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The *Lokānuvartana-sūtra* 佛說內藏百寶經
Taisho No. 807 (T17, 751b12-753c23)
Translated into Chinese by Lokakṣema

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Introduction

The *Lokānuvartana-sūtra* is an important text because it belongs to the Mahāsāṃghika School according to scholars studies.¹ At the present, there are not many texts of the Mahāsāṃghika School in extant, probably two or three only, the others being the Mahāvasu and the Mahāsāṃghika Vinaya.

The Chinese translation of the *Lokānuvartana-sūtra* is one of the oldest Buddhist *sūtras* extant and there is also one Tibetan translation and some Sanskrit fragments, but they are very late. The Tibetan translation is entirely in verse and comprises of 113 four-line stanzas with seven syllables to each line. The Chinese translation is entirely in prose but reflects its being in verse form by the repetition of the last line in every section. Paul Harrison has translated the Sanskrit fragments into English with an introduction.² The Chinese translation is very difficult to understand. It, therefore, has to be read in conjunction with the *Daoxingboruojing*, the oldest Chinese translation of the *Aṣṭasāhasrikā Prajñāpāramitā-sūtra* since they were translated by the same person and are based on the same thought. For the sake of convenience of reference, the present translator adds the number to each section. In the following translation, sections 04, 07, 08, 09 12, 17, 18, 19, 20, 22, 23, 30, 31 and 34 are adopted from Prof. Paul Harrison (1982) with minor changes. Some of the sentences in the text are unintelligible since the text was translated into Chinese almost eighteen hundred years ago when Buddhism was newly introduced into China.

The Text and Translation

佛在羅閱祇耆闍崛山中，時有萬二千比丘僧，菩薩七萬二千人共坐，文殊師利菩薩從坐起，前白佛：“今菩薩大會欲從佛聞漚和拘舍羅所入事，菩薩何因緣分別知內外事？”佛語文殊師利菩薩：“聽我所說，隨世間習俗而入教，佛智不可量，經法不計，諸阿羅漢、辟支佛所不能知，何況世間人當所聞知？世間人所行皆著，佛所行無所著，獨佛佛能相知。如佛經法所言，如佛身內外心

智慧，佛何緣現世間，何因當別知？

The Buddha was staying at the Vulture Peak Mountain near Rājagṛha. At that time, there were twelve thousand bhikṣu Saṅgha and seventy two thousand bodhisattvas sitting together. Mañjuśrī bodhisattva rose from his seat and came forward and said to the Buddha: “Now, the bodhisattvas in the assembly wish to hear from the Buddha about the things regarding the *upāyakaūśalya*. By what causes does the bodhisattva know the Buddha Dharma and other things?”³ The Buddha told Mañjuśrī bodhisattva: “Listen to what I say, it is in conformity with the ways of the world that (I) teach. The wisdom of the Buddha cannot be measured and the teachings of the Buddha are uncountable. The *arhats* and the *pratyekabuddhas* cannot know, how much less so the worldly people. The worldly people act out of attachment, but the Buddha acts without attachment. It is only the Buddhas who know the Buddhas. Just as the *sūtras* say about the mind, the wisdom and also the body of the Buddha. What causes the Buddha to appear in the world? By what causes is it known?

01. 雖在世間皆不著，悉為世間作明，身所行、口所言、心所念，隨世間習俗而入，行內事行。

Although the Buddha abides in the world but he does not attach to it, he is a light to the world. All his bodily actions, words of the mouth and thoughts of the mind are in conformity with the ways of the world. Thus he cultivated his mind (literally practice internally).

02. 諸佛法所行無能過者，佛所行無有能逮者，隨世間習俗而入，無有能知者。

No one can surpass the teachings of the Buddhas and no one can achieve the works of the Buddha. It is in conformity with the ways of the world, but there are none who know.

03. 佛用哀十方人故悉現明，隨世間所喜，為說(751c)⁴經法。

The Buddha, out of compassion for the people of the ten directions, illuminates (the world) by preaching the Dharma in accordance with the likes (and dislikes) of the world.

04. 菩薩不從父母遺精而生，其身化作，譬如幻，示現父母，隨世間習俗而入，示現如是。

The Bodhisattva was not born from the sexual union of father and mother. His body is magically produced, like illusion. He makes a show of having father and mother. It is in conformity with the ways of the world that he makes such a show.⁵

05. 佛光焰不可計，照明十方，隨世間習俗而入，示現七尺光明。
The Buddha has an immeasurable light which illuminates the ten cardinal directions. It is in conformity with the ways of the world that he makes a show of having a light of seven *chi* only.⁶

06. 佛未嘗持足蹈地，文相反現地，隨世間習俗而入，示現如是。
The Buddha has never touched the ground with his feet, but the marks imprint on the ground. It is in conformity with the ways of the world that he makes such a show.

07. 佛從數千萬億阿僧祇劫以來，成就般若波羅蜜，隨世間習俗而入，示現小兒。
Since many thousand myriad *koṭis* of *asaṃkheyakalpas* ago the Buddha has accomplished *prajñāpāramitā*. It is in conformity with the ways of the world that he made a show of (being) a small boy.

08. 佛照明十方人於婬暝中，隨世間習俗而入，亦復現妻子。
The Buddha illuminates men of the ten directions in darkness. It is in conformity with the ways of the world that he makes a show of having a wife and a child.

09. 菩薩生墮地時自說言，‘天上天下，無過我者，我當過度十方人’，隨世間習俗而入。
When the bodhisattva was born and walked on the ground he uttered the words: “In the whole world no-one surpasses me! I shall deliver men of the ten directions!”⁷ It is in conformity with the ways of the world that he makes such a show.

10. 亦復問，太子闍浮提坐樹下時，從是起去，勤苦六年，隨世間習俗而入，示現人勤苦如是。
Some ask that since the prince sat at the foot of a tree in Jambudvīpa, there had been six years of suffering with endeavour. It is in conformity with the ways of the world that he makes a show of suffering.⁸

11. 佛道欲成時，於樹下獨坐，隨世間習俗而入，放光使魔知之。
The Buddha sat alone at the foot of the tree when he is about to attain enlightenment. It is in conformity with the ways of the world that he emits rays of light to inform Māra of his state.

12. 佛智慧以成，悉等無有能過者，隨世間習俗而入，得佛坐安隱，示現世間如是。

The Buddha accomplished wisdom which is equal to (all Buddhas) and there are none who can surpass it. It is in conformity with the ways of the world that he makes a show of having obtained Buddhahood and sits in peaceful seclusion.

13. 雖得佛，用哀十方人故，嘗為說經度脫之，釋梵從佛求哀，為人故使佛說經，隨世間習俗而入，示現如是。

(The purpose of) attaining Buddhahood is to preach the Dharma in order to save the people of the ten directions out of compassion. But the Brahmā Sahampati pleads the Buddha to deliver the Dharma to people. It is in conformity with the ways of the world that he makes such a show.

14. 佛智慧無有能增減者，隨世間習俗而入，示現智慧多少如是。

There is nothing which can either increase or decrease the wisdom of the Buddha. It is in conformity with the ways of the world that he makes a show of having more or less wisdom.

15. 佛亦無所從來，去亦無所至，住如本無，隨世間習俗而入，呼佛為出入，示現如是。

The Buddha abides in suchness (*tathatā*) so he does not come and does not go. It is in conformity with the ways of the world to say that the Buddha appears (in the world) and enters into (*parinirvāṇa*).⁹ This is just a show.

16. 佛無入所適住，譬如空亦無所適住，隨世間習俗而入，呼佛為住，示現如是。

The Buddha abides nowhere just as the empty space that abides nowhere. It is in conformity with the ways of the world to say that the Buddha lives. It is only a show.

17. 佛足譬如蓮花，不受塵垢，佛洗足，隨世間習俗而入，示現(752a)如是。

The Buddha's feet, like lotus flowers, do not get dirty, but the Buddha washes his feet. It is in conformity with the ways of the world that he makes such a show.

18. 佛身如金，不受塵垢，佛現入浴，隨世間習俗而入，示現如是。

The Buddha's body, like gold, does not get dirty, but the Buddha makes a show of taking a bath. It is in conformity with the ways of the world that he makes such a show.

19. 佛口中本淨潔，譬如鬱金之香，佛反以楊枝漱口，隨世間習俗

而入，示現如是。

The Buddha's mouth is fundamentally clean, with a fragrance like that of *kuikuma*. Nevertheless the Buddha cleans his mouth with poplar twigs. It is in conformity with the ways of the world that he makes such a show.

20. 佛未嘗有飢時，用哀十方人故，為現飢，隨世間習俗而入，示現如是。

The Buddha has never been hungry. Because of compassion for men of the ten directions (to gain merit) he manifests hunger to them. It is in conformity with the ways of the world that he makes such a show.

21. 佛身如金剛，淨潔無瑕穢、無清便，現人大小清便，隨世間習俗而入，示現如是。

The body of the Buddha, like diamond, is pure without blemish and human waste, but he makes a show to men of having human waste. It is in conformity with the ways of the world that he makes such a show.

22. 佛身無有衰老時，但有眾德，而現身衰老，隨世間習俗而入，示現如是。

The Buddha's body never grows decrepit with age. He is only endowed with all virtues, yet he makes a show of having a body which grows decrepit with age. It is in conformity with the ways of the world that he makes such a show.

23. 佛身未嘗有病，而現病，呼醫服藥，與藥者得福無量，隨世間習俗而入，示現如是。

The Buddha's body has never suffered illness, yet he manifests illness, summons doctors and takes medicine. The giver of the medicine obtains immeasurable blessings. It is in conformity with the ways of the world that he makes such a show.

24. 佛力不可當，持一指動十方佛剎，現人羸瘦疲極，隨世間習俗而入，示現如是。

The strength of the Buddha cannot be resisted and he can shake the Buddha-lands of the ten directions with one finger, but he makes a show to men of being tired and decrepit. It is in conformity with the ways of the world that he makes such a show.

25. 佛一念頃，能飛至無央數佛剎，而現疲極，隨世間習俗而入，示現如是。

The Buddha can fly to numerous Buddha-lands within one thought moment, but he makes a show of tiredness. It is in conformity with the ways of the world that he makes such a show.

26. 佛身如幻，以經法名為身，現人惡露身，隨世間習俗而入，示現如是。

The body of the Buddha is like an illusion, the Dharma is his body,¹⁰ but he makes a show to men of having an imperfect human body.¹¹ It is in conformity with the ways of the world that he makes such a show.

27. 佛本無所有，隨世間所喜樂現所有，隨世間習俗而入，示現如是。

The Buddha in reality is empty, but he makes a show of appearance in accordance with the likes (and the dislikes) of the world. It is in conformity with the ways of the world that he makes such a show.

28. 佛身力不可計，終無坐起、行步、臥、出，現人坐起、行步、臥、出，隨世間習俗而入，示現如是。

The physical strength of the Buddha is immeasurable and in fact, there is no sitting up, walking, lying down or going out. But he makes a show to men of sitting up, walking, lying down or going out. It is in conformity with the ways of the world that he makes such a show.

29. 佛身終不以寒溫動，隨得寒溫陰涼，隨世間習俗而入，示現如是。

The body of the Buddha is in fact never affected by cold or heat, (but he makes a show of) adjusting to the cold or heat. It is in conformity with the ways of the world that he makes a show.

30. 佛如空，現人常著衣，無有解時，譬如梵天人常著衣，隨世間習俗而入，示現如是。

The Buddha is like empty space. He makes a show to others of always wearing clothes without ever taking them off, just as the men of the Brahma-heaven(s) always wear clothes. It is in conformity with the ways of the world that he makes such a show.

31. 佛頭未嘗墮髮，法但示人，亦無有見持剃刀去者，隨世間習俗而入，示現如是。

The Buddha's head has never had its hair shaved off. He simply shows it to others, yet nobody sees it being removed with a razor. It is in conformity

with the ways of the world that he makes such a show. (752b)

32. 佛無坐時，現人勤苦，於石上坐，隨世間習俗而入，示現如是。

The Buddha never rests (lit. sits), but he makes a show to men of sitting on a stone because of tiredness. It is in conformity with the ways of the world that he makes such a show.

33. 佛咽喉有滋味之相，未嘗有飢時，用哀十方人故，有人施與，麤惡悉為受，隨世間習俗而入，示現如是。

The Buddha has a mark of deliciousness in his throat so he is never hungry. But out of compassion for the people of the ten directions, he accepts even the coarse food offered by people. It is in conformity with the ways of the world that he makes such a show

34. 佛功德之福不可盡，亦無有能過者，佛入城分衛，得空鉢出，隨世間習俗而入，示現如是。

The blessings of the Buddha's merits are inexhaustible, and no one can surpass them. The Buddha enters the city for *piṇḍapāta*, and leaves with an empty bowl (*pātra*). It is in conformity with the ways of the world that he makes such a show.¹²

35. 佛功德福不可盡，欲得天上天下名好衣悉可得，故著補納之衣，隨世間習俗而入，示現如是。

The blessings of the Buddha's merits are inexhaustible, if he wishes he can get all the good clothes in the world and in the heaven, but he purposely wears patched cloth. It is in conformity with the ways of the world that he makes such a show.

36. 佛欲得舍宅、床、臥具、天上天下珍寶、殿舍，悉可得，現世間人暴露精思，草蓐上坐，隨世間習俗而入，示現如是。

The Buddha can get a house, a bed, treasure from Earth and Heaven and palace if he so wishes, but he makes a show of meditation by sitting on grass in the open to the worldly people. It is in conformity with the ways of the world that he makes such a show.

37. 佛持威神，吹海水悉令枯竭，見天雨，持傘蓋，隨世間習俗而入，示現如是。

The Buddha has the divine power to dry up the water in the sea by blowing, (but he makes a show of) holding an umbrella when it rains. It is

in conformity with the ways of the world that he makes such a show.

38. 佛一念頃，能使數千萬億魔不知佛處，現人為魔所嬈，隨世間習俗而入，示現如是。

The Buddha can disappear within a thought moment so that many thousands myriad of Māras will not know where he has gone, but he makes a show to men of being tempted by Māra's daughters.¹³ It is in conformity with the ways of the world that he makes such a show.

39. 佛悉曉了，十方不可計諸佛所有經法，示現人反覆問，隨世間習俗而入，示現如是。

The Buddha knows all the *dharmas* of the countless Buddhas of the ten directions, but he makes a show to men of inquiring again and again. It is in conformity with the ways of the world that he makes such a show.¹⁴

40. 佛用哀十方故，出現世間，欲教度，復現人，供養得福無量，隨世間習俗而入，示現如是。

The Buddha, out of compassion for men of the ten directions, appears in the world to teach and to save (people). He also makes a show to men that one will get immeasurable merits by making offerings (to a Buddha). It is in conformity with the ways of the world that he makes such a show.

41. 佛無本，隨世間所喜色現身，如是本一，隨世間習俗而入，示現如是。

The Buddha fundamentally is empty, but he makes a show of having such a body in accordance with the colour (lit. *rūpa*) that the world likes. It is in conformity with the ways of the world that he makes such a show.

42. yy

The sound of the thunderbolts of the ten directions in combination cannot move even one hair of the Buddha, but he makes a show of being in a quiet place in order to enter *samādhi*. It is in conformity with the ways of the world that he makes such a show.

43. 諸經法本無名，佛示人諸經法無央數，隨世間習俗而入，示現如是。

The *dharmas* have the designation 'empty', but the Buddha makes a show to men of numerous *dharmas*. It is in conformity with the ways of the world that he makes such a show.

44. 佛想計本，悉斷常不離三昧，現人為說若干(752c)種經法，隨世

間習俗而入，示現如是。

The Buddha is never out of *samādhi* even when he ponders over eternity or nihility, but he makes a show to men of preaching various kinds of *dharmas*. It is in conformity with the ways of the world that he makes such a show.¹⁵

45. 佛前身所作善惡，不可前身得，會當後身得，佛示人自作自得，隨世間習俗而入，示現如是。

What one does good or bad in the former life one will get the result in the following life.¹⁶ The Buddha makes a show to men that one will get the consequences of one's own action. It is in conformity with the ways of the world that he makes such a show.

46. 佛知世間本無人，諸所有本無形，佛現度脫無央數人，隨世間習俗而入，示現如是。

The Buddha understands that there is no person in the world and there is no form with regard to existence, but he makes a show of saving numerous people.¹⁷ It is in conformity with the ways of the world that he makes such a show.

47. 佛知諸經法本空，本亦無所有，現人有更死生，隨世間習俗而入，示現如是。

The Buddha understands that all the *dharmas* are fundamentally empty and that even the essence of them is empty, but he makes a show to men that there are birth and death. It is in conformity with the ways of the world that he makes such a show.

48. 本無今世後世之事，佛現人有今世後世之事，隨世間習俗而入，示現如是。

Fundamentally, there is no this life or the next life, but the Buddha makes a show to men of the existence of this life and the next life. It is in conformity with the ways of the world that he makes such a show.

49. 五陰、六衰、四大合為一本無有，佛示現人，欲界、色界、無思想界，隨世間習俗而入，示現如是。

The combination of the five aggregates, the six *āyatana*s and the four great elements makes nothing but emptiness, but the Buddha makes a show to men of *kāmadhātu*, *rūpadhātu*, *arūpadhātu*. It is in conformity with the ways of the world that he makes such a show.

50. 本無過去當來今現在人，佛現死生五道中人，隨世間習俗而入，示現如是。

Fundamentally, there is no man in the past, present and future, but the Buddha makes a show of a man endowed with birth and death among the five kinds of sentient beings. It is in conformity with the ways of the world that he makes such a show.

51. 佛為悉示，愚癡皆盡，現人本布施，隨世間習俗而入，示現如是。

The Buddha makes a show to men of having completely eliminated ignorance and of a man making offerings.¹⁸ It is in conformity with the ways of the world that he makes such a show.

52. 過去、當來、今現在經法，佛悉知其本，佛示人可說有不可說，隨世間習俗而入，示現如是。

The Buddha knows the essence of all the *dharmas* of the past, present and future, but he makes a show to men that there are *dharmas* that can be taught and *dharmas* that cannot be taught.¹⁹ It is in conformity with the ways of the world that he makes such a show.

53. 佛知諸經，本末一切皆深，佛分別各自說其事，隨世間習俗而入，示現如是。

The Buddha knows that from the beginning to the end all *dharmas* are profound, but he explains them in sequence (e.g. from easy to difficult). It is in conformity with the ways of the world that he makes such a show.

54. 佛所語無有異說，四諦法隨人所解而說，隨世間習俗而入，示現如是。

What the Buddha taught is none other than (the truth) and the four noble truths are expounded in accordance with the inclination of individuals.²⁰ It is in conformity with the ways of the world that he makes such a show.

55. 諸比丘僧，難可敗壞，正使數千億萬魔來，及諸惡不能破壞比丘僧，佛現人破壞比丘僧，隨世間習俗而入，示現如是。

The *bhikṣu saṅgha* is difficult to split, even thousand myriad of *Māras* and evil forces cannot split it, but the Buddha makes a show to men of the *bhikṣu saṅgha* being split by men.²¹ It is in conformity with the ways of the world that he makes such a show.

56. 經法本無，從誰學亦莫不學者，佛現人經法，是受戒，是不受戒，隨世間習俗而入，示現如是。

The Dharma is nothing but empty, there is neither teacher from whom to learn nor learners, but the Buddha makes a show to men of the Dharma, those who have taken the ordination and those who have not. It is in conformity with the ways of the world that he makes such a show.

57. 空空亦無繫，亦無脫世間，佛示人度脫，隨世間習俗而入，示現如是(753a)。

There is nothing but emptiness and there is also no liberation from the world, but the Buddha makes a show to men of being a liberated person. It is in conformity with the ways of the world that he makes such a show.

58. 佛般泥洹無所向，阿羅漢般泥洹無所向，佛說法示人，隨世間習俗而入，示現如是。

The Buddha went to nowhere after *parinirvāṇa* and the arhats went to nowhere after *parinirvāṇa*, but the Buddha makes a show to men of preaching the Dharma. It is in conformity with the ways of the world that he makes such a show.

59. 佛說無所生、無所滅，是為要，亦無所得，亦無所失，隨世間習俗而入，示現如是。

The Buddha taught that there is no birth (*utpāda*) and no extinction (*nirodha*). This is the essence. There is also neither gain nor loss. It is in conformity with the ways of the world that he makes such a show.

60. 佛說泥洹，譬如燈滅無形，但有字耳，經法無有能壞者，隨世間習俗而入，示現如是。

The Buddha taught that *nirvāṇa* is like the blowing out of (the fire of) the lamp, there is no form, only the name exists. The Dharma cannot be destroyed. It is in conformity with the ways of the world that he makes such a show.

61. 佛悉知諸經法本無形，佛現人說經法甚眾多，隨世間習俗而入，示現如是。

The Buddha knows well that all *dharmas* are without a form, but he makes a show to men of preaching many *dharmas*. It is in conformity with the ways of the world that he makes such a show.

62. 諸佛心皆無所罣礙，未嘗離三昧時，現人生念，隨世間習俗而入，示現如是。

The Buddhas do not attach to anything in their minds and are never out

of *samādhi*, but they make a show to men of having thoughts. It is in conformity with the ways of the world that he makes such a show.

63. 佛諸惡悉盡，但有諸功德具足，佛現人諸惡未盡，隨世間習俗而入，示現如是。

The Buddha has completely eliminated all evils and has only the merits in fullness, but he makes a show to men of having the remaining effects of bad *karma*.²² It is in conformity with the ways of the world that he makes such a show.

64. 佛身行、口言、心念，當與智慧俱是為本（無），佛現人，使比丘說經，自復欲聞，隨世間習俗而入，示現如是。

The Buddha's bodily actions, the words of mouth, the thoughts of his mind and his wisdom all are nothing (but empty), but he makes a show to men asking the *bhikṣus* to preach and himself wishing to listen. It is in conformity with the ways of the world that he makes such a show.

65. 佛智慧所解，無有竭底，過去、當來、今現在本空，佛現人說經法，隨其所喜，各各為說，隨世間習俗而入，示現如是。

The power (lit. wisdom) of understanding of the Buddha is limitless and the past, present and future are all empty. But the Buddha makes a show to men of delivering the Dharma according to the likes of individuals.²³ It is in conformity with the ways of the world that he makes such a show.

66. 諸佛合一身，以經法為身，佛現為人說經法，隨世間習俗而入，示現如是。

All Buddhas have one body, the body of the Dharma, but they make a show of preaching the Dharma to men.²⁴ It is in conformity with the ways of the world that the Buddha makes such a show.

67. 佛、辟支佛、阿羅漢、未得道人，現死生，得泥洹，隨世間習俗而入，示現如是。

Buddhas, *pratyekabuddhas*, *arhats*, and those who have no attainments appear to be in *samsāra* or attain *nirvāṇa*.²⁵ It is in conformity with the ways of the world that he makes such a show.

68. 佛現為羅漢說經法悉具足，雖知其具足，不及薩云若，隨世間習俗而入，示現如是。

The Buddha makes a show of preaching the Dharma in completeness to the *arhats*, but he knows that though it is complete it is not as good as the

all-knowing (*sarvajñā*).²⁶ It is in conformity with the ways of the world that he makes such a show.

69. 佛智慧無有能過者，悉知無有過去、當來、今現在，佛現所因緣，說經法，隨世間習俗而入，示現如是。

No one surpasses the wisdom of the Buddha who knows that there is no past, present and future, but he makes a show of the causes and effects and of preaching the Dharma. It is in conformity with the ways of the world that he makes such a show.

70. 中有欲知佛，及了佛法者，經本端界悉入，是人為曉了佛，隨世間習俗而入，示現如是(753b)。

If someone wishes to know the Buddha and his teachings he should do it by way of penetrating the essence (which is emptiness). Such a person knows the Buddha.²⁷ It is in conformity with the ways of the world that the Buddha makes such a show.

71. 菩薩亦不入母腹中，亦不從母腹中出，何以故？經法本界，無所不入，菩薩現入母腹中，隨世間習俗而入，示現如是。

The bodhisattva never enter into and never come out from the womb of his mother. Why? Because the suchness (*tathatā*) of the Dharma pervades everywhere.²⁸ The bodhisattva only makes a show to men of entering into the mother' womb. It is in conformity with the ways of the world that he makes such a show.

72. 無所從生法樂，諸經法亦無所從生，菩薩現人初生時，隨世間習俗而入，示現如是。

There is no arising of the enjoyment of the Dharma and even no arising of the Dharma. The bodhisattva makes a show to men of being newly born.²⁹ It is in conformity with the ways of the world that he makes such a show.

73. 菩薩母腹空定，含受一佛境界，菩薩各各現人因緣生，隨世間習俗而入，示現如是。

The bodhisattva was in meditation of emptiness in the womb of his mother experiencing the entire one Buddha land, but he makes a show to men of being born due to some causes. It is in conformity with the ways of the world that he makes such a show.

74. 佛化分身無央數，不可復計佛剎悉遍至，佛身亦不增亦不減，隨世間習俗而入，示現如是。

The Buddha can manifest himself in numerous bodies (*nirmāṇakāya*) and

appear in countless Buddha-lands, but the body of the Buddha neither increases nor decreases. It is in conformity with the ways of the world that he makes such a show.

75. 菩薩常現生，無有絕時，常本無而住不勤苦，隨世間習俗而入，示現如是。

The bodhisattva always manifests himself (in the world) and never stops. The essence is empty so he abides there without making endeavour.³⁰ It is in conformity with the ways of the world that he makes such a show.

76. 佛智慧、功德、威神，不可復計，佛現人限長短，使人知之，隨世間習俗而入，示現如是。

The wisdom, merit and power of the Buddha are immeasurable, but he makes a show of having limited lifespan to let people know (the work of karma?).³¹ It is in conformity with the ways of the world that he makes such a show.

77. 經法本界，無有能過者，過去、當來、今現在皆空故，佛現人尊經法，隨世間習俗而入，示現如是。

The suchness of the Dharma cannot be surpassed because the past, present and future are empty.³² The Buddha makes a show to men of respecting the Dharma. It is in conformity with the ways of the world that he makes such a show.

78. 本無所生無所滅，經本界悉入，佛現人境界壞敗時，隨世間習俗而入，示現如是。

The suchness of (the Dharma) is without birth and extinction (*nirodha*), but pervades everywhere. The Buddha makes a show to men of conditions being in extinction.³³ It is in conformity with the ways of the world that he makes such a show.

79. 經法本無所從生，無形而住，佛現經法，隨世間習俗而入，示現如是。

There is no arising of the Dharma and it exists without form, but the Buddha makes a show of the Dharma.³⁴ It is in conformity with the ways of the world that he makes such a show.

80. 觀本無，亦無所見，亦無所視，佛視人悉見悉了悉知，隨世間習俗而入，示現如是。

Observing the nature (of the Dharma) it can neither be seen nor be

manifested, but the Buddha makes a show to men of seeing all, knowing all and understanding all.³⁵ It is in conformity with the ways of the world that he makes such a show.

81. 諸經法無有作者，亦無所出生，佛現人經法，本無所出生，隨世間習俗而入，示現如是。

There is no creator to all the *dharmas* and also there is no arising of it, but the Buddha makes a show to men of *dharmas* which have no arising (*utpāda*).³⁶ It is in conformity with the ways of the world that he makes such a show.

82. 泥洹及空，無有形聲，亦無有名，佛現四大及形聲，隨世間習俗而入，示現如是。

Nirvāṇa and emptiness are without form, voice and name, but the Buddha makes a show of having (the physical body consisted of) the four great elements endowed with form and voice. It is in conformity with the ways of the world that he makes such a show.

83. 佛力無有雙比，不可復計，亦無減盡時，現人衰老，求人給使，隨世間習俗而入，示現如是(753c)。

The strength of the Buddha is incomparable and immeasurable without decrease, but he makes a show to men of being old and decrepit who seeks help from others. It is in conformity with the ways of the world that he makes such a show.

84. 佛慈哀悉遍等，終無有厄難窮極時，佛現癡人，不當與從事，隨世間習俗而入，示現如是。

The Buddha is equally compassionate to all and there are no calamities or any poverty, but he makes a show to the foolish men of not doing anything.³⁷ It is in conformity with the ways of the world that he makes such a show.

85. 佛諸功德，成就悉具足，佛現功德少所，隨世間習俗而入，示現如是。

The Buddha has accomplished all the merits, but he makes a show of having little merit.³⁸ It is in conformity with the ways of the world that he makes such a show.

86. 無所從生本，從中亦無所出生，佛現三門者，隨世間習俗而入，示現如是。

The nature (of the Dharma) arises from nowhere and it produces nothing, but the Buddha makes a show of three doors (of past, present and future). It is in conformity with the ways of the world that he makes such a show.

87. 佛現本末，無所罣礙，功德福無有能過者，佛現人有施與者，不斯受趣足而已，示不貪，隨世間習俗而入，示現如是。

The Buddha makes a show of the beginning and the end without obstacles, no one can surpass his merit. He also makes a show to men of one who accepts offerings without making distinction and makes a show of no attachment.³⁹ It is in conformity with the ways of the world that he makes such a show.

88. 人有至誠，善意念佛者，佛即為現，佛亦無處所，佛現身行菩薩道者，隨世間習俗而入，示現如是。

Any one sincerely and earnestly calls the Buddha in his mind, the Buddha will appear before him, but the Buddha has no abode. The Buddha makes a show of practicing the path of bodhisattva. It is in conformity with the ways of the world that he makes such a show.

89. 佛度脫不可復計阿僧祇人，為不度一人，何以故？本無故，隨世間習俗而入，示現如是。

The Buddha has saved immeasurable *asaṃkhyeya* people, but he has saved none. Why? Because it is fundamentally empty.⁴⁰ It is in conformity with the ways of the world that he makes such a show.

佛珍寶內藏經，人有聞者，無有不得安隱，度數千萬億劫無數如是。菩薩世所行，用十方人故，菩薩世行經戒，未曾有犯時，用是得佛智慧，有應是行，得佛疾。菩薩行慈哀，有益十方無極，有作是行者，得佛疾。何人聞是不奉行者，佛威神巍巍，其有聞經法莫不過度。佛說經已，文殊師利菩薩及諸菩薩等，皆歡喜前為佛作禮而去。

If anyone hears the **Lokānuvartanasūtra* he will surely attain peace because it saves thousand of myriad *koṭis* of people. The bodhisattva practices (the dharma) in every birth for the sake of the people of the ten directions. The bodhisattva practices (the dharma) in every birth without violating the precepts and thus he attains the wisdom of the Buddha. Anyone who practices such acts will attain Buddhahood soon. The bodhisattva practices compassion for the benefit (of the people) of the ten directions to the utmost. Anyone who does such practices will also attain Buddhahood soon. Does anyone who hears the magnificence of the

Buddha not practice? Those who hear this teaching will surely be saved. When the Buddha had finished his preaching, Mañjuśrī bodhisattva and the other bodhisattvas were delighted and left after rising, going forward and paying their respect to the Buddha.

Notes

- ¹ See *Indological and Buddhist Studies*, edited L. A. Hercus, F. B. J. Kuiper, T. Rajapatirana and E. R. Skrzypczak, Delhi: Sri Satguru Publications, 1982.
- ² See Harrison (1982) 'Sanskrit Fragments of a Lokottaravādin Tradition.' Hercus, L. A. ed., *Indological and Buddhist Studies: Volume in Honour of Professor J. W. de Jong on his Sixties Birthday*, (Canberra: faculty of Asian Studies), pp.211-234.
- ³ The sentence literally can be rendered as "By what causes does the bodhisattva know the internal and external things respectively?" But the word internal (内) also means the Buddha's teaching such as "内明".
- ⁴ This is the page and column number of the Taisho edition of the Chinese Tripiṭaka for easy reference.
- ⁵ This means that the historical Buddha is regarded as a transformation.
- ⁶ The light of seven *chi* refers to the mark of one fashion long rays in the thirty-two major marks as we have discussed in the second chapter.
- ⁷ The story of the Buddha uttering words right after his birth is found in both the *Acchariyādbhūtasutta* of the *Majjhimanikāya* (M iii, 118-124.) and the Chinese translation of the *Madhyamāgama*. (Taisho Edition of Tripiṭaka, Vol.1, 469c-471c)
- ⁸ The six years of austerities of Gautama the Buddha is considered by the Sarvāstivādins as the remaining effect of the past bad *karma*. But the Mahāsāṃghikas conceived it as a show.
- ⁹ This should be understood in conjunction with the teachings of the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* in which it states that Buddha is nothing but *sūnyatā*.
- ¹⁰ Here it is interesting to notice that the Dharma is considered as the body of the Buddha, the *dharmakāya*. This is in conformity with the teaching of early Buddhism.
- ¹¹ This should be understood in conjunction with the next section that the Buddha is empty. If the Buddha is empty then the body of the Buddha is naturally an illusion.
- ¹² This also refers to one of the ten bad *karmas* of the Buddha, which the Mahāsāṃghikas reject.
- ¹³ Here the Chinese word 燒 has two meanings. The first is in verb form, 'to disturb' and the second is in adjective form, 'beautiful' and 'charming'. So as Professor Timothy Barrett suggests that it probably mean that the Buddha was tempted and disturbed by the daughters of Māra.
- ¹⁴ This is probably the first *sūtra* in which the Buddhas of the ten direction of the world spoken of. It is important in the sense that it is a horizontal development of the number of Buddhas after the vertical development.
- ¹⁵ This is the same as in Vasumitra's treatise that the Buddha is always in *samādhi*.
- ¹⁶ The sentence is corrupted so the meaning is not clear.
- ¹⁷ This is in accordance with the teachings of the **Aṣṭasāhasrikā* that all are illusion and empty so that there is no one to save and even no saviour.
- ¹⁸ The meaning of this sentence is also not clear.
- ¹⁹ Here it perhaps means the unanswered questions by those *dharmas* that cannot be taught or perhaps the ultimate truth which cannot be described by words.
- ²⁰ This is the same as in Vasumitra's treatise, all the speeches of the Tathāgata are (concerned with) the preaching of the righteous law. J.Masuda, (1922), (tr.) *Origin and Doctrines of Early Indian Buddhist Schools, Asia Major*, Vol. II, fascicle I. Leipzig: *Asia Major*. p.19.
- ²¹ This perhaps refers to the split of the saṅgha by Devadatta, which is looked upon by the author of the *sūtra* as a show by the Buddha.

- ²² This obviously refers to the discussion on the bad *karma* of the Buddha between the Sarvāstivāda and the Mahāsāṃghika.
- ²³ This is similar to the proposition in Vasumitra's treatise that (the blessed one) understands all things (dharma) in a moment's thought (*ekakṣaṇikacitta*).
- ²⁴ This refers to the *dharmakāya* which in the text means the teaching of the Buddha.
- ²⁵ This sentence is difficult to interpret.
- ²⁶ Here, it obviously makes the difference that the dharma of the bodhisattvas is superior to that of the arhats.
- ²⁷ This sentence is unintelligible. It perhaps means that to know the Buddha is to know the essence of it, the emptiness.
- ²⁸ This sentence is unintelligible. It perhaps means that the Buddha is basically empty so he never goes anywhere.
- ²⁹ This sentence is corrupted, the meaning is not clear.
- ³⁰ This sentence is corrupted and the meaning is not clear.
- ³¹ The word 限 is probably a mistake for 壽, meaning lifespan.
- ³² The first part of the sentence is corrupted.
- ³³ This sentence is corrupted.
- ³⁴ This means that the Dharma is nothing but empty, the Buddha makes a show of it.
- ³⁵ Here 所視 should be 所現 which means "manifested". 佛視 which means "the Buddha sees", should be 佛現 which means "the Buddha makes a show".
- ³⁶ This part of the sentence is not clear.
- ³⁷ It is difficult to understand the latter part of the sentence.
- ³⁸ This is perhaps to say that the Buddha who suffered the bad *karmas* in the world is nothing but a show of little merit.
- ³⁹ This sentence is unintelligible.
- ⁴⁰ This thought is typical the thought of the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra* that all are illusions and emptiness. So there is no sentient being to save. Here it clearly shows the link between this *sūtra* and the *Aṣṭasāhasrikā Prajñāpāramitā Sūtra*.