes, twelve hundred meritorious virtues of the ears, eight hundred meritorious virtues of the nose, twelve hundred meritorious virtues of the tongue, eight hundred meritorious virtues of the body, and twelve hundred meritorious virtues of the mind. By means of these meritorious virtues he adorns his six faculties, causing them all to become pure.”

是善男子、善女人，父母所生清净肉眼，见于三千大千世界、内外所有山林河海，下至阿鼻地狱，上至有顶，亦见其中一切众生，及业因缘、果报生处，悉见悉知。’

“This good man or woman, thus purifying the ordinary physical eyes which he or she was endowed with at birth, will see throughout the thousand cubed world system, inside and out, all the mountains, forests, rivers and seas, below to the Avici hells and above to the peak of existence. Such a person will also see all the living beings therein, as well as their karmic causes and conditions, rewards or retributions, and places of birth. All of this he will see and know.”

尔时世尊欲重宣此义，而说偈言：

At that time the World Honored One, wishing to restate this meaning spoke verses, saying,

若于大众中，
以无所畏心、
说是法华经，
汝听其功德。

“If, within the Great Assembly,
One speaks this Dharma Flower Sutra,
With a heart free of fear,
Listen to me tell of his merit and virtue:

是人得八百、
功德殊胜眼，
以是庄严故，
其目甚清净。

This person shall gain eight hundred
Supreme meritorious virtues of the eyes,
And because of this adornment,
His eyes shall be very clear and pure.

父母所生眼，
悉见三千界、

With the eyes given him from birth,

内外弥楼山、
须弥及铁围，
并诸余山林、
大海江河水、
下至阿鼻狱，
上至有顶处，
其中诸众生，
一切皆悉见。
虽未得天眼，
肉眼力如是。

He shall see throughout the thousand cubed world system,
Inside and out, Mount Meru,
Sumeru, and the Iron Ring Range,
As well as the other mountains and forests,
The waters of the great seas, rivers, and streams,
Below to the Avici hell,
Above to the peak of existence,
And all the living beings within--
All of this he shall completely see.
Although he has not yet gained the Heavenly Eye,
His flesh eyes will have powers like these.”

‘复次、常精进，若善男子、善女人，受持此经，若读、若诵，若解说、若书写，得千二百耳功德。以是清净耳，闻三千大千世界，下至阿鼻地狱，上至有顶，其中内外种种语言音声，象声、马声、牛声、车声，啼哭声、愁叹声，螺声、鼓声、钟声、铃声，笑声、语声，男声、女声、童子声、童女声，法声、非法声，苦声、乐声，凡夫声、圣人声，喜声、不喜声，天声、龙声、夜叉声、乾闥婆声、阿修罗声、迦楼罗声、紧那罗声、摩侯罗伽声，火声、水声、风声，地狱声、畜生声、饿鬼声，比丘声、比丘尼声，声闻声、辟支佛声，菩萨声、佛声。以要言之，三千大千世界中、一切内外所有诸声，虽未得天耳，以父母所生清净常耳，皆悉闻知，如是分别种种音声、而不坏耳根。’

“Furthermore, Ever-Vigorous, if a good man or a good woman receives and upholds this Sutra, whether reading it, reciting it, explaining it to others, or writing it out, that person will obtain twelve hundred meritorious virtues of the ears. With his pure ears he will hear throughout the thousand cubed world system, inside and out, below to the Avici hell and above to the peak of existence, all the various sounds of speech, sounds of elephants, sounds of horses, sounds of cows, sounds of carriages, sounds of sobbing, sounds of sighing, sounds of conches, sounds of drums, sounds of gongs, sounds of bells, sounds of laughter, sounds of speech, sounds of men, sounds of women, sounds of young boys, sounds of young girls, sounds of Dharma, sounds of non-Dharma, sounds of suffering, sounds of happiness, sounds of common people, sounds of sages, sounds of happiness, sounds of unhappiness, sounds of gods, sounds of dragons, sounds of yakshas, sounds of gandharvas, sounds of asuras, sounds of garudas, sounds of kinnaras, sounds of mahoragas, sounds of fire, sounds of water, sounds of wind, sounds of the hells, sounds of animals, sounds of hungry ghosts, sounds of Bhikshus, sounds of Bhikshunis, sounds of Sound Hearers, sounds of Pratyekabuddhas, sounds of Bodhisattvas, and sounds of Buddhas. In general, although he has not yet obtained the Heavenly Ear, he can, by using the pure ordinary ear given him from birth, hear and know whatever sounds there may be inside and outside the thousand cubed world system. In this way he distinguishes between all the various sounds and still his ear organ is not harmed.”

尔时世尊欲重宣此义，

At that time the World Honored One, wishing to restate

而说偈言：

父母所生耳，
清静无浊秽，
以此常耳闻，
三千世界声。
象马车牛声、
钟铃螺鼓声，
琴瑟箜篌声、
箫笛之音声，
清静好歌声，

听之而不著，
无数种人声，
闻悉能解了。
又闻诸天声，
微妙之歌音，
及闻男女声，
童子童女声。
山川险谷中、
迦陵频伽声，
命命等诸鸟，
悉闻其音声。
地狱众苦痛，
种种楚毒声。

饿鬼饥渴逼，
求索饮食声，
诸阿修罗等，
居在大海边，
自共言语时、
出于大音声。
如是说法者，
安住于此间，
遥闻是众声，
而不坏耳根。

十方世界中、
禽兽鸣相呼，
其说法之人，
于此悉闻之。
其诸梵天上，
光音及遍净，
乃至有顶天，

this meaning, spoke verses saying,

“The ears on his physical body
Are pure and without filth.
With his ordinary ears he hears
Sounds of the thousand cubed world system,
Sounds of elephants, horses, carriages and cows,
Gongs, bells, conches and drums,
Sounds of lutes and harps,
Sounds of pipes and flutes, and
Sounds of clear, fine chants.

He hears these, but is not attached to them.
Hearing sounds of countless kinds of people,
He can understand them all.
He also hears the sounds of the gods--
Their subtle, elegant voices raised in song.
He also hears the sounds of men and women,
The sounds of young boys and girls,
As well as the Kalavinka sound
Coming from the mountains, streams, and deep ravines.
He hears all the sounds
Of the Jiva -jivaka and other birds,
The bedlam of misery and pain in the hells--
The sounds of all the tortures there.

He hears the sounds of hungry ghosts, driven by hunger
and by thirst,
As they seek for food and drink, and
The mighty roar put forth
By all of the asuras
As they dwell beside the sea
Bickering among themselves.
In this way, one who speaks the Dharma,
Can dwell securely there and hear
The faraway multitude of sounds,
And yet there is no damage to his ear.

Throughout all the ten directions,
Birds and beasts cry out to one another.
The one who speaks the Dharma,
Can hear them one and all.
As for the sounds and speech of the Brahma gods
The Light Sound gods and those of Perfect Purity,

言语之音声，
法师住于此，
悉皆得闻之。

Up to the Heaven at the Peak of Existence,
The Dharma Master here in the world
Can hear them one and all.

一切比丘众、
及诸比丘尼，
若读诵经典，
若为他人说，
法师住于此，
悉皆得闻之。
复有诸菩萨，
读诵于经法，
若为他人说，
撰集解其义，
如是诸音声，
悉皆得闻之。

All the Bhikshus and Bhikshunis,
Reading or reciting Sutras,
Or explaining them for others--
The Dharma Master dwelling here
Can hear them one and all.
Further, all the Bodhisattvas,
Reading or reciting this Sutra-dharma,
Or speaking it to others,
Or compiling commentaries on its meaning,
All such sounds as these,
He hears in detail.

诸佛大圣尊，
教化众生者，
于诸大会中、
演说微妙法，
持此法华者，
悉皆得闻之。

All the Buddhas, great sagely honored ones,
Teaching and transforming beings
In the midst of the great assemblies,
Expounding upon the subtle, wondrous Dharma,
Can be heard by one who holds The Dharma Flower.

三千大千界、
内外诸音声，
下至阿鼻狱，
上至有顶天，
皆闻其音声，
而不坏耳根。

All the sounds, inside and out,
In the thousand cubed world system,
Below to the Avici hell,
And above to the Heaven of the Peak of Existence--
Can each and every one be heard
And still his ear is not harmed.

其耳聪利故，
悉能分别知。
持是法华者，
虽未得天耳，
但用所生耳，
功德已如是。

Since his ears are keen and sharp,
He can discern them one and all.
The one who upholds The Dharma Flower,
Although he has not yet gained the Heavenly Ear,
Merely using the ears he was born with,
Already has meritorious virtues such as these.”

‘复次、常精进，若善男子、善女人，受持是经，若读、若诵，若解说，若书写，成就八百鼻功德。以是清净鼻根，闻于三千大千世界、上下内外种种诸香，须曼

“Further, Ever-Vigorous, if a good man or a good woman receives and upholds this Sutra, whether reading it, reciting it, explaining it to others, or writing it out, he will accomplish eight hundred meritorious virtues of the nose. With his pure nose he will smell throughout the thousand cubed world system, above and below, inside and outside,

那华香、阇提华香、末利华香、瞻卜华香、波罗罗华香、赤莲华香、青莲华香、白莲华香，华树香、果树香，栴檀香、沉水香、多摩罗跋香、多伽罗香，及千万种和香，若末、若丸、若涂香，持是经者，于此间住，悉能分别。

又复别知众生之香，象香、马香、牛羊等香，男香、女香、童子香、童女香，及草木丛林香，若近、若远、所有诸香，悉皆得闻，分别不错。

持是经者，虽住于此，亦闻天上诸天之香，波利质多罗、拘鞞陀罗树香，及曼陀罗华香、摩诃曼陀罗华香、曼殊沙华香、摩诃曼殊沙华香、栴檀、沉水、种种末香，诸杂华香，如是等天香、和合所出之香，无不闻知。

又闻诸天身香，释提桓因、在胜殿上，五欲娱乐嬉戏时香，若在妙法堂上、为忉利诸天说法时香，若于诸园游戏时香，及余天等、男女身香，皆悉遥闻。如是展转、乃至梵世、上至有顶、诸天身香，亦皆闻之。

并闻诸天所烧之香，及声闻香、辟支佛香、菩萨香、诸佛身香，亦皆遥闻，知其所在。虽闻

all the various fragrances: the scents of the sumana, jatika, mallika, champaka, and patala flowers; scents of red, blue, and white lotus flowers; scents of flowering and fruit-bearing trees; scents of chandana, aloe-wood, tamalapatra, and tagara; and scents of a thousand myriad kinds mixed together, whether powdered, in lumps, or in paste. One who upholds this Sutra, dwelling in this place, can distinguish all of these.”

“Again, he can further distinguish the scents of living beings: the scents of elephants, horses, cows, sheep, and so forth; scents of men, women, boys, and girls; as well as scents of grasses, trees, thickets, and forests. All these scents, whether near or far, he can smell and distinguish without mistake.”

“Although one who upholds the Sutra dwells here, he can smell the scents of all the gods in the heavens, the scents of the parijataka and kovidara trees, as well as the scents of the mandarava, mahamandarava, manjushaka, and mahamanjushaka flowers; the scents of chandana and aloe-wood powder and various kinds of powdered incense; and assorted floral scents. Of all these heavenly scents, or fragrances arising from the blending of them, there are none he will not smell and know.”

“Further he will smell the scents of the god’s bodies, the scent of Shakra Devanam Indra in his supreme palace as he enjoys the pleasures of the five desires, or his scent when, from the Wonderful Dharma Hall, he speaks the Dharma for the gods of the Trayastrimsha Heaven, or his scent when he plays in his gardens, as well as the scents of the bodies of other gods or goddesses. All these he can smell from afar.”

“In the same way, up to and including the Brahma realms and the Peak of Existence, he can smell the scents of all the gods and at the same time smell the incense burned by the gods, the scent of Hearers, the scent of the

此香，然于鼻根不坏不错，若欲分别为他人说，忆念不谬。’

尔时世尊欲重宣此义，
而说偈言：

是人鼻清淨，
于此世界中，
若香若臭物，
种种悉闻知。

须曼那阁提、
多摩罗栴檀、
沉水及桂香，
种种华果香，
及知众生香，
男子女人香，
说法者远住，
闻香知所在。

大势转轮王，
小转轮及子，
群臣诸宫人，
闻香知所在。

身所著珍宝，
及地中宝藏，
转轮王宝女，
闻香知所在。

诸人严身具，
衣服及璎珞、
种种所涂香，
闻香知其身。
诸天若行坐、
游戏及神变，
持是法华者，
闻香悉能知。

诸树华果实，
及酥油香气，

Pratyekabuddhas, the scent of the Bodhisattvas, and the scent of the Buddhas. All of these he can smell from afar and know where they are. Although he smells these fragrances, his sense of smell is not harmed and makes no mistakes. Should he wish to distinguish and explain them for others, his memory will not fail him.”

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying:

“This person’s nose is pure,
And within the world,
All odors, fragrant or fetid,
He can completely smell and know.

Sumana and jatika,
Tamala and chandana,
The scents of aloe-wood and cassia,
The scents of various flowers and fruits,
The scents of living beings,
The scents of men and women--
The speaker of Dharma, at a distance,
Smells them and knows where they are.

The great and mighty wheel-turning kings,
The minor wheel-turners and their sons,
Ministers and courtiers--
By their scents, he knows where they are.

The jewels worn on the body,
The jewel treasuries in the earth,
The Wheel-Turning King’s jeweled women--
Smelling their scents, he knows where they are.

The ornaments adorning people’s bodies,
Their clothing, beads,
Various kinds of perfumes--
Smelling their scents, he knows where they are.
The gods, whether walking or sitting
Or playing with their spiritual transformations--
The upholder of the Dharma Flower,
Having smelled their scents, knows them all.

The trees with their flowers and fruits,

持经者住此，
悉知其所在。
诸山深险处，
栴檀树花敷，
众生在中者，
闻香皆能知。

The fragrance of clarified butter--
The one who holds the Sutra, dwelling here,
Knows the location of them all.
In the deep recesses of the mountains,
The chandana trees in bloom
And the beings dwelling therein--
Smelling their scents, he knows them all.

铁围山大海、
地中诸众生、
持经者闻香、
悉知其所在。

The living beings on Iron Ring Mountain,
In the great seas, or in the earth--
By their scents, the holder of this Sutra
Knows the location of them all.

阿修罗男女、
及其诸眷属、
斗争游戏时、
闻香皆能知。
旷野险隘处、
狮子象虎狼、
野牛水牛等、
闻香知所在。

The male and female asuras
And their retinues,
Their quarrels and their play--
By smelling their scents, he can know them.
In the wilds or ravines,
Lions, elephants, tigers and wolves,
Wild oxen, and water buffalo--
Smelling their scents, he knows where they are.

若有怀妊者、
未辩其男女、
无根及非人、
闻香悉能知。

Should a woman be pregnant with a child
Whose sex has not yet been determined,
Nor is it known if it is a freak or non-human,
Smelling the scent, he can know.

以闻香力故、
知其初怀妊、
成就不成就、
安乐产福子。

By the power of his smelling,
He can know when she first conceived,
Whether the fetus is mature,
And if she will safely bear a blessed child.

以闻香力故、
知男女所念、
染欲痴恚心、
亦知修善者。

By the power of his smelling,
He knows what men and women are thinking:
Their defiling desires, stupidity, and hateful thoughts.
He also knows those who cultivate goodness.

地中众伏藏、
金银诸珍宝、
铜器之所盛、
闻香悉能知。

The gold, silver, and jewels
Hidden in the earth's storehouses,
Filling copper vessels--
Smelling the scents, he knows them all.

种种诸瓔珞、
无能识其价、
闻香知贵贱、

Various kinds of beads
Whose value cannot be known--

出处及所在。
天上诸华等，
曼陀曼殊沙、
波利质多树，
闻香悉能知。

By smelling their scent, he knows their value,
Where they came from and where they are now.
All the flowers in the heavens,
Mandarava and manjushaka,
The parijata trees--
Smelling their scents, he can know them.

天上诸宫殿，
上中下差别，
众宝花庄严，
闻香悉能知。

The palaces in the heavens--
Superior, middling or inferior,
Adorned with many jewels and flowers--
Smelling their scents, he can know them all.

天园林胜殿、
诸观妙法堂，
在中而娱乐，
闻香悉能知。

Heavenly gardens, groves, and supreme palaces;
Towers and wondrous Dharma Halls;
The amusements to be found therein--
Smelling their scents, he can know them all.

诸天若听法，
或受五欲时，
来往行坐卧，
闻香悉能知。

The gods, whether listening to the Dharma
Or enjoying the pleasures of the five desires,
Coming or going, walking, sitting, or reclining--
By the scents, he can know them completely.

天女所著衣、
好华香庄严，
周旋游戏时，
闻香悉能知。

The garments worn by the goddesses,
Their adornments of flowers and perfume
As their ramble around for pleasure--
By their scents, he knows them all.

如是展转上，
乃至于梵世，
入禅出禅者，
闻香悉能知。
光音遍净天，
乃至于有顶，
初生及退没，
闻香悉能知。

Proceeding thus upward,
Reaching to the Brahma heavens,
Those who enter Dhyana and those who leave it--
Smelling their scents, he knows them all.
The Heavens of Light-Sound and Pervasive Purity,
On up to the Peak of Existence,
Those just born there and those sliding down--
Smelling their scents, he knows them all.

诸比丘众等，
于法常精进，
若坐若经行，
及读诵经典，
或在林树下、
专精而坐禅，
持经者闻香，
悉知其所在。

The host of Bhikshus,
Ever vigorous in the Dharma,
Whether sitting or walking;
Reading or reciting the Sutra;
Or in the woods beneath trees,
Concentrated, sitting in Dhyana--
The one who upholds the Sutra, smelling their scents,
Knows where they are.

菩萨志坚固，
坐禅若读诵，
或为人说法，
闻香悉能知。
在在方世尊，
一切所恭敬，
愍众而说法，
闻香悉能知。

Bodhisattvas of solid resolve,
Whether sitting in Dhyana or reading and reciting,
Or speaking the Dharma to others--
Smelling their scents, he knows them all.
In any place the World Honored One may be,
There revered by the multitudes,
As he pities them and speaks the Dharma--
By smelling the scent, he knows this completely.

众生在佛前，
闻经皆欢喜，
如法而修行，
闻香悉能知。

Living beings in the Buddha's presence,
Hearing the Sutra and rejoicing,
Cultivate in accord with Dharma.
By smelling the scents, he completely knows them.

虽未得菩萨
无漏法生鼻，
而是持经者，
先得此鼻相。

Even though he hasn't yet attained the Bodhisattva's
Non-outflow Dharma-nose,
Still, the upholder of this Sutra
Will first attain a nose with such characteristics."

‘复次、常精进，若善男子、善女人，受持是经，若读、若诵、若解说，若书写，得千二百舌功德。若好、若丑，若美、不美，及诸苦涩物，在其舌根，皆变成上味，如天甘露，无不美者。若以舌根、于大众中有所演说，出深妙声，能入其心，皆令欢喜快乐。

“Moreover, Ever-Vigorous, if a good man or a good woman receives and upholds this Sutra, whether reading, reciting, explaining it to others, or writing it out, he or she will gain twelve hundred meritorious virtues of the tongue. All things, whether good or bad tasting, savory or unsavory, bitter or astringent, when they come in contact with his tongue will change into things of superior flavor, like heavenly sweet dew. None will not be flavorful. If he lectures amidst the great assembly, his sound will be profound and wonderful, penetrating their minds and causing them all to be joyful and happy.”

又诸天子、天女，释梵诸天，闻是深妙音声，有所演说、言论次第，皆悉来听。及诸龙、龙女，夜叉、夜叉女，乾闥婆、乾闥婆女，阿修罗、阿修罗女，迦楼罗、迦楼罗女，紧那罗、紧那罗女，摩侯罗伽、摩侯罗伽女，为听法故，皆来亲近、恭敬供养。

“Further, all the gods and goddesses, Shakra, Brahma, and all the gods, hearing these profound, wonderful sounds of his orderly exposition, will all come to listen. All the dragons, female dragons, yakshas, female yakshas, gandharvas, female gandharvas, asuras, female asuras, garudas, female garudas, kinnaras, female kinnaras, mahoragas, and female mahoragas, in order to hear the Dharma, will draw near him and reverently make offerings to him.”

及比丘、比丘尼，优婆塞、优婆夷，国王、王子、群臣、眷属，小转轮王、大转轮王、七宝千子内外眷属，乘其宫殿，俱来听法，以是菩萨善说法故。婆罗门、居士、国内人民、尽其形寿，随侍供养。

又诸声闻、辟支佛、菩萨、诸佛，常乐见之。

是人所在方面，诸佛皆向其处说法，悉能受持一切佛法，又能出于深妙法音。’

尔时世尊欲重宣此义，而说偈言：

是人舌根净，
终不受恶味，
其有所食啖，
悉皆成甘露。

以深净妙声，
于大众说法，
以诸因缘喻、
引导众生心，
闻者皆欢喜，
设诸上供养。
诸天龙夜叉、
及阿修罗等，
皆以恭敬心，
而共来听法，

是说法之人，
若欲以妙音、
遍满三千界，
随意即能至。

大小转轮王、
及千子眷属，
合掌恭敬心，

“The Bhikshus and Bhikshunis; Upasakas and Upasikas; kings, princes, ministers, and retainues; minor wheel-turning kings; and great wheel-turning kings with their seven treasures, thousands of sons, and their inner and outer retainues will all ride their palaces there to listen to the Dharma. Because this Bodhisattva skillfully speaks the Dharma, the Brahmans, laypeople, and citizens of the country will follow him for as long as he lives, serving and making offerings to him.”

“Further, the Hearers, Pratyekabuddhas, Bodhisattvas, and Buddhas will always take delight in seeing him.”

“Wherever this person is, the Buddhas are right in front of him speaking the Dharma. He is also able to receive and uphold all the Buddhadharma and to put for the profound and wondrous Dharma-sound.”

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

“This person’s tongue is pure
And will never taste foul flavors.
All of the food he eats
Turns into sweet dew.

Using the profound, pure, and wondrous sound,
He speaks the Dharma for the great assembly
Using causes, conditions, and analogies
To guide the minds of living beings,
Who, on hearing him, rejoice
And make superior offerings.
The gods, dragons, yakshas,
And asuras, and so forth,
All with reverent minds,
Come to hear the Dharma.

This person who speaks the Dharma,
Should he wish with a wondrous sound
To pervade three thousand worlds,
As he wishes, he will be able to do so.

Wheel-turning kings, great and minor,
Their thousands of sons and their retainues,

常来听受法。
诸天龙夜叉、
罗刹毗舍闍，
亦以欢喜心，
常乐来供养。
梵天王魔王，
自在大自在，
如是诸天众，
常来至其所。

With palms joined and reverent minds,
Always come to hear and receive the Dharma.
The gods, dragons, yakshas,
Rakshasas and pishacas,
Also, with happy hearts,
Always delight in coming to make offerings.
The god king Brahma, King Mara,
Self-Mastery, and Great Self-Mastery,
And all the hosts of gods
Always come to where he is.

诸佛及弟子、
闻其说法音，
常念而守护，
或时为现身。

All the Buddhas and their disciples,
Hearing his sound as he speaks the Dharma,
Are ever mindful and protective,
And sometimes manifest in person.”

‘复次、常精进，若善男子、善女人，受持是经，若读、若诵，若解说，若书写，得八百身功德。得清净身、如净琉璃，众生喜见。其身净故，三千大千世界众生，生时、死时，上下、好丑，生善处、恶处，悉于中现。及铁围山、大铁围山、弥楼山、摩诃弥楼山、等诸山，及其中众生，悉于中现。下至阿鼻地狱、上至有顶，所有及众生，悉于中现。若声闻、辟支佛、菩萨、诸佛、说法，皆于身中现其色像。’

“Further, Ever-Vigorous, if a good man or a good woman receives and upholds this Sutra, whether reading, reciting, explaining it to others, or writing it out, he will obtain eight hundred meritorious virtues of the body. He will obtain a pure body, as pure as vaidurya, which living beings will be delighted to see, because of the purity of his body. Living beings in the three thousand great thousand world system, whether at the time of birth or at the time of death, above or below, fair or ugly, whether born in good place or born in a evil place, will all manifest within it. The Iron Ring Mountain, the Great Iron Ring Mountain, Meru Mountain, Mahameru Mountain, and the other mountains, and all the living beings in their midst will appear within it. Below to the Avici hells and above to the Peak of Existence, all living beings will manifest therein. If Hearers, Pratyekabuddhas, Bodhisattvas, or Buddhas speak the Dharma, they will all manifest their physical images within his body.”

尔时世尊欲重宣此义，
而说偈言：

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying:

若持法华者，
其身甚清净，
如彼净琉璃，
众生皆喜见。

“If a person holds the Dharma Flower,
His body will be extremely pure,
Like that of pure vaidurya,
And living beings will all take delight in seeing him.

又如净明镜，
悉见诸色像，

Also, as in a pure, bright mirror

菩萨于净身，
皆见世所有。

All images are seen,
The Bodhisattva, within his pure body,
Sees everything in the world.

唯独自明了，
余人所不见。
三千世界中、
一切诸群萌，
天人阿修罗、
地狱鬼畜生，
如是诸色像，
皆于身中现。
诸天等宫殿，
乃至有顶，
铁围及弥楼、
摩诃弥楼山、
诸大海水等，
皆于身中现。

He alone has clear perception,
For these things are not seen by other people.
Within tree thousand worlds,
All the multitudes of living beings--
Gods, humans, asuras,
Hell-beings, ghosts, and animals:
All such images as these--
Appear within his body.
The palaces of the gods
Up to the Peak of Existence,
The Iron Ring and Meru
And Mahameru Mountains,
And the waters of all the great seas
All appear within his body.

诸佛及声闻、
佛子菩萨等，
若独若在众，
说法悉皆现。

The Buddhas and Hearers,
Disciples of the Buddha and Bodhisattvas,
Whether singly or in a multitude,
Speaking Dharma, all manifest.

虽未得无漏
法性之妙身，
以清净常体，
一切于中现。

Although he has not yet gained the non-outflow,
Wondrous body of the Dharma-nature,
Within his pure, ordinary body,
All things manifest.”

‘复次、常精进，若善男子、善女人，如来灭后、受持是经，若读、若诵，若解说，若书写，得千二百意功德。以是清净意根，乃至闻一偈一句，通达无量无边之义，解是义已，能演说一句一偈、至于一月、四月、乃至一岁，诸所说法，随其义趣，皆与实相不相违背。若说俗间经书、治世语言、资生业等，皆顺正法。三千大千世界、六趣众生，心之所行，心所动作，

“Further, Ever-Vigorous, if a good man or a good woman, after passing into stillness of the Thus Come One, receives and upholds this Sutra, whether reading, reciting, explaining it to others or writing it out, he will obtain twelve hundred meritorious virtues of the mind. With his pure mind, by hearing so much as a single verse or a single sentence, he will comprehend limitless, boundless meanings. Having understood these meanings, he will then be able to expound on a single sentence or a single verse for as long as a month, four months, or up to a year. All the Dharma he speaks will accord with the meaning and purport, and none of it will contradict the Real Mark. If he speaks on worldly texts, expounds on the principles of government, or follows an occupation to make a living, it will all accord with the proper Dharma. In the three

心所戏论，皆悉知之，
虽未得无漏智慧，而其
意根、清净如此。是人
有所思惟、筹量、言说，
皆是佛法，无不真实，
亦是先佛、经中所说。’

尔时世尊欲重宣此义，
而说偈言：

是人意清净，
明利无浊秽，
以此妙意根，
知上中下法，

乃至闻一偈，
通达无量义，
次第如法说，
月四月至岁。

是世界内外、
一切诸众生，
若天龙及人，
夜叉鬼神等，
其在六趣中、
所念若干种，
持法华之报，
一时皆悉知。

十方无数佛，
百福庄严相，
为众生说法，
悉闻能受持。

思惟无量义，
说法亦无量，
终始不忘错，
以持法华故。

悉知诸法相，
随义识次第，

thousand great thousand world system, all the living
beings of the six destinies, their mental processes, their
mental activities, the frivolous assertions in their minds,
all these he completely knows. Although he has not yet
gained the non-outflow wisdom, still his mind is as pure as
this. All of this person's thoughts, calculations, or
pronouncements are Buddhadharma, and none are not true
and real, and all have been spoken in the Sutras of former
Buddhas.”

At that time the World Honored One, wishing to restate
this meaning, spoke verses, saying,

“This person's mind is pure,
Bright, sharp, and immaculate.
With this wonderful mind,
He knows superior, middle and inferior Dharmas.

If he hears but a single verse,
He comprehends limitless meanings
And speaks them in good order according to Dharma,
For a month, four months, or a year.

Inside and outside this world,
All the living beings,
Be they gods, dragons, or humans,
Yakshas, ghosts, or spirits,
All those in the six destinies,
All of their different thoughts,
The upholder of the Dharma Flower,
As a reward, knows all at once.

The countless Buddhas in the ten directions,
Adorned with the marks of a hundred blessings,
Speak the Dharma for living beings.
He hears it all and can receive and hold it.

He ponders limitless meanings
And speaks limitless Dharmas, too,
Without a mistake or omission from beginning to end,
Because he upholds the Dharma Flower.

He completely knows the marks of all Dharmas,
And recognizes their meaningful sequence.

达名字语言，
如所知演说。
此人有所说，
皆是先佛法，
以演此法故，
于众无所畏。

Knowing the names and words,
He expounds on them as he understands them.
What this person says
Is all the Dharma of former Buddhas.
And because he expounds on this Dharma,
He is fearless in the assembly.

持法华经者，
意根净若斯，
虽未得无漏，
先有如是相，

The one who upholds the Dharma Flower
Has a pure mind like this.
Although he has not yet attained to no-outflows,
He already has such marks as these.

是人持此经，
安住稀有地，
为一切众生、
欢喜而爱敬。

This person, upholding the Sutra,
Dwells securely on rare ground,
And all living beings
Delight in him, cherish and revere him.

能以千万种，
善巧之语言，
分别而说法，
持法华经故。

He can, with a thousand myriads of kinds
Of skillful, clever words,
Speak the Dharma in detail,
Because he upholds the Dharma Flower.

常不轻菩萨品 – Chapter 20 - Never-Slighting Bodhisattva

第二十

尔时佛告得大势菩萨摩訶萨：‘汝今当知，若比丘、比丘尼、优婆塞、优婆夷、持法华经者，若有恶口、骂詈诽谤，获大罪报，如前所说，其所得功德，如向所说、眼耳鼻舌身意清净。

得大势，乃往古昔，过无量无边不可思议阿僧祇劫，有佛、名威音王如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。

劫名离衰，国名大成。

其威音王佛，于彼世中，为天、人、阿修罗、说法，为求声闻者、说应四谛法，度生老病死，究竟涅槃，为求辟支佛者、说应十二因缘法，为诸菩萨、因阿耨多罗三藐三菩提，说应六波罗蜜法，究竟佛慧。

得大势，是威音王佛、寿四十万亿那由他恒河沙劫。

正法住世劫数、如一阎浮提微尘，像法住世劫数、如四天下微尘，其

At that time the Buddha told the Bodhisattva Mahasattva Great Strength, “You should now know that if someone reviles, abuses, or slanders a Bhikshu, Bhikshuni, Upasaka, or Upasika who upholds the *Dharma Flower Sutra*, he will incur great offense retribution as described above. The meritorious virtues obtained through the eyes, ears, nose, tongue, body, and mind gained by the upholder of the Sutra are also as described above.”

“Great Strength, once limitless, boundless, inconceivable *asamkhyeyas* of eons ago, there was a Buddha by the name of King of Awesome Sound Thus Come One, One Worthy of Offerings, One of Proper and Universal Knowledge, One Perfect in Clarity and Conduct, Well-Gone One, One Who Understands the World, Unsurpassed Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One.”

“His eon was named ‘Apart From Decay.’ His country was named ‘Great Accomplishment.’”

“In that world, the Buddha King of Awesome Sound spoke the Dharma for the gods, humans, and *asuras*. To those who sought to be Hearers, he spoke the Dharma of the Four Truths to take them across birth, old age, sickness, and death to ultimate Nirvana. To those who sought to be Pratyekabuddhas, he spoke the Dharma of the Twelve Causes and Conditions. For the Bodhisattvas, in order to lead them to Anuttarasamyaksambodhi, he spoke the Dharma of the Six Paramitas, which culminates in Buddha-wisdom.”

“Great Strength, the Buddha King of Awesome Sound had a life span of eons equal in number to the grains of sand in forty myriads of *kotis* of *nayutas* of Ganges Rivers.”

“His proper Dharma dwelt in the world for eons equal in number to the motes of dust in a single Jambudvīpa. The

佛饶益众生已，然后灭度。

正法像法灭尽之后，于此国土、复有佛出，亦号威音王如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。如是次第有二万亿佛，皆同一号。’

‘最初威音王如来、既已灭度，正法灭后，于像法中，增上慢比丘有大势力。尔时有一菩萨比丘、名常不轻。

得大势以何因缘、名常不轻，是比丘、凡有所见，若比丘、比丘尼、优婆塞、优婆夷，皆悉礼拜赞叹、而作是言：“我深敬汝等，不敢轻慢。所以者何。汝等皆行菩萨道，当得作佛。”

而是比丘、不专读诵经典，但行礼拜，乃至远见四众，亦复故往礼拜赞叹、而作是言：“我不敢轻于汝等，汝等皆当作佛。”

四众之中，有生嗔恚、心不净者，恶口骂詈言：“是无智比丘、从何所来？自言我不轻汝，而与我等授记，当得作佛，我等不用如是虚妄授记。”

Dharma Image Age dwelt in the world for eons equal in number to the motes of dust in one set of four continents. After benefiting living beings, he passed into stillness.”

“After the Proper and Image Dharma had become completely extinct, in this country yet another Buddha appeared, also by the name of King of Awesome Sound Thus Come One, One Worthy of Offerings, One of Proper and Universal Knowledge, One Perfect in Clarity and Conduct, Well Gone One, One Who Understands the World, Unsurpassed Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. In this way, in sequence, there were twenty thousand *kotis* of Buddhas, all of the same name.”

“When the first Thus Come One King of Awesome Sound had passed into stillness, and after the extinction of his proper Dharma, during the Dharma Image Age there were Bhikshus of overweening pride who assumed great power. At that time there was a Bhikshu-Bodhisattva by the name of Never-Slighting.”

“Great Strength, for what reason was he called Never-Slighting? Whomever this Bhikshu met, be it a Bhikshu, Bhikshuni, Upasaka, or Upasika, he would bow to them all and praise them, saying, ‘I deeply respect all of you and dare not slight you. Why? You are all practicing the Bodhisattva Path and shall attain Buddhahood.’”

“This Bhikshu did not read and recite Sutras, but specialized in making obeisance to the point that when he saw the four assemblies from afar, he would approach them, bow, and praise them, saying, ‘I dare not slight you, for you shall all become Buddhas.’”

“Within the four assemblies, there were some who grew irate, those with impure minds who reviled him with foul mouths, saying, ‘Where did this senseless Bhikshu come from, who says “I dare not slight you” and then gives us predictions, saying we shall become Buddhas? We don’t need such false predictions!’”

如此经历多年，常被骂詈，不生嗔恚，常作是说：“汝当作佛。”说是语时，众人或以杖木瓦石而打擲之，避走远住，犹高声唱言：“我不敢轻于汝等，汝等皆当作佛。”以其常作是语故，增上慢比丘、比丘尼、优婆塞、优婆夷，号之为常不轻。’

‘是比丘、临欲终时，于虚空中，具闻威音王佛、先所说法华经二十千万亿偈，悉能受持，即得如上眼根清净、耳鼻舌身意根清净。得是六根清净已，更增寿命二百万亿那由他岁，广为人说是法华经。

于时增上慢四众，比丘、比丘尼、优婆塞、优婆夷，轻贱是人、为作不轻名者，见其得大神通力、乐说辩力、大善寂力，闻其所说，皆信伏随从。是菩萨复化千万亿众，令住阿耨多罗三藐三菩提。命终之后，得值二千亿佛，皆号日月灯明，于其法中、说是法华经，以是因缘，复值二千亿佛，同号云自在灯王，于此诸佛法中、受持读诵，为诸四众说此经典故，得是常眼清净、耳鼻舌身意根清净，于四众中说法，心无所畏。’

“In this way for many years he was scolded and reviled. But he never got angry. He always said, ‘You shall become Buddhas.’ When he said that, those people would beat him with sticks or throw stones at him. He would run off, stand at a distance, and shout out, ‘I dare not slight you, for you shall all become Buddhas!’ Because he always said that, the Bhikshus, Bhikshunis, Upasakas, and Upasikas of overweening pride gave him the name ‘Never-Slighting.’”

“When this Bhikshu’s life was coming to an end, in space he heard all of the complete twenty thousand myriad *kotis* of verses of the *Dharma Flower Sutra* previously spoken by the Buddha King of Awesome Sound. He was able to receive and uphold them all. He immediately obtained the purity of the eye and the purity of the ear, nose, tongue, body, and mind, as mentioned above. Having obtained the purity of the six senses, his life span was further increased by two million *kotis* of *nayutas* of years. He extensively spoke the *Dharma Flower Sutra* for others.”

“At that time the four assemblies of Bhikshus, Bhikshunis, Upasakas, and Upasikas of overweening pride who had ridiculed him and named him Never-Slighting saw that he had gained great powers of spiritual penetrations, the power of the eloquence of delight in speech, and the power of great wholesome silence. Hearing what he said, they faithfully submitted to him and followed him. This Bodhisattva further transformed thousands of myriads of *kotis* of multitudes, causing them to dwell in *Anuttarasamyaksambodhi*. When his life was over, he was able to encounter two thousand *kotis* of Buddhas, all named Brightness of Sun-Moon-Lamp. Within their Dharmas, he spoke the *Dharma Flower Sutra*. By means of these causes and conditions, he further encountered two thousand *kotis* of Buddhas, all named Cloud-like Comfort Lamp King. Within the Dharma of those Buddhas, he received, upheld, read, recited, and spoke for others of the four assemblies this Sutra, and so obtained the purity of his ordinary eye and the purity of his ear, nose, tongue,

body, and mind. He spoke the Dharma in the four assemblies with a heart free of fear.”

得大势，是常不轻菩萨摩诃萨、供养如是若干诸佛，恭敬、尊重、赞叹、种诸善根。

“Great Strength, the Bodhisattva Mahasattva Never-Slighting made offerings to as many Buddhas as these: revering, honoring, and praising them and planting the roots of goodness.”

于后复值千万亿佛，亦于诸佛法中、说是经典，功德成就，当得作佛。

“He later encountered a thousand myriad *kotis* of Buddhas, and within the Dharma of all these Buddhas, he spoke this Sutra. When his merit and virtue were realized, he became a Buddha.”

得大势，于意云何，尔时常不轻菩萨、岂异人乎，则我身是。若我于宿世、不受持读诵此经、为他人说者，不能疾得阿耨多罗三藐三菩提，我于先佛所、受持读诵此经、为人说故，疾得阿耨多罗三藐三菩提。

“Great Strength, what do you think? At that time, could the Bodhisattva Never-Slighting have been anyone else? He was none other than myself! Had I not in former lives received, upheld, read, and recited this Sutra and explained it to others, I would not have been able to gain *Anuttarasamyaksambodhi* so quickly. Because in the presence of former Buddhas I received, upheld, read, and recited this Sutra and explained it to others, I quickly gained *Anuttarasamyaksambodhi*.”

得大势，彼时四众、比丘、比丘尼、优婆塞、优婆夷，以嗔恚意、轻贱我故，二百亿劫、常不值佛，不闻法，不见僧，千劫于阿鼻地狱受大苦恼，毕是罪已，复遇常不轻菩萨，教化阿耨多罗三藐三菩提。

“Great Strength, because at that time the four assemblies of Bhikshus, Bhikshunis, Upasakas, and Upasikas hatefully reviled me, for two hundred *kotis* of eons they did not encounter a Buddha or hear the Dharma or meet the Sangha. For a thousand eons they suffered great torment in the Avici Hell. Having received their punishment, they once again encountered Never-Slighting Bodhisattva, who taught and transformed them to *Anuttarasamyaksambodhi*.”

得大势，于汝意云何，尔时四众常轻是菩萨者、岂异人乎，今此会中、跋陀婆罗等五百菩萨，师子月等五百比丘，尼思佛等、五百优婆塞，皆于阿耨多罗三藐三菩提不退转者是。

“Great Strength, what do you think? At that time could the four assemblies who constantly slighted this Bodhisattva have been anyone else? They were just Bhadrápala Bodhisattva and the five hundred Bodhisattvas in this assembly, Lion Moon and the five hundred Bhikshus, and Sugatachetana and the five hundred Upasakas, all of whom are irreversible from *Anuttarasamyaksambodhi*.”

得大势，当知是法华经，大饶益诸菩萨摩诃萨，能令至于阿耨多罗三藐三菩提，是故诸菩萨摩

“Great Strength, you should know that the *Dharma Flower*

诃萨、于如来灭后，常
应受持、读诵、解说、
书写是经。’

尔时世尊欲重宣此义，
而说偈言：

过去有佛，
号威音王，
神智无量，
将导一切。

天人龙神、
所共供养。
是佛灭后，
法欲尽时，
有一菩萨、
名常不轻。

时诸四众、
计著于法。
不轻菩萨、
往到其所，
而语之言，
我不轻汝，
汝等行道，
皆当作佛。

诸人闻已，
轻毁骂詈，
不轻菩萨，
能忍受之。
其罪毕已，
临命终时，
得闻此经，
六根清净。

神通力故，
增益寿命，
复为诸人，
广说是经。
诸著法众，
皆蒙菩萨，
教化成就、

Sutra greatly benefits all the Bodhisattvas Mahasattvas,
causing them to arrive at *Anuttarasamyaksambodhi*.
Therefore all the Bodhisattvas Mahasattvas after the
extinction of the Thus Come One should always receive,
uphold, read, and recite this Sutra, explain it to others, and
write it out.”

At that time the World Honored One, wishing to restate
this meaning, spoke verses, saying,

“In the past there was a Buddha
By the name of King of Awesome Sound.
With limitless spiritual powers and wisdom,
He guided all living beings.

Gods, humans, dragons, and spirits
Made offerings to him.
After this Buddha’s passing into stillness,
When the Dharma was about to become extinct,
There was a Bodhisattva
By the name of Never-Slighting.

At that time the four assemblies were attached to the
Dharma.
The Bodhisattva Never-Slighting
Would approach them
And say to them,
“I will not slight you,
For you are practicing the Way
And shall become Buddhas.”

Hearing that, they slighted him,
Slandered and reviled him,
And Never-Slighting Bodhisattva endured it all.
When his punishment was finished,
At the end of his life,
He got to hear this Sutra,
And his six sense faculties were purified.

By the power of spiritual penetrations,
His life span was increased,
And for the sake of others,
He vastly spoke this Sutra.

令住佛道。
不轻命终，
值无数佛，
说是经故，
得无量福。

渐具功德，
疾成佛道。
彼时不轻，
则我身是。

时四部众、
著法之者，
闻不轻言、
汝当作佛。

以是因缘，
值无数佛。
此会菩萨、
五百之众，
并及四部，
清信士女，
今于我前，
听法者是。

我于前世，
劝是诸人，
听受斯经，
第一之法。

开示教人，
令住涅槃，
世世受持，
如是经典。

亿亿万劫，
至不可议，
时乃得闻，
是法华经。

亿亿万劫，
至不可议，
诸佛世尊、
时说是经。
是故行者、

The multitudes who were attached to Dharma
All received this Bodhisattva's
Teaching and successfully
Were led to dwell in the Buddha Way.
When Never-Slighting's life ended,
He met with countless Buddhas,
And because he spoke this Sutra,
He obtained limitless blessings.

Gradually perfecting his merit and virtue,
He quickly realized the Buddha Way.
At that time Never-Slighting
Was indeed myself!

At that time the four assemblies
Were attached to the Dharma.
Hearing Never-Slighting's words,
"You shall become Buddhas,"

By means of those causes and conditions
Were countless Buddhas encountered.
The multitude of five hundred
Bodhisattvas in this assembly
And the men and women of pure faith
Within the four assemblies
Are now in front of me,
Listening to the Dharma.

In former lives
I exhorted these people
To listen to and receive this Sutra,
Which is the foremost Dharma.

I instructed them
And led them to dwell in Nirvana,
And life after life, to receive and uphold
A Sutra such as this.

For only in millions and millions of myriads of eons,
Inconceivable in number,
Can one get to hear
The Dharma Flower Sutra.

And only in millions and millions of myriads of eons,

于佛灭后，
闻如是经，
勿生疑惑。
应当一心、
广说此经，
世世值佛，
疾成佛道。

Inconceivable in number,
Do the Buddhas, World Honored Ones,
Happen to speak this Sutra.
Therefore, the practitioner,
After the Buddha's extinction,
On hearing this Sutra,
Should not give rise to doubts,
But should, with a single mind,
Extensively proclaim this Sutra,
So that life after life he may meet the Buddhas
And quickly realize the Buddha Way.”

第二十一

Chapter 21 - The Spiritual Powers of the Thus

Come One

尔时千世界微尘等
菩萨摩诃萨、从地涌出
者，皆于佛前、一心合
掌，瞻仰尊颜，而白佛
言：‘世尊，我等于佛
灭后，世尊分身所在国
土、灭度之处，当广说
此经，所以者何。我等
亦自欲得是真净大法，
受持、读诵、解说、书
写、而供养之。’

尔时世尊于文殊师利
等、无量百千万亿旧住
娑婆世界菩萨摩诃萨、
及诸比丘、比丘尼、优
婆塞、优婆夷、天龙、
夜叉、乾闥婆、阿修罗、
迦楼罗、紧那罗、摩侯
罗伽、人非人、等，一
切众前，现大神力。

出广长舌上至梵世，一
切毛孔、放于无量无数
色光，皆悉遍照十方世
界。众宝树下、师子座
上诸佛，亦复如是，出
广长舌、放无量光。

释迦牟尼佛、及宝树下
诸佛、现神力时、满百
千岁，然后还摄舌相。

一时警欬、俱共弹指，
是二音声，遍至十方诸
佛世界。

地皆六种震动。其中众
生，天龙、夜叉、乾闥
婆、阿修罗、迦楼罗、

At that time the Bodhisattvas Mahasattvas equal in number to the motes of dust in a thousand worlds, who had welled forth out of the earth, in the presence of the Buddha, single-mindedly, with palms joined, gazed up at the Buddha and spoke to him, saying, “World Honored One, after the Buddha’s passing, in countries where there are division bodies of the Buddha, in places where he has passed into stillness, we shall extensively speak this Sutra. Why? Because we also wish to obtain this true, pure, and great Dharma; to receive, uphold, read and recite, explain, write out, and make offerings to it.”

At that time, in the presence of Manjushri and the others, limitless hundreds of thousands of myriads of *kotis* of Bodhisattvas Mahasattvas who had long resided in the Saha world, as well as the Bhikshus, Bhikshunis, Upasakas, Upasikas, gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans, and so forth, the World Honored One manifested great spiritual powers.

He put forth his vast and long tongue which reached upward to the Brahma worlds. From all of his hair pores, he emitted lights of limitless, countless colors, all of which pervasively illuminated the worlds of the ten directions. In the same way, all the Buddhas seated on lion thrones beneath jeweled trees also put forth their vast and long tongues and emitted limitless lights.

When Shakyamuni Buddha and the Buddhas beneath the jeweled trees had manifested their spiritual powers for a full hundred thousand years, they withdrew their tongues.

Then they coughed and snapped their fingers, and those two sounds pervaded the Buddha worlds of the ten directions.

The earth quaked in six ways and the living beings in

紧那罗、摩侯罗伽、人非人、等，以佛神力故，皆见此娑婆世界、无量无边百千万亿众宝树下、师子座上诸佛，及见释迦牟尼佛、共多宝如来、在宝塔中、坐师子座。

又见无量无边百千万亿菩萨摩訶萨、及诸四众，恭敬围绕释迦牟尼佛，既见是已，皆大欢喜，得未曾有。

即时诸天、于虚空中、高声唱言：‘过此无量无边百千万亿阿僧祇世界，有国、名娑婆，是有佛、名释迦牟尼，今为诸菩萨摩訶萨说大乘经，名妙法莲华、教菩萨法、佛所护念，汝等当深心随喜，亦当礼拜供养释迦牟尼佛。’

彼诸众生、闻虚空中声已，合掌向娑婆世界、作如是言：‘南无释迦牟尼佛。南无释迦牟尼佛。’

以种种华、香、璎珞、幡盖、及诸严身之具、珍宝妙物，皆共遥散娑婆世界。所散诸物、从十方来，譬如云集，变成宝帐，遍覆此间诸佛之上。

于时十方世界，通达无碍，如一佛土。

those worlds—the gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans, and so forth—by means of the Buddha’s spiritual powers, all saw, in the Saha world, the limitless, boundless, hundreds of thousands of myriads of *kotis* of Buddhas seated on lion thrones beneath jeweled trees. They also saw Shakyamuni Buddha, together with the Thus Come One Many Jewels, seated on the lion throne within the jeweled stupa.

They further saw limitless, boundless, hundreds of thousands of myriads of *kotis* of Bodhisattvas Mahasattvas, as well as the four assemblies, reverently circumambulating Shakyamuni Buddha. Having seen this, they greatly rejoiced, having gained what they had never had.

Just then the gods in space called out in a loud voice: “Passing from here through limitless, boundless, hundreds of thousands of myriads of *kotis* of *asamkhyeyas* of worlds, there is a country called Saha. Within it is a Buddha named Shakyamuni who now, for the sake of all the Bodhisattvas Mahasattvas, proclaims a Great Vehicle Sutra by the name of the *Wonderful Dharma Lotus Flower*, a Dharma for teaching Bodhisattvas, of whom the Buddha is protective and mindful. You should all rejoice deep within your hearts, bow, and make offerings to Shakyamuni Buddha.”

Hearing this sound in space, all the living beings placed their palms together, faced the Saha world, and said, “Namo Shakyamuni Buddha! Namo Shakyamuni Buddha!”

And then from afar, they scattered all kinds of flowers, incense, beads, banners, canopies, ornaments for the body, and precious and rare objects on the Saha world. The objects they scattered came from the ten directions like clouds gathering, and turned into jeweled canopies, completely covering the Buddhas in that region.

尔时佛告上行等菩萨大众：‘诸佛神力，如是无量无边、不可思议，若我以是神力，于无量无边百千万亿阿僧祇劫，为嘱累故、说此经功德，犹不能尽。

以要言之，如来一切所有之法，如来一切自在神力，如来一切所秘要之藏，如来一切甚深之事，皆于此经、宣示显说。

是故汝等于如来灭后，应一心受持、读诵、解说、书写、如说修行。所在国土，若有受持、读诵、解说、书写、如说修行，若经卷所住之处，若于园中，若于林中，若于树下，若于僧坊，若白衣舍，若在殿堂，若山谷旷野，是中皆应起塔供养。

所以者何。当知是处、即是道场，诸佛于此、得阿耨多罗三藐三菩提，诸佛于此、转于法轮，诸佛于此、而般涅槃。’

尔时世尊欲重宣此义，而说偈言：

诸佛救世者，
住于大神通，
为悦众生故，
现无量神力。

舌相至梵天，
身放无数光，

Then the worlds of the ten directions interpenetrated without obstruction, as if they were one Buddhaland.

At that time the Buddha told Superior Conduct and all the great assembly of Bodhisattvas, “The spiritual power of all the Buddhas is limitless, boundless, and inconceivable like this. If, using these spiritual powers, I were to speak of the meritorious virtues of this Sutra for limitless, boundless, hundreds of thousands of myriads of *kotis* of *asamkhyeya* eons by way of entrustment, I could not finish.”

“In general, all the Dharmas of the Thus Come One, all the sovereign spiritual powers of the Thus Come One, all the secret storehouses of the Thus Come One, all the extremely profound deeds of the Thus Come One are all proclaimed and revealed in this Sutra.”

“Therefore, all of you, after the passing of the Thus Come One, should with a single mind receive, uphold, read, recite, and explain it, write it out, and cultivate it as spoken. Those who receive, uphold, read, recite, explain, write out, and cultivate it as spoken, in whatever land they may be, in a place where the Sutra is kept, whether in a garden, in a forest, or beneath a tree; in a Sangha dwelling; in the dwelling of the white-robed; in a palace or hall; or in the mountains, valleys, or wilderness—in all of these places they should build a stupa and make offerings.”

“For what reason? You should know that this place is a Way-place wherein all Buddhas gain Anuttarasamyaksambodhi, wherein all Buddhas turn the Dharma-wheel, and wherein all Buddhas enter Nirvana.”

At that time the World Honored One, wishing to restate this meaning, spoke verses, saying,

“The Buddhas, ones who save the world,
Dwelling in great spiritual penetrations,
In order to delight living beings,
Manifest limitless spiritual powers.

为求佛道者、
现此稀有事。

诸佛警欬声、
及弹指之声，
周闻十方国，
地皆六种动。

以佛灭度后、
能持是经故，
诸佛皆欢喜，
现无量神力。

嘱累是经故，
赞美受持者，
于无量劫中、
犹故不能尽。

是人之功德，
无边无有穷，
如十方虚空，
不可得边际。

能持是经者，
则为己见我，
亦见多宝佛、
及诸分身者。

又见我今日、
教化诸菩萨。
能持是经者，
令我及分身、
灭度多宝佛，
一切皆欢喜。

十方现在佛、
并过去未来，
亦见亦供养，
亦令得欢喜。

诸佛坐道场，
所得秘要法，
能持是经者，
不久亦当得。

Their tongues reach to the Brahma Heavens,
Their bodies emit countless lights.
They make appear these rare events
For the sake of those who seek the Buddha Way.

The sounds made when the Buddhas cough
And the sounds made when they snap their fingers
Are heard throughout the lands of the ten directions
As the earth quakes in six ways.

Since after the Buddha's passing
One can uphold this Sutra,
All Buddhas rejoice
And display limitless spiritual powers.

In order to bequeath this Sutra,
He praises those who receive and hold it.
Doing so throughout limitless eons,
Still he cannot finish.

The merit and virtue of these people
Is boundless and infinite,
Like space in the ten directions,
Without any boundary.

Those who can uphold this Sutra
Have already seen me
And also seen the Buddha Many Jewels
And all of the division-bodies.

They also see me on this day
Teaching and transforming the Bodhisattvas.
Those who can uphold this Sutra
Cause me and my division-bodies
And the previous Buddha, Many Jewels,
To all rejoice.

They shall also see and make offerings
To the Buddhas of the ten directions—in the present,
The past, and the future—
Causing them to rejoice as well.

The secret and essential Dharma obtained
By the Buddhas seated in their Way-places

能持是经者，
于诸法之义、
名字及言辞，
乐说无穷尽，
如风于空中，
一切无障碍。

于如来灭后，
知佛所说经，
因缘及次第，
随义如实说，
如日月光明，
能除诸幽冥。
斯人行世间，
能灭众生闇，
教无量菩萨、
毕竟住一乘。

是故有智者、
闻此功德利，
于我灭度后，
应受持斯经，
是人于佛道，
决定无有疑。

Will also be gained before too long
By those who can uphold this Sutra.

Those who can uphold this Sutra
Will take delight in speaking, without end,
The meaning of the Dharmas,
Their names and expressions,
Like the wind blowing through space,
Without obstacle.

After the Thus Come One's passing,
They will understand the Sutras spoken by the Buddha,
The causes and conditions in sequence,
And speak them truly, according with their meanings.
Like the light of the sun and moon
Dispelling all darkness,
These people walk through the world
Dispersing the darkness of living beings,
Teaching limitless Bodhisattvas
Ultimately to dwell in the One Vehicle.

Therefore, those with wisdom,
Hearing the advantages of this merit and virtue,
Should, after my passing,
Receive and uphold this Sutra.
These people most certainly and without a doubt
Will attain the Buddha Way.”

Chapter 22 - The Entrustment

尔时释迦牟尼佛从法座起，现大神力，以右手摩无量菩萨摩诃萨顶，而作是言：‘我于无量百千万亿阿僧祇劫、修习是难得阿耨多罗三藐三菩提法，今以付嘱汝等，汝等应当一心流布此法，广令增益。’

如是三摩诸菩萨摩诃萨顶、而作是言：‘我于无量百千万亿阿僧祇劫、修习是难得阿耨多罗三藐三菩提法，今以付嘱汝等，汝等当受持、读诵、广宣此法，令一切众生、普得闻知。

所以者何。如来有大慈悲，无诸悭吝，亦无所畏，能与众生、佛之智慧、如来智慧、自然智慧，如来是一切众生之大施主。汝等亦应随学如来之法，勿生悭吝，

于未来世，若有善男子、善女人、信如来智慧者，当为演说此法华经，使得闻知，为令其人得佛智慧故。若有众生不信受者，当于如来余深法中、示教利喜，汝等若能如是，则为已报诸佛之恩。’

时诸菩萨摩诃萨、闻佛作是说已，皆大欢喜、遍满其身，益加恭敬，屈躬、低头、合掌向佛，俱发声言：‘如世尊敕，

At that time Shakyamuni Buddha rose from his Dharma seat and manifested great spiritual power. With his right hand he patted the crowns of limitless Bodhisattvas Mahasattvas and said, “Throughout limitless hundreds of thousands of myriads of *kotis* of *asamkhyeyas* of eons, I have cultivated and practiced the rare Dharmas of *Anuttarasamyaksambodhi*. I now entrust them to all of you. You should, with a single mind, propagate this Dharma, causing it to spread and grow extensively.”

“In this way he patted the Bodhisattvas Mahasattvas on the crown three times, saying, “Throughout limitless hundreds of thousands of myriads of *kotis* of *asamkhyeyas* of eons, I have cultivated and practiced the rare Dharmas of *Anuttarasamyaksambodhi*. I now entrust them to all of you. You should receive, uphold, read, recite, and vastly proclaim this Dharma, causing all living beings to hear and understand it.”

“For what reason? The Thus Come One is greatly kind and compassionate, without stinginess and without fear. He is able to give living beings the wisdom of the Buddha, the wisdom of the Thus Come One, and spontaneous wisdom. The Thus Come One is a great giving host to all living beings. You should all accordingly study the Dharmas of the Thus Come One and never be stingy.”

“In the future, if there is a good man or a good woman who believes in the Thus Come One’s wisdom, you should expound the *Dharma Flower Sutra* to that person, causing the person to hear and understand and obtain the Buddha’s wisdom. If there are living beings who do not believe or accept it, you should instruct them with another of the profound Dharmas of the Thus Come One, benefiting them and causing them to rejoice. If you can do this, you will have already repaid the kindness of the Buddhas.”

When the Bodhisattvas Mahasattvas heard the Buddha’s words, profuse joy permeated their bodies. With

当具奉行，唯、然，世尊，愿不有虑。’诸菩萨摩訶萨众，如是三反、俱发声言：‘如世尊敕，当具奉行，唯、然，世尊，愿不有虑。’

尔时释迦牟尼佛令十方来诸分身佛、各还本土，而作是言：‘诸佛各随所安，多宝佛塔、还可如故。’

说是语时，十方无量分身诸佛、坐宝树下师子座上者，及多宝佛，并上行等无边阿僧祇菩萨大众，舍利弗等声闻四众，及一切世间、天、人、阿修罗、等，闻佛所说，皆大欢喜。

increasing reverence, they bowed their heads, placed their palms together, faced the Buddha, and said in unison, “We shall reverently carry out the World Honored One’s command. Yes, World Honored One, pray do not be concerned about this.” The assembly of Bodhisattvas Mahasattvas spoke in this way three times, saying, “We shall reverently carry out the Buddha’s command. Yes, World Honored One, pray do not be concerned about this.”

At that time Shakyamuni Buddha sent the division-body Buddhas of the ten directions back to their own lands, saying, “Peace to all of you Buddhas. Let the stupa of the Buddha Many-Jewels be again as it was.”

As he said this, the limitless division-body Buddhas of the ten directions, seated on lion thrones beneath jeweled trees; the Buddha Many-Jewels; Superior Conduct and the limitless *asamkhyeyas* of Bodhisattvas in the great assembly; Shariputra and the other Hearers; as well as the fourfold assembly and all those in the world—the gods, humans, *asuras*, and so forth—hearing what the Buddha words, all rejoiced exceedingly.

药王菩萨本事品 - Chapter 23 - The Former Deeds of Medicine

第二十三

King Bodhisattva

尔时宿王华菩萨白佛言：‘世尊，药王菩萨、云何游于娑婆世界，世尊，是药王菩萨、有若干百千万亿那由他难行苦行，善哉、世尊，愿少解说。’诸天、龙、神、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人非人、等，又他国土、诸来菩萨，及此声闻众，闻皆欢喜。

尔时佛告宿王华菩萨：

‘乃往过去无量恒河沙劫，有佛、号日月净明德如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊。其佛有八十亿大菩萨摩河萨，七十二恒河沙大声闻众，佛寿四万二千劫，菩萨寿命亦等。彼国无有女人、地狱、饿鬼、畜生、阿修罗、等，及以诸难，地平如掌，琉璃所成，宝树庄严，宝帐覆上，垂宝华幡，宝瓶香炉、周遍国界，七宝为台，一树一台，其树去台、尽一箭道。此诸宝树，皆有菩萨、声闻、而坐其下，诸宝台上，各有百亿诸天、作天伎乐，歌叹于佛，以为供养。’

At that time the Bodhisattva Constellation-King-Flower spoke to the Buddha saying, “World Honored One, how is it that the Bodhisattva Medicine King roams throughout the Saha world? World Honored One, Medicine King Bodhisattva has undertaken so many hundreds of thousands of myriads of kotis of nayutas of bitter practices, so difficult to practice. It would be excellent, World Honored One, if you would please explain a bit.” All the gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans, and so forth, and the Bodhisattvas who have come from other lands, as well as the assembly of Hearers, on hearing it, will rejoice.”

The Buddha then told the Bodhisattva Constellation-King-Flower “Once, as many eons ago as there are grains of sand in limitless Ganges rivers, there was a Buddha by the name of Virtue Pure and Bright Like the Sun and Moon, Thus Come One, One Worthy of Offerings, One of Right and Universal Knowledge, One Perfect in Clarity and Conduct, Well-Gone One Who Understands the World, Unsurpassed Lord, Regulating Hero, Teacher of Humans and Gods, Buddha, World Honored One. That Buddha had eighty *kotis* of great Bodhisattvas, Mahasattvas, and a great assembly of Hearers equal in number to the sand grains in seventy-two Ganges Rivers. His life span as a Buddha was forty-two thousand eons. The life spans of the Bodhisattvas were the same. In his country there were no women, hell-beings, hungry ghosts, animals, or asuras, and so forth, and also no difficulties. The ground was as level as the palm of one’s hand, made of *Vaidurya*, adorned with jeweled trees, covered with jeweled nets, and hung with beautiful banners. It was surrounded everywhere with precious vases and censers. There were terraces made of the seven gems, one terrace for each tree, the trees being separated from the terraces by a distance of an arrow’s flight. Beneath each tree sat Bodhisattvas and Hearers. Upon

each of the terraces were hundreds of *kotis* of gods playing heavenly music and singing praises to the Buddha as an offering.”

尔时彼佛为一切众生喜见菩萨、及众菩萨、诸声闻众、说法华经。

At that time, that Buddha, for the sake of the Bodhisattva All Beings Delight in Seeing, as well as for the host of Bodhisattvas and the host of Hearers, spoke *The Dharma Flower Sutra*.

是一切众生喜见菩萨，乐习苦行，于日月净明德佛法中、精进经行，一心求佛、满万二千岁已，得现一切色身三昧。

The Bodhisattva All Beings Delight in Seeing enjoyed practicing ascetic practices. Within the Dharma of the Buddha Virtue Pure and Bright Like the Sun and Moon, he applied himself with vigor, single-mindedly seeking Buddhahood for a full twelve thousand years. He then obtained the samadhi of the manifestation of all physical forms.

得此三昧已，心大欢喜，即作念言，我得现一切色身三昧，皆是得闻法华经力，我今当供养日月净明德佛、及法华经。

Having obtained this samadhi, his heart rejoiced greatly and he immediately thought, “I have obtained the samadhi of the manifestation of all physical forms. This is through the power of having heard *The Dharma Flower Sutra*. I should now make an offering to the Buddha Virtue Pure and Bright Like the Sun and Moon, and to *The Dharma Flower Sutra*.”

即时入是三昧，于虚空中、雨曼陀罗华、摩诃曼陀罗华、细末坚黑栴檀，满虚空中、如云而下，又雨海彼岸栴檀之香，此香六铢、价值娑婆世界，以供养佛。’

He then entered that samadhi and as an offering to the Buddha, he rained down *mandarava* flowers and *mahamandarava* flowers from space. Finely ground, hard, black *chandana* also filled the sky and descended like clouds. And there rained the incense of ‘this shore’ *chandana*, six *karshas* of which are worth the entire Saha world, as an offering to the Buddha.

作是供养已，从三昧起，而自念言：“我虽以神力供养于佛，不如以身供养。”即服诸香，栴檀、薰陆、兜楼婆、毕力迦、沉水、胶香，又饮瞻卜诸华香油，满千二百岁已，香油涂身，于日月净明德佛前，以天宝衣而自缠身，灌诸香油，以神通力愿、而自燃身，光明遍照八十亿恒河沙世界。

Having made this offering, he arose from samadhi. He thought to himself, “Although by means of spiritual powers I have made this offering to the Buddha, it is not as good as offering my body.” He then swallowed incense of many kinds, *chandana*, *kunduruka*, *turushka*, *prikka*, aloeswood, and resin incense. He also drank the oil of *champaka* and other flowers, for a full twelve hundred years. He smeared himself with fragrant oil, and in the presence of the Buddha Virtue Pure and Bright Like the Sun and Moon, he wrapped himself in heavenly jeweled

其中诸佛、同时赞言：
“善哉、善哉，善男子，是真精进，是真法供养如来。若以华、香、璎珞、烧香、末香、涂香、天缯、幡盖、及海此岸栴檀之香、如是种种诸物供养，所不能及，假使国城、妻子、布施，亦所不及。善男子，是名第一之施，于诸施中、最尊最上，以法供养诸如来故。”作是语已，而各默然。

其身火燃、千二百岁，过是已后，其身乃尽。一切众生喜见菩萨、作如是法供养已，命终之后，复生日月净明德佛国中，于净德王家、结跏趺坐，忽然化生。即为其父而说偈言：

大王今当知，
我经行彼处，
即时得一切，
现诸身三昧，
勤行大精进，
舍所爱之身，
供养于世尊，
为求无上慧。

说是偈已，而白父言：
“日月净明德佛、今故现在。我先供养佛已，得解一切众生语言陀罗尼，复闻是法华经八百万亿那由他、甄迦罗、频婆罗、阿閼婆、等，偈。大王，我今当还供养此佛。”

robes and poured fragrant oil over himself. Then by means of spiritual penetration power and vows, he burned his own body. The light shone everywhere throughout worlds in number to the grains of sand in eighty *kotis* of Ganges Rivers.

Within them all, the Buddhas simultaneously praised him, saying, “Good indeed! Good indeed! Good man, this is true vigor. This is called a true Dharma offering to the Thus Come One. Offerings of flowers, incense, beads, burning incense, ground incense, paste incense, heavenly cloth, banners, canopies, ‘this shore’ *chandana* incense, and all such offerings of various kinds, cannot come up to it. If one gave away one’s countries, cities, wives and children, that also could not match it. Good man, this is called foremost giving. Among all gifts, it is the most honored and most supreme, because it is an offering of the Dharma to the Thus Come Ones.” Having uttered these words, they became silent.

His body burned for twelve hundred years, after which time it was consumed. When the Bodhisattva All Beings Delight in Seeing had made this Dharma offering and his life had come to an end, he was born again. In the country of the Buddha Virtue Pure and Bright Like the Sun and Moon, in the household of the King Pure Virtue, he was born suddenly by transformation, seated in full lotus. He immediately spoke this verse to his father:

“Your majesty, you should now know:
I, cultivating in that place,
All at once attained
The samadhi of the manifestation of all forms.
Diligently practicing great vigor,
I renounced the body I cherished,
As an offering to the World Honored One,
In order to seek supreme wisdom.”

Having spoken this verse, he said to his father, “The Buddha Virtue Pure and Bright Like the Sun and Moon is still present from of old. Formerly, after making an offering to that Buddha, I gained the *dharani* of understanding the speech of all living beings. I further

自己即坐七宝之台，上
升虚空，高七多罗树，
往到佛所，头面礼足，
合十指爪，以偈赞佛：

容颜甚奇妙，
光明照十方，
我适曾供养，
今复还亲覲。

尔时一切众生喜见菩萨
说是偈已，而白佛言：
“世尊，世尊犹故在
世。”尔时日月净明德
佛、告一切众生喜见菩
萨：“善男子，我涅槃
时到，灭尽时至，汝可
安施床座，我于今夜、
当般涅槃。”

又敕一切众生喜见菩
萨：“善男子，我以佛
法、嘱累于汝、及诸菩
萨、大弟子，并阿耨多
罗三藐三菩提法，亦以
三千大千七宝世界、诸
宝树、宝台、及给侍诸
天、悉付于汝，我灭度
后，所有舍利、亦付嘱
汝，当令流布，广设供
养，应起若干千塔。”

如是日月净明德佛、敕
一切众生喜见菩萨已，
于夜后分、入于涅槃。

尔时一切众生喜见菩
萨见佛灭度，悲感、懊恼，
恋慕于佛，即以海此岸
栴檀为□、供养佛身，
而以烧之。火灭已后，

heard *The Dharma Flower Sutra* with its eight hundred thousand myriads of *kotis* of *nayutas* of *kankaras*, *vivaras*, *akshobhyas* and so forth of verses. Great King, I should now return and make offerings to this Buddha.”

Just then he sat on a platform made of the seven treasures, rose up into space to the height of seven *tala* trees, went into the Buddha's presence, bowed with his head at the Buddha's feet, placed his ten fingers together, and spoke this verse in praise of the Buddha:

“How amazing and rare the countenance,
With its light shining in ten directions!
I formerly made offerings
To you to whom I now behold once again.”

When the Bodhisattva All Beings Delight in Seeing had spoken this verse, he then spoke to the Buddha saying, “World Honored One! World Honored One! You are still in the world!” The Buddha Virtue Pure and Bright Like the Sun and Moon told the Bodhisattva All Beings Delight in Seeing, “Good man, the time of my Parinirvana has arrived. The time for my passing into stillness has arrived. You can arrange my couch, for tonight I shall enter Parinirvana.”

He further commanded the Bodhisattva All Beings Delight in Seeing, “Good man, I entrust you, all the Bodhisattvas and great disciples, with the Buddhadharma, and also with the Dharma of Anuttarasamyaksambodhi. I also entrust to you the worlds of the seven treasures throughout the three thousand great thousand world systems, with their jeweled trees, jeweled terraces, and gods in waiting. After my passing into stillness, I also entrust you with all my sharira. You should distribute them and vastly make offerings to them. You should build several thousand stupas.”

In this way, the Buddha Virtue Pure and Bright Like the Sun and Moon having commanded the Bodhisattva All Beings Delight in Seeing, in the last watch of the night entered Nirvana.

Seeing the Buddha pass into stillness, the Bodhisattva was

收取舍利，作八万四千宝瓶、以起八万四千塔，高三世界，表刹庄严，垂诸幡盖，悬众宝铃。

尔时一切众生喜见菩萨复自念言：“我虽作是供养，心犹未足，我今当更供养舍利。”便语诸菩萨大弟子、及天龙、夜叉、等一切大众：“汝等当一心念，我今供养日月净明德佛舍利。”作是语已，即于八万四千塔前，燃百福庄严臂七万二千岁、而以供养，令无数求声闻众、无量阿僧祇人、发阿耨多罗三藐三菩提心，皆使得住现一切色身三昧。

尔时诸菩萨、天、人、阿修罗、等，见其无臂，忧恼悲哀、而作是言：“此一切众生喜见菩萨，是我等师，教化我者，而今烧臂，身不具足。”

于时一切众生喜见菩萨、于大众中立此誓言：“我舍两臂，必当得佛金色之身，若实不虚，令我两臂还复如故。”作是誓已，自然还复，由斯菩萨福德智慧淳厚所致。

当尔之时，三千大千世界、六种震动，天雨宝华，一切人天、得未曾有。

sorely grieved and longed for the Buddha. He then built a pyre of ‘this shore’ chandana incense as an offering to that Buddha’s body, and set it on fire . When the fire had consumed itself, he collected the sharira, made eighty-four thousand jeweled urns and built eighty-four thousand stupas, three worlds in height, adorned with poles, from which hung banners, canopies, and many jeweled bells.

The Bodhisattva All Beings Delight in Seeing then further thought to himself, “Although I have made this offering, my heart is not yet satisfied. I should now make further offerings to the sharira.” He then spoke to the Bodhisattvas and great disciples, to the gods, the dragons, the yakshas, and so forth in the great assembly, saying, “All of you pay attention, and bring your thoughts to one, for I am now going to make offerings to the sharira of the Buddha Virtue Pure and Bright Like the Sun and Moon.” Having said that, in front of the eighty-four thousand stupas, as an offering he burned his arms, with their adornments of a hundred blessings, for seventy-two thousand years thereby causing countless multitudes of hosts seeking to be Hearers, and limitless asamkheyas of people to bring forth the resolve for Anuttarasamyaksambodhi, and enabling them to dwell in the samadhi of the manifestation of all physical forms.

At that time all the Bodhisattvas, gods, humans, *asuras* and so forth, seeing him without arms, were smitten with grief and said, “The Bodhisattva All Beings Delight in Seeing is our teacher. He has taught and transformed us, and now his arms are burnt off and his body deformed.”

Then the Bodhisattva All Beings Delight in Seeing made this vow amidst the great assembly, saying, “Having renounced both of my arms, I should certainly attain the Buddha’s golden colored body. If this is true and not false, both of my arms should now be restored to as they were before.” After he had made this vow, his arms were spontaneously restored. This came about through the purity and depth of this Bodhisattva’s blessings, virtue, and wisdom.

佛告宿王华菩萨：“于汝意云何，一切众生喜见菩萨，岂异人乎，今药王菩萨是也，其所舍身布施，如是无量百千万亿那由他数。

宿王华，若有发心欲得阿耨多罗三藐三菩提者，能燃手指、乃至足一指、供养佛塔，胜以国城妻子、及三千大千国土山林河池、诸珍宝物、而供养者，

若复有人，以七宝满三千大千世界，供养于佛、及大菩萨、辟支佛、阿罗汉，是人所得功德，不如受持此法华经、乃至一四句偈，其福最多。”

“宿王华，譬如一切川流江河，诸水之中，海为第一，此法华经、亦复如是，于诸如来所说经中，最为深大。

又如土山、黑山、小铁围山、大铁围山、及十宝山，众山之中，须弥山为第一，此法华经、亦复如是，于诸经中、最为其上。

又如众星之中，月天子最为第一，此法华经亦复如是，于千万亿种诸经法中、最为照明。

又如日天子能除诸闇，此经亦复如是，能破一

The three thousand great thousand world system then quaked in six ways. The heavens rained down jeweled flowers and all the humans and gods gained what they had never had before.

The Buddha told the Bodhisattva Constellation-King-Flower, “What do you think? Was the Bodhisattva All Beings Delight in Seeing anyone else? He was just the present Medicine King Bodhisattva. Gifts of his body, such as this one, number in the limitless hundreds of thousands of myriads of kotis of nayutas.”

“Constellation-King-Flower! If a person who brings forth the resolve desiring to obtain Anuttarasamyaksambodhi can burn off a finger or a toe as an offering to a Buddha stupa, his offering will surpass that of one who uses as offerings countries, cities, wives and children or even the three thousand great thousand worlds with their mountains, forests, rivers, ponds and precious objects.”

“If further, a person filled the three thousand great thousand world system with the seven treasures and offered it to the Buddha, to the great Bodhisattvas, Pratyekabuddhas, and Arhats, the merit and virtue that person would obtain would not be equal to that of one who receives and upholds even a single four-line verse of The Dharma Flower Sutra, for the latter’s blessings are greater by far.”

“Constellation-King-Flower! Just as, for example, among all the streams, rivers, and bodies of water, the ocean is foremost, so too, among all the Sutras spoken by the Thus Come One, The Dharma Flower Sutra is the deepest and greatest.”

“Further, just as among Earth Mountain, Black Mountain, the Lesser Iron Ring Mountain, the Greater Iron Ring Mountain, the Ten Jeweled Mountains, and the entire multitude of mountains, Mount Sumeru is foremost, so too, among all the Sutras, The Dharma Flower Sutra is the most supreme.”

“Further, just as among the stars, the Moon God is

切不善之闇。

又如诸小王中，转轮圣王最为第一，此经亦复如是，于众经中、最为其尊。

又如帝释、于三十三天中王，此经亦复如是，诸经中王。

又如大梵天王、一切众生之父，此经亦复如是，一切贤圣、学、无学、及发菩萨心者之父。

又如一切凡夫人中，须陀洹、斯陀含、阿那含、阿罗汉、辟支佛、为第一，此经亦复如是，一切如来所说、若菩萨所说、若声闻所说、诸经法中，最为第一，有能受持是经典者，亦复如是，于一切众生中、亦为第一。

一切声闻辟支佛中，菩萨为第一，此经亦复如是，于一切诸经法中、最为第一。如佛为诸法王，此经亦复如是，诸经中王。”

“宿王华，此经能救一切众生者，此经能令一切众生离诸苦恼，此经能大饶益一切众生，充满其愿。如清凉池、能满一切诸渴乏者，如寒者得火，如裸者得衣，如商人得主，如子得母，如渡得船，如病得医，如暗得灯，如贫得宝，

foremost, so, too, among the thousands of myriads of kotis of kinds of Sutra Dharmas, The Dharma Flower Sutra shines the brightest.”

“Further, just as the Sun God can disperse all darkness, so, too, this Sutra can disperse all the darkness of unwholesomeness.”

“Further, just as among the minor kinds, the Wheel-Turning Sage King is foremost, so, too, among the Sutras, this Sutra is the most honored.”

“Further, just as in the Heaven of the Thirty-three, Lord Shakra is king, so, too, among the Sutras, this Sutra is king.”

“Further, just as the great Brahma God is the father of all living beings, so, too, is this Sutra the father of all the worthy sages, those studying, those beyond study, as well as those who have brought forth the Bodhisattva mind.”

“Further, just as among the common people, the Shrotaapana, Sakridagamin, Anagamin, Arhat and Pratyekabuddha are foremost, so, too, among all Sutra Dharmas whether spoken by the Thus Come Ones, by the Bodhisattvas, or by Hearers, this Sutra is foremost. One who can receive and uphold this Sutra, in the same way, is foremost among all living beings.”

“Just as, among all the Hearers and Pratyekabuddhas, the Bodhisattva is foremost, so, too, among all the Sutra Dharmas, this Sutra is foremost. Just as the Buddha is the king of all Dharmas, so, too, is this Sutra the king of all Sutras.”

“Constellation-King-Flower! This Sutra can save all living beings. This Sutra can lead all living beings to separate from suffering and distress. This Sutra can greatly benefit

如民得王，如贾客得海，如炬除暗，此法华经亦复如是，能令众生离一切苦、一切病痛，能解一切生死之缚。

若人得闻此法华经，若自书，若使人书，所得功德，以佛智慧、筹量多少，不得其边。

若书是经卷，华、香、瓔珞、烧香、末香、涂香，幡盖、衣服，种种之灯，酥灯、油灯、诸香油灯、瞻卜油灯、须曼那油灯、波罗罗油灯、婆利师迦油灯、那婆摩利油灯、供养，所得功德，亦复无量。”

“宿王华，若有人、闻是药王菩萨本事品者，亦得无量无边功德。若有女人、闻是药王菩萨本事品，能受持者，尽是女身，后不复受。若如来灭后、后五百岁中，若有女人、闻是经典，如说修行，于此命终，即往安乐世界，阿弥陀佛、大菩萨众，围绕住处，生莲华中，宝座之上，不复为贪欲所恼，亦复不为嗔恚愚痴所恼，亦复不为憍慢嫉妒诸垢所恼，得菩萨神通、无生法忍。得是忍已，眼根清净，以是清净眼根，见七百万二千亿那由他恒河沙等诸佛如来。

是时诸佛遥共赞言：“善

all living beings, fulfilling their vows. Just as a clear, refreshing pool can quench the thirst of all; as a cold person finds fire; as a naked person finds clothing; as a merchant finds customers; as a child finds its mother; as a passenger finds a boat; as a sick person finds a doctor; as one in a dark place finds a lamp; as a poor person finds a jewel; as the people find a king; as a trader finds the sea; as a torch dispels darkness-- The Dharma Flower Sutra, in the same way, can cause living beings to leave all suffering, all sicknesses and pain, it can untie all the bonds of birth and death.”

“If a person hears The Dharma Flower Sutra, writes it out himself or employs others to write it out, the limits of the merit and virtue he shall obtain cannot be calculated even by means of the Buddha’s wisdom.”

“If a person writes out this Sutra and makes offerings to it of flowers, incense, beads, burning incense, powdered incense, paste incense, banners and canopies, clothing and lamps of various kinds such as butter lamps, oil lamps, and fragrant oil lamps, lamps of champaka oil, lamps of sumana oil, lamps of patala oil, lamps of varshika oil, and lamps of navamalika oil, the merit and virtue obtained is also limitless.”

“Constellation-King-Flower, if a person hears this chapter of “The Past Deeds of Medicine King Bodhisattva”, he will also obtain limitless, boundless merit and virtue. If a woman hears this chapter, “The Past Deeds of Medicine King Bodhisattva” and is able to receive and uphold it, after quitting this woman’s body, she will not undergo one again. If, after the passing of the Thus Come One, in the last five hundred years, there is a woman who, hearing this Sutra, can cultivate according to its teachings, at the end of her present life, she will go straight to the blissful world of the Buddha Amitayus where she is surrounded by great Bodhisattvas. Born from a lotus flower, seated on a jeweled seat, this person will never again to be tormented by desire, tormented by hate and stupidity, or tormented by the filth of arrogance and jealousy. He will obtain the

哉、善哉，善男子，汝能于释迦牟尼佛法中、受持读诵思惟是经，为他人说，所得福德、无量无边，火不能烧，水不能漂，汝之功德，千佛共说、不能令尽。汝今已能破诸魔贼，坏生死军，诸余怨敌、皆悉摧灭。

善男子，百千诸佛，以神通力、共守护汝，于一切世间、天人之中，无如汝者，惟除如来，其诸声闻、辟支佛、乃至菩萨，智慧禅定、无有与汝等者。”宿王华，此菩萨成就如是功德智慧之力。’

‘若有人闻是药王菩萨本事品，能随喜赞善者，是人现世、口中常出青莲华香，身毛孔中常出牛头栴檀之香，所得功德，如上所说。

是故宿王华，以此药王菩萨本事品、嘱累于汝，我灭度后、后五百岁中，广宣流布于阎浮提，无令断绝，恶魔、魔民、诸天龙、夜叉、鸠槃荼等，得其便也。’

‘宿王华，汝当以神通之力、守护是经。所以者何。此经则为阎浮提人、病之良药，若人有病，得闻是经，病即消灭，不老不死。

Bodhisattva’s spiritual penetrations and the patience with the non-production of Dharmas. Having obtained this patience, his eye will be pure. By means of this pure eye, he will see Buddhas, Thus Come Ones, equal in number to the grains of sand in seven million two thousands kotis of nayutas of Ganges Rivers.”

“At that time all the Buddhas will praise this person from afar saying, ‘Good indeed, good indeed! Good man, that within the Dharma of Shakyamuni Buddha you can receive, uphold, read, recite, ponder this Sutra, and speak it for others. The merit and virtue you obtain is limitless and boundless. Fire cannot burn it. Water cannot flood it. Your merit and virtue is such that, if a thousand Buddhas spoke of it together, they could not exhaust it. You have already been able to destroy the thieves of Mara, to ruin the troops of birth and death, and to demolish all remaining enemies.”

“Good man, a hundred thousand Buddhas, with their power of spiritual penetrations, all protect you. In all the world with its gods and humans, there is none like you with the exception of the Thus Come One. The Hearers and Pratyekabuddhas, and even the Bodhisattvas, cannot equal you in wisdom and Dhyana concentration.” Constellation-King-Flower, such is the power of the merit and virtue and wisdom accomplished by this Bodhisattva.”

“If a person hears this chapter “The Past Deeds of Medicine King Bodhisattva”, and rejoices in accord, praising its goodness, that person’s mouth in his present life will always emit the fragrance of a blue lotus. The pores of his body will always emit the perfume of ox-head chandana. The merit and virtue he obtains will be as described above.”

“Therefore, Constellation-King-Flower, I entrust to you this Chapter, “The Past Deeds of Medicine King Bodhisattva”. After my passing, in the last five hundred years, propagate it extensively in Jambudvīpa. Do not let it become extinct, thereby allowing evil demons, demonic denizens, all the heavenly dragons, yakshas, kumbhandas and so forth to get their way.”

宿王华，汝若见有受持是经者，应以青莲花、盛满末香，供散其上，散已、作是念言：“此人不久、必当取草坐于道场，破诸魔军，当吹法螺、击大法鼓，度脱一切众生、老病死海。”是故求佛道者、见有受持是经典人，应当如是生恭敬心。’

说是药王菩萨本事品时，八万四千菩萨、得解一切众生语言陀罗尼。多宝如来、于宝塔中赞宿王华菩萨言：

‘善哉、善哉，宿王华，汝成就不可思议功德，乃能问释迦牟尼佛如此之事，利益无量一切众生。’

“Constellation-King-Flower, you should use the power of spiritual penetrations to protect this Sutra. Why? Because this Sutra is good medicine for the sicknesses of those in Jambudvīpa. If a sick person gets to hear this Sutra, his sickness will be cured immediately. He will not grow old or die.”

“Constellation-King-Flower, if you see a person who receives and upholds this Sutra, you should scatter blue lotuses filled with powdered incense over him as an offering. Having done that, you should reflect: ‘Before long, this person will certainly lay out a grass mat, sit in the Way-place, vanquish the troops of Mara, blow the Dharma conch, strike the great Dharma drum, and save all living beings from the sea of old age, sickness, and death. Therefore, when those who seek the Buddha Path see one who receives and upholds this Sutra, they should bring forth a reverent heart in this way.’”

When this chapter “The Past Deeds of Medicine King Bodhisattva” was spoken, eighty-four thousand Bodhisattvas obtained the Dharani of understanding the speech of all living beings. From within the jeweled stupa, the Thus Come One Many Jewels praised

Constellation-King-Flower Bodhisattva saying, “Good indeed, good indeed, Constellation-King-Flower! You have accomplished such inconceivable merit and virtue that you are able to question Shakyamuni Buddha about matters such as these and to benefit limitless living beings.”

尔时释迦牟尼佛放大人相、肉髻光明，及放眉间白毫相光，遍照东方百八万亿那由他恒河沙等诸佛世界。

At that time Shakyamuni Buddha emitted a light from his flesh cowl, the mark of a great person, and a radiance issued forth from the white hair-mark between his eyebrows, everywhere illumining Buddha worlds to the east equal in number to the grains of sand in one hundred and eight myriads of *kotis* of *nayutas* of Ganges Rivers.

过是数已，有世界、名净光庄严，其国有佛，号净华宿王智如来、应供、正遍知、明行足、善逝世间解、无上士、调御丈夫、天人师、佛、世尊，为无量无边菩萨大众恭敬围绕、而为说法，释迦牟尼佛白毫光明遍照其国。

Beyond these, there was a world by the name of Adorned with Pure Light. In that world was a Buddha by the name of Wisdom of Pure Flower Constellation King Thus Come One, One Worthy of Offerings, One of Right and Universal Knowledge, One Whose Clarity and Conduct Are Complete, Well-Gone One Who Understands the World, Supreme Lord, Regulating Hero, Teacher of Gods and Humans, Buddha, World Honored One. He was reverently surrounded by a great multitude of limitless, boundless Bodhisattvas to whom he was speaking the Dharma. The light that issued forth from Shakyamuni Buddha's white hair-mark universally illumined that country.

尔时一切净光庄严国中，有一菩萨、名曰妙音，久已植众德本，供养亲近无量百千万亿诸佛，而悉成就甚深智慧，得妙幢相三昧、法华三昧、净德三昧、宿王戏三昧、无缘三昧、智印三昧、解一切众生语言三昧、集一切功德三昧、清净三昧、神通游戏三昧、慧炬三昧、庄严王三昧、净光明三昧、净藏三昧、不共三昧、日旋三昧、得如是等百千万亿恒河沙等诸大三昧。

At that time in the country Adorned with All Pure Light, there was a Bodhisattva by the name of Wondrous Sound, who had, for a long time, planted the roots of virtue by making offerings and drawing near to limitless hundreds of thousands of myriads of *kotis* of Buddhas and had completely accomplished profound wisdom. He had obtained the Samadhi of the Wonderful Banner Mark, the Samadhi of the Dharma Flower, the Samadhi of Pure Virtue, the Samadhi of the Playfulness of Constellation King, the Samadhi of No Affinity, the Samadhi of the Seal of Wisdom, the Samadhi of Understanding the Speech of all Living Beings, the Samadhi of the Accumulation of All Merit and Virtue, the Samadhi of Purity, the Samadhi of Playful Roaming of Spiritual Penetrations, the Samadhi of the Wisdom Torch, the Samadhi of Royal Splendor, the Samadhi of Pure Light, the Samadhi of the Pure Treasury, the Samadhi of Difference, and the Samadhi of

Sun-Revolution. He obtained such great *samadhis* as these, equal in number to the grains of sand in a hundred thousand myriad *kotis* of Ganges Rivers.

释迦牟尼佛光照其身，即白净华宿王智佛言：‘世尊，我当往诣娑婆世界，礼拜、亲近、供养、释迦牟尼佛，及见文殊师利法王子菩萨、药王菩萨、勇施菩萨、宿王华菩萨、上行意菩萨、庄严王菩萨、药上菩萨。’

When Shakyamuni Buddha's light illumined his body, he immediately spoke to the Buddha Wisdom of Pure Flower Constellation King, saying, "World Honored One, I should go to the Saha world to bow to, draw near to, and make offerings to Shakyamuni Buddha, and to see the Dharma Prince Bodhisattva Manjushri, the Bodhisattva Medicine King, the Bodhisattva Courageous Giving, the Bodhisattva Constellation King Flower, the Bodhisattva Mind of Superior Practice, the Bodhisattva King of Adornment, and the Bodhisattva Medicine Superior."

尔时净华宿王智佛告妙音菩萨：‘汝莫轻彼国，生下劣想。善男子，彼娑婆世界，高下不平，土石诸山、秽恶充满，佛身卑小，诸菩萨众、其形亦小，而汝身四万二千由旬，我身六百八十万由旬，汝身第一端正，百千万福、光明殊妙，是故汝往、莫轻彼国、若佛菩萨、及国土，生下劣想。’

At that time the Buddha Wisdom of Pure Flower Constellation King told the Bodhisattva Wondrous Sound, "You should not look lightly upon that country or think of it as inferior. Good man, the Saha world is uneven, its earth, stones, and mountains are filled with filth and evil. The Buddha's body is lowly and small. The Bodhisattvas are also small in shape. Your body is forty-two thousand *yojanas* in height. My body is six hundred and eighty myriad *yojanas* in height. Your body is superb and upright, with a hundred thousand myriad blessings and fine and subtle light. Therefore if you go, do not look lightly upon that country, its Buddha, Bodhisattvas, or lands."

妙音菩萨白其佛言：‘世尊，我今诣娑婆世界，皆是如来之力，如来神通游戏，如来功德智慧庄严。’

The Bodhisattva Wondrous Sound said to the Buddha, "World Honored One, I shall now go to the Saha world, and this is all through the power of the Thus Come One; the playful roaming spiritual penetrations of the Thus Come One; and the adornments of merit, virtue, and wisdom of the Thus Come One."

于是妙音菩萨不起于座，身不动摇，而入三昧，以三昧力，于耆闍崛山、去法座不远，化作八万四千众宝莲华，阎浮檀金为茎，白银为叶，金刚为须，甄叔迦

Then the Bodhisattva Wondrous Sound, without rising from his seat, his body motionless, entered *samadhi*. With the power of *samadhi* he went to Mount Gridhrakuta, not far from the Dharma seat. He then created by transformation eighty-four thousand jeweled lotuses, their stems of Jambunada gold, their leaves of silver, their

宝以为其台。

尔时文殊师利法王子、见是莲华，而白佛言：‘世尊，是何因缘，先现此瑞，有若干千万莲华，阎浮檀金为茎，白银为叶，金刚为须，甄叔迦宝以为其台。’尔时释迦牟尼佛告文殊师利：‘是妙音菩萨摩訶萨，欲从净华宿王智佛国，与八万四千菩萨、围绕而来，至此娑婆世界，供养、亲近、礼拜、于我，亦欲供养、听法华经。’

文殊师利白佛言：‘世尊，是菩萨种何善本？修何功德？而能有是大神通力？行何三昧？愿为我等说是三昧名字，我等亦欲勤修行之，行此三昧，乃能见是菩萨色相大小，威仪进止。惟愿世尊以神通力，使菩萨来，令我得见。’尔时释迦牟尼佛告文殊师利：‘此久灭度多宝如来、当为汝等而现其相。’

时多宝佛告彼菩萨：‘善男子、来，文殊师利法王子欲见汝身。’于时妙音菩萨于彼国没，与八万四千菩萨、俱共发来，所经诸国，六种震动，皆悉雨于七宝莲华，百千天乐，不鼓自鸣。

是菩萨目如广大青莲华

pistils of *vajra*, and their sepals of **kumshuka** jewels.

The Dharma Prince Manjushri, seeing the lotuses, asked the Buddha, “World Honored One, what is the reason for this portent, these several thousands of myriads of lotuses, their stems of Jambunada gold, their leaves of silver, their pistils of *vajra* and their sepals of *kumshuka*?” At that time Shakyamuni Buddha told Manjushri, “The Bodhisattva Mahasattva Wondrous Sound, surrounded by eighty-four thousand Bodhisattvas, wishes to come from the country of the Buddha Wisdom of Pure Light Constellation King to this Saha world to make offerings, draw near to, and bow to me. He also wishes to make offerings and listen to the *Dharma Flower Sutra*.”

Manjushri said to the Buddha, “World Honored One, what good roots have this Bodhisattva planted, what merit and virtue has he cultivated that he can have this great power of spiritual penetrations? What samadhi has he practiced? I pray that you will tell us the name of this samadhi. We, too wish to cultivate it diligently, for by practicing this samadhi we will be able to see this Bodhisattva, his appearance, size, and awesome manner, and his comings and goings. We only pray that the World Honored One will, by means of the power of spiritual penetrations, let us see that Bodhisattva when he comes.” At that time Shakyamuni Buddha told Manjushri, “The Thus Come One Many Jewels who passed into stillness long ago shall, for your sakes, manifest these signs.”

The Buddha Many Jewels then said to the Bodhisattva, “Good man, come here! The Dharma Prince Manjushri wishes to see you in person.” The Bodhisattva Wondrous Sound then disappeared from his own country, and together with eighty-four thousand Bodhisattvas, set out on his way. The countries they passed through quaked in six ways, and all rained down lotuses made of the seven treasures, while a hundred thousand kinds of heavenly music played spontaneously.

叶，正使和合百千万月，其面貌端正、复过于此，身真金色，无量百千功德庄严，威德炽盛，光明照耀，诸相具足，如那罗延坚固之身。入七宝台，上升虚空，去地七多罗树，诸菩萨众恭敬围绕、而来诣此娑婆世界耆闍崛山。

到已下七宝台，以价值百千瓔珞、持至释迦牟尼佛所，头面礼足，奉上瓔珞，而白佛言：‘世尊，净华宿王智佛问讯世尊，少病、少恼，起居轻利，安乐行否，四大调和否，世事可忍否，众生易度否，无多贪欲、嗔恚、愚痴、嫉妒、悭慢否，无不孝父母、不敬沙门、邪见、不善心、不摄五情否，世尊，众生能降伏诸魔怨否，久灭度多宝如来在七宝塔中、来听法否，又问讯多宝如来，安隐、少恼，堪忍久住否。世尊，我今欲见多宝佛身，惟愿世尊，示我令见。’

尔时释迦牟尼佛语多宝佛：‘是妙音菩萨欲得相见。’时多宝佛告妙音言：‘善哉、善哉，汝能为供养释迦牟尼佛、及听法华经，并见文殊师利等，故来至此。’

The Bodhisattva's eyes were like the broad, large petals of a blue lotus. A hundred thousand myriad moons combined would not surpass the awesome beauty of his facial features. His body was the color of gold, adorned with limitless hundreds of thousands of meritorious virtues. The light of his awesome virtue blazed with brilliant splendor, and his marks were all perfect. His body was as solid as that of Narayana. He entered a terrace made of the seven treasures and rose up into space to the height of seven tala trees. With Bodhisattvas reverently circumambulating him, he came to Mount Gridhrakuta in the Saha world.

Having arrived, he stepped down from the terrace of seven treasures. Taking a necklace of beads, its value in the hundreds of thousands, he went before Shakyamuni Buddha, bowed with his head at the Buddha's feet, offered up the necklace and said to the Buddha, "World Honored One, the Buddha Wisdom of Pure Flower Constellation King inquires after the World Honored One. Are you free from sickness and worry? Are you energetic in your comings and goings? Is your practice peaceful and happy? Are the four elements in harmony? Are you enduring the affairs of the world? Are living beings easy to save, without much greed, hatred, stupidity, jealousy, stinginess, or arrogance? None are not filial in their behavior toward their parents, are they, or disrespectful toward Shramanas, deviant in their views, unwholesome in their thoughts, or not in control of the five emotions? World Honored One, have living beings been able to conquer the hateful demons? Has the long since passed Thus Come One Many Jewels, within the jeweled Stupa, come to hear the Dharma? He also wishes to inquire as to whether the Thus Come One Many Jewels is peaceful and secure, free from worry, and long abiding in the world 'Worthy of Being Endured. World Honored One, we now wish to see the Buddha Many Jewels. We only pray that the World Honored One will allow us to see him.'"

Shakyamuni Buddha told the Buddha Many Jewels, "The Bodhisattva Wondrous Sound wishes to see you." The Buddha Many Jewels spoke to Wondrous Sound, saying, "Good indeed! Good indeed! That in order to make offerings to Shakyamuni Buddha and to hear the *Dharma*

尔时华德菩萨白佛言：
‘世尊，是妙音菩萨，
种何善根，修何功德，
有是神力。’

佛告华德菩萨：‘过去
有佛，名云雷音王多陀
阿伽度、阿罗诃、三藐
三佛陀，国名现一切世
间，劫名喜见，妙音菩
萨于万二千岁，以十万
种伎乐、供养云雷音王
佛，并奉上八万四千七
宝钵，以是因缘果报，
今生净华宿王智佛国，
有是神力。’

华德，于汝意云何，尔
时云雷音王佛所、妙音
菩萨，伎乐供养、奉上
宝器者，岂异人乎，今
此妙音菩萨摩訶萨是。

华德，是妙音菩萨，已
曾供养亲近无量诸佛，
久植德本，又值恒河沙
等百千万亿那由他佛。’

“华德，汝但见妙音菩
萨、其身在此，而是菩
萨、现种种身，处处为
诸众生说是经典，

或现梵王身，或现帝释
身，或现自在天身，或
现大自在天身，或现天
大将军身，或现毗沙门
天王身，或现转轮圣王
身，或现诸小王身，或

Flower Sutra, as well as to see Manjushri and the others,
you have come here.”

The Bodhisattva Flower Virtue then spoke to the Buddha,
saying, “World Honored One, what good roots has the
Bodhisattva Wondrous Sound planted, and what
meritorious virtues has he cultivated that he has these
spiritual powers?”

The Buddha told the Bodhisattva Flower Virtue, “In the
past there was a Buddha by the name of Clouds and
Thunder Sound King, Thus Come One, Arhat,
Samyaksambuddha. His country was called Manifesting
All Worlds. His eon was named Delightful to See. For
twelve thousand years, the Bodhisattva Wondrous Sound
made offerings to the Buddha Clouds and Thunder Sound
King of a hundred thousand kinds of music. He also
offered up eighty-four thousand bowls made of the seven
treasures. As a result of these deeds, he has been born in
the country of the Buddha Wisdom of Pure Flower
Constellation King and now possesses these spiritual
powers.”

“Flower Virtue, what do you think? Could the Bodhisattva
Wondrous Sound who made offerings of music and
jeweled vessels to the Buddha Clouds and Thunder Sound
King have been anyone else? He was just this Bodhisattva
Mahasattva Wondrous Sound.”

“Flower Virtue! The Bodhisattva Wondrous Sound has in
the past made offerings and drawn near to limitless
Buddhas, for a long time planting the roots of virtue and
encountering hundreds of thousands of myriads of *kotis* of
nayutas of Buddhas equal in number to the sands of the
Ganges.”

“Flower Virtue, you see merely the body of the
Bodhisattva Wondrous Sound as it appears here.
However, this Bodhisattva manifests all kinds of bodies
and speaks this Sutra in many places for living beings.”

“He may manifest in the body of a Brahma King; he may
manifest in the body of Shakra; he may manifest in the

现长者身，或现居士身，或现宰官身，或现婆罗门身，或现比丘、比丘尼、优婆塞、优婆夷身，或现长者居士妇女身，或现宰官妇女身，或现婆罗门妇女身，或现童男童女身，或现天龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩罗伽、人非人、等身，而说是经。诸有地狱、饿鬼、畜生、及众难处，皆能救济，乃至王后子宫，变为女身、而说是经。’

‘华德，是妙音菩萨，能救护娑婆世界诸众生者，是妙音菩萨如是种种变化现身，在此娑婆国土，为诸众生说是经典，于神通、变化、智慧、无所损减。

是菩萨，以若干智慧、明照娑婆世界，令一切众生、各得所知，于十方恒河沙世界中，亦复如是，若应以声闻形得度者，现声闻形而为说法，应以辟支佛形得度者，现辟支佛形而为说法，应以菩萨形得度者，现菩萨形而为说法，

应以佛形得度者，即现佛形而为说法，如是种种、随所应度而为现形，乃至应以灭度而得度者，示现灭度，华德，妙音菩萨摩訶萨、成就

body of the God of Sovereignty; he may manifest in the body of the God of Great Sovereignty; he may manifest in the body of a great heavenly general; he may manifest in the body of the heavenly king Vaishravana; he may manifest in the body of a wheel-turning sage king; he may manifest in the body of a minor king; he may manifest in the body of an elder; he may manifest in the body of a layperson; he may manifest in the body of a minister of state; he may manifest in the body of a Brahman; he may manifest in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika; he may manifest in the body of an elder's wife or a layperson's wife; he may manifest in the body of a minister's wife; he may manifest in the body of a Brahman's wife; he may manifest in the body of a young boy or a young girl. He may manifest in the body of a god, dragon, *yaksha*, *gandharva*, *asura*, *garuda*, *kinnara*, *mahoraga*, a human, or a non-human and speak this Sutra. He can rescue all in the hells, the hungry ghosts, and the animals, as well as those in difficulty. He can even transform himself into a woman of the king's inner court and speak this Sutra.”

“Flower Virtue, the Bodhisattva Wondrous Sound can rescue all living beings in the Saha world. The Bodhisattva Wondrous Sound can, in this way, transform into all these different kinds of bodies and speak this Sutra for living beings in the Saha world and still lose nothing of his spiritual penetrations, transformations, and wisdom.”

“This Bodhisattva's wisdom shines brightly upon the Saha world, causing living beings to each gain understanding. In worlds like Ganges' sands throughout the ten directions, he does the same. To those who must be crossed over by the form of a Hearer, he manifests in the form of a Hearer and speaks the Dharma for them. To those who must be crossed over by the form of a Pratyekabuddha, he manifests in the form of a Pratyekabuddha and speaks the Dharma for them. To those who must be crossed over by the form of a Bodhisattva, he manifests in the form of a Bodhisattva and speaks the Dharma for them.”

“To those who must be crossed over by the form of

大神通智慧之力，其事如是。’

尔时华德菩萨白佛言：‘世尊，是妙音菩萨、深种善根，世尊，是菩萨、住何三昧，而能如是在所变现，度脱众生？’佛告华德菩萨：

‘善男子，其三昧、名现一切色身，妙音菩萨住是三昧中，能如是饶益无量众生。’

说是妙音菩萨品时，与妙音菩萨俱来者八万四千人，皆得现一切色身三昧，此娑婆世界无量菩萨，亦得是三昧、及陀罗尼。

尔时妙音菩萨摩诃萨供养释迦牟尼佛、及多宝佛塔已，还归本土，所经诸国，六种震动，雨宝莲华，作百千万亿种种伎乐。既到本国，与八万四千菩萨、围绕至净华宿王智佛所，白佛言：

‘世尊，我到娑婆世界、饶益众生，见释迦牟尼佛、及见多宝佛塔，礼拜、供养，又见文殊师利法王子菩萨，及见药王菩萨、得勤精进力菩萨、勇施菩萨等，亦令是八万四千菩萨、得现一切色身三昧。

说是妙音菩萨来往

Buddha, he manifests in the form of a Buddha and speaks the Dharma for them. In this way he manifests in all manner of forms to cross them over in the appropriate manner, even to the point of manifesting entering stillness to those who must be crossed over by manifesting entering stillness. Flower Virtue, such is the great power of the spiritual penetrations and wisdom of the Bodhisattva Mahasattva Wondrous Sound.”

At that time the Bodhisattva Flower Virtue said to the Buddha, “World Honored One, the Bodhisattva Wondrous Sound has deeply planted the roots of goodness. World Honored One, in what *samadhi* does this Bodhisattva dwell that he is able in this way to transform himself and save living beings? The Buddha told the Bodhisattva Flower Virtue, “Good man, this *samadhi* is called the Manifestation of All Physical Forms. The Bodhisattva Wondrous Sound, dwelling in this *samadhi*, can in this way benefit limitless living beings.”

When this chapter on the Bodhisattva Wondrous Sound had been spoken, those who had accompanied the Bodhisattva Wondrous Sound, eighty-four thousand in all, all obtained the *samadhi* of the Manifestation of All Physical Forms. Limitless Bodhisattvas in the Saha world also gained this *samadhi*, as well as the *dharani*.

At that time the Bodhisattva Mahasattva Wondrous Sound, having made offerings to Shakyamuni Buddha and to the *Stupa* of the Buddha Many Jewels, returned to his own country. The countries he passed through quaked in six ways, precious lotus flowers rained down, and hundreds of thousands of myriads of *kotis* of kinds of music played. When he arrived at his own country, surrounded by the eighty-four thousand Bodhisattvas, he went before the Buddha Wisdom of Pure Flower Constellation King and said,

“World Honored One, I have been to the Saha world where I benefited living beings. I saw Shakyamuni Buddha and the *Stupa* of Many Jewels Buddha, bowed, and made offerings to them. I also saw the Bodhisattva Manjushri, the Dharma Prince, as well as the Bodhisattva Medicine King, the Bodhisattva Who Has Gained the

品时，四万二千天子、
得无生法忍，华德菩萨、
得法华三昧。’

Power of Diligent Vigor, the Bodhisattva Courageous
Giving, and others, and enabled eighty-four thousand
Bodhisattvas to obtain the *samadhi* of the Manifestation of
All Physical Forms.”

When this chapter on the comings and goings of the
Bodhisattva Wondrous Sound had been spoken, forty-two
thousand gods obtained the patience with the
non-production of Dharmas. The Bodhisattva Flower
Virtue obtained the Dharma Flower Samadhi.

观世音菩萨普门品 Chapter 25 - The Universal Door Of

- 第二十五 Guanshiyin Bodhisattva

(The Bodhisattva Who Contemplates The Sounds Of The World)

尔时无尽意菩萨、即从座起，偏袒右肩，合掌向佛、而作是言：‘世尊，观世音菩萨、以何因缘、名观世音？’

At that time, Inexhaustible Intention Bodhisattva rose from his seat, uncovered his right shoulder, placed his palms together, and facing the Buddha, said, “World Honored One, for what reason is the Bodhisattva Guanshiyin called ‘Guanshiyin?’”

佛告无尽意菩萨：‘善男子，若有无量百千万亿众生、受诸苦恼，闻是观世音菩萨，一心称名，观世音菩萨即时观其音声，皆得解脱。’

The Buddha told Inexhaustible Intention Bodhisattva, “Good man, if any of the limitless hundreds of thousands of myriads of *kotis* of living beings who are undergoing all kinds of sufferings hear of Guanshiyin Bodhisattva and recite his name single-mindedly, Guanshiyin Bodhisattva will immediately hear their voices and rescue them.”

若有持是观世音菩萨名者，设入大火，火不能烧，由是菩萨威神力故。若为大水所漂，称其名号，即得浅处。若有百千万亿众生，为求金、银、琉璃、砗磲、玛瑙、珊瑚、琥珀、真珠、等宝，入于大海，假使黑风吹其船舫、飘堕罗刹鬼国，其中若有乃至一人、称观世音菩萨名者，是诸人等，皆得解脱罗刹之难。以是因缘，名观世音。’

“If a person who upholds the name of Guanshiyin Bodhisattva enters a great fire, the fire will not burn him, all because of this Bodhisattva’s awesome spiritual power. If a person being tossed about in the great sea calls out the Bodhisattva’s name, he will find a shallow place. If the hundreds of thousands of myriads of *kotis* of beings who seek gold, silver, lapis lazuli, mother-of-pearl, carnelian, coral, amber, pearls, and so forth, enter the great sea, an evil wind may toss their boats into the territory of the *rakshasa* ghosts. But if among them there is even one person who calls out the name of Guanshiyin Bodhisattva, they will all be saved from the difficulty of the *rakshasas*. For this reason, he is called Guanshiyin.”

‘若复有人、临当被害，称观世音菩萨名者，彼所执刀杖、寻段段坏，而得解脱。若三千大千国土，满中夜叉、罗刹，欲来恼人，闻其称观世音菩萨名者，是诸恶鬼、尚不能以恶眼视之，况

“Further, if a person who is about to be harmed calls out the name of Guanshiyin Bodhisattva, the knives and staves of the attackers will break into pieces and he will be saved. If *yakshas* and *rakshasas* enough to fill the three thousand great thousand world system come to torment a person, if they hear him call out the name of Guanshiyin Bodhisattva, all those evil ghosts will not even be able to

复加害。

设复有人，若有罪、若无罪，桎械、枷锁、检系其身，称观世音菩萨名者，皆悉断坏，即得解脱。

若三千大千国土、满中怨贼，有一商主，将诸商人，赍持重宝、经过险路，其中一人、作是唱言：“诸善男子、勿得恐怖，汝等应当一心称观世音菩萨名号，是菩萨能以无畏施于众生，汝等若称名者，于此怨贼、当得解脱。”众商人闻，俱发声言：“南无观世音菩萨。”称其名故，即得解脱。’

‘无尽意，观世音菩萨摩诃萨威神之力、巍巍如是。若有众生、多于淫欲，常念恭敬观世音菩萨，便得离欲。若多嗔恚，常念恭敬观世音菩萨，便得离嗔。若多愚痴，常念恭敬观世音菩萨，便得离痴。

无尽意，观世音菩萨、有如是等大威神力，多所饶益，是故众生、常应心念。若有女人、设欲求男，礼拜供养观世音菩萨，便生福德智慧之男，设欲求女，便生端正有相之女，宿植德本，众人爱敬。

stare at that person with their evil eyes, how much the less harm him.”

“If a person, whether guilty or not, who has been put in stocks or bound with chains calls out the name of Guanshiyin Bodhisattva, his fetters will break apart and he will immediately be freed.”

“If bandits enough to fill the three thousand great thousand world system infest a dangerous road on which a merchant chief in charge of costly jewels is leading a group of merchants, but among the merchants there is even a single person who says, ‘Good men, do not be afraid! You should all single-mindedly recite the name of Guanshiyin Bodhisattva. This Bodhisattva bestows fearlessness upon living beings. If you recite his name, you shall surely be saved from these robbers.’ And if upon hearing that, the merchants all cry out together, ‘Namo Guanshiyin Bodhisattva,’ then they will immediately be saved because they recited his name.”

“Inexhaustible Intention! The awesome spiritual power of the Bodhisattva, Mahasattva, Guanshiyin is as lofty and sublime as that! If living beings who have much sexual desire constantly and reverently recite the name of Guanshiyin Bodhisattva, they will be separated from desire. If those who have much hatred constantly and reverently recite the name of Guanshiyin Bodhisattva, they will be separated from hatred. If those who are very stupid constantly and reverently recite the name of Guanshiyin Bodhisattva, they will be separated from stupidity.”

“Inexhaustible Intention, Guanshiyin Bodhisattva has great awesome spiritual powers such as these and confers great benefits. Therefore living beings should always be mindful of him. If women who seek sons bow and make offerings to Guanshiyin Bodhisattva, they will give birth to blessed, virtuous and wise sons. If they seek daughters, they will give birth to upright and handsome daughters who have planted roots of virtue in previous lives and who

无尽意，观世音菩萨有如是力，若有众生、恭敬礼拜观世音菩萨，福不唐捐，是故众生皆应受持观世音菩萨名号。’

‘无尽意，若有人、受持六十二亿恒河沙菩萨名字，复尽形供养饮食、衣服、卧具、医药，于汝意云何，是善男子、善女人、功德多否？’

无尽意言：‘甚多，世尊。’佛言：‘若复有人、受持观世音菩萨名号，乃至一时礼拜、供养，是二人福，正等无异，于百千万亿劫、不可穷尽，无尽意，受持观世音菩萨名号，得如是无量无边福德之利。’

无尽意菩萨白佛言：‘世尊，观世音菩萨、云何游此娑婆世界，云何而为众生说法，方便之力，其事云何？’

佛告无尽意菩萨：‘善男子，若有国土众生、应以佛身得度者，观世音菩萨即现佛身而为说法。应以辟支佛身得度者，即现辟支佛身而为说法。应以声闻身得度者，即现声闻身而为说法。应以梵王身得度者，即现梵王身而为说法。’

应以帝释身得度者，即现帝释身而为说法。应

are regarded and respected by all.”

“Inexhaustible Intention! Guanshiyin Bodhisattva has powers such as these. If there are living beings who reverently bow to Guanshiyin Bodhisattva, they will be blessed and their efforts will not be in vain. Therefore, living beings should all receive and uphold the name of Guanshiyin Bodhisattva.”

“Inexhaustible Intention! If a person were to receive and uphold the names of Bodhisattvas in number as the grains of sand in sixty-two *kotis* of Ganges Rivers, and in addition were to exhaustively make offerings to them of food, drink, clothing, bedding, and medicine, what do you think: would that good man’s or good woman’s merit and virtue be great or not?”

Inexhaustible Intention Bodhisattva replied, “Very great, World Honored One. The Buddha said, “If another person were to receive and uphold the name of Guanshiyin Bodhisattva and bow and make offerings but once, that person’s blessings would be equal to and no different from the other person’s. They could not be exhausted in hundreds of thousands of myriads of *kotis* of eons. Inexhaustible Intention, one who receives and upholds the name of Guanshiyin Bodhisattva obtains the benefit of blessings and virtues as limitless and boundless as those.”

Inexhaustible Intention Bodhisattva said to the Buddha, “World Honored One, how does Guanshiyin Bodhisattva roam through this Saha world? How does he speak the Dharma for living beings? How does he carry out this work with the power of expedients?”

The Buddha told Inexhaustible Intention Bodhisattva, “Good man, if living beings in this land must be saved by means of someone in the body of a Buddha, Guanshiyin Bodhisattva will manifest in the body of a Buddha and speak Dharma for them. If they must be saved by someone in the body of a Pratyekabuddha, he will manifest in the body of a Pratyekabuddha and speak Dharma for them. If they must be saved by someone in the body of a Hearer, he will manifest in the body of a Hearer and speak Dharma for them. If they must be saved by someone in the

以自在天身得度者，即
现自在天身而为说法。
应以大自在天身得度
者，即现大自在天身而
为说法。

应以天大将军身得度
者，即现天大将军身而
为说法。应以毗沙门身
得度者，即现毗沙门身
而为说法。应以小王身
得度者，即现小王身而
为说法。应以长者身得
度者，即现长者身而为
说法。

应以居士身得度者，即
现居士身而为说法。应
以宰官身得度者，即现
宰官身而为说法。应以
婆罗门身得度者，即现
婆罗门身而为说法。应
以比丘、比丘尼、优婆
塞、优婆夷身得度者，
即现比丘、比丘尼、优
婆塞、优婆夷身而为说
法。应以长者、居士、
宰官、婆罗门妇女身得
度者，即现妇女身而为
说法。

应以童男、童女身得度
者，即现童男、童女身
而为说法。应以天龙、
夜叉、乾闥婆、阿修罗、
迦楼罗、紧那罗、摩侯
罗伽、人非人、等身、
得度者，即皆现之而为
说法。应以执金刚神得
度者，即现执金刚神而
为说法。’

body of a Brahma King, he will manifest in the body of a Brahma King and speak Dharma for them.”

“If they must be saved by someone in the body of Shakra, he will manifest in the body of Shakra and speak Dharma for them. If they must be saved by someone in the body of the God of Sovereignty, he will manifest in the body of the God of Sovereignty and speak Dharma for them. If they must be saved by someone in the body of the Great God of Sovereignty, he will manifest in the body of the Great God of Sovereignty and speak Dharma for them.”

“If they must be saved by someone in the body of a Great Heavenly General, he will manifest in the body of a Great Heavenly General and speak Dharma for them. If they must be saved by someone in the body of Vaishravana, he will manifest in the body of Vaishravana and speak Dharma for them. If they must be saved by someone in the body of a minor king, he will manifest in the body of a minor king and speak Dharma for them. If they must be saved by someone in the body of an Elder, he will manifest in the body of an Elder and speak Dharma for them.”

“If they must be saved by someone in the body of a layman, he will manifest in the body of a layman and speak Dharma for them. If they must be saved by someone in the body of a minister of state, he will manifest in the body of a minister of state and speak Dharma for them. If they must be saved by someone in the body of a Brahman, he will manifest in the body of a Brahman and speak Dharma for them. If they must be saved by someone in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika, he will manifest in the body of a Bhikshu, Bhikshuni, Upasaka, or Upasika and speak Dharma for them. If they must be saved by someone in the body of the wife of an Elder, a layman, a minister of state, or a Brahman, he will manifest in a wife’s body and speak Dharma for them.”

“If they must be saved by someone in the body of a pure youth or pure maiden, he will manifest in the body of a pure youth or pure maiden and speak Dharma for them. If they must be saved by someone in the body of a heavenly dragon, *yaksha, gandharva, asura, garuda, kinnara,*

‘无尽意，是观世音菩萨成就如是功德，以种种形、游诸国土，度脱众生，是故汝等应当一心供养观世音菩萨。是观世音菩萨摩诃萨，于怖畏急难之中、能施无畏，是故此娑婆世界、皆号之为施无畏者。’

无尽意菩萨白佛言：‘世尊，我今当供养观世音菩萨。’即解颈众宝珠璎珞、价值百千两金，而以与之，作是言：‘仁者，受此法施珍宝璎珞。’时观世音菩萨不肯受之。无尽意复白观世音菩萨言：‘仁者，愍我等故，受此璎珞。’

尔时佛告观世音菩萨：‘当愍此无尽意菩萨、及四众、天、龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人非人、等故，受是璎珞。’

即时观世音菩萨愍诸四众、及于天、龙、人非人、等，受其璎珞，分作二分，一分奉释迦牟尼佛，一分奉多宝佛塔。

‘无尽意，观世音菩萨有如是自在神力，游于娑婆世界。’尔时无尽意菩萨以偈问曰：

世尊妙相具，
我今重问彼，
佛子何因缘，
名为观世音。

mahoraga, human or non-human, and so forth, he will manifest in such a body and speak Dharma for them. If they must be saved by someone in the body of a Vajra-wielding Spirit, he will manifest in the body of a Vajra-wielding Spirit and speak Dharma for them.”

“Inexhaustible Intention! Guanshiyin Bodhisattva has accomplished merit and virtue such as this and, in all manner of forms, roams throughout the land, saving and liberating living beings. Therefore you should all single-mindedly make offerings to Guanshiyin Bodhisattva. Guanshiyin Bodhisattva Mahasattva can, in the midst of fear, crisis, and hardship, bestow fearlessness. That is why in this Saha world, all call him the “Bestower of Fearlessness.”

Inexhaustible Intention Bodhisattva said to the Buddha, “World Honored One, I shall now make an offering to Guanshiyin Bodhisattva.” He then removed his necklace of pearls, its value in the hundreds of thousands of ounces of gold, and offered it to the Bodhisattva, saying, “Humane One, accept this Dharma offering, this necklace of precious pearls.” Guanshiyin Bodhisattva refused to accept it. Inexhaustible Intention Bodhisattva again said to Guanshiyin Bodhisattva, “Humane One, out of pity for us, accept this necklace.”

The Buddha then told Guanshiyin Bodhisattva, “You should take pity on Inexhaustible Intention Bodhisattva, the four-fold assembly, as well as the gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans, and so forth, and accept this necklace.”

Then, out of pity for the four-fold assembly, the gods, dragons, humans, non-humans, and so forth, Guanshiyin Bodhisattva accepted the necklace. He divided it into two parts: one part he offered to Shakyamuni Buddha and the other to the *Stupa* of Many Jewels Buddha. “Inexhaustible Intention, such is the self-mastery and spiritual power of Guanshiyin Bodhisattva, who roams throughout the Saha world.” At that time, Inexhaustible Intention Bodhisattva

具足妙相尊，
偈答无尽意。
汝听观音行，
善应诸方所，

宏誓深如海，
历劫不思议，
侍多千亿佛，
发大清净愿。

我为汝略说，
闻名及见身，
心念不空过，
能灭诸有苦。

假使兴害意，
推落大火坑，
念彼观音力，
火坑变成池。

或漂流巨海，
龙鱼诸鬼难，
念彼观音力，
波浪不能没。

或在须弥峰，
为人所推堕，
念彼观音力，
如日虚空住。

或被恶人逐，
堕落金刚山，
念彼观音力，
不能损一毛。

或值怨贼绕，
各执刀加害，
念彼观音力，
咸即起慈心。

或遭王难苦，
临刑欲寿终，

used verses to ask this question:

“World Honored One, complete with wondrous marks,
I now ask again,
Why is this disciple of the Buddha
Called Guanshiyin?”

The Honored One of Perfect, Wondrous Marks,
With verses answered Inexhaustible Intention:
Listen to the practice of Guanyin,
Who skillfully responds in all places.

With vast vows, as deep as the sea,
Throughout inconceivable eons,
He has served many thousands of kotis of Buddhas,
And has made great, pure vows.

I shall now tell you in brief,
That for those who hear his name or see him,
And who are mindful of his name unceasingly,
He can extinguish the suffering of all realms of existence.

If someone is the victim of another's harmful intent,
And is pushed into a pit of fire,
If he evokes the strength of Guanyin,
The pit of fire will turn into a pool.

If someone is being tossed about in the great sea,
And is surrounded by the dangers of dragons, fish, and
ghosts,
If he evokes the strength of Guanyin,
The waves will not drown him.

If someone is on the peak of Mount Sumeru,
And another person tries to push him off,
If he evokes the strength of Guanyin,
He will stand firm as the sun in space.

If someone is pursued by evil people,
Who want to throw him off a Vajra Mountain,
If he evokes the strength of Guanyin,
Not a single hair on his body will be harmed.

If someone is surrounded by vicious bandits,

念彼观音力，
刀寻段段坏。

或囚禁枷锁，
手足被杻械，
念彼观音力，
释然得解脱。

咒诅诸毒药，
所欲害身者，
念彼观音力，
还著于本人。

或遇恶罗刹、
毒龙诸鬼等，
念彼观音力，
时悉不敢害。

若恶兽围绕，
利牙爪可怖，
念彼观音力，
疾走无边方。

蚺蛇及蝮蝎，
气毒烟火燃，
念彼观音力，
寻声自回去。

云雷鼓掣电，
降雹澍大雨，
念彼观音力，
应时得消散。

众生被困厄，
无量苦逼身，
观音妙智力，
能救世间苦。

具足神通力，
广修智方便，
十方诸国土，
无刹不现身。

种种诸恶趣，

Who threaten him with knives,
If he evokes the strength of Guanyin,
The bandits will all give rise to compassion.

If someone is in trouble with the law,
And on the verge of being executed,
If he evokes the strength of Guanyin,
The knives will break into pieces.

If someone is imprisoned, shackled, or chained,
Or if his hands and feet are in stocks,
If he evokes the strength of Guanyin,
His bonds will open and he will be free.

If someone is about to be harmed,
By mantras, spells, or poison,
If he evokes the strength of Guanyin,
The harm will all return to the sender.

If someone meets with evil rakshasas,
Poisonous dragons, or ghosts,
If he evokes the strength of Guanyin,
They will then not dare to harm him.

If someone is surrounded by vicious beasts,
With fearsome fangs and claws,
If he evokes the strength of Guanyin,
The beasts will quickly run far away.

Poisonous snakes and scorpions,
Have blazing lethal vapors,
But if one evokes the strength of Guanyin,
At the sound of one's voice, they will disperse.

Clouds of roaring thunder and lightning
May send down hail or great floods of rain,
But if one evokes the strength of Guanyin,
The clouds will immediately scatter.

Living beings are beset with hardships,
And oppressed by limitless sufferings.
The power of Guanyin's wondrous wisdom
Can rescue the world from suffering.

地狱鬼畜生，
生老病死苦，
以渐悉令灭。

Complete with the power of spiritual penetrations,
Vastly cultivating wisdom and expedient means,
Going throughout countries in the ten directions,
He manifests everywhere in all places.

真观清净观，
广大智慧观，
悲观及慈观，
常愿常瞻仰。

The various evil destinies,
Those of the hells, ghosts, and animals,
And the pain of birth, old age, sickness, and death
Are all gradually wiped away.

无垢清净光、
慧日破诸闇，
能伏灾风火，
普明照世间。

True Contemplator, Pure Contemplator,
Contemplator with Vast, Great Wisdom,
Compassionate Contemplator, Kind Contemplator,
May we constantly behold you with reverence!

悲体戒雷震，
慈意妙大云，
澍甘露法雨，
灭除烦恼焰。

Undeclared pure light,
The sun of wisdom that breaks through the darkness
Is able to quell calamities of wind and fire
As it shines on all worlds.

净讼经官处，
怖畏军阵中，
念彼观音力，
众怨悉退散。

Compassionate substance: the thunder of Precepts.
Kind intent: a wondrous great cloud.
He rains down sweet dew and Dharma rain,
Which extinguish the flames of affliction.

妙音观世音、
梵音海潮音，
胜彼世间音，
是故须常念，

In the midst of contention, when faced with lawsuits,
Or when someone is terrified on the battlefield,
If he evokes the strength of Guanyin,
All his many enemies will scatter and leave.

念念勿生疑。
观世音净圣，
于苦恼死厄、
能为作依怙。

Wondrous your sound, Contemplator of the World's
Sounds—
A pure sound, a sound like the sea tide,
A sound beyond all worldly sounds,
We shall always bear it in mind.

具一切功德，
慈眼视众生，
福聚海无量，
是故应顶礼。

In thought after thought we have no doubt.
Guanshiyin is pure and sagely.
In times of suffering, agony, danger, and death,
He is our refuge and protector.

尔时持地菩萨即从座
起，前白佛言：‘世尊，
若有众生、闻是观世音

Complete with all merit and virtue,
His kind eyes watching living beings,
He is endowed with massive blessings, limitless as the

菩萨品、自在之业，普
门示现神通力者，当知
是人功德不少。’

佛说是普门品时，
众中八万四千众生，皆
发无等等阿耨多罗三藐
三菩提心。

sea.

Therefore we should reverently worship him.”

At that time the Bodhisattva Guardian of the Earth rose from his seat and said to the Buddha, “World Honored One, if there are those who hear this chapter of Guanshiyin Bodhisattva, who learn about the self-mastery of his deeds and the power of his spiritual penetrations as shown in this Universal Door, you should know that the merit and virtue of such people will not be small.”

When the Buddha had spoken the “Universal Door Chapter,” eighty-four thousand living beings in the assembly all brought forth the resolve for *Anuttarasamyaksambodhi*.

陀罗尼品 -

Chapter 26 – Dharani

第二十六

尔时药王菩萨、即从座起，偏袒右肩，合掌向佛、而白佛言：‘世尊，若善男子、善女人，有能受持法华经者。若读诵通利，若书写经卷，得几所福？’

At that time Medicine King Bodhisattva rose from his seat, uncovered his right shoulder, placed his palms together, faced the Buddha and said, “World Honored One, if a good man or a good woman can receive and uphold the *Dharma Flower Sutra*, whether reading or reciting it with ease and understanding, or writing it out, what blessings will that person gain?”

佛告药王：‘若有善男子、善女人，供养八百万亿那由他恒河沙等诸佛，于汝意云何，其所得福、宁为多否？’ ‘甚多，世尊。’

The Buddha said to Medicine King, “What do you think? If a good man or a good woman were to make offerings to Buddhas equal in number to the grains of sand in eight million *kotis* of *nayutas* of Ganges rivers, would the blessings he gained not be great?” “Very great, World Honored One.”

佛言：‘若善男子、善女人，能于是经，乃至受持一四句偈，读诵、解义，如说修行，功德甚多。’ 尔时药王菩萨白佛言：‘世尊，我今当与说法者陀罗尼咒、以守护之。’ 即说咒曰：

The Buddha said, “If a good man or a good woman can receive and uphold even a single four-line verse of this Sutra, read it, recite it, and explain its meaning, and cultivate in accord with its teaching, his or her merit and virtue will be extremely great.” At that time Medicine King Bodhisattva said to the Buddha, “World Honored One, I shall now give to the speakers of Dharma a *dharani* mantra for their protection.” He then spoke the mantra, saying:

安尔 曼尔 摩
祢 摩摩祢 旨
隶 遮梨第 除
履 除履多玮 臙
帝 目帝 目多履
娑履 阿玮娑覆 桑
履 娑履 叉
裔 阿叉裔 阿耆
臙 臙帝 除
履 陀罗尼 阿卢伽
娑婆簸蔗毗叉臙 祢
毗剃 阿便哆逻祢履
剃 阿直哆波隶输
地 沔究隶 牟究

“An er. Man er. Mo mi. Mo mo mi. Zhi li. Zhi li di. She li. She li duo wei. Shan di. Mu di . Mu duo li. Suo li. E wei suo li. Sang li suo li. Cha yi. E cha yi. E chi ni. Shan di. She li. Tuo la ni. E lu qie pe suo. Bo zhe pi cha ni. Mi pi ti. E bian duo luo mi li ti. E tan duo bo li shu di. E jiu li. Mu jiu li. E luo li. Bo luo li. Suo jia cha. E san mo san li. Fo tuo pi ji li zhi di. Da mo bo li cha di. Seng qie nye jyu sha mi. Po she po she shu di. Man duo luo. Man duo luo cha ye duo. You lou duo. You lou duo qiao she liao. y E cha luo. E cha ye duo ye. E po lu. E mo rao nuo duo ye.”

隶 阿罗隶 波罗
隶 首迦差 阿三磨
三履 佛驮毗吉利口
帝 达磨波利差
帝 僧伽涅瞿沙
祢 婆舍婆舍输
地 曼哆逻 曼哆
逻 叉夜多 邮楼
哆 邮楼哆 僑舍
略 恶叉逻 恶叉治
多治 阿婆卢 阿磨
若那多夜

‘世尊，是陀罗尼神咒，六十二亿恒河沙等诸佛所说，若有侵毁此法师者，则为侵毁是诸佛已。’

时释迦牟尼佛赞药王菩萨言：‘善哉、善哉，药王，汝愍念拥护此法师故，说是陀罗尼，于诸众生、多所饶益。’

尔时勇施菩萨白佛言：‘世尊，我亦为拥护读诵受持法华经者，说陀罗尼，若此法师得是陀罗尼，若夜叉、若罗刹、若富单那、若吉遮、若鸠槃荼、若饿鬼、等，伺求其短，无能得便。’即于佛前而说咒曰：

痠隶 摩诃痠隶 郁
枳 目枳 阿
隶 阿罗婆第 涅隶
第 涅隶多婆第 伊
致梃 韦致梃 旨致
梃 涅隶墀梃 涅犁
墀婆底

‘世尊，是陀罗尼神咒，

“World Honored One, this *Dharani*, this spiritual mantra has been spoken by Buddhas equal in number to the sands of sixty-two *kotis* of Ganges Rivers. If anyone harms this Dharma Master, he will thereby have harmed these Buddhas.”

Then Shakyamuni Buddha praised Medicine King Bodhisattva saying, “Good indeed, good indeed, Medicine King, that you mercifully protect this Dharma Master by speaking this *Dharani*, thereby greatly benefiting living beings.”

At that time Courageous Giving Bodhisattva said to the Buddha, “World Honored One, I too shall speak a *Dharani* to protect those who read, recite, receive, and uphold the *Dharma Flower Sutra*. If this Dharma Master gains this *Dharani*, no *yaksha*, *rakshasa*, *putana*, *kritya*, *kumbhanda*, or hungry ghost will be able to seek out his weakness and take advantage of him.”

Then, in the presence of the Buddha, he spoke this mantra:

“Cuo li. Mo he cuo li. Yu zhi. Mu zhi. E li. E luo po di.
Nie li di. Nie li duo po di. Yi zhi ni. Wei zhi ni. Zhi zhi ni.
Nie li chi ni. Nie li chi po di.”

“World Honored One, this *Dharani*, this spiritual mantra, has been spoken by Buddhas equal in number to the grains of sand in the Ganges River, all of whom rejoice in accord. If anyone harms this Dharma Master, he will thereby have harmed these Buddhas.”

恒河沙等诸佛所说，亦皆随喜，若有侵毁此法师者，则为侵毁是诸佛已。’

尔时毗沙门天王护世者白佛言：‘世尊，我亦为愍念众生、拥护此法师故，说是陀罗尼。’即说咒曰：

阿梨 那梨 □那
梨 阿那卢 那
履 拘那覆

‘世尊，以是神咒、拥护法师，我亦自当拥护持是经者，令百由旬内、无诸衰患。’

尔时持国天王、在此会中，与千万亿那由他乾闥婆众，恭敬围绕，前诣佛所，合掌白佛言：‘世尊，我亦以陀罗尼神咒、拥护持法华经者。’即说咒曰：

阿伽祢 伽祢 瞿
利 乾陀利 旃陀
利 摩蹬耆 常求
利 浮楼莎柅 頔底

‘世尊，是陀罗尼神咒，四十二亿诸佛所说，若有侵毁此法师者，则为侵毁是诸佛已。’

尔时有罗刹女等，一名蓝婆，二名毗蓝婆，三名曲齿，四名华齿，五名黑齿，六名多发，七名无厌足，八名持璎珞，

At that time the Heavenly King and World-Protector Vaishravana said to the Buddha, “World Honored One, I, too, out of compassion for living beings and in order to protect the Dharma Masters, shall speak this *Dharani*.” He then spoke this mantra:

“E li. Nuo li. Nou nuo li. E nuo lu. Nuo li. Ju nuo li.”

“World Honored One, by means of this spiritual mantra, I protect the Dharma Masters. I shall also personally protect the holders of this Sutra within an area of one hundred *yojanas* so that no harm or misfortune comes to them.”

At that time the Heavenly King “Holder of the Country” was present in the assembly and reverently surrounded by a host of a thousand myriads of *kotis* of *nayutas* of *gandharvas*. He went before the Buddha, placed his palms together and spoke to the Buddha saying, “World Honored One, I too shall protect the upholders of the *Dharma Flower Sutra* with a *Dharani*, a spiritual mantra.” He then spoke this mantra:

“E qie mi. Qie mi. Ju li. Qian tuo li. Zhan tuo li. Mo deng qi. Chang qiu li. Fu lou suo ni. E di.”

“World Honored One, this dharani, this spiritual mantra, has been spoken by forty-two *kotis* of Buddhas. If anyone harms this Dharma Master, he will thereby have harmed these Buddhas.”

At that time there were *rakshasa* women. The first was named Lamba, the second was named Vilamba, the third was named Crooked Teeth, the fourth was named Flower Teeth, the fifth was named Black Teeth, the sixth was named Much Hair, the seventh was named Insatiable, the eighth was named Holder of Beads, the ninth was named Kunti, and the tenth was named Robber of the Essence and Energy of All Beings. These ten *rakshasa* women,

九名鞞帝，十名夺一切众生精气，是十罗刹女，与鬼子母、并其子、及眷属，俱诣佛所，同声白佛言：‘世尊，我等亦欲拥护读诵受持法华经者，除其衰患，若有伺求法师短者，令不得便。’即于佛前，而说咒曰：

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 楼醯 楼
 醯 楼醯 楼
 醯 多醯 多
 醯 多醯 兜
 醯 □醯

‘宁上我头上，莫恼于法师。若夜叉、若罗刹、若饿鬼、若富单那、若吉遮、若毗陀罗、若犍驮、若乌摩勒伽、若阿跋摩罗、若夜叉吉遮、若人吉遮、若热病、若一日、若二日、若三日、若四日、乃至七日、若常热病，若男形、若女形、若童男形、若童女形，乃至梦中，亦复莫恼。’即于佛前、而说偈言：

若不顺我咒，
 恼乱说法者，
 头破作七分，
 如阿梨树枝。
 如杀父母罪，
 亦如压油殃，
 斗秤欺诳人，

along with the ghost mother and her children and their retainues, all went before the Buddha and spoke to Him in unison, saying, “World Honored One, we, too, wish to protect those who read, recite, receive and hold the *Dharma Flower Sutra*, and keep them from harm. Should anyone seek out the weaknesses of these Dharma Masters, he will not be able to take advantage of them.” Then, in the presence of the Buddha, they spoke this mantra:

“Yi ti li. Yi ti min. Yi ti li. E ti li. Yi ti li. Ni li. Ni li. Ni li. Ni li. Ni li. Lou xi. Lou xi. Lou xi. Lou xi. Duo xi. Duo xi. Dou xi. Nou xi.”

“Climb on top of our heads, but do not trouble this Dharma Master. No *yaksha*, *rakshasa*, hungry ghost, *putana*, *kritiya*, *vetala*, *ghanta*, *omaraka*, *apasmaraka*, *yakshakritiya*, human *kritiya*; nor any fever lasting one day, or two days, or three days, or four days, or up to seven days; nor any constant fever; nor any shape of man, woman, young boy, or young girl shall trouble him, even in his dreams.”

Then, in the presence of the Buddha, they spoke this verse:

“If anyone fails to comply with this mantra
 Or tries to disturb one who speaks the Dharma,
 His head shall break into seven pieces,
 Like the branch of the arjaka tree.
 Like the retribution for the offense of killing one’s
 parents,
 Or that of pressing oil,
 Or cheating others with weights and measures,
 Or Devadatta’s offense in breaking up the Shangha---
 One who harms this Dharma Master
 Shall incur calamities such as these.”

调达破僧罪。
犯此法师者，
当获如是殃。

诸罗刹女说此偈已，白佛言：‘世尊，我等亦当身自拥护受持、读诵、修行、是经者，令得安隐，离诸衰患，消众毒药。’

佛告诸罗刹女：‘善哉、善哉，汝等但能拥护受持法华名者，福不可量，何况拥护具足受持，供养经卷，华、香、璎珞，末香、涂香、烧香，幡盖、伎乐，燃种种灯，酥灯、油灯、诸香油灯、苏摩那华油灯、瞻卜华油灯、婆师迦华油灯、优钵罗华油灯，如是等百千种供养者。宰帝，汝等及眷属，应当拥护如是法师。’

说是陀罗尼品时，六万八千人、得无生法忍。

Having spoken this verse, the *rakshasa* women said to the Buddha, “World Honored One, we, too, shall personally protect those who receive, uphold, read, recite, and cultivate this Sutra, causing them to be peaceful and secure, free from all harm and illness, and able to neutralize all poisonous potions.”

The Buddha told the *rakshasa* women, “Good indeed, good indeed! In protecting those who receive and uphold even the name of the *Dharma Flower*, your blessings will be unlimited; how much more so for protecting those who receive and uphold it in full, and make offerings to the *Sutra* text of flowers, incense, beads, powdered incense, paste incense, burning incense, banner, canopies, music, and who light various lamps---butter lamps, oil lamps, lamps of fragrant oil, lamps of *sumana* oil, lamps of *champaka* flower oil, lamps of *varshika* flower oil, lamps of *utpala* flower oil, and lamps such as these, of a hundred thousand kinds. Kunti! You and your retinue should protect Dharma Masters such as these.”

When this *Dharani* Chapter was spoken, sixty-eight thousand people obtained the patience with the non-production of Dharmas.

庄严王本事品 - Chapter 27 - The Past Deeds Of The King

第二十七 Wonderful Adornment

尔时佛告诸大众：
‘乃往古世、过无量无边不可思议阿僧祇劫，有佛、名云雷音宿王华智、多陀阿伽度、阿罗诃、三藐三佛陀，国名光明庄严，劫名喜见。’

‘彼佛法中有王，名妙庄严，其王夫人、名曰净德，有二子，一名净藏，二名净眼。是二子、有大神力，福德智慧，久修菩萨所行之道，所谓檀波罗蜜、尸罗波罗蜜、羼提波罗蜜、毗梨耶波罗蜜、禅波罗蜜、般若波罗蜜、方便波罗蜜，慈悲喜舍，乃至三十七品助道法、皆悉明了通达。又得菩萨净三昧、日星宿三昧、净光三昧、净色三昧、净照明三昧、长庄严三昧、大威德藏三昧，于此三昧、亦悉通达。’

‘尔时彼佛欲引导妙庄严王、及愍念众生故，说是法华经。时净藏净眼二子、到其母所，合十指爪掌、白言：“愿母往诣云雷音宿王华智佛所，我等亦当侍从、亲近供养礼拜。所以者何。此佛于一切天人众中、说法华经，宜应听

At that time the Buddha told the great assembly, “Long ago, in the distant past, uncountable, boundless, inconceivable asamkhyeyas of eons ago, there was a Buddha by the name of Cloud Thunder Sound Constellation King Flower Wisdom, Tathagata, Arhat, Samyaksambuddha. The name of his country was Adorned by Light, and the name of his eon was Delight to Behold.”

“Within the Dharma of that Buddha, there was a king by the name of Wonderful Adornment. The wife of the king was called Pure Virtue. She had two sons, the first named Pure Storehouse, the second named Pure Eye. These two sons had mighty spiritual powers, blessings, virtues, and wisdom. They had long cultivated the path practiced by the Bodhisattvas--the dana paramita, shila paramita, kshanti paramita, virya paramita, dhyana paramita, and prajna paramita, the paramita of skillful means, kindness, compassion, joy and giving, as well as the thirty-seven Dharmas Aiding the Path. They had completely understood and penetrated all of these. They had also obtained the Bodhisattva's Pure Samadhi, the Samadhi of Sun and Stars; the Samadhi of Pure Light; the Samadhi of Pure Form; the Samadhi of Bright and Pure Illumination; the Samadhi of Extensive Adornment; and the Samadhi of the Storehouse of Great Awesome Virtue. All of these samadhis they had also completely penetrated.”

At that time, the Buddha, wishing to guide King Wonderful Adornment and also to be compassionate towards and mindful of living beings, spoke the Dharma Flower Sutra. The two sons Pure Storehouse and Pure Eye went before their mother, placed their palms together and said, “We entreat you, Mother, to visit the Buddha Cloud Thunder Sound Constellation King Flower Wisdom. We should follow, draw near to, make offerings to, and worship him. Why? The Buddha is speaking the Dharma Flower Sutra for all the hosts of gods and humans. We

受。”

should listen to it and receive it!”

母告子言：“汝父信受外道，深著婆罗门法，汝等应往白父，与共俱去。”净藏、净眼、合十指爪掌白母：“我等是法王子，而生此邪见家。”母告子言：“汝等当忧念汝父，为现神变，若得见者，心必清净，或听我等，往至佛所。”’

The mother said to her sons, “Your father believes in an externalist way and is deeply attached to the Dharmas of the Brahmanism. You should ask him if he wants to go along.” With their palms together, Pure Storehouse and Pure Eye said to their mother, “We are Dharma Princes and yet we have been born into this house of deviant views!” The mother replied, “Out of concern for your father, you should manifest spiritual transformations. If he sees them, his mind will be purified and perhaps he will permit us to go to the Buddha.”

‘于是二子念其父故，涌在虚空，高七多罗树，现种种神变，于虚空中、行住坐卧，身上出水、身下出火，身下出水、身上出火，或现大身满虚空中，而复现小，小复现大，于空中灭，忽然在地，入地如水，履水如地，现如是等种种神变，令其父王心净信解。

Then, out of concern for their father, the two sons rose up into space to the height of seven tala trees and manifested various spiritual transformations. In space, they walked, stood, sat, and reclined. From the upper part of their bodies, they emitted water; and from the lower part, fire. From the lower part of their bodies, they emitted water; and from the upper part, fire. They manifested in huge bodies filling up all of space, and then they manifested as being small. From being small, they again manifested as being large. In space, they disappeared and then suddenly reappeared on the earth. They entered the earth as if it were water, and walked on the water as if it were earth. Manifesting such spiritual transformations of all kinds, they led their father’s mind to purity, belief, and understanding.

时父见子神力如是，心大欢喜，得未曾有，合掌向子言：“汝等、师为是谁，谁之弟子？”二子白言：“大王，彼云雷音宿王华智佛，今在七宝菩提树下、法座上坐，于一切世间天人众中、广说法华经，是我等师，我是弟子。”

Seeing his sons’ spiritual powers, the father rejoiced greatly and gained what he had never experienced before. Placing his palms together, he said to his sons, “Who is your Master? Whose disciples are you?” The two sons said, “Your Majesty! He is the Buddha Cloud Thunder Sound Constellation King Flower Wisdom. He now sits on the Dharma seat beneath the seven treasures Bodhi tree proclaiming the Dharma Flower Sutra for all the hosts of gods and humans. He is our teacher. We are his disciples.”

父语子言：“我今亦欲见汝等师，可共俱往。”于是二子从空中下，到

The father said to his sons, “I now also wish to meet your Master. Let us go there together!” The two sons then came down from space, went to their mother, and with their

其母所，合掌白母：“父王今已信解，堪任发阿耨多罗三藐三菩提心。我等为父、已作佛事，愿母见听，于彼佛所、出家修道。”’

尔时二子欲重宣其意，以偈白母：

愿母放我等、
出家作沙门，
诸佛甚难值，
我等随佛学。
如优昙钵华，
值佛复难是，
脱诸难亦难，
愿听我出家。

‘母即告言：“听汝出家。所以者何。佛难值故。”’

于是二子白父母言：“善哉、父母，愿时往诣云雷音宿王华智佛所、亲近供养，所以者何。佛难得值，如优昙钵罗华，又如一眼之龟，值浮木孔。而我等宿福深厚，生值佛法，是故父母当听我等，令得出家。所以者何。诸佛难值，时亦难遇。”’

‘彼时妙庄严王后宫八万四千人，皆悉堪任支持是法华经。

净眼菩萨、于法华三昧、久已通达，净藏菩萨、已于无量百千万亿劫、通达离诸恶趣三昧，欲

palms joined, said, “Our father, the king, now believes and understands. He has been able to bring forth the resolve for Anuttarasamyaksambodhi. For the sake of our father, we have carried out the Buddha’s work. We pray, Mother, that you will give us permission to leave the home-life and cultivate the Way under that Buddha’s guidance.”

At that time, the two sons, wishing to restate their intention, spoke verses to their mother saying,

“We pray our mother will let us go,
Leave the home-life and become Shramanas.
The Buddhas are extremely hard to meet,
And we will follow the Buddha in study.
As rare as the udumbara flower,
And harder to meet, is the Buddha;
It’s difficult, too, to cast off difficulty.
So please let us leave the home-life!”

The mother then said, “I permit you to leave home. Why? Because the Buddhas are difficult to get to encounter.”

The two sons then said to their parents, "Good indeed, Father and Mother! It is time, if you please, to go to the Buddha Cloud Thunder Sound Constellation King Flower Wisdom, to draw near to him and make offerings. Why is this? The Buddhas are as difficult to meet as the udumbara flower. It is also as difficult as it would be for a one-eyed tortoise to meet with a hole in a floating log. But our blessings from former lives are deep and thick, and so in this life we have encountered the Buddhadharma. Therefore, Father and Mother, hear us and allow us to leave the home-life. Why? The Buddhas are difficult to get to meet, and such a time is hard to encounter."

At that time, eighty-four thousand women in the palace of King Wonderful Adornment all became capable of receiving and upholding The Dharma Flower Sutra.

The Bodhisattva Pure Eye had already long ago penetrated the Samadhi of The Dharma Flower. The Bodhisattva Pure Storehouse had already, for uncountable hundreds of thousands of myriads of kotis of eons, penetrated the

令一切众生离诸恶趣故。

其王夫人、得诸佛集三昧，能知诸佛秘密之藏。二子如是以方便力、善化其父，令心信解，好乐佛法。

于是妙庄严王、与群臣眷属俱，净德夫人、与后宫嫔女眷属俱，其王二子、与四万二千人俱，一时共诣佛所，到已，头面礼足，绕佛三匝，却住一面。’

‘尔时彼佛为王说法，示教利喜。王大欢悦。尔时妙庄严王、及其夫人、解颈真珠璎珞、价值百千，以散佛上，于虚空中、化成四柱宝台，台中有大宝床，敷百千万天衣，其上有佛、结跏趺坐，放大光明。尔时妙庄严王作是念：“佛身稀有、端严殊特，成就第一微妙之色。”

时云雷音宿王华智佛告四众言：“汝等见是妙庄严王、于我前合掌立否。此王、于我法中、作比丘、精勤修习，助佛道法，当得作佛，号娑罗树王，国名大光，劫名大高王。其娑罗树王佛，有无量菩萨众、及无量声闻，其国平正，功德如是。”

Samadhi of Separation From All Evil Destinies, because he wished to cause all living beings to leave the evil destinies.

The king's wife obtained the Samadhi of The Buddha's Accumulation, and was able to know all the secret treasures of the Buddhas. The two sons, using the power of such expedients, skillfully taught their father, leading his mind to belief and understanding, and causing him to take delight in the Buddhadharma.

Then, King Wonderful Adornment, together with his assembled ministers and retinue; the Queen Pure Virtue together with her maidservants and retinue; and the king's two sons, together with forty-two thousand people, all went to the Buddha. Upon arrival, they bowed with their heads at the Buddha's feet, circumambulated him three times, and withdrew to one side.

That Buddha then spoke the Dharma for the king's instruction, bringing him benefit and delight, and the king rejoiced greatly. Then the king Wonderful Adornment and his wife removed their pearl necklaces, valued in the hundreds of thousands, and scattered them over the Buddha. In space, the necklaces transformed into a jeweled terrace with four pillars. In the center of the terrace was a large jeweled couch upon which were spread hundreds of thousands of myriads of heavenly garments. And on top of them was a Buddha seated in full lotus, emitting great light. Then king Wonderful Adornment had this thought, "The Buddha's body is rare, upright, splendid, and distinguished."

The Buddha Cloud Thunder Sound Constellation King Flower Wisdom then told the four assemblies, "Do you see king Wonderful Adornment who stands before me with his palms joined? This king shall become a Bhikshu within my Dharma. Diligent in his cultivation of the Dharmas that aid the Buddha Way, he shall become a Buddha by the name of Sala Tree King. His country shall be called Great Light. His eon shall be called Great Lofty King. The Buddha Sala Tree King shall have a host of uncountable Bodhisattvas as well as uncountable Hearers. His country will be flat and even. Thus shall be his merit and virtue."

其王即时以国付弟，与夫人、二子、并诸眷属，于佛法中、出家修道。王出家已，于八万四千岁，常勤精进、修行妙法华经，过是已后，得一切净功德庄严三昧。即升虚空，高七多罗树，而白佛言：“世尊，此我二子、已作佛事，以神通变化、转我邪心，令得安住于佛法中，得见世尊。此二子者，是我善知识，为欲发起宿世善根，饶益我故，来生我家。”’

‘尔时云雷音宿王华智佛告妙庄严王言：“如是、如是，如汝所言，若善男子、善女人，种善根故，世世得善知识，其善知识、能作佛事，示教利喜，令入阿耨多罗三藐三菩提。

大王，当知善知识者、是大因缘，所谓化导令得见佛，发阿耨多罗三藐三菩提心。大王，汝见此二子否。此二子、已曾供养六十五百千万亿那由他恒河沙诸佛，亲近恭敬，于诸佛所、受持法华经，愍念邪见众生，令住正见。”

妙庄严王即从虚空中下，而白佛言：“世尊，如来甚稀有，以功德智

The king then immediately conferred his country upon his younger brother, and, together with his wife, his two children, and his retinue, left home within the Buddhadharmā to cultivate the Way. After leaving the home-life for eighty-four thousand years, the king was always diligent and vigorous in his cultivation of the Wonderful Dharma Flower Sutra. Afterwards, he obtained the Samadhi of The Adornment with All Pure Merit and Virtue. He immediately rose up into space to the height of seven tala trees, and said to the Buddha, “World Honored One, my two sons have already done the Buddha’s work. With spiritual penetrations and transformations, they have turned me away from deviant thought and caused me to abide securely within the Buddhadharmā, and to meet with the World Honored One. These two sons are my Good and Wise Advisors. Wishing to arouse in me the good roots planted in former lives and to benefit me, they came to be born in my household.”

At that time the Buddha Cloud Thunder Sound Constellation King Flower Wisdom told king Wonderful Adornment, “So it is, so it is, just as you say. If good men or good women have planted good roots, in life after life, they may gain a Good and Wise Advisor. The Good and Wise Advisor can do the Buddha’s work, instruct, benefit, and delight them, and cause them to enter Anuttarasamyaksambodhi.”

“Great King, you should know that a Good and Wise Advisor is a great causal condition, for he teaches and guides people, and causes them to see the Buddha and to bring forth the resolve for Anuttarasamyaksambodhi. Great King, do you see these two children? In the past, these two children made offerings to Buddhas equal in number to the grains of sand in sixty-five hundred thousand myriads of kotis of nayutas of Ganges Rivers, drawing near them with reverence. In the presence of those Buddhas, they received and upheld The Dharma Flower Sutra. Pitying living beings with deviant views, they led them to abide in proper views.”

King Wonderful Adornment then came down from space and said to the Buddha, “World Honored One, the Thus

慧故，顶上肉髻、光明显照，其眼长广、而紺青色，眉间毫相、白如珂月，齿白齐密，常有光明，唇色赤好、如频婆果。”

尔时妙庄严王、赞叹佛如是等无量百千万亿功德已，于如来前，一心合掌，复白佛言：“世尊，未曾有也，如来之法，具足成就不可思议微妙功德，教诫所行，安隐快善，我从今日，不复自随心行，不生邪见、憍慢嗔恚诸恶之心。”说是语已，礼佛而出。’

佛告大众：‘于意云何，妙庄严王、岂异人乎，今华德菩萨是。其净德夫人，今佛前光照庄严相菩萨是，哀愍妙庄严王及诸眷属故，于彼中生。

其二子者，今药王菩萨、药上菩萨是，是药王药上菩萨、成就如此诸大功德，已于无量百千万亿诸佛所、植众德本，成就不可思议诸善功德，

若有人、识是二菩萨名字者，一切世间诸天人民、亦应礼拜。’佛说是妙庄严王本事品时，八万四千人、远尘离垢，于诸法中、得法眼净。

Come One is extremely rare. By means of his merit and virtue and wisdom, the flesh cowl atop his head dazzles brightly. His eyes are long and broad, violet in color. The hair-mark light from between his eyebrows is as white as the glistening moon. His teeth are white and even, always shining. His lips are a fine red color like the bimba fruit.”

Having thus praised the Buddha for his uncountable hundreds of thousands of myriads of kotis of meritorious virtues, king Wonderful Adornment then, in the presence of the Thus Come One, single-mindedly placed his palms together and further said to the Buddha, “World Honored One, the Thus Come One’s Dharma is unique, perfect in the accomplishment of inconceivable, subtle, and wonderful merit and virtue. His teachings on the practice of morality lead to security, joy, and goodness. From this day forward, I shall never again follow the course of my own mind. I will never give rise to deviant views, arrogance, anger or any other evil thoughts.” Having said that, he bowed to the Buddha and left.

The Buddha told the great assembly, “What do you think? Could king Wonderful Adornment have been anyone else? He was just the present Bodhisattva Flower Virtue. His wife, queen Pure Virtue, was just the Bodhisattva Mark of Shining Adornment, now in the presence of the Buddha, who, out of pity for the king Wonderful Adornment and his retinue, was born among them.”

“The two sons are the present Bodhisattva Medicine King, and Bodhisattva Medicine Superior. The Bodhisattva Medicine King and the Bodhisattva Medicine Superior have accomplished such great merit and virtue as this. In the presence of uncountable hundreds of thousands of myriads of kotis of Buddhas, they have already amassed the roots of virtue and accomplished inconceivable wholesome merit and virtue.”

“If a person knows the names of these two Bodhisattvas, all the world with its population of gods and humans should do obeisance to him.” When the Buddha spoke this chapter of The Past Deeds of King Wonderful Adornment, eighty-four thousand people were removed from the dust

and separated from defilement. They obtained the purity of the Dharma Eye with respect to all Dharmas.

普贤菩萨劝发品 - Chapter 28 - The Encouragement Of The

第二十八 Bodhisattva Universal Worthy

尔时普贤菩萨、以自在神通力，威德名闻，与大菩萨无量无边不可称数、从东方来，所经诸国，普皆震动，雨宝莲华，作无量百千万亿种种伎乐。

又与无数诸天、龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩侯罗伽、人非人、等，大众围绕，各现威德神通之力。

到娑婆世界、耆闍崛山中，头面礼释迦牟尼佛，右绕七匝，白佛言：‘世尊，我于宝威德上王佛国，遥闻此娑婆世界、说法华经，与无量无边百千万亿诸菩萨众、共来听受，惟愿世尊当为说之，若善男子、善女人，于如来灭后，云何能得是法华经？’

佛告普贤菩萨：‘若善男子、善女人，成就四法，于如来灭后，当得是法华经，一者、为诸佛护念，二者、植众德本，三者、入正定聚，四者、发救一切众生之心，善男子、善女人，如是成就四法，于如来灭后，必得是经。’

At that time Universal Worthy Bodhisattva, renowned for his comfort, spiritual powers, and awesome virtue, came from the east together with uncountable, boundless, incalculable great Bodhisattvas. The countries they passed through quaked, and jeweled lotuses rained down, while uncountable hundreds of thousands of myriads of *kotis* of kinds of music played.

He was also accompanied by and surrounded by a great host of countless gods, dragons, *yakshas*, *gandharvas*, *asuras*, *garudas*, *kinnaras*, *mahoragas*, humans, non-humans and so forth. Each was manifesting the power of awesome virtue and spiritual penetrations.

Arriving at Mount Gridhrakuta in the Saha world, they bowed in obeisance to Shakyamuni Buddha, circumambulated him seven times to the right, and said to the Buddha, “World Honored One, in the country of the Buddha Superior King of Jeweled Awesome Virtue, I heard from afar that in the Saha world, the *Dharma Flower Sutra* was being spoken. I have come with uncountable, boundless hundreds of thousands of myriads of *kotis* of Bodhisattvas to hear and receive it. I only pray that the World Honored One will speak it. After the passing of the Thus Come One, how is a good man or good woman to obtain the *Dharma Flower Sutra*?”

The Buddha told Universal Worthy Bodhisattva, “If a good man or a good woman accomplishes Four Dharmas, he will attain the *Dharma Flower Sutra* after the passing of the Thus Come One. First, he is the object of the Buddha’s mindfulness and protection. Second, he amasses the roots of virtue. Third, he enters the collection of proper concentrations. Fourth, he brings forth the mind to rescue all living beings. If a good man or a good woman in this way accomplishes these Four Dharmas, he is certain to gain this *Sutra* after the passing of the Thus Come One.”

尔时普贤菩萨白佛言：

‘世尊，于后五百岁、
浊恶世中，其有受持是
经典者，我当守护，除
其衰患，令得安隐，使
无伺求、得其便者，若
魔、若魔子、若魔女、
若魔民、若为魔所著者、
若夜叉、若罗刹、若鸠
槃荼、若毗舍闍、若吉
遮、若富单那、若韦陀
罗、等，诸恼人者，皆
不得便。’

Universal Worthy Bodhisattva then said to the Buddha, “World Honored One, in the last five hundred years, in the turbid, evil world, if there are those who receive and uphold this Sutra, I shall protect them, keep them from harm, and cause them to be peaceful and secure. No being will be able to take advantage of them, be it a demon, a demon son, a demon daughter, a demon subject, or one possessed by a demon, a yaksha, rakshasa, kumbhanda, pishacha, kritiya, putana, vetala, or any tormentor of human beings--none shall get at them.”

是人若行、若立、读诵
此经，我尔时乘六牙白
象王，与大菩萨众、俱
诣其所，而自现身，供
养守护，安慰其心，亦
为供养法华经故。

“If there is a person reading or reciting this Sutra, whether walking or standing, I will at that time mount my royal white elephant with six tusks, and, together with a host of Great Bodhisattvas go to that place, manifest my body, make offerings, protect him, and comfort his mind, and also make offerings to the Dharma Flower Sutra.”

是人若坐、思惟此经，
尔时我复乘白象王、现
其人前，其人若于法华
经、有所忘失一句一偈，
我当教之，与共读诵，
还令通利。尔时受持读
诵法华经者、得见我身，
甚大欢喜，转复精进，
以见我故，即得三昧、
及陀罗尼，名为旋陀罗
尼、百千万亿旋陀罗尼、
法音方便陀罗尼，得如
是等陀罗尼。’

“Should a person be sitting and pondering over this Sutra, I will at that time again mount my royal white elephant and manifest before him. If he should forget a line or a verse of the Dharma Flower Sutra, I will teach it to him, and read and recite it with him until he becomes fluent. Upon seeing me, the one who receives, upholds, reads, and recites the Dharma Flower Sutra, will rejoice greatly and increase his vigor. Having seen me, he will immediately obtain samadhis and Dharanis: a Dharani by the name of Revolution, a Dharani of a hundred thousand myriads kotis of revolutions, and a Dharani of the skill-in-means of Dharma sounds. He shall obtain Dharanis such as these.”

‘世尊，若后世后五百
岁、浊恶世中，比丘、
比丘尼、优婆塞、优婆
夷，求索者，受持者，
读诵者，书写者，欲修
习是法华经，于三七日
中、应一心精进，满三
七日已，我当乘六牙白
象，与无量菩萨而自围

“World Honored One, if in the last five hundred years, in the turbid, evil world, there is a Bhikshu, Bhikshuni, Upasaka, or Upasika, who seeks, upholds, reads, recites, writes out, or wishes to cultivate the Dharma Flower Sutra, he or she should be single-minded and vigorous for twenty-one days. At the end of twenty-one days I will mount my white elephant with six tusks and, surrounded by uncountable Bodhisattvas, I will appear before that

绕，以一切众生所喜见身、现其人前、而为说法，示教利喜，亦复与其陀罗尼咒，得是陀罗尼故，无有非人、能破坏者，亦不为女人之所惑乱，我身亦自常护是人，惟愿世尊听我说此陀罗尼咒。’即于佛前而说咒曰：

阿檀地 檀陀婆
地 檀陀婆帝 檀陀
鳩舍隶 檀陀修陀
隶 修陀隶 修陀罗
婆底佛驮波臙祢 萨
婆陀罗尼阿婆多
尼 萨婆婆沙阿婆多
尼 修阿婆多尼 僧
伽婆履叉尼 僧伽涅
伽陀尼 阿僧祇 僧
伽波伽地 帝隶阿惰
僧伽兜略 阿罗帝婆
罗帝 萨婆僧伽三摩
地伽兰地 萨婆达磨
修波利刹帝 萨婆萨
埵楼驮憍舍略阿冕伽
地 辛阿毗吉利地帝

‘世尊，若有菩萨得闻是陀罗尼者，当知普贤神通之力，若法华经、行阎浮提，有受持者，应作此念：“皆是普贤威神之力。”

若有受持、读诵，正忆念，解其义趣，如说修行，当知是人、行普贤行，于无量无边诸佛所、深种善根，为诸如来、手摩其头。

person in a body all living beings delight in seeing, and speak the Dharma for him, instructing, benefiting, and delighting him. I shall further give him a Dharani mantra. Once he obtains this Dharani mantra, no non-human will be able to hurt him, nor will he be confused by women. I will also personally protect this person forever. I only pray the World Honored One will allow me to speak this Dharani mantra.”

Then, in the presence of the Buddha, he spoke this mantra, saying:

“E tan di. Tan tuo po di. Tan tuo po di. Tan tuo jiu she li. Tan tuo xiu tuo li. Xiu tuo li. Xiu tuo luo po di. Fo tuo bo shan mi. Sa pe tuo luo ni e po duo ni. Sa po po sa e po duo ni. Xiu e po duo ni. Seng qie po lü cha ni.

Seng qie nie qie tuo ni. E seng qi. Seng qie po qie di. Di li e duo. Seng qie dou lüe. E luo di bo luo di. Sa po seng qie di san mo di qie lan di. Sa pe da mo xiu bo li cha di. Sa po sa duo lou tuo jiao she lü e nou qie di. Xin e pi ji li di di.”

“World Honored One, if there is a Bodhisattva who hears this Dharani, you should know that it is through the power of the spiritual penetrations of Universal Worthy Bodhisattva. If the Dharma Flower Sutra is circulating through Jambudvipa, and if a person receives and upholds it, he should bring forth this thought, ‘This is all through the power of the awesome spirit of Universal Worthy Bodhisattva.’”

“If a person receives, upholds, reads, and recites it, properly recollects it, explains its doctrines, and cultivates according to its teachings, you should know that he is practicing the conduct of Universal Worthy. He has planted deep good roots in the presence of boundless, uncountable Buddhas. His head has been rubbed by the

若但书写，是人命终，当生忉利天上，是时八万四千天女、作众伎乐而来迎之，其人即著七宝冠，于娑女中、娱乐快乐，何况受持、读诵，正忆念，解其义趣，如说修行。若有人受持，读诵，解其义趣，是人命终，为千佛授手，令不恐怖、不堕恶趣，即往兜率天上、弥勒菩萨所，弥勒菩萨、有三十二相大菩萨众所共围绕，有百千万亿天女眷属，而于中生，有如是等功德利益。

是故智者，应当一心自书，若使人书，受持、读诵，正忆念，如说修行。’世尊，我今以神通力故、守护是经，于如来灭后、阎浮提内，广令流布，使不断绝。’

尔时释迦牟尼佛赞言：‘善哉、善哉，普贤，汝能护助是经，令多所众生、安乐利益，汝已成就不可思议功德、深大慈悲，从久远来，发阿耨多罗三藐三菩提意，而能作是神通之愿，守护是经，我当以神通力，守护能受持普贤菩萨名者。’

‘普贤，若有受持、读诵，正忆念，修习书写是法华经者，当知是人、

hands of the Thus Come Ones.’

“If a person merely writes out the Sutra , at the end of his life, he will be born in the Trayastrimsha Heaven. At that time, eighty-four thousand heavenly women will welcome him with all kinds of music. He shall immediately don a cap made of seven treasures and enjoy himself among the goddesses. How much the more will this be the case for one who receives, upholds, reads, and recites it, properly recollects it, explains its doctrines, and cultivates according to its teachings! If a person receives, upholds, reads, recites, and explains its doctrines, at the end of his life, a thousand Buddhas will extend their hands towards him, so that he need not fear falling into the evil destinies. He will immediately be born in the Tushita Heaven in the presence of Maitreya Bodhisattva. Maitreya Bodhisattva has thirty-two marks, and is surrounded by a host of great Bodhisattvas and a retinue of hundreds of thousands of myriads of kotis of goddesses. Being born therein, he shall obtain merit and virtue and benefits such as these.”

“Therefore, one with wisdom should single-mindedly write it out himself, employ others to write it out, receive, uphold, read, recite, and properly recollect it, and cultivate in accord with its teachings. World Honored One, I, now, protect this Sutra with my spiritual powers,. After the passing of the Thus Come One, I shall propagate it widely in Jambudvīpa so that it will never be cut off.”

At that time Shakyamuni Buddha praised him, saying, “Good indeed, good indeed, Universal Worthy, that you can protect and aid this Sutra and bestow happiness and benefit on many living beings. You have already accomplished inconceivable merit and virtue, and deep and great compassion. From the distant past you have brought forth the resolve for Anuttarasamyaksambodhi , and have been able to make this vow to protect this Sutra with spiritual penetrations. I shall now use the power of spiritual penetrations to protect those who can receive and uphold the name of Universal Worthy Bodhisattva.”

“Universal Worthy, if a person can receive and uphold, read, recite, properly recollect, cultivate, and write out the Dharma Flower Sutra , you should know that this person

则见释迦牟尼佛，如从佛口、闻此经典，当知是人、供养释迦牟尼佛，当知是人、佛赞善哉，当知是人、为释迦牟尼佛手摩其头，当知是人、为释迦牟尼佛衣之所覆，

如是之人，不复贪著世乐，不好外道经书、手笔，亦复不喜亲近其人、及诸恶者，若屠儿、若畜猪羊鸡狗、若猎师、若炫卖女色，

是人心意质直，有正忆念，有福德力，是人不为三毒所恼，亦复不为嫉妒、我慢、邪慢、增上慢、所恼，是人少欲知足，能修普贤之行。’

‘普贤，若如来灭后、后五百岁，若有人、见受持读诵法华经者，应作是念：“此人、不久当诣道场，破诸魔众，得阿耨多罗三藐三菩提，转法轮，击法鼓，吹法螺，雨法雨，当坐天人大众中、师子法座上。”’

‘普贤，若于后世、受持读诵是经典者，是人不复贪著衣服、卧具、饮食、资生之物，所愿不虚，亦于现世得其福报，

若有人轻毁之，言、汝

thereby sees Shakyamuni Buddha. It is as if he had heard this Sutra from the Buddha’s mouth. You should know that this person has made offerings to Shakyamuni Buddha. You should know that the Buddha has praised this person, saying, ‘Good indeed! You should know that this person’s head has been rubbed by Shakyamuni Buddha’s hand, and that he has been covered by Shakyamuni Buddha’s robe.’”

“A person such as this will never again be greedily attached to worldly pleasures. He will never again be fond of the texts or manuscripts of externalist ways, nor will he enjoy drawing near such people, or other evil people, be they butchers, or keepers of pigs, sheep, fowl or dogs, or hunters, or panderers.”

“This person’s mind will be straightforward, and his memory proper. He will have the power of blessings and virtue. This person will not be tormented by the three poisons, nor will he again be tormented by jealousy, arrogance, deviant pride or overweening pride. This person will have few desires and will know contentment. He will be able to cultivate the conduct of Universal Worthy.”

“Universal Worthy, if after the passing of the Thus Come One, in the last five hundred years, you see a person who can receive, uphold, read, and recite the Dharma Flower Sutra, you should think, ‘Before long, this person will go to the Way-place, and destroy the demon hordes. He will attain Anuttarasamyaksambodhi, turn the Dharma-wheel, beat upon the Dharma drum, blow the Dharma conch, let fall the Dharma rain, and soon sit on the Lion Dharma throne among the great hosts of gods and humans.’”

“Universal Worthy, if in the later age, there is a person who can receive, uphold, read, or recite this Sutra, he will never again be greedy for clothing, bedding, food and drink, or any necessities of life. His vows will not be in vain and in his present life he shall obtain the reward of blessings.”

“If one ridicules and slanders this person, saying, ‘You’re

狂人耳，空作是行，终无所获，如是罪报，当世世无眼，若有供养赞叹之者，当于今世得现果报。若复见受持是经者，出其过恶，若实、若不实，此人现世得白癞病，

若有轻笑之者，当世世牙齿疏缺，丑唇、平鼻，手脚缭戾，眼目角睐，身体臭秽，恶疮、脓血、水腹、短气、诸恶重病，是故普贤，若见受持是经典者，当起远迎，当如敬佛。’

说是普贤劝发品时、恒河沙等无量无边菩萨、得百千万亿旋陀罗尼，三千大千世界微尘等诸菩萨、具普贤道。

佛说是经时，普贤等、诸菩萨，舍利弗等、诸声闻，及诸天、龙、人非人、等，一切大会，皆大欢喜，受持佛语，作礼而去。

insane! What you are doing is useless and will never amount to anything,’ his retribution will be such that in life after life he will have no eyes. If a person makes offerings and gives praise, then in his present life he will obtain the fruits of his reward. If, again, one sees a person receiving and upholding this Sutra and then speaks of his faults or evils, be they true or untrue, in his present life he will contract leprosy.”

“If one ridicules him and laughs, then in life after life his teeth will be sparse and missing, his lips ugly, his nose flat, his hands and feet contorted, his eyes pointed and askew, his body stinking and filthy. He will be covered with hideous sores, pus and blood. His belly will be full of water or he will be short of breath. He will be plagued with all manner of nasty and grave illnesses. Therefore, Universal Worthy, if one sees a person who receives and upholds this Sutra , one should welcome him from afar and revere him as one would the Buddha.”

When this chapter, ‘The Encouragement of Universal Worthy’ had been spoken, uncountable, boundless numbers of Bodhisattvas , as many as the Ganges sands obtained the Dharani of a hundred thousand myriads of kotis of revolutions. Bodhisattvas equal in number to the motes of dust in the three thousand great thousand worlds perfected the path of Universal Worthy.

When the Buddha had spoken this *Sutra*, Universal Worthy and all the other Bodhisattvas, Shariputra and all the Hearers, as well as the entire great assembly of gods, dragons, humans, non-humans, and so forth, all greatly rejoiced, received and upheld the Buddha’s words, made obeisance and withdrew.

补阙真言

南谟喝啰怛那，哆啰夜耶。佉啰佉啰。俱住俱住。摩啰摩啰。虎啰，吽。贺
贺，苏怛拏，吽。泼抹拏，娑婆诃。

Mantra for Patching the Flaws in Recitation

Nama ratnatrayāya khara khara kūcī kūcī mala mala horā hū ha ha sūdāna hū pha vāra
svāhā.

[nā mó hē là dá nà, duō là yè yē。 qié là qié là。 jù zhù jù zhù。 mó là mó là。 hǔ là,
hōng。 hē hē, sū dá ná, hōng。 pō mò ná, suō pó hē。]

功德回向

诵经功德殊胜行，无边胜福皆回向，
普愿沉溺诸众生，速往无量光佛刹。

The Transference of Merit and Virtue

I dedicate the merit and virtue from the profound act of reciting the Sutra,
Including all the superior, limitless blessings generated,
With the universal vow that all beings sunk in defilement
Will quickly go to the Land of the Buddha of Limitless Light.