

<p>雨ニモマケズ</p> <p>風ニモマケズ</p> <p>雪ニモ夏ノ暑サニモマケヌ</p> <p>丈夫ナカラダヲモチ</p> <p>慾ハナク</p> <p>決シテ瞋ラズ</p> <p>イツモシヅカニワラッテキル</p> <p>一日ニ玄米四合ト</p> <p>味噌ト少シノ野菜ヲタベ</p> <p>アラユルコトヲ</p> <p>ジブンヲカンジョウニ入レズニ</p> <p>ヨクミキキシワカリ</p> <p>ソシテワスレズ</p> <p>野原ノ松ノ林ノ蔭ノ</p> <p>小サナ萱ブキノ小屋ニキテ</p> <p>東ニ病氣ノコドモアレバ</p> <p>行ッテ看病シテヤリ</p> <p>西ニツカレタ母アレバ</p> <p>行ッテソノ稲ノ束ヲ負ヒ</p>	<p>Be not Defeated by the Rain Written by Kenji Miyazawa</p> <p>Translated by David Sulz</p> <p>Be not defeated by the rain, Nor let the wind prove your better.</p> <p>Succumb not to the snows of winter. Nor be bested by the heat of summer.</p> <p>Be strong in body. Unfettered by desire.</p> <p>Not enticed to anger. Cultivate a quiet joy.</p> <p>A handful of rice, some miso,</p> <p>and a few vegetables to suffice for the day.</p> <p>Count yourself last in everything.</p> <p>Put others before you. Watch well and listen closely.</p> <p>Hold the learned lessons dear.</p> <p>A thatch-roof house, in a meadow, nestled in a pine grove's shade.</p> <p>If, to the East, a child lies sick: Go forth and nurse him to health.</p> <p>If, to the West, an old lady stands exhausted: Go forth, and relieve her of burden.</p> <p>If, to the South, a man lies dying: Go forth with words of</p>	<p>translation of Kenji Miyazawa's most well-known poem, appearing in The Manga Biography of Kenji Miyazawa</p> <p>Someone who is unfazed by the rain,</p> <p>undaunted by the wind,</p> <p>unbowed by the snow or the summer sun.</p> <p>Who is sound of body, who wants nothing for himself, and who never gives in to anger, but is always smiling quietly within.</p> <p>Someone who eats eight bowls of brown rice a day, simple farmers' fare, with a bowl of miso soup and a vegetable or two.</p> <p>In all things he never takes himself into account, always learns by watching and listening to others, and never forgets.</p> <p>He lives in a thatched hut in a meadow in the shadow of a pine grove,</p> <p>and if there is a sick child in the east, goes to care for that child.</p> <p>And if there is a mother overwhelmed by work in the west, goes to carry her bundles of rice.</p> <p>If someone is dying in the south, goes and says there</p>

<p>南ニ死ニサウナ人アレバ 行ッテコハガラナクテモイ、トイヒ 北ニケンクワヤソショウガアレバ ツマラナイカラヤメロトイヒ ヒドリノトキハナミダヲナガシ サムサノナツハオロオロアルキ ミンナニデクノボートヨバレ ホメラレモセズ クニモサレズ サウイフモノニ ワタシハナリタイ</p>	<p>courage to dispel his fear. If, to the North, an argument or fight ensues: Go forth and beg them stop such a waste of effort and of spirit. In times of drought, shed tears of sympathy. In summers cold, walk in concern and empathy. Stand aloof of the unknowing masses: Better dismissed as useless than flattered as a "Great Man". This is my goal, the person I strive to become.</p>	<p>is nothing to fear. If there is a dispute or lawsuit in the north, goes and says to stop being petty. And when there is a drought, he sheds tears. And when there is a cold spell in summer, he paces anxiously back and forth. Someone who is known far and wide as a dreamer and never praised, but is not a nuisance to anyone either ... That is the kind of person I would like to be.</p>
<p>宮澤賢治（1896年8月27日－1933年9月21日），日本昭和時代早期的詩人、童話作家、農業指導家、教育家、作詞家。也是名虔誠的佛教徒與社會活動家。生於日本岩手縣。畢業於盛岡高等農林學校。</p>		<p>根生土养的人，才写得出这样的心跳声 雷光涵译</p>
<p>雨ニモマケズ 風ニモマケズ 雪ニモ夏ノ暑サニモマケヌ 丈夫ナカラダヲモチ 慾ハナク 決シテ瞋ラズ</p>	<p>不输给风雨 宮澤賢治 不怕雨 不怕風 不怕大雪，不怕夏日 身子結實骨子硬 沒有慾望 絕不生氣</p>	<p>不输给风 不输给雨 无畏大雪，不怕炎夏 有强健的身子 无欲 无嗔</p>

イツモシヅカニワラッテキル	臉上總是恬靜地笑著	脸上永远有恬靜的笑
一日ニ玄米四合ト	一天四合糙米淡飯	粗茶淡飯足矣
味噌ト少シノ野菜ヲタベ	幾匙豆醬少許粗菜	遇事不动情
アラユルコトヲ	事事不動心不動容	凡事静观铭记
ジブンヲカンジョウニ入レズニ	事事要耳聞要目睹	
ヨクミキキシワカリ	然後刻印在我心中	
ソシテワスレズ		
野原ノ松ノ林ノ蔭ノ	在那原野地松林深處	在野地森林深地
小サナ萱ヅキノ小屋ニキテ	蓋棟我棲身的小茅屋	有我栖身的小茅屋
東ニ病氣ノコドモアレバ	村東若有病痛的小兒	东边若有病儿
行ッテ看病シテヤリ	讓我細心去照顧	我去探望他分忧
西ニツカレタ母アレバ	村西若有疲累的大媽	西边若有累坏的母亲
行ッテソノ稲ノ束ヲ負ヒ	我去幫她背稻穀	我帮她背稻解劳
南ニ死ニサウナ人アレバ	村南若有臨終的老輩	南边若有将死之人
行ッテコハガラナクテモイ、トイヒ	趕去叫他不要怕	去告诉他不必害怕
北ニケンクワヤソショウガアレバ	村北若有爭執或口角	北边若有爭吵兴讼
ツマラナイカラヤメロトイヒ	我去勸說無聊啊	劝他们别那么无聊
ヒドリノトキハナミダヲナガシ	大旱時節 我淚眼汪汪	大旱时节我为世人流泪
サムサノナツハオロオロアルキ	冷夏之季 我焦慮不安	冷夏至际，我不安地踱步
ミンナニデクノボートヨバレ	大家罵我是個大傻瓜	大家说我是傻瓜
ホメラレモセズ	雖然沒人會誇獎讚揚	但我不須要別人的贊揚

<p>クニモサレズ サウイフモノニ ワタシハナリタイ</p>	<p>但也沒人會傷腦筋 我正是想當這種人</p>	<p>不在乎世人眼光 我正是相当这样的人</p>
<p>顔回（紀元前 521 年 - 紀元前 481 年?）は、孔子の弟子。回は名（諱）。字は子淵。ゆえに顔淵ともいう。魯の人。孔門十哲の一人で、随一の秀才。孔子にその将来を嘱望されるも夭折する。顔回は名誉栄達を求めず、ひたすら孔子の教えを理解し実践することを求めた。その暮らしぶりは極めて質素であったという。このことから老荘思想発生の一源流とみなす説もある。</p>	<p>Yan Hui (顔回; courtesy name Zi Yuan 子淵;); 521 BC - 490 BC?) was one of the disciples of Confucius. When Yan Hui was twenty-nine, his hair was all white, and at the age of 32, he died.</p>	<p>After the death of Yan Hui, Confucius lamented, "Heaven has bereft me! Heaven has bereft me!". When told by other students that he is showing "excessive grief", the old philosopher replied: "Am I showing excessive grief? Well, for whom would I show excessive grief if not for this man?". Even years later, Confucius would say that no other student could take Yan Hui's place, so gifted and dedicated Yan Hui had been.</p>
<p>雨ニモマケズ 風ニモマケズ 雪ニモ夏ノ暑サニモマケヌ 丈夫ナカラダヲモチ 慾ハナク 決シテ瞋ラズ イツモシヅカニワラッテキル 一日ニ玄米四合ト 味噌ト少シノ野菜ヲタベ アラユルコトヲ</p>	<p>子曰、君子食無求飽、居無求安、敏於事而慎於言、就有道而正焉、可謂好學也已矣 子謂子貢曰、汝與回也孰愈、對曰、賜也何敢望回、回也聞一以知十、賜也聞一以知二、子曰、弗如也、吾與汝弗如也、 夫仁者己欲立而立人、己欲達而達人。 顔淵問仁、子曰、克己復禮爲仁、一日克己復禮、天下歸仁焉、爲仁由己、而由人乎哉、顔淵曰、請問其目、子曰、非禮勿視、非禮勿聽、非禮勿言、非禮勿動、顔淵曰、回雖不</p>	<p>The Master said, "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified:-such a person may be said indeed to love to learn." 05-09 The Master said to Tsze-kung, "Which do you consider superior, yourself or Hui?" Tsze-kung replied, "How dare I compare myself with Hui? Hui hears one point and knows all about a subject; I hear one point, and know a second." The Master said, "You are not equal to him. Neither you nor I am equal to him." "Now the man of perfect virtue, wishing to establish himself, seeks also to establish others; 12-01 Yen Yuan asked about perfect virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, an under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?" Yen Yuan said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Yen Yuan then said, "Though I am deficient in intelligence and vigor, I will make it my business to practice</p>

<p>ジブンヲカンジョウニ入レズニ ヨクミキキシワカリ ソシテワスレズ</p> <p>野原ノ松ノ林ノ蔭ノ 小サナ萱ブキノ小屋ニキテ</p> <p>東ニ病氣ノコトモアレバ 行ッテ看病シテヤリ 西ニツカレタ母アレバ 行ッテソノ稲ノ束ヲ負ヒ 南ニ死ニサウナ人アレバ 行ッテコハガラナクテモイ、トイ ヒ 北ニケンクワヤソショウガアレバ ツマラナイカラヤメロトイヒ</p> <p>ヒドリノトキハナミダヲナガシ サムサノナツハオロオロアルキ</p> <p>ミンナニデクノボートヨバレ</p>	<p><u>敏、請事斯語矣、</u></p> <p>子曰、賢哉回也、一簞食、一瓢飲、在陋巷、人不堪其憂、回也不改其樂、賢哉回也、</p> <p>子曰、飯疏食飲水、曲肱而枕之、樂亦在其中矣、不義而富且貴、於我如浮雲、</p> <p><u>子曰、志士仁人、無求生以害仁、有殺身以成仁。</u></p> <p>顏淵季路侍、子曰、盍各言爾志。子路曰、願車馬衣輕裘、與朋友共、敝之而無憾、<u>顏淵曰、願無伐善、無施勞、子路曰、願聞子之志、子曰、老者安之、朋友信之、少者懷之、</u></p> <p>子曰、羣居終日、言不及義、好行小慧、難矣哉、</p>	<p>this lesson.”</p> <p>06-11 The Master said, “Admirable indeed was the virtue of Hui! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hui!”</p> <p>07-15 The Master said, “With coarse rice to eat, with water to drink, and my bended arm for a pillow;-I have still joy in the midst of these things. Riches and honors acquired by unrighteousness, are to me as a floating cloud.”</p> <p>15-09 The Master said, “The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete.”</p> <p>05-26Yen Yuan and Chi Lu being by his side, the Master said to them, “Come, let each of you tell his wishes.”</p> <p>Tsze-lu said, “I should like, having chariots and horses, and light fur clothes, to share them with my friends, and though they should spoil them, I would not be displeased.”</p> <p>Yen Yuan said, “I should like not to boast of my excellence, nor to make a display of my meritorious deeds.”</p> <p>Tsze-lu then said, “I should like, sir, to hear your wishes.” The Master said, “They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.”</p> <p>15-17 The Master said, “When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness;-theirs is indeed a hard case.”</p>
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<p>ホメラレモセズ クニモサレズ サウイフモノニ ワタシハナリタイ</p>	<p>子曰、吾與回言終日、不違如愚、退而省其私、亦足以發、回也不愚、 顔淵死、子曰、噫天喪予、天喪予、 顔淵死、子哭之慟、從者曰、子慟矣、子曰有慟乎、非夫人之爲慟、而誰爲慟、</p>	<p>02-09 The Master said, "I have talked with Hui for a whole day, and he has not made any objection to anything I said;-as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hui!-He is not stupid." 11-09 When Yen Yuan died, the Master said, "Alas! Heaven is destroying me! Heaven is destroying me!" 11-10 When Yen Yuan died, the Master bewailed him exceedingly, and the disciples who were with him said, "Master, your grief is excessive!" "Is it excessive?" said he. "If I am not to mourn bitterly for this man, for whom should I mourn?"</p>
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Background to Ame ni mo makezu

After Miyazawa Kenji's death, a single, black notebook was found in a pocket in the lid of his favourite trunk. This is the famous "Ame ni mo makezu" notebook. The poem is written in midst of his repetitious copying of "namu myoho rengo kyo"(*) which shows his earnest nature and his reflections on letting go of the desire for pleasure.

The 11-3 at the beginning of the poem refers to the date, November 3rd, Showa 6 (1931).

At that time, Kenji was lying sick in bed but his handwriting is not what one would expect from a sick person; it is big, bold, and there are nine pages written on both the back and front.

When this "Ame ni mo makezu" was written, we can assume that Kenji probably had a hunch that he was going to die. With such thoughts lingering in his mind, his earnest wish in the last line – "the person I strive to become" – can only strike at

dhuta practice

[頭陀・頭陀行] (Skt, Pali; Jpn zuda or zuda-gyo). A discipline or ascetic practice to purify one's body and mind and remove one's desire for food, clothing, and shelter. The Sanskrit word *dhuta* means "shaken off," "removed," or "abandoned."

A discipline or ascetic practice to purify one's body and mind and remove one's desire for food, clothing, and shelter. The Sanskrit word *dhuta* means "shaken off," "removed," or "abandoned." In Buddhism, it indicates shaking off the dust and defilement of desires. Buddhism sets forth twelve disciplines to obtain release from ties to food, clothing, and dwelling. They are known as the twelvefold *dhuta* practice or twelve *dhutas*. Among Shakyamuni's ten major disciples, Mahakashyapa was known as foremost in *dhuta*, or ascetic, practice. In the "Treasure Tower" (eleventh) chapter of the Lotus Sutra, Shakyamuni says: "This sutra is hard to uphold; if one can uphold it even for a short while I will surely rejoice and so will the other Buddhas. A

our hearts with a deep resonance.

In his later years, he formed the "Rasu Farmers' Association" in order to live in closer harmony with the agriculturists he so admired. In Showa 11 (1936) a stone monument was erected with the opening line – "In the shade of pine-tree grove in the middle of a field ...". Even now, many people visit this site. (The Miyazawa Kenji Memorial Society Foundation)

person who can do this wins the admiration of the Buddhas.... This is what is called observing the precepts and practicing *dhuta*." The Twelfefold Dhuta Practice Sutra, a Chinese translation by Gunabhadra (394-468), gives a detailed explanation of the twelfefold *dhuta* practice.

爾時世尊。欲重宣此義。而說偈言

我念過去世 無量無邊劫

有佛兩足尊 名大通知勝

如人以力磨 三千大千土

盡此諸地種 皆悉以爲墨

過於千國土 乃下一塵點

如是展轉點 盡此諸塵墨

如是諸國土 點與不點等

復盡抹爲塵 一塵爲一劫

此諸微塵數 其劫復過是

彼佛滅度來 如是無量劫

Using the power of the Thus Come One's knowledge and vision, I behold that time in the distant past as if it were today.

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

"I recall that in a past age, Limitless, boundless eons ago,

There was a Buddha, doubly honored, By the name of Great Penetrating Wisdom Victory.

Suppose a person ground All of the earth that there was

In three thousand great thousand lands Entirely into ink powder;

And then suppose he passed through a thousand lands, And then let fall one particle of it,

Continuing to drop particles in this way Until all the ink particles were gone.

Suppose all of the countries he passed through, Whether he dropped particles in them or not,

Again were completely grounded into dust motes, And each dust mote was an eon;

These grains of dust would in number Be exceeded by the number of eons

Since that Buddha has passed into extinction; It has been limitless eons such as this.

如來無礙智 知彼佛滅度
及聲聞菩薩 如見今滅度
諸比丘當知 佛智淨微妙
無漏無所礙 通達無量劫

佛告諸比丘。大通智勝佛。壽五百四十萬億。那由他劫。其佛本坐道場。破魔軍已。垂得阿耨多羅三藐三菩提。而諸佛法。不現在前。如是一小劫。乃至十小劫。結跏趺坐。身心不動。而諸佛法。猶不在前。

爾時?利諸天。先爲彼佛。於菩提樹下。敷師子座。高一由旬。佛於此座。當得阿耨多羅三藐三菩提。適坐此座。時諸梵天王。雨衆天華面百由旬。香風時來。吹去萎華。更雨新者。如是不絕。滿十小劫。供養於佛。乃至滅度。常雨此華。四王諸天。爲供養佛。常擊天鼓。其餘諸天。作天伎樂。滿十小劫。至于滅度。亦復如是

諸比丘。大通智勝佛。過十小劫。諸佛之法。乃現在前。成阿耨多羅三藐三菩提。其佛未出家時。有十六子。其第一者。名曰智積。諸子各有。種種珍異。玩好之具。聞父得成。阿耨多羅三藐三菩提。皆捨所珍。往詣佛所。諸母涕泣。而隨送之。其祖轉輪聖王。與一百大臣。及餘百千萬億人民。皆共圍繞。隨至道場。咸欲

The Thus Come One, with unobstructed wisdom, Knows of that Buddha's extinction,
And of his Hearers and Bodhisattvas, As if seeing his extinction now.

Bhikshus, you should know The Buddha's wisdom is pure, subtle, and wondrous;
Without outflows and without obstructions It penetrates limitless eons."

The Buddha told the Bhikshus, " The Buddha Great Penetrating Wisdom Victory had a life span of five hundred forty myriads of millions of nayutas of eons." When this Buddha was seated on the Bodhimanda, having destroyed the troops of Mara, although he was on the point of attaining anuttarasamyaksambodhi, still the Buddhadharma did not appear before him. So it was for one minor eon and then onwards to ten minor eons that he sat in the lotus posture, body and mind unmoving, and yet the Buddhadharma still did not appear before him.

Thereupon, the gods of the Triyastrimsha Heaven, spread out for the Buddha, under a Bodhi tree, a lion throne one yojana in height; on that throne the Buddha was to attain anuttarasamyaksambodhi. Just as he sat down upon that throne, the Kings of the Brahma Heavens rained down heavenly flowers over a distance of one hundred yojanas. A fragrant wind from time to time swept away the withered flowers as fresh ones rained down. This continued without interruption for a full ten minor eons as an offering to the Buddha, the rain of these flowers continuing right up until his extinction. In the same way the gods of the four heavenly Kings constantly played heavenly drums as an offering to that Buddha and the other gods made heavenly instrumental music for a full ten minor eons, right up until his extinction.

Bhikshus, the Buddha Great Penetrating Wisdom Victory passed through ten minor eons before the Buddhadharma finally manifested before him and he attained anuttarasamyaksambodhi. Before that Buddha left home he had sixteen sons, the first of whom was named Accumulation of Knowledge. Each of them had a variety of precious, unusual fine toys. When they heard that their father had realized anuttarasamyaksambodhi they all cast aside these things they valued and went before the Buddha, escorted by their weeping mothers. Their grandfather, a Wheel-Turning Sage King, together with a hundred great ministers and with hundreds of thousands of myriads of millions of citizens all surrounded them and accompanied them to the Bodhimanda, all wishing to draw near to the Thus Come One Great Penetrating Wisdom Victory, to make offerings to him, to honor, revere and praise him. When they arrived, they bowed with their head at his feet, and having circumambulated him, they

親近。大通智勝如來。供養恭敬。尊重讚歎。到已頭面禮足。繞佛畢已。一心合掌。瞻仰世尊。以偈頌曰

大威德世尊 爲度衆生故
於無量億歲 爾乃得成佛
諸願已具足 善哉吉無上
世尊甚希有 一坐十小劫
身體及手足 靜然安不動
其心常憺怕 未曾有散亂
究竟永寂滅 安住無漏法
今者見世尊 安穩成佛道
我等得善利 稱慶大歡喜
衆生常苦惱 盲冥無導師
不識苦盡道 不知求解脫
長夜增惡趣 滅損諸天衆
從冥入於冥 永不聞佛名
今佛得最上 安穩無漏法
我等及天人 爲得最大利
是故咸稽首 歸命無上尊

singlemindedly joined their palms, respectfully gazed upward at the World Honored One, and uttered these verses:

“World Honored One of great and awesome virtue, For the sake of crossing over living beings
After limitless millions of eons, You accomplished Buddhahood,
And perfected all your vows; Unsurpassed is our good fortune.
Very rare you are, World Honored One, In one sitting, passing through ten minor eons,
With body, hands, and feet, Still, secure, and unmoving.
Your mind, ever tranquil, Never knows distraction.
Ultimate, your eternal extinction, As you dwell firmly in the non-outflow Dharma.
Now we see the World Honored One Serenely realize the Buddha Path;
We all gain good benefit And proclaim our delight and great joy.

Living beings, ever tormented by suffering, Blind, and without a guide,

Fail to recognize the Path which ends that pain, And do not know to seek their liberation.

During the long night the evil destinies increase, While the hosts of gods are reduced in number;

From darkness they proceed into darkness, Never hearing the Buddha’s name.

Now, the Buddha’s gained the utmost Peace, rest, the non-outflow way;
And we, and all the gods, To attain the greatest benefit
Therefore bow our heads And return our lives to the Unsurpassed Honored One.”

When the sixteen sons had finished praising the Buddha, they then entreated him to turn the

Dharma-wheel, saying, “World Honored One, speak the Dharma and bring us peace, show us pity, and benefit both gods and humans.” Then they spoke more verses saying:

爾時十六王子。偈讚佛已。勸請世尊。轉於法輪。咸作是言。世尊說法。多所安穩。憐愍饒益。諸天人民。重說偈言

爾時世尊。從三昧安詳而起。告舍利弗。

諸仏智慧。甚深無量。

其智慧門。難解難入。

一切声聞。辟支仏。所不能知。

所以者何。仏曾親近。百千万億。無数諸仏。尽行諸仏。無量道法。

勇猛精進。名称普聞。

成就甚深。未曾有法。隨宜所說。意趣難解。

舍利弗。吾從成仏已來。種種因縁。種種譬喩。

At that time the World-Honored One calmly arose from his samadhi and addressed Shariputra, saying:

"The wisdom of the Buddhas is infinitely profound and immeasurable.

The door to this wisdom is difficult to understand and difficult to enter.

Not one of the voice-hearers or pratyekabuddhas is able to comprehend it.

"What is the reason for this? A Buddha has personally attended a hundred, a thousand, ten thousand, a million, a countless number of Buddhas and has fully carried out an immeasurable number of religious practices.

He has exerted himself bravely and vigorously, and his name is universally known.

He has realized the Law that is profound and never known before, and preaches it in accordance with what is appropriate, yet his intention is difficult to understand

"Shariputra, ever since I attained Buddhahood I have through various causes and various similes widely expounded my teachings

At that time the World Honored One arose serenely from samadhi and told Shariputra,

"The wisdom of all the Buddhas is extremely profound and unlimited.

The gateway to this wisdom is difficult to understand and difficult to enter.

It cannot be known by any of the Hearers or Pratyekabuddhas.

What is the reason? The Buddhas have, in the past, drawn near to countless hundreds of thousands of tens of thousands of millions of Buddhas, exhaustively practicing the unlimited dharmas of the Way of those Buddhas.

They are forging ahead with courage and vigor and their names are known everywhere."

"They have accomplished the most profound Dharma, one which has never been before, and speak of it according to what is appropriate, but its purport is difficult to understand."

"Shariputra, from the time I realized Buddhahood, I have, by means of various causes and conditions and various analogies, extensively proclaimed the verbal teaching.

With countless expedient devices, I have guided living beings, leading them to separate from all attachments."

"Why is this? The Thus Come One has already perfected his expedient

廣演言教。無數方便。
引導衆生。令離諸著。

所以者何。如來方便。
知見波羅蜜。皆已具足。

舍利弗。如來知見。廣大深遠。

無量無碍。力。無所畏。
禪定。解脫。
三昧。深入無際。成就一切。未曾有法。

舍利弗。如來能種種分別。巧說諸法。言辭柔軟。悅可衆心。

舍利弗。取要言之。無量無邊。未曾有法。仏悉成就。

止舍利弗。不須復說。

所以者何。仏所成就。第一希有。難解之法。

唯仏与仏。乃能究盡。

and have used countless expedient means to guide living beings and cause them to renounce attachments.

Why is this? Because the Thus Come One is fully possessed by both expedient means and the paramita of wisdom. "Shariputra, the wisdom of the Thus Come One is expansive and profound.

He has immeasurable [mercy], unlimited [eloquence], power, fearlessness, concentration, emancipation, and samadhis, and has deeply entered the boundless and awakened to the Law never before attained.

"Shariputra, the Thus Come One knows how to make various kinds of distinctions and to expound the teachings skillfully. His words are soft and gentle and delight the hearts of the assembly. "Shariputra, to sum it up: the Buddha has fully realized the Law that is limitless, boundless, never attained before.

"But stop, Shariputra, I will say no more.

Why? Because what the Buddha has achieved is the rarest and most difficult-to-understand Law. The true entity of all phenomena can only be understood and shared between Buddhas.

This reality consists of the appearance,

devices, his knowledge and vision, and the *paramitas*."

"Shariputra, the knowledge and vision of the Thus Come One is vast, great, profound, and far-reaching.

He has profoundly entered, without boundary, the unlimiteds, the unobstructeds, the powers, the fearlessnesses, the *dhyana* concentrations, and the samadhis of liberation, accomplishing all those dharmas never had before."

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

"Shariputra, essentially speaking, the Buddha has fully accomplished all of those unlimited, boundless dharmas which have never been before."

"Stop."

"Shariputra, there is no need to speak further. Why is this?

As to that foremost, rare, and hard-to-understand Dharma accomplished by the Buddha—

only the Buddhas and the Buddha can exhaust the Real Mark of all dharmas.

That is to say with regard to all dharmas: the suchness of the marks, the suchness of the nature, the suchness of the substance, the suchness of the power, the suchness of the function, the suchness of the causes, the suchness of the conditions, the suchness of the effects, the suchness of the retributions, and the suchness of the ultimate equality from beginning to end."

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

<p>諸法實相。</p> <p>所謂諸法。如是相。如是性。如是體。如是力。如是作。如是因。如是緣。如是果。如是報。如是本末究竟等。</p>	<p>nature, entity, power, influence, inherent cause, relation, latent effect, manifest effect, and their consistency from beginning to end."</p>	<p>spoke verses saying,</p> <p>Illimitable are the heroes of the world. All the gods and people in the world, And all the classes of living beings Cannot know the Buddhas.</p> <p>The Buddhas' powers, fearlessnesses, Liberations and samadhis, And other dharmas of the Buddhas Can be fathomed by no one.</p>
	<p>The Lotus Sutra Chapter Sixteen: The Life Span of the Tathagata</p>	<p>Chapter 16 - The Thus Come One's Life Span</p>
<p>爾時仏告諸菩薩。及一切大衆。諸善男子。汝等當信解。如來誠諦之語。</p> <p>自我得仏來 所經諸劫數 無量百千萬 億載阿僧祇</p> <p>常說法教化 無數億衆生 令入於仏道 爾來無量劫</p> <p>為度衆生故 方便現涅槃 而實不滅度 常住此說法</p> <p>我常住於此 以諸神通力</p>	<p>At that time the Buddha spoke to the Bodhisattvas and all the great assembly: Good men, you must believe and understand the truthful words of the Thus Come One.</p> <p>Since I attained Buddhahood the number of kalpas that have passed is an immeasurable hundreds, thousands, ten thousands, millions, trillions, asamkhyas. Constantly I have preached the Law, teaching, converting countless millions of living beings, causing them to enter the Buddha way, all this for immeasurable kalpas.</p> <p>In order to save living beings, as an expedient means I appear to enter nirvana but in truth I do not pass into extinction. I am always here preaching the Law. I am always here,</p>	<p>“From the time I attained Buddhahood, The eons that have passed Are limitless hundreds of thousands of myriads Of <u>kotis</u> of asamkhyeyas in number.</p> <p>I always speak the Dharma to teach and transform Countless millions of living beings, So they enter the Buddha-Way. And throughout these limitless eons, In order to save living beings, I expediently manifest Nirvana. But in truth I do not pass into quiescence. I remain here always speaking the Dharma.</p> <p>I always stay right here, And using the power of spiritual penetrations, I cause <u>inverted living beings</u>,</p>

令顛倒衆生	雖近而不見	but through my transcendental powers <u>I make it so that living beings in their befuddlement</u> <u>do not see me even when close by.</u>	Although near me, not to see me. The multitudes see me as <u>passing into</u> <u>quiescence.</u>
衆見我滅度 咸皆懷戀慕	廣供養舍利 而生渴仰心	When the multitude see that I have passed into extinction, far and wide they offer alms to my relics. All harbor thoughts of yearning and in their minds thirst to gaze at me. <u>When living beings have become truly</u> <u>faithful, honest and upright, gentle in intent,</u> <u>single-mindedly desiring to see the Buddha not</u> <u>hesitating even if it costs them their lives,</u> then I and the assembly of monks appear together on Holy Eagle Peak.	They extensively make offerings to my sharira. All cherish ardent longing for me, And their hearts <u>look up to me in thirst.</u> Living beings, then faithful and subdued, Straightforward, with compliant minds, Single-mindedly wish to see the Buddha, Caring not for their very lives. At that time I and the Sangha assembly All appear together on Magic Vulture Mountain, Where I say to living beings That I am always here and never cease to be. But using <u>the power of expedient devices</u> I manifest "ceasing" and "not-ceasing" to be.
衆生既信伏 一心欲見仏	質直意柔軟 不自惜身命	At that time I tell the living beings that I am always here, never entering extinction, but that because of the power of an expedient means at times I appear to be extinct, at other times not, and that if there are living beings in other lands who are reverent and sincere in their wish to believe, then among them too I will preach the unsurpassed Law. But you have not heard of this, so you suppose that I enter extinction.	For living beings in other lands, Reverent, faithful, and aspiring, I speak the Unsurpassed Dharma; But you who do not hear this Think that I have passed into quiescence. I see living beings Sunk in misery, and yet
時我及衆僧 我時語衆生	俱出靈鷲山 常在此不滅	When I look at living beings, I see them drowned in a sea of suffering; therefore I do not show myself, causing them to thirst for me. Then when their minds are filled with yearning, at last I appear and preach the Law for them. Such are my transcendental powers. For asamkhya kalpas constantly I have dwelled on Holy Eagle Peak and in various other places. When living beings witness the end of a kalpa and all is consumed in a great fire, this, my land, remains safe and tranquil,	At that time I and the Sangha assembly All appear together on Magic Vulture Mountain, Where I say to living beings That I am always here and never cease to be. But using <u>the power of expedient devices</u> I manifest "ceasing" and "not-ceasing" to be. For living beings in other lands, Reverent, faithful, and aspiring, I speak the Unsurpassed Dharma; But you who do not hear this Think that I have passed into quiescence. I see living beings Sunk in misery, and yet
以方便力故	現有滅不滅		
余国有衆生 我復於彼中 汝等不聞此	恭敬信樂者 為說無上法 但謂我滅度		
我見諸衆生 故不為身現	沒在於苦海 令其生渴仰		I refrain from manifesting for them. In order to cause them to look up in thirst, Then, when their minds are filled with longing, I emerge and speak the Dharma. With such powerful spiritual penetrations, Throughout asamkhyeyas of eons, I remain always on Magic Vulture Mountain And also dwell in other places. <u>When beings see the eon ending</u> And ravaged by the great fire, My land is peaceful and secure, Always filled with gods and humans, Gardens and groves, halls and pavilions,
因其心戀慕	乃出為說法		
神通力如是 常在靈鷲山	於阿僧祇劫 及余諸住处		
衆生見劫尽	大火所燒時		

我此土安穩	天人常充滿	constantly filled with heavenly and human beings.	And various precious adornments.
園林諸堂閣	種種宝莊嚴	The halls and pavilions in its gardens and groves <u>are adorned with various kinds of gems.</u>	There are jeweled trees with many flowers and fruits
宝樹多華果	衆生所遊樂	Jeweled trees abound in flowers and fruit where living beings enjoy themselves at ease.	Where living beings roam in delight.
諸天擊天鼓	常作衆妓樂	The gods strike heavenly drums, constantly making many kinds of music.	The gods <u>play celestial drums,</u> Always making various kinds of music, And mandarava flowers
雨曼陀羅華	散仏及大衆	Mandarava blossoms rain down, scattering over the Buddha and the great assembly.	<u>Are scattered on the Buddha and the great assembly.</u>
我淨土不毀	而衆見燒尽	My pure land is not destroyed, <u>yet the multitude see it as consumed in fire,</u>	My Pure Land is not destroyed, But the multitudes see it being burned entirely.
憂怖諸苦惱	如是悉充滿	with anxiety, fear and other sufferings filling it everywhere.	Worried, terrified, and miserable, <u>Such ones are everywhere.</u>
是諸罪衆生	以惡業因縁	These living beings with their various offenses, through causes arising from their evil actions, spend asamkhya kalpas	Because of <u>their evil karmic causes and conditions,</u>
過阿僧祇劫	不聞三宝名	without hearing the name of the Three Treasures.	Pass through asamkhyeyas of eons, Without hearing <u>the name of the Triple Jewel.</u>
諸有修功德	柔和質直者	But those who practice meritorious ways, <u>who are gentle, peaceful, honest and upright,</u>	All who have cultivated merit and virtue, Who are compliant, agreeable, and honest— They all see me
則皆見我身	在此而説法	all of them will see me here in person, preaching the Law.	Here, speaking the Dharma. Sometimes for this assembly,
或時為此衆	説仏寿無量	At times for this multitude I describe the Buddha's life span as immeasurable,	I <u>speak of the Buddha's life span as limitless.</u>
久乃見仏者	為説仏難値	and to those who see the Buddha only after a long time I explain how difficult it is to meet the Buddha.	To those who see the Buddha only <u>after long intervals,</u>
我智力如是	慧光照無量	Such is the power of my wisdom that its sagacious beams shine without measure.	I speak of the Buddha as being difficult to meet. The power of my wisdom— The unlimited illumination of my wisdom—
寿命無数劫	久修業所得	This life span of countless kalpas <u>I gained as the result of lengthy practice.</u>	Is such that my life span is <u>one of countless eons</u> <u>Attained through long cultivation and work.</u>
汝等有智者	勿於此生疑	You who are possessed of wisdom, entertain no doubts on this point!_	Those of you with wisdom, Should not have doubts about this.
当断令永尽	仏語実不虛	Cast them off, end them forever, for the Buddha's words are true, not false.	<u>Cut them off entirely, and forever,</u> For the Buddha's words are real, not false. They are like <u>the clever expedients</u> of the

<p>如医善方便 為治狂子故 實存而言死 無能說虛妄 我亦為世父 救諸苦患者 為凡夫顛倒 實存而言滅</p> <p>以常見我故 而生憍恣心 放逸著五欲 墮於惡道中 我常知衆生 行道不行道 隨心所可度 為說種種法 每自作是念 以何令衆生 得入無上道 速成就仙身</p>	<p>He is like a skilled physician who uses an expedient means <u>to cure his deranged sons.</u> Though in fact alive, he gives out word he is dead, yet no one can say he speaks falsely. I am the father of this world, saving those who suffer and are afflicted. Because of the befuddlement of ordinary people, though I live, I give out word I have entered extinction. <u>For if they see me constantly, arrogance and selfishness arise in their minds.</u> <u>Abandoning restraint, they give themselves up to the five desires and fall into the evil paths of existence.</u> Always I am aware of which living beings practice the way, and which do not, and in response to their needs for salvation I preach various doctrines for them. At all times I think to myself: How can I cause living beings to gain entry into the unsurpassed way and quickly acquire the body of a Buddha?</p>	<p>physician Who, <u>to cure his insane children,</u> Is actually alive, yet says he is dead, And none can say that he speaks falsely. I, too, am like <u>a father to the world,</u> Saving all from suffering and woe. But to living beings, inverted as they are, <u>I speak of cessation, although I actually remain.</u></p> <p><u>Otherwise, because they often see me,</u> <u>They would grow arrogant and lax.</u> <u>Unruly and attached to the five desires,</u> <u>They would tumble into the evil paths.</u> I am ever aware of living beings— Those who practice the Way and those who do not. I speak various Dharmas for their sakes To save them in an appropriate manner. <u>I am always thinking,</u> <u>'How can I cause living beings</u> <u>To enter the unsurpassed Way</u> <u>And to quickly perfect the body of a Buddha?'</u></p>
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<p>諸佛救世者 住於大神通 為悅衆生故 現無量神力 舌相至梵天 身放無數光 為求佛道者 現此希有事 諸佛警歎聲 及彈指之聲</p>	<p>Chapter 21 – The Spiritual Powers of the Thus Come One</p> <p>“The Buddhas, ones who save the world, Dwelling in great spiritual penetrations, In order to delight living beings, Manifest limitless spiritual powers. Their tongues reach to the Brahma Heavens, Their bodies emit countless lights. They make appear these rare events For the sake of those who seek the Buddha Way. The sounds made when the Buddhas cough And the sounds made when they snap their fingers</p>
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周聞十方國 地皆六種動
以佛滅度後 能持是經故
諸佛皆歡喜 現無量神力
屬累是經故 讚美受持者
於無量劫中 猶故不能盡
是人之功德 無邊無有窮
如十方虛空 不可得邊際
能持是經者 則爲已見我
亦見多寶佛 及諸分身者
又見我今日 教化諸菩薩
能持是經者 令我及分身
滅度多寶佛 一切皆歡喜
十方現在佛 并過去未來
亦見亦供養 亦令得歡喜
諸佛坐道場 所得秘要法
能持是經者 不久亦當得
能持是經者 於諸法之義
名字及言辭 樂說無窮盡
如風於空中 一切無障礙

Are heard throughout the lands of the ten directions As the earth quakes in six ways.
Since after the Buddha' s passing One can uphold this Sutra,
All Buddhas rejoice And display limitless spiritual powers.
In order to bequeath this Sutra, He praises those who receive and hold it.
Doing so throughout limitless eons, Still he cannot finish.
The merit and virtue of these people Is boundless and infinite,
Like space in the ten directions, Without any boundary.
Those who can uphold this Sutra Have already seen me
And also seen the Buddha Many Jewels And all of the division-bodies.
They also see me on this day Teaching and transforming the Bodhisattvas.
Those who can uphold this Sutra Cause me and my division-bodies
And the previous Buddha, Many Jewels, To all rejoice.
They shall also see and make offerings To the Buddhas of the ten directions—in the present,
The past, and the future— Causing them to rejoice as well.
The secret and essential Dharma obtained By the Buddhas seated in their Way-places
Will also be gained before too long By those who can uphold this Sutra.
Those who can uphold this Sutra Will take delight in speaking, without end,
The meaning of the Dharmas, Their names and expressions,
Like the wind blowing through space, Without obstacle.

<p>於如來滅後 知佛所說經 因緣及次第 隨義如實說 如日月光明 能除諸幽冥 斯人行世間 能滅衆生闇 教無量菩薩 畢竟住一乘 是故有智者 聞此功德利 於我滅度後 應受持斯經 是人於佛道 決定無有疑</p>	<p>After the Thus Come One' s passing, They will understand the Sutras spoken by the Buddha, The causes and conditions in sequence, And speak them truly, according with their meanings. Like the light of the sun and moon Dispelling all darkness, These people walk through the world Dispensing the darkness of living beings, Teaching limitless Bodhisattvas Ultimately to dwell in the One Vehicle. Therefore, those with wisdom, Hearing the advantages of this merit and virtue, Should, after my passing, Receive and uphold this Sutra. These people most certainly and without a doubt Will attain the Buddha Way.”</p>
<p>爾時無盡意菩薩。以偈問曰</p> <p>世尊妙相具 我今重問彼 佛子何因緣 名爲觀世音 具足妙相尊 偈答無盡意 汝聽觀音行 善應諸方所 弘誓深如海 歷劫不思議 侍多千億佛 發大清淨願 我爲汝略說 聞名及見身 心念不空過 能滅諸有苦</p>	<p>Chapter 25 – The Universal Door Of Guanshiyin Bodhisattva</p> <p>(The Bodhisattva Who Contemplates The Sounds Of The World) At that time, Inexhaustible Intention Bodhisattva used verses to ask this question:</p> <p>“World Honored One, complete with wondrous marks, I now ask again, Why is this disciple of the Buddha Called Guanshiyin?”</p> <p>The Honored One of Perfect, Wondrous Marks, With verses answered Inexhaustible Intention: Listen to the practice of Guanyin, Who skillfully responds in all places. With vast vows, as deep as the sea, Throughout inconceivable eons, He has served many thousands of kotis of Buddhas, And has made great, pure vows. I shall now tell you in brief, That for those who hear his name or see him, And who are mindful of his name unceasingly, He can extinguish the suffering of all realms of existence.</p>

假使興害意 推落大火坑
念彼觀音力 火坑變成池
或漂流巨海 龍魚諸鬼難
念彼觀音力 波浪不能沒
或在須彌峯 爲人所推墮
念彼觀音力 如日虛空住
或被惡人逐 墮落金剛山
念彼觀音力 不能損一毛
或值怨賊繞 各執刀加害
念彼觀音力 咸即起慈心
或遭王難苦 臨刑欲壽終
念彼觀音力 刀尋段段壞
或囚禁枷鎖 手足被?械
念彼觀音力 釋然得解脫
呪詛諸毒藥 所欲害身者
念彼觀音力 還著於本人
或遇惡羅刹 毒龍諸鬼等
念彼觀音力 時悉不敢害

If someone is the victim of another' s harmful intent, And is pushed into a pit of fire,
If he evokes the strength of Guanyin, The pit of fire will turn into a pool.

If someone is being tossed about in the great sea, And is surrounded by the dangers of dragons,
fish, and ghosts,

If he evokes the strength of Guanyin, The waves will not drown him.

If someone is on the peak of Mount Sumeru, And another person tries to push him off,
If he evokes the strength of Guanyin, He will stand firm as the sun in space.

If someone is pursued by evil people, Who want to throw him off a Vajra Mountain,
If he evokes the strength of Guanyin, Not a single hair on his body will be harmed.

If someone is surrounded by vicious bandits, Who threaten him with knives,
If he evokes the strength of Guanyin, The bandits will all give rise to compassion.

If someone is in trouble with the law, And on the verge of being executed,
If he evokes the strength of Guanyin, The knives will break into pieces.

If someone is imprisoned, shackled, or chained, Or if his hands and feet are in stocks,
If he evokes the strength of Guanyin, His bonds will open and he will be free.

If someone is about to be harmed, By mantras, spells, or poison,
If he evokes the strength of Guanyin, The harm will all return to the sender.

If someone meets with evil rakshasas, Poisonous dragons, or ghosts,
If he evokes the strength of Guanyin, They will then not dare to harm him.

若惡獸圍繞 利牙爪可怖
念彼觀音力 疾走無邊方
虵蛇及蝮蠍 氣毒煙火然
念彼觀音力 尋聲自回去
雲雷鼓掣電 降雹澍大雨
念彼觀音力 應時得消散
衆生被困厄 無量苦逼身
觀音妙智力 能救世間苦
具足神通力 廣修智方便
十方諸國土 無刹不現身

種種諸惡趣 地獄鬼畜生
生老病死苦 以漸悉令滅
眞觀清淨觀 廣大智慧觀
悲觀及慈觀 常願常瞻仰
無垢清淨光 慧日破諸闇
能伏災風火 普明照世間
悲體戒雷震 慈意妙大雲
?甘露法雨 滅除煩惱焰

If someone is surrounded by vicious beasts, With fearsome fangs and claws,
If he evokes the strength of Guanyin, The beasts will quickly run far away.
Poisonous snakes and scorpions, Have blazing lethal vapors,
But if one evokes the strength of Guanyin, At the sound of one's voice, they will disperse.
Clouds of roaring thunder and lightning May send down hail or great floods of rain,
But if one evokes the strength of Guanyin, The clouds will immediately scatter.
Living beings are beset with hardships, And oppressed by limitless sufferings.
The power of Guanyin's wondrous wisdom Can rescue the world from suffering.
Complete with the power of spiritual penetrations, Vastly cultivating wisdom and expedient means,
Going throughout countries in the ten directions, He manifests everywhere in all places.
The various evil destinies, Those of the hells, ghosts, and animals,
And the pain of birth, old age, sickness, and death Are all gradually wiped away.
True Contemplator, Pure Contemplator, Contemplator with Vast, Great Wisdom,
Compassionate Contemplator, Kind Contemplator, May we constantly behold you with reverence!
Undeclared pure light, The sun of wisdom that breaks through the darkness
Is able to quell calamities of wind and fire As it shines on all worlds.
Compassionate substance: the thunder of Precepts. Kind intent: a wondrous great cloud.
He rains down sweet dew and Dharma rain, Which extinguish the flames of affliction.
In the midst of contention, when faced with lawsuits, Or when someone is terrified on the

<p> 諍訟經官處 怖畏軍陣中 念彼觀音力 衆怨悉退散 妙音觀世音 梵音海潮音 勝彼世間音 是故須常念 念念勿生疑 觀世音淨聖 於苦惱死厄 能爲作依怙 具一切功德 慈眼視衆生 福聚海無量 是故應頂禮 爾時持地菩薩。即從座起。前白佛言。 世尊。若有衆生。聞是觀世音菩薩品。 自在之業。普門示現。神通力者。當知 是人。功德不少。佛說是普門品時。衆 中八萬四千衆生。皆發無等等。阿耨多 羅三藐三菩提心 </p>	<p> battlefield, If he evokes the strength of Guanyin, All his many enemies will scatter and leave. Wondrous your sound, Contemplator of the World' s Sounds— A pure sound, a sound like the sea tide, A sound beyond all worldly sounds, We shall always bear it in mind. In thought after thought we have no doubt. Guanshiyin is pure and sagely. In times of suffering, agony, danger, and death, He is our refuge and protector. Complete with all merit and virtue, His kind eyes watching living beings, He is endowed with massive blessings, limitless as the sea. Therefore we should reverently worship him.” At that time the Bodhisattva Guardian of the Earth rose from his seat and said to the Buddha, “World Honored One, if there are those who hear this chapter of Guanshiyin Bodhisattva, who learn about the self-mastery of his deeds and the power of his spiritual penetrations as shown in this Universal Door, you should know that the merit and virtue of such people will not be small.” When the Buddha had spoken the “Universal Door Chapter,” eighty-four thousand living beings in the assembly all brought forth the resolve for Anuttara-samyak-sambodhi. </p>

* 行事 崇る? 崇める?