

Appendix #1: Interlinear readings of this chapter, including:

- * Kumārajīva's version in Chinese
- * **Transliteration of Kumārajīva's version in Japanese pronunciation**
- * *Transliteration of a Sanskrit version*
- * An English translation of Kumārajīva's version

妙法蓮華經 如來壽量品 第十六

Myōhō Renge Kyō, Nyo Rai Ju Ryō Hon Dai Jū Roku

Saddharma Puṇḍarīka Sūtra, Tathāgata Āyus Pramāṇa Parivartaḥ

The Sūtra on the Lotus Blossom of (Life's Most) Sublime Purpose

Chapter Sixteen, On The One Who Has Descended Into This World

爾時，佛告諸菩薩及一切大眾：「諸善男子！汝等當信解如來誠諦之語。」

niji butsu gō sho bosatsu gyū issai daishu: shozen nanshi! nyoto to shinge nyorai jotai shi go.

atha khalu bhagavān sarvāvantam bodhisattva gaṇam āmantrayate sma - avakalpayadhvaṃ me kula putrāḥ, abhiśraddadhadhvaṃ tathāgatasya bhūtām vācam vyāharataḥ |

At this time the Buddha addressed the bodhisattvas as well as all of the others in the great assembly.

“Good sons, for you with proper faith and understanding there are the genuine and true words of The One Who Has Descended Into This World.”

復告大眾：「汝等當信解如來誠諦之語。」

bu gō daishu: nyo tō tō shinge nyorai jōtai shi go.

dvitīya kam api bhagavāṃstān bodhisattvāna āmantrayate sma - avakalpayadhvaṃ me kula putrāḥ, abhiśraddadhadhvaṃ tathāgatasya bhūtām vācam vyāharataḥ |

Again the Buddha addressed the great assembly:

“For you with proper faith and understanding there are the genuine and true words of The One Who Has Descended Into This World.”

又復告諸大眾：「汝等當信解如來誠諦之語。」

u bu gō sho daishu: nyo tō tō shinge nyorai jō tai shi go.

ṭṭīya kam api bhagavāṃstan bodhisattvāna āmantrayate sma - avakalpayadhvaṃ me kulaputrāḥ, abhiśraddadhadhvaṃ tathāgatasya bhūtām vācam vyāharataḥ |

Once again, the Buddha addressed all of the great assembly:

“For you with proper faith and understanding there are the genuine and true words of The One Who Has Descended Into This World.”

是時菩薩大眾，彌勒為首，合掌白佛言：「世尊！唯願說之，我等當信受佛語。」

ze ji bosatsu daishu, mi roku i shu, gas-shō byaku butsu gon: se son yui gan sets- shi, ga tō tō shin ju butsu go.

atha khalu sa sarvāvān bodhisattva gaṇo maitreyaṃ bodhisattvaṃ mahāsattvamagrataḥ sthāpayitoṃ aṇjaliṃ pragrahya bhagavantametadavocāt - bhāṣatu bhagavānetamevārtham, bhāṣatu sugataḥ | vāyaṃ tathāgatasya bhāṣitam abhiśraddhāsyāmaḥ |

Then those in great assembly of Bodhisattvas, led by Maitreya, joined their palms together and spoke to the Buddha, saying:

“Blessed One, we only pray that you teach us - those of us with proper faith will accept the Buddha's words.”

如是三白已，復言：「唯願說之，我等當信受佛語。」

nyo ze san byaku i, bu gon: yui gan sets-shi ga tō tō shinju butsu go.

dvitīya kam api sa sarvāvān bodhisattvagaṇo bhagavantametadavocat - bhāṣatu bhagavānetamevārtham, bhāṣatu sugataḥ | vayaṃ tathāgatasya bhāṣitam abhiśraddhāsyāmaḥ |

ṭṭīya kam api sa sarvāvān bodhisattva gaṇo bhagavantametadavocat - bhāṣatu bhagavānetamevārtham, bhāṣatu sugataḥ | vayaṃ tathāgatasya bhāṣitam abhiśraddhāsyāma iti | |

Having spoken like this three times, again they said:

“We only pray that you teach us - those of us with proper faith will accept the Buddha’s words.”

爾時世尊知諸菩薩三請不止，而告之言：

niji seson chi sho bosatsu sanshō fu shi, ni gō shi gon:

atha khalu bhagavāṃsteṣāṃ bodhisattvānāṃ yāvattṭīya kam apy adhyeṣaṇāṃ veditvā tān bodhisattvānāmantrayate sma -

The Blessed One then spoke these words, recognizing that the Bodhisattvas would not stop after making three requests:

「汝等諦聽，如來祕密，神通之力。」

nyo tō tai chō, nyorai himitsu, jin zū shi riki

tena hi kula putrāḥ śṛṇudhvam idam evaṃ rūpaṃ mama adhiṣṭhāna balādhānam,

“You should now carefully listen to this teaching about the secret mystery of The One Who Has Descended Into This World and the pervading power of its grace.”

一切世間天、人及阿修羅，皆謂：

is- sai seken ten nin gyū ashura, kai i:

yadayaṃ kula putrāḥ sadevamānuṣāsuro loka evaṃ saṃjānīte -

“Those in the heavens, those in the human realm and those driven by pride all now reason that ...”

『今釋迦牟尼佛，出釋氏宮，去伽耶城不遠，坐於道場，得阿耨多羅三藐三菩提。』

kon shakamuni butsu, shuts- shaku shi gū, ko gaya jō fu on za o dō jō, toku anokutara sanmyaku sanbodai.

sāṃpratam bhagavatā śākyamuninā tathāgatena śākya kulādashiniṣkramya gayāhvaye mahā nagare bodhi maṇḍavarāgragatena anuttarā samyak saṃbodhir abhisambuddheti |

“the Buddha Śākyamuni only recently left the palace of the Śākya clan, went to Gayā and, not far, sat where he cultivated the noble path and attained the supreme universal enlightenment.”

然，善男子！我實成佛已來無量無邊百千萬億那由他劫。

nen zen nanshi! ga jitsu jō butsu i rai muryō muhen hyaku zen man oku nayuta kō.

naivaṃ draṣṭavyam | api tu khalu punaḥ kula putrāḥ bahūni mama kalpa koṭī nayuta śata sahasra any anuttarāṃ samyak saṃbodhim abhisambuddhasya |

“In fact, good sons, I have already attained enlightenment and descended into this world for countless hundreds, thousands, millions and billions of ages.”

譬如五百千萬億那由他阿僧祇三千大千世界，假使有人末為微塵，

hi nyo go hyaku zen man oku nayuta asōgi san zen dai zen seken, ke shi u nin mats- i mi jin,
tadyathāpi nāma kula putrāḥ pañcāśatsu loka dhātu koṭī nayuta śata sahasreṣu ye pṛthivī dhātu
paramāṇavaḥ, atha khalu kaścideva puruṣa utpadyate |

“Suppose that there were five hundred, a thousand, a million, a billion, a countless number of three billion-fold realms. Suppose then that a person ground all of these realms up into particles of dust ...”

過於東方五百千萬億那由他阿僧祇國乃下一塵，

ka o tō bō go hyaku zen man oku nayuta asōgi koku, nai ge ichi jin,
anena paryāyeṇa kalpa koṭī nayuta śata sahasrāṇi sa puruṣaḥ sarvāṃstām lloka dhātūna vyapagata
pṛthivī dhātūn kuryāt, sarvāṇi ca tāni pṛthivī dhātu paramāṇurajāṇisi anena paryāyeṇa anena ca
lakṣanikṣepeṇa pūrvasyām diśyupanikṣipet |

“... and then traveled eastward through five hundred, a thousand, a million, a billion, a countless number of nations and then dropped a single particle of dust.”

如是東行，盡是微塵。諸善男子！於意云何？

nyo ze tō gyō, jin ze mi jin. sho zen nan shi! o i un ga?

tatkiṃ manyadhve kula putrāḥ śakyaṃ te loka dhātavaḥ kenaccintayitum vā gaṇayitum vā tulayitum vā
upalakṣayitum vā?

“Then further suppose that this person continued eastward until all of these particles of dust were used up. Good sons, what do you think?”

是諸世界，可得思惟校計知其數不？」

ze sho se kai, ka toku shi yui kyō kei chi go shu fu?

sa ekaṃ paramāṇurajaṃ gṛhītvā pūrvasyām diśi pañcāśal loka dhātva saṃkhyeya śata sahasra
anyatikramya tadekaṃ paramāṇurajaḥ samupanikṣipet |

“Would it be possible to know, estimate or even imagine this number of realms or not?”

彌勒菩薩等俱白佛言：「世尊！是諸世界，無量無邊，非算數所知，亦非心力所及；

miroku bosat- tō gu byaku butsu gon: se son! ze sho se kai, muryō muhen, hi san ju sho chi,
yaku hi shin riki sho gyū:

evamukte maitreya bodhisattvo mahāsattvaḥ sa ca sarvāṇān bodhisattva gaṇo bodhisattvarāśir bhagavan-
tametadavocāt - asaṃkhyeyāste bhagavaṃ lloka dhātavaḥ, agaṇanīyās citta bhūmisamatikrāntāḥ |

Maitreya and the other bodhisattvas then spoke to the Buddha together, saying:

“Blessed One, all these worlds are without measure and without bounds. Their number is incalculable and beyond the power of the mind.”

一切聲聞、辟支佛，以無漏智，不能思惟知其限數；

is- sai shō mon, hyaku shi butsu, i mu ro chi, fu nō shi yui chi go gen shu;

sarva śrāvaka pratyeka buddhair api bhagavan āryeṇa jñānena na śakyaṃ cintayitum vā gaṇayitum vā
tulayitum vā upalakṣayitum vā |

“Even with their knowledge that is beyond any affliction, all of the students of life’s purpose and beings awakened to the nature of sentient existence in their own lives are incapable of knowing or conceiving of such a number.”

我等住阿惟越致地，於是事中亦所不達。世尊！如是諸世界，無量無邊。」

ga tō jū ayui-otch-chi ji, o ze ji chū yaku sho fu datsu. seson! nyo ze sho sekai, muryō muhen.
asmākamapi tāvad bhagavan avaiivartya bhūmi sthitānām bodhisattvānām mahāsattvānāmasmin sthāne citta gocaro na pravartate | tāvadaprameyā bhagavaṁste loka dhātavo bhavayuriti | |

“Even bodhisattvas who are at the stage of never turning back are unable to grasp this.
Blessed One - all of these worlds are without measure and without bounds.”

爾時佛告大菩薩眾：

ni ji butsu gō dai bo sats- shu:

evamukte bhagavāṁstān bodhisattvān mahāsattvānetadavocat -

The Buddha then addressed the great multitude of bodhisattvas:

「諸善男子！今當分明宣語汝等。是諸世界，若著微塵及不著者盡以為塵，一塵一劫，
sho zen nan shi! kon tō fun myō sen go nyo tō, se sho se kai, nyaku jaku mi jin gyū
fu jaku sha jin i i jin, ichi jin ik- kō,

ārocayāmi vaḥ kula putrāḥ, prativedayāmi vaḥ | yāvantaḥ kula putrāste loka dhātavo yeṣu tena puruṣeṇa tāni paramāṇu rajāṁsyupanikṣiptāni, yeṣu ca nopanikṣiptāni, sarveṣu teṣu kulaputra lokadhātu koṭī nayuta śata sahasreṣu na tāvanti paramāṇurajāṁsi saṁvidyante,

“Good sons, now there is a part that I must clarify in telling you this. All of these worlds - whether they hold a particle of dust or not - grind all of them into particles of dust, and then imagine each particle of dust being the age of a universe.”

我成佛已來，復過於此百千萬億那由他阿僧祇劫。

ga jō butsu i rai, bu ka o shi hyaku sen man oku nayuta asōgi kō.

yāvanti mama kalpakōṭī nayuta śata sahasrāṇyanuttarāṇi samyak saṁbodhim abhisambuddhasya |

“I have already attained enlightenment and descended into this world for longer than this by hundreds, thousands, millions, billions and countless numbers of such ages.”

自從是來，我常在此娑婆世界說法教化，亦於餘處百千萬億那由他阿僧祇國導利眾生。

ji jū ze rai, ga jō zai shi sha ba sekai sep- pō kyō ke, yaku o yo sho hyaku zen man oku nayuta asōgi koku dō ri shu jō.

yataḥprabhr̥tyaḥaṁ kula putrā asyāṁ sahāyāṁ loka dhātau sattvānām dharmaṁ deśayāmi, anyeṣu ca loka dhātu koṭī nayuta śata sahasreṣu,

“Since I have descended into this world, I have always been teaching and spiritually transforming sentient beings in this world that all must endure together as well as in other places in hundreds, thousands, millions, billions and countless nations, guiding and benefiting them.”

「諸善男子！於是中間，我說燃燈佛等，又復言其入於涅槃，如是皆以方便分別。

sho zen nanshi! o ze chūgen, ga setsu nendōbut- tō, u bu gon go nyū o nehan, nyo ze kai i hōben funbetsu.

ye ca mayā kula putrā atrāntarā tathāgatā arhantaḥ samyak saṁbuddhāḥ parikīrtitā dīpaṁkara tathāgata prabhr̥tayaḥ, teṣāṁ ca tathāgatānām arhatāṁ samyak saṁbuddhānām parinirvāṇāni, mayaiva tāni kulaputrā upāyakausalāya dharma deśana abhinirhāranirmītāni |

“Good sons, in the meantime I have spoken about the Buddha named ‘Steadily Shining Beacon’ and others, and then said that they entered into nirvāṇa. All of this was said by distinguishing different ways & means of teaching about my life.”

「諸善男子！若有眾生來至我所，我以佛眼，觀其信等諸根利鈍，
sho zen nanshi! nyaku u shujō rai shi ga sho, ga i butsu gen, kan go shin tō sho gon ri don,
api tu khalu punaḥ kula putrāḥ, tathāgata āgatāgatānāṃ sattvānāṃ indriya vīryavaimātratāṃ

“Good sons, when sentient beings have come and reached me here, with my enlightened eye I have observed their faith and other spiritual capacities, and whether they are sharp or dull.”

隨所應度，處處自說，名字不同、年紀大小，亦復現言當入涅槃，

zui sho ō do, sho sho ji setsu, myō ji fu dō, nen ki dai shō, yaku bu gengen tō nyū nehan,
vyavalokya tasmiṃstasminnātmano nāma vyāharati | tasmiṃstasmiṃścātmanaḥ parinirvāṇaṃ vyāharati,

“Adapting to these conditions I have responded to deliver them. Here and there I have taught of myself with different names and terms for various periods of time, great and small and then again presented the words ‘I must enter into nirvāṇa.’”

又以種種方便說微妙法，能令眾生發歡喜心。

u i shuju hōben setsu mīmyō hō. nō ryō shujō hok-kangi shin.

tathā tathā ca sattvān paritoṣayati nānā vidhair dharmaparyāyair |

“And with various ways and means I have taught about life’s most sublime purpose and have been able to make sentient beings inspire a joyful mind.”

「諸善男子！如來見諸眾生樂於小法、德薄垢重者，為是人說：

sho zen nanshi! nyorai ken sho shujō gyō o shō bō, toku hak- ku jū sha, i ze nin setsu:
tatra kulaputrās tathāgato nānādhimuktānāṃ sattvānāmalpakusālamūlānāṃ bahūpakleśānāmevaṃ vadati -

“Good sons, The One Who Has Descended Into This World sees sentient beings finding contentment in lesser purposes, heavily tainted with afflictions and weak in virtue. For these people I have taught that ...”

『我少出家，得阿耨多羅三藐三菩提。』

ga shō shuk- ke, toku anokutara sanmyaku sanbodai.

daharo 'hamasmi bhikṣavo jātyābhiniṣkrāntaḥ | acirābhisambuddho 'smi bhikṣavo 'nuttarāṃ samyak sambodhim |

“... I left home when young and then attained the supreme universal enlightenment.”

然我實成佛已來久遠若斯，但以方便，教化眾生，令入佛道，作如是說。

nen ga jitsu jōbutsu i rai kuon nyaku shi, tan i hōben, kyō ke shujō, ryō nyū butsudō, sa nyo ze setsu.

yatkhalu punaḥ kula putrāḥ, tathāgata evaṃ cirābhisambuddha evaṃ vyāharati - acirābhisambuddho 'hamasmi, nānyatra sattvānāṃ paripācanārtham | avatāraṇārthamete dharmaparyāyā bhāṣitāḥ |

“In reality I have already attained enlightenment and descended into this world for all of eternity, if anything. However, through using ways and means I have instructed and spiritually transformed sentient beings, making them enter into the path of enlightenment. I have done these things in order to teach them.”

「諸善男子！如來所演經典，皆為度脫眾生，
sho zen nanshi! nyorai sho en kyō den, kai i do dats- shujō,
sarve ca te kula putrā dharma paryāyās tathāgatena sattvānāṃ vinayārthāya bhāṣitāḥ |
“Good sons, The One Who Has Descended Into This World has propagated the teachings
of the scriptures to spiritually deliver and emancipate sentient beings.”

或說己身、或說他身，
waku set- ko shin, waku set- ta shin,
yāṃ ca kula putrās tathāgataḥ sattvānāṃ vinayārthavācāṃ bhāṣate
“Some teaching through my own life, some teaching through the life of another.”

或示己身、或示他身，
waku ji ko shin, waku ji ta shin,
ātma upadarśanena vā para upadarśanena vā,
“Some revealing my own life, some revealing the life of another.”

或示己事、或示他事，
waku ji ko ji, waku ji ta ji,
ātma ārambanena vā para ārambanena vā,
“Some revealing my own work, some revealing the work of another.”

諸所言說，
sho sho gon setsu,
yatkīṃcit tathāgato vyāharati, sarve te dharma paryāyāḥ satyās tathāgatena bhāṣitāḥ |
“All of this has been said to teach.”

皆實不虛。
kai jitsu fu ko.
nāstyatra tathāgatasya mṛṣāvādaḥ |
“All of it is true and without any falsehood.”

所以者何？如來如實知見三界之相，
sho i sha ga? nyorai nyo jit- chi ken sangai shi sō.
tatkasya hetoḥ? dṛṣṭaṃ hi tathāgatena traidhātukaṃ yathābhūtam |
“This is because The One Who Has Descended Into This World has knowledge and vision
of the transcendental meaning found in the mutually dependent aspects of the three-fold
sphere of sentient existence.”

無有生死、若退若出，
mu u shō ji, nyaku tai nyaku shutsu,
na jāyate na mriyate, na cyavate na upapadyate
“It goes beyond the existence of life & death, whether retreating from it or approaching it.”

亦無在世及滅度者，
yaku mu zai se gyū metsu do sha,
na saṃsarati na parinirvāti,
“And, in being neither of this world nor of an extinction that goes beyond it ...”

非實非虛，
hi jitsu hi ko,
na bhūtaṃ nābhūtaṃ

“It is neither a real existence nor an empty falsehood, and ...”

非如非異，
hi nyo hi i,
(na santaṃ nāsantaṃ) na tathā nānyathā na vitathā nāvitathā |

“It is neither the same as this three-fold sphere nor different from it.”

不如三界見於三界，
fu nyo sangai ken o sangai,
na tathā traidhātukaṃ tathāgatena dṛṣṭaṃ yathā bāla pṛthagjanāḥ paśyanti |

“Unlike the vision of sentient beings living within this three-fold sphere ...”

如斯之事，如來明見，無有錯謬。

nyo shi shi ji, nyo rai myō ken, mu u shaku myō.

pratyakṣa dharmā tathāgataḥ khalvasmin sthāne 'saṃpramoṣa dharmā |
tatra tathāgato yāṃ kāṃcidvācaṃ vyāharati, sarvaṃ tatsatyam na mṛṣā nānyathā |

“The One Who Has Descended Into This World clearly sees everything in it without mistake.”

以諸眾生有種種性、種種欲、種種行、種種憶想分別故，

i sho shujō u shuju shō, shuju yoku, shuju gyō, shuju oku sō fun- bet ko,

api tu khalu punaḥ sattvānāṃ nānā caritānāṃ nānā abhiprāyāṇāṃ saṃjñā vikalpa caritānāṃ

“Because sentient beings have different kinds of natures and aspirations, exhibit different kinds of conduct, and make different kinds of mental distinctions and associations, all of these are distinguished so that ...”

欲令生諸善根，以若干因緣、譬喻、言辭種種說法，

yoku ryō shō sho zen gon, i nyak- kan inn- en, hi yu, gon ji shu ju sep- pō,

kuśala mūla saṃjanana arthaṃ vividhān dharma paryāyān vividhairārambaṇair vyāharati |

“... their aspirations can be directed towards the producing of virtuous spiritual capacities. Through various different explanations of the causes and conditions of awakening to life's purpose, illustrations of them that serve as metaphors and the skillful use of words and terms, there are the various teachings about it.”

所作佛事，未曾暫廢。

sho sa butsu ji, mi zō zan pai.

yaddhi kula putrās tathāgatena kartavyam tat tathāgataḥ karoti |

“This is the Buddha's work that has never ceased.”

如是，我成佛已來，甚大久遠，壽命無量阿僧祇劫，常住不滅。

nyo ze, ga jō butsu i rai, jin dai ku on, ju myō muryō asōgi kō, jō jū fu metsu.

tāvaccira abhisambuddho 'parimita āyus pramāṇas tathāgataḥ sadā sthitaḥ |

aparinirvṛtas tathāgataḥ parinirvāṇam ādarśayati vaineyavaśena |

“Like this I have already realized enlightenment and descended into this world for a very great eternal lifespan of limitless and countless ages, forever abiding without perishing.”

「諸善男子！我本行菩薩道，所成壽命，今猶未盡，復倍上數。然今非實滅度，而便唱言：『當取滅度。』如來以是方便，教化眾生。

sho zen nanshi! ga hon gyō bosatsu dō, sho jō ju myō, kon yū mi jin, bu bai jō shu.
nen kon hi jitsu metsu do, ni ben shō gon: tō shu metsu do. nyo rai i ze hōben, kyō ke shujō.
api tu khalu punaḥ kula putrā adyāpi taddvi guṇena me kalpa koṭī nayuta śata sahasrāṇi bhaviṣyanti āyusḥ pramāṇasyāparipūrṇatvāt | idānīm khalu punarahaṃ kula putrā aparinirvāyamāṇa eva parinirvāṇa mārocayāmi | na ca tāvanme kula putrā adyāpi (paurvikī bodhisattva caryāṃ pariniṣpāditā | āyusḥ pramāṇamapya paripūrṇam) |

“Goods sons, I originally practiced the bodhisattva path. This has become a livelihood that still will not be completed for more than twice the number of ages described before. Although I am really without death, as a device I declare that I must perish. Through such ways & means, The One Who Has Descended Into This World instructs and spiritually transforms sentient beings.”

所以者何？若佛久住於世，薄德之人，不種善根，貧窮下賤，貪著五欲，入於憶想妄見網中。

sho i sha ga? nyaku buk- ku jū o se, haku toku shi nin, fu shu zen gon, bin gu ge sen,
ton jaku go yoku, nyū o oku sō mō ken mō chū.
tatkasya hetoḥ? sattvānahaṃ kula putrā anena paryāyena paripācayāmi - mā haiva me 'ticiraṃ tiṣṭhato 'bhīkṣṇa darśanena akṛta kuśala mūlāḥ sattvāḥ puṇya virahitā daridrābhūtāḥ kāmālalupā andhā dṛṣṭi jāla saṃchannāḥ tiṣṭhati tathāgata iti viditvā kilīkṛtasamjñā bhaveyuh,

“Why is this? When the Buddha remains too long in this world, people who are weak in virtue will be without seeds for the development of virtuous spiritual capacities. Being poor in merit, they will become greedily attached to the five kinds of sensory desire and enter into a network of mental distinctions and associations that are based on false beliefs.”

若見如來常在不滅，便起憍恣而懷厭怠，不能生難遭之想、恭敬之心。

nyak- ken nyorai jō zai fu metsu, ben ki kyō shi ni e en dai, fu nō shō o nan sō shi sō,
ku gyō shi shin.

na ca tathāgate durlabha saṃjñām utpādayeyuh - āsannā vayaṃ tathāgatasyeti | vīryaṃ nārabheyus traidhātu kānniḥsaraṇārtham, na ca tathāgate durlabha saṃjñām utpādayeyuh |

“If they saw The One Who Has Descended Into This World always being here in this world and never perishing, it would be the means for the arising of arrogance, complacency, feelings of laziness and disinterest, and an inability to bear the thought of one who is difficult to meet with a mind of reverence.”

是故如來以方便說：『比丘當知！諸佛出世，難可值遇。』

ze ko nyorai i hōben setsu: bi ku tō chi! sho buts- shuts- se, nan ka chi gu.
tataḥ kula putrāḥ tathāgataḥ upāya kauśalyena teṣāṃ sattvānāṃ durlabhaprādurbhāvo bhikṣavas tathāgata iti vācaṃ vyāharati sma |

“And so The One Who Has Descended Into This World uses skillful ways & means to teach monks about how difficult it is to encounter a Buddha in this world.”

所以者何？諸薄德人，過無量百千萬億劫，

sho i sha ga? sho haku toku nin. ka mu ryō hyaku zen man ok- kō,
tatkasya hetoḥ? tathā hi teṣāṃ sattvānāṃ bahubhiḥ kalpa koṭī nayuta śata sahasrairapi

“There have been so many people in this world who have been weak in virtue over so many countless hundreds, thousands, millions and billions of ages.

或有見佛，或不見者，

waku u ken butsu, waku fu ken sha,

tathāgata darśanaṃ bhavati vā na vā |

Some of them have had a chance to encounter a Buddha but many have not.”

以此事故，我作是言：『諸比丘！如來難可得見。』

i shi ji ko, ga sa ze gon: sho bi ku! nyorai nan ka tok- ken.

tataḥ khalvahaṃ kulaputrāstadārambaṇaṃ kṛtvaiṃ vādāmi - durlabha prādurbhāvā hi bhikṣavas tathāgatā iti |

“Because of this, I have always reminded them:

‘Monks (Bhikṣus), you should never forget that it is very difficult to get to see an enlightened being who has descended into this world.’”

斯眾生等聞如是語，必當生於難遭之想，心懷戀慕，渴仰於佛，便種善根。

shi shujō tō mon nyo ze go, hi tō shō o nan zō shi sō, shin e ren bo, katsu gō o butsu,

te bhūyasyā mātrayā durlabha prādurbhāvāṃs tathāgatān viditvā āścarya saṃjñāṃ utpādayiṣyanti, śoka saṃjñāṃ utpādayiṣyanti | apaśyantaśca tathāgatānarhataḥ samyak sambuddhān tṛṣitā bhaviṣyanti tathāgata darśanāya |

“Sentient beings who hear these words will certainly bear in mind the idea that it is difficult to encounter such an enlightened being, and their hearts will long and thirst with reverence to see one.

便種善根。

ben shu zen gon.

teṣāṃ tāni tathāgata ārambaṇa manaskāra kuśala mūlāni dīrgharātram arthāya hitāya sukhāya ca bhaviṣyanti |

“This is a device used for cultivating the seeds of virtuous spiritual capacities in them.”

是故如來雖不實滅，而言滅度。

ze ko nyo rai sui fu jitsu metsu, ni gon metsu do.

etamarthaṃ viditvā tathāgato 'parinirvāyanneva parinirvāṇa mārocayati sattvānāṃ vaineyavaśam upādāya |

“Because of this, although The Ones Who Have Descended Into This World never really perish, they are said to perish from this world.”

「又，善男子！諸佛如來，法皆如是，為度眾生，皆實不虛。

u zen nanshi sho butsu nyo rai, hō kai nyo ze, i do shu jō, kai jitsu fu ko.

tathāgatasyaiṣa kula putrā dharma paryāyo yadevaṃ vyāharati | nāstyatra tathāgatasya mṛṣāvādaḥ | |

“And good sons, all of the purposes of the Enlightened Beings Who Have Descended Into This World are like this. Designed to deliver sentient beings, they are all true and without any falsehood.”

譬如良醫，智慧聰達，明練方藥，善治眾病。

hi nyo rō i chi e sō datsu, myō ren hō yaku, zen shi shu byō.

tadyathāpi nāma kula putrāḥ kaścideva vaidya puruṣo bhavet paṇḍito vyakto medhāvī sukuśalaḥ sarva vyādhipraśamanāya |

“This can be compared to a good doctor with penetrating knowledge and discernment who was brilliantly trained in the ways of medicine and skilled in healing all diseases.”

其人多諸子息——若十、二十乃至百數，

go nin ta sho shi soku, nyaku jū ni jū nai shi hyaku shu,

tasya ca puruṣasya bahavaḥ putrā bhaveyurdaśa vā viṃśatirvā triṃśadvā catvāriṃśadvā pañcāśadvā śataṃ vā |

“This person had many children; ten, twenty, up to a hundred in number. Because of conditions related to his work, he went far away to another nation.”

以有事緣，遠至餘國。諸子於後，飲他毒藥，藥發悶亂，宛轉于地。

i u ji en , on shi yo koku. sho shi o go, on ta doku yaku, yaku hotsu mon ran, en den u ji.

sa ca vaidyaḥ pravāsagato bhavet, te cāśya sarve putrā garapīḍā vā viśapīḍā vā bhaveyuh |

tena gareṇa vā viṣeṇa vā duḥkābhīr vedanābhirabhitūrṇā bhaveyuh | te tena gareṇa vā viṣeṇa vā dahyamānāḥ pṛthivyām prapateyuh |

“Later on, his children swallowed someone else’s poisonous medicine, which brought on agony, disorder and writhing on the ground.”

是時其父還來歸家，

ze ji go bu gen rai ki ke,

atha sa teśāṃ vaidyaḥ pitā pravāsādāgacchet |

“By the time the father returned back home ...”

諸子飲毒，或失本心、或不失者，遙見其父，

sho shi on doku, waku shitsu hon shin, waku fu shits- sha, yō ken go bu,

te cāśya putrāstena gareṇa vā viṣeṇa vā duḥkābhīr vedanābhirārtāḥ |

kecidviparīta saṃjñīno bhaveyuh, kecidviparīta saṃjñīno bhaveyuh |

“... all of his children had eaten the poison. Some had forgotten the purpose for their own lives while others had not. From far away they saw their father coming ...”

皆大歡喜，拜跪問訊：

kai dai kan gi, hai ki mon jin: zen an on ki.

sarve ca te tenaiva duḥkhenārtāstaṃ pitaraṃ dr̥ṣṭvābhinandeyuh, evaṃ cainaṃ vadeyuh -

“... and they all greatly rejoiced. Bowing and kneeling, they made a request, saying:”

『善安隱歸。我等愚癡，誤服毒藥，願見救療，更賜壽命。』

ga tō gu chi, go buku doku yaku, gan ken ku ryō, kyō shi ju myō.

diṣṭyāsi tāta kṣemasvastibhyāmāgataḥ |

tadasmākamasmād ātma uparodhād garādvā viśādvā parimocayasva |

dadasva nastāta jīvitaṃ |

‘How good it is that you have safely returned. We have foolishly eaten poisonous medicine. We pray that you will see us, save us and restore our lives.’

父見子等苦惱如是，依諸經方，

bu ken shi tō ku nō nyo ze, e sho kyō bō,

atha khalu sa vaidyastān putrān duḥkhārtān dr̥ṣṭvā vedanābhibhūtān dahyataḥ pṛthivyām ariveṣṭamānān,

“The father saw his children in suffering and distress like this. Relying on the directions of the scriptures ...”

求好藥草，色香美味皆悉具足，擣篩和合與子令服，而作是言：

gu kō yaku sō, shiki kō mimi, kai shitsu gusoku, tō shi wagō, yo shi ryō buku, ni sa ze gon:
tato mahā bhaiṣajyaṃ samudānayatvā varṇa saṃpannaṃ gandha saṃpannaṃ rasa saṃpannaṃ ca, śilāyāṃ piṣṭvā teṣāṃ putrāṇāṃ pānāya dadyāt, evaṃ cainān vadet -

“He sought out the most effective medicinal herbs that were endowed with a beautiful color, a fine fragrance, a pleasing taste and were perfect in every way. Upon pounding, sifting and blending them, he gave this medicine to his children and directed them to take it, making these words:

『此大良藥，色香美味皆悉具足，

shi dai rō yaku, shiki kō mi mi, kai shitsu gu soku,

pibatha putrā idaṃ mahā bhaiṣajyaṃ varṇa saṃpannaṃ gandha saṃpannaṃ rasa saṃpannaṃ |

“This very effective medicine with a beautiful color, a fine fragrance and a pleasing taste is perfect in every way.

汝等可服，速除苦惱，無復眾患。』

nyo tō ka buku, soku jo ku nō, mu bu shu gen.

idaṃ yūyaṃ putrā mahā bhaiṣajyaṃ pītva kṣipram evāsmād garādvā viṣādvā parimokṣyadhve, svasthā bhaviṣyatha arogāśca |

“You who are willing to take it will quickly eliminate all suffering and distress and there will be no more sickness.”

其諸子中不失心者，見此良藥、色香俱好，

go sho shi chū fu shits- shin sha, ken shi rō yaku, shiki kō gu kō,

tatra ye tasya vaidyasya putrā aviparītasamjñīnaḥ te bhaiṣajyasya varṇaṃ ca dṛṣṭvā gandhaṃ cāghrāya rasaṃ cāsvādya kṣipram evābhyavahareyuh |

“Those children who had not forgotten the purpose for their own lives saw this good medicine with its beautiful color and fine fragrance ...”

即便服之，病盡除愈。

soku ben buku shi, byō jin jo yu.

te cābhyavaharantastasmādābādhāt sarveṇa sarvaṃ vimuktā bhaveyuh |

“... and, upon taking it, their sickness was completely cured.”

餘失心者，見其父來，

yo shits- shin sha, ken go bu rai,

ye punastasya putrā viparīta samjñīnaḥ te taṃ pitaramabhinandeyuh, eṇaṃ caivaṃ vadeyuh -

“Others who had forgotten their own purpose also saw their father come.”

雖亦歡喜問訊，求索治病，

sui yak- kan gi mon shin, gu shaku shi byō,

diṣṭayāsi tāta kṣema svastibhyāmāgato yastvamas mākaṃ cikitsaka iti |

“Although they rejoiced and sought help in the healing of their sickness and ...

然與其藥而不肯服。

nen yo go yaku ni fu kō buku.

te caivaṃ vācaṃ bhāṣeran, tacca bhaiṣajyaṃ upanāmitaṃ na pibeyuh |

“... were even given the medicine, they were unwilling to take it.

所以者何？毒氣深入，失本心故，於此好色香藥而謂不美。

sho i sha ga? dok- ke jin nyū, ship- pon shin ko, o shi kō shiki kō yaku ni i fu mi.

tatkasya hetoh? tathā hi teṣāṃ tayā viparīta saṃjñyā tad bhaiṣajyaṃ upanāmitaṃ varṇenāpi na rocate, gandhenāpi rasenāpi na rocate |

“This is because the poison’s vapors has deeply entered into their minds and they had lost their way. Because of this, they reasoned that this medicine of beautiful color and fine fragrance did not taste good.”

父作是念：

bu sa ze nen:

atha khalu sa vaidya puruṣa evaṃ cintayet -

“Their father then made this thought:”

『此子可愍，為毒所中，心皆顛倒。』

shi shi ka min, i doku sho chū, shin kai ten dō.

ime mama putrā anena gareṇa vā viṣeṇa vā viparīta saṃjñīnaḥ |

‘I must pity these children. Their minds are all upset and confused because of this poison.

雖見我喜，求索救療；

sui ken ga ki, gu shak- kyu ryō:

te khalvidaṃ mahā bhaiṣajyaṃ na pibanti, māṃ cābhinandanti |

“Although they see me, rejoice and seek help in being cured, they are not willing to take ...”

如是好藥而不肯服。

nyo ze kō yaku ni fu kō buku.

yannavahamimān putra anupāya kauśalyena idaṃ bhaiṣajyaṃ pāyayeyamiti |

“... a good medicine such as this. ”

我今當設方便，令服此藥。』即作是言：

ga kon tō setsu hōben, ryō buku shi yaku. soku sa ze gon:

atha khalu sa vaidyastān putra anupāya kauśalyena tad bhaiṣajyaṃ pāyayitukāma evaṃ vadet -

“‘I must now establish a means to make them take (it).’

He then made these words:

『汝等當知！我今衰老，死時已至，』

nyo tō tō chi! ga kon sui rō, shi ji i shi,

jīrṇo 'hamasmi kulaputrāḥ, vṛddho mahallakaḥ | kālakriyā ca me pratyupasthitā |

mā ca yūyaṃ putrāḥ śociṣṭha, mā ca klamamāpadhvam |

‘You should know that I am now old and weak and the time of my death is approaching.

是好良藥，今留在此，汝可取服，勿憂不差。』

ze kō rō yaku, kon ru zai shi, nyo ka shu buku, mots- u fu sai.

idaṃvo mayā mahābhaiṣajyaṃ upanītam | sacedākāṅkṣadhve, tadeva bhaiṣajyaṃ pibadvam |

sa evaṃ tān putra anupāya kauśalyena anuśiṣya anyataraṃ janapada pradeśaṃ prakrāntaḥ |

‘I will now leave this good and pleasing medicine here in this world. You may keep it and take it, and you need not fear that you will not be cured.’”

作是教已，復至他國，遣使還告：『汝父已死。』

sa ze kyō i, bu shi ta koku, ken shi gen gō:

tatra gatvā kāla gatam ātmānam yeṣāṃ glānānām putra aṇāmārocayet,

“Having made these instructions, he again went away to another nation. He then dispatched a messenger who came back to announce:
‘Your father is already dead.’”

是時諸子聞父背喪，心大憂惱而作是念：

nyo bu i shi. ze ji sho shi mon bu hai sō, shin dai u nō ni sa ze nen:

te tasmin samaye 'tīva śocayeyuḥ, atīva parideveyuḥ -

“When the children heard that they had lost their father, their minds were filled with grief and distress. They then made this thought::

『若父在者，慈愍我等，能見救護，今者捨我遠喪他國。』

nyaku bu zai sha, ji min ga tō, nō ken kyu go, kon sha sha ga on sō ta koku.

yo hyasmākaṃ pitā nātho janako 'nukampakaḥ so 'pi nāmaikaḥ kālag atah, te 'dya vayamanāthāḥ saṃvṛttāḥ |

‘If our father were here, he would have mercy and compassion for us. He would be able to see us, save us and protect us. He has now abandoned us, and we have lost him to another nation far away.’”

自惟孤露，無復恃怙，常懷悲感，心遂醒悟，

ji yui ko ro, mu bu ji ko, jō e hi kan, shin zui shō go,

te khalvanātha bhūtam ātmānam samanupaśyanto 'śaraṇamātmānam samanupaśyanto 'bhīkṣaṇam śokārtā bhaveyuḥ | teṣāṃ ca tayābhīkṣaṇam śokārtatayā sā viparītasamjñā aviparītasamjñā bhavet |

“Considering themselves to be orphans, no longer having anyone to depend upon and harboring constant feelings of grief, their minds awakened.

乃知此藥色味香美，

nai chi shi yaku shiki kō mi mi,

yacca tad bhaiṣajyam varṇa gandha rasa upetaṃ tad varṇa gandha rasa upetameva saṃjānīyuḥ |

“Recognizing this medicine with its beautiful color, fine fragrance and pleasing taste, ...”

即取服之，毒病皆愈。

soku ben buku shi, doku byō kai yu.

tatastasmin samaye tad bhaiṣajyam abhyavahareyuḥ | te cābhyavaharantastasmādābādhat parimuktā bhaveyuḥ |

“... they held onto it and took it, and they were completely cured of this toxic disease.”

其父聞子悉已得差，尋便來歸，咸使見之。

go bu mon shi shitsu i toku sai, jin ben rai ki, gen shi ken shi.

atha khalu sa vaidyastān putra anābādha vimuktān viditvā punar eva ātmānam upadarśayet |

“Their father, hearing that his children had been completely cured, searched for a means to come back to them. His messengers saw to this.”

「諸善男子！於意云何？頗有人能說此良醫虛妄罪不？」

sho zen nanshi! o i un ga? ha u nin nō sets- shi rō i ko mō zai fu?

tatkiṃ manyadhve kula putrā mā haiva tasya vaidyasya tad upāya kauśalyaṃ kurvataḥ kaścinnṛṣāvādena saṃcodayet?

“Good sons, what do you think? Can anyone really say that the good doctor had been dishonest about this?”

不也，世尊！」

fu- cha, se son!

āhuḥ - no hīdaṃ bhagavan, no hīdaṃ sugata ।

“No, Blessed One!”

佛言：「我亦如是，成佛已來、無量無邊百千萬億那由他阿僧祇劫，

butsu gon: ga yaku nyo ze, jō butsu i rai, muryō muhen hyaku zen man oku nayuta asōgi kō,

āha - evameva kula putrāḥ ahamapyaprameyā asaṃkhyeya kalpa koṭī nayuta śata sahasra abhisambuddha imāṃ anuttarāṃ samyak sambodhim ।

The Buddha then said:

“And like this I have already attained enlightenment and descended into this world for hundreds, thousands, millions, a countless number of ages.

為眾生故，以方便力、言當滅度，

i shu jō ko, i hō ben riki, gon tō metsu do,

api tu khalu punaḥ kulaputrāḥ ahamantarāntaramevaṃrūpāṇy upāya kauśalyāni sattva anāṃ upadarśayāmi vinayārtham ।

“For sentient beings I have spoken of the need to perish from this world, using the power of ways and means.”

亦無有能如法說我虛妄過者。」

yaku mu u nō nyo hō setsu ga ko mō ka sha.

na ca me kaścīdatra sthāne nṛṣāvādo bhavati ।।

“And there is no one who can honestly say that I have committed an error or falsehood.”

爾時世尊欲重宣此義，而說偈言：

ni ji se son yoku jū sen shi gi, ni setsu ge gon:

atha khalu bhagavān imāmeva arthagatiṃ bhūyasyā mātrayā saṃdarśayamānastasyāṃ velāyāmimāṃ gāthā abhāṣata -

Then the Blessed One, desiring to reiterate the meaning of this, spoke in verse, saying:

| | |
|---------|--------|
| 「自我得佛來， | 所經諸劫數， |
| 無量百千萬， | 億載阿僧祇， |
| 常說法教化， | 無數億眾生， |
| 令入於佛道。 | 爾來無量劫， |
| 為度眾生故， | 方便現涅槃， |
| 而實不滅度， | 常住此說法。 |

ji ga toku bur- rai, sho kyō sho kō- shu,
 mu ryō hyaku zen man, oku sai a sō gi,
 jō sep- pō kyō ke, mu shu oku shu jō,
 ryō nyū o butsu dō. ni rai mu ryō kō,
 i do shu jō ko, hō ben gen ne han,
 ni jitsu fu metsu do, jō jū shi sep- pō.

acintiyā kalpa sahasra koṭyo yāsāṃ pramāṇaṃ na kadāci vidyate /
prāptā mayā eṣa tadāgra bodhir dharmam ca deśemyahu nitya kālam // 1 //
samādapemī bahu bodhisattvān baudddhasmi jñānasmi sthapemi caiva /
sattvāna koṭī nayutānanekān paripācayāmī bahu kalpa koṭyaḥ // 2 //
nirvāṇa bhūmiṃ cupadarśayāmi vinayārtha sattvāna vadāmyupāyam /
na cāpi nirvāmyahu tasmi kāle ihaiva co dharmu prakāśayāmi // 3 //

“Since I have attained enlightenment and descended into this world
 Many ages have passed,
 Limitless hundreds thousands and millions,
 A myriad, a countless number. // 1
 Ever teaching about life’s purpose and spiritually transforming
 Countless billions of sentient beings,
 I have made them enter into the path of enlightenment.
 Since this, there have been ages without measure. // 2
 In order to deliver sentient beings
 There have been the ways & means of teaching about nirvāṇa,
 Yet I have never really perished from this world.
 Always remaining here to teach of life’s true purpose.” // 3

我常住於此，以諸神通力，
 令顛倒眾生，雖近而不見。
 眾見我滅度，廣供養舍利，
 咸皆懷戀慕，而生渴仰心。
 眾生既信伏，質直意柔軟，
 一心欲見佛，不自惜身命。
 時我及眾僧，俱出靈鷲山，

ga jō jū o shi, i sho jin zū riki,
 ryō ten dō shu jō, sui gon ni fu ken.
 shu ken ga metsu do, kō ku yō sha ri,
 gen kai e ren bo, ni shō katsu gō shin.
 shu jō ki shin buku, shichi jiki i nyū nan,
 is- shin yok- ken butsu, fu ji shaku shin myō.
 ji ga gyū shu sō, ku shutsu ryō ju san,

*tatrāpi cātmanam adhiṣṭhahāmi sarvāṃśca sattvāna tathaiva cāham /
 viparīta buddhī ca narā vimūḍhāḥ tatraiva tiṣṭhantu na paśyīṣū mām // 4 //
 parinirvṛtaṃ dṛṣṭva mamātma bhāvaṃ dhātūṣu pūjāṃ vivīdhāṃ karonti /
 mām cā apaśyanti janenti tṛṣṇāṃ tatorjukaṃ citta prabhoti teṣāṃ // 5 //
 rjū yadā te mṛdumārdavāśca utsṛṣṭakāmāśca bhavanti sattvāḥ /
 tato ahaṃ śrāvaka saṃgha kṛtvāḥ ātmāna darśemyahu gṛdhra kūṭe // 6 //*

“I have forever abided in this world.
 Using the pervading power of grace
 I have made it so that sentient beings who are upset and confused
 Did not see me, even though I was near.” // 4
 Many see me pass from this world,
 Spreading offerings to my relics.
 Everywhere having feelings of yearning and longing,
 They bear a thirsting and reverent mind. // 5
 These sentient beings are faithful and disciplined,
 Their minds are straight and honest, obedient and gentle.
 With singleness of mind they aspire to see the Buddha (the enlightened being)
 Without being stingy with their lives or their livelihood. // 6
 At this time the whole community of believers is with me
 Appearing together on Vulture’s Peak.”

我時語眾生：『常在此不滅，
以方便力故，現有滅不滅。』
餘國有眾生，恭敬信樂者，
我復於彼中，為說無上法。
汝等不聞此，但謂我滅度。

**ga ji go shu jō: jō zai shi fu metsu,
i hō ben rik- ko, gen u metsu u metsu.
yo koku u shu jō, ku gyō shin gyō sha,
ga bu o hi chū, i setsu mu jō hō.
nyo tō fu mon shi, tan i ga metsu do.**

*evaṃ ca haṃ teṣa vadāmi paścāt ihaiva nāhaṃ tada āsi nirvṛtaḥ /
upāya kauśalya mameti bhikṣavaḥ punaḥ puno bhomyahu jīvaloke // 7 //
anyehi sattvehi puraskṛto 'haṃ teṣāṃ prakāśemi mamāgrabodhim /
yūyaṃ ca śabdaṃ na śṛṇotha mahyaṃ anyatra so nirvṛtu lokanāthaḥ // 8 //*

“I then speak to these sentient beings, saying:
‘I am forever abiding in this world without perishing, // 7
But, through the power of skillful ways & means,
I appear to pass from this world, yet never really do so.’”

我見諸眾生，沒在於苦惱，
故不為現身，令其生渴仰，
因其心戀慕，乃出為說法。
神通力如是，於阿僧祇劫，
常在靈鷲山，及餘諸住處。

**ga ken sho shu jo, motsu zai o ku kai,
ko fu i gen shin, ryō go shō katsu gō,
in go shin ren bo, nai shutsu i sep- pō.
jin zū riki nyo ze, o a sō gi kō,
jō zai ryō ju san, gyū yo sho jū sho.**

*paśyāmyahaṃ sattva vihanyamānān na cāhu darśemi tadātmabhāvam /
spr̥hentu tāvanmama darśanasya tṛṣitāna saddharmu prakāśayiṣye // 9 //
sada adhiṣṭhānaṃ mama etadīdṛṣaṃ acintiyā kalpa sahasra koṭyaḥ /
na ca cyāvāmī itu gṛdhra kūṭāt anyāsu śayyāsanakoṭibhiśca // 10 //*

“I will see many sentient beings
Sinking into the ocean of suffering,
But I will not reveal my life to them.
Making them bear thirst and reverence, // 10
Causing their minds to yearn and long,
I will appear to teach of life’s purpose.
The pervading power of grace will be like this
For countless ages // 11
Always here on Vulture’s Peak
As well as many other places.”

眾生見劫盡， 大火所燒時，
 我此土安隱， 天人常充滿。
 園林諸堂閣， 種種寶莊嚴，
 寶樹多花菓， 眾生所遊樂。
 諸天擊天鼓， 常作眾伎樂，
 雨曼陀羅花， 散佛及大眾。

shu jō ken kō jin, dai ka sho shō ji,
 ga shi do an- on, ten nin jō jū man.
 on rin sho dō kaku, shu ju hō shō gon,
 hō ju ta ke ka, shu jō sho yū raku,
 sho ten gyaku ten ku, jō sa shu gi gaku,
 u man da ra ke, san butsu gyū dai shu.

*yadāpi sattvā ima loka dhātum paśyanti kalpenti ca dahyamānam /
 tadāpi cedam mama buddha kṣetram paripūrṇa bhotī marumānuṣāṇām // 11 //
 kṛdā ratī teṣa vicitra bhoti udyānaprāsādavimānakoṭyaḥ /
 pratimaṇḍitam ratna mayaiśca parvatairdrumaistathā puṣpa phalair upetaiḥ // 12 //
 upariṃ ca devābhīhananti tūryān mandāravarṣam ca visarjayanti /
 mamaṃ ca abhyokiri śrāvakāṃśca ye cānya bodhāviha prasthitā vidū // 13 //*

“Sentient beings will see the ends of ages,
 Times when great fires rage. //12
 My land will be a sanctuary of peace
 Where those of heaven and humanity are always fulfilled.
 The gardens and forests will have temples and monuments
 Adorned with various kinds of treasures. //13
 There will be precious trees with blossoms and fruits, and
 Sentient beings will always be content.
 Those in heaven will beat divine drums
 Ever making beautiful music. //14
 Mandārava blossoms will rain down
 Scattering on the Buddha and all the assembly.”

我淨土不毀， 而眾見燒盡，
憂怖諸苦惱， 如是悉充滿。
是諸罪眾生， 以惡業因緣，
過阿僧祇劫， 不聞三寶名。

**ga jō do fu ki, ni shu ken shō jin,
u fu sho ku nō, nyo ze shitsu jū man.
ze sho zai shu jō, i aku gō in en,
ka a sō gi kō, fu mon san bō myō.**

*evaṃ ca me kṣetram idaṃ sadā sthitaṃ anye ca kalpentimu dahyamānam /
subhairavaṃ paśyīṣu loka dhātum upadrutaṃ śokaśatābhikṛṇam // 14 //*
*na cāpi me nāma śṛṇonti jātu tathāgatānāṃ bahu kalpakoṭibhiḥ /
dharmasya vā mahya gaṇasya cāpi pāpasya karmasya phaleva rūpam // 15 //*

“My pure land will not be defiled
Yet many will see burning and destruction, //15
Grieving, fearful and suffering distress.
Like this, they will be completely fulfilled.
Sentient beings who are immoral
Through conditioning from evil actions //16
For countless ages
Will not hear about the Three Treasures.”

諸有修功德， 柔和質直者，
則皆見我身， 在此而說法。
或時為此眾， 說佛壽無量，
久乃見佛者， 為說佛難值。

**sho u shu ku doku, nyū wa shichi jiki sha,
sok- kai ken ga shin, zai shi ni sep- pō,
waku ji i shi shu, setsu butsu ju mu ryō,
ku nai ken buts- sha, i setsu butsu nan chi.**

*lyadā tu sattvā mṛdu mārdaṃvāśca utpanna bhontīha manuṣya loke /
utpannamātrāśca śubhena karmaṇā paśyanti māṃ dharmu prakāśayantam // 16 //*
*na cāhu bhāṣāmi kadāci teṣāṃ imāṃ kriyāmīdṛśikīmanuttarām /
teno ahaṃ dṛṣṭa cirasya bhomi tato 'sya bhāṣāmi sudurlabhā jināḥ // 17 //*

“Many will cultivate merits and virtues
They will be obedient and gentle, straight and honest. //17
It follows that they will see my life
Here in this world, teaching of life’s purpose.
Sometimes for sentient beings
I will teach that the Buddha’s life is without measure. //18
Having seen the Buddha for too long
I will teach that the Buddha is difficult to encounter.”

我智力如是， 慧光照無量，
壽命無數劫， 久修業所得。
汝等有智者， 勿於此生疑，
當斷令永盡， 佛語實不虛。

**ga chi riki nyo ze, e kō shō mu ryō,
ju myō mu shu kō, ku shu gō sho toku.
nyo tō u chi sha, motsu o shi shō gi,
tō dan ryō yō jin, butsu go jitsu fu ko.**

*etādṛśaṃ jñāna balaṃ mayedaṃ prabhāsvaram yasya na kaścidantaḥ /
āyuśca me dīrghamananta kalpaṃ samupārjitaṃ pūrva caritva caryām // 18 //*
*mā saṃśayaṃ atra kurudhva paṇḍitā vicikitsitaṃ co jahathā aśeṣam /
bhūtāṃ prabhāṣāmyahameta vācaṃ mṛṣā mamā naiva kadāci vāg bhavet // 19 //*

“With the power of my transcendental knowledge being like this
The light of its discernment will shine on without measure // 19
For a lifespan of countless ages
Ever being attained through the cultivation of actions (karma, 業).
You who have wisdom
Must not bear uncertainty about this. // 20
You must resolve your doubts and banish them forever
The Buddha’s words are all true and without any falsehood.”

如醫善方便， 為治狂子故，
實在而言死， 無能說虛妄。
我亦為世父， 救諸苦患者，
為凡夫顛倒， 實在而言滅。

**nyo i zen hō ben, i shi ō shi ko,
jitsu zai ni gon shi, mu nō set- ko mō.
ga yaku i se bu, kyu sho ku gen sha,
i bon bu ten dō, jitsu zai ni gon metsu.**

*yathā hi so vaidya upāya śikṣito viparīta saṃjñīna sutāna hetoḥ /
jīvantamātmāna mṛteti brūyāt taṃ vaidyu vijñō na mṛṣeṇa codayet // 20 //*
*yameva haṃ lokapitā svayaṃbhūḥ cikitsakaḥ sarvaprajāna nāthaḥ /
viparīta mūḍhāṃśca veditva bālān anirvṛta nirvṛta darśayāmi // 21 //*

“Like the doctor’s skillful ways & means
For healing his sick children. // 21
Although really here in this world, he speaks of dying.
One cannot say that he has spoken falsely.
I am also the father of this world
Saving all those who are suffering from sickness. // 22
For ordinary people who are upset and confused
I speak of perishing, yet I am really here.”

以常見我故，而生憍恣心，
放逸著五欲，墮於惡道中。

**i jō ken ga ko, ni shō kyō shi shin,
hō itsu jaku go yoku, da o aku dō chū.**

*kiṃ kāraṇaṃ mahyamabhīkṣṇa darśanād viśraddha bhontī abudhā ajānakāḥ /
viśvasta kāmeṣu pramatta bhontī pramādaheṭoḥ prapatanti durgatim // 22 //*

“Because they always see me,
They produce thoughts that are arrogant and complacent. //23
Idle and attached to the five sensory desires
They fall into the path of evil.”

我常知眾生，行道不行道，
隨所應可度，為說種種法。
每自作是念，以何令眾生，
得入無上道，速成就佛身。」

**ga jō chi shu jō, gyō dō fu gyō dō,
zui ō sho ka dō, i sets- shu ju hō.
mai ji sa ze nen, i ga ryō shu jō,
toku nyū mu jō dō, soku jō ju bus- shin?**

*carim carim jāniya nityakālaṃ vadāmi sattvāna tathā tathāham /
kathaṃ nu bodhāv upanāmayeyaṃ katha buddha dharmāṇa bhavyeṇu lābhinaḥ // 23 //*

“Whether or not they are on the path to enlightenment //24
Adapting accordingly, I respond to deliver them
Teaching of life’s various purposes.
Always making this thought to myself:
‘How will I make sentient beings //25
Attain entry into the supreme path, and
Quickly realize the life of enlightenment?’” //25½

.....

(Coda in the Sanskrit version):

ityārya saddharma puṇḍarīke dharma paryāye tathāgatāyusḥ pramāṇa parivarto nāma pañca daśamaḥ | |

And so there is the fifteenth chapter of the Sūtra on the Lotus Blossom of Life’s True Purpose,
about ‘Measuring the Life of The One Who Has Descended Into This World’.