

△ □ **Myō-Hō-Ren-Ge-Kyō: Nyo-Rai-Ju-Ryō-Hon-Ge** (Jū-Roku)

妙法蓮華經：如來壽量品第十六

Wonderful-Dharma-Lotus-Flower-Sutra:

Thus-come [Tathagata's] Long-life [Eternal] Nature (Chapter Sixteen {16 Fasc.})

- ☉ **Ji ga toku Butsu rai,** (1) 自我得佛來，
 Since, I gained Buddha [Awakening],¹
sho kyo sho kō shū, (2) 所經諸劫數，
 many long-ages [kalpas] [have been] passed-through; numbering,
mu ryō hyaku sen man, (3) 無量百千萬，
 infinite hundreds of thousands of myriads,
oku sai ā sō gi, (4) 億載阿僧祇，
 of kotis [10⁷] of asamkhyeya [innumerable] years;
jō sep-pō kyō ke, (5) 常說法教化，
 continuously expounding the Law [Dhama] [and] guiding,
mu shu oku shū-jō, (6) 無數億眾生，
 countless kotis [10⁷] of masses [of] creatures,
ryō nyū o Butsu-Dō. (7) 令人於佛道。
 with authority, to enter the Buddha-Way.
- ☉ **Ni-rai mu-ryō kō,** (8) 爾來無量劫，
 Until now immeasurable kalpas [have passed],
i do shū-jō ko, (9) 為度眾生故，
 for the welfare [of the] masses [of] creatures,
hō ben gen ne-han, (10) 方便現涅槃，
 [as a] convenience nirvana appears,
ni jitsu fu metsu-do, (11) 而實不滅度，
 [but] in truth final-extinction [does] not occur,
jō jū shi sep-pō. (12)
 常住此說法。
 eternally [here]-now [I] expound [the] Buddha Teachings.
Ga jō jū o shi, (13)
 我常住於此，
 I constantly dwell [here]-now,
i sho jin zu riki, (14)
 以諸神通力，
 using many remarkable-powers, [to] bear-up,
ryō ten dō shū jō, (15) 令顛倒眾生，
 [the] confused masses [of] creatures,
sui gon ni fu ken. (16)
 雖近而不見。
 [which] although near yet [do] not see.
Shū ken ga metsu do, (17) 眾見我滅度，
 [The] masses see me [as] finally-extinct [Parinirvana],
ko ku yo sha ri, (18) □□□□□，

everywhere making offerings to Buddha-relics [Sarira], gen kai e ren bo, all completely-attached, [with] cherished adoration,	(19) 咸皆懷戀慕，
ni shō katsu kō shin. and growing thirsty dependent-hearts.	(20) 而生渴仰心□
Shū jō ki shin buku [When the] masses [of] creatures have believed [and] submitted,	(21) 眾生既信伏，
shitsu jiki i nyū nan [in] character upright, [and] mind gentle,	(22) 質直意柔軟，
is-shin yoku ken Butsu wholeheartedly wishing to see Buddha,	(23) 一心欲見佛，
fu ji shaku shin myō. not sparing [with] their own lives:	(24) 不自惜身命。
Ji ga gyū shu Sō, Then I [with] the multitude of Sanghas,	(25) 時我及眾僧，
gu shutsu ryō ju sen, together appear [on the] divine Vulture Peak,	(26) 俱出靈鷲山，
ga ji go shū jō, [and] at that time tell [the] masses [of] creatures,	(27) 我時語眾生，
jō zai shi fu metsu, [that] forever [I] exist, [here]-now, not perished,	(28) 常在此不滅，
i hō ben riki ko, [but] for [the] ease [of] bearing [them] up,	(29) 以方便力故，
gen nū metsu fu metsu, now there are [both the] perished [and] not-perished [states].	(30) 現有滅不滅□
Yo koku yū shu jo, [In the] remaining realms [where] there are masses [of] creatures,	(31) 餘國有眾生，
kū-gyō shin gyō sha, reverent, respectful, happily-faithful persons,	(32) 恭敬信樂者，
ga bu o hi chū, I am, again, in their midst,	(33) 我復於彼中，
i setsu mu jō hō. serving [them by] expounding [the] highest Law [Dharma].	(34) 為說無上法。
Nyo tō fu mon shi, You, and those alike, not-hearing of this,	(35) 汝等不聞此，
tan i ga metsu do. however, reason [that] I am finally-extinct [Pari-nirvana].	(36) 但謂我滅度□
Ga ken sho shū jō, I see all [the] masses [of] creatures,	(37) 我見諸眾生，
motsu zai o ku kai, sunken, existing in suffering [and] filled with hate,	(38) 沒在於苦惱，
ko fu I gen shin, hence, [there is] no-advantage [in] appearing [in] person,	(39) 故不為現身，
ryo go shō katsu kō, [but] cause them to grow [with] parched admiration,	(40) 令其生渴仰，
in go shin ren bo,	(41) 因其心戀慕，

until their heart-spirits miss longingly, nai shutsu i sep-pō.	(42) 乃出為說法。
[and] then rise-up [to] serve [by] expounding [the] Buddha-Dharma. Jin zu riki nyo ze,	(43) □□□□□,
[With] spirtual powers thus, o a sō gi kō,	(44) □□□□□,
throughout asamkhyeya [inumerable] kalpas [aeons], jō zai ryō ju sen,	(45) □□□□□,
always on [the] divine Vulture Peak, gyū yo sho jū sho,	(46) □□□□□,
reaching-out [to the those] remaining [in the] various dwelling places; shū jō ken kō jin,	(47) □□□□□,
[those] masses [of] creatures meeting [the] calamity [of the Kalpa's end], dai ka sho shō ji,	(48) □□□□□,
[the] conflagration that [great] burning time, ga shi do an non,	(49) □□□□□,
mine, this locality peacefully hides, ten nin jō jū man,	(50) 天人常充滿。
[with] heavenly people ever brimming. On rin sho dō kaku,	(51) 園林諸堂閣,
[In] landscaped-gardens [with] many temples, palaces, shu ju hō shō gon,	(52) □□□□□,
all kinds of stately-treasures, hō ju ta ke ka,	(53) 寶樹多花果,
[and] rare trees, abundant [with] flowers [and] fruit; shū-jō sho yu raku,	(54) 眾生所遊樂。
[the] masses [of] creatures therein enjoy[-themselves] at ease. Sho ten kyaku ten ku,	(55) □□□□□,
All [the] heavenly [beings] strike [the] heavenly drums, jo sa shū gi gaku,	(56) □□□□□,
ever making [the] crowds skilled-music, u man-da-ra ke,	(57) □□□□□,
raining māandarava flowers, san Butsu gyū dai shū.	(58) 散佛及大眾。
scattering [them over the] Buddha [and his] great multitude. Ga jō-do fu ki,	(59) □□□□□,
My 'Pure-Land' [will] not [be] destroyed, ni shū ken shō jin,	(60) □□□□□,
yet [the] masses see [it as being] burnt up, u fu sho ku nō,	(61) □□□□□,
grieving [with] terror, all distressed, nyo ze shitsu jū man,	(62) □□□□□□
thus [their] entirety [is] permeated. Ze sho zai shu-jō,	(63) □□□□□,
Hence, [the] many guilty [of the] masses [of] creatures, i aku gō in nen,	(64) 以惡業因緣,
because [of] their evil karmic cause [and] effects, ka a sō gi kō,	(65) □□□□□,

pass-through, asamkhyeya [innumerable] kalpas [aeons], fu mon San-bō myō.	(66) □□□□□□
not hearing [the] Three Jewels [of] repute. Sho u shū ku doku,	(67) □□□□□,
[But] all [that] exist [with] discipline achieve virtue, nyū wa shitsu jiki sha,	(68) □□□□□□
[being] gentle, peaceful, upright persons, soku kai ken ga shin,	(69) □□□□□,
these all see my life-position, zai shi ni sep-pō.	(70) □□□□□□
existing here-[now] expounding, [the] Law [Dharma]. Waku ji i shi shū,	(71) 或時為此眾,
Some times [for the] benefit [of the] masses; setsu Butsu ju mu ryō,	(72) □佛壽無量,
asserting [that the] Buddha's long-life [is] immeasurable, kū nai ken Bus-sha,	(73) 久乃見佛者,
[for] much time; [those that] see [the] Buddha, i setsu Butsu nan chi,	(74) 為□佛難□。
[as a] result-of [this] expounding Buddhism, [is] not good value. Ga chi riki nyo ze,	(75) 我智力如是,
My reasoning-power is thus; e kō shō mu ryō,	(76) 慧光照無量,
[with] wisdom light shining beyond-measure, ju myo mu shu ko,	(77) 壽命無數劫,
[and] life-span destined [to] countless kalpas, ku shu go sho toku,	(78) 久修業所得。
[from] long-disciplined karma produced. Nyo tō ū chi sha,	(79) 汝等有智者,
You, and those alike, having intelligence, mot-to shi shō gi,	(80) 勿於此生疑,
do not as for [the] genuineness [of] this doubt, ⊕ tō dan ryō yo jin,	(81) 當斷令永盡,
[but] undertake [to] cut with authority, forever ending [this matter], Butsu go jitsu fu ko,	(82) 佛語實不虛。
[for] Buddha's words [are] true, not false. Nyo i zen hō ben,	(83) 如醫善方便,
Like [a] doctor well-disposed, [who by] prescription convenient, i jo ō shi ko,	(84) 為治狂子故,
serves to cure [his] insane children, [with] reason [thus]; jitsu zai ni gon shi,	(85) 實在而言死,
<i>[though in] truth [he] exists yet speaks [of his own] death,</i> mu nō sek-ko mō	(86) 無能□虛妄。
[being] 'not-skilled', [to] assert [of this], [is] false and without-authority. ga yaku i se bu,	(87) 我亦為世父,
I again; as a result of [being the] world's father, gū sho ku gen sha,	(88) 救諸苦患者,

save all [the] hardships [of] suffering-beings,

☸ **i bon bu ten do,**

resulting from [the] mediocre people's confusion;

jitsu zai ni gon metsu,

[though in] truth exist, yet speak [of my] destruction.

I jō ken ga ko,

For always seeing me causes [them],

ni sho kyō shi shin,

yet to grow arrogant, selfish minds,

hō itsu jaku go yoku,

letting-go, deviating to [the] five desires,

da o aku dō chū,

[and] degenerating into evil ways amongst [them].

Ga jō chi shū-jō,

I, ever knowing [the] masses [of] creatures;

gyō dō fu gyō dō,

[those that] walk [the] Way [and those that do] not walk [the] Way,

zui sho ō ka do,

[of] according [with] that which [is] acceptable [and] permitted;

i setsu shu ju hō.

serve [by] expounding all [the] varieties [of] Laws [Dharmas].

• **Mai ji sa ze nen,**

Allways, myself, making this thought;

I ga ryō shū-jō,

“By what [means] [can I] cause [the] masses [of] creatures,

• **toku nyū mu jō do,**

to gain entry into [the] unsurpassable blessings [of Nirvana],

soku jō ju Bus-shin,

速成就佛身。

[and] with speed completely accomplish [their] Buddhahood”.

(89) 為凡夫顛倒,

(90) 實在而言滅。

(91) 以常見我故,

(92) 而生憍恣心,

(93) 放逸著五欲,

(94) 墮於惡道中。

(95) 我常知眾生,

(96) 行道不行道,

(97) 隨所應可度,

(98) 為說種種法。

(99) 每自作是意,

(100) 以何令眾生,

(101) 得入無上惠,

(102)

References

Chinese – English Translation:

1. The Sutra was translated and interpreted by Shindo Gensho (Richard Jones), ArrivingHome, Sheffield (U.K) (<http://www.arrivinghome.co.uk>), from the Chinese Kanji, of the 16th Fascicle Yaoqin Kumarajiva's translation into Chinese of 406 a.d. (<http://book.bfn.org/books/0875.htm>). Kumarajiva's translation is thought to come from Central Asian Sanskrit texts, which may be as old as 5th to 8th century (Shakyamuni Buddha Era). Gensho has tried to remain faithful to the original Chinese Kanji where possible, however, interpretation and flow is aided by square-bracketed, translator-inserted, words (e.g. line 9, ‘for the welfare [of the] masses [of] creatures.’). The translation in "The Three Fold Lotus Sutra", pp 254 - 256, Trans: Kato B., Tamura Y., Miyasaka K.; Rev: Soothill W. E., Schiffer W., Del Campana P. P.; Pub: Kosei Pub. Co., Tokyo, (1968), was reviewed for this translation. The Japanese roma-ji of this latter part were taken from ‘Soto Shu Sutras’ (Japanese/English, second edition), Soto Shu Shumuchō/Kinko, Tokyo, Japan (1986).

