

**THE SMALLER
SUKHAVATI-VYUHA**

**THE SUTRA OF VISUALIZING THE
BUDDHA OF IMMEASURABLE
LENGTH OF LIFE**

**DISCOURSE ON
SAMANTABHADRA'S
BENEFICENCE ASPIRATIONS**

THE ALL-SIDED ONE

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SAKYAMUNI BUDDHA

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薩菩至勢大

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AMITA BUDDHA

MAHA STHAMA PRAPTA
BODHISATTVA

AVALOKITESVARA
BODHISATTVA

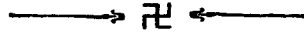
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NAMO SAMANTABHADRA BODHISATTVA

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The Smaller
Sukhavati-Vyuha



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THE SMALLER SUKHAVATI-VYUHA.

ADORATION TO THE OMNISCIENT!

Thus it was heard by me: At one time the Blessed (*Bhagavat*, i.e. Buddha) dwelt at *Sravasti*, in the *Jeta*-grove, in the garden of *Anathapindaka*, together with a large company of *Bhiksus* (mendicant friars), viz. with twelve hundred and fifty *Bhiksus*, all of them acquainted with the five kinds of knowledge, elders, great disciples, and *Arhats*, such as *Sariputra*, the elder, *Mahamaudgalyayana*, *Mahakasyapa*, *Mahakapphina*, *Mahakatyayana*, *Mahakausthila*, *Revata*, *Suddhipanthaka*, *Nanda*, *Ananda*, *Rahula*, *Gavampati*, *Bharadvaja Kalodayin*, *Vakkula*, and *Aniruddha*. He dwelt together with these and many other great disciples, and together with many noble-minded *Bodhisattvas*, such as *Manjusri*, the prince, the *Bodhisattva Ajita*, the *Bodhisattva Gandhahastin*, the *Bodhisattva Nityodyukta*, the *Bodhisattva Aniksiptadhura*. He dwelt together with them and many other noble-minded *Bodhisattvas*, and with *Sakra*, the Indra or King of the Devas, and with Brahman *Sahampati*. With these and many other hundred thousand nayutas of sons of the gods,

Bhagavat dwelt at *Sravasti*.

Then *Bhagavat* addressed the honoured *Sariputra* and said, "O *Sariputra*, after you have passed from here over a hundred thousand *kotis* of Buddha countries there is in the Western part a Buddha country, a world called *Sukhavati* (the happy country). And there a *Tathagata*, called *Amitayus*, an *Arhat*, fully enlightened, dwells now, and remains, and supports himself, and teaches the Law.

"Now what do you think, *Sariputra*, for what reason is that world called *Sukhavati* (the happy)? In that world *Sukhavati*, O *Sariputra*, there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there. For that reason is that world called *Sukhavati* (the happy).

"And again, O *Sariputra*, that world *Sukhavati* is adorned with seven terraces, with seven rows of palm-trees, and with strings of bells. It is enclosed on every side, beautiful, brilliant with the four gems, viz. gold, silver, beryl, and crystal. With such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.

"And again, O *Sariputra*, in that world *Sukhavati* there are lotus-lakes, adorned with the seven gems, viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. They are full of water which possesses the eight good qualities, their waters rise as high as the fords

and bathing-places, so that even crows may drink there; they are strewn with golden sand. And in these lotus-lakes there are all around on the four sides four stairs, beautiful and brilliant with the four gems, viz. gold, silver, beryl, crystal. And on every side of these lotus-lakes gem-trees are growing, beautiful and brilliant with the seven gems, viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. And in those lotus-lakes lotus-flowers are growing, blue, blue-coloured, of blue splendour, blue to behold; yellow, yellow-coloured, of yellow splendour, yellow to behold; red, red-coloured, of red splendour, red to behold; white, white-coloured, of white splendour, white to behold; beautiful, beautifully-coloured, of beautiful splendour, beautiful to behold, and in circumference as large as the wheel of a chariot.

“And again, O *Sariputra*, in that Buddha country there are heavenly musical instruments always played on, and the earth is lovely and of golden colour. And in that Buddha country a flowerrain of heavenly *Mandarava* blossoms pours down three times every day, and three times every night. And the beings who are born there worship before their morning meal and a hundred thousand *kotis* of Buddhas by going to other worlds; and having showered a hundred thousand *kotis* of flowers upon each *Tathagata*, they return to their own world in time for the afternoon rest. With such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.

“And again, O *Sariputra*, there are in that Buddha country swans, curlews, and peacocks. Three times every night, and three times every day, they come together and perform a concert, each uttering his own note. And from them thus uttering proceeds a sound proclaiming the five virtues, the five powers, and the seven steps leading towards the highest knowledge. When the men there hear that sound, remembrance of Buddha, remembrance of the Law, remembrance of the Church, rises in their mind.

“Now, do you think, O *Sariputra*, that there are beings who have entered into the nature of animals (birds, &c.)? This is not to be thought of. The very name of hells is unknown in that Buddha country, and likewise that of (descent into) animal bodies and of the realm of *Yama* (the four *apayas*). No, these tribes of birds have been made on purpose by the *Tathagata Amitayus*, and they utter the sound of the Law. With such arrays of excellences, &c.

“And again, O *Sariputra*, when those rows of palm-trees and strings of bells in that Buddha country are moved by the wind, a sweet and enrapturing sound proceeds from them. Yes, O *Sariputra*, as from a heavenly musical instrument consisting of a hundred thousand *kotis* of sounds, when played by *Aryas*, a sweet and enrapturing sound proceeds, a sweet and enrapturing sound proceeds from those rows of palm-trees and strings

of bells moved by the wind. And when the men hear that sound, reflection on Buddha arises in them, reflection on the Law, reflection on the Church. With such arrays of excellences, &c.

“Now what do you think, O *Sariputra*, for what reason is that *Tathagata* called *Amitayus*? The length of life (*ayus*), O *Sariputra*, of that *Tathagata* and of those men there is immeasurable (*amita*). Therefore is that *Tathagata* called *Amitayus*. And ten *kalpas* have passed, O *Sariputra*, since that *Tathagata* awoke to perfect knowledge.

“And what do you think, O *Sariputra*, for what reason is that *Tathagata* called *Amitabha*? The splendour (*abha*). O *Sariputra*, of that *Tathagata* is unimpeded over all Buddha countries. Therefore is that *Tathagata* called *Amitabha*.

“And there is, O *Sariputra*, an innumerable assembly of disciples with that *Tathagata*, purified and venerable persons, whose number it is not easy to count. With such arrays of excellences, &c.

“And again, O *Sariputra*, of those beings also who are born in the Buddha country of the *Tathagata Amitayus* as purified *Bodhisattvas*, never to return again and bound by one birth only, of those *Bodhisattvas* also, O *Sariputra*, the number is not easy to count, except they are reckoned as infinite in number.

“Then again all beings, O *Sariputra*, ought to

make fervent prayer for that Buddha country. And why? Because they come together there with such excellent men. Beings are not born in that Buddha country of the *Tathagata Amitayus* as a reward and result of good works performed in this present life. No, whatever son or daughter of a family shall hear the name of the blessed *Amitayus*, the *Tathagata*, and having heard it, shall keep it in mind, and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six or seven nights,—when that son or daughter of a family comes to die, then that *Amitayus*, the *Tathagata*, surrounded by an assembly of disciples and followed by a host of *Bodhisattvas*, will stand before them at their hour of death, and they will depart this life with tranquil minds. After their death they will be born in the world *Sukhavati*, in the Buddha country of the same *Amitayus*, the *Tathagata*. Therefore, then, O *Sariputra*, having perceived this cause and effect, I with reverence say thus. Every son and every daughter of a family ought with their whole mind to make fervent prayer for that Buddha country.

“And now, O *Sariputra*, as I here at present glorify that world, thus in the East, O *Sariputra*, other blessed Buddhas, led by the *Tathagata Aksobhya*, the *Tathagata Merudhvaja*, the *Tathagata Mahameru*, the *Tathagata Meruprabhasa*, and the *Tathagata Manjudhvaja*, equal in number to the sand of the river *Ganga*, comprehend their own Buddha countries in their speech, and then

reveal them. Accept this repetition of the Law, called the "Favour of all Buddhas." which magnifies their inconceivable excellences.

"Thus also in the South do other blessed Buddhas, led by the *Tathagata Kandrasuryapradipa*, the *Tathagata Yasahprabha*, the *Tathagata Maharkiskandha*, the *Tathagata Merupradipa*, the *Tathagata Anantavir ya*, equal in number to the sand of the river *Ganga*, comprehend their own Buddha countries in their speech, and then reveal them. Accept, &c.

"Thus also in the West do other blessed Buddhas, led by the *Tathagata Amitayus*, the *Tathagata Amitaskandha*, the *Tathagata Amitadhvaja*, the *Tathagata Mahaprabha*, the *Tathagata Maharatnaketu*, the *Tathagata Suddharasmiprabha*, equal in number to the sand of the river *Ganga*, comprehend, &c,

"Thus also in the North do other blessed Buddhas, led by the *Tathagata Maharkiskandha*, the *Tathagata Vaisvanaranirghosa*, the *Tathagata Dundubhisvaranirghosa*, the *Tathagata Duspradharasa*, the *Tathagata Adityasambhava*, the *Tathagata Jaleniprabha (Jvalanaprabha?)*, the *Tathagata Prabhakara*, equal in number to the sand, &c.

"Thus also in the *Nadir* do other blessed Buddhas, led by the *Tathagata Simha*, the *Tathagata Yasas*, the *Tathagata Yasahprabhava*, the *Tathagata Dharma*, the *Tathagata Dharmadhara*, the *Tathagata Dharmadhvaga*, equal in

number to the sand, &c.

“Thus also in the *Zenith* do other blessed Buddhas, led by the *Tathagata Brahmaghosa*, the *Tathagata Naksatraraja*, the *Tathagata Indraketudhvajaraga*, the *Tathagata Gandhottama*, the *Tathagata Gandhaprabhasa*, the *Tathagata Maharkiskandha*, the *Tathagata Ratnakusumasa-mpushpitagatra*, the *Tathagata Salendraraja*, the *Tathagata Ratnotpalasri*, the *Tathagata Sarvarthadarsa*, the *Tathagata Sumerukalpa*, equal in number to the sand, &c.

“Now what do you think, O *Sariputra*, for what reason in that repetition (treatise) of the Law called the Favour of all Buddhas? Every son or daughter of a family who shall hear the name of that repetition of the Law and retain in their memory the names of those blessed Buddhas, will be favoured by the Buddhas, and will never return again, being once in possession of the transcendent true knowledge. Therefore then, O *Sariputra*, believe, accept, and do not doubt of me and those blessed Buddhas!

“Whatever sons or daughters of a family shall make mental prayer for the Buddha country of that blessed *Amitayus*, the *Tathagata* or are making it now or have made it formerly, all these will never return again, being once in possession of the transcendent true knowledge. They will be born in that Buddha country, have been born, or are being born now. Therefore, then, O *Sariputra*, mental prayer is to be made for that Buddha country by faithful sons and daughters of a family.

“And as I at present magnify here the inconceivable excellences of those blessed Buddhas, thus, O *Sariputra*, do those blessed Buddhas magnify my own inconceivable excellences.

“A very difficult work has been done by *Sakyamuni*, the sovereign of the *Sakyas*. Having obtained the transcendent true knowledge in this world *Saha*, he taught the Law which all the world is reluctant to accept, during this corruption of the present *kalpa*, during this corruption of mankind, during this corruption of belief, during this corruption of life, during this corruption of passions.

“This is even for me, O *Sariputra*, an extremely difficult work that, having obtained the transcendent true knowledge in this world *Saha*, I taught the Law which all the world is reluctant to accept, during this corruption of mankind, of belief, of passion, of life, and of this present *kalpa*.”

Thus spoke *Bhagavat* joyful in his mind. And the honourable *Sariputra*, and the *Bhiksus* and *Bodhisattvas*, and the whole world with the gods, men, evil spirits and genii, applauded the speech of *Bhagavat*.

This is the *Mahayanasutra*
called *Sukhavati-vyuha*.

觀無量壽佛經

The Sutra of Visualizing

The Buddha of
Immeasurable Length of Life



由梵文譯中文：劉宋 曇良耶舍

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Translated into English from the Chinese Version

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BHIKKHU ASSAJI

TRANSLATOR'S NOTE.

The present translation is one of the Three Principal Sutras, which are the *Sutra of the Buddha of Immeasurable Length of Life* (無量壽經), the *Small Sukhavati Sutra* (阿彌陀經) translated into English by Wong Mou Lam, and the present one, which is also called as the *Sutra of the Sixteen Visualizations* (十六觀經); it was from these three Sutras that the Pure Land Sect of Northern Buddhism derived its doctrine.

I am grateful to Mr. John Blofeld, who has given me many valuable suggestions and improvements in the translation. My cordial thanks are also due to Madame Fu Chuang (佛莊居士) by whose generosity this Sutra has been printed for free distribution and for the benefit of mankind.

Assaji.

Hong Kong, July, 1939.

THE SUTRA OF VISUALIZING THE BUDDHA OF IMMEASURABLE LENGTH OF LIFE.

Thus have I heard: Once the Buddha was staying at Rajagriha City, on the Gridhrakuta Mountain, with a group of great Bhikshus, twelve hundred and fifty in number, and thirty-two thousand Bodhisattvas, among whom Manjusri, the Prince of the Dharma, was the President.

At that time, there was a prince, Ajatasatru by name, in the great Rajagriha City, who imprisoned his father, King Bimbisara, in a seven-walled cell, by the wicked advice of his evil-minded friend Devadatta, and no one of the King's ministers was allowed to see him in the jail.

Vaidehi, the Queen, who was greatly devoted to the King, washed herself, and carried honey and flour close to her body, put grape juice in her jewels, and sent them to the King secretly.

The King after having taken the honeyed flour and drunk the grape juice, asked for some water to wash his mouth. Having done this, he joined his hands palm to palm, saluting the Buddha in the direction of the Gridhrakuta Mountain, and

said, "Mahamaudgalyayana is my intimate friend. I wish that he would be kind enough to come and give me the Eight Precepts." At that time, the Venerable Mahamaudgalyayana, being invited by the King, flew as a falcon to his place daily and gave him the Eight Precepts. The Buddha also sent the Venerable Purna to preach the Dharma for the King.

The King lived for three times seven days on honey and flour, and thus he was enabled to hear the Dharma. His countenance was, however, very calm and peaceful (in spite of his miserable condition).

At that time, Prince Ajatasatru inquired of the jailor, "Is my father, the King, still alive?" The jailor replied, "Oh, Great Prince, the old Queen carries honey and flour close to her body and puts fruit juice in her jewels, and sends them secretly to the King as his food. Srmana Mahamaudgalyayana and Srmana Purna come here flying, to preach the Law to the King; and I am not able to keep them away." On hearing these words, Ajatasatru was very angry with his mother and said in a temper, "My mother is a thief. She keeps company with thieves. Srmanas are evil men, they have performed magic to make this evil king live for so long a time." Thus he took a sharp sword and was about to injure his mother.

But there were two sagacious ministers of the Court, one of whom was called Moon-Light and Jiva was the other one's name. They saluted the

Prince and said, "Oh, Prince, we have read the Veda, in which it is recorded, 'There were many evil kings who killed their fathers and enthroned themselves, at the beginning of history, eighteen thousand in number.' But we have never heard of a single one who has killed his mother. Now you are going to kill your mother: such an unheard-of treacherous deed would stigmatize the whole Ksatriya race. We do not wish to hear that you are going to be a Candara, and we do not desire to stay in this country."

When they had uttered these words, they put their hands on the handles of their swords and were about to retreat. Then Ajatasatru was alarmed and said to Jiva, "Are you gentlemen no longer in favour of me?" To this Jiva replied, "Great Prince, you must behave well and not kill your mother."

On hearing this exhortation, the Prince repented and asked their pardon. He cast away his weapon and did not injure his mother. But he gave order that his mother should be incarcerated in the inner part of the palace, and should not be allowed to come out again.

Then, Vaidehi, the Queen, became very sorry and haggard in the prison. She saluted the Buddha in the direction of the Gridhrakuta Mountain and said, "The Blessed One, in former times, used to send the Venerable Ananda to come and see me frequently. Now I am in great lamentation and cannot go to see the Buddha. I hope the Blessed

One will kindly send the Venerable Mahamaudgalyayana and the Venerable Ananda to come and see me." She murmured these words with tears in her eyes; and she saluted the Buddha again.

Before she had raised her head up from prostration, the Buddha on the Gridhrakuta Mountain had read her mind. So He sent the Venerable Mahamaudgalyayana and the Venerable Ananda to see her. They went to the palace by their supernatural power.

The Buddha disappeared from the Gridhrakuta Mountain and reappeared in the palace where the Queen was imprisoned. When Vaidehi had just raised her head, she saw the Blessed One, Sakyamuni Buddha, whose body was of a golden-purple colour, sitting on a lotus flower that was constituted of a hundred kinds of valuable jewels. The Venerable Mahamaudgalyayana was standing on His left, and the Venerable Ananda on His right. The gods of the Brahmin heaven and many tutelary devas were present in the air. There were many heavenly flowers pouring down from the sky as offerings to the Buddha.

Then Vaidehi, on seeing the Buddha, took from her neck a string of jewels, which she offered to Him. She prostrated herself before Him and said with sobs, "Blessed One, what is the wrong that I must have done in my previous lives to have such an unfilial son? And what is the cause of Devadatta's being a relative of the Blessed One? I hope the Blessed One will tell me of some

place, where there are no sorrow and no trouble, where I would like to be reborn. For I am disgusted with this Jambudvīpa, the dirty and evil world, full of hells, ghosts and animals and all evil things. I wish in my future life that I should never hear evil sounds and never see evil persons. Now I prostrate myself before the Blessed One and I repent of my evil acts, done in the past. May the Buddha, the Sun, teach me how to visualize the Place of Pure Karma.”

Then the Blessed One emitted from the middle of his eyebrows a ray, golden in colour, illuminating the numerous worlds in the ten quarters. It returned to the Buddha’s head, becoming a golden platform, on which all the Buddhas’ Pure Lands appeared. Some of (the Buddhas’ countries in the ray) were composed of the seven jewels; some of them were full of lotus flowers; some of them were as happy as heavens; and some of them were as clean as crystal. Such numerous Buddhas’ countries of the ten quarters appeared in the ray of the Blessed One. They were all visible, so Vaidehi was able to see them.

Then Vaidehi said to the Buddha, “Blessed One, although these countries are pure and brilliant, I wish to be reborn in the Most Happy World of Amita Buddha. May the Blessed One have compassion on me and teach me how to meditate upon that World rightly.”

Then the Blessed One smiled, and from his mouth he radiated a five-coloured ray which he

cast upon Bimbisara, the King, who was in the seven-walled cell. Although, he was imprisoned, his mind was free and undisturbed. He saluted the Blessed One (on seeing the ray; and at that moment) he gained the Saintly State of Anagamin.

Then the Blessed One told Vaidehi, "Do you know, Vaidehi, that Amita Buddha is not apart from you, when you have concentrated your mind and have accomplished the visualizations that I am going to teach you and also those who, in the future, will desire to be reborn in the Pure Land?"

"One who wishes to be reborn in the Pure Land should cultivate the Three Virtues. They are, firstly, supporting one's parents, respecting one's teachers, refraining from killing living beings, and doing the Ten Good Deeds; secondly, taking the Three Refuges, and observing the Precepts perfectly; and thirdly, cherishing the Bodhi-mind, believing the Law of Cause and Effect and encouraging others to do good. These three are called the Pure Deeds."

The Buddha asked Vaidehi, "Do you know that these three Pure Deeds are the pure deeds and Right Causes of all the Buddhas of the three periods—the past, the present and the future?"

He then spoke to the Venerable Ananda and Vaidehi, saying "Listen! Listen! And ponder on it well. I am going to preach the Law of Pure Karma to all the beings who will be vexed by the Thief, Ignorance, in the future. It is well, Vaidehi, you have entreated me just in time.

“Ananda, you must spread what the Buddha says to the many. Now I am teaching Vaidehi and all the beings in the future how to visualize the Most Happy World in the West. You will see the Pure Land and its happy things by the power of the Buddha, just as you see your own figure in a clear mirror. When you have seen them, you will realize the State of Quietude.”

The Buddha said to Vaidehi, “You are still a worldly person, so you cannot concentrate your mind properly, and hence you have not the power of clairvoyance to see those Buddhas who are far away. But the Buddha has a marvellous way of making you see.”

Then Vaidehi inquired of the Buddha, “Blessed One, now I shall be able to see the Pure Land by the help of the Buddha’s power. But how will those who will be struck by the Five Sufferings be able to see Amita Buddha’s Most Happy World, at the end-period, when the Blessed One has passed away?”

The Buddha told Vaidehi, “You—and all beings—should concentrate your minds on one point and think about the Western Quarter. How is one to think of that? Anyone who is going to think of that should not be a person born blind; and anyone who has eyes must have seen the sun sinking in the West.

“Sit facing the Western Quarter and think about the place where the sun sinks down. Concentrate your mind upon it without being distracted,

and look at the sun sinking, resembling a hanging drum.

“After having seen the sinking sun, you will see it whenever your eyes are open or shut.

“This is the Thinking of the Sun, and it is the First Visualization.

“Next you think about water. Notice that water is very pure and that it is indissoluble. When you have seen water thus, then think it is going to freeze. Then see that the ice is the same as crystal, which is transparent. Beneath it there are columns, made of gold, inlaid with the seven jewels, supporting the crystal. These columns have eight facets, each of them has one hundred diamonds. Each of the diamonds has a thousand beams of light. Each of these rays has eighty-four thousand colours. These crystals are as glittering as hundreds and thousands of suns shining together. They are so dazzling that one cannot see them totally. On these crystals there are golden ropes interlaid as ornaments. They are separated by the seven jewels. Each of these jewels has five hundred colours, whose brightness is as that of flowers, of stars and of the moon, suspended in the air, forming a Terrace of Brightness.

“On that Terrace, there are hundreds and thousands of storeyed pavilions, built of a hundred kinds of jewels. At the two sides of the Terrace, there are hundreds and thousands of embroidered tapestries and musical instruments as decorations. There are eight kinds of mild breeze coming out

from the brightness; and it plays upon those instruments, which produce the sound of the Dharma of Sorrow, of Transitoriness and of Unreality.

“This the Thinking of the Water, and it is the Second Visualization.

“When this Visualization is completed, see them one by one clearly, and do not let them disappear whether your eyes are open or shut, except at eating times.

“Once having attained this Samadhi, one can clearly see the Pure Land, which is indescribable by words.

“This is the Thinking of the Land, and it is the Third Visualization.”

The Buddha then addressed to the Venerable Ananda, “You must hold to the Buddha’s words and tell those who wish to escape from suffering in the future to think of the Land. Any person who thinks of the Pure Land will be exempted from rebirth for eight million kalpas of time, and will undoubtedly be reborn into the Pure Land at his next birth.

“To visualize the Most Happy World as stated above is right, it is wrong to do so otherwise.”

The Buddha told the Venerable Ananda, “Next to the Thinking of the Land is to visualize the Jewel-trees. That is to visualize the trees that are in seven rows. They are eight thousand yojanas in height and each of them has flowers and leaves made completely of the seven jewels.

“Every flower and every leaf of those trees has a brilliant hue. A golden ray comes out from the agate colour; a crimson ray comes out from the crystal colour; a beryl ray comes out from the lapis lazuli colour; a green-pearl ray comes out from the beryl colour; and there are rays of coral and amber colour shining beautifully. There are nets made of strings of pearls covering those trees. Seven of these nets cover each of those trees. Between the nets, there are fifty million luxurious palaces, the same as those in the Brahmin heaven.

“There are heavenly youths in those palaces; each of them wears fifty million Muni-gems as ornaments. The rays of these gems shine for a distance of one thousand yojanas, like a hundred thousand suns shining together (as though their rays were, interwoven. All the rays are of the finest colour. The jewel-trees are set in rows opposite rows. There are wonderful flowers and fruits made of the seven jewels between the leaves. Each of the branches of the trees is twenty-five yojanas in length. The leaves have a thousand various colours, like heavenly pictures. There are many flourishing blossoms, golden in colour, like turning fire-wheels rolling between the leaves and producing heavenly fruits.

“There is also a great light, which becomes many draperies and canopies. All the affairs of the Buddhas, and all the Buddhas' countries in the ten quarters, appear in these canopies. When you

have visualized these trees, look at them one by one: the stems, the branches, the leaves, the flowers and the fruits, should all be very clearly visualized.

“This is the Meditation on Trees, and it is the Fourth Visualization.

“The next is to think of water. That is, to think of the Water of the Eight Virtues in the Most Happy World.

“This water is composed of the seven jewels, which are limpid and soft. The water flows out from the Muni-gems and distributes itself into fourteen tributaries. Each of the tributaries has varied colours corresponding to the seven jewels, and has yellow gold as its channel. There are diamonds of different colours at the bottoms of these channels. In each of the water pools, there are sixty million lotus flowers, round in shape and twelve yojanas in diameter. That Muni-water flows upwards and downwards along the trees to sprinkle the flowers.

“The babbling sound of the water is wonderful. It preaches the Laws of Sorrow, of Transitoriness and of Unreality, and praises the virtue of the Buddhas. The Muni-gem emits a golden ray, which transforms itself into many birds of a hundred colours, chattering delicately, praising the Buddha, the Dharma and the Sangha.

“This is the Meditation on the Water of the Eight Virtues, and it is the Fifth Visualization.

“There are fifty million Gem-pavilions on each

section of the Land of Jewels. In these pavilions, there are numerous heavenly inhabitants playing music; and there are musical instruments hanging in the air like tapestries, sounding without being beaten or performed upon. All the sounds are praising the Buddha, the Dharma and the Sangha.

“Once having attained this Visualization, one sees the Most Happy World in outline: the Jewel-trees, the Jewel-lands and the Jewel-lakes.

“This is the Main Visualization, and it is the Sixth One.

“If a person has seen this Visualization, his enormous crimes of countless kalpas are annulled; and he will certainly be reborn in the Pure Land after his passing away. One who visualizes in this way does right, otherwise one does wrong.”

The Buddha told the Venerable Ananda and Vaidehi, “Listen! Listen! And ponder it over. I shall tell you of the ways to get rid of suffering one by one. You should remember and practise them well and spread them for the many.”

While saying this, the Buddha of Immeasurable Length of Life appeared in the air. Bodhisattva Avalokitesvara was standing on his right and Bodhisattva Mahasthamaprapta on his left. Their bodily rays were so brilliant that one could not see them wholly.

Then, after having seen the Buddha of Immeasurable Length of Life, Vaidehi did obeisance at the feet of the Buddha (Sakyamuni) and said to him, “Blessed One, now I am able to see the Buddha of Immeasurable Length of Life and these

two Bodhisattvas by the Buddha's help. But how will all the beings in the future be able to visualize this Buddha and these two Bodhisattvas?"

The Buddha told Vaidehi, "Anyone who wishes to visualize this Buddha, should think that in the Land of the Seven Jewels, there are lotus flowers.

"Think that each of the lotus flowers has a hundred kinds of gem-colour and eighty-four thousand veins in the petals, resembling heavenly pictures. These veins have eighty-four thousand rays, all of which are clearly visible. The smaller petals are two hundred and fifty yojanas in length and the same in width. Each of these lotus flowers has eighty-four thousand petals. Between each of them, there are millions and millions of Muni-gems as ornaments. Each of the Muni-gems emits a thousand rays, which are like the canopies, being composed of the seven jewels, covering the whole Land.

"The Land has the Sakrabhilagna-gem as its pedestal. This pedestal is decorated with eighty-four thousand diamonds, Kimsuka-gems, Muni-gems and the nets of pearls.

"On that pedestal, there are four columns, each of which is as high as hundreds and thousands of Sumerus. The curtains that hang on those columns are like those in the Yemo Heaven. Again, there are fifty million fine gems embedded on those columns as ornaments. Each of these gems has eighty-four thousand rays. Each of the rays effuses eighty-four thousand different golden colours. Each

of the golden colours extends throughout the whole Jewel-land, and takes different shapes in different places: some are like diamond-terraces, others like pearl-nets and multi-coloured clouds. They change their forms variously in the ten quarters and perform the affairs of the Buddhas.

“This is the Visualization of the Lotus Petals, and it is the Seventh One.”

The Buddha told the Venerable Ananda, “This kind of wonderful lotus flower is formed by the power of Bhikshu Dharmakara’s will. One who wishes to be reborn in the Pure Land, should think of those lotus petals. When one is thinking of them, one should have no other thoughts in the mind, and should visualize one article after the other: Each leaf, each pearl, each ray, each terrace, and each column, are all as clear as when one sees one’s own figure in a mirror. When one has completed this Visualization, one is released from rebirth for fifty thousand million kalpas, and will undoubtedly be reborn into the Most Happy World.

“To visualize them in this way is right; it is wrong otherwise.”

The Buddha told the Venerable Ananda and Vaidehi, “When you have seen what I have just stated, you should next think of that Buddha (the Buddha of Immeasurable Length of Life). Why? Because the body of the Buddha is the Body of the Universe, and it is within the mind of all beings.

“Therefore, when you think of that Buddha, your mind is the One who has the thirty-two Magnificent Figures and the eighty Virtues. It is the mind that is to become a Buddha; and it is the mind that is a Buddha. The Ocean of the Omniscient Wisdom of all Buddhas grows up from the mind. Hence you should visualize absorbedly that Buddha, the Exalted One, the Fully Enlightened One.

“One who visualizes that Buddha, should think of His figure first. Whether one’s eyes are open or shut, one sees a magnificent figure of a yellowish golden colour, sitting on a Lotus-seat. Having seen the figure of that Buddha thus seated, one’s mental vision is opened and one can see the Most Happy World clearly: the Jewel-lands, Jewel-lakes, Jewel-trees in rows, over which there are heavenly curtains, and Jewel-nets in the air. All of these are decorated with the seven kinds of gems. These things can be seen as clearly as one sees one’s own palm.

“After you have seen the things mentioned above, then visualize a large lotus flower, similar to the previous one, golden in colour, on the left of that Buddha. And think of another one on the right of Him. Then think of Bodhisattva Avalokitesvara sitting on the left one and Bodhisattva Mahasthamaprapta on the right one.

“When this Visualization is accomplished, the Buddha and the two Bodhisattvas will be seen emitting golden rays falling on the Jewel-trees.

Under each of them there are also three lotus flowers on which a Buddha and two Bodhisattvas are sitting respectively. Such are seen at everywhere of the Pure Land.

“When one has achieved this Visualization, one can hear the murmuring sound of the streams and see the rays, jewel-trees and sheldrakes and mandarin ducks, whose voices praise the Wonderful Law. Whether one’s mind is concentrated or not, one can constantly hear that Wonderful Law. Whatever one hears should be compatible with the Sutras, othewise it is composed of vain thoughts. If it is compatible with the Sutras, it is indeed seeing the Most Happy World.

“This is the Visualization of the Figure (of that Buddha), and it is the Eighth One.

“One who practises this Visualization, is exempted from rebirth for innumerable kalpas of time and will attain to the Samadhi of Visualizatoin in his present life.”

The Buddha told the Venerable Ananda and Vaidehi, “When you have completed the thinking described above, then think of the body of the Buddha of Immeasurable Length of Life, which is very bright. Ananda, you should know that that Buddha’s body is as bright as hundreds and thousands of golden rays in the Yemo Heaven. It is sixty million Ganges Rivers Sands yojanas high. His eyebrows twine rightwards, (to the length of) five Sumerus. His eyes are as brilliant as the water of the four seas, and the pupils and white

of his eyes are distinguishable. There are rays coming out from the pores of his body. The halo of that Buddha is as large as millions of the Great (Groups of) Thousands of Worlds. And in the halo, there are hundreds and thousands of Reflections of the Buddha. Each of the Reflections has countless Bodhisattvas as his attendants.

“The Buddha of Immeasurable Length of Life has eighty-four thousand Appearances. Each of the Appearances has eighty-four thousand (materialized) Virtues. Each of the (materialized) Virtues has eighty-four thousand beams of light, each of them shines upon all the beings of the ten quarters who visualize that Buddha completely.

“The beams of light, the Appearances of that Buddha and the Reflection-Buddhas are all so excellent that they are beyond description. But one can see them by mental vision in the Visualizations. One who sees these things, sees all the Buddhas of the ten quarters. The sight of the Buddhas is called the Samadhi of Visualization.

“Seeing this Visualization is seeing the bodies of all the Buddhas, and thus one sees the Mind of the Buddha. The Mind of a Buddha is the Great Compassion, out of which Buddhas help all beings.

“One who practises this Visualization, will be reborn in the presence of all the Buddhas, and gain the State of Quietude, when he quits his present body. Therefore the wise person should try to visualize the Buddha of Immeasurable Length

of Life.

“One who visualizes the Buddha of Immeasurable Length of Life should commence with the First Appearance. That is to visualize that Buddha’s White Eyebrows clearly. When one has seen this Appearance of White Eyebrows, the eighty-four thousand Virtues will manifest themselves subsequently. One who sees the Buddha of Immeasurable Length of Life, sees all the Buddhas of the Ten Quarters, by whom one is promised (that one will become a Buddha in the future).

“This is the Visualization of Seeing all the Buddhas, and it is the Nineth One.

“To visualize it in this way is right, it is wrong otherwise.”

The Buddha told the Venerable Ananda and Vaidehi, “After you have seen the Buddha of Immeasurable Length of Life distinctly, you should then visualize Bodhisattva Avalokitesvara, whose body is eighty million yojanas in height and golden-purple in colour. There is a natural Small Hump in the middle of Her head, and near Her neck is a halo, which is a hundred thousand yojanas in diameter. There are five hundred Reflection-Buddhas, all like Sakyamuni Buddha, in that halo. Each of them has five hundred Bodhisattvas and many gods as attendants. The five kinds of beings are reflected in the rays emitted from Her body.

“She is crowned with a corona made of Bhilagne-Muni gems. On the corona, there stands a Reflection-Buddha, who is twenty-five yojanas

high. Bodhisattva Avalokitesvara's countenance is of a yellowish golden colour. Her eyebrows are of the colour of the seven jewels, and they emit eighty-four thousand kinds of rays. There are countless Reflection-Bodhisattvas as Her attendants. They appear in the worlds of the ten quarters.

"The colour of Her arms is of that of a red lotus flower, and they are ornamented with eight million refulgent rays, in which all magnificent things appear. Her palms are colour of variegated lotus flowers. She has ten slender fingers. At the top of each finger, there are eighty-four thousand pictures. Each of these pictures has eighty-four thousand colours; each of these colours has eighty-four thousand beams of light, which are very soft, and light up the whole world. It is with these hands that the Bodhisattva receives all beings.

"When She lifts one of Her feet, one sees the Figure of One Thousand Wheels on the sole, which spontaneously becomes fifty million Light-Terraces. There are Diamond-Muni flowers scattered on the place where She puts Her foot down.

"The other Appearances of Hers are as good and perfect as those of a Buddha. Except that the Small Hump in the middle of Her head and the Figure of the Invisible Cranium are slightly different from those of a Buddha.

"This is the Visualization of Seeing the Real Body of Bodhisattva Avalokitesvara, and it is the Tenth One."

The Buddha told the Venerable Ananda, "One who wishes to visualize Bodhisattva Avalokitesvara, should do so as stated above. Any person who visualizes Her in this way will not encounter any calamities; he can avoid all the results of evil karma and is exempted from rebirth for numberless kalpas. Anyone who has heard the name of such a Bodhisattva gains much felicity; it is far better, if one visualizes Her.

"One who wishes to visualize Bodhisattva Avalokitesvara should first visualize the Small Hump on Her head clearly, next the Corona and so forth gradually. One should see them all as clearly as one sees one's own palm. To visualize them in this way is right, otherwise it is wrong.

"The next step is to visualize Bodhisattva Mahasthamaprapta, whose body is the same in size as that of Bodhisattva Avalokitesvara. Her halo is twenty-five yojanas in diameter and it shines to the distance of two hundred and fifty yojanas. The light of Her whole body, which is golden-purple in colour, lights up all the countries of the ten quarters. One can see this, if one has such an opportunity. Whoever sees the light coming out of one pore of this Bodhisattva, sees all the Buddhas of the ten quarters, all of whom are pure and brilliant. Hence this Bodhisattva is also called the Bodhisattva of Limitless Light.

"She shines with the Light of Wisdom upon all, enabling them to get rid of the Three Evil Ways, and attain the Supreme Power of Bodhi.

Therefore She is called Mahasthamaprapta (the Powerful One).

“There are five hundred jewel-flowers on the Corona of this Bodhisattva; each of these jewel-flowers has five hundred jewel-terraces, on which all grand things of the ten quarters appear. The Small Hump on Her head is like a Padma-flower, on which there is a jewel-bottle, full of light that shows all the affairs of the Buddhas.

“The other Appearances of this Bodhisattva are the same as those of Bodhisattva Avalokitesvara.

“When this Bodhisattva is walking, the earth of the ten quarters trembles. Where the earth shakes, there are fifty million gem-flowers. Each of these flowers is as rare and excellent as those in the Most Happy World. The earth formed of the seven jewels trembles too, when She sits down.

“The Reflection-Bodies of the Buddha of Immeasurable Length of Life and the Reflection-Bodies of Avalokitesvara and Mahasthamaprapta Bodhisattvas, which pass down to the country of the Buddha of Golden Rays and up to the land of the Buddha named the King of Light, are gathered together in the Most Happy World, sitting on lotus seats in the air, preaching the Wonderful Law to all suffering beings.

“This is the Visualization of Seeing Mahasthamaprapta Bodhisattva, whose corporal form is as stated above, and it is the Eleventh One.

“One who performs this Visualization is ex-

empted from rebirth for numerous kalpas, and will never be reborn from the womb, but in those Buddhas' Pure Lands.

“When this Visualization is completed, it is the Completion of Seeing Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhisattva.

“When one has seen all the things stated above, one should think that one is being born in the Most Happy World, sitting cross-legged in a lotus flower; and imagine that the lotus is closing and opening its petals.

“One should then think that when the lotus opens, there are rays of five hundred colours shining upon oneself, and when one's eyes are open one sees that there are Buddhas and Bodhisattvas in the air. The sounds of flowing water, of birds and of trees, and the voices of the Buddhas, all preach the Wonderful Law, in accordance with the twelve divisions of the Dharma.

“Even when one is not visualizing these things, one can remember them all without forgetting them. Seeing these things is seeing the Most Happy World of the Buddha of Immeasurable Length of Life.

“This is the General Visualization, and it is the Twelfth One.

“The Buddha of Immeasurable Length of Life has numerous Reflection Figures. They come frequently with Avalokitesvara and Mahasthamaprapta Bodhisattvas to the person who visualizes Him.”

The Buddha told the Venerable Ananda and Vaidehi, "One who sincerely wishes to be reborn to the Western Land, should first visualize the sixteen-foot-high figure of the Buddha of Immeasurable Length of Life, standing above the water of a pool, as described before. The body of that Buddha is inconceivable; the mental power of a worldly person could not imagine it. But He performed an act of will in the past that, should any person visualize Him, he (the person) would succeed. One who visualizes only His Visage gets boundless felicity; it is still more so, if one visualizes His Complete Figure.

"Amita Buddha's supernatural power is limitless; He can appear, in the countries of the ten quarters, as big as the Universe itself, or as small as only eight or sixteen feet high. All these appearances are golden in colour and have haloes, Reflection-Buddhas and Lotus-seats, as stated already.

"The figure of Avalokitesvara Bodhisattva and that of Mahasthamaprapta Bodhisattva are at everywhere like that of ordinary people. One knows which is Avalokitesvara Bodhisattva and which is Mahasthamaprapta Bodhisattva by looking at the special figures on their heads. These two Bodhisattvas assist Amita Buddha in edifying all beings.

"This is the Mixed Visualization, and it is the Thirteenth One.'

The Buddha told the Venerable Ananda and Vaidehi, "The first division of the highest class

of rebirth is this: Any person who wishes to be reborn in the Pure Land can be so if he has the Three Minds. What are they? They are: firstly, the Mind of Sincerity; secondly, the Mind of Faith; and thirdly, the Mind of Vows. One who possesses these three Minds will certainly be reborn in that Land.

“Again, there are three kinds of beings who can be reborn in that Land. Who are they? They are: firstly, those who, having a compassionate mind, do not kill living beings and who observe the Precepts; secondly, those who read and study the Mahayana Sutras; and thirdly, those who practise the Six Thoughts. Those who have these virtues and are willing to be reborn in the Pure Land can be so, within one to seven days.

“when a person is born in that Land, on account of his diligent practice of the Dharma, he sees Amita Buddha, Avalokitesvara Bodhisattva, Mahasthamaprapta Bodhisattva, many Reflection-Buddhas, hundreds and thousands of Bhikshus and Sravakas, and numerous gods and palaces made of the seven jewels, appearing before him; while Avalokitesvara Bodhisattva holds a Golden Terrace and comes with Mahasthamaprapta Bodhisattva into his presence. Amita Buddha effuses refulgent rays upon him; and holds out a hand to receive him with the Bodhisattvas, while Avalokitesvara and Mahasthamaprapta and innumerable other Bodhisattvas praise and encourage him.

“When he has seen that, he is very happy and sees that he himself is riding on the Golden Terrace, following that Buddha. In the flash of a moment, he is born in the Pure Land.

“After having been born in that Land, he sees that Buddha’s figure, the appearances of the Bodhisattvas, the rays and the jewel-trees completely; and he hears the Wonderful Law. When he has heard the Law, he attains the Bodhisattvaship of Quietude. In a moment, he visits all the Buddhas in the ten quarters; and he is promised in the presence of each of them that he will soon become a Buddha. When he returns to his own Land (the Pure Land), he obtains hundreds and thousands of Dharanis.

“This is the first division of the highest class of rebirth.

“The second division of the highest class of rebirth is this: One need not recite the Sutras, but should understand their meaning well and should not be astonished on hearing the Supreme Doctrine; and one should believe the Law of Cause and Effect and not calumniate the teachings of the Great Vehicle. By virtue of all these, one can be reborn in the Most Happy World.

“When a person who does according to what is said above is about to pass away, Amita Buddha together with Avalokitesvara and Mahasthamaprapta Bodhisattvas, surrounded by a great number of followers, holds a Purple-Golden-Terrace, and comes and praises him, saying, ‘Son of the

Dharma, thou hast been practising the Great Vehicle and hast understood the Supreme Doctrine. So I am coming to receive thee.' Thus, that Buddha and a thousand Reflection-Buddhas give him their hands simultaneously.

"Then he sees himself sitting on that Purple-Golden-Terrace, with hands joined together and praising all the Buddhas. In a moment, he is born in that Country, in the Seven-Jewel Pool. The Purple-Golden-Terrace is as a huge Jewel-flower, and it opens after one night.

"When the flower opens, such a man's body is of a purplish golden colour; and under his feet there are seven lotus flowers. At the same time, the Buddha and the Bodhisattvas emit rays which light upon him; and his eyes are thus opened. He hears that all the sounds of the Pure Land are saying thing about the profound Supreme Doctrine which he has learned already, Then he walks down from the Purple-Golden-Terrace, saluting and praising the Buddha.

"During the course of seven days, he attains to the State of Samma-Sambodhi and henceforth he will never retrogress again. He is able to fly now, visiting all the Buddhas in the ten quarters and practising all kinds of Samadhi in their presence. After the interval of a small kalpa, he will attain the Bodhisattvaship of Quietude and be promised by all the Buddhas that he will soon become a Buddha.

"This is the second division of the highest

class of rebirth.

“The third division of the highest class of rebirth is this: One should also believe the Law of Causality and have the mind to pursue the Supreme Doctrine, and should not slander the teachings of the Great Vehicle. By virtue of these, one can be reborn in the Most Happy World.

“When such a person is about to pass away, Amita Buddha, holding a Golden-Lotus-Flower, with Avalokitesvara and Mahasthamaprapta Bodhisattvas and five hundred Reflection Buddhas, come to welcome him. These Reflection-Buddhas give him their hands simultaneously and praise him, saying, ‘Son of the Dharma, thou art now pure and hast the Mind of the Supreme Dharma. We are coming to receive thee.’

“Having seen these things, he finds himself sitting on the Golden-Lotus-Flower that shuts its petals when he has seated himself within. And then he follows the Blessed One (Amita Buddha) to be reborn in the Seven Jewel Pool. After one day and one night, he sees the Buddha. But he cannot see His whole figure and the Virtues distinctly until after three times seven days. Then he sees them clearly and hears that all the sounds are saying things about the Wonderful Law. He will go to visit all the Buddhas in the ten quarters to make offerings to them and will hear the Profound Law in their presence. After three small kalpas, he will attain the Door of Wisdom of the Hundred Laws, and stay in the mental

state of happiness.

“This is the third division of the highest class of rebirth. The foregoing three are the Visualization of the Highest Class (Rebirth), and it is the Fourteenth One.”

The Buddha told the Venerable Ananda and Vaidehi, “The first division of the medium class of rebirth is this: Any person who observes the Five Precepts, the Eight Precepts, or all of the Rules; and does not do the Five Enormities and has no evil conduct, he can, by virtue of these, perform an act of will to be reborn in the Most Happy World in the West.

“When he is about to pass away, Amita Buddha with many of His Bhikshus and surrounded by His followers emitting golden rays, comes to him and teaches him the Laws of Sorrow, of Transitoriness and of Unreality; and extols the advantages of renouncing one’s home—one can escape from suffering by relinquishing one’s home.

“When he sees these, he is highly exhilarated; and he sees himself sitting on a lotus flower. He kneels down paying homage to the Buddha. In a very short moment, before his head has risen up from salutation, he is born in the Most Happy World.

“The lotus flower opens immediately; and he hears that all the sounds are commending the Four Noble Truths. At this time, he attains to the Arahatship, and achieves the Three Wisdoms, the Six Supernatural Powers and the Eight

Emancipations.

“This is the first division of the medium class of rebirth.

“The second division of the medium class of rebirth is this: Any person who observes the Eight Precepts, or keeps the Ten Rules of Sramaneras, or lives under the Perfect Rules, for even one day and one night, can, by virtue of any of these, perform an act of will to be reborn in the Most Happy World.

“He who practises the observance of the Rules in this way, when passing away, sees Amita Buddha holding a seven jewels lotus flower, with many of His followers, appear in front of him. He hears that there is a sound in the air, saying, ‘Good Man, thou hast conducted thyself in accordance with the teaching of the Buddhas of the three periods. I am coming to receive thee.’ Then he sees himself sitting in the lotus flower, which shuts itself when he has taken his seat within. And he is reborn in the Seven-Jewel-Pond of the Most Happy World.

“After seven days, when the flower opens, his eyes are also opened. He joins his hands palm to palm to praise the Blessed One. He attains to the Sainthood of Sotapanna after having heard the Dharma. When half a kalpa has elapsed, he will attain to the Arahatsip.

“This is the second division of the medium class of rebirth.

“The third division of the medium class of

rebirth is this: When a good man or good woman who supports his (or her) parents and whose conduct is kind towards the world, is about to pass away, he (or she) will meet a benefactor, who will tell him (or her) about all the magnificent things in the most Happy World of Amita Buddha, and who will also relate for him (or her) the Forty-eight Vows of the Bhikshu Dharmakara.

“He passes away amid these good words, and is reborn in the Most Happy World in the West, as quickly as a strong man stretches his arm out and folds it again.

“After seven days, he meets Avalokitesvara and Mahasthamaprapta Bodhisattvas and he becomes happy and gains the Sainthood of Sotapanna after having heard the Dharma. He will become an Arahant in a small kalpa.

“This is the third division of the medium class of rebirth. The foregoing three are the Visualization of the Medium Class (Rebirth), and it is the Fifteenth One.”

The Buddha told the Venerable Ananda and Vaidehi, “The first division of the inferior class of rebirth is this: A person who, although he does not slander the Sutras of the Great Vehicle, yet performs all evil deeds is such an unwise person that he does evil things without knowing that they are evils. Should such a man, when he is about to pass away, meet a beneficial person, who tells him the names of the Sutras in the twelve divisions of the Great Vehicle; he could by virtue of

hearing the names of the Sutras, be exempted from the results of the atrocious sins committed during the time of one thousand kalpas. The wise one will tell him also to join his hands together and repeat the name of Amita Buddha. By repeating the name of this Buddha, he is exempted from rebirth for five million kalpas.

“Then Amita Buddha sends a Reflection-Buddha, a Reflection Avalokitesvara Bodhisattva and a Reflection Mahasthamaprapta Bodhisattva to come to him and praise him, saying, ‘Good Man, thou, having repeated the Buddha’s name, art purified from all repeated the Buddha’s name, art purified from all sins. We are coming to receive thee.’ Having heard these words, he sees that the Reflection-Buddha’s light pervades his room. On seeing that, he is very happy and expires at once. He follows the Reflection-Buddha, sitting in a jewel lotus, to be reborn in the Jewel-Pool. After seven times seven days the flower opens.

When the flower opens, Avalokitesvara Bodhisattva, the Great Compassionate One, and Mahasthamaprapta Bodhisattva, effusing great light, come to him to teach him the Very Profound Dharma, which is in the twelve divisions. He comprehends and believes the Dharma after having heard it; and he cultivates the Mind of the Supreme Dharma. He will achieve the Door of Wisdom of the Hundred Laws in ten small kalpas, and will attain to the First State of Happiness.

“This is the first division of the inferior class of rebirth.’

The Buddha told the Venerable Ananda and Vaidehi, "The second division of the inferior class of rebirth is this: Supposing there were a person who violated the Five Precepts, the Eight Precepts, or the Perfect Rules and there were a person so unwise as to steal the property of the Sangha, or the belongings of a monk, and claim for himself a position in the Dharma pretentiously and without shame, or cover himself with the evil of such deeds; on account of his evil karma, he would be born in hell. Flames from hell would come to him instantly, when he were about to pass away.

"Should he meet a benefactor who, out of compassion, tells him things about Amita Buddha and the virtue of His Ten Powers, also commending the Emancipation of Rules, of Meditation and of Wisdom, and the knowledge of deliverance; the person having heard these words, would be exempted from rebirth for eight million kalpas and the flames would become a pleasant and soothing breeze, wafting heavenly flowers on which there are Reflection Buddhas and Bodhisattvas who come to receive him.

"In a moment, he could be reborn in the Seven-Jewel-Pool from a lotus flower, which would open in a period of six kalpas. At this time, Avalokitesvara and Mahasthamaprapta Bodhisattvas would console him with soft voices by telling him of those profound Sutras of the Great Vehicle. He would at once cultivate the Mind of the Supreme

Dharma, after having heard the Law.

“This is the second division of the inferior class of rebirth.”

The Buddha told the Venerable Ananda and Vaidehi, “The third division of the inferior class of rebirth is this: Supposing there were a person who did evil deeds such as the Five Enormities, the Ten Evil Deeds and all kinds of evils, such a wicked person owing to his evil deeds would fall into the Evil States and suffer heavily during many kalpas.

“Should such an unwise person, at the moment of his passing away, meet a benefactor who consoled and told him of the Wonderful Law, and who taught him how to repeat the name of Amita Buddha, he would be saved. But he would now be in such harrowing pain that he would not be able to do so. The benefactor would advise him, saying, ‘If you cannot repeat the Buddha’s name, you should then think of the Buddha of Immeasurable Length of Life.’ Then he would sincerely say in his heart: ‘Namo Amita Buddha’ for ten moments without interlude. By virtue of his thinking of that Buddha, at each moment, he would be exempted from rebirth for eight million kalpas.

“When he expired, he would see a golden lotus flower, as brilliant as the sun, staying in front of him. And he would be reborn in the Most Happy World immediately.

“He would stay in the lotus flower for twelve big kalpas before it opened. When the flower

opened, Avalokitesvara and Mahasthamaprapta Bodhisattvas would approach and tell him in kind voices the real nature of all things and the way of purgation of sins. On hearing these words he would be delighted and would, at the same time, cultivate the Mind of the Supreme Dharma.

“This is the third division of the inferior class of rebirth. And the foregoing three are the Visualization of the Inferior Class (Rebirth), and it is the Sixteenth One.”

While hearing these words from the Buddha, Queen Vaidehi and her five hundred maids of honour saw the Most Happy World completely: the Buddha (Amita) and the two Bodhisattvas. They were highly delighted on seeing these and acknowledged that they had never seen such things before. They realized the Truth and attained to the State of Quietude at once. At the same time, the five hundred maids of honour cherished the Mind of Anuttara-samyak-sambodhi and had the wish to be reborn in the Pure Land. The Buddha promised them that it would be so and that after having been born in that Country, they would obtain the Samadhi of the Buddhas.

There were many heavenly beings who at the moment cultivated the Mind of the Supreme Dharma.

At that time, the Venerable Ananda rose up from his seat and inquired of the Buddha, saying, “Blessed One, what will be the name of the present Sutra, and how should one realize this

Dharma?" To this the Buddha answered, "This Sutra shall be called 'The Sutra of Visualizing the Buddha of Immeasurable Length of Life, Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhissattva of the Most Happy World.' And it may also be entitled as 'The Sutra of Purifying Evil Deeds and Being born in the Presence of the Buddhas.' You should realize it constantly and not let it be forgotten.

"One who realizes this Samadhi will see the Buddha of Immeasurable Length of Life and the two Bodhisattvas in one's present life. Any good man or good woman who has heard the name of that Buddha and those of the two Bodhisattvas, will be exempted from the result of evil karmas of rebirth of countless kalpas. It is needless to say what the advantages of visualizing and thinking of them will be, if one does so.

"One who repeats that Buddha's name, is a Pundarika flower among mankind, and has Avalokitesvara Bodhisattva and Mahasthamaprapta Bodhisattva as his benefactor. He will sit under a Bo-tree and will achieve Enlightenment."

The Buddha told the Venerable Ananda, "You should remember well what I have expounded. Remembering those words has the same merit as repeating the name of that Buddha."

When the Buddha had delivered this sermon, the Venerable Mahamaudgalyayana, the Venerable Ananda, Queen Vaidehi and all who were present were very much pleased on hearing His words.

Then the Blessed One, walking in the air, returned to the Gridhrakuta Mountain. The Venerable Ananda (when he had returned to the Mountain with the Buddha), reiterated the foregoing Dharma for all the Bhikshus, and many gods, dragons and Raksassas. They were all very happy on hearing what the Buddha had said (through the Venerable Ananda), and retired with pleasure after having paid homage to the Buddha.

**DISCOURSE
ON
SAMANTABHADRA'S
BENEFICENCE ASPIRATIONS**

普賢行願品

Translated into English from Chinese
by
Simpei Shao

邵心培居士 英譯

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Foreword

The present title of this book is an abridgement of the original one for the chapter which in its entirety should read:

“Chapter on Admission unto Inconceivable State of Emancipation through Beneficence Aspirations of The Bodhisattva Samantabhadra.”

It is the Epilogue or last chapter of “The Mahavaipulya Buddha Avantsamsaka Sutra” of Mahayana School. Since this Avantsamsaka Sutra is considered and esteemed by Chinese Buddhists as the King of all Sutras and the present chapter the cream and sublimated essence of the whole Sutra, it can be readily seen the position it occupies in the mind of Buddhists in general and Chinese Buddhists in particular.

The original text was translated from Sanskrit to Chinese by Ven. Prajna from India in year 1340 B.E./796 AD of C.E. For those who read Chinese, the original Chinese text is to be found on reverse side of book. A simplified Glossary of Buddhist terminology referred in this book in Sanskrit with equivalent in English and Chinese has been added to facilitate those who are not familiar with such terms. Readers who are newly introduced to Buddhism are kindly advised to keep on with other sacred books of Buddhist Canon, e.g., The Jewel of Transcendental Wisdom or Diamond Sutra, Surangama Sutra, etc. once their interest or faith has been aroused.

As a point of interest, the translator has placed the reprints of two old newspaper articles appeared on one of the local newspapers dated May 9th, 1957 and Nov. 1st, 1959 respectively: one with the title “What is nothing made out of?” and the other “This earth of ours: Try running your imagination over these hurdles into space.” The aim for this is two-fold, viz. Firstly to pave the way mentally for those who, for the first time being introduced to such Buddhist paradoxical expressions such as “Matter does not differ from void”, “Matter is thus void and void is thus matter”, as depicted in Prajna Paramita Hridaya Sutra; or “Worlds Ksetra-motes in number”, “Inconceivable

number of Ksetras in one single dust-mote”, “Seas of Three-Yugas enacted in just one hair tip”, etc. as depicted in this discourse, are hoped to be made easier to comprehend in the compromise of turning an apparent antithesis into synthesis or the interchangeability between void and matter, greatness and smallness, past, present and future, etc. The metaphysical conception as expounded in this discourse as well as many others of Mahayana School may not be readily apprehensible or acceptable by many who allow their mind to be confined in a sense servitude and incline to take the face value or normally accepted sense of the obvious relativity as the only invincible truth and answer concerning the myth of life and our universe, however, they will eventually transcend such preconceptions though, like many others before them did. As to how can this be achieved is simply impossible to be explained. It can only be realized by intuition and not by merely reading through a booklet of this form: hence the translator’s exhortation to pursue on further the discourses of other Sutras. (Please vide also Glossary under “Isvara”) The readers are therefore kindly requested to read the discourse with a reserve for later intuition or enlightenment and not to treat these expressions preliminarily as fantastic and leave them there. For instance, similar problems like “What is nothing made of?” etc. must have been attempted to solve by many in the past, present, or will be in the future, none, however, was, is, or will be conclusive. It is with these points in mind that these two dust-collecting articles are reproduced for readers’ reference. Secondly, our universe of such vast proportions as we now know through the timely newspaper report in 1959 was, however, well known by Buddhists since over 2,000 years ago through discourses such as the present one together with many others besides.

The translator is well aware of his incompetency in translation and errors being undetected in presenting this work which is his very first attempt in this field or perhaps his very last on account of his advanced age, debilitated state of his health and lack of experience. It is therefore sincerely hoped that some day other worthy man or worthy woman would aspire to present us a better version to perpetuate this sublime Dharma so that the present effort may serve, ad interim, to fill this gap. On completion of this work, it is also ambitiously

hoped that in a not too distant future, other devotees of different countries may take up from here and have the discourse translated still further into more diverse languages used in the world today, such as French, German, Spanish, etc. to make this a multi-linguaged discourse to consummate Bodhisattva Samantabhadra's Aspirations in Dharma dissemination.

Grateful thanks are due to votress P.C. Lee whose early translation has provided, inter alia, most of the necessary notes for Sanskrit terms and to all my friends and associates in similar endeavours to have jointly contributed funds to make the production of this work possible.

Simpei Shao

Hong Kong, 2515 B.E. / 1971 C.E.

This Earth Of Ours: *Try Running Your Imagination Over These Hurdles Into Space...* By John Barbour

DO you feel pretty big and important?

Most everybody does, at least some of the time. But it's hard to preserve a feeling of importance if you stop to consider the marvellous world of space man is probing for the first time.

Look at it this way:

You weigh maybe 100 to 200 pounds, stand between 5 and 6 feet tall, and seldom leave your home grounds, an area perhaps 100 miles in diameter.

Your nearest neighbour is perhaps a few yards or a few miles away. But . . .

Your planet earth weighs an estimated six trillion billion (six and 21 zeros) tons. It measures about 25,000 miles around and travels in an orbit covering some 58 billion miles each year.

Its closest neighbour, the moon, is an average of 238,000 miles away.

Okay, so personally we're insignificant. But we have a big and important planet. Right?

Wrong.

If you backed off into space to get a good look at earth and her sister planets you'd get another shock.

By the time you were far enough out to get a view of the orbits of Venus and Mars, the two nearest planets, the earth and its moon would

have faded to a mere dot.

In fact, by the time you backed off far enough to see the whole solar system, the Earth, Venus and Mercury would have faded into the glare of the sun.

All right. So the earth isn't much. But the solar system and the sun—they're big and important. Right?

Wrong again.

If you kept backing off into space, you'd soon see that our sun is just one of an enormous family of some 200 billion stars in the galaxy of the Milky Way.

Some cosmologists estimate that there may be other planets like earth in our own galaxy — planets with life on them, perhaps superior to ours.

Now we get to the point where miles are so ridiculously small that they don't mean anything any more: almost like measuring the air route from New York to Los Angeles in fractions of an inch.

So astronomers use the term "light year" meaning the amount of distance light can travel in a year: almost six trillion miles (5,865,696,000,000).

Our galaxy, the Milky Way, measures some 100,000 of these light years across.

If you had to put your finger on the earth's solar system in the Milky Way from maybe half a million light

years out, you'd only be able to choose a spot in the cloud of stars and say that earth was there, someplace.

Okay then. Maybe the earth and sun aren't so much. But boy, have we got a big and important galaxy. Right?

Wrong again.

If you kept going off into space, past Andromeda, the closest great galaxy to us only 1½ million light years away, you'd get another surprise.

You'd find a whole sky-full of galaxies, perhaps even billions of them and ours is apparently less than the greatest of these.

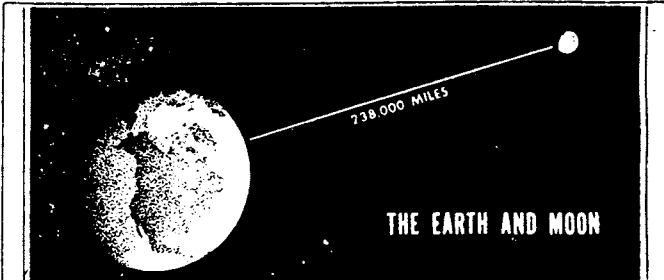
From some 50 million light years away from the earth, the sky would appear full of stars—each pin-prick of light representing another galaxy.

How does man know all this? His huge 200-inch telescope on earth has surveyed the heavens and caught the flickering fires born in distant stars.

The light that brings man this news started off on its long journey two billion years ago.

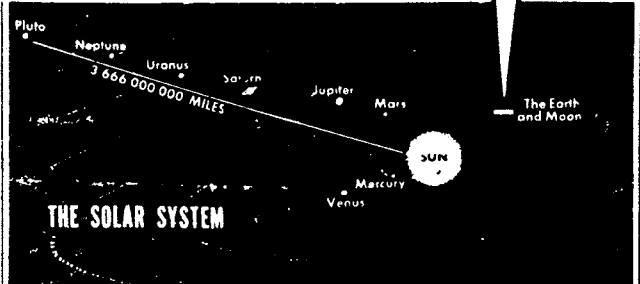
Travelling at 186,000 miles a second, it took this long to get to earth from the farthest point man has seen into his universe.

Where does that leave you and your sense of importance? Well, you've certainly got yourself a whale of a universe, anyway.—AP



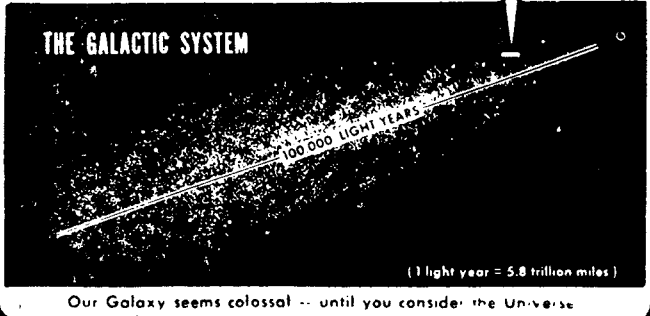
THE EARTH AND MOON

Our Earth and Moon seem enormous -- until you consider the Solar System



THE SOLAR SYSTEM

Our Solar System seems gigantic -- until you consider our Galaxy



THE GALACTIC SYSTEM

Our Galaxy seems colossal -- until you consider the Universe



PART OF THE UNIVERSE

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SP-Newsletters

What Is Nothing Made Out Of?

By THOMAS R. HENRY

NANA Science Editor

IF the universe, and all creation, was made out of nothing, of what was nothing made?

A stab at an answer to this question, in a field where science and theology meet, has been presented to the American Physical Society by Dr. Winston H. Bostwick of Stevens Institute of Technology.

In the beginning, says Dr. Bostwick, there was the universal force of gravity, existing even before there were objects between which it could act. There was also an undetermined sort of electro-magnetic energy.

This is the material cosmologists believe is the stuff of which the galaxies are formed, as gravity continues to pull together and build up the growing numbers of electrons and protons, constructing more complex atoms.

In the same way that the known elements were formed out of these "smoke rings" of electro-magnetic energy, opposite and simi-

lar whirls of energy might have been the basis of the "negative atoms" recently discovered. Some scientists conjecture there may be an entire negative universe like our own. If the two universes should come together, they suggest, both would become energy again in one great flash.

Then we would all be back to the original energy-filled vacuum, the nothing that preceded creation. Or, as Dr. Bostwick puts it:

"With this process of gravitational synthesis of the neutron, there is a possibility that the net energy content of the universe could be zero, that the universe is a spontaneous "efolding" of a small fluctuation according to a hypothesized process which might be characterized as the instability of the vacuum."—*NANA*

Discourse on Samantabhadra's Beneficence Aspirations.

Translated by Simpei Shao

Having eulogized the exalted merits and virtues of the Tathagata, Bodhisattva Samantabhadra addressed those gathered Bodhisattvas and Kumara Sudhana as follows:

“Worthy men, even if all Buddhas of the ten quarters consecutively enumerate through kalpas as numerous as the number of motes contained in the ineffable numbers of Buddha-Ksetras, the account of the magnitude of Tathagata's merits and virtues will still be inexhausted.

To achieve the attainment of this exalted state of merit and virtues, there are ten grand Beneficence Aspirations to practise and pursue. (Thereupon Kumara Sudhana asked:) Whatever the ten may they be? (Bodhisattva Samantabhadra replied:)

- Firstly: Make obeisance to all Buddhas
- Secondly: Eulogizing Tathagata
- Thirdly: Proffer abundant oblations
- Fourthly: Penitence over misdeeds and evil doings
- Fifthly: Willingly acquiesce in all meritorious deeds
- Sixthly: Entreat Buddha to perpetuate Dharma-cakra
- Seventhly: Besech Buddha to take constant mundane domicile
- Eighthly: Constantly be zealous follower of Buddha's teachings
- Ninthly: Be responsive in sympathy and in concord with all sentient beings
- Tenthly: Dedicate all merits to Bodhi and all sentient beings.”

Kumara Sudhana then said: “Oh great sage, how may obeisance through all others to dedication be observed and followed.” To this Bodhisattva Samantabhadra replied:

“Worthy man, to make obeisance to Buddha through power of Samantabhadra’s Beneficence Aspirations, profound perception, insight and presence of mind, is to make obeisance to them ever by deeds of chaste action, speech and volition as if all the Buddhas, throughout Void-dhatu and Dharma-dhatu as numerous as all the dust-motes contained in Ksetras of ten quarters through three-Yugas, are facing me in person. A Nirmanakaya would be transmuted by me to make obeisance to every Buddha in every Buddha domain which is incalculable in number or as numerous as the dust-motes in a Buddha Ksetra. Until the infinite space exhausted, so will my obeisance end; but since space is boundless, so is my obeisance to Buddha ceaseless. And, until the sphere or the Klesa of sentient beings come to an end will then my obeisance end. These too being endless, even so is my obeisance to Buddha ceaseless ever with incessant and unremitting thoughts, culminated by indefatigable deeds of action, colloquy and volition.

Next, worthy man, about eulogizing Tathagata, it is thus: As there are numerous Buddhas, each with seas of gathering Bodhisattvas, in every dust-mote, multiplying it by number of motes in a world and then galaxies of worlds of ten quarters through three-Yugas, I will manifest by as many Nirmanakayas before each Buddha and eulogize the merit of Buddha with my profound comprehension, insight, presence of mind, oratorical eloquence surpassing that of Sarasvati, and with each tongue, issuing forth seas of boundless dialogues, heard throughout the universe, till the end of boundless future. My eulogy ceases only if the Void-dhatu, or the sphere, Karma, Klesa of sentient beings, should come to an end. These too being endless, even so is my eulogy of Buddha’s merit ceaseless with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition.

Further, worthy man, about proffering abundant oblations, it is thus: As there are numerous Buddhas each with seas of gathering Bodhisattvas, in every dust-mote, multiplying it by number of motes in a world and then galaxies of worlds of ten quarters through three-Yugas, before each and every Buddha, I will, through my power of Samantabhadra’s Beneficence Aspirations, profound perception, insight and presence of mind, proffer superb oblations as abundant as clouds, of

flowers, head dresses, celestial music, tapestries, heavenly garments, perfumes, diverse kinds of incense, quantitatively for each item being commensurable to size of Mt. Sumeru. So are all kinds of votive lamps, burning butter, oil, scented oil as quantitative as water of sea, collective wicks of each kind as the size of Mt. Sumeru. Worthy man, even with all those offerings, the best or cream of them all will be offering of incessant toil for Dharma, beneficence to and sustenance of sentient beings, vicarious sacrifice for sentient beings, industrious pursuance over cultivation of beneficence root, abandon not Bodhi-karma and secede not from Bodhi-citta. For, the boundless merits of the former will not come to ever 1/100th, 1/1,000th, nay, nor 1/100,000th part of koti, Nayuta, kalau or Upanishad, in comparison with the latter. And wherefore? Because Dharma is being held in highest esteem by all Tathagatas, and all Buddhas are begotten through Dharma. When Bodhisattvas proffer Dharma offerings, they would have consummated, or in true sense of the word, succeeded in their oblation offering. And by such pursuance, the offerings are truly supreme and most exquisite. My effort of such offerings ceases only should the Void-dhatu, or the Sphere, karma, Klesa of sentient beings come to an end. These too being endless, even so is my effort of pursuance ceaseless, ever with incessant and unremitting thoughts, culminated by indefatigable deeds of action, colloquy and volition.

Further, worthy man, for being penitent over misdeeds and evil doings is thus: A Bodhisattva would give retrospection like this:

“For all the accumulated evil deeds I committed throughout the immeasurable past Kalpas through avarice, hatred and illusion, manifested by action, speech and mind; if such deeds were corporeal, even the whole cosmic space could not accommodate all of them; I would prostrate in front of all Buddhas and Bodhisattvas of boundless Ksetras, express my sincere penitence ever by deeds of chaste action, speech and mind, avouch never to commit them again, but abide by the merits of sanctified precepts. My penitence will cease only if the Void-dhatu, or the Sphere, Karma, Klesa of sentient beings should come to an end. These too being endless, so will my penitence be ceaseless, with incessant

and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition.”

Further, worthy man, to acquiesce willingly in all meritorious deeds is thus: I would acquiesce willingly and emulate all the meritorious good roots of Buddhas as numerous as the number of dust-motes of all Buddha-ksetras of ten quarters through three-Yugas and for the duration as long as the unutterable and innumerable past kalpas, starting from their originated aspiration, devotion in all sagacity acquisition, and ardent engagement in merit accumulation by means of ascetic pursuance even at the cost or sacrifice of their own body, head, eye or limb in unutterable and uncalculable quantity or in number even as much as all the dust-motes of a Buddha-ksetra so as to consummate numerous Paramitas, gain access to diverse Bodhisattva's sagacity, and accomplish the highest, incomparable enlightenment up to the occasion on their entering Parinirvana and distributing Sariras thereafter. I would also acquiesce willingly in merits even as infinitesimal as a single dust-mote, gained by any species of existence of creature, whether as Deva-loka, Asura, human being, beast, ghost, demon in purgatorial hell, or of creatures born through media of womb, egg, moist, and by metamorphosis. I would also acquiesce willingly in the merits of all the Sravakas, Pratyeka-Buddhas, savants as well as neophytes of the ten quarters through three-Yugas. Moreover, I would acquiesce willingly in all the Bodhisattvas' grand merit of incessant toil for Anuttara Samyak Sambodhi till the end of Void-dhatu, or the end of Sphere, karma and klesa of sentient beings. These being endless, so will my willing acquiesce be ceaseless, with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition.

Further, worthy man, to entreat Buddha to perpetuate Dharma-cakra is thus: As there are ineffable numbers of vast Buddha-Ksetras in every grain of dust-mote, multiplying it by number of motes in a world and then galaxies of worlds of the ten quarters through three-Yugas throughout Void-dhatu and Dharma-dhatu, and in each ksetra, momentarily there are ineffable numbers of Buddhas, as numerous as all the motes of a Buddha-Ksetra, each with seas of gathered Bodhi-

sattvas, attaining incomparable enlightenment, I would, with deeds of chaste action, colloquy, volition and diverse expediences, earnestly entreat B-uddhas to turn the Dharma-cakra in motion. Thus the Void-dhatu may end, the Spheres, Karma, Klesa of sentient beings may come to an end, my effort of entreating Buddhas to perpetuate turning of Dharma-cakra would be ceaseless, with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy, and volition.

Further, worthy man, beseeching Buddha to take constant mundane domicile is thus: Upon the time when Buddhas, ineffably infinite in number, of all the Buddha-Ksetras of the ten quarters through three-Yugas throughout Dharma-dhatu and Void-dhatu, as well as Bodhisattvas, Sravakas, Pratyeka-Buddhas, adepts, neophytes or even those well learnt devotees who , having attained enlightenment, are ready for Parinirvana, I would beseech them not to enter Nirvana but to continue their mundane domicile for kalpas as numerous as the dust-motes of all Buddha-Ksetras to benefit all sentient beings. Thus even though the Void-dhatu, the Spheres, Karma, Klesa of sentient beings may come to an end, my beseeching will never cease, but keep on endlessly with thoughts, incessant and unremitting, culminated by deeds of indefatigable action, colloquy and volition.

Further, worthy man, be zealous follower of BUDDHA's teachings is thus: At the time as early as Tathagata Vairocana of this Saha-world first began to aspire and pursue for Bodhi with his unyielding tenacity, he had sacrificed his life by unutterably countless number of times, and given even his striped skin for usage as parchment, bones as writing instrument, blood as ink in offerings, to write or copy scriptures as quantitative as Mt. Sumeru. For the reverence of Dharma, life itself would be disregarded and sacrificed, so would be throne, dominions, cities, palaces, gardens and all other possessions given up in pursuance of various modes of ascetic and incessant toils till his ultimate attainment of Incomparable Enlightenment under the Bodhi-tree, with manifestations of his diverse supernatural power, transmutation power, and diverse forms of Buddha-rupas, duly accomplished. He would then preside over congregations or Bodhi-mandalas, with gathered Bodhi-

sattvas, or gathered Sravakas, or gathered Pratyeka-Buddhas, or gathered assemblies of Tchakra-varti-Radjas, petty state kings and their respective retinues, or gathered assemblies of Kshatryas, Brahmins, elders, laymen, or even gathered assemblies of eight divisions of celestial or invisible supramundane forms of beings led by Devas and Nagas, and creatures not of mankind. While presiding over such assemblies he would convoke with unique voice as astounding thunder claps to relish them in conformation with their inclinations, to conduce and maturate all sentient beings for attainment of Nirvana. All these, I would earnestly follow and learn not only from the present World Honoured One Vairocana, but also from all Tathagatas manifested in all the dust-motes of all ksetras of ten quarters through three-Yugas throughout Dharma-dhatu and Void-dhatu. Should even the Void-dhatu, the Spheres, Karma and Klesa of sentient beings come to an end, I would still be zealously following and learning all such teachings without cessation, ever with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy, and volition.

Further, worthy man, by being always responsive in sympathy and in concord with sentient beings is thus: There are various kinds of sentient beings of the cosmic worlds of ten quarters through three-Yugas throughout Dharma-dhatu and Void-dhatu irrespective of their birth through placenta, egg born, out of moisture or by metamorphosis; live under various environments as on earth, in water, in heat, in air or on tree, in bush or flying in space; of diverse species, forms, sizes, lineaments, life span, castes, appellations, nature, intelligence, desires, mentality, manners, wearing apparels, consuming victuals; living in diverse towns, among nomadic groups, in cities or palaces; so on as to whether they are celestial beings of the eight divisions led by Devas and Nagas, human beings or creatures other than mankind; creatures without legs, with two legs, four legs or multiple legs; with form, without form, with sense, without sense or neither with nor without sense. To all these, I will always be acquiescent, cherish, and venerate as my parents, teachers, Arakhams, or even as Tathagatas. I will be a good physician to the sick, a guide to show the right path for those who lose their way, light to shine for those in darkness, discoverer of buried wealth for those in poverty. Wherefore a Bodhisattva is equally beneficent to all sentient

beings? For, if a Bodhisattva who would acquiesce to all sentient beings will be the same as being acquiescent in veneration of all Buddhas; to honour and serve sentient beings is to have honoured and served Tathagata; and to gratify all sentient beings is to have gratified all Tathagatas. And wherefore? Because the essence originating the Tathagata is the all-embracing compassionate heart which is developed for all sentient beings and through which Bodhi-citta is sprouted and through Bodhi-citta, the Incomparable Enlightenment is attained. This would compare with a mighty king size tree, grown in barren sand of the wilderness; if its rootlets get water, it flourishes with plentiful foliage, blossoms, and fruits. Even so is the Bodhi-tree king grown in the wilderness of life and death. All sentient beings are the rootlets of this Bodhi-tree and all Buddhas, Bodhisattvas are the blossoms and fruits thereof. When sentient beings are being nourished by water of all-embracing compassion, this Bodhi-tree will bloom and bear the sagacity fruits of Buddhas and Bodhi-sattvas. And wherefore? Because if Bodhisattvas would apply this nectar of compassion onto sentient beings, they would have consummated Anuttara Samyak Sambodhi. Being so, sentient beings are essential to Bodhi, for without them, no Bodhisattva will be able to attain Incomparable Enlightenment. Ponder well, worthy man, on the truth of this parable. Look upon all sentient beings with impartial mind, so as all-embracing compassion can thus be consummated; and to accord and bestow this compassion upon all sentient beings alike may then be considered as having succeeded in oblation offering to Tathagata. This effort of Bodhisattva's acquiescence with compassion for all sentient beings will never cease even should Void-dhatu, or Spheres, Karma, and Klesa of sentient beings come to an end. Even so will my effort of responsive concord never cease, but it will be pursued ever with incessant & unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition.

And further, worthy man, as to dedicate all acquired merits is thus: All the merits accumulated by obeisance in the first instance up to responsive concord are all to be reverted for bestowment upon all sentient beings throughout Dharma-dhatu and Void-dhatu, wishing them always be secure and happy, be free from sickness and affliction,

be able to frustrate attempts of evil deeds, be rapidly successful on good endeavours; blockading all approaches leading to malevolence for them, showing men and Devas alike the right course leading to Nirvana, and bearing vicariously the accumulated great sufferings for those on retribution for their evil deeds so that eventually they may gain liberation therefrom and consummate Incomparable Enlightenment in the end. Even should the Void-dhatu, the Spheres, Karma, or Klesa of sentient beings come to an end, my reversion dedication will know no end, but will be kept on with incessant and unremitting thoughts, culminated by deeds of indefatigable action, colloquy and volition.

Now, worthy man, these are what lead to the consummation of Bodhisattva Mahasattvas' ten grand Aspirations. If Bodhisattvas would acquiesce and adhere to these Aspirations, they would have acquiesced with Anuttara Samyak Sambodhi and they would have consummated the Beneficence Aspirations of Bodhisattva Samantabhadra. It is so, worthy man, that you should comprehend. Any worthy man or woman who would fill the incalculable number of worlds as numerous as the total number of dust-motes contained in unutterable and innumerable Buddha-Ksetras of the ten quarters with the seven exquisite treasures as offerings, or provide superb entertainment and comfort, fit for celestial as well as human beings, to all the sentient beings of that many Ksetras, or to Buddhas and Bodhisattvas of all the ksetras unremittingly through ksetra-motes in number of Kalpas without cessation, this said person would have accumulated merit in abundance. However, the merit acquired through the above effort, if compared with one who merely listens once the recitation of this king of Aspirations, then the former will not come to even 1/100th part, nay, nor 1/1,000th part, nor one Upanisandth part of the latter. Or, if another one who, with profound faith in this Aspirations, will follow in practising, reciting or just writing over one of the gathas, his sins, even Panchanantaryani committed in the past, would be expiated forthwith, all the worldly sufferings, ailments of physical or mental nature eradicated, even the cause of retribution for all his accumulated sinful commitments amount to as much as all the dust-motes of a Buddha-Ksetra absolved. All malevolent forces of the gnomes or demons, such as those of Yakchas, Rakchasas, Kumbhandas, Pisacas, Bhutas, etc., whether of carnivorous

or blood sucking species, erst-while ready to harm him, would either vanish or instead of doing harm, even aspire to stand guard and give him protection. Therefore, whosoever recites this Aspirations, he would be liken to the moon, out of hazy clouds and shining in space, and would encounter no hindrance nor impediment while living in the world.

He will be praised by Buddhas and Bodhisattvas alike, honoured and venerated by both celestial or fellow beings. Such a worthy man will always be well incarnated as man to consummate Bodhisattva Samantabhadra's merits and will have the same features, as that of Bodhisattva Samantabhadra's requited body with thirty-two exquisite attributes, and will be a superhuman among men. Whether regenerated as Deva or man, he will always be among noble class, with faculty to destroy malevolent influences, to segregate himself from defilements. As a lion king to conquer all species of animals, he deserves veneration of all sentient beings. Furthermore, on the last ksana prior to his death, with his sense organs deteriorated and in decay, forsaken by his relatives and kinsfolk, deprived of power and influence, his courtiers and followers dispersed, his palaces, courts, elephants, horse carriages, jewels, treasure repositories left behind; this King of Aspirations, however, will never desert him but will lead and guide him all the while, straight on to Sukhavati, in a ksana. Once there, he will see Buddha Amitabha, surrounded by Bodhisattvas Manjusri, Samantabhadra, Avalokitesvara, Maitreya and others, all with resplendently superb Rupa, perfect virtues and merits. He will see himself being regenerated through lotus blossom to accept Buddha's Vyakarana. That accomplished, he will then be able to apply his sagacity, to acquiesce in the desire of, and to dispense benefits to, all sentient beings throughout the ineffable number of worlds of the ten quarters through countless myriads of kalpas. Not much later he will manifest himself by squatting at Bodhi-mandala, quelling the forces of Mara, consummating the Incomparable Enlightenment, setting the Dharma-cakra in motion, enabling all sentient beings of innumerable worlds of ksetra-motes in number to aspire after Bodhi-citta, training and inducing them to mature in conforming to their individual nature and propensity. He will even endeavour copiously to benefit all sentient beings throughout seas of Kalpas in the infinite future.

So, worthy man, whosoever of the multitude, having heard of this Great King of Aspirations, will accept, recite, expound, and have faith thereof, none but Buddha, the World Honoured One, can estimate his merits thus derived. Therefore, let no doubt to cloud your mind on hearing of this King of Aspirations but accept with devotion, read, recite, practise, publish, and disseminate them for the benefit of others. Such persons will thus be liable to consummate all their actions and aspirations appertaining to acquire and accumulate boundless bliss thereby, and to deliver all sentient beings from the great sea of pain and sorrow for the ultimate regeneration in Sukhavati, Land of Pure Bliss of Buddha Amitabha.”

Thereupon, Bodhisattva Mahasattva Samantabhadra, with a mind to re-emphasize this theme, casted his gaze around all ten quarters and paraphrased the following Stanzas:

1. With chaste action, colloquy and volition, I pay homage and make obeisance to all Lions of Man of three-Yugas in all worlds of the ten quarters.
2. By augustly divine power of Samantabhadra's Beneficence Aspirations, I manifest myself before all Tathagatas, emanating Ksetra-motes in number of Nirmanakayas, prostrating and paying homage to Buddhas, Ksetra-motes in number.
3. There exist, in one dust-mote, Ksetra-motes in number of Buddhas, with their respective assemblies of Bodhisattvas, thus I believe all the motes of boundless Dharma-dhatu are, each of them, so filled.
4. With seas of diverse voices and inexhaustive eulogy, throughout all the future kalpas, would I praise the seas of profound merits and virtues of the Buddha.
5. I would proffer the most exquisite oblations of flowery banners, garlands, as well as nautch, music, scented ointments, and canopies, for veneration of all Buddhas.

6. So are most exquisite garments and perfumeries, incenses, votive lamps, and candles, piled as high as Mt. Sumeru in abundance, proffered in veneration of all Tathagatas.
7. With extensive perception and profound faith in all Buddhas of three-Yugas, and through fortified strength of Samantabhadra's Aspirations, I offer universal veneration of all Tathagatas.
8. For all deeds of depravity committed in my infinite past through avarice, hatred, and illusion, culminated in action, colloquy, and mind, regret and repent now I do.
9. The merits and virtues of all sentient beings in worlds of ten quarters, or those of adepts and neophytes alike aspiring for Sravaka, Pratyeka-Buddha of Hinayana School, or those of all Tathagatas and Bodhisattvas, I acquiesce willingly in all their endeavours.
10. Those pioneers of Bodhi consummation, who likened to the lamps illuminating cosmos of the ten quarters, I do so earnestly entreat that they will perpetuate the rotation of Dharma-cakra.
11. Comes the time for the Buddhas to set for Nirvana, I earnestly entreat that they may remain for further duration of boundless kalpas to benefit and delight all sentient beings.
12. May all the blessed bliss requited through cultivation of the ennobled roots of obeisance, eulogy, entreaty for Dharma-cakra turning and mundane domicile, acquiescence, and repentance, be all reverted and bestowed upon all sentient beings or be dedicated to Buddha-Dharma.
13. I adhere to Tathagata's teaching in practising the consummation of Samantabhadra's Aspirations, thus the veneration of all Tathagatas of the past and present, and throughout the ten quarters are realized.

14. As to all the **Sastadeva-Manuchayanis** yet to come, may all their blessed volitions be fulfilled. I aspire to learn the teachings of all **Buddhas** through three-Yugas, so that the **Great Bodhi** may promptly be gained.
15. In all ksetras of the ten quarters, grand, tranquil, and sanctified, numerous **Tathagatas** are there with their respective assemblies, congregating under their respective kingly **Bodhi-trees**.
16. Wishing all sentient beings of the ten quarters, to be free from grief, to be ever peaceful and happy, to gain the advantage of abstruse and truthful **Dharma**, and to be able to eradicate defilements of life.
17. When striving for **Bodhi** attainment, **Purvanivasanu Smritidjnana** is acquired in every form of life; be always able to denunciate worldliness, and to observe meticulously, not to taint, nor to transgress the sanctified precepts.
18. Whether they are **Devas, Nagas, Yakchas, Kumbhandas**, human or not human beings, to whom I disseminate **Bodhi-Dharma**, diverse phonetics would be employed, so that each will apprehend as if expressed in his own tongue.
19. Incessantly practising sanctified **Paramitas**, so as **Bodhi-citta** is not neglected nor lost, and with total eradication of defilements, all lofty endeavours may thus be consummated.
20. Strive to emancipate from worldly influence of illusion and **Mara**, like the lotus above water in a detached position, or like the sun and moon in the cosmoa circulating by but never abiding.
21. To relieve the distress of sentient beings in **Gatis**, and to bestow happiness impartially upon all others; such endeavours would be carried out incessantly throughout the ten quarters and through boundless future **Kalpas**.

22. I will ever be responsive in sympathy for all sentient beings throughout all future Kalpas, cherish, practise Samantabhadra's Beneficence, and consummate the incomparably great Maha-Bodhi.
23. Those of my fellow devotees, who gather together with me at all places and with identical action, colloquy, and volition, shall ever be with me in realizing our joint pursuance of Beneficence Aspirations.
24. All those savants, who enlighten me and demonstrate to me Samantabhadra's Beneficence, will always be my associates in congregation and be rejoiced at my presence.
25. My fervent wish is to be always within sight of Tathagatas, with votaries surrounding them; to all of them and throughout all coming kalpas, profuse oblations will be proffered indefatigably.
26. I would aspire to practise the sublime Dharma of all Buddhas, to demonstrate all Bodhi Bahukayanes, to consummate Samantabhadra's serene activities, and to carry on thus throughout future kalpas.
27. During my lives in all forms of existence, meritorious bliss and wisdom would always be cultivated with incessant toil; and through pursuance of Samadhi, Prajna, Upaya, and Vimutti, boundless merits would thus be accumulated.
28. As in one single dust-mote there are inconceivable number of ksetras, so is impalpable number of Buddhas in each ksetra; and by all Buddhas together with respective assemblies, I see the incessant toil, for Bodhi enacted therein.
29. Throughout seas of ksetras of the ten quarters and through seas of three-Yugas enacted in just one hair tip, I toil incessantly for seas of kalpas, serving seas of Buddhas in seas of ksatras.

30. All Tathagatas' voices being pure and intelligible, once uttered, seas of diverse phonetic sounds are formed; in concordance with the desired tone of sentient beings, every word emits seas of Buddha's oratory eloquence.
31. By my profound sagacity, I could discern each and all, seas of colloquy as expressed by all Tathagatas of three-Yugas while the realistic and profound Dharma-cakra is being turned.
32. So can I penetrate into the futurity, by transmuting the length of all kalpas to one thought-flash, or penetrate into all kalpas of three-Yugas as if the duration is for just one single thought.
33. In one single thought-flash, I could make to see all Lions of Man throughout three-Yugas. Often would I enter Buddha's domain to gain phantasmic emancipation with mighty occult power.
34. As the sublimed Ksetras of three-Yugas could be made to appear in one tiniest hair tip, therein I would penetrate to sanctify; likewise, in all hair tips, ksetra-motes in number, throughout the ten quarters of universe, I would be there to honour its sanctity in each of them.
35. All those who will be likened the World Illuminating Lights for ages to come, I would approach and be in close attendance with; during and throughout their emancipation, Dharma dissemination in conducting worldlings' cognition, up till their final manifestation of Nirvana.
36. Take now, the occult power: of supremundane speed, of Mahayana penetrability into all barriers (fetters of human mind), of merit through sagacity and beneficence pursuances, and that of all pervading august compassion;
37. Or, the power of all pervading sublime bliss, of non-attachment, non-clinging sagacity, of August Upaya in concentration

and wisdom, and that of all pervasive Bodhi aggregation;

38. Or, the power to purify all acts of benevolence, to crush all defilements, to subdue all evil influence of Mara, and to consummate all Samantabhadra's Beneficence activities;
39. Or, the faculty to sanctify seas of ksetras, to emancipate seas of worldlings, to discern seas of ethics, and to penetrate and immerse in seas of sagacity;
40. Or, the faculty to purify seas of pursuance undertakings, to consummate seas of aspirations, to be in proximity with, and to venerate, seas of Buddhas, and to toil indefatigably through seas of kalpas.
41. All those pursuances and aspirations for the magnificent Bodhi, as practised by all Tathagatas of three-Yugas, I would venerate and pursue to gain full cognition of Bodhi by accomplishing Samantabhadra's Beneficences.
42. The names of heir apparent of all Tathagatas have ever been the exalted Samantabhadra, so I dedicate all my good roots to aspire that all my sagacious activities be the same as the ones by that name.
43. May my action, colloquy, thoughts be always serene and sanctified, so are my pursuances in all Ksetras; such sagacity can then be honoured as Samantabhadra's, may mine therefore match his in every way.
44. In order to sanctify Samantabhadra's Beneficences, as well as Manjusri's Aspirations, I would pursue incessantly and indefatigably through all coming kalpas to consummate their dedicated tasks.
45. As my pursuance (for Bodhi) is boundless in effort, so is Punya yielded therefrom boundless; abiding in my boundless

beneficent activities, all occult powers are therefore thoroughly comprehended.

46. It is for attaining Manjusri's vigorous sagacity and for practising Samantabhadra's intellectual beneficences that I now dedicate all my cultivated good roots to adhere to their ideals by incessant toil.
47. As those great and most supreme Aspirations being extolled by all Buddhas of Three-Yugas, I dedicate all my cultivated good roots for the accomplishment of Samantabhadra's Beneficence activities.
48. Earnestly do I aspire to have all retardations cleared at approach of my death, so that I may get to see Buddha Amitabha while being regenerated in Sukhavati.
49. Having been thus regenerated, I would then have realized this Great Aspiration; and to consummate it in full, I would keep on the pursuance to comfort and benefit all sentient beings.
50. Amidst the serenity of Tathagata's assembly, and with my regeneration thereat through the superb lotus flower, I would be seeing the infinite resplendence of the Tathagata who will than preordain me the Vyakarana.
51. With this Vyakarana of Tathagata, I would transmute Nirmanakayas by countless myriads in number, all possessive of vast sagacity for pervading over the ten quarters of cosmos, to engage in beneficence endeavours reaching everywhere inhabited with sentient beings.
52. Until the void, the worlds, the sentient beings, Karma, Klesa, come to an end. Since those will never come to an end, so will my Aspirations be carried on forever and ever.
53. One who is able to procure abundantly precious treasures as oblation from boundless Ksetras of the ten quarters and

offer them to Tathagata; and to bestow tranquil bliss upon celestial and sentient beings through Kalpas as numerous as Ksetra-motes; or

54. One who, upon hearing this superb King of Aspirations has his faith aroused and devotes himself fervently in seeking the realization of the sublime Bodhi, the Punya in magnitude of the latter surpasses that of the former.
55. He will always be able to disassociate himself from evil influences, to keep away from Gatis forever, and to see promptly the infinite resplendence of Tathagata for having fortified with this supreme Samantabhadra's Aspirations.
56. Such a person will enjoy a superb life of longevity, will be born well in respected family, and will consummate soon such Aspirations, identical to that of Bodhisattva Samantabhadra.
57. Through his deficiency of wisdom in his past, enormities of Panchanantaryani were committed; by reciting this Samantabhadra's King of Aspirations, so soon as on the instant for a thought, they would all be absolved.
58. Reborn in noble family and racial group, complete with refined lineament, grace, and sagacity that no Mara nor heretic can subdue or crush, verily he will be worthy of veneration by all Trilokya beings.
59. Approaching directly the Bodhi-tree, king of trees, meditated thereunder he would have; and then he would subdue Maras, attain Perfect Enlightenment, and turn Dharma-cakra to benefit all sentient beings of the universe.
60. Whosoever will read, recite, practise or disseminate this Samantabhadra's Aspirations, only the Buddha can perceive and vouch for the extent of his fruition, and infallibly he will attain the supreme Bodhi.
61. Whosoever recites this Samantabhadra's Aspirations, he would have, to say the least of his potential good roots, consummated, in just a flash of thought, the serene aspirations of

all sentient beings.

62. Through practising this my unique Samantabhadra's Aspirations, boundless superb bliss that produced thereby will all be bestowed upon all sentient beings still being submerged in the sea of defilements, with my universal wish that ultimately they may all be delivered therefrom and be regenerated into Sukhavati.

When Bodhisattva Mahasattva Samantabhadra had duly concluded his discourse on this Great King of Aspirations and recitation of the serene Gathas thereof before the Tathagata, Kumara Sudhana was enraptured with ecstasy and all Bodhisattvas filled with joy. Thereupon, the Tathagata commended "Sadhu, Sadhu".

At the assembly where this exalted Dharma leading to Inconceivable State of Emancipation was expounded, there were present the World Honoured One; a great number of sages and Bodhisattva Mahasattvas led by Bodhisattva Manjusri; and other great Bodhisattvas with their six thousand adept Bhikkhus led by Bodhisattva Maitreya. All other great Bodhisattvas of the Bhadra-Kalpa were led by the Bodhisattva Vimala-Samantabhadra. Also in attendance were Buddhas-to-be, or Ekajati-Pratyeka-Buddhas who were at the stage of Murddhabhichikta as well as many other Bodhisattva Mahasattvas, as numerous as the Ksetra-motes over worlds of the ten quarters, led by the great sagacious Sariputra and the Mahamaudgalyayana, etc. There were also great Sravakas, celestial rulers, world rulers of all kinds, Devas, Nagas, Yakchas, Gandharvas, Asuras, Ganrudas, Kinaras, Mahoragas, fellowmen, and creatures other than mankind that formed the multitude of the congregation.

On hearing this discourse given by the Buddha, all those present were inspired with joy; and taking sincerely to heart, they strove for faithful compliance thereof.

- The End -

Buddham Saranam Gacchami
Dhamman Saranam Gacchami
Sangham Saranam Gacchami.

Abhidjanas - Six supernatural occult powers (六通):

Divyacaksus - Clairvoyance (天眼通)

Paracittajnana - Thought reading (他心通)

Divyasrota - Clairaudience (天耳通)

Riddhi Sakchatkriya - Divine speed (神足通)

Purvanivasanu Smritidjana - Knowledge of previous existence
(宿命通)

Asravakchaya - Exhaustive knowledge appertaining to the life
stream of all sentient beings (漏盡通)

Anasravah - Deed performed without leakage, i.e., an altruistic act
done without considering returns or retribution for benefit of
oneself (無漏)

Anuttara Samyak Sambodhi - Trancendental knowledge and wisdom of
Buddhas (阿耨多羅三藐三菩提)

Avalokitesvara - A Bodhisattva who has special affinity with sentient
beings of this world (觀世音菩薩)

Bahukayani - Plentiful good actions (多善作)

Bhadra Kalpa - The era presently we are in (賢劫)

Bodhi - By means of which, Enlightenment is attained (菩提)

Bodhi-citta - Spiritual heart or Bodhi seed (菩提心)

Bodhi-mandala - Convocation of Buddhist adherents where Buddha
formally reached his Buddha-hood (道場)

Bodhisattva - Appellation for one who has reached the stage below that
of Buddha (菩薩)

Buddha - Appellation for one who has reached the final stage of Perfect
Enlightenment (佛) other appellations being:

Tathagata - Suchness (如來)

Arham - Veneration deserving (應供)

Samsaksam-Buddha - Full of universal knowledge (正徧知)
Vidyacarana Sampanah - With full knowledge of all supernatural powers (明行足)
Sagata - Having completed the pursuance of the Eight Noble Paths heading for Nirvana (善逝)
Lakavit - With thorough knowledge of the world (世間解)
Anuttarah - Highest order of sentient beings (無上士)
Purusadem-yasarathin - Great tamer of men (調御丈夫)
Sastadeva-manuchyanam - Teacher of both celestial and human beings (天人師)
The World Honoured One - (世尊)

Buddha-Rupa - Body of Buddha (佛身，佛像)

Dasabhadra - Ten worthy deeds (十善業)

Dasakusala - Ten vices or evil deeds (十惡業)

Deva-loka - One of the six divisions of existence or celestial beings (天); the other five divisions being: **Asuras** (修羅), **Humankind** (人), **Hungry ghosts** (餓鬼), **Demons in purgatorial hells** (地獄), and **beasts** (畜生).

Devas, Nagas, Yakchas, Gandharvas, Asuras, Ganrudas, Kinaras, and Mahoragas - The eight divisions of celestial beings and creatures (天龍八部)

Dharma - Law in its broad sense (法)

Dharma-cakra - Wheel of Law, its turning or rotation means the constant dissemination of Dharma (法輪).

Dhatu - Line of demarcation (界)

Ekajati-pratyekabuddas - A Buddha-elect or a Bodhisattva who is well on the path to go through the various stages to become a Buddha (補處菩薩)

Gatha - Stanza or the versified part of a discourse (偈)

Gatis - Evil realms (惡道)

Hinayana School - Small vehicle (小乘)

Isvara - Law for innate nature of physical freedom that is not confined by material impediment re size, number, or time factor, e.g. a great thing in a small one, one becomes more or more become one, and future to past or past to present, etc. One of the abtruse doctrines in Mahayana Buddhism (小大，少多，三時之相攝法性) .

Kalpa - Aeon or great period of time: viz, a great Kalpa is around 1,344,000,000 years; medium, 336,000,000 years; and small, 16,800,000 years (劫) .

Karma - Law of cause and effect (業)

Klesa - All form of passion, such as: sorrow, anger, vexation, suffering, ill-will, etc. (煩惱)

Koti, Nayuta, Kula, etc. - The great units for counting which are even bigger than million, billion, or trillion (俱胝，那由他等) .

Ksana - A short time or an instant (刹那)

Ksetra - Realm, sphere or world (刹土)

Kshatrya - Warrior-statesman, a class of distinction in India of olden days (刹帝利種) .

Kumara Sudhana - Name of a devotee (善財)

Laksana Vyajana - Sublime features (相好)

Maha-Bodhi - Great Bodhi (大菩提)

Maha-maudgalyayana - Name of one of the senior disciples of Buddha
(摩訶目犍連) .

Mahasattva - Great (大)

Mahavaipulya Buddha Avatamsaka Sutra - Flower Embellished Sutra
(華嚴經)

Mahayana School - Great vehicle (大乘)

Maitreya - Name of next Buddha to come (彌勒菩薩) .

Manjusri - A great Bodhisattva known for his sagacity (文殊師利)

Mara - Powerful evil spirit and its activity sphere (魔境)

Murddhabhichikta - A Buddhist ritual to sprinkle or rinse water on a devotee's head as symbol of chasteness (灌頂)

Nirmanakaya - Projectile body or transmuted body of Buddha or Bodhisattva (化身)

Nirvana - Abridged form of Parinirvana (涅槃)

Panchanantaryani - Five enormities or great sins (五無間罪)

Parinirvana - Final emancipation from sea of birth (般涅槃)

Prajna - Wisdom derived from intuition through concentration which is entirely different to the ordinary sense of wisdom (般若)

Prajna Paramita Hrdaya Sutra - Heart Sutra (心經)

Pratyeka-Buddha - One of the stages reached by Hinayana disciples
(辟支佛)

Punya - Merit (功德)

- Purvanivasanu Smritidjana** - Supernatural knowledge of previous existence of all sentient beings (宿命通)
- Rupa** - Body or what represents the body of a sage like image, etc. (色身，法相， or 法像)
- Sadhu, Sadhu** - Very good, very good (善哉，善哉)
- Saha-world** - Our mundane world (娑婆世界)
- Samadhi** - Concentrated equanimity (三摩地)
- Samantabhadra** - Name of a Bodhisattva (普賢菩薩)
- Sarasvati** - A Gnostic being (天女)
- Sariras** - Relics found in cremated remains of Buddha or a sage (舍利)
- Sastadeva-Manuchayani** - vide "Buddha" (天人師)
- Sravakas** - Disciples of Hinayana School (聲聞)
- Sukhavati** - The Pure-Land of Buddha Amitabha (西方極樂世界)
- Sumeru** - Name of a celestial mountain (須彌山)
- Surangama Sutra** - (楞嚴經)
- Tathagata** - vide "Buddha" (如來)
- Tchakra-varti-Radja** - One species of celestial king (轉輪聖王)
- Ten quarters** - North, south, east, west, north-east, south-east, north-west, south-west, the nadir, and the zenith (十方)
- Thirty-two attributes** - Signs and features of Buddha or Tchakra-varti-Radja (三十二相)

Trilokya - Three species of worlds: 1) for beings with sensual desires, 2) for beings enjoy material gratifications but without sexual or dietetic desires, and 3) for beings without form, nor desires. All the above spheres are mostly for celestial beings although human beings are among the first category (三界：欲界，色界，無色界)

Upaya - Expediences (方便)

Vairocana - Another name for Buddha Gautama (毗盧遮那，或大日如來)

Vajrachhedika Prajnāparamita Sutra - The Jewel of Trancendental Wisdom or The Diamond Sutra (金剛經)

Vimala-Samantabhadra - A Bodhisattva's name (無垢普賢)

Vimutti - Emancipation (解脫)

Yakchas, Rakchasas, Kumbhandas, Pisacas, Bhutas - Evil Mara forces: Flying spirits, demons, ghosts (夜叉，羅刹，鳩槃荼，毗舍闍，部多)

Yugas - Periods of time, viz, the present, past, and future which are generally referred as "THREE-Yugas" (三世)

Addendum

Buddham, Dhamman, & Sangham Saranam Gacchami - I take refuge in Buddha, Dharma & Sangha (三皈依)

To live content with small means;

o seek elegance rather than luxury, and refinement rather than fashion;

to be worthy, not respectable, and wealthy, not rich;

to study hard, think quietly, talk gently, act frankly;

to listen to the stars and birds, to babes and sages, with open heart;

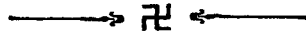
to bear all cheerfully, do all bravely, await occasion hurry never;

in a word, to let the spiritual, unbidden and unconscious, grow up through the common."

By Chaplain William Henry Channing
(1800—1900)

普 門 品

The All-sided One



由梵譯中：姚秦三藏法師鳩摩羅什

Translated into Chinese from Sanskrit

by

KUMARAJIVA

由梵譯英：荷蘭 克爾恩氏

Translated into English from Sanskrit

by

JAN HENDRIK KERN

THE ALL-SIDED ONE

*The 24th Chapter of the Saddharma Puṇḍarīka
from the "Sacred Books of the East, XXI."
Translated from Sanskrit by H. Kern.*



Thereafter the Bodhisattva Mahasattva Akshayamati rose from his seat, put his upper robe upon one shoulder, stretched his joined hands towards the Lord, and said: "For what reason, O Lord, is the Bodhisattva Mahasattva Avalokitesvara called Avalokitesvara?"

So he asked, and the Lord answered to the Bodhisattva Mahasattva Akshayamati:

"All the hundred thousands of myriads of *koṭis* of creatures, young man of good family, who in this world are suffering troubles, will, if they hear the name of the Bodhisattva Mahasattva Avalokitesvara, be released from that mass of troubles. Those who shall keep the name of this Bodhisattva Mahasattva Avalokitesvara, young man of good family, will, if they fall into a great mass of fire, be delivered therefrom by virtue of the lustre of the Bodhisattva Mahasattva. In case, young man of good family, creatures, carried off by

the current of rivers, should implore the Bodhisattva Mahasattva Avalokitesvara, all rivers will afford them a ford. In case, young man of good family, many hundred thousands of myriads of *koṭis* of creatures, sailing in a ship on the ocean, should see their bullion, gold, gems, pearls, lapis lazuli, conch shells, stones, corals, emeralds, musāragalvas, real pearls, and other goods lost, and the ship by a vehement, untimely gale cast on the island of Giantesses, and if in that ship a single being implores Avalokitesvara, all will be saved from that island of Giantesses. For that reason, young man of good family, the Bodhisattva Mahasattva Avalokitesvara is named Avalokitesvara.

“If a man given up to capital punishment implores Avalokitesvara, young man of good family, the swords of the executioners shall snap asunder. Further, young man of good family, if the whole triple chiliocosm were teeming with goblins and giants, they would by virtue of the name of the Bodhisattva Mahasattva Avalokitesvara being pronounced lose the faculty of sight in their wicked designs. If some creature, young man of good family, shall be bound in wooden or iron manacles, chains, or fetters, be he guilty or innocent, then those manacles, chains, or fetters shall give way as soon as the name of the Bodhisattva Mahasattva Avalokitesvara is pronounced. Such, young man of good family, is the power of the Bodhisattva Mahasattva Avalokitesvara. If this whole triple chiliocosm, young man of good family, were teeming

with knaves, enemies, and robbers armed with swords, and if a merchant leader of a caravan marched with a caravan rich in jewels; if then they perceived those robbers, knaves, enemies, and robbers armed with swords, and in their anxiety and fright thought themselves helpless; if, further, that leading merchant spoke to the caravan in this strain: Be not afraid, young gentlemen, be not frightened; invoke, all of you, with one voice, the Bodhisattva Mahasattva Avalokitesvara, the giver of safety; then you shall be delivered from this danger by which you are threatened at the hands of robbers and enemies; if then the whole caravan with one voice invoked Avalokitesvara with the words: Adoration, Adoration be to the giver of safety, to Avalokitesvara Bodhisattva Mahasattva! then, by the mere act of pronouncing that name, the caravan would be released from all danger. Such, young man of good family, is the power of the Bodhisattva Mahasattva Avalokitesvara. In case creatures act under the impulse of impure passion, young man of good family, they will, after adoring the Bodhisattva Mahasattva Avalokitesvara, be freed from passion. Those who act under the impulse of hatred will, after adoring the Bodhisattva Mahasattva Avalokitesvara, be freed from hatred. Those who act under the impulse of infatuation will, after adoring the Bodhisattva Mahasattva Avalokitesvara, be freed from infatuation. So mighty, young man of good family, is the Bodhisattva Mahasattva Avalokitesvara. If a woman, desi-

rous of male offspring, young man of good family, adores the Bodhisattva Mahasattva Avalokitesvara, she shall get a son, nice, handsome, and beautiful; one possessed of the characteristics of a male child, generally beloved and winning, who has planted good roots. If a woman is desirous of getting a daughter, a nice, handsome, beautiful girl shall be born to her; one possessed of the (good) characteristics of a girl, generally beloved and winning, who has planted good roots. Such, young man of good family, is the power of the Bodhisattva Mahasattva Avalokitesvara.

“Those who adore the Bodhisattva Mahasattva Avalokitesvara will derive from it an unfailling profit. Suppose, young man of good family (on one hand), someone adoring the Bodhisattva Mahasattva Avalokitesvara and cherishing his name; (on the other hand) another adoring a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges, cherishing their names and worshipping so many Lords Buddhas during their stay, existence, and life, by giving robes, alms-bowls, couches, medicaments for the sick; how great is then in thine opinion, young man of good family, the accumulation of pious merit which that young gentleman or young lady will produce in consequence of it?”

So asked, the Bodhisattva Mahasattva Akshayamati said to the Lord: “Great, O Lord, great, O *Sugata*, is the pious merit which that young gentleman or young lady will produce in consequence

of it.

The Lord proceeded: "Now, young man of good family, the accumulation of pious merit produced by that young gentleman paying homage to so many Lords Buddhas, and the accumulation of pious merit produced by him who performs were it but a single act of adoration to the Bodhisattva Mahasattva Avalokitesvara and cherishes his name, are equal. He who adores a number of Lords Buddhas equal to sixty-two times the sands of the river Ganges and cherishes their names, and he who adores the Bodhisattva Mahasattva Avalokitesvara and cherishes his name, have an equal accumulation of pious merit; both masses of pious merit are not easy to be destroyed even in hundred thousands of myriads of *koṭis* of Aeons. So immense, young man of good family, is the pious merit resulting from cherishing the name of the Bodhisattva Mahasattva Avalokitesvara."

Again the Bodhisattva Mahasattva Akshayamati said to the Lord: "How, O Lord, is it that the Bodhisattva Mahasattva Avalokitesvara frequents this *Sahā-world*? And how does he preach the Law? And which is the range of the skilfulness of the Bodhisattva Mahasattva Avalokitesvara?"

So asked, the Lord replied to the Bodhisattva Mahasattva Akshayamati: "In some worlds, young man of good family, the Bodhisattva Mahasattva Avalokitesvara preaches the law to creatures in the shape of a Buddha; in others he does so in the shape of a Bodhisattva. To some beings he

shows the law in the shape of a *Pratyekabuddha*; to others he does so in the shape of a disciple; to others again under that of Brahma, *Indra*, or a *Gandharva*. To those who are to be converted by a goblin he preaches the law assuming the shape of a goblin; to those who are to be converted by *Īśvara*, he preaches the law in the shape of *Īśvara*; to those who are to be converted by *Maheśvara*, he preaches assuming the shape of *Maheśvara*. To those who are to be converted by a *Kakravartin*, he shows the law after assuming the shape of a *Kakravartin*; to those who are to be converted by an imp, he shows the law under the shape of an imp; to those who are to be converted by *Kubera*, he shows the law by appearing in the shape of *Kubera*; to those who are to be converted by *Senapati*, he preaches in the shape of *Senapati*; to those who are to be converted by a Brahman, he preaches in the shape of a Brahman; to those who are to be converted by *Vagrapani*, he preaches in the shape of *Vagrapani*. With such inconceivable qualities, young man of good family, is the Bodhisattva Mahasattva Avalokitesvara endowed. Therefore, then, young man of good family, honour the Bodhisattva Mahasattva Avalokitesvara. The Bodhisattva Mahasattva Avalokitesvara, young man of good family, affords safety to those who are in anxiety. On that account, one calls him in this *Saha-world Abhayandada* (i.e. Giver of Safety)."

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Further, the Bodhisattva Mahasattva Akshaya-

mati said to the Lord: "Shall we give a gift of piety, a decoration of piety, O Lord, to the Bodhisattva Mahasattva Avalokitesvara?" The Lord replied: "Do so, if thou thinkest it opportune." Then the Bodhisattva Mahasattva Akshayamati took from his neck a pearl necklace, worth a hundred thousand (gold pieces), and presented it to the Bodhisattva Mahasattva Avalokitesvara as a decoration of piety, with the words: Receive from me this decoration of piety, good man. But he would not accept it.

Then the Bodhisattva Mahasattva Akshayamati said to the Bodhisattva Mahasattva Avalokitesvara: "Out of compassion for us, young man of good family, accept this pearl necklace." Then the Bodhisattva Mahasattva Avalokitesvara accepted the pearl necklace from the Bodhisattva Mahasattva Akshayamati, out of compassion for the Bodhisattva Mahasattva Akshayamati and the four classes, and out of compassion for the gods, *Nāgas*, goblins, *Gandharvas*, demons, *Garuḍas*, *Kinnaras*, great serpents, men, and beings not human.¹¹⁷ Thereafter he divided (the necklace) into two parts, and offered one part to the Lord Śākyamuni, and the other to the jewel Stupa of the Lord Prabhutaratna, the *Tathāgata*, etc., who had become completely extinct. With such a faculty of transformation, young man of good family, the Bodhisattva Mahasattva Avalokitesvara is moving in this *Sahā-world*.

And on that occasion the Lord uttered the following stanzas:

1. Kitradhvaga asked Akshayamati the following

question: "For what reason, son of Gina, is Avalokitesvara (so) called?"

2. And Akshayamati, that ocean of profound insight, after considering how the matter stood, spoke to Kitradhvaga: Listen to the conduct of Avalokitesvara.

3. Hear from my indication how for numerous, inconceivable Aeons he has accomplished his vow under many thousand *Kotis* of Buddhas.

4. Hearing, seeing, regularly and constantly thinking will infallibly destroy all suffering, (mundane) existence, and grief of living beings here on earth.

5. If one be thrown into a pit of fire, by a wicked enemy with the object of killing him, he has but to think of Avalokitesvara, and the fire shall be quenched as if sprinkled with water.

6. If one happens to fall into the dreadful ocean, the abode of *Nagas*, marine monsters, and demons, he has but to think of Avalokitesvara, and he shall never sink down in the king of waters.

7. If a man happens to be hurled down from the brink of the Meru, by some wicked person with the object of killing him, he has but to think of Avalokitesvara, and he shall, sunlike, stand firm in the sky.

8. If rocks of thunderstone and thunderbolts are thrown at a man's head to kill him, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body.

9. If a man be surrounded by a host of enemies

armed with swords, who have the intention of killing him, he has but to think of Avalokitesvara, and they shall instantaneously become kind-hearted.

10. If a man, delivered to the power of the executioners, is already standing at the place of execution, he has but to think of Avalokitesvara, and their swords shall go to pieces.

11. If a person happens to be fettered in shackles of wood or iron, he has but to think of Avalokitesvara, and the bonds shall be speedily loosened.

12. Mighty spells, witchcraft, herbs, ghosts, and spectres, pernicious to life, revert thither whence they come, when one thinks of Avalokitesvara.

13. If a man is surrounded by goblins, *Nagas*, demons, ghosts, or giants, who are in the habit of taking away bodily vigour, he has but to think of Avalokitesvara, and they shall not be able to hurt one hair of his body.

14. If a man is surrounded by fearful beasts with sharp teeth and claws, he has but to think of Avalokitesvara, and they shall quickly fly in all directions.

15. If a man is surrounded by snakes malicious and frightful on account of the flames and fires (they emit), he has but to think of Avalokitesvara, and they shall quickly lose their poison.

16. If a heavy thunderbolt shoots from a cloud pregnant with lightning and thunder, one has but to think of Avalokitesvara, and the fire of heaven shall quickly, instantaneously be quenched.

17. He (Avalokitesvara) with his powerful knowledge beholds all creatures who are beset with many hundreds of troubles and afflicted by many sorrows, and thereby is a saviour in the world, including the gods.

18. As he is thoroughly practised in the power of magic, and possessed of vast knowledge and skilfulness, he shows himself in all directions and in all regions of the world.

19. Birth, decrepitude, and disease will come at an end for those who are in the wretched states of existence, in hell, in brute creation, in the kingdom of *Yama*, for all beings (in general).

(Then Akshayamati in the joy of his heart uttered the following stanzas:)

20. O thou whose eyes are clear, whose eyes are kind, distinguished by wisdom and knowledge, whose eyes are full of pity and benevolence; thou so lovely by thy beautiful face and beautiful eyes!

21. Pure one, whose shine is spotless bright, whose knowledge is free from darkness, thou shining as the sun, not to be beaten away, radiant as the blaze of fire, thou spreadest in the flying course thy lustre in the world.

22. O thou who rejoicest in kindness having its source in compassion, thou great cloud of good qualities and of benevolent mind, thou quenchest the fire that vexes living beings, thou pourest out nectar, the rain of the law.

23. In quarrel, dispute, war, battle, in any great danger one has to think of Avalokitesvara, who

shall quell the wicked troop of foes.

24. One should think of Avalokitesvara, whose sound is as the cloud's and the drum's, who thunders like a raincloud, possesses a good voice like Brahma, (a voice) going through the whole gamut of tones.

25. Think, O think with tranquil mood of Avalokitesvara, that pure being; he is a protector, a refuge, a recourse in death, disaster, and calamity.

26. He who possesses the perfection of all virtues, and beholds all beings with compassion and benevolence, he, an ocean of virtues, Virtue itself, he, Avalokitesvara, is worthy of adoration.

27. He, so compassionate for the world, shall once become a Buddha, destroying all dangers and sorrows; I humbly bow to Avalokitesvara.

28. This universal Lord, chief of kings, who is a (rich) mine of monastic virtues, he, universally worshipped has reached pure, supreme enlightenment, after plying his course (of duty) during many hundreds of Aeons.

29. At one time standing to the right, at another to the left of the Chief Amitabha, whom he is fanning, he, by dint of meditation, like a phantom, in all regions honours the Gina.

30. In the west, where the pure world *Sukhakarta* is situated, there the Chief Amitabha, the tamer of men, has his fixed abode.

31. There no women are to be found; there sexual intercourse is absolutely unknown; there the sons of Gina, on springing into existence by apparitional birth, are sitting in the undefiled cups of

lotuses.

32. And the Chief Amitabha himself is seated on a throne in the pure and nice cup of a lotus, and shines as the Sala-king.

33. The Leader of the world, whose store of merit has been praised, has no equal in the triple world. O supreme of men, let us soon become like thee!

Thereupon the Bodhisattva Mahasattva Dharanindhara rose from his seat, put his upper robe upon one shoulder, fixed his right knee against the earth, stretched his joined hands towards the Lord and said: "They must be possessed of not a few good roots, O Lord, who are to hear this chapter from the *Dharmaparyaya* about the Bodhisattva Mahasattva Avalokitesvara and this miraculous power of transformation of the Bodhisattva Mahasattva Avalokitesvara."

And while this chapter of the All-sided One was being expounded by the Lord, eighty-four thousand living beings from that assembly felt their minds drawn to that supreme and perfect enlightenment, with which nothing else can be compared.

*“ Wherever the Buddha’s teachings have
flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with
laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”*

~ THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL ~

Taking Refuge with Bodhichitta

I go for refuge, until I am enlightened,
to the Buddha, the Dharma and the Sangha.

Through the merit I create by practicing giving and the other
perfections,
may I quickly attain the state of Buddhahood for the benefit of
all sentient beings.

The Prayers of the Bodhisattva

With the wish to free all beings,
I will always go for refuge
to the Buddha, Dharma and Sangha
till I reach full enlightenment.
Enthused by the compassion and wisdom,
Today, in Buddha's presence,
I generate the Mind of Enlightenment,
for the sake of all sentient beings.
For as long as space remains,
and as long as sentient being remain,
until then, may I too remain
to dispel the sufferings of all beings.

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

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May the merit and virtue
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adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

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