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## An Annotated Translation of the WU LIANG I CHING (The Sutra of the Immeasurable meaning)

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An Annotated Translation of the

WU LIANG I CHING

(THE SUTRA OF THE IMMEASURABLE MEANING)

Presented to the Faculty of

The American Academy of Asian Studies  
A School of the College of the Pacific

As a Partial Fulfillment of the Requirements for  
the Degree of  
Doctor of Philosophy

by

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## INTRODUCTION

The following pages comprise a translation of the 無量義經 whose Sanskrit title was presumably the Apramāṇārtha Sūtra from the 'Yuan' Edition (元本) of 1290 A.D., together with an introduction by Liu Ch'iu (劉虬). It was first translated from the Sanskrit into Chinese by Dharmagatyaśāsa, a Buddhist monk from North Central India, with the help of Hui Piao, in 485 A.D. in the Wu Tang mountains. The Sanskrit version is not available, while there are known to be four Chinese editions of the Sūtra. They are the 麗本 (Kao-Li Edition 1115 A.D.), the 舊宋本 (the Old Sung Edition 1104-1148 A.D.), the 元本 (the Yuan Edition 1290 A.D.), and the

明本 (the Ming Edition 1601 A.D.). Although the present translation was based on the Yuan text, with which the translators have been familiar for many years, it has been compared throughout with the Kao-Li Edition (Taisho 276), and an appendix of the variations is added at the end.

This Sūtra has not hitherto been translated into any Western language, and is considered to contain one of the most profound doctrines of the Mahāyāna Tripiṭaka. According to Liu Ch'iu, the author of the introduction, tradition has given it a place of honor even above the Saddharma-puṇḍarīka Sūtra, because of its being said to contain a divine power of great majesty, enabling a swift deliverance from birth and death and attainment of anuttara samyak sambodhi. Thus it is named the Sūtra of the Immeasurable Meaning.

Incidentally, the translation of the title of this Sūtra presented a problem due to the elasticity and broad usage of the Chinese character 義 (righteousness, morality, patriotism, and meaning). It was found that 義 was often used to translate the Sanskrit term artha, which sometimes signifies an inner meaning beyond the reach of words. A case in point is found by comparison of the Sanskrit and Chinese versions of the Lankāvatāra Sūtra (2:65).

As already mentioned, the translators have been familiar with this particular sutra for many years in its Chinese form, and have learned to value it highly for reasons quite apart from its academic interest. It was perhaps this long association which prompted their choice of the Wu Liang I Ching out of the vast materials of the Chinese Tripitaka as yet untranslated. The presentation of these

materials to English-speaking readers is one of the great tasks confronting Buddhist scholarship, and it is hoped that the present work will prove a significant addition to the small beginnings which have thus far been made.

**INTRODUCTION**  
**TO**  
**THE SŪTRA OF THE IMMEASURABLE MEANING**

by  
Li Ch'iu,<sup>1</sup> Retired Scholar, at  
Ching Chou<sup>2</sup> during the Ch'i Dynasty<sup>3</sup>

The Sūtra of the Immeasurable Meaning takes formlessness as its main principle, and from this, elaborates many doctrines which embody a meaning without limit. Thus it is called immeasurable.

Whereas all beings throughout the triple world revolve (in samsāra) in accordance with their karma, one must allow the ultimate and perfect bodhi to function and follow its own course. When one follows the revolutions (of samsāra), there is arising and ceasing. Then one always remains in suffering, and happiness is rare. Because of this we are inclined to seek out sanctity. By having one's understanding in accord with (the Dharma), one may



be a giver of instruction, as well as a bestower of pity, active in compassion, which is necessary for the salvation of the world. Because the roots of men differ, they must be taught in different ways, of which there are seven kinds.

The first is the class of ordinary people for which there are set forward the five precepts, which are called this world's good roots. The second is the class of lay devotees who have evolved through the four principles.<sup>4</sup> This is designated the transmission of the Śrāvaka-yāna. The next (and third step) is for those of middling roots who are practicing (the means of release from) the twelve hetupratyaya.<sup>5</sup> This is designated the transmission of the Pratyeka-buddhayāna.<sup>5a</sup> The next (and fourth step) is for persons of superior roots who are initiated

into the practice of the six pāramitās.<sup>6</sup> This is designated the transmission of the Mahāyāna. All of the above teachings are thoroughly demonstrated in each other. Because the people having doubts are in need of guidance, the next (and fifth step) comes through the instruction of the Sūtra of the Immeasurable Meaning. Previously one has talked about grasping the Tao through different stages, but now we say that this does not reveal the authentic truth, so that one will exert himself to seek the profound origin of reality. The point is to open up a clue to the one ultimate. Therefore (the sixth step is) to continue in the recitation of the Saddharma-puṇḍarīka Sūtra, which sets forth the one (supreme vehicle) and discards the three (lower vehicles). In accordance with the needs of those who are seeking the heart of reality, one should

abandon this terminology of classes. Although by passing through these stages, reality has begun to manifest itself, one must still (apply himself to) what remains hidden, which is the true meaning of eternally abiding (in the natural state). At the sāla trees, when he was near to the point of death, the Buddha proceeded to permeate all (present) with the profound vibration of his tranquility. This is the seventh step.

In going over the (stages) which we have discussed, we see that although there are many methods of practicing the Dharma, they may be gathered together in one great conclusion. However many, the ways of dividing them, they come to this, just as the voices of all beings never deviate from the pattern of the five tones and the hundred family names are found in the six schools (families).<sup>7</sup>

Although the Wu Liang I Ching is given the first place of honor over the Lotus Sūtra (the Saddharma-pundarika Sūtra) yet in China we have not seen its content. Whenever this Sūtra has been mentioned, it has always given pause, and people have sighed to see its actual text.

There has just recently come a bhikṣu by the name of Hui Piao from the Wu Tang Shan mountains, who was born of noble family in West China. He was a nephew of Yao Lih, the pretender to the throne, and on the day when his kingdom fell, he was captured by the troops of Ho Tan Chih. Although only a few years old, he was intelligent and clever, and Tan Chih named him his adopted son and brought him up as a step-son. Shortly afterwards, he was released in order to leave the family ( to become a monk). Thereupon he sought the Tao through effort and hardship,

traveling South and North in his search, heedless of barbarous tribes and dangerous places. In 481 A.D., having made repeated inquiries about the mystery (of Buddhism) and having sought for its inner secret, he reached distant Kwangsi and came to the Chao T'ing monastery at Canton.

There he met a Buddhist monk from North Central India named Dharmagatayaśas, who was able to write Chinese characters and to speak the Ch'i dialect. Dharmagatayaśas wished to hand down this Sūtra but did not know to whom he should give it, whereupon Piao with the most careful respect requested (instructions in the Sūtra), and in both mind and form proved himself worthy. They passed ten months immersed in study, yet barely covered one book. Both then went back to Ch'ao Peh. They then conveyed (the Sūtra) into the Wu Tang mountains and remained there until Sep-

tember 18th, 485 A.D., when they ceremoniously brought it forth from their retirement.

(It was then that I first) beheld its vast understanding and had the privilege of becoming acquainted face to face with its profound teaching. My sincere gratitude and reverence were such that they can neither be expressed by chant or song nor disclosed by gesture. Thereupon I beseeched them to explain its traditional meaning, so that I might elucidate its original intention. I beg now to offer the following introductory commentary.

The Ultimate Doctrine (i.e. Buddhism) adapts itself to the world. It goes along with the common people and yet is above them. Our native belief (Shin Tao) saves everything yet calls forth differing responses. The Taoist Doctrine is already here in the East and is called "the Great Unity". That which has come from the West through Kashmir is called the True Learning. Here in the East we have understood (the roots of) calamity and success as far back as the previous life-time, but in the West they show how the roots of good and evil karma reach back to three life-times. (The Taoist doctrine of) Subtle non-being (無) when taken together with the (Buddhist) cultivation of the

void (śūnyatā), is seen, upon consideration, to be one and the same.

There are those (Taoists) who desire non-being, although in non-being there is nothing to be grasped. And there are those (Buddhists) who open the heart<sup>8</sup> to the void, even though there can (actually) be no entering into a realization of the void. As for those who talk about seeking Buddhism, there are some who say that the understanding of the principle can be gradual and some who say that entry into the void must be sudden. Let us try to discuss this by straining out the subtle elements.

As to those who set up the gradual school, they regard the completion of a multitude of things as necessarily gradual. Solid ice builds up from hoar frost (cf. 易經, 二一); a vast pile is made by the



repeated accumulation of earth. So it is with the students of Buddhism entering the void. Should you not yet be in perfect agreement, let us take the example of cutting a tree: it is easier to remove it inch by inch, and foot by foot. So one must gradually ascend the Triple Void.<sup>9</sup> Must it not then be gradual?

Those who establish the sudden school regard it as the potency of a rare virtue not to dwell excessively in the (mere) contemplation of the dharma-nature. The dharma-nature is (rather) to act in accordance with the interdependence of all things (i.e. pratyaya), for it is neither being nor non-being, and, as such, is free from anxiety. The person who understands this one principle is said to understand the void.

But while one retains the feeling of no attain-

ment and no non-attainment, there is still a duality between circumstance and knowledge, and this must inevitably be classed as "having attainment", and in "having attainment" there is still concealed a karmic bond. The result is that non-attainment is daily impaired. The void is superior to conflict in the heart, (and while such conflict exists) there can be no effective entry into the principle. To speak of realizing oneself to be an arhat at a single hearing and deem themselves free from the arising (of thoughts) the whole day long, this is to accept a deceptive form of words which cannot be called sincere words. Marvelous and transcendental attainment is not gradual, and is of necessity so in principle.

There are two descriptions of differing paths, both theories contending (as to which is the true) way.

One leaves and the other takes. It is uncertain which one is true, and therefore you must seek out a skilled person who has attained the inner meaning, and you may as well begin with Chih and An Kung's discourse on "non-arising",<sup>10</sup> with its seven steps of the way in which prajñā develops quickly. At the tenth stage, everyone should then be able (to attain non-arising). The tracks are different but when we speak from the standpoint of illumination, it is actually one. An Kung's discussion of these differences regards the three yānas from the standpoint of the day in which one gathers them into a single basket, and this is called the final completion of genuine samādhi<sup>11</sup> and prajñā. Writing of this, he says that those who are beginning to seek can follow any of the three roots (which may be appropriate to that person). When he arrives at understanding, his

prajñā is then non-dual. For example, he also says that when the great difficulty has been smoothed out there are then no longer three ways, since the dangerous roads are no more. Having evaporated, the roots have become extinct. This is therefore called one in three. There are not three steps of awakening and understanding. Sheng Kung says that all types of methods can reach nirvāṇa. One should not call oneself an arhat, for Buddhahood can be reached by the six pāramitās but not by comparing oneself with the Buddha (literally, the king of the forest).

As in the illustration of cutting the tree, if the tree is still there it can be removed gradually, a foot or an inch at a time. The state of non-arising appears when the arising of all thoughts has been exhausted and for this reason illumination must of necessity be

sudden. As the fundamental teachings of the three vehicles are set down, all make use of the exhaustion of arising thoughts to arrive at illumination and peace. When the possession of anything has been surpassed, one enters the void. This is indeed the Tao, and one must not conceive it in the image of any shape or object.

Now the Sūtra of the Immeasurable Meaning also takes the unmanifested as the origin. If there is any divergence from the truth which is realized, how can it said to be unmanifested? If everyone must enter into illumination by the same method, is it right to say that there is a gradual way? Although there is no gradual way, it is said there is a gradual way because false teaching (comes about) from excessive technicality (literally use of the trap). Moreover the Tathāgata said (it is like) using an

empty-fist to entice little children, using this as a device to save all beings. A work of such subtlety can here only be gone over roughly. Perhaps one should assent to the gradual view. But the point is that one should forget the image and grasp the meaning. Thus the sudden way would be the higher virtue. I have just brought out some of the important problems and those who would discuss the Sūtra can make their own selection.

THE SŪTRA OF THE IMMEASURABLE MEANING

The Second Translation by the Indian Bhikṣu,  
Dharmagatayāna, during the Ch'i Dynasty

## Chapter 1

### Virtue and Conduct

Thus have I heard: At one time the Buddha was dwelling at Rājagṛha upon Mt. Gr̥dhrakūta together with a great assembly of bhikṣhus numbering twelve thousand persons all told, (together with) eighty thousand Bodhisattva-Mahāsattvas, devas, nāgas, Yakṣas, Gandharvas, asuras, Garuḍas, Kinnaras, Mshārāgas, together with all those bhikṣhus, bhiksunis, and male and female disciples. (There were present also) the Mahācakravartī and Hīnacakravartī rājas, kings of the golden, silver, and all other wheels, kings, princes, statesmen, citizens, eminent scholars, women, and elders, each with their families and relatives, countless in number, surrounding the Buddha in



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(There were present also) the Mahācakravartī and Hīnacakravartī rājas, kings of the golden, silver, and all other wheels, kings, princes, statesmen, citizens, eminent scholars, women, and elders, each with their families and relatives, countless in number, surrounding the Buddha in

a circle. Having come to visit the Buddha's abode, they bowed down their heads at his feet and went round about him in a hundred thousand circle, burning incense, scattering flowers, and making all kinds of votive offerings in veneration of the Buddha, and then withdrew to one side and sat down.

There were present the following Bodhisattvas:

Mañjuśrī, son of the Dharmarāja, Mahātejas, son of the Precious Dharmarāja, Aśoka, son of the Precious Dharmarāja, Sarasvatī, son of the Precious Dharmarāja, Bodhisattva Maitreya, Bodhisattva Taots'u, Bodhisattva Bhaiṣajyarāja, Bodhisattva Bhaiṣajyasamudgata, Bodhisattva Padma-Ketu, Bodhisattva Padmaprabhā, Bodhisattva Dhāraṇī Iśvararāja, Bodhisattva Avalokiteśvara, Bodhisattva Mahasthāma, Bodhisattva Nitya-Vīrya, Bodhisattva Ratna Mudrā, Bodhisattva Ratna Rāśi, Bodhisattva Ratna Yaṣṭi, Bodhisattva Vikrama Triloka,

Bodhisattva Ehimā Bhādrapata, Bodhisattva Gandhahastī,  
 Bodhisattva Mahāgandhahastī, Bodhisattva Siṃhanadarāja,  
 Bodhisattva Siṃhavikrīditayuga, Bodhisattva Siṃhavikrīdita,  
 Bodhisattva Siṃhavīrya, Bodhisattva Yung Ch'ung Lī, Bodhi-  
 sattva Siṃhavyriṃbhita, Bodhisattva Vyūha, Bodhisattva  
 Mahāvūha. Thus there were present altogether eighty thou-  
 sand Bodhisattva-Mahāsattvas, and all without exception  
 were Dharmakāya Mahāsattvas, (proficient in) śīla, samādhi,  
 prajñā, and liberation, being in the course of perfecting  
 liberated awareness, their hearts in the state of quiet  
 contemplation constantly in samādhi, contented, peaceful,  
 at rest, taking matters quietly without assertion and without  
 desire. (Into such as these,) confused and disorderly thoughts  
 are no longer able to obtain entry, for they are tranquil,  
 still, pure, and clear. Their power of will is profound,

unpretentious, and solitary, and they maintain this power of Will unmoved for innumerable kalpas. The Immeasurable Dharma methods are all revealed before them, so that they attain to supreme knowledge and wisdom, and thoroughly comprehend all dharmas. By the brilliance of their understanding they are able to distinguish the true reality of the inner nature and the outward forms: what is, and what is not, the long, and the short, are brightly revealed in all their clarity. They are also well able to know the roots, the nature, and the desire of all (beings). By use of the Dhāraṇī,<sup>12</sup> they have no difficulty in the discussion of problems. All Buddhas turn the wheel of the law, and by following in accord with them, they are likewise able to turn it, so that the small drops (of light which the turning wheel emits) begin to fall until they lay low all desire for

the guṇas, and open the entry to nirvāṇa, fanning the wind of liberation and removing the fires of worldly distress, until the cool and pure dharma prevails. It next descends into the depth of the twelve causes and conditions. They are sprinkled upon avidyā, old age, sickness, death, and the rest, which flourish violently, burning ablaze, relentlessly smothering the sun's light. They are the vast rivers of the supreme vehicle, irrigating all those sentient beings who have good roots, distributing good seeds, (which will flourish) wherever there are fields of merit and virtue. Wherever the seeds of Bodhi flourish and sprout, they are its cause. Then Jñāna and Prajñā (shine) like the sun and moon, and Upāya is constantly unwavering. They disseminate and increase vocations to the Mahāyāna, and cause sentient beings to make a swift attainment of complete unexcelled awakening

(Anuttara-samyak-saṃbodhi). They abide forever in bliss and in a rare and marvelous state of genuine reality. With boundless and great compassion, they rescue sentient beings from suffering, and are the true and good counselors of all living creatures, (enabling) all beings to have the great advantage of a favorable field, so that there is no need for them to ask for a teacher. For all sentient beings, they are the abode of peace, seclusion, and happiness, the abode of refuge, the abode of protection, the abode of supreme trustworthiness. For all sentient beings in everyplace, they generously provide themselves as healers, guides, and teachers. As great guiding teachers, they can provide eyes for those born blind, and for the deaf, noseless, and dumb, they are the ears, nose, and tongue. They can entirely mend all broken roots, and (change) confusion and disorder (of

thoughts) into perfect mindfulness. Of sea captains, they are the Great Captains who transport all beings over the river of birth and death to the shore of nirvāṇa. Of medicine kings, they are the Great Medicine King, diagnosing every form of sickness, comprehending the nature of medicine and prescribing medicine according to the sickness, and enabling beings to take it joyfully. Of trainers, they are the Great Trainers not all given to loose and idle conduct; they are like trainers of elephants and horses, most competent and unrelenting in their training. As the fearless lion humbles all animals with its majesty, so they can put a stop to those difficulties which might otherwise bring forth evil. Those bodhisattvas are playfully (Vikriḍita) carrying out all the pāramitās in the abode of the Tathāgata, strong and unmoved, abiding peacefully in the power of their vows. In the vast



quietude of the Buddha Land, it will not be long before (sentient beings) attain complete unexcelled awakening, all becoming Bodhisattva-Mahāsattvas, and having such inconceivable virtues as these.

Among the bhikṣus present, there were Śāriputra, great in wisdom; Maudgalyāyana, endowed with the marvelous power of appearing everywhere; Subhūti of living prajñā; Mahākātyāyana, Maitrāyaṇī Purna, Ajñāta-kauṇḍinya, and others. (There were present likewise) Aniruddha, of deva insight; Upāli, keeper of the laws; Ananda (the Buddha's) attendant; Rāhula, the Buddha's son; (as well as ) Upananda, Revāla Kapphina, Vakula, Ajita, known as Panthaka, Mahākāśyapa, the chief bhikṣu, Uruvilākāśyapa, Gayākāśyapa, Nadikāśyapa, and others. The bhikṣus number twelve thousand persons, all of them arhats having completely exhausted every bond and every

outflow (āsrava) no longer in bondage and attachment but in true and perfect liberation.

At that time the Bodhisattva-Mahāsattva Mahāvīra, looking around everywhere at the seated company, everyone of them firm in their intention, as well as the eighty thousand Bodhisattva-Mahāsattvas in the group, arose from where he was sitting and approached the Buddha, bowing down his head and face to his feet and circling round about him a hundred thousand times. Thereupon there fell from the sky, the burning incense of the deva, scattering deva flowers, deva garments, deva necklaces, and other priceless treasures, revolving as they came down in multitudes from all four directions as an offering to the Buddha. (There also fell) deva food, deva alms-bowls, and deva delicacies, full to overflowing, colorful to the eyes, fragrant to the nose, so that

(the senses) were naturally satisfied to the full. Deva pennants and banners, deva canopies, and wondrous musical instruments were arranged everywhere, and deva nautch girls performed for the pleasure of the Buddha. (The great Bodhisattvas) thereupon came forward, knelt on one knee, and putting their palms together with single heart, raised their voices in unison in a hymn of praise:

Oh Great One, Supremely Awakened, Lord

Supremely Wise,

Undefiled, untainted, altogether without

attachment,

Master-tamer of devas and men,

Perfuming all with the virtue and fragrance

of the wind of the Tao,

Who is the knower of peace, whose feelings

are at rest, whose anxieties have  
settled into tranquility,

Whose mind is in utmost calm, whose self-  
consciousness is forgotten, and whose  
heart is likewise in stillness,

Who has forever cut off dreams, illusions,  
ideas, thoughts, and clinging  
memories.

No more can all this great world of  
shadow enter into him,

For his body neither exists nor does  
not exists.

It has neither cause (hetu) nor condition  
(pratyaya) nor any other (modifi-  
tions).

It is neither square nor round, neither  
long nor short.

It does not appear, it does not disappear,  
it neither arises nor ceases.

It is not created, it is without beginning,  
it neither is nor does.

It does not sit, it does not lie down,  
it neither walks nor stands.

It does not move, it does not circle,  
it is neither leisurely nor quiet.

It does not proceed, it does not recede,  
it is in neither peace nor danger,

It is not affirmative, it is not negative,  
it neither gains nor loses.

It is not that, it is not this, it

neither goes nor comes.

It is not blue, it is not yellow, it

is neither crimson nor white.

It is not red, it is not purple, it

is not any color at all.

From it there arise the knowledge of

discipline, samādhi, prajñā, and

liberation.

From it flourish the three insights,

the six ways of extraordinary

preception, and the orders of

the Way.

From it proceed compassion and pity and

the ten powers of fearlessness.

From it there appear for all sentient

beings good karma, causes and  
conditions.

It manifests itself sixteen feet high  
of the brightness of red gold.

It shines evenly in all directions,  
its brightness penetrating  
everywhere.

The curl between his eyebrows is like  
the curve of the moon, around  
his head, there shines a halo  
like the sun.

His wavy hair glistens, there is a  
mound upon his head.

His calm eyes, bright as a mirror,  
survey the heights and the depths.

His eyebrows and eyelashes shimmer,  
his mouth and jaws are perfectly  
relaxed.

His lips and tongue are a fine red,  
like the fruit of the cinnabar.

His forty white teeth are like snow-  
white jade.

His forehead is broad, his nose per-  
fectly formed, and his countenance  
is open.

Upon his chest, is seen the sauvastika,  
his physique like a lion's.

His hands and feet are pliant and bear  
the image of the thousand petalled  
lotus.



Moving his arms with slow dignity from  
the arm-pits to the palms, he can  
join his palms both behind and  
before.

His upper arm is shapely, his forearm  
long, his fingers straight and  
slender.

His skin is fine and soft and all its  
hairs turn toward the right.

His shins are unobtrusive, his penis  
is retractable.

His collar bone has fine tendons, his  
calves are like those of a deer.

Without and within he is shining in every  
detail, calm and undefiled.

Like clear water, he is untainted and

holds no dust.

Such are his thirty two physical marks.

And could they be seen there are eighty

physical perfections besides.

But in truth he is unmanifested and has

neither form nor color.

All visible forms stop at his eyes.

The form of the formless takes the form

(of the Buddha's) body.

The bodily form of sentient beings may

also be in this form.

For it can cause in sentient beings a

joyous reverence.

And they offer their hearts displaying

reverence and sincere zeal.

For it removes self-pride and egotism.

These things are brought about most

perfectly by (the Buddha's)

marvelous body.

All of us, eighty thousand in number,

Bow our heads down all together to pay

heed to your command,

Which is efficacious for making an end

of thoughts and ideas in heart,

mind, and consciousness (citta,

manas, vijñāna).

O Master-trainer, O Sage without attach-

ment,

We bow our heads to trust upon your

dharmā-form body.

In you there is gathered together śīla,  
samādhi, prajñā, liberation, and  
the knowledge of liberation.

We bow our heads trusting upon the marvel-  
ous variety of your forms.

We bow our heads trusting upon the  
inscrutability of your understanding.

Your Brahma voice resounds like thunder  
in all the eight different tones.<sup>13</sup>

It is fine and subtle, pure and calm, very  
deep and far reaching,

(setting forth) The four principles, the  
six pāramitās, and the twelve fold  
hetu-pratyaya,

In accordance with the way in which the  
hearts of sentient beings are  
conditioned by karma.

Having heard it, heart and mind are  
entirely open.

The knot is severed, binding sentient  
beings to indeterminate birth and  
death,

And having heard it they may attain

(the stages) of Śrota-āpanna,

Sakṛdāgāmin, Anāgāmin, and Arhat,

The state of Anāsrava, of non-action

(asaṃskṛta), and awakening to the

nature of all conditions,

To the Bodhisattva's abode which neither

arises nor ceases.

Sometimes they attain the boundless

dhāraṇī,

You have unhindered delight in teaching

and supreme freedom,

In setting forth the truth with profound

discourse and subtle poetry,

Playing and bathing in the pure stream

of the Dharma.

Sometimes you may ascend and soar above,

showing the power of the divine foot,

Appearing and disappearing with body

impervious to water and fire.

This, then, is the form of the Dharma-

wheel,

Pure and calm, infinite and inscrutable.

All of us again bow our heads with one

accord,

Trusting upon the timely revolution of

the Dharma-wheel.

We bow our heads trusting upon your Brahma

sounding voice.

We bow our heads trusting in the (doctrine

of the twelve fold) hetu-pratyaya, the

(four) principles, and the (six)

pāramitās.

O World Honoured One, through innumerable

kalpas in the past,

You have practiced with painstaking dili-

gence every kind of virtuous conduct,

For the sake of all of us, men and devas,

and naga-kings,

Universally reaching out to all sentient

beings.

You have been able to renounce all that which

is difficult to renounce---

Riches and treasures, wife and son, as

well as country and city.

You have spared nothing either within or

without in your (practice of the)

Dharma.

You have bestowed entirely upon mankind

your head and eyes, your marrow

and your brains.

You have most carefully observed the pure



and calm precepts of all the Buddhas.  
Even if it would cost you your life you  
would neither destroy nor injure.  
Even if a person were to threaten injury  
to you with sword and staff,  
Or to curse and disgrace you with foul  
language, you would never come to  
the point of regarding him with scorn.  
Through all these kalpas, you have untiringly  
disciplined your body.  
Day and night you have always had your  
heart concentrated in dhyāna.  
You have universally studied every kind  
of doctrine and method,  
And with your prajñā knowledge you have

penetrated deep into the roots of  
sentient beings.

Wherefore you have now attained the  
power of Ísvara!

You are Ísvara in the Dharma, thus King  
of the Dharma!

Once more we bow our heads unanimously  
in respect,

Trusting upon your ability to do all  
that which is difficult to do.

## Chapter 2

### The Discourse Upon the Dharma

At that time the Bodhisattva-Mahāsattva Mahāvīrya and the eighty thousand other Bodhisattva-Mahāsattvas, having uttered this hymn of praise to the Buddha, all addressed the Buddha saying: "Honoured of the Worlds, we eighty thousand Bodhisattvas now have something about which we wish to ask, which is contained in the Buddha's doctrine. We are in doubt as to whether the World Honoured One would sympathetically condescend to listen."

The Buddha replied to the Bodhisattva Mahāvīrya and the eighty thousand Bodhisattvas saying: "It is well! It is well! Good sirs, you are right in

knowing that this is the time. Freely ask what you wish for ere long the Tathāgata will enter into parinirvāṇa.<sup>14</sup> Then after he has entered into nirvāṇa he will universally cause all beings to have no recurrent remnants of doubt. Speak freely whatever you wish."

Thereupon the Bodhisattva Mahāvīhāra and the eighty thousand Bodhisattvas with one voice addressed the Buddha saying: "Honoured of the Worlds, we Bodhisattva-Mahāsattvas desire a speedy attainment of anuttara samyak sambodhi. What kind of dharma-method should we practice? What kind of dharma-method can cause Bodhisattva-Mahāsattvas to attain speedily the anuttara samyak sambodhi?"

The Buddha answered the Bodhisattva Mahāvīhāra and the eighty thousand Bodhisattvas saying: "Good sirs,

there is one dharma-method which can cause the Bodhisattva to attain speedily the anuttara samyaksambodhi. If there are any Bodhisattvas who study this dharma-method, they will be able swiftly to attain anuttara samyaksambodhi."

"Honoured of the Worlds, how is this dharma-method designated? What is its significance? How should a Bodhisattva study and practice it?"

The Buddha replied, "Good sirs, this particular dharma sūtra is called the Immeasurable Meaning. The Bodhisattva who wishes to attain competence in the study and practice of the Immeasurable Meaning should observe and penetrate all dharmas. From the beginning until now, nature and form is void (śūnya) and quiescent -- it is neither large nor small, it neither arises nor ceases, it

neither rests nor moves, it goes neither forward nor backward, it is like empty space, it is without duality. But all sentient beings through empty illusions are in contradiction with themselves, (conceiving) this and that, gain and loss, giving rise to evil thoughts and generating all kinds of evil karma so that (they are bound to) the six infatuations of the wheel of rebirth, and are thoroughly imbued with the poison of suffering. For innumerable kalpas they are unable to release themselves. The Bodhisattvas and Mahāsattvas should base their regard (for all beings) upon the (four) principles. They should let a compassionate heart arise, they should allow great compassion to flourish. He should care for those who desire to be saved and uproot them (from saṁsāra), returning again deeply into all dharmas.

According to the particular natures and forms of individuals so will they devise their methods (dharma).

According to the particular natures and forms of individuals so will they become attached to their methods (dharma).

According to the particular natures and forms of individuals so will they prefer their methods (before others). According to the particular natures and forms of individuals so will they deny the methods of others. The natures and forms of individuals being this way, they are liable to produce evil methods, and yet being this way they are liable to produce good methods. These attachments, preferences, and denials are to be regarded in the same way (as the methods which they devised in the first place).

In this way, the Bodhisattva observes and penetrates these four forms from beginning to end.

He understands them completely through and through. Furthermore from the standpoint of the four principles, he contemplates all dharmas. As thought follows thought he does not pause. Continuously new thoughts come and go, and again at that very time he observes them arising, staying, differentiating, and vanishing. This is how he contemplates them to the point of utmost clarity, and therefore is able to enter into all the roots of sentient beings' natures and desires. These natures and desires are innumerable, and therefore ways of explaining the Dharma are innumerable. Because ways of explaining the Tao are innumerable, its meaning is likewise immeasurable.

The Immeasurable Meaning arises from a single dharma, and this single dharma is precisely the unmanifest. In this way it is the unmanifest, for the unmanifest is no



form, and the no form is unmanifest. It is called the true form. In this way the Bodhisattvas and Mahāsattvas abide peacefully in the state of true form, whereby their compassion flourishes and their comprehension of the four principles is not in vain. They can most certainly uproot suffering from within sentient beings. When suffering is thus uprooted, they can then instruct them in the Dharma, so enabling all sentient beings to receive happiness.

Good sirs, if a Bodhisattva is able in this way to practice the single dharma of immeasurable meaning, he will certainly attain swiftly to anuttara samyak sambodhi.

Good sirs, it is thus that this profound and unsurpassable Mahāyāna Sūtra of the Immeasurable Meaning is right and true in both the letter and the spirit, and superior without any surpassing it. All the Buddhas of

the past three generations watch over and protect it so that there is no possibility for demons or other teachings to intrude upon it, so that it is not to be spoiled by all wrong views and by saṃsāra. Therefore good sirs, if Bodhisattvas and Mahāsattvas wish swiftly to attain unexcelled awakening, it is right that they should so practice and study this profound and unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning.

At that time, the Bodhisattva Mahāvīrya again asked the Buddha, "Honoured of the Worlds, while the Honoured of the Worlds is explaining the Dharma which is beyond thought and reason, the radical (root-like) nature of sentient beings is also beyond thought and reason. This method of liberation is also beyond thought and reason.

... the Buddha's explanation of

all dharmas is such that doubts and difficulties will not return. However, confusions and deceptions will arise in the hearts of sentient beings. Therefore let us consult you again. Honoured of the Worlds, during the past forty years, ever since the Tathāgata attained to the way, he has constantly explained the meaning of all the four forms of the Dharma for sentient beings -- the meaning of suffering, of emptiness, of anitya, and of anātman, which is neither great nor small, which neither arises nor ceases, that the one form is formless. That the nature and form of the Dharma is originally void and quiescent, neither coming nor going, neither appearing nor disappearing. Of those who hear this, some will attain the wama dharmas, the superior dharma, the dharma of patience, and the first-in-the-world dharma<sup>15</sup> (and to) the śrotaāpanna, the sakṛdāgāmin, the anāgāmin,

the arhat, and the way of the pratyeka-buddha. The bodhi-citta is then aroused and one ascends the first, second, and third stages up to the tenth stage. This has been the significance of all your teaching of the Dharma in the past. How does it differ from that which you are teaching today, called the profound and unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning, which, if a bodhisattva practiced it, he would assuredly attain swiftly the unsurpassed awakening. What is its special point? We desire only, that the World Honoured One, the All-Compassionate-One explain the difference for the benefit of sentient beings at large so that everywhere the present and future generations may be enabled to hear the Dharma without any remnants of remaining entangling doubts."

Whereupon the Buddha replied to Mahāvīrya

Bodhisattva: "It is well, it is well, very good sirs. You can ask the Tathāgata about the subtle and wonderful meaning of this profound and unsurpassed Mahāyāna (doctrine) so that you may be informed of many things to your benefit, being in peace and happiness in (this world of) men and devas, uprooting the sufferings of sentient beings. This is truly the great compassion. This is the genuine faith without falsehood. By means of this circumstance (hetupratyaya) it will surely be possible for them to swiftly attain incomparable awakening. It will also enable all present and future generations of sentient beings to attain the incomparable awakening.

Good Sirs! Since the time when I was at my place of enlightenment beneath the Bodhi Tree sitting upright for six years, and attaining anuttara samyaka sambodhi, I have seen with the buddha-eye that all dharmas without exception

cannot be proclaimed and discussed. Why is this? Since the natures and desires of all sentient beings are not the same, it is necessary for there to be all kinds of explanations of the Dharma. Using the power of skillful means (upāya) for forty odd years, the true reality has still not been manifested because sentient beings grasp the way in such diverse manners, they cannot swiftly attain the incomparable awakening.

Good sirs! The Dharma may be compared to water. It can clean away impurity and dirt, whether (drawn) from a well or a pond, from a river or a stream, from a mountain torrent or a great ocean. All of (these waters) can thoroughly clean everything that is impure or dirty. In the same way, the waters of the Dharma can clean away all the passions (kleśa) and impurities of sentient beings.

Good sirs! The nature of water is the same whether

in a river or stream, a well or a pond, a mountain torrent or a great ocean, yet each one is different. So it is with the nature of the Dharma: it cleans and removes worldly cares of all kinds, without difference. There are the three dharmas;<sup>16</sup> there are the four attainments,<sup>16</sup> yet these two ways are not the same.

Good sirs! Although every kind of water cleanses, a well is not a pond, a pond is neither a river nor stream, and a mountain torrent is not an ocean.

The Tathāgata, the hero of the world, abiding naturally in the Dharma, from the beginning, in the middle, and at the end, has discussed all dharmas so that all can clean and remove the passions of sentient beings. But the beginning is not the middle, and the middle is not the end. Although the literal discussion at the beginning, middle, and

end is ever the same, the individual application of each is different.

Good sirs! In the beginning, I began to preach the Buddhist doctrine in the Deer Park at Benares and for the sake of Ājñāta Kaundinya and the five disciples, revolved at that time the Dharma-wheel of the Four Truths. I also explained that all dharmas are from the beginning void and quiescent. Graciously let them pass, and do not dwell upon the flow of thoughts as they arise and vanish one after another. In the middle phase, in place after place, I clarified, demonstrated, proclaimed, and discussed for all bhiksus and bodhisattvas, the doctrine of the twelve hetupratyaya and the six pāramitās. Also I explained that all dharmas are from the beginning void and quiescent. Graciously let them pass, and do not dwell upon the flow of thoughts as they arise and



vanish one after another. And now again this discourse upon the Mahāyāna Sūtra of the Immeasurable Meaning, I am also explaining that all dharmas are from the beginning void and quiescent and that one should graciously let them pass, and not dwell upon the flow of thoughts, as they arise and vanish one after another.

Good sirs! It is thus that my explanation in the beginning, in the middle, and at the end is one in phraseology but is understood in different ways. Because of the different ways of interpretation, sentient beings understand it in different ways, and because of these different understandings, attain the Dharma, its fruits, and the Way in different degrees.

Good sirs! In the beginning I explained the Four Truths, intending them specially for the śrāvaka class, yet

eight million devas came down to listen to the Dharma, and the bodhicitta began to flourish. In the middle phase, I demonstrated and explained the profound doctrine of the twelve hetupratyaya in many places, intending it specially for those of the pratyekabuddha class, yet in innumerable sentient beings, the bodhicitta began to flourish. Some of them remained at the śrāvaka stage. Thereafter, when I thoroughly and comprehensively explained the twelve divisions of the sūtras, the Mahāprajñā Pāramitā, the Avataṁsaka vast as the ocean, I explained how the bodhisattva must experienced kalpas of study and practice, yet a hundred thousand bhiksus, ten thousand million men and devas, innumerable sentient beings attained the fruition of the śrotāpanna, sakṛdāgāmin, anāgāmin, and the arhat stages, and some remain pratyeka-buddhas in the hetupratyaya method (dharma).

Good sirs, it is because of this significance that the explanation is the same but the interpretations are different. Because of the differences of interpretation, sentient beings understand it in different ways, and because of these different understandings, attain the Dharma, its fruits, and the Way in different degrees.

Therefore good sirs, from the time when I attained the Tao, I began to explain the Dharma and have continued until now. When I am expounding the Mahāyāna Sūtra of the Immeasurable Meaning, I never cease to explain suffering (duḥkha), the void (śūnya), impermanence (anitya), and non-ego (anātman), as neither true nor false, neither great nor small, since that which originally does not arise likewise now does not have to be put to an end. The one form (inwardly) is formless. The form and the nature of the dharma neither

comes nor goes, but sentient beings deviate from it because of involvement in the four forms.<sup>17</sup> It is for this reason, good sirs, that all Buddhas do not have two ways of speaking and can with a single sound respond to the needs of all sentient beings, and can with one body manifest bodies in hundreds, thousands, tens of thousands, hundreds of thousands, and millions, as boundless and innumerable as the sands of the Ganges. And from within each one of these bodies, they can also manifest just as many hundreds, thousands, tens of thousands, hundreds of thousands, and millions, countless as the sands of the Ganges and in every kind of brilliance. And from within each one of these brilliance, they can also manifest just as many hundreds, thousands, tens of thousands, hundreds of thousands, and millions of kinds of brightness as innumerable as the sands of the Ganges.

Good sirs! This, then, is the profound realm of the Buddha's, beyond reason and thought, They are not within the knowledge of the two vehicles and no more are they at the level of the ten stages of bodhisattva. Only the Buddha and other Buddhas can ultimately understand it. Therefore, good sirs, I am discussing the subtle, marvelous, profound, and unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning. It is genuine and perfect in both letter and spirit, and superior without any above it. It has been guarded and protected for three generations unanimously by all the Buddhas so that no kind of evil or extraneous doctrine can intrude upon it, and so that it cannot be destroyed by all wrong views, nor by saṃsāra. Bodhisattva-Mahāsattvas, if you desire a swift attainment of the incomparable awakening, it is proper that you should so practice and study this

profound, unsurpassed Mahāyāna Sūtra of <sup>the</sup> Immeasurable Meaning."

When the Buddha had so spoken, the whole universe was shaken in six ways, and a rain of all kinds of flowers appeared spontaneously in the sky -- divine blue and red lotus flowers, edible white lotus flowers, white lotus flowers, in full bloom; there also rained down innumerable kinds of divine incense, robes, necklaces, and priceless treasures, circling down from the sky above, as a tribute of respect to the Buddha and all the Bodhisattvas, to the Śrāvakas and to all (who were gathered there). Divine food and almsbowls filled to overflowing with hundreds of delicacies, pennants, banners, and canopies and wondrous musical instruments were arranged on all sides and divine nautch girls performed and sang praises to the Buddha. Again the earth was shaken in six ways and then towards all the Buddha worlds of the East,

as innumerable as the sands of the Ganges, there also rained down divine flowers, incense, robes, necklaces, and priceless treasures, divine food, almsbowls and hundreds of delicacies, divine pennants, banners, and canopies, and the wondrous musical instruments, the nautch girls of the devas performing and singing praises to those Buddhas, Bodhisattvas, Śrāvakas, and all others.

To the South, to the West, and to the North, in every direction both above and below, this came to pass in like manner. Within this multitude, twelve thousand Bodhisattva-Mahāsattvas attained the samādhi of the Immeasurable Meaning. Fourteen thousand Bodhisattva-Mahāsattvas attained access to the method of the boundless innumerable Dhāraṇī, enabling them to revolve the never receding Dharmacakra of all the three generations of Buddhas. Bhikṣus and

bhikṣuṇīs, male and female disciples, the divine nagas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahārāgas, the great and little wheel-turning Kings, the Kings of the silver, the iron, and all other wheels, kings and princes, statesmen and citizens, eminent scholars, women, elders, with all their families and relations, a hundred thousand in all were listening while the Buddha discoursed upon this Sutra.

Some attained the wṛata dharma, some the superior dharma, some the dharma of patience, some the 'first in the world' dharma. Some attained the state of śrotāpanna, some the state of sakṛdāgāmin, anāgāmin, arhat, pratyeka-buddha, and some also attained the bodhisattva state of the uncontrived dharma of patience. Thereafter, some attained one dhāraṇī, some two dhāraṇī, some three dhāraṇī, some four dhāraṇī, some five, six, seven, eight, nine, and ten dhāraṇī,



And some even attained hundred of thousands of dhāraṇī, and some millions of dhāraṇī, as boundless and innumerable as the sands of the Ganges. All were able to follow in accordance with the revolutions of the never receding wheel of the Dharma, and anuttara saṃyak saṃbodhi began to flourish in the hearts of sentient beings without measure.

### Chapter 3

#### The Ten Meritorious Virtues

At that time the Bodhisattva-Mahāsattva Mahāvīryūha spoke again to the Buddha saying: "Honoured of the Worlds! Honoured of the Worlds! You have discussed this rare and marvelous, profound and unsurpassed Mahāyāna Sūtra of Immeasurable Meaning. (Your discourse) has been of the deepest truth and reality. Most deep! Most deep! Why is this so? In this gathering, all the Bodhisattva-Mahāsattvas, and all the Four Orders, the devas, nagas, and divine beings, the kings, statesmen, and people, as well as all sentient beings, have heard this profound and unsurpassed Mahāyāna Sūtra of Immeasurable Meaning, and cannot fail to discover and attain the method of the Dhāraṇī, the three Dharmas, the

Four Fruits, and the Bodhicitta. They should realize that the words and the meaning of scripture are true and perfect, superior and unsurpassed. It has been watched and protected by all the Buddhas of three generations, so that there has never been any possibility for the multitude of evil teachings to enter into it nor for it to be spoiled by erroneous views, nor by saṃsāra. Why is this so? The reason is that, once heard, it is possible to hold to all Dharmas. If any sentient being can hear the Sūtra, it must be of vast profit. Why is this so? If he is able to cultivate and practice it, he will certainly attain swiftly to perfect and incomparable awakening. There are those sentient beings who have not had the opportunity to hear it, and it should be known that these have lost a tremendous advantage. They have gone through millions of kalpas, immeasurable and indeterminable beyond

conception, and yet have not attained the perfect and unsurpassed awakening. Why is this so? The reason is that they do not know that the Great Way of awakening is direct. The reason is that they walk on dangerous paths with many hindrances and obstacles.

Honoured of the Worlds! The text of this Sūtra is beyond conception, and we desire only that the World Honoured One would in his sympathetic compassion explain and disseminate this profound and inconceivable Sūtra's content universally for all. Honoured of the Worlds! From what place does the text of the Sūtra come? In going, to what place does it reach? In staying, at what place does it stop? For it imparts a meritorious virtue without limit and of inconceivable power, enabling sentient beings to attain swiftly anuttara samyak sambodhi."

Thereupon the World Honoured One addressed the  
Bodhisattva-Mahāsattvas saying: "Well said, well said!  
Good sirs! It is just so! It is just so, as you have said.  
Good sirs, I have expounded this most profound sūtra, most  
profound in truth and reality. Why is this so? The reason  
is that it can enable sentient beings to attain swiftly the  
incomparable awakening, that once heard it can enable them  
to hold to all Dharmae, that it is of vast profit for all  
sentient beings, and that thus, it enables them to follow the  
great direct way without hindrance or difficulty.

Good sirs, you asked where this Sūtra comes from,  
and going, what place it reaches, and staying, at what place  
it stops. You should consider and listen to this well.

Good sirs, this Sūtra comes originally from within  
the abode of all Buddhas. Going, it reaches all sentient

beings in whom, the bodhicitta has begun to flourish. Staying, it abides in all Bodhisattvas, wherever they may be.

Good sirs, it is thus that the Sūtra comes, thus that it goes, thus that it stays. Therefore this Sūtra possesses this meritorious virtue without limit and of inconceivable power. It can enable all to make a swift attainment of incomparable awakening.

Good sirs! Would you be glad to hear this Sūtra which possesses the ten kinds of meritorious virtue of inconceivable power?"

The Bodhisattva Mahāvīrya replied: "We should be delighted to hear."

The Buddha said: "Good sirs! The first kind is that this Sūtra can enable the Bodhisattvas, who have not yet awakened the bodhicitta, to awaken the bodhicitta. In those

lacking compassion and human heartedness, it can arouse compassion and human heartedness. In those who enjoy killing and butchery, it can arouse the great compassionate heart. In those in whom there arise jealousy and envy, it can immediately bring forth a joyous heart. In those who are bound by desires, it can produce a heart able to renounce. In all stingy and greedy persons, it can awaken a heart of generosity. In those (who suffer from) the many kinds of arrogance and pride, it can arouse a heart that keeps the precepts. In those who are given to glaring, and fury to the point of rage, it can awaken a forbearing heart. In those in whom there arise idleness and negligence, it can arouse a zealous heart. In all those who are scatter-brained and agitated, it can produce a heart of dhyāna and samādhi. In stupid and fond persons, it can produce a heart of wisdom

and prajñā. In those who are as yet unable to deliver others, it produces the heart to deliver others. In those who commit the ten evils, it produces a heart for the ten virtues. In those who prefer the contrived (有為 saṃskṛta), it turns the heart's attention to the uncontrived (無為 asaṃskṛta). To the weak hearted, it gives a strong heart. Where one persists in āsrava, it produces a heart without āsrava. In those who have many defilements (kleśa), it produces the heart to remove and put them to an end. Good sirs! This is called the first inconceivable power of meritorious virtue of this Sūtra.

Good sirs! The second inconceivable power of meritorious virtue in this Sūtra is that if there are sentient beings who have grasped this Sūtra, in a single turn, in a single gāthā, or even in a single sentence, they will



thereupon be able to attain the vastness of its hundred thousand millions of principles, (dissolving the karma of) immeasurable and innumerable kalpas. But the method whereby this is accomplished cannot be demonstrated or discussed. Why is this so? The reason is that the meaning of this method is boundless.

Good Sirs! In this Sūtra, I am illustrating how from a single seed there arise a hundred, a thousand, and ten thousand seeds. And from within hundreds, thousands, and ten thousands, there arise again, one by one, hundreds, thousands, and ten thousands and in this way they reproduce one another limitlessly. It is just like this in this Sūtra, for from a single method, there arise hundreds and thousands of meanings and from within these hundreds and thousands of meanings there again arise one by one, hundreds, thousands, and ten thousands, until they reproduce one another limitlessly

in endless significance. This is why the Sūtra is called the Immeasurable Meaning. Good Sirs! This is called the second inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! In this Sūtra, the third inconceivable power of meritorious virtue is this: That if there is any sentient being able to hear this Sūtra for so much as one turning, one chanting, or one sentence, he shall thereby attain the vast hundreds, thousands, ten thousands, and millions of meanings.

Although he has defilements (kleśa), it shall be as if he had no defilements. As for all that is involved in birth and death, he will have no thoughts of fear and dread for it. There will arise in him thoughts of sympathy and pity for all sentient beings, and in every dharma he

will have thoughts that are brave and strong. Just as a strong man can carry and hold whatsoever is weighty, so the person who holds to this Sūtra will in like manner be able to carry the weighty responsibility of incomparable bodhi, and lift sentient beings from the road of birth and death.

Although as yet unable to deliver himself, he is already able to deliver others. It is as if there were a ship's captain bodily indisposed by serious illness so that he cannot manage his four limbs. (Nevertheless) he remains in peace upon this shore (saṃsāra), for he has good strong boats and ships, which always provide others with all the means of deliverance, so that they may take their departure.

It is the same for the one who holds to this Sūtra, for although hindered by a body in which there are all the five parts (ways)<sup>18</sup> and is constantly, continuously, and

simultaneously entangled with one hundred and eight serious sicknesses, he can remain in peace upon this shore of ignorance, old age, and death. But because he has the strong and durable (support of) the exposition of this Mahāyāna Sūtra of the Immeasurable Meaning, he can deliver sentient beings. Those who do what it teaches, attain deliverance from birth and death. Good sirs! This is called the third inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! In this Sūtra, the fourth inconceivable power of meritorious virtue is this: That if there is any sentient being able to hear this Sūtra for so much as one turning, one chanting, or one sentence, he shall attain enduring thoughts of courage. Although he has not yet saved himself, he will be able to help others. He is of the same family as the Bodhisattvas. All the Buddhas, all the Tathāgatas, are

are always watchfully instructing him in the Dharma, and after he has listened, he can receive and retain it thoroughly, follow in accordance with it and not go against it, and in turn he will be able to expatiate upon it to others, as their needs require.

Good Sirs! With respect to such a person it is as if a queen had just given birth to a prince. Supposing that he is but one or two or seven days old, or it may be one, or two, or seven months old, or it may be one, or two, or seven years old, and although he is still unable to administer the affairs of the nation, he is already one who is followed and respected by the court and the people. All the older princes are his partners and companions, and the king and queen dote upon him and constantly hold converse with him. Why is this so? It is because he is a young child.

Good Sirs! The person who holds to this Sūtra is also just like this. All the Buddhas are the kings, and this Sūtra is the queen. When they join together, a Bodhisattva child is born, and if this Bodhisattva is able to hear this Sūtra for so much as a single sentence, a single gāthā, or a single turning, or for two, or ten, or a hundred, or a thousand, or ten thousands, or millions of turnings, all as many as the sands of the Ganges, or (of a number) boundless and innumerable, even though he is still unable to embody the ultimate point of the true doctrine, and even though he is not yet able to shake the earth of the three thousand chiliocosms with the thunder shaking Brahma voice and to revolve the great wheel of the Dharma, yet he is already one honoured and respected by all the four groups of the eight classes of supernatural beings. All the Mahā-Bodhisattvas

are his family, and he enters deeply into the secret doctrine of all the Buddhas. All that part of the Dharma which can be explained, (he has acquired) without deviation and without omission. He is one who is always protected and kept in mind by all the Buddhas and held in embrace by their loving compassion because he is one newly versed (in the Dharma).

Good Sirs! This is called the fourth inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! The fifth inconceivable power of meritorious virtue of this Sūtra is this: If, good sirs and kind ladies, whether the Buddha is in this world or in the parinirvāṇa, there are hereafter those who receive and hold to, and study, and learn by (heart)<sup>19</sup> and writing this profound unsurpassed Māhāyāna Sūtra of the Immeasurable Meaning, and although such persons are evidently bound by

kleśa and still unable to be far removed from ordinary affairs, yet they will be able to point out and manifest the way of great awakening. Because this can make one day the equivalent of a hundred kalpas and reduce a hundred kalpas to one day, sentient beings will believe and consent to it with happiness and joy.

Good Sirs! All those good sons and daughters (who follow this Sūtra) are like a dragon-child, who when only seven days old can at once raise clouds and send down rain. Good Sirs! This is called the fifth inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! The sixth inconceivable power of meritorious virtue of this Sūtra is this: If there are good sons and daughters, who, whether the Buddha be in this world or the parinirvāṇa, receive and hold to, study, and learn by heart this Sūtra, even though they still have defilements (kleśa), yet they may expound the Dharma for the benefit of sentient beings, and enable them to depart far from defilements, and from birth-and-death, and do away with all sufferings. After sentient beings have



heard them, they will cultivate and practice attainment of the Dharma, its fruits, and the Tao, so that they will be no different from the Buddhas and Tathāgatas.

For it is just like the case of a prince, to whom, though still young and little, the king will entrust the administration of the country's affairs, should he himself fall sick while upon a journey of inspection. Thereupon the prince will comply with the commands of the great king, and following his example, instruct and order the administrators and officials, proclaiming and sending forth the correct principles to the people of the land, so that everyone following them will have peace, in accordance with and in no way differing from the method of the great king.

And so with good sons and daughters who hold to this Sūtra, whether the Buddha is in this world or in the

Parinirvāṇa. These good sons, though yet unable to abide in the first unmoved state, will in the same way so comply with the Buddha in their activity, discussion, and teaching, as to disseminate and manifest this doctrine. When sentient beings have heard it, they will single-heartedly cultivate and practice it, cutting off and abandoning defilements and attaining the Dharma and its fruits until they come to the Tao. Good Sirs! This is called the sixth inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! The seventh inconceivable power of meritorious virtue of this Sūtra is this: If there are sons and daughters of good families, who, whether the Buddha is in this world or the parinirvāṇa, have an opportunity to hear this Sūtra and joyfully trust in the happily (practice the Dharma), there will arise in them a rare quality of heart

(i.e. great respect), if they receive and hold to, study, memorize and commit this Sūtra to writing, and understand the meaning of its text, and likewise cultivate and practice the Dharma, bodhicitta will flourish, all manner of good roots will arise, and there will be aroused in them a great compassionate resolve, desiring to save all suffering and passion-bound sentient beings. Although they have not yet attained (perfection in) practice of the six pāramitās, yet (the power of) the six pāramitās is spontaneously<sup>20</sup> before them, so that in this very body they will attain the stage of unaffected patience (kṣānti). Saṃsāra and kleśa are at once cut off and destroyed and they arise to the seventh stage which is called the mahābodhisattva.

It is as if a strong man had redressed some grievance for the king, so that when the grievance had been taken away,

the king, greatly pleased, bestowed upon him half of his kingdom, giving it entirely to his charge. It is just like this with those sons and daughters who hold to this Sūtra. For in all those disciples who are exceedingly brave and strong, the six pāramitās and the dharma ratna will be completed naturally without being sought, and the grievances and resistances of birth and death are naturally dispersed and destroyed, evincing the stage of unaffected patience. This is equivalent to the peace and contentment of receiving the treasure of half the Buddha's realm. Good Sirs! This is the seventh inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! The eighth inconceivable power of meritorious virtue of this Sūtra is this: If there are good sons and daughters who, whether Buddha is in this world or in the parinirvāṇa, are able to grasp the meaning of this

Sūtra, and to be as respectful and as faithful as if beholding the Buddha in person, so that it will make no difference to them (whether the Buddha is present or not), they will so love and rejoice in this Sūtra that they will receive and hold to it, study it, learn it by heart, and commit it to writing with a mark of respect. They will then accept and practice the method of this Sūtra, and be firm and sure in its precepts and in patience. They will likewise practice the dharma pāramitā, and profound compassion will flourish within them, and by means, of this unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning, expatiate upon it to others. If there are those who, at the outset, do not have any belief in the distinction of evil and virtue, they will manifest it to them by means of this Sūtra, setting up all kinds of skillful means, strong to transform them and bring about faith. By means of

the majestic power of this Sūtra, such people's hearts will suddenly be enabled to turn about, and thereafter the heart of faith will flourish within them. By reason of courage and zeal, they will be able to attain the majestic, virtuous, and mighty power of this Sūtra, to attain the Tao, and to attain the fruits.

Therefore good sons and daughters, because they have received with gratitude the transforming merit of this Sūtra, sons and daughters will be able to attain the Dharma of unaffected patience in this very body, to attain the highest stage and to be of one family with all the Bodhisattvas. They will swiftly be able to perfect sentient beings (and return) to the Buddha's Pure Land, and it will not be long before they can attain the unsurpassed awakening. Good sirs, this is called the eighth inconceivable power of meritorious virtue of this Sūtra.

Good Sirs! The ninth inconceivable power of meritorious virtue of this Sūtra is this: If there are good sons and daughters who, whether Buddha is in this world or in the parinirvāṇa, are able to grasp this Sūtra with joy and enthusiasm, to grasp what has hitherto been unrevealed, to receive and hold it, to study and learn it by heart, committing it to writing, and by making offerings<sup>21</sup> and expatiating upon the meaning of this Sūtra with thorough analysis and explanation for the benefit of all people, there will then come a time when they will be able to obliterate their past karma of remaining defilements and layers of dense veils. Thereupon they will attain perfect purity (parisuddhi) followed by the power of unhindered discourse. And then in order, they will attain the alaṅkāreka pāramitās, all the kinds of samādhi, the first samādhi of the Laṅkāvatāra Sūtra, and then entering

the method of the Great Fundamental Principle, they will attain the power of diligent zeal, and be able to leap swiftly to the highest stage, so as to be well able to reproduce Buddha-bodies distributing their essences everywhere in the ten quarters, extricating and assisting all the twenty five forms of suffering sentient beings so that they are entirely liberated. Such is the power of this Sūtra. Good sirs, this is called the ninth inconceivable power of meritorious virtue of this Sūtra.

Good sirs! The tenth inconceivable power of meritorious virtue of this Sūtra is this: If there are good sons and daughters, whether Buddha is in this world or in the parinirvāṇa, and if there are those who have attained (to an understanding of) this Sūtra, there will arise in them great joy and a rare state of heart, so that they will immediately



and spontaneously accept, retain, study, learn it by heart,  
and commit it to writing, and making offerings, and that  
they train themselves in accordance with its teachings.

And furthermore they will expatiate upon it for the edifica-  
tion of laymen and monks, who will in turn accept, retain,  
study, learn it by heart, and commit it to writing, and making  
offerings, and train themselves in accordance with the teach-  
ings so explained. They bring it about so that those remaining  
will cultivate and practice the power of this Sūtra and so  
attain the Tao, and attain its fruits, all because of the  
compassionate heart and the capacity for edification and  
conversion of good sons and daughters.

These good sons and daughters will attain in this  
very body all the limitless dhāraṇī. In this everyday world,  
they will naturally begin to bring forth within themselves

immense and countless saving vows (pranidhāna), such that they will be enabled, in the most profound way, to bring about the deliverance of all sentient beings, and so fulfill their great compassion. On all sides they will be able to uproot suffering, and to accumulate a dense multitude of good roots, to succour and benefit all beings, and to expound the dharma as a vast flood for the moistening of all that has been withered and dried, bestowing this dharma-medicine upon all sentient beings to bring peace and happiness to all. Gradually they will see (all beings) striving forward in their ascent of the stages up to the Dharma-megha stage.<sup>22</sup> With their mercy they will saturate the whole world, for those who suffer, without partiality. They will pacify suffering sentient beings and cause them to enter into the footpaths of the Way. Thus it will not be long before such people fully

attain anuttara samyak sambodhi. Good sirs, this is called the tenth inconceivable power of meritorious virtue of this Sūtra.

Good sirs, thus this unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning has, to an eminent degree, a power of great majesty and divinity. Superior beyond all others, it can enable all ordinary people to perfect the fruits of the holy life, forever delivered from birth and death so that all may attain (the state of) 'self-abiding.'<sup>23</sup> It is for this reason that this Sūtra is given the name of the Immeasurable Meaning. It can enable all sentient beings in the world of common people to produce and raise up the sapling of the boundless Tao of all Bodhisattvas. It enables the tree of meritorious virtue to spread out and grow with dense and luxuriant foliage. It is for this reason that this Sūtra

is said to represent a power of meritorious virtue beyond reason and thought.

At that time the Bodhisattva-Mahāsattva Mahāvīrya and the eighty thousand other Bodhisattva-Mahāsattvas with one voice addressed the Buddha saying: "Honoured of the Worlds! As you, the Buddha, have given this discourse, profound, subtle, and marvelous, upon the unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning, it is genuine and perfect in both letter and spirit, supreme without any surpassing it. Since it is watched over and protected by three generations of Buddhas, no evils or heretical doctrine can enter into it, nor can it be marred by all wrong views, or by birth-and-death. It is thus that this Sūtra possesses these ten inconceivable powers of meritorious virtue. It is the great means of succour and benefit for innumerable sentient beings. It

enables each and every Bodhisattva-Mahāsattva to attain the  
the  
samādhi of/immeasurable meaning so that some attain the  
method of the hundred thousand dhāraṇī, so that some attain  
all the stages and the complete patience of the Bodhisattva.  
And some will attain the four stages of the Way including the  
stages of pratyeka-buddha and arhat.

Honoured of the Worlds! Out of your compassion  
and mercy, you have given us a direct doctrine such as this,  
so as to enable us to receive the great benefit of the Dharma.  
This is most rare and has never happened before. Honoured of  
the Worlds! Your compassion and mercy is such that it is  
difficult to give anything in return." So saying, they  
concluded.

At that time, the whole universe was shaken in six  
ways and a rain of all kinds of flowers appeared again in the

sky -- divine flowers of blue and red lotus, edible white lotus flowers, white lotus flowers in full bloom. There also rained down innumerable kinds of divine incense, robes, necklaces, and priceless treasures, circling down from the sky above as a tribute to the Buddha and all the Bodhisattvas, to the Śrāvākas and to all (who were gathered there). Divine food and almsbowls filled to overflowing with hundreds of delicacies, whose very sight and smell naturally bring full satisfaction, deva pennants, banners, canopies, and wondrous musical instruments were arranged on all sides and divine nautch girls performed and sang praises to the Buddha.

And again the earth was shaken in six ways and then towards all the Buddha worlds of the east, as innumerable as sands of the Ganges, there also rained down divine flowers, incense, robes, necklaces, and priceless treasures, divine

food, almsbowls, and hundreds of delicacies, whose very sight and smell naturally bring full satisfaction, deva pennants, banners, and canopies, and the wondrous musical instruments, and the nautch girls of the devas performing and singing praises to those Buddhas, Bodhisattvas, Śrāvākas, and all others. To the south, to the west, and to the north, in every direction both above and below, this came to pass in like manner.

At that time, the Buddha addressed the Bodhisattva-Mahāsattva Mahāvīrya and the eighty thousand Bodhisattva-Mahāsattvas saying, "All of you should deeply awaken within yourselves a respectful heart towards this Sūtra and so cultivate and practice its doctrine, expatiating upon it for the transformation of all. You should apply your hearts diligently for its spread and dissemination and you should

constantly with zeal and faith cherish it by day and night,  
so that all sentient beings will individually receive the  
benefits of the Dharma. All of you are genuinely endowed  
with great compassion and sympathy and have already acquired  
omnipotent power of the will. So love and cherish this Sūtra  
that you bring no doubts and obstacles. For the sake of  
future generations, you must go and cause it to be explained  
throughout this world so that all sentient beings shall be  
able to see and hear it, to learn it by heart, by writing and  
by making offerings. Because of all this, you yourselves  
shall swiftly be enabled to attain anuttara samyak sambodhi."

Thereupon the Bodhisattva-Mahāsattva Mahāvīra and the  
eighty thousand Bodhisattva-Mahāsattvas arose immediately from  
their seats and coming forward to the Buddha, bowed their faces  
to his feet. And having circled about him a hundred thousand



times, they knelt down upon one knee, and with one voice addressed the Buddha saying: "Honoured of the Worlds! We are all filled with delight and gratitude. Honoured of the Worlds! Compassionate-One! You have explained for us this profound, marvelous, and unsurpassed Mahāyāna Sūtra of the Immeasurable Meaning. Respectfully we accept the Buddha's command, that after the Tathāgata's death, we shall cause this Sūtra to be publicly explained, spread, and disseminated so that everywhere all shall receive and hold to (this Sūtra) through study, through learning by heart, through writing, and through offerings. We desire that the World Honoured One need not look down with any anxiety, for we should with the powers of our will universally enable all to attain the inspiring and supernatural power of this Sūtra."

Thereupon the Buddha commended them saying: "It is

well, it is well! Good sirs all! As of now you are truly sons of the Buddha, and by your great compassion and sympathy, you can profoundly uproot sufferings and deliver people from their distress. You will be the field of good men for all sentient beings; and will be great good counselors for them in every way. All sentient beings will find in you a great and trustworthy abode. You will be for all sentient beings a great Danapati,<sup>24</sup> constantly explaining and bestowing upon all the benefits of the Dharma."

At that time, the whole gathering was filled with exceeding joy and made profound respects to the Buddha. Receiving and holding to the Sūtra, they went upon they way.

APPENDIX

#### FOOTNOTES

1. 劉虬 Liu Ch'iu. Liu Ch'iu, lived sometime between 465-501 A.D.. He was at one time secretary to a Duke, but resigned to study Buddhism. He especially valued the Avatamsaka Sūtra, and felt that it alone of the great Buddhist sūtras represented the sudden school.
2. 荊州 Ching Chou. One of the 9 (nine) divisions of the land under Yü, the Great. It comprised the province of Hunan, most of Hupeh, and part of Kweichow.
3. 蕭齊 Hsiao Ch'ü. The Ch'i Dynasty from 479 to 501 A.D..
4. 四諦 The Four Principles. Although the doctrine of the four principles is the starting point of the

Hinayāna's "elementary doctrine", in fact, it is basic to the whole of Buddhism both Mahāyāna and Hinayāna. Therefore the T'ien T'ai school, on the basis of the "Doctrine of the Holy Life" Chapter of the Nirvāṇa Sūtra, lays down the four types of four principles corresponding to the four doctrines of the Hinayāna 藏, Preliminary Mahāyāna 通, Developed Mahāyāna 別, Perfect Mahāyāna 圓.

Firstly there are the four principles of arising and ceasing, which follow cause and condition, and in which there is the actuality of arising and ceasing. The principle of ceasing is seen to be the actual method of ceasing, and in this way there are set up the four principles of actually arising and actually ceasing. The T'ien Tai

assigns these four principles to the Hinayāna.

Secondly, there are the four principles of non-arising. At this stage, the three principles of suffering, its aggregates, and the way, are seen as māya, which is void. There is no actual arising nor ceasing, for the principle of cessation is of itself originally void. By neither arising nor ceasing, one makes an end of the karma not only of suffering and its cause, but also of the very action of following the way. At that time their reality is void and one does not see, or view, arising and ceasing. The Tien Tai assigns these four to the T'ung Doctrine.

Thirdly, there are the four immeasurable principles. Through immeasurable compassion towards

those suffering, through being involved in the realm of inner and outer, there is attained a stage differing from the former by being an inexhaustible source of compassion. This is the way of life of the Mahā-Bodhisattva. These are assigned to the Developed Mahāyāna.

Fourthly, there are the four uncreated principles. If kleśa is bodhi, there is no cutting off the cause of suffering, and no cultivating of the way. If saṃsāra is nirvāṇa, it is not necessary to extinguish suffering or realize extinction. In this way one abandons the cutting off and realization aspects of the four principles. These are assigned to the Round or Perfect Teaching.

5. 十二因緣 The Twelve Nidānas. The twelve links

in the chain of existence. The universe arises from  
hetu 因 (the proximate cause), and pratyaya 緣  
(the cooperating cause) and these two mutually give  
rise to a result which is called hetu-pratyaya com-  
prising the twelve nidānas. They are:

1. Ignorance (Avidyā)
2. Motivation (Saṃskāra)
3. Consciousness (Vijñāna)
4. Name and Form (Nāmarūpa)
5. The Six Senses (Sadāyatana)
6. Sense-stimulation (Sparsa)
7. Sense-experience (Vedanā)
8. Grasping (Trṣṇā)
9. Possessiveness (Upādāna)
10. Coming to be (Bhāva)
11. Birth (Jāti)
12. Old Age and Death (Jarāmaraṇa)

The Vimalakīrti Sūtra lists the following  
twelve forms of hetu-pratyaya:



- |                |              |
|----------------|--------------|
| 1. Having      | 7. Brooding  |
| 2. Losing      | 8. Old Age   |
| 3. Taking      | 9. Death     |
| 4. Seeking     | 10. Anxiety  |
| 5. Aversion    | 11. Grief    |
| 6. Infatuation | 12. Distress |

At the stage when the disciple is passing through the twelve hetu-pratyaya, he is likened to a man in a boat crossing a series of great waves, and has learned to head the boat straight into the oncoming wave so that he will not be capsized.

5a. 緣覺乘 Pratyeka-buddhayāna.

The vehicle of the Pratyeka-buddhas, i.e. private or literally "one-by-one," who keep their realization to themselves and do not become saviors of the world.

6. 六波羅密 The six Paramitas. The six

Paramitas are as follows:

1. Dāna, or charity -- primarily in revealing the Dharma to others.
2. Śīla -- observing the precepts. These include all the Hinayāna and Mahāyāna rules for laymen and monks.
3. Kṣānti, or acceptance -- receiving all emity and hardship without complaint.
4. Vīrya, or energy -- in the carrying out of Buddhism.
5. Dhyāna -- to contemplate the essential and to abandon distraction of mind.
6. Prajñā -- wisdom for the understanding of all dharmas and the dispelling of all delusions.
7. 六家 Six Schools, literally Families. The

Six Families are the six classes of learned people:  
scholars of the Yan Yin school (陰陽家),  
classical scholars (儒家), scholars of the  
school of Moti (墨家), of the school of names  
(or dialecticians) (名家), legalists (法家),  
and Taoists (道德家).

8. 心 The Heart, Mind. This character presents peculiar difficulties of translation, especially in the context of Buddhist doctrine. The following often used terms are unavoidably defective:

1. Heart -- The most literal translation, but unsatisfactory because it is not the physical heart and is too emotional a term when used for a meaning other than that of the physical or anatomical heart.

2. Spirit -- This term has been often used by the French and German translators, e.g., Gernet (*esprit*) and Dumoulin (*geist*). However it is not entirely satisfactory because it is too abstract a term. The Christian and Greek meaning of this would imply a realm of being in opposition to matter, but neither Indian nor Chinese thought have this exact contrast (especially since Buddhism is non-dualistic).

3. Mind or Thought -- also unsatisfactory because too intellectual and too closely associated with the head and cortical centers. The Sanskrit term for mind is *manas* which in Chinese is 意 .

In Buddhist literature, 心 designates a vital or psychic center, and is not to be confused with the conscious ego. It is not the same as 我. Thus from its functional aspect, we can deduce it to be the center of the total psychic activity of man including both the conscious and the unconscious, to which we can apply the term, "heart-mind complex". Inasmuch as this usually connotes both logical thoughts and the various emotions, it would seem to follow that the 心 must have both a preformed pattern and a developmental or cultural aspect. This preformed pattern would be similar to what we mean when we speak of a person as "well-endowed", which according to the fundamental concept of karma in Buddhism, would be the predispositions which he

has acquired in his many past existences.

The following quotation from 南陽

慧忠國語錄 is of interest in

this connection: "(Someone asked the Master)

I have not yet discovered whether the heart and

the nature 性 are different or not different."

The Master replied, "If you are deluded, they are

different. If you are awakened, there is no dif-

ference." (The student again) asked "The sūtra

says the Buddha nature is eternal, but the heart

is not eternal. Now you say there is no difference.

How is this so?" The Master answered: "You are

Just following the words and not the meaning. For

example, on a wintry night, water solidifies into

ice, but when it becomes warm again, the ice is

released into water. When sentient beings are deluded, their nature is solidified and become the heart. But when sentient beings are awakened, the heart is released and becomes the nature."

9. 三空 Triple Void, Three Voids. The three classes of void are:

1. voidness of self (ego)
2. voidness of dharma
3. voidness of all phenomena

These three kinds of void are also called the three methods of liberation. They are:

1. The void method of liberation
2. The formless method of liberation
3. The non-striving way of liberation

The three voids are basic to the bodhisattva-

mahāsattva's cultivation of the heart towards the attainment of perfect wisdom.

10. 無生 Non-arising. According to the general consensus of Mahāyāna doctrine, the true principle of nirvāṇa is that of "non-arising-and-ceasing" termed "non-arising" for short. For this reason, one contemplates the principle of non-arising to obliterate the confusions which come from taking the arising and ceasing process to be real.

The Sūtra of Perfect Awakening says: "All sentient beings have non-arising as their basis, but the deluded see the world as arising and ceasing and this is called revolving upon the wheel of birth and death."

The Vijaya-rāja Sūtra says: "Non-arising is



reality, arising is empty illusion. Ignorant and foolish people float submerge in the ocean of birth and death, but the true substance of the Tathāgata is without unreality and is called nirvāṇa."

The Jen Xu Sūtra says: "All dharmas are by nature intrinsically void; they neither come nor go; they neither arise nor cease; they belong in the identical category of suchness, and are of one and the same dharma nature."

The Pramajata Sūtra says: "To suppress what is void is false; to comprehend the dharma nature is to ascend the mountain of non-arising."

The Chih Kuan says: "All teachings and all methods have each four fundamental steps comprising 84,000 different aspects, which all have their basis

in "non-arising." Since they start from the basis of non-arising, they are differentiated in every direction to obliterate all doubts."

The Chao Lun Hsin Shu Yu Jen says: "Ch'ing Liang says: If you hear about non-arising then you will know that all dharmas whatsoever are thoroughly empty and quiescent without arising or ceasing. Because we are in this world to benefit others, take no joy in this, but merely to advance into quietude is to attain the Śrāvakayāna. If one hears of non-arising, one knows that one should act in accord with circumstance, but take no delight in it, is to attain the Pratyeka-buddha. If one hears of non-arising and then realizes that all dharmas in their own original nature are non-arising, then there is also non-ceasing,

for arising and ceasing is precisely non-arising and non-ceasing. 'Non-arising-and-ceasing' is not obstructed by arising and ceasing and by this means, evils are dissolved and virtue is produced for oneself and others and thus Bodhisattvayāna is attained."

The Ch'ui Yu says: "Non-arising is absolute tranquility. They are one substance but have different names."

11. 三昧 Samādhi. Ordinarily samadhi would mean quietude or extreme quietude. But if we use this definition for the word as it is used in the Sūtra of the Immeasurable Meaning (三昧 rather than 定), this would not adequately express its true and complete meaning. Thus one might give an approximate example of the Buddha's samadhi by

means of ch'emat's, which is precisely the brightness of the Great Round Mirror wisdom in the clear quiescence of its self-nature. At the time when it is perfect and profound, it illuminates the great chiliocosm, but the image passes without remaining. Its greatness is thus immeasurable and unlimited and this represents one aspect of the spiritual quality of the Buddha's samādhi.

12. 陀羅尼 Dhāraṇī. These are usually considered to be four ranks of dhāraṇī:

1. Dharma dhāraṇī 法陀羅尼
2. Artha dhāraṇī 義陀羅尼
3. Mantra dhāraṇī 咒陀羅尼
4. Kṣānti dhāraṇī 忍陀羅尼

It is process in the cultivation of the

心 (heart) or the 菩提心 (bodhi citta).

When the fourth stage is attained, the power operates naturally without any preparation.

13. 八種(聲) Eight types of sound. According to the 維摩經疏二, (a work of the Tien Tai sect), sound is one of the five sense-objects, created by the four elements (earth, water, fire and air) and is therefore classified as rūpa-dharma. Its basis is the ear in relation to its environment perceives eight kinds of differentiation.

#### Sound Chart based on Four Elements

##### A. The Physically Apprehensible:

##### 1. With Attachments-

- a. Agreeable sounds-: well-sounding spoken voice
- b. Disagreeable sounds-: ill-sounding spoken voice

2. Without Attachments-

- a. Agreeable sounds: pleasant  
non-vocal sound
- b. Disagreeable sounds: unpleasant  
non-vocal sound

B. The Physically Inapprehensible:

1. With Attachments-

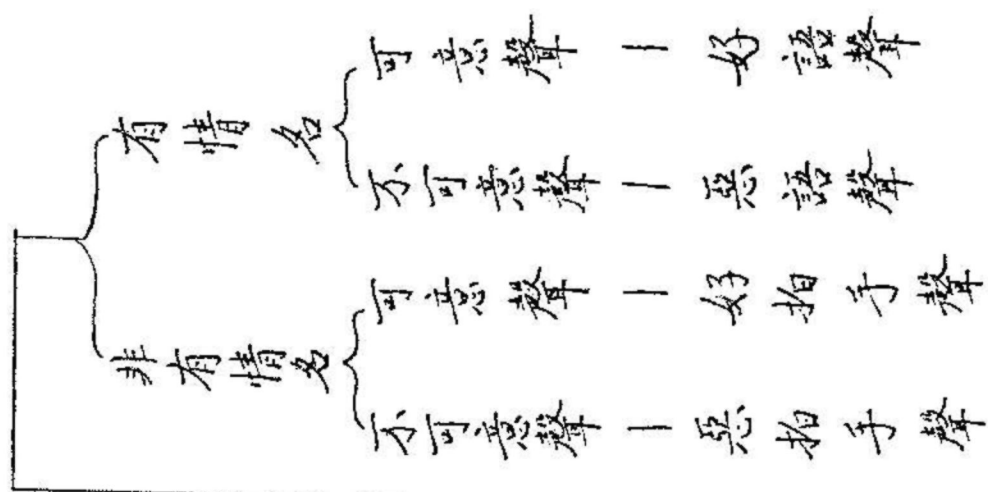
- a. Agreeable sounds: pleasant  
transforming voice
- b. Disagreeable sounds: unpleasant  
transforming voice

2. Without Attachments-

- a. Agreeable sounds: pleasant  
nature sounds
- b. Disagreeable sounds: unpleasant  
nature sounds

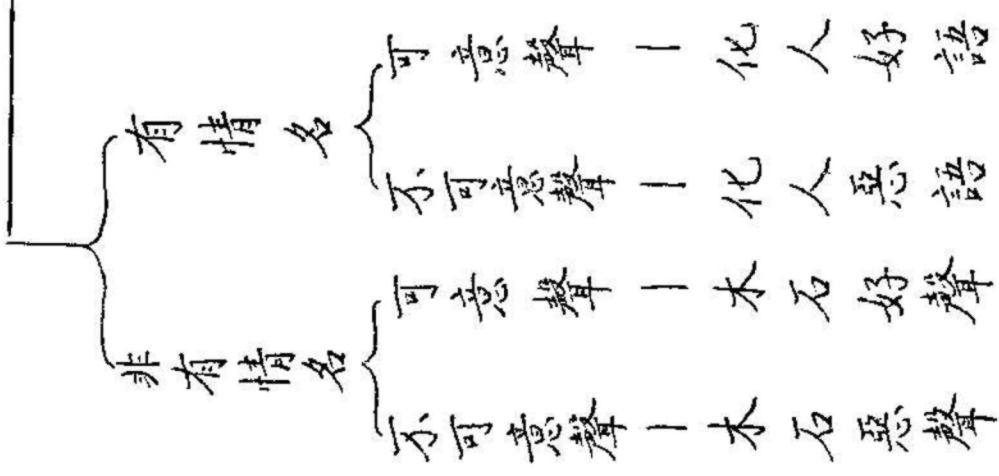
(SEE CHINESE CHART ON PAGE 123)

八種(聲)



有執受，大種為因

無執受，大種為因



14. 滅道後 "after the Buddha's death"

This state is usually known as parinirvāṇa or mahāparinirvāṇa, concerning which Scott and Hodua (page 94) says, "It is interpreted in Mahāyāna as meaning the cessation or extinction of passion and delusion, or mortality, and of all activities, and deliverance into a state beyond these concepts. In Mahāyāna it is not understood as the annihilation, or cessation of existence; the reappearance of Dipaṅkara 然燈 (who had long entered nirvāṇa) along with Śākyamuni on the Vulture Peak supports this view. It is a state above all terms of human expression."

15. 世第一法 "First in the World Dharma" is

the fourth of the four supreme types of action. It



is the highest form of the Āsava wisdom. It is the supreme class of the worldly wisdom and is why it is called the first in the world dharma. This phrase is sometimes used in the elementary stages of Buddhist practice whereby the student is attracted to the doctrine by its promise of a spiritual reward. cf. Abhidharma-kośa-śāstra #23

and 大乘義章."

16. 三法，四果 Three dharmas - Four fruit

The three dharmas are:

1. The Buddhist doctrines as set forth in the twelve sections of the scripture.
2. Its practice through the cultivation of the four principles, twelve hetupratyaya, and the six pāramitās.

3. The experiential realization in  
bodhi and nirvāna.

The four fruits are:

1. Śrota-āpanna - He who has entered the stream.
2. Sakṛadāgāmi - The once returner.
3. Anāgāmi - The never returner.
4. Arhat - The worthy one.

17. 四相 The four forms or attitudes.

In the Ch'an school of Buddhism, the so-called four attitudes are:

1. The Attitude toward oneself which is to be neither selfish nor self-seeking.
2. The Attitude toward mankind which is not to feel that the sufferings of others are of no concern.

3. The Attitude toward sentient beings which is to remove all barriers which separates one kind of a being from another.

4. The Attitude to one's own future which is to realize that in the practice of Buddhism, there is neither seeking nor attaining.

18. 五道 The five ways or destinies

These are the five divisions of the Bhāvacakra (wheel of becoming). It is the Buddhist view of the different types of beings in the various processes of birth and death. The five-fold classification is:

1. Naraka-gati, the purgatories
2. Preta-gati, the hungry ghosts
3. Tiragyoni-gati, the animal world

4. Manuṣya-gati, the human world

5. Deva-gati, the deva world

In some classifications, a sixth class  
is added-

6. Asura-gati, the world of asuras or  
titans

19. 讀誦 to read, to recite.

It is "to learn by heart," in its more  
literal sense as distinct from mere memorization.  
Compare the passage in Jeremiah 31:33 "I will put  
my law in their inward parts, and write it in their  
hearts," which means that the law will be followed  
spontaneously and not by mere imitation.

20. 六波羅密自然在前

The six paramitas arising naturally (tsu-jan)

Tsu-jan is also called "just like that"; just as the dharma is, it permits motion to take its own course. It is said to be that which does not come about by human artifice. Thus its own nature is spontaneous which is to say without cause and happening by itself.

21. 供養 Offering and contributions

These offerings are donations to the monasteries or temples to enable them to study, copy, and to preserve the sūtras.

22. 法雲地 Dharma-megha, literally dharma-cloud

A name for one of the halls of the Western Paradise, the highest and most exalted stage of the Dharma. The symbol of a cloud is used to represent the falling dew of the Bodhisattva's compassion.

23. 自在 *Vaśitā*

The state of being able to go back and forth without any obstruction is termed *vaśitā*. The Chinese characters 自在 literally means "by oneself". It signifies also the stage in which the heart is free from the bonds of passion and penetrates everywhere without obstruction. The introductory chapter of the *Avatamsaka Sūtra* says, "When one has worn out all ties, *vaśitā* will certainly be attained". The *Vynaptimatrasiddhiśāstra* says, "When our activities are unblocked, it is called *vaśitā*."

24. 大施主 *Mahā-Dānapati*

It is to be a great almsgiver in all one's attitude toward others. *Amitābha* says in the first part of the *Sukhā-vatīvyūha Sūtra*, "If through

immeasurable kalpas, I am not a Mahā-Dānapati  
universally saving all those in poverty and deso-  
lation (for lack of jñāna and prajñā), I vow not  
to attain the Perfect Awakening".

CHINESE TEXT



## 無量義經序

蕭齊荊州隱士劉虬作

無量義經者。取其無相一法。廣生衆教。含義不貲。故曰無量。夫三界羣生。隨業而轉。一極正覺。任機而通。流轉起滅者。必在苦而希樂。此叩聖之感也。順通示現者。亦施悲而用慈。卽救世之應也。根異教殊。其階成七。先爲波利等說五戒。所謂人天善根。一也。次爲拘鄰等轉四諦。所謂授聲聞乘。二也。次爲中根演十二因緣。所謂授緣覺乘。三也。次爲上根舉六波羅蜜。所謂授以大乘。四也。衆教宣融。羣疑須導。次說無

量義經。既稱得道差品。復云。未顯真實。使發求實之冥機。用開一極之由緒。五也。故法華接唱。顯一除三。順彼求實之心。去此施權之名。六也。雖權開而實現。猶掩常住之正義。在雙樹而臨崖。乃暢我淨之立音。七也。過此以往。法門雖多。撮其大歸。數盡於此。亦由衆聲不出五音之表。百氏並在六家之內。

其無量義經。雖法華首戴其目。而中夏未覩其說。每臨講肆。未嘗不廢談而歎。想見斯文。忽有武當山比丘慧表。生自羌胃。僞帝姚略從子。國破之日。爲晉軍何澹之所得。數歲聰黠。

澹之字曰螟蛉。養爲假子。俄放出家。便勤苦求道。南北遊尋。不擇夷險。以齊建元三年。復訪奇搜祕。遠至嶺南。於廣州朝廷寺。遇

中天竺沙門。曇摩伽陀耶舍。手能隸書。口解齊言。欲傳此經。未知所授。表便懇懃致請。心形俱至。淹歷旬朔。僅得一本。仍還嶠北。齋入武當。以今永明三年九月十八日。頂戴出山。見校宏通。奉觀

真文。欣敬兼誠。詠歌不足。手舞莫宣。輒虔訪宿解。抽刷庸思。謹立序注云。

自極教應世。與俗而差。神道教物。稱成成異。玄圃已東。號曰太一。劇寶以西。字爲正學。東國明殃慶於百年。西域辯休咎於三世。希無之與修空。其揆一也。有欲於無者。旣無得無之分。施心於空者。豈有入空之照。而講求釋教者。或謂會理可漸。或謂入空必頓。請試言之。以筌幽寄。立漸者。以萬事之成。莫不有漸。堅冰基於履霜。九仞成於累土。學人之入空也。雖未圓符。譬如斬木。去寸無寸。去尺無尺。三空稍登。寧非漸耶。立頓者。以希善之功。莫過觀法性。法性從緣。非有非無。忘慮於非有非無。理照斯一者。乃曰解空。存心於非

有非無。境智猶二者。未免於有。有中伏結。非無日損之驗。空上論心。未有入理之効。而言納羅漢於一聽。判無生於終朝。是接誘之言。非稱實之說。妙得非漸。理固必然。既二談分路。兩意爭途。一去一取。莫之或正。尋得旨之匠。起自支安。支公之論無生。以七住爲道慧陰足。十住則羣方與能。在迹斯異。語照則一。安公之辯異。觀三乘者。始實之日。稱定慧者。終成之實。錄此謂始求可隨根而三。入解則其慧不二。譬喻亦云。大難旣夷。乃無有三。險路旣息。其化卽亡。此則名一爲三。非有三悟明矣。生公云。道品可以泥洹。非羅漢之名。

。六度可以至佛。非樹王之謂。斬木之喻。木存故尺寸可漸。無生之證。生盡故其照必頓。案三乘名教。皆以生盡照息。去有入空。以此爲道。不得取像於形器也。

今無量義。亦以無相爲本。若所證實異。豈曰無相。若入照必同。寧曰有漸。非漸而云漸。密筌之虛教耳。如來亦云空拳誑小兒。以此度衆生。微文接麤。漸說或允。忘象得意。頓義爲長。聊舉大較。談者擇焉。

無量義經

蕭齊天竺沙門曇摩伽陀耶舍第二譯

德行品第一

如是我聞。一時佛住王舍城。耆闍崛山中。與大比丘衆。萬二千人俱。菩薩摩訶薩。八萬人。天。龍。夜叉。乾闥婆。阿修羅。迦樓羅。緊那羅。摩睺羅伽。諸比丘。比丘尼。及優婆塞。優婆夷俱。大轉輪王。小轉輪王。金輪銀輪諸輪之王。國王。王子。國臣。國民。國士。國女。國大長者。各與眷屬。百千萬數。而自圍繞。來詣佛所。頭面禮足。遶百千市。燒香散

樂。種種供養。供養佛已。退一而坐。其菩薩名曰。文殊師利  
法王子。大威德藏法王子。無憂藏法王子。大辯藏法王子。彌  
勒菩薩。導首菩薩。樂王菩薩。樂上菩薩。華幢菩薩。華光菩  
薩。陀羅尼自在王菩薩。觀世音菩薩。大勢至菩薩。常精進菩  
薩。寶印手菩薩。寶積菩薩。寶杖菩薩。越三界菩薩。毗摩跋  
羅菩薩。香象菩薩。大香象菩薩。師子吼王菩薩。師子遊戲世  
菩薩。師子奮迅菩薩。師子精進菩薩。勇銳力菩薩。師子威猛  
伏菩薩。莊嚴菩薩。大莊嚴菩薩。如是等菩薩摩訶薩八萬人  
俱。是諸菩薩。莫不皆是身法大士。戒。定。慧。解脫。解脫



知見之所成就。其心禪寂常在三昧。恬安憚怕無爲無欲。顛倒  
亂想不復得入。靜寂清澄志<sup>6</sup>玄虛冥。守志不動億百千劫。無量  
法門悉現在前。得大智慧通達諸法。曉了分別性相真實。有無  
長短明現顯白。又善能<sup>7</sup>知諸根性欲。以陀羅尼無<sup>8</sup>閼辯才。諸佛<sup>9</sup>  
轉法輪。隨順能轉。微滴<sup>10</sup>先墮。以淹欲塵。開涅槃門。扇解脫  
風。除世<sup>11</sup>惱熱。致法清涼。次降甚深十二因緣。用灑無明老病  
死等。猛盛熾然苦聚日光。爾乃洪注無上大乘。潤漬衆生諸有  
善根。布善種子。遍功德田。普令一切發菩提萌。智慧日月。  
方便時節。扶疎增長大乘事業。令衆疾成阿耨多羅三藐三菩提

。常住快樂。微妙真實。無量大悲救苦衆生。是諸衆生眞善知識。是諸衆生大良福田<sup>12</sup>。是諸衆生不請之師。是諸衆生安隱樂處。救處。護處。大依止處。處處爲衆作大良醫導師。大導師。能爲生盲而作眼目。聾劍啞者作耳鼻舌。諸根毀缺能令具足。顛倒<sup>13</sup>荒亂作大正念。船師大船師。運載羣生度生死河。置涅槃岸。醫王大醫王。分別病相。曉了藥性。隨病授藥。令衆樂服。調御大調御。無諸放逸行。猶如象馬師。能調無不調。師子勇猛。威伏衆獸。難可沮壞。遊戲菩薩諸波羅蜜。於如來地堅固不動。安住願力。廣淨佛國。不久得成阿耨多羅三藐三菩

提。是諸菩薩摩訶薩。皆有如斯<sup>14</sup>不思議德<sup>15</sup>。

其比丘名曰。大智舍利弗。神通目捷連。慧命須菩提。摩訶迦旃延。彌多羅尼子。富樓那。阿若憍陳如等。天眼阿那律。持律優波離。侍者阿難。佛子羅雲。優波難陀。離婆多劫賓那。

薄拘羅。阿周陀。莎伽陀。頭陀大迦葉。優樓頻螺迦葉。伽耶迦葉。那提迦葉等<sup>16</sup>。如是比丘。萬二千人。皆阿羅漢。盡諸結

漏。無復縛著。真正解脫。爾時大莊嚴菩薩摩訶薩。遍觀衆座。各定意已。與衆中八萬菩薩摩訶薩俱。從座而起。來詣佛所。頭面禮足繞百千市。燒散天華。天香。天衣天瓔珞。天無價

寶。從上空中<sup>17</sup>。旋轉來下。四面雲集而獻於佛。天廚。天鉢器。  
。天百味。充滿盈溢。見色聞香。自然飽足。天幢。天旛。天  
軒蓋。天妙樂具。處處安置。作天妓樂娛樂於佛。卽前胡跪。  
合掌一心。俱共同聲。說偈讚言。

大哉大悟大聖主

無垢無染無所著

天人象馬調御師

道風德香薰一切

智恬情泊慮凝靜

意滅識亡心亦寂

永斷夢妄思想念

無復諸大陰界入

其身非有亦非無

非因非緣非自他

非方非圓非長短<sup>19</sup>

非出非沒非生滅

非造非起非爲作

非坐非臥非行住

非動非轉非閑靜

非進非退非安危  
非是非非非得失  
非彼非此非去來  
非青非黃非赤白  
非紅非紫種種色  
戒定慧解知見生  
三明六通道品發  
慈悲十力無畏起  
衆生善業因緣出  
示爲丈六紫金輝  
方整照耀甚明徹  
毫相月旋項日光  
旋髮紺青頂肉髻  
淨眼明鏡上下眇  
眉睫紺舒方口頰  
脣舌赤好若丹果  
白齒四十猶珂雪  
額廣鼻修面門開  
胸表萬字師子臆  
手足柔輭具千輻  
腋掌合縵內外握  
臂脯肘長指直纖  
皮膚細軟毛右旋  
踝膝不現陰馬藏  
細筋鎖骨鹿膈腸  
表裏映徹淨無垢  
淨水莫染不受塵

如是等相三十二

八十種好似可見

而實無相非相色

一切有相眼對絕

無相之相有相身

衆生身相相亦然

能令衆生歡喜禮

投心表敬誠懇<sup>22</sup>

因是自高我慢除

成就如是妙色軀

我等八萬之等衆

俱共稽首咸歸命

善滅思想心意識

象馬調御無著聖

稽首歸依法色身

戒定慧解知見聚

稽首歸依妙種相<sup>23</sup>

稽首歸依難思議

梵音雷震響八種

微妙清淨甚深遠

四諦六度十二緣

隨順衆生心業轉

有聞莫不心意開

無量生死衆結斷

有聞或得須陀洹

斯陀阿那阿羅漢

無漏無爲緣覺處

無生無滅菩薩地	或得無量陀羅尼	無礙樂說大辯才
演說甚深微妙偈	遊戲澡浴法清渠 <sup>24</sup>	或躍飛騰現神足
出沒水火身自由	如是法輪相如是	清淨無邊難思議
我等咸復共稽首	歸依法輪轉以時	稽首歸依梵音聲
稽首歸依緣諦度	世尊往昔無量劫	勤苦修習衆德行
爲我人天龍神王	普及一切諸衆生	能捨一切諸難捨
財寶妻子及國城	於法內外無所恪	頭目髓腦悉施人
奉持諸佛清淨戒	乃至失命不毀傷	若人刀杖來加害
惡口罵辱終不瞋	歷劫挫身不倦惰	晝夜攝心常在禪

遍學一切衆道法

智慧深入衆生根

是故今得自在力

於法自在爲法王

我復咸共禮稽首<sup>25</sup><sup>26</sup>

歸依能勤諸難勤

說法品第二<sup>27</sup>

爾時大莊嚴菩薩摩訶薩。與八萬菩薩摩訶薩。說是偈讚佛已。

俱白佛言。世尊。我等八萬菩薩之衆。今者欲於如來法中。有所諮問。不審世尊垂愍聽不。

佛告大莊嚴菩薩。及八萬菩薩言。善哉善哉。善男子。善知是時。恣汝所問。如來不久。當般涅槃。涅槃之後。普令一切無復餘疑。欲何所問。便可說也。



於是大莊嚴菩薩。與八萬菩薩。卽共同聲。白佛言。世尊。菩薩摩訶薩。欲得疾成阿耨多羅三藐三菩提。應當修行何等法門。何等法門能令菩薩摩訶薩。疾成阿耨多羅三藐三菩提。佛告大莊嚴菩薩。及八萬菩薩言。善男子。有一法門。能令菩薩疾得阿耨多羅三藐三菩提。若有菩薩。學是法門者。則能疾得阿耨多羅三藐三菩提。世尊。是法門者。號字何等。其義云何。菩薩云何修行。

佛言。善男子。是一法門。名爲無量義。菩薩欲得修學無量義者。應當觀察一切諸法。自本來今。性相空寂。無大無小。無

生無滅。非住非動。不進不退。猶如虛空。無有二法。而諸衆生虛妄橫計。是此是彼。是得是失。起不善念。造衆惡業。輪迴六趣。備受苦毒<sup>28</sup>。無量億劫不能自出。菩薩摩訶薩。如是諦觀。生憐愍心。發大慈悲。將欲救拔。又復深入一切諸法。法相如是生如是法。法相如是住如是法。法相如是異如是法。法相如是滅如是法。法相如是能生惡法。法相如是能生善法。住異滅者亦復如是。菩薩如是觀察四相始末。悉遍知已。次復諦觀一切諸法。念念不住。新新生滅。復觀卽時生住異滅。如是觀已。而入衆生諸根性欲。性欲無量。故說法無量。說法無量<sup>29</sup>

。故義亦無量。無量義者。從一法生。其一法者。卽無相也。  
如是無相。無相不相。不相無相。名爲實相。菩薩摩訶薩。安  
住如是眞實相已。所發慈悲。明諦不虛。於衆生所。眞能拔苦  
。苦旣拔已。復爲說法。令諸衆生。受於快樂。善男子。菩薩  
若能如是修一法門無量義者。必得疾成阿耨多羅三藐三菩提。  
善男子。如是甚深無上大乘無量義經。文理眞正。尊無過上。  
三世諸佛所共守護。無有衆魔羣道得入。不爲一切邪見生死之  
所壞敗。是故善男子。菩薩摩訶薩。若欲疾成無上菩提。應當  
修學如是甚深無上大乘無量義經。

爾時大莊嚴菩薩。復白佛言。世尊。世尊說法。不可思議。衆生根性。亦不可思議。法門解脫。亦不可思議。我等於佛所說諸法。無復疑難<sup>30</sup>。而諸衆生。生迷惑心。故重諮問。世尊。自從如來。得道已來四十餘年。常爲衆生。演說諸法四相之義。

苦義。空義。無常無我。無大無小。無生無滅。一相<sup>31</sup>無相。法

性法相。本來空寂。不來不去。出不沒。若有聞者。或得煖

法。頂法。忍法<sup>32</sup>。世第一法。須陀洹果。斯陀含果。阿那含果

。阿羅漢果。辟支佛道。發菩提心。登第一地。第二第三至第十地。往日所說諸法之義。與今所說有何等異。而言甚深無

上大乘無量義經。菩薩修行。必得疾成無上菩提。是事云何。  
唯願世尊。慈悲<sup>33</sup>一切。廣爲衆生而分別之。普令現在及未來世。  
。有聞法者無餘疑網。於是佛告大莊嚴菩薩。善哉。善哉。大  
善男子。能問如來。如是甚深無上大乘微妙之義。當知汝能多  
所利益。安樂人天。拔苦衆生。真大慈悲。信實不虛。以是因  
緣。必得疾成無上菩提。亦令一切今世來世。諸有衆生。得成  
無上菩提。善男子。自我道場菩提樹下。端坐六年。得成阿耨  
多羅三藐三菩提。以佛眼觀。一切諸法不可宣說。所以者何。  
以諸衆生。性欲不同。種種說法。性欲不同。種種說法。以方

便力四十餘年。未顯<sup>34</sup>眞實。是故衆生得道差別。不得疾成無上菩提。善男子。法譬如水。能洗垢穢。若井若池。若江若河。谿渠大海。皆悉能洗諸有垢穢。其法水者。亦復如是。能洗衆生諸煩惱垢。善男子。水性是一。江河井池谿渠大海。各各別異。其法性者。亦復如是。洗除塵勞等無差別。三法四果。二道不一。善男子。水雖俱洗。而井非池。池非江河。谿渠非海。如來世雄。於法自在。所說諸法亦復如是。初中後說。皆能洗除衆生煩惱。而初非中。而中非後。初中後說文詞雖一。而義各異。善男子。我起樹王。詣波羅奈鹿野園中。爲阿若拘鄰

等五人。轉四諦法輪時。亦說諸法本來空寂。代謝不住。念念生滅。中間於此及以處處。爲諸比丘。并衆菩薩。辯演宣說十二因緣。六波羅蜜。亦說諸法本來空寂。代謝不住。念念生滅。今復於此演說大乘無量義經。亦說諸法本來空寂。代謝不住。念念生滅。善男子。是故初說中說後說<sup>36</sup>。文詞是一。而義別<sup>37</sup>異。義異故衆生解異。解異故得法得果得道亦異。善男子。初說四諦。爲求聲聞人。而八億諸天。來下聽法。發菩提心。中於處處演說甚深十二因緣。爲求辟支佛人。而無量衆生發菩提心<sup>38</sup>。或住聲聞。次說方等十二部經。摩訶般若。華嚴海空<sup>39</sup>。宣說

菩薩歷劫修行。而百千比丘。萬億人天。無量衆生<sup>40</sup>。得須陀洹。  
。斯陀含<sup>41</sup>。阿那含<sup>42</sup>。阿羅漢果。住辟支佛因緣法中。善男子。  
以是義故。故知說同而義別異。義異故衆生解異。解異故得法  
得果得道亦異。是故善男子。自我得道。初起說法。至於今日  
。演說大乘無量義經。未曾不說苦。空。無常。無我。非眞非  
假。非大非小。本來不生<sup>44</sup>今亦不滅。一相無相<sup>45</sup>。法相法性。不  
來不去。而衆生四相所遷。善男子。以是義故。諸佛無有二言  
。能以一音。普應衆聲。能以一身。示百千萬億那由他無量無  
數恒河沙身。一一身中。又示若干百千萬億那由他阿僧祇恒河



沙種種類形。一一形中。又示若干百千萬億那由他阿僧祇恒河沙形。善男子。是則諸佛不可思議甚深境界。非二乘所知。亦非十住菩薩所及。唯佛與佛。乃能究了。善男子。是故我說微妙甚深無上大乘無量義經。文理真正。尊無過上。三世諸佛所共守護。無有衆魔外道得入。不爲一切邪見生死之所壞敗。菩薩摩訶薩。若欲疾成無上菩提。應當修學如是甚深無上大乘無量義經。佛說是已。於是三千大千世界。六種震動。自然空中兩種種華。<sup>46</sup>天優鉢羅華。鉢曇摩華。拘物頭華。分陀利華。又雨無數種種天香。天衣。天瓔珞。天無價寶。於上空中。旋轉

來下。供養於佛。及諸菩薩聲聞大衆。天廚。天鉢器。天百味。充滿盈溢。天幢。天旛。天軒蓋。天妙樂具。處處安置。作天妓樂。歌歎於佛。又復六種震動。東方恒河沙等諸佛世界。亦雨天華。天香。天衣。天瓔珞。天無價寶。天廚。天鉢器。天百味。天幢。天旛。天軒蓋。天妙樂具。作天妓樂。歌歎彼佛。及彼菩薩聲聞大衆。南西北方四維上下。亦復如是。於是衆中一萬二千菩薩摩訶薩。得無量義經三昧二萬四千菩薩摩訶薩。得無量無數陀羅尼門。能轉一切三世諸佛不退法輪。其諸比丘。比丘尼。優婆塞。優婆夷。天龍。夜叉。乾闥婆。阿修羅

迦樓羅。緊那羅。摩睺羅伽。大轉輪王。小轉輪王。銀輪鐵輪。  
。諸輪之王。國王。王子。國臣。國民。國士。國女。國大長  
者。及諸眷屬百千衆俱。聞佛所說如是經時。或得煖法。頂法  
。忍法<sup>51</sup>。世間第一法。須陀洹果。斯陀含果。阿那含果。阿羅  
漢果。辟支佛果。又得菩薩無生法忍。又得一陀羅尼。又得二  
陀羅尼。又得三陀羅尼。又得四陀羅尼。五六七八九十陀羅尼  
。又得百千萬億陀羅尼。又得無量無數恒河沙阿僧祇陀羅尼。  
皆能隨順轉不退轉法輪。無量衆生。發阿耨多羅三藐三菩提  
心。

### 十功德品第三

爾時大莊嚴菩薩摩訶薩。復白佛言。世尊。世尊說是微妙甚深無上大乘無量義經。真實甚深。甚深甚深。所以者何。於此衆中。諸菩薩摩訶薩。及諸四衆。天龍鬼神。國王臣民。諸有衆生。聞是甚深無上大乘無量義經。無不獲得陀羅尼門。三法四果菩提之心。當知此法文理真正。尊無過上。三世諸佛之所守護。無有衆魔羣道得入。不爲一切邪見生死之所壞敗。所以者何。一聞能持一切法故。若有衆生得聞是經。則爲大利。所以者何。若能修行。必得疾成無上菩提。其有衆生不得聞者。當知

是等爲失大利。過無量無邊不可思議阿僧祇劫。終不得成無上菩提。所以者何。不知菩提大道直故。行於險徑多留難故。世尊。是經典者。不可思議。唯願世尊。廣爲大衆。慈哀敷演是經甚深不思議事。世尊。是經典者。從何所來。去何所至。住何所住。乃有如是無量功德不思議力。令衆疾成阿耨多羅三藐三菩提。爾時世尊。告大莊嚴菩薩言。善哉善哉。善男子。如是如是。如汝所言。善男子。我說是經甚深甚深。真實甚深。所以者何。令衆疾成無上菩提故。一聞能持一切法故。於諸衆生大利益故。行大直道無留難故。善男子。汝聞是經。從何所來

。去至何所。住何住者。當善諦聽。善男子。是經本從諸佛室<sup>53</sup>  
宅中來。去至一切衆生發菩提心。住諸菩薩所住之處<sup>54</sup>。善男子  
。是經如是來。如是去。如是住。是故此經能有如是無量功德  
不思議力。令衆疾成無上菩提。善男子。汝寧欲聞是經。復有  
十不思議功德力不。大莊嚴菩薩言。願樂欲聞。佛言。善男子<sup>55</sup>  
。第一是經。能令菩薩未發心者。發菩提心。無慈仁者。起於  
慈仁。好殺戮者。起大悲心。生嫉妒者。起隨喜心。有愛著者  
。起能捨心。諸慳貪者。起布施心。多憍慢者。起持戒心。瞋  
恚盛者。起忍辱心。生懈怠者。起精進心。諸散亂者。起禪定

心。於愚癡者。起智慧心。未能度彼者。起度彼心。行十惡者。起十善心。樂有爲者。志無爲心。有退心者。作不退心。爲有漏者。起無漏心。多煩惱者。起除滅心。善男子。是名是經第一功德不思議力。

善男子。第二是經不可思議功德力者。若有衆生得是經者。若一轉。若一偈。乃至一句。則能通達百千億義。無量數劫。不能演說所受持法。所以者何。以其是法義無量故。善男子。是經譬如從一種子。生百千萬。百千萬中。一一復生百千萬數。如是展轉。乃至無量。是經典者。亦復如是。從一<sup>56</sup>法生百千義

。百千義中。一一義復生百千萬數。如是展轉。乃至無量無邊之義。是故此經。名無量義。善男子。是名是經第二功德不思議力。

善男子。第三是經不可思議功德力者。若有衆生得聞是經。若一轉。若一偈。乃至一句。通達百千萬億義已。雖有煩惱。如無煩惱。出生入死。無怖畏想。於諸衆生。生憐愍想。<sup>57</sup>於一切法。得勇健想。如壯力士。能擔能持諸有重者。是持經人。亦復如是。能荷無上菩提重任。<sup>58</sup>擔負衆生出生死道。未能自度。已能度他。<sup>59</sup>猶如船師。身嬰重病。四體不御。安止此岸。有好



堅牢舟船<sup>60</sup>。常辦諸度彼者之具。給與而去。是持經者。亦復如是。雖嬰五道諸有之身。百八重病常恒相纏。安止無明老死此岸。而有堅牢此大乘經無量義辯。能度衆生。如說行者。得度生死。善男子。是名是經第三功德不思議力。

善男子。第四是經不可思議功德力者。若有衆生得聞是經。若一轉。若一偈。乃至一句。得勇健想。雖未自度。而能度他。與諸菩薩以爲眷屬。諸佛如來。常向是人而演說法。是人聞已。悉能受持隨順不逆。轉復爲人隨宜廣說。善男子。是人譬如國王夫人。新生王子。若一日。若二日。若至七日。若一月。

若二月。若至七月。若一歲。若二歲。若至七歲。雖復不能領理國事。已爲臣民之所宗敬。諸大王子以爲伴侶。王及夫人愛心偏重。常與共語。所以者何。以稚小故。善男子。是持經者。亦復如是。諸佛國王。是經夫人。和合共生。是菩薩子。若是菩薩。得聞是經。若一句。若一偈。若一轉。若二轉。若十。若百。若千。若萬。若億萬恒河沙無量無數轉。雖復不能體真理極。雖復不能震動三千大千國土。雷震梵音。轉大法輪。已爲一切四衆八部之所宗仰。諸大菩薩以爲眷屬。深入諸佛祕密之法。所可演說。無違無失。常爲諸佛之所護念。慈愛徧覆

。以新學故。善男子。是名是經第四功德不思議力。

善男子。第五是經不可思議功德力者。若善男子善女人。若佛在世。若滅度後。其有受持讀誦書寫。如是甚深無上大乘無量義經。是人雖復具縛煩惱。未能遠離諸凡夫事。而能示現大菩提道。延於一日。以爲百劫。百劫亦能促爲一日。令彼衆生歡喜信伏。善男子。是善男子善女人。譬如龍子。始生七日。卽能興雲。亦能降雨。善男子。是名是經第五功德不思議力。

善男子。第六是經不可思議功德力者。若善男子善女人。若佛在世。若滅度後。受持讀誦是經典者。雖具煩惱。而爲衆生說

法。令遠離煩惱生死。斷一切苦。衆生聞已。修行得法。得果<sup>63</sup>。得道。與佛如來等無差別。譬如王子。雖復稚小。若王巡遊<sup>64</sup>。及以疾病。委是王子。領理國事。王子是時。依大王命。如法<sup>65</sup>教令羣僚百官。宣流正化。國土人民。各隨其安。如大王法等<sup>66</sup>無有異。持經善男子善女人。亦復如是。若佛在世。若滅度後。是善男子。雖未得住初不動地。依佛如是所用說教<sup>67</sup>。而敷演之。衆生聞已。一心修行。斷除煩惱。得法得果。乃至得道。善男子。是名是經第六功德不思議力。善男子。第七是經不可思議功德力者。若善男子善女人。於佛

在世。及佛滅後得聞是經。歡喜信樂。生希有心。受持讀誦。書寫解說。如法修行。發菩提心。起諸善根。興大悲意。欲度一切苦惱衆生。未得修行六波羅蜜。六波羅蜜自然在前。卽於是身得無生法忍。<sup>69</sup>生死煩惱一時斷壞。昇第七地大菩薩位。譬如健人。爲王除怨。怨旣滅已。王大歡喜。賞賜半國之封。悉<sup>71</sup>以與之。持經男子女人亦復如是。於諸行人最爲勇健。六度法寶。不求自至。生死怨敵自然散壞。證無生忍。半佛國寶。封賞安樂。善男子。是名是經第七功德不思議力。

善男子。第八是經不可思議功德力者。若善男子善女人。於佛

在世。若滅度後。有人能得是經典者。敬信如視佛身。令等無異。愛樂是經。受持讀誦。書寫頂戴。如法奉行。堅固戒忍。兼行檀度。深發慈悲。以此無上大乘無量義經。廣爲人說。若人先來都不信有罪福者。以是經示之。設種種方便。強化令信。以經威力故。令其人心<sup>72</sup>。欬然得迴。信心既發。勇猛精進。故能得是經威德勢力。得道得果。是故善男子善女人。以蒙化功故。男子女人。卽於是身得無生法忍。得至上地。與諸菩薩以爲眷屬。速能成就衆生。淨佛國土。不久得成無上菩提。善男子。是名是經第八功德不思議力。

善男子。第九是經不可思議功德力者。若善男子善女人。若佛在世。若滅度後。有得是經。歡喜踊躍。得未曾有。受持讀誦。書寫供養。廣爲衆人。分別解說是經義者。卽得宿業餘罪重障。一時滅盡。便得清淨。速得大辯。次第莊嚴諸波羅蜜。獲諸三昧。首楞嚴三昧。入大總持門。得勤精進力。速得越上地<sup>75</sup>。善能分身散體。遍十方國土<sup>76</sup>。拔濟一切二十五有極苦衆生。悉令解脫。是故是經有如此力。善男子。是名是經第九功德不思議力。

善男子。第十是經不可思議功德力者。若善男子善女人。若佛

在世及滅度後。若得是經。發大歡喜。生希有心。卽自受持讀誦書寫供養。如說修行。復能廣勸在家出家人。受持讀誦書寫。供養解說。如法修行。旣令餘人。修行是經力故。得道得果。皆由是善男子善女人。慈心勸化力故。是善男子善女人。卽於是身。便逮無量諸陀羅尼門。於凡夫地。自然初時。能發無數阿僧祇宏誓大願。深能發救一切衆生。成就大悲。廣能拔苦。厚集善根。饒益一切。而演法澤洪潤枯涸。以此法藥施諸衆生。安樂一切。漸見超登位法雲地。恩澤普潤。慈被無外。攝苦衆生。令人道迹。是故此人。不久得成阿耨多羅三藐三菩提。



。善男子。是名是經第十功不思議力。

善男子。如是無上大乘無量義經。極有大威神之力。尊無過上。能令諸凡夫。皆成聖果。永離生死。皆得自在。是故是經名無量義也。能令一切衆生。於凡夫地。生起諸菩薩無量道芽。令功德樹。鬱茂扶疎增長。是故此經。號不可思議功德力也。

於時大莊嚴菩薩摩訶薩。及八萬菩薩摩訶薩。同聲白佛言。世尊。如佛所說。甚深微妙。無上大乘。無量義經。文理真正。

尊無過上。三世諸佛所共守護。無有衆魔羣道得入。不爲一切邪見生死之所壞敗。是故此經。乃有如是十功德不思議力也。

大饒益無量一切衆生。令一切諸菩薩摩訶薩。各得無量義三昧。  
。或得百千陀羅尼門。或得<sup>88</sup>菩薩諸地諸忍。或得緣覺阿羅漢四  
道果證。世尊慈愍。快爲我等。說如是法。令我大獲法利。甚  
爲奇特。未曾有也。世尊慈恩。實難可報。作是語已。爾時三<sup>89</sup>  
千大千世界。六種震動。於上空中。復兩種種華。天優鉢羅華  
。鉢曇摩華。拘物頭華。分陀利華。又雨無數種種天香。天衣  
。天瓔珞。天無價寶。於上空中。旋轉來下。供養於佛。及諸  
菩薩。聲聞大衆。天廚。天鉢器。天百味。充滿盈溢。見色聞  
香。自然飽足。天幢。天旛。天軒蓋。天妙樂具。處處安置。

作天妓樂<sup>90</sup>。歌歎於佛。又復六種震動。東方恒河沙等諸佛世界。亦雨天華。天香。天衣。天瓔珞。天無價寶。天廚。天鉢器。天百味。見色聞香。自然飽足。天幢。天旛。天軒蓋。天妙樂具。作天妓樂。歌歎彼佛。又彼菩薩聲聞大衆。南西北方。四維上下。亦復如是。

爾時佛告大莊嚴菩薩摩訶薩。及八萬菩薩摩訶薩言。汝等當於此經。應深起敬心。如法修行。廣化一切。勤心流布。常當慇懃。晝夜守護。令諸衆生<sup>92</sup>。各獲法利。汝等真是大慈大悲。以立神通願力。愛護是經<sup>93</sup>。勿使疑滯。於當來世。必令廣行闍浮

提。令一切衆生。得見聞讀誦書寫供養。以是之故。亦疾令汝<sup>94</sup>  
等速得阿耨多羅三藐三菩提。

是時大莊嚴菩薩摩訶薩。與八萬菩薩摩訶薩。卽從座起。來詣  
佛所。頭面禮足。遶百千匝。即前胡跪。俱共同聲。白佛言。

世尊。我等快蒙世尊慈愍。爲我等說是甚深微妙無上大乘無量  
義經。敬受佛勅。於如來滅後。當廣令流布是經典者。普令一  
切受持讀誦書寫供養。唯願世尊。勿垂憂慮。我等當以願力。  
普令一切。得是經典<sup>96</sup>威神之力。

爾時佛讚言善哉善哉。諸善男子。汝等今者真是佛子。大慈大

悲。深能拔苦救厄者矣。一切衆生之良福田。廣爲一切作大良導。一切衆生大依止處。一切衆生之大施主。常以法利廣施一切。爾時大會。皆大歡喜。爲佛作禮。受持而去。

KAO-LI EDITION (TAISHO 276)

APPENDIX OF ALTERNATIVE READINGS

Here follows a list of alternative readings, in accordance with the Kao-Li edition of the text as reproduced in the Taisho Daizokyo, 276. (#) signifies an addition; (-) an omission; and (x) a substitution.

1. (x) 藏
2. (x) 在
3. (-) 及
4. (x) 轉
5. (x) 花
6. (x) 之
7. (x) 能 善
8. (x) 礙
9. (x) 請
10. (x) 滯
11. (x) 執 惱

12. (-) 良 醫
13. (x) 狂
14. (x) 是
15. (#) 功
16. (x) 如 是 等
17. (x) 于
18. (x) 伎
19. (x) 短 長
20. (x) 照
21. (x) 脩
22. (x) 虔
23. (x) 幢
24. (x) 池
25. (x) 等
26. (x) 俱



27. (#) 無量義經
28. (x) 諸
29. (-) 故
30. (x) 惑
31. (x) 切
32. (-) 忍法
33. (x) 慙
34. (x) 未曾 (-) 真
35. (-) 而
36. (x) 今
37. (x) 差
38. (x) 雲
39. (x) 演
40. (-) 象生
41. (#) 得

42. (#) 得
43. (#) 得
44. (x) 然
45. (x) 切
46. (x) 花
47. (x) 數
48. (#) 轉
49. (-) 轉
50. (x) 如來說
51. (-) 忍法
52. (x) 經
53. (x) 宮
54. (x) 行
55. (x) 心
56. (#) 於

57. (x) 心
58. (x) 寶
59. (x) 彼
60. (x) 船 舟
61. (#) 能
62. (#) 億 若
63. (#) 得
64. (x) 遊 巡
65. (x) 又
66. (x) 治
67. (-) 所 (#) 法
68. (-) 得 (#) 雖
69. (-) 法
70. (#) 即
71. (-) 與 (#) 皆

72. (x) 發  
73. (x) 及  
74. (x) 及  
75. (-) 得  
76. (-) 土  
77. (x) 勲  
78. (x) 救  
79. (x) 象  
80. (x) 練  
81. (x) 住  
82. (x) 而  
83. (x) 此  
84. (x) 蔚  
85. (x) 是  
86. (-) 如

87. (-) 也 (#) 種  
88. (#) 令  
89. (-) 作 是 語 已  
90. (x) 伎  
91. (x) 及 諸  
92. (x) 普  
93. (x) 守  
94. (#) 使  
95. (-) 疾  
96. (x) 法