妙法蓮華経。妙荘厳王本事品。第二十七

Myō Hō Ren Ge Kyō,
myō sho gon no hon ji hon, dai ni ju shichi.

Their moth-er said to them,
‘show some won-ders to your fa-ther out of your com-pas-sion to-wards him! △ If he sees the won-ders, he will have his mind pu-ri-fied and al-low us to go to that Bud-dha.’

△ There-u-pon the two sons went up to the sky sev-en times as high as the tā-la tree, and dis-played var-i-ous won-ders be-cause they were think-ing of their △ fa-ther. They walked, stood, sat and re-clined in the sky. Then they is-sued water from the up-per parts of their bod-ies, and fi-re from the lo-wer parts. Then they is-sued wa-ter from the low-er parts of their bod-ies, and fi-re from the up-per parts. Then they be-came gi-ants large e-nough to fill the sky, be-came dwarfs, and be-came gi-ants a-gain. Then they dis-ap-peared from the sky and sud-den-ly ap-peared on the earth. Then they dived in-to the earth just as in-to wa-ter, and stepped on the sur-face of wa-ter just as on the earth. Then they went up to the sky and stayed there.

By dis-play-ing these var-i-ous won-ders, they pu-ri-fied the mind of their fa-ther, that is, of the king, and caused him to un-der-stand the Dhar-ma by faith.

See-ing these won-ders dis-played by the su-per-na-tur-al pow-ers of his sons, the fa-ther had the great-est joy that he had ev-er had. He joined his hands to-ge-ther to-wards his sons stay-ing in the sky, and said,
“Who is your teach-er? Whose dis-ci-ples are you”

The two sons said,
"Great King! Un-rai-on-shu-ku-ō-ke-chi Bud-dha, Who is now sit-ting on the seat of the Dhar-ma un-der the Bo-dhi Tree of the se-ven trea-sures, is ex-pound-ing the Su-tra of the Lo-tus Flow-er of the Won-der-ful Dhar-ma to all the gods and men of the world. He is our teach-er. We are his dis-ci-ples."

The fa-ther said to them, "I al-so wish to see your teach-er. I will go with you."

There-up-on the two sons de-scen-ded from the sky, came to their moth-er, joined their hands to-ge-ther, and said to her, "Our fa-ther, the king, has now un-der-stood the Dhar-ma by faith. He is now able to as-pi-re for A-nut-tara sam-yak sam-bo-dhi." We did the work of the Bud-dha for the sake of our fa-ther. Moth-er! Al-low us to re-nounce the world and prac-tice the Way un-der that Bud-dha!
There-upon the two sons, wish-ing to re-peat what they had said, sang to their moth-er in ga-thas:

願母放我等	gan mo ho ga to,
出家作沙門	shuk ke sa sha mon,
諸佛甚難値	sho butsu jin nan chi,
我等随佛学 △	ga to zui butsu gaku,
如優曇波羅	nyo u don ba ra,
値佛復難是	chi butsu bu nan ze,
脱諸難亦難	das sho nan yaku nan,
願聴我出家 △	gan cho ga shuk ke.

妙楽大師

Chinese

Great master Miào-le *(mee-ow luh)*

Japanese

Myōraku Daishi

Great Calming and Contemplation

Maka Shikan 摩訶止観[1], *the great Tiantai meditation text.*

A teaching from the Great Master Miao-le on the Maka Shikan and Ichinen Sanzen[2]

Endon Shō

"The per-fect and sud-den tran-quil-i-ty and in-sight from the △ ver-y be-gin-ning takes ul-ti-mate re-al-i-ty as its ob-ject. △ No mat-ter what the ob-ject of in-sight might be, it is seen to be i-den-ti-cal to the △ mid-dle. There is here noth-ing that is not true re-al-i-ty. When one fix-es the mind on the Dhar-ma-realm as ob-ject and un-i-fies one's mind-ful-ness with the Dhar-ma-realm as it is, then there is not a sin-gle sight nor smell that is not the Mid-dle Way. The same goes for the realm of self, the realm of Bud-dha, and the realm of liv-ing be-ings. Since all ag-gre-gates and sense bas-es [of bo-dy and mind] are thus-ness, there is no suf-fer-ing to be cast a-way. Since ig-no-rance and the de-file-ments are them-selves i-den-ti-cal with en-light-en-ment, there is no or-i-gin of suf-fer-ing to be e-rad-i-cat-ed. Since the two ex-treme views are the Mid-dle Way and false views are the right view, there is no path to be cul-ti-vat-ed. Since sam-sā-ra is i-den-ti-cal with Nir-vā-na, there is no ces-sa-tion to be a-chieved.

Be-cause of the [in-trin-sic] in-ex-is-tence of suf-fer-ing and its or-i-gin, the mun-dane does not ex-ist; be-cause of the in-ex-is-tence of the path and ces-sa-tion, the su-pra-mun-dane does not ex-ist. A sin-gle, un-al-loyed re-al-it-y is all there is, no en-ti-ties what-ev-er ex-ist out-side of it. That all en-ti-ties are by na-ture qui-es-cent is called "tran-quil-i-ty"; that, though qui-es-cent, this na-ture is ever lu-mi-nous, is called "in-sight." Though a ver-bal dis-tinc-tion is made be-tween earl-i-er and la-ter stag-es of pract-ice, there is ul-ti-mate-ly no du-al-i-ty, no dis-tinc-tion be-tween them. This is what is called the "per-fect and sud-den tran-quil-i-ty and in-sight." [1]

You should know that there are three thou-sand worlds in one thought-mo-ment [2] with-in this bo-dy and land. △ So when [the Bud-dha] at-tained the Way, this true prin-ci-ple found in all bod-ies and all thought-mo-ments △ was a-ble to spread through-out the Dhar-ma realm.