

Mo Ni Chiao Hsia Pu Tsan "The Lower (Second?) Section of the Manichaean Hymns"



Tsui Chi

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Mo Ni Chiao Hsia Pu Tsan

“The Lower (Second?) Section of the Manichæan Hymns”

Translated by TSUI CHI

FOREWORD

THE following translation of the Manichæan hymns—Praises and Gāthās—is from the Tunhuang Chinese Manuscript in the British Museum Or. 8210 (2659). As early as 1925 Professor Paul Pelliot had declared his intention to translate this text into a European language (“Two New Manichæan Manuscripts from Tunhuang”, *JRAS.*, 1925, p. 113). He was, however, “so occupied with other work” that in the following year he asked Dr. E. Waldschmidt and Dr. W. Lentz to do the translation. They, in announcing this arrangement in the *JRAS.*, 1926, pp. 116–122, have given us such a detailed description of the condition of the T’ang roll, on which the hymns are written, and such a thorough study of the contents, that it is really unnecessary for me to say anything more about the same subjects. The German translation of these hymns, published in “Die Stellung Jesu im Manichäismus” (*Abh. P.A.W.*, 1926) and in “Manichäische Dogmatik aus Chinesischen und Iranischen Texten” (*Sb. P.A.W.*, 1933, No. xiii), is, however, incomplete: a translation of less than half of the text, leaving undone, among others, the longest of the hymns, “In Praise of the World of Light.” The manuscript of my present translation of this hymn Dr. W. B. Henning has since identified with the Parthian hymn-cycle known as “Huvidagman”.

A few years ago Dr. Lionel Giles, then Keeper of Oriental Printed Books and Manuscripts in the British Museum, kindly showed me the original manuscript, which now owing to the war is unavailable. I have, however, the photographs taken from the original roll by my friends Mr. and Mrs. D. M. Wang, of the Congress Library, Washington. I have also made references to the whole text published in *Taisho Tripitaka*, vol. 54, in the course of my translation.

I am unable to deal with the three short hymns which are phonetic transcriptions of the Pahlavi original written in Chinese characters. A defective one at the beginning of the roll is in Middle Persian and the other two are in Parthian. One of these, called “The First Voice: A Hymn of Praise”, has been translated into German. I have listed the titles of these three hymns in the “Contents”, but given no translation in the text.

I offer my translation, a literary translation, for the service of any Manichæan scholar who, making use of my labour, may sometime make a better translation. Chinese Manichæan terminology has been so thoroughly studied by Professor E. Chavannes and Professor P.

Pelliot in their treatise on Manichæanism in China and their translation of another Chinese Manichæan piece owned by the Imperial Library in Peking (see "Un Traité Manichéen retrouvé en Chine", *Journal Asiatique*, November-December, 1911, and January-April, 1913), and also by Dr. E. Waldschmidt and Dr. W. Lentz, that readers, referring to them, will find no difficulty in studying this translation (also see "Annotations"). My work is an entirely independent one. It is the first complete version of these Chinese Manichæan hymns rendered into any European language, and a first translation of Manichæan material from Chinese into English. The original Chinese text is so difficult and always so extremely ambiguous, that even if there were many translations of the same text it will be a great help to those who are interested in this study.

I must express my thanks to the British Museum for permission and to Professor E. D. Edwards for the publication of this translation. I also thank my friends Mr. and Mrs. D. M. Wang, Dr. Lionel Giles, and particularly Dr. W. B. Henning, without whose encouragement, inspiration, and advice I would not have taken up this strenuous work.

TSUI CHI.

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6 *In Praise of Jesus.*

- 7 I respectfully worship, laud, and praise the ever-flourishing Tree,
With numerous treasures, dignified, solemn, and delicate beyond compare,
Supreme in quality, developing to fill the world :
Its branches, leaves, flowers, and fruits (here three Chinese characters
missing).
- 8 All the Buddhas come from its flowers ;
All wisdom and kindness grow from its fruits.
It can nourish the five kinds of sons (or seeds) of Light,
It can conquer the five kinds of greedy (two characters missing).
- 9 The King of Mind is clean and pure, and always vigilant :
For the believing and comprehending, He increases signs.
Whoever there is, advancing and developing firmly,
He conducts him into safety on the even road.
- 10 By Him have now been opened my Buddha-natured eyes,
And thus they can see the four-placed wonderful Law-Body ;
Through Him also, my Buddha-natured ears have been enlightened,
And can hear the clear and pure voice from the Three Constancies.
- 11 I therefore, purifying my heart, worship, laud, and praise,
And, removing all confused thoughts, speak truly :
In the immediate past, I had unknowingly committed many iniquities,
Now I repent beseechingly so that my sins shall disappear.
- 12 O ever-flourishing precious Tree, the ocean of Nature and Life !
Listen mercifully to my true petition :
—*Thy* (?) name belongs to the boundless fame of the *holy* land,
And *thy* (?) skill belongs to the boundless skill of the *holy* soil—
- 13 Compassionate Father of all the Nature of Light,
Merciful Mother of all the robbed !

- Now save me from the jackals and wolves,
As was promised by the Jesus of Light.
- 14 The great Saint is naturally an infinite treasure,
Containing in full every kind of precious rarity,
(Opening) for distribution among all the poor and the needy :
Each of whom will be satisfied according to his wish.
- 15 The great Saint is inevitably the second venerable *Lord*,
And is also the third able Interpreter.
For the voluntary, clean, and pure retainers,
He propagates the holy Edict and gives them understanding.
- 16 He is also the eighth form of Light,
Being the introducer and guide, and reliance,
All the original forms and appearances of the Buddhas,
The King in the mind of all the wise,
- 17 The real and true comprehension of all precious and solemn ones,
The gate of emancipation for all doers of good,
Deliverance for the robbed,
Liberty for the entangled and bound,
- 18 Ease and peace for the oppressed,
Joy and happiness for the troubled and afflicted.
He comforts and heals all those who uphold filial piety,
And reanimates all natures of Light.
- 19 I now beseechingly pray and mournfully request :
That I may leave this poisonous fiery sea of my carnal body,
In which the uprising waves and boiling ripples never stop for a moment ;
Makaras (Sea-monsters) come up and dive again to swallow ships and
boats.
- 20 It is originally the devils' palace and the land of the Luo-ch'a (i.e. Rākṣasa),
And is also a dense forest, a marsh of weeds and rushes,
Where all evil birds and beasts move intermingled ;
And poisonous insects, lizards (?) and vipers furtively assemble.
- 21 It is also the embodiment of the evil-doing greedy devil,
Also the multiform Pi-hsin-ssü (i.e. Vihimsā = malice ?),
Also the five-graded pit of the world of Darkness,
Also the five poisonous enclosures of Lightlessness.
- 22 It is also the sprout of the three venoms of Mercilessness,
And also the fountain of the five poisons of Unkindness,
The two cold and hot noxious wheels, above and below,
And the two-fold seven and two-fold twelve Palaces (?).
- 23 All the male and female devils
Appear with the carnal body, the affinity of birth,
Which is also the gate to the five Paths of the three realms,
And also the mouths of devils from the ten directions,
- 24 The dark mother of all the devilish kings,

- And the root and source of all evil and poisonous deeds.
 It is also the heart of the ferocious and venomous Yeh-ch'as (i.e. Yakṣas),
 And also the thought in the mind of the greedy devil,
- 25 All the armour and arms of the devilish kings,
 All the venomous snares of the offensive teachings.
 It can drown precious things and merchants,
 And can obscure Sun and Moon, the Buddhas of Light.
- 26 It is the gateway of all the hells,
 And the road towards all Transmigrations.
 In vain it disturbs the ever-abiding King of Nirvāṇa ;
 But will at last be burnt and imprisoned in the eternal dungeon (?).
- 27 It still causes me trouble and difficulty even now :
 Cangues, chains, imprisonment, and bonds steadily ensnare me,
 Making me now as though mad and then as though intoxicated,
 And thus have I offended the four-placed body of the Three Constancies.
- 28 Like the grasses and trees on the great earth, and the stars and planets
 in the heavens,
 Like the dust and sand on the globe and drizzling rain on earth
 Are the many sins and wrongs I have committed,
 Which number even a thousand and ten thousand times more.
- 29 O broad and kind, dignified and solemn Jesus Buddha !
 Pray, show great mercy and forgive my sins.
 Listen to my words inspired by pain and suffering :
 Guide me to leave this poisonous fiery sea,
- 30 Pray give me the fragrant water of emancipation,
 The twelve precious crowns, the clothes, the fringes :
 Cleanse my wonderful nature from dust and dirt,
 Solemnly adorn my purified body, and make it graceful.
- 31 Pray remove the three winters, which are the three poisonous ties,
 And the six robbers, which are the six poisonous winds,
 Send down the springtide of the great Law to prosper the ground of
 my nature :
 And cause the flowers and fruits of the tree of my nature to thrive.
- 32 Pray pacify the great billows and waves of the fiery Sea,
 The surrounding canopies of the dark cloud and mist.
 Compel the sun of the great Law to shine universally,
 And make my heart and nature always bright and pure.
- 33 Pray dispel my morbidity and dullness of many kalpas,
 The wang-liang (i.e. a Chinese bogey of " wood and stone ") and other
 devils and spirits,
 Grant the medicine of the great Law to heal and restore me quickly,
 And silence them with the holy spell and drive them from me.
- 34 I am burdened with many obstacles, such as these,
 And also with other countless sufferings.

- The great Saint will see, know, and naturally pity me ;
 Pray may I have calamities and afflictions no more.
- 35 I petition only that Jesus will have mercy,
 And liberate me from the bondage of all devils and spirits.
 I am now living in the pit of fire :
 Quickly guide me into the peace of the Clean and Pure Land !
- 36 O great King of Healing for all manner of ills,
 O great Radiance for all that dwell in the Dark,
 Diligently reassemble all those who are scattered,
 All who have lost their hearts (three characters missing) !
- 37 I have already perished now : pray reanimate me ;
 I am already in the darkness : pray enlighten me.
 The Demon (Devil) King has scattered me in the ten directions,
 Tempting me to take forms and be sullied by the three forms of existence,
- 38 Causing me to be dull and drugged, and lose all my senses,
 And I have offended the four-placed body of the three Constancies :
 Ignorance, delusion, and desire have for long ensnared me.
 Bestow the medicine of the great Law and let me be healed !
- 39 May the great Saint quickly stretch out his compassionate hands,
 And caress the bright head of my Buddhist nature.
 At every hour always watch and protect me,
 And let not the devilish horde come and injure me.
- 40 Give me the former joy of my original world,
 And remove all anxieties and afflictions of the past kalpas,
 Complete my nature of Light, wonderful, dignified, and solemn,
 As I was in the beginning before sinking into the land of greed and desire.
- 41 I also petition the clean, pure, and wonderful Radiance,
 The new Pure Land of many dignified and solemn treasures,
 The new liu-li (vaiḍūrya) and purple-tinted Sun of benevolence,
 To illuminate that pure and wonderful country : my body of Law.
- 42 The Great Saint is no other than the auspicious hour (or hours),
 Shining universally upon our many Natures of Light :
 Thy wonderful colour finds no compare in the world,
 Thy divine power of transfiguration is just the same :
- 43 Sometimes appearing in the delicate and wonderful form of the virgin
 boy (or boys),
 To strike with madness the five kinds of female devils ;
 At other times in the dignified and solemn body of the virgin girl
 (or girls),
 To throw into wild confusion the five male devils (a character missing).
- 44 Thou art naturally the merciful son of the venerable *Lord* of Light,
 And also the (able) saviour, father of the Light-natures,
 The supreme elder brother of the many Buddhas,
 And also the wise, kind, and compassionate mother.

45 *In Praise of Jesus, Canto II.*

46 Beseechingly and mournfully I cry : I petition with a sincere heart :
O true Father, on whose face compassion reigns supreme !

Pray forgive all the sins and wrongs that I have committed,
Let me leave the false friendship and kindness of the devils' family.

47 The strength in the strengths of the insurpassable venerable *Lord* of Light,
The king in the wisdom of the incomparable sweet dew (ambrosia,
amṛta) !

Give unto all living beings the jewel that fulfils their desires.

Lead and guide them away from this deep fiery Sea.

48 Beseechingly and mournfully I cry : I petition with a sincere heart :
The saviour of the distressed, the fair judge, the incorruptible !

Pray, with thy wings of mercy, widely outspreading,
Help me to leave all devil's birds able to swoop down upon me.

49 All the stupid clan of the carnal body

Are the sons in the gloomy and deep pits.

Within and without, urging and cramming, such devilish natures
Are damaging my clean and pure body constantly.

50 No fierce beast can compare with them,

And how can the poisonous snakes claim equality with them ?

Also, like biting winds and frost in the end of autumn,

They drive down the good-doing (three characters missing).

51 Beseechingly and mournfully I cry : I petition with a sincere heart :
O good(?) -doing, perfectly-wise, great King of Medicine !

Let the wise be cured and restored,

Let the kindly have joy and happiness.

52 All the hindered or unhindered bodies and Natures

Have for long sadly sunk into the sea of birth and death :

Their limbs and articulations scattered in the three realms,

Pray gather and restore them to soar above the myriad things.

53 Never again cut them off from the stream of the Right Law ;

Never again throw them into the devils' mouths ;

But bestow great opportunity and compassionate power,

And, pray, reanimate the universally suffering Light-natures.

54 Do not let the devils' army rob us of the general,

Do not let the hostile family come back and kill.

Cover me mercifully with your wings of Light,

Forgive me the double sins of body and nature.

55 I wish only that you will stretch out your great compassionate hands,

And caress my body of the three kinds of the Pure Law,

To remove and clear all bondages of the past kalpas,

Cleansing away from my hair and body the dust and dirt of the past
kalpas,

56 Open my Light-eyes of the Law Nature,

- So that they see, without obstacle, the four-placed Body ;
 That they see, without obstacle, the four-placed Body,
 I am therefore spared the four kinds of intense hardship.
- 57 Open my Light-ears of the Law Nature,
 So that they hear without obstacle the voice of the wonderful Law ;
 That they hear without obstacle the voice of the wonderful Law,
 I am therefore spared a myriad kinds of fallacious songs.
- 58 Open my Light-mouth of the Law Nature,
 To praise the four Law-Bodies (Law-Body) of the three Constancies ;
 To praise the four Law-Bodies (Law-Body) of the three Constancies,
 I am therefore spared from *uttering* confused, mind-bewildering praises.
- 59 Open my Light-hands of the Law Nature,
 To touch thoroughly the four solitary Bodies of ju-ju (i.e. reality or
 absoluteness) ;
 To touch thoroughly the four solitary Bodies of ju-ju,
 I am therefore spared from sinking into the four great calamities.
- 60 Free my feet, which have now for many years been in fetters,
 To enable them to walk on the road of Right Law of the three Constancies ;
 To enable them to walk on the road of Right Law of the three Constancies,
 I will arrive soon in the peaceful and happy country.
- 61 Allow me to recover my original mind of chên-ju (i.e. ju-ju),
 Clean, pure, of Light, and always solitary ;
 Clean, pure, of Light, and always solitary,
 I shall leave for ever the bewildering and fallacious confusions.
- 62 May I always see the compassionate Father,
 Never again suffer in the tortures of birth and death in transmigrations.
 All my roots have been purified : my mind will open and comprehend,
 Never again become dull and foolish, having no discernment and
 understanding.
- 63 I now will follow and rest on the great Saint, the venerable *Lord* :
 Never again to sink and falter on the road of birth and death.
 Stretch down your compassionate hands of Light quickly,
 Never again to discard and throw me to the devilish races !
- 64 Beseechingly and mournfully I cry : I petition with a sincere heart :
 Bestow great mercy, and always shield and protect me,
 Forgive me my sins and wrongs of the past kalpas :
 Like the many men and women of the past,
- 65 I am the bright lamb-son of the great Saint ;
 And with falling tears and crying, I supplicate for my grievances.
 Suddenly the jackals and wolves and many ferocious beasts,
 Had seized me and taken me away from the branch of the good Light.
- 66 Bestow great mercy : pray take and adopt me,
 Put me into the soft and timid (?) flocks of the Light,
 And admit me to the hills and woods of Law on the fair mountains,

- Wandering and walking leisurely always without fear.
- 67 I am also the bright and sweet-scented seed of the great Saint,
 Thrown into the dense forest and thorny shrubs.
 Bestow great mercy : pray take and adopt me,
 Convey me to the vault of Light in the yard of Law.
- 68 I am also the vine branch of the great Saint,
 Once planted in the garden of Law, the clean and pure park,
 Suddenly strangled by creepers and entwined by climbers,
 Extracting my wonderful strength and leaving me to languish and wither.
- 69 I am also the fertile soil of the great Saint,
 On which have been grown the five poisonous trees by the devils ;
 I only hope that the great hoe of Law, the sharp knife and sickle,
 Will hew down and cut, burn them out, and make me clean and pure.
- 70 All the rest of the evil weeds and the thorny shrubs,
 Pray, destroy all of them with the fire of commandments.
 Let the fifteen sprouts thrive and bloom,
 Let the fifteen roots extend and luxuriate.
- 71 I am also the new wonderful clothes of the great Saint,
 Suddenly spotted and stained by the dust of devils ;
 I only hope that the water of Law will refresh me,
 Enabling me to rejoin the Law-body, the clean and pure embodiment.
- 72 Beseechingly and mournfully I cry : I petition with a sincere heart :
 O Tree of Nature and Life, with many treasures, dignified and solemn,
 The most high, incomparable King of wonderful Medicine,
 The peaceful doer of pure deeds, perfect with much goodness,
- 73 The ever-thriving precious tree, the ocean of nature and life,
 Whose foundation is firm and strong, whose body is of diamond,
 Whose flowering trunk is real and true without exaggeration,
 Whose branches are long and great, and always gay,
- 74 Whose leaves are merciful, all perfect with many treasures,
 And whose fruits are always fresh with sweet dew, never fading :
 Whoever eats them will for ever leave the current of birth and death ;
 Its perfuming fragrance spreads round the world !
- 75 Being already the great Saint, immortality is expected :
 He can reanimate the ever-thriving tree of the Law Nature.
 Wise, kind, pure, modest, and always awake,
 He is truly the King of the Mind with dexterous discrimination.
- 76 Beseechingly and mournfully I cry : I petition with a sincere heart :
 O all-wise King of Law, Jesus the Buddha !
 Make my body of flesh always healthy and happy,
 And my Buddha-nature free from entanglement and stain ;
- 77 In all the hours increase your marvels,
 Free me from the devils' mouths which can swallow ;
 Freeing me from the devils' mouths which can swallow,

- I will for ever be cut off from the evil-doing greedy devil (a character missing).
- 78 Put me into the fragrantly flowering forest of the Pure Law ;
Put me among the flocks of the clean, pure, and timid (?) lambs.
Let my foundation of faith be always firm and strong ;
Let me be able to enter the admirable *land*.
- 79 Beseechingly and mournfully I cry : I petition with a sincere heart :
O compassionate Father, King of Law, and master of nature and life !
Who can deliver my nature from tortures and calamity,
And who can make the pure body always joyful and happy,
- 80 The maker of ease and peace, the deliverer from suffering,
The giver of mercy, the forgiver of offences,
Who creates joy and delight for my nature of Light,
And offers guidance and reliance for my pure body,
- 81 Who can destroy a mountain of swords and a tree of daggers,
And conquer lions and silence lizards (?) and vipers !
All ills, difficult to cure, he will yet remove,
All favours, difficult to part with, he will yet sever.
- 82 Now I have decided to hold on to the curtain of the gate of Law :
The great Saint will always mercifully shield and protect me !
Eagerly I laud and praise the name of the compassionate Father,
Eternally treating it as precious : such is my wish !
- 83 *In Praise (or Mourning) of Impermanence. Mo-szū-hsin, the King of the Law, who was persecuted by the tyrant Prince, writes this hymn.*
- 84 I tell you all who are wise persons,
Each listen to the life-giving, true words :
The all-wise King of Law, Mani the Buddha,
Is revealed to you all as before your eyes.
- 85 We who are enlightened by the great Saint
Must give up all favours and passions,
Decide to be content in the gate of the Right Law,
And industriously seek for Nirvāṇa, leaping over the great Sea.
- 86 I also tell you, men of superior form, blessed and virtuous,
Devote your thought, and seek industriously for emancipation,
Endeavour, sedulously cultivate yourselves, and slack not,
And quickly forgo all the horrors of birth and death.
- 87 All the worlds are not eternally abiding,
Nor is all that on which one can rely real :
Like a city or tower of a mirage in the desert,
After which the fool chases and loses his life.
- 88 Honour and prosperity, veneration and ranks of the world
In those who have little blessing, virtue, or freedom,
Are like the vapour arising from mountain peaks in four directions,

- Which are amassed by the blowing winds and will vanish soon.
- 89 The putrid, foul body of flesh does not permanently abide ;
It will be all destroyed when the time of impermanence comes :
Like flowers and leaves of spring which glorify the stem for a time,
How can it be solid and firm, and always green and verdant ?
- 90 When the body of flesh was created by the cunning craftsman,
It was *he*, the vain, fallacious, and evil king of the devils,
Who having completed the den and dwelling such as this
Ensnared and arrested the natures of Light and hid himself behind.
- 91 The merciless fires of hunger become chains and fetters,
And man slaughters and hurts all living beings without an end,
Eating and swallowing all day long many bodies,
But is still not spared from the tortures of birth and death.
- 92 All the money and treasures amassed and accumulated
Through evil doings and through false utterances
Will altogether stay behind, on the day of impermanence (i.e. death),
But they are still the fetters of our nature of Light.
- 93 First expel *your* Lightless desire of favour and passion :
It is the Sea of all kinds of afflictions,
For which we shall undergo much pain in the future,
And in the present world, it is the fetters of our Buddha-nature.
- 94 How sad are the masses of living beings in the world !
Being unable to believe devoutly and to discover the right road,
They seek for wealth, day and night without a moment's pause,
All for the sake of the flesh-body, the greedy, devilish lord.
- 95 When the flesh-body is destroyed, the devil will then come out,
But sinful doings have already pained the clean and pure Nature :
It will suffer every pain wherever it transmigrates,
For *man's* doings in the previous life were unrighteous.
- 96 In spite of his love of the flesh-body, he must give it up ultimately,
And what had life all returned to destruction.
All riches and treasures, lands and houses
That we wish not to part with, will be separated at last.
- 97 Although honour and prosperity can be obtained from this world,
With a broken heart one will loathe the tortures of birth and death.
Give up haughtiness, arrogance, and evil doings,
Devote your attention, and industriously cultivate the way of
Nirvāṇa !
- 98 Man is born a naked form, and he will die like that :
However one can accumulate, wealth does not last.
Sons and daughters, wife and concubine were closely his own,
They are left to attend other masters after his death.
- 99 Only the shameful deeds and the evil doings
Will become burdens on his back after that *day* of impermanence :

- Before the King of the Balance (Justice) all his reasons are unjustifiable,
 And he goes through transmigration for birth-and-death tortures,
 100 Once again to be bound and controlled by the king of devils,
 And grow gradually in impurity if no good chance is met :
 He will enter the earth-dungeon (i.e. hell) or will be burnt out,
 Or will be imprisoned with the devils, in eternal prison.
- 101 Songs and pleasure, dancing and laughter, and all music,
 Eating and gorging a hundred delicacies, and management of lands and
 houses
 Are like visions in a dream which disappear when he wakes—
 Think carefully, and nothing seems reliable.
- 102 The temporal relations of a family, which are a mundane truth,
 How far do they differ from that of staying at a travellers' inn ?
 Masses of persons stop and rest together for a night ;
 In the morning, they separate and return to their own lands ?
- 103 Wife and concubine, sons and daughters are like creditors,
 All existing because of mutual injuries in the past ;
 They are all enemies and robbers with affection,
 And one is therefore bound to repay them their strength.
- 104 The living masses, who devour flesh, have bodies like graves,
 Or they are not unlike bottomless pits.
 Numerous kinds of animals are unjustly slaughtered,
 In order to supply the arms of the three venoms and six robbers.
- 105 Deeply and clearly shut within are the Buddha-natures,
 Oppressed by afflictions and always made to suffer :
 Greed, lust, the fire of hunger and calamity
 Seethe them without a moment's pause.
- 106 The world grows worse gradually, always hurries and scurries ;
 The high and the low control each other, and happiness does not exist.
 The living masses only increase their poverty and hardship,
 And the rich people are driven by devils without rest.
- 107 Those who cultivate good deeds become extremely rare,
 But those who perform evil doings are numberless.
 Greed, lust, the gluttonous devil and king of burning flames
 Withdraw and scatter, even when they meet a good chance.
- 108 Facing each other, people always compete in beautiful words,
 Naturally without feeling shame, bashfulness, or fear.
 At the Holy, the Light, the Great Power and Hui (i.e. Wisdom ; lit.
 kindness),
 They unjustly cast fallacious and false words.
- 109 The living masses are frequently overshadowed by Ignorance (Light-
 lessness),
 And refuse to cultivate the true and right way industriously ;
 Accusing Buddhas, damaging the Law, neglecting the real priests,

- On whom and on which they only inflict damage but give them no protection.
- 110 You, the wise people, will see and observe clearly :
 Who has been the maker of the greater and the smaller worlds ?
 For what reasons were these created in the time of creation ?
 You must know clearly the two principles of diminution and increase.
- 111 All the shapes and races which have feeling (i.e. have life),
 Successes and failures, and the *final* settlement of the world—
 All things such as these are things of mystery ;
 And whither will the myriad creatures ultimately return ?
- 112 All these the beneficent Mani has revealed and expounded,
 Telling manifestly all about natures and forms ;
 And you, men who seek after emancipation,
 Must understand and reflect truly.
- 113 Give alms, practise fasting, read and study industriously,
 Discriminate with your wisdom, and accept the pure commandments,
 Be merciful, fear, and *follow* good rules and manners :
 Thus, relying on these forces, you are spared calamity.
- 114 Leap with joy, and stand firm by the Right Law,
 Cultivate industriously your wisdom and kindness and abide by the Law,
 Give up altogether all bad rules and manners,
 And decide to rest your minds in the place of emancipation.
- 115 Better now freely, for the sake of nature,
 Be able to part with all the habits of passion and desire ;
Otherwise when the day of impermanence will suddenly come to
 oppress you,
 What can help you if you regret and repent at the last moment ?
- 116 Think carefully of all things which happen in the world :
 None of them is reliable and trustworthy,
 Relatives, sons and daughters, wife and concubine
 Do not take your place on the day of impermanence.
- 117 There are only two things, good and evil deeds,
 Which follow your Buddha-nature wherever you go or sit ;
 But all honour and prosperity, treasures and curiosities
 Must be given up altogether on the day of impermanence.
- 118 The wise men will wake and know, and improve themselves beforehand.
 Without being affected by the birth and death created by the devils' king :
 Whoever can part with favour and passion, all prosperity and pleasures,
 Will be spared from sinking into the three venoms and five desires.
- 119 May all of you with unanimous mind go on to the right road,
 And quickly gain Nirvāṇa, the land of the Pure Kingdom :
 There the seven distresses and four hardships are naturally absent,
 And it is therefore called the Ever-happy (a character missing).

- 120 *A Universal Hymn of Petition and Praise. By Mo-yeh the mu-shê.*
- 121 Universally I petition all the Messengers of Light
And the supernaturally powerful (mysterious) clean and pure Masses,
Each of you, pray graciously remember the power of compassion,
And forgive me for all my offences and faults.
- 122 I petition the Lord of constant Light in the Light-World above,
And the broad, generous five kinds of Greatness,
The twelve eternal-abiding Kings of precious Radiance,
And the numerous worlds and many countries (= æons).
- 123 I also petition the strange, unique, wonderful, and fragrant Air
(Emptiness),
The clean and pure Form, glittering with Light,
The precious Land of Diamond, naturally admirable,
The five Awakening Minds, dignified and solemn ones.
- 124 I also petition the venerable *Lord*, the first to transform, reveal, and appear,
The Mother of all Buddhas, *who has* the perfect forms and the Law-body,
And the Ever-Victorious: the Father who anticipates thoughts,
And the five Lights: the sons of Happiness.
- 125 I also petition the Light-enjoying second Messenger,
And the venerable and weighty new-form creator,
The brave and resolute free Wind of Pure Law,
And the five classes of the valiant and strong Sons.
- 126 I also petition the Master of Doctrine (or Tao), the Third Man (the "three
men" ?),
Who is naturally the broad and great Second Venerable *Lord* :
Jesus and that Thunderbolt Light,
And the deep, clear column of great Form.
- 127 I also petition the Sun and Moon, palaces of Light,
The safely-settled place of all the Buddhas of the three Generations,
The seven and the twelve great Ship-masters,
And the rest of all the Masses of Light.
- 128 I also petition the twelve delicate and wonderful Hours,
The auspicious, clean, and pure embodiments of Light :
Who appear in forms now of men and then of women,
Beautiful and unique, graceful and solemn beyond compare.
- 129 I also petition the five classes (or five-fold) of Light-Buddhas :
Water, Fire, Light-power, the delicate and wonderful Wind,
And the pure Air with soft and mild nature :
They are all strength within strength of the venerable *Lord* of Light.
- 130 I also petition the rich and abundant world-upholding Master,
The brave, resolute, and free King of the ten Heavens,
The bold and strong herculean devil-conquering Messenger,
Humiliation-bearing Ti-tsang (i.e. Kṣitigarbha) and the *Messenger Press-*
for-Light.

- 131 I also petition Yen-mo who has kind thoughts and consideration,
And is really the compassionate thinking of Jesus,
The true and sincere Judge : the King of the Balance,
And also the clean and pure Masses of the five Lights.
- 132 I also petition the upholder of the floral crown of triumph (or victory),
The auspicious, clean, and pure communicator of messages,
The many first-born and transfigured Buddha-forms,
And the compassionate Fathers of the three generations.
- 133 I also petition the awakening voices of call and echo (i.e. the appellant
and the respondent),
And also the four-quartered (four-fold) elder and younger Brothers of
Light,
The three garments and the three wheels, great alms-givers (patrons),
The Son-Bestower of life and body, of plants and trees (?).
- 134 I also petition the forty Herculean Messengers,
And the seven solid and strong, dignified and solemn columns,
Each of whom supports and upholds by itself the Heavenly world,
And each thoroughly represents the form of the devil-conqueror.
- 135 I also petition the universal venerable *Lord* Mani,
Yen-mo, Hui-ming (i.e. Wise Light ; lit. Kind Light), and the awakening
Sun,
Who came from that great *Light-realm* into this world,
Distributed and exalted the Right Law, rescuing the good Sons ;
- 136 Who selected the twelve great Mu-shê,
The seventy-two Fu-tuo-tan,
The Doctrine-receivers who dwell in the Hall of Law,
The clean and pure good Masses, and the Hearers ;
- 137 Who also selected the twelve embodiments of the New Man,
The twelve Light-Kings and Hui-ming,
The perfectness of Good Law, the five Pure Commandments,
The five kinds of Wisdom and Kindness, and the five-walled Courts.
- 138 The clothes of Ever-Victory of all Buddhas
Are the saviour from tortures, the New Jesus :
The four clean and pure Winds of Emancipation,
The Testifier of the real and true Great Law.
- 139 I also petition the forms (i.e. members ?) within the flocks of Good Law,
The reliable standard for *people* high and low, in and out,
Who select all the original forms (i.e. the imprisoned Light ?)
Throughout in the upper, middle, and lower Worlds.
- 140 I also petition all the persons in the complete Vacuity,
The herculean, respectful, and trusted venerable Spirits,
And the sons of Heaven in many celestial realms,
The protectors and upholders of the clean and pure Right Law.
- 141 I also petition the good-doing venerable Master of Doctrine (Tao),

- Who represents the real form of the third (three ?) Messenger of Light,
 The Ever-Victorious : the Son who came to his own rescue,
 And the firm upholder of Reality and Truth.
- 142 I also petition the nature of the emancipation of Light,
 The endless treasures of all the hours,
 And also that final Victory : the anticipator of thoughts,
 And all the rest of the blessed and virtuous natures of Light :—
- 143 That I now truly believe in the new World of Light,
 And in those who eternally abide in it ;
 I wish only that each of you may bestow the power of compassion,
 And shade and shelter us, and always look and observe us.
- 144 I now, with a devout heart, beseech the saints,
 Quickly grant me the wish of perfectness, reality, and truth,
 Free me from the many distresses and calamity,
 And let all sins and obstacles completely vanish.
- 145 Respectfully I worship the clean and pure, delicate and wonderful Wind,
 Who was originally Wisdom in the mind of the venerable *Lord* of Light,
 Who always, in the palaces of Light of the four places,
 Wanders and goes, stays and remains freely.
- 146 O clean Purity, Light, Great Power, and Hui (i.e. Wisdom ; lit. Kindness).
 I now most devoutly offer my universal praises,
 Compassionate Father, Light-son, Wind of Pure Law,
 And all Forms (members ?) of the Good Law,
- 147 All the Buddhas of Light !
 Pray, each of you, be merciful and receive my petition,
 Give me the entrance of Emancipation to be free of tortures,
 And let me quickly reach the world of Constant Light.
- 148 I also praise the good-doing attenders of doctrine (Tao)
 Of the past, the future, and the present *Moments* (eras),
 Each of you, open your clean and pure mouth of sweet dew (ambrosia),
 And utter the great merciful voice to remit my sins.
- 149 Mo-yeh now composes this Gāthā of Praises.
 How can he comprehend all things as said in the Law ?
 And yet all the saintly and ordinary Masses of Heaven,
 He wishes to be free from distresses, and their sins to vanish.
- 150 I also petition all the Messengers of Light,
 And the supernaturally powerful clean and pure Messengers,
 Each of you grant great mercy, shade and shelter us universally,
 And cleanse and remove all our sins and faults.
- 151 The clean Purity, Light, Power, and Wisdom (Hui ; lit. Wisdom and
 Kindness),
 The compassionate Father, the Light-son, the Wind of Pure Law,
 The delicate and wonderful form, mind, memory, attention, and thought,
 Jesus, the Thunderbolt, and the broad and great Mind !

- 152 I also petition Reality and Truth : King of the Balance,
 The fighting, bold, and strong New Jesus,
 The brave and resolute, free and venerable *Lord Mani*,
 And all the clean and pure Masses of Light,
- 153 All the Forms (Members ?) in the flocks of the Pure Law,
 And all the blessed doings of all the hours and days !
 Pray help us universally, and increase our industrious strength,
 May our merits and virtues be quickly complete as we wish !
- 159 *We Laud and Praise Mani, the King of Perfect wisdom. By many Mu-shê.*
- 160 We laud and praise Mani the king of perfect wisdom,
 Who is naturally the wonderful, precious flower of Light,
 Who promotes and develops, regulates and surpasses the world,
 Of whom the root, fruit, and whole body are admirable.
- 161 Whoever is able to eat this fruit
 Will acquire a long-living and immortal body,
 Or whoever tastes its flavour of sweet dew
 Will become dignified and solemn, within and without, and happy in
 heart.
- 162 He is the place on which all living beings will rely,
 He inspires and upholds them in security, to be firm and strong,
 He can give us immunity from birth and death,
 And why should we not praise and worship Him unanimously ?
- 163 Esteem, esteem as precious the name of the compassionate Father !
 Eternally, eternally, we wish to be like this !
- 164 *The First One The Venerable Lord of Light. By Na-luo-yen the Buddha
 (Nārāyaṇa ?).*
- 165 The First one, the venerable *Lord* of Light.
 The Second one, the wise and kind,
 The Third one, the ever-victorious,
 The Fourth, the joyous and happy,
 The Fifth, the industriously devoted,
 The Sixth, the real and true,
- 166 The Seventh, the faithful-minded,
 The Eighth, the humiliation-bearing,
 The Ninth, the straight-thinking,
 The Tenth, the virtue-making,
 The Eleventh, the unanimous and harmonious
- 167 The Twelfth, one of internal and external Brightness .
 Dignified, solemn, wise, and kind,
 With Perfectness as the sun,
 And they are called the Twelve Hours,
 The virtuous achievements being complete.

- 168 *A Gāthā, being a list for the "Collection of Offerings". As expounded by the Great Messenger of Light.*
- 169 The First one, the unsurpassed King of Light,
The Second, the wise and kind Buddha : good Mother,
The Third, the ever-victorious Buddha : Anticipator of Thought,
The Fourth, the joyous and happy Buddha : Five Lights,
- 170 The Fifth, the industriously devoted Buddha : Enjoyer of Light,
The Sixth, the real and true Buddha : Form-Creator,
The Seventh, the faithful-minded Buddha : Pure Wind,
The Eighth, the humiliation-bearing Buddha : Sun (or Sunshine),
- 171 The Ninth, the straight-thinking : Lu-shê-na,
The Tenth, the grateful (or favour-knowing) Buddha : Jesus,
The Eleventh, the unanimous Buddha : Thunderbolt-Flash,
The Twelfth, Hui-ming (i.e. Wise Light ; lit. Kind Light), the dignified
and solemn Buddha :
- 172 Who is the King of Law of the three Generations,
Who opens and exalts all the secret things ;
Of the two principles, the three moments (Eras), and the meaning of the
natures and forms,
He can reveal all clearly without doubt or hesitation.
- 173 *A Gāthā, being a list for the "Collection of Offerings". Canto II.*
- 174 The unsurpassed King of Light, the wise and kind,
The ever-victorious, the five Lights naturally joyous and happy,
The industrious-minded, the Form-Creator always real and true,
The faithful-minded, the humiliation-bearing *one* of steady Light,
- 175 The straight Thinker, the grateful : Accomplisher of Virtues,
The harmonious and unanimous, and Hui-ming (i.e. Wise Light ; lit.
Kind Light) in addition :
Eternally, eternally, always be at ease and peaceful !
Laud, praise, and exalt the Buddhas from four directions (or places) !
- 184 *In Praise of all Law-Protecting Messengers of Light. By Tzu-hei-tuo Mang-ni Tien-ta. In three cantos.*
- 185 Niao (Wu ?) Lieh Fu Wa A Fu Lan,
The valiant and brave Messengers, Protectors of the Law,
The masses of Messengers of eternal Light, naturally admirable *ones* !
Pray bestow great mercy and protect us !
- 186 The unsurpassed noble race, the illustrious,
Cover and shelter here the flocks of Light !
You are the guarding shepherds, the sentinels ;
You will be able to feed and nurse the soft lamb-sons.
- 187 The real judges, the divine and holy ones,
Wandering about in all the worlds most freely,

- Who can conquer all the devilish races of the dark,
 And who can destroy all the “ Laws of the Devils ” (i.e. magic ?) ;
- 188 Who always lift and inspire the good Masses who advance,
 And always bless and help all doers of good ;
 Who increase the industrious strength of the Hearers and Believers,
 And who are companions of all hours and days ;
- 189 Who also watch constantly the pure and wonderful Masses,
 Freeing them from complaints, anger, and tarnished Laws,
 Industriously increasing in them bravery and valour without break,
 And keeping them from the poisonous traps of the king of devils ;
- 190 Who serenely select all the natures of Light,
 And conduct them in person into the clean and pure Law ;
 Who blame and punish all evil-doing heretics,
 Forbidding them to injure and harm the soft and mild Masses ;
- 191 Who to the good Masses of Light add prosperity and happiness,
 And who make ashamed the poisonous race of the Dark ;
 Who descend to the clean and pure place of the Hall of Law,
 And separate self-improving good Masses from the enemy ;
- 192 Who display marvels, create ease and peace,
 And can destroy fears and trembling *agitations* :
 Who maintain comfort and healing for the good Masses upholding filial
 piety,
 And who communicate good messages to be our reliance and standard !
- 193 Destroy the mingled poisonous flames of the devils and ghosts,
 And their vanity and arrogance will disappear by themselves.
 Prepare and provide full clothing, armour, and arms,
 And benefit the virgin boys and virgin girls.
- 194 All the affairs of the devils, all hardships
 Will disappear like gloomy shadows before the glorious sun.
 Always create joy and happiness, ease and peace,
 And bless all places where the Good Law exists.
- 195 Spare no labour to receive and guide and give alms and presents,
 So that benefits will belong to the natures of Light wherever they are.
 Let joy and happiness, ease and peace, and admiration
 Spread universally to “ the Masses of Light from the same native Land ”
- 196 I only wish that the valiant and brave Messengers of Light
 Will increase in these great Masses the firm strength,
 Conducting them in person to the peaceful and easy places of eternal
 security,
 Feed and nourish us, and advance our blessed careers.
- 197 *In Praise of all Law-Protecting Messengers of Light. Canto II.*
- 198 The Protectors of the Right Law, truly admirable !
 The so-called many herculean Messengers of Light,

- The race and family of the unsurpassed Light,
 Who always benefit the Right Law universally !
- 199 If there be intense afflictions and other hardships,
 The saintly Masses will always dismiss and separate them from the
 Pure Law,
 Shatter and disperse the devils, male and female,
 Forbidding them to face this truly holy religion.
- 200 They (= Messengers) can destroy the hostile enemy and all dark races,
 Console and pacify *the abiders in* the Right Law, and make them fearless,
 Rescue and lift the lamb-sons from the jackals and wolves,
 And let good men and women have peace in their places.
- 201 They pick out and destroy the evil weeds and purify the fertile fields,
 Upon which they themselves always come and see that things should
 grow.
 The weak they inspire to greater strength,
 Of the frightened (?) they become companions and make them fearless.
- 202 If " the true Masses from the same native Land " have needs and requests,
 To them they come quickly, like echoes (?) responding to the voice.
 In all the Hours they inspire the Pure Masses ;
 To those who enjoy Nature they always add strength ;
- 203 Those who perform evil deeds they make ashamed ;
 Those who cultivate good deeds they make joyous and happy ;
 The clean and pure entrance of Law they make broad and peaceful,
 And add to it, now and again, great security and tranquillity.
- 204 Verily, I cannot give a complete and revealing description,
 And how can this *hymn of Praises* include everything !
 All that these brave races did was successfully done :
 Their skill and art are very varied beyond account and speech.
- 205 Even if the venerable *priests* were menaced, injured, or in anger(?),
 All the rest of the followers and assistants
 Will have to laud and praise in all the Hours
 Those who are eternally admirable.
- 206 I only wish now that they will listen to my petitions,
 Grant great mercy, and protect us,
 Letting us have skilful means to cover and defend ourselves,
 So that we shall gain peace and security, and be away from the enemy.
- 207 I only wish that the Entrance of Law will soon be broad and peaceful,
 Grand and magnificent, and without obstacles,
 That our way and road be shining and glistening once again,
 And wherever we wander and go we are free of fears.
- 208 The joyous and happy Mu-shê and the many venerable Head Priests,
 And all those who have a true heart in the Law,
 Each of you, increase your cheerful spirit and good deeds,
 And receive the great triumph (victory) from the many Saints !

- 209 *In Praise of all Law-Protecting Messengers of Light. Canto III.*
 210 Messengers of Light pardon us !
 You whom the compassionate Father has intentionally ordered to protect us,
 The unsurpassed good race, the herculean Ones,
 Who take orders from the compassionate father to protect the Right Law !
- 211 Since you are shepherds of the flocks of Light,
 You should naturally defend us against all existing distresses ;
 You are the enlighteners of Law, the cultivators of the doctrine (Tao),
 And wherever be *the goers* to the Entrance of Law, they rely on you.
- 212 Guide the enjoyers of Nature to abandon worldly prosperity
 And pray, withal, shelter and protect them with increasingly great strength ;
 Always industriously collect the soft and timid (?) lamb-sons,
 And defend and cover in person the pure race of Light.
- 213 Plough up (?) and cut down frequently the thorns on the fields of Law,
 And let the young plants and grains thrive and ripen.
 Since you are the Messengers, the horsemen between posthouses,
 You must understand that great Saint's will.
- 214 You must never again differ with the embodiment of Law,
 And protect this good flock of Light in peace and comfort.
 The Entrance of Law in the world was the establishment of many Saints
 To be for ever defended and protected by the Messengers.
- 215 Since you are the blessed and virtuous, valiant and brave ones,
 Verily, neglect not this truly Holy Religion.
 The great General, Yeh Chü Fu, at the head of us,
 Always prepares armour and arms to shatter the rebellious partisans.
- 216 The great brave pure Wind, the able Saviour Father,
 Has issued words and teachings, commandments and testaments :
 You the blessed and virtuous, bold and valiant Messengers of Light !
 Why labour you not in the affairs which are in your duty ?
- 217 Be not slack and lazy, nor renegade, nor varying,
 Nor be likened to those offenders.
 You must be like that able shepherd-lord,
 Who seizes and frees the lamb-children from wolves and tigers.
- 218 That great authoritative Saint : the devil-conquering General,
 Whoever is a *person of superior-man's Form* will always remember Him.
He it is who has originally turned the Masses of Messengers to dignity
 and solemnity,
 And intentionally ordered *them* to protect the Law and create ease and peace.
- 219 Let the many conquerors of devils subjugate the heretics,
 Use *your* hands of Light to uphold the good Masses,

- Industriously increase *your* bravery and valour, and always attack and
punish
And assail those stupefied ones and injurers of the Law.
- 220 May the clean and pure Good Masses, the upholders of commandments,
Each of them increase his joy and compassionate strength !
I have now briefly stated the famous skills and arts
Of the Messengers of Light and promoters of Law :
- 221 If there be Hearers and those who help,
They will be safe together with the Law without obstacles.
Rescue and lift the Elect and defeat the stupefied ones,
Shatter and subjugate the chief devil and please the pure Masses !
- 222 *A Gāthā in Praise of the Unsurpassed Venerable Lord of Light. This is
the King of Law's work.*
- 223 Our eternally living Father, venerable *Lord* of Light,
Who is always secure, mysteriously and secretly, in the place of the Great
Light,
Who is higher than Heaven and men : the free being,
Who lives in dignity in the unchanging country !
- 224 For His own nature's sake, He opens the Gate of Kindness (Wisdom ?),
And lets us feel the affinity of Life, the road to Nirvāṇa.
Skilfully He shows us the sea of Nature and Life,
And the origins of Light and Dark in the direction above and the realm
below.
- 225 His delicate and wonderful radiance shines in and out,
And He assembles and selects the embodiment of Good deeds :
Eventually the Devil King and evil partisans became angry,
Being uneasy, lest that Light should conquer the Dark.
- 226 How sad are the many heretics of the world,
Who cannot discern the venerable *Lord* of Light, *our* Originator,
And thus suffer many tortures in the hell of transmigration,
Merely because they do not seek for the true and right way !
- 227 I tell you the flocks of Light, the good doers,
And those who can comprehend the Five Lights,
You must always wake and purify the field of your heart,
And accomplish the Father's work without respite.
- 228 Discriminate and select the many forms of Nature,
Be aware that the Light-Strength is caught in fetters,
And decide to cultivate this Right Law ;
If you can do this, you will quickly be set free.
- 229 Do not grow greedy for the many worldly desires,
Be not caught by the net of the devil's family :
The admirable Hui-ming (i.e. Wise Light ; lit. Kind Light) is the King
of Law,

- And can snatch us from the wrong *path* to Death.
- 230 He shines in and out, and is ignorant of nothing,
He can render us equal to the many Saints ;
And to the many followers He gives the immortals' medicine, producing
peace and tranquillity,
Whoever takes it will gain the way to comfort and happiness.
- 231 *He* refines *them* in the Pure Law, and renders them admirable :
Their mind and thought will be dignified and solemn, and their bodies
the Five Wonders(?) ;
With wisdom and convenient methods He teaches good sons,
Making them all perfectly sufficient, and nothing is unreal.
- 232 The great compassionate Father of the strange and unique Light,
The good sons He assembled have their originator's strength,
They strike the bells and beat on the drums to tell all living masses,
That the time is approaching when the Body of Light will be freed from
fetters :
- 233 Eternally detached will be the forces (strengths) of Light and Dark,
And so will be the good doers and their evil enemies :
The world, heaven and earth, and the *myriad things* dense and close,
Will be properly dissolved and freed by the compassionate vener-
able *Lord*.
- 234 The devilish races will be eternally put into the dark prison,
And the Buddhist family (buddhagotra) will leap for joy and return to
the realm of Light :
All recovering their original bodies, wonderful, dignified, and solemn,
And wearing robes and crowns, and being eternally happy.
- 235 *In Praise of the Five Lights. By many Mu-shê. In two cantos.*
- 236 We respectfully praise the five great Buddhas of Light,
Who are the armour of Kindness (Wisdom ?), the strong Walled Courts,
The wonderful forms of the essence and flower of the world,
Who support and hold various things, many Heaven(s) and Earth(s) ;
- 237 Who are the bodies and lives of all sentient beings,
All who see with eyes, and who hear voices with ears ;
Who can create bodily strength from bones and articulations,
And can make all beings (shapes) and races which grow and feed ;
- 238 Who speak several languages of different tongues,
Who also make several tunes of different notes ;
Who are also the broad and great Light of the mind and knowledge,
And can remove the many distresses and hardships ;
- 239 All the wisdom and kindness of a benevolent person,
All the language and eloquence of a rhetorician ;
Who can make graceful and solemn complexion in body and
countenance (?),

- And the blessings and benefits of the noble and triumphant one ;
 240 Who also create the prosperity and distinction of a *man* of superior nature,
 And the skills and art of a brave and strong man ;
 Who are the authority and influence of the Free One,
 And the benefits and utility of the favoured beings ;
 241 All the excellent remedies of the sick person,
 All the soothing expressions for the quarrelsome ;
 Who can make the “ yeast of body ” for a myriad things,
 And can accomplish the works for whoever relies and depends on them ;
 242 Who also make the world thriving, abundant, and ripe,
 And are the various shoots of grasses and trees ;
 Who soar high above the world in the spring and summer,
 And are the heralds of each year and each month :—
 243 If there is any wise and kind, blessed and virtuous man,
 Why will he not think about this Great Power ?
 Always *you* must protect and remember the words of Reality and Truth,
 Always fear, but slight not nor neglect *them*.
 244 Know and observe the Five Great Buddhas of Light :
 Why have They come from the Father’s side into this world ?
 Beware clearly that They have suffered for no sins of *their own*,
 And that the good and clever beings will be extracted from the Devils’ den.
 245 *You are* then called one who has eyes to see,
You are then called a wise and kind one.
 Stop all sorts of evil doings,
 And be sent back to your own originator !
 246 Firmly observe fasting and commandments, always guard these carefully,
 Control your thoughts, and rectify and regulate them constantly ;
 Think and consider the real and right Law, day and night,
 And persistently select and clarify the five wonderful Bodies.
 247 If there are people who *suffer* in the transmigration of hell,
 In the fire of the kalpa of destruction and the eternal confinement,
 It is really because they do not recognize the five Light-Bodies,
 And are therefore severed from the Country of Peace and Happiness.
 248 *In Praise of the Five Lights. Canto II.*
 249 Withal, I tell you, good-doing elder and younger brothers of Light,
 Think and consider carefully the selected, wonderful Body :
 Be, each of you, the brave, strong, and wise Ship-master,
 And ferry these wandering sons into the strange land !
 250 They are the adored and valuable treasures of the venerable *Lord* of Light :
 Remove them all out of the sea with your bodily ships ;

- Industriously heal the wounds and torturing tumours
Of them, who have for long sadly been expecting deliverance and protection.
- 251 Pray, each of you, be merciful and receive them in reality and truth,
 And return them as they are, quickly to the Lord.
 The noble race have wandered about for many years,
 Send them back swiftly to their native land, the place of peace and
 happiness ;
- 252 The graceful and upright sons of Light, who have the perfect form,
 Extract them early from the storehouse of greed and desire ;
 Seek precious treasures in the gloomy, deep sea of tortures,
 And run to offer them to the clean and pure Lord of Nirvāṇa ;
- 253 Save the severely wounded from ulcers and pain,
 And wash and cleanse the bright pearls from mud and urine ;
 All the wonderful offerings which are received, as said by the Law,
 Are restored to the original Lord, dignified and solemn, clean and pure :
- 254 And these are exactly the flesh and blood of Jesus.
 Whoever deserves can take them as he likes,
 But if he be vain and fallacious, and ungrateful,
 Even Jesus will be powerless (trifle), and there is no road to redemption.
- 255 Remember and think, when one is trembling to his life's end,
 Let his reasons be not unjustified before the King of the Balance !
 Hui-ming (i.e. Wise Light ; lit. Kind Light) in his Law-Form and the
 other Buddhas
 Have always suffered afflictions for the sake of these Light-Bodies.
- 256 And all the Buddhas and Lohans (Arhants) in the Past
 Have all established wonderful Law for the five Lights.
 Now the brave and resolute Mani, the venerable *Lord*,
 Has shown and revealed all *about them* before us.
- 257 You, the wise and kind, blessed and virtuous people,
 Must know and comprehend the compassionate nature :
 Give healing and remedies industriously and prevent forbidden doings,
 And whoever has hardships and suffering, effect his cure.
- 258 Be always firm and strong in observing commandments and ceremonies,
 Practising fasting, worshipping, praising, and reciting ;
 Be always clean and pure in the deeds of body, mouth, and mind,
 Sing and chant the words of Law without break or stop ;
- 259 And also practise merciful deeds earnestly,
 Be gentle and amicable, bear humiliations and purify all Roots.
 These are all the remedies for the bodies of Light,
 Which spare *you* pain, fear, and many hardships and afflictions.
- 260 The wandering strangers in an alien land for a *casual* day,
 Will all (?) be invited to be joyous and happy :
 The dignified and solemn temple buildings are always clean and pure :
 Prepare clothes and provision industriously, and come out of the sea !

- 261 *In Praise of the World of Light. Containing seventy-eight (seventy-seven ?) Odes, each of which is in four lines. By Wei Mao the Mu-shê.*
- 262(1) We *persons* of the superior form comprehending the venerable *Lord* of Light,
Can therefore believe in and accept clear speeches.
Since the Great Saint is the embodiment of good deeds,
So may it please Him to bestow mercy and make all people joyful.
- 263(2) The Father pities and remembers *us* and sends down Messengers of Light
Who can cure illness of nature and displace confusion and wrong,
And remove ties and bonds, many worries and afflictions :
Cause, universally, hearts and thoughts to be happy.
- 264(3) No secrecy is unrevealed, but it is made to shine ;
All kinds of mysteries are opened and exposed ;
The so-called Two Principles, the two great forces,
Who can understand them except the good race ?
- 265(4) No height or dimension forms limit and measure *for the Dominion*,
Where everything is Light, and no place is dark :
Where all Buddhas and Messengers of Light live.
It is exactly the dwelling place of the venerable *Lord* of Light.
- 266(5) There Light is omnipotent, and *everything* is clean and pure,
Eternally happy, calm, and quiet, undisturbed and unhindered,
One receives happiness and has no worry and affliction :
To say that there is hardship is not true.
- 267(6) All the Halls of Law of the saintly Masses are solemn and clean,
And so are the monasteries of all Buddhas :
They eternally receive happiness in *the land of Light*,
To say that there is illness is not true.
- 268(7) Whoever is allowed to live in that country
Will eternally be free from all anxieties and sorrows :
The saintly Masses are free and move at will,
There is never cause for tortures of bastinado, imprisonment, and chains.
- 269(8) The dwellings—dignified and solemn—are all clean and pure,
Where there are naturally neither vices nor filthy things,
Happiness spreads everywhere, and ease and peace persist :
To say that one can fear another is not true.

- 270(9) In the unsurpassed World of Light,
Like grains of dust and sand are the many countries,
Naturally delicate and wonderful, precious, dignified, and solemn,
In which the saintly Masses always stay and live.
- 271(10) These many worlds and countries
Have precious soil of diamond, radiating illuminatedly downward,
From the dim past until now, and to time for evermore,
To say that there is quaking and shaking is not true.
- 272(11) All the saintly Masses who live there
Are not stained by ignorance (avidyā), passion, and desire,
Far away from foolish love in the manner as between man and woman,
How can they be pressed and hurried by transmigration ?
- 273(12) The saintly Masses are unanimous and harmonious,
Rupture, swords, and daggers having no chance to be theirs,
They relax in mind, and move at will without obstacles ;
Nor do they wish to pursue the objects of lust and passion.
- 274(13) Monasteries and dwelling-places are all solemn and clean :
There are no exchanges of intrigues and accusations,
And birth and death, destruction and matters of impermanency,
From all these the World of Light is free.
- 275(14) There is no enemy to invade the frontier districts,
Nor are there war-horses or armies guarding the outskirts ;
If the Devil-King were stirred by his greedy and passionate mind,
It naturally has no connection with the World of Light.
- 276(15) The precious soil of diamonds is extremely delicate and wonderful,
With innumerable miraculous colours illuminating each other :
On which all the saints live comfortably without obstacles,
For ever free from vanishing and dissolving, sorrow and affliction.
- 277(16) The solemn countenances of the saintly Masses are very strange and
unique,
Light shines on them, and their bodies become splendid and
transparent ;
Compared with the brightness of a hundred or thousand suns and
moons,
The radiance from the hair-tips of those saints is even stronger.
- 278(17) Within and without there is Light but no dark shadow :
These wonderful bodies eternally glisten in a thousand or myriad
ways

Travelling on the triumphant, famous soil of diamond,
They are not so heavy as a feather or a grain of corn.

- 279(18) All the famous clothes they wear are delightful,
And were not fashioned by the work of hands :
The clothes of the saintly Masses are only fresh and clean,
Incorrupt in spite of much wear, and harbouring no worms or earwigs.
- 280(19) In this realm all famous flowers can be gathered,
Comparable to those delicate and wonderful, graceful and right Forms
(i.e. saintly Masses) :
And yet their clothes and ornaments are many times more
In colours, strange and unique, dignified, solemn, and innumerable.
- 281(20) All temples and monasteries, palaces and pagodas are there,
Constructed and completed with wonderful jewels free of flaw ;
Drink and food, meats and viands are all *like* the sweet dew,
And the country is abundant and fertile without famines.
- 282(21) Crowns with ornaments of hanging jewels are eternally imperishable,
And never taken away from whoever once wore them :
All the Saints are unanimously and eternally happy,
For ever free from hardship, affliction, and separation.
- 283(22) Floral crowns are verdant, wonderful, dignified, and solemn,
Shining on each other animatingly, and never fade or fall :
Whilst my carnal tongue wishes to praise, my imagination fails me :
Immeasurable are the wonderful colours, which never fade or diminish !
- 284(23) The bodies of the saintly Masses are light, always clean and pure,
Their hands and feet, limbs and joints are free from paralysis :
While they are not creating the active works of birth and death,
How can it be said they have fatigue and exhaustion ?
- 285(24) Those Saints are pure, humble, and always happy in body :
Their frames of diamond require no sleep,
Since they have neither dream and whim, nor nightmare,
How can it be said they have fear and dread ?
- 286(25) The saintly Masses are always enlightened and with wonderful kindness
(wisdom ?) :
Naturally they are not forgetful and short of memory,
But all the things and phenomena in the boundless world
They see entirely, as if facing a bright mirror.

- 287(26) The minds and thoughts of the Saints are all honest and true :
 Pretension and deceit, vanity and affectation are naturally not theirs,
 Of their bodies, mouths, and minds, the deeds are always clean and pure;
 How can it be said they ever uttered a false saying ?
- 288(27) The world is full of all precious treasures,
 And there is not a single thing undeserving of praise,
 In the monasteries, broad and plentiful, there is no want ;
 How can it be said there are poverty and hardships ?
- 289(28) The tortures of burning hunger and fever,
 Are all absent from the World of Light where happiness prevails,
 For ever free from disturbances of thirst and hunger,
 Nor has it the various *kinds of* salty and bitter waters.
- 290(29) From a hundred streams, rivers, seas, and fountain-heads,
 The Waters of Life, deep and clear, are all fragrant and wonderful,
 In which *one* will neither drift away nor be drowned,
 Nor are there floods which come to make damage and destruction.
- 291(30) The Saints live safely and are always happy :
 The soil of the country is admirable, and it mocks at none,
 There is naturally no complaint, disgust, and mutual oppression,
 And no one flatters another in the face, and accuses him behind the
 back.
- 292(31) Merciful and generous, they exchange sympathy,
 And all evils such as jealousy there naturally exist not :
 People walk and step agilely (?), more swiftly than the wind ;
 That the (four) limbs should suffer paralysis is not true.
- 293(32) The miraculous feet move and whirl as swiftly as a thunderbolt ;
Saints, responding, appear in ten directions without hindrance,
 Their strange, unique, and wonderful appearances are really difficult
 to describe,
 And no distresses, ills, and troubles can harm them.
- 294(33) The distresses of compulsion and oppression, restriction and hardship,
 Fear and dread, and all the activities of the devils,
 Battles and attacks, mutual punishment and slaughters,
 In the World of Light there is nothing of these.
- 295(34) The World is eternally safe and free from terrors :
 The soil of the country is solemn and pure, having no obstacles,
 The precious earth of diamond has no boundaries,
 To speak of destruction is not true.

- 296(35) There the precious trees are all arrayed in formations,
The precious fruits always grow, neither wither nor rot,
Uniform in size (lit. big and small alike) and without nibbling worms,
Verdant, thriving, abundant, and naturally existing.
- 297(36) Bitter and poisonous, sour and rough, dark and black
Is not the precious fruit, but is fragrant and delicious ;
Nor is it empty inside whilst full outside,
But bright in and out, tasting like the sweet dew.
- 298(37) The roots and stem, branches and leaves of the precious tree
Are all *like the* sweet dew, top and bottom and throughout the body :
Fragrance, overspreading, fills the whole world,
And precious flowers, illuminating each other, are always red and white.
- 299(38) In that country, gardens and parks are spacious, solemn and pure,
Around flower and vegetable gardens, strange and unique fragrance
pervades ;
Broken tiles and gravel, brambles and thorns and all unclean weeds,
To say that there these exist is not true.
- 300(39) The precious earth of diamond always shines and glitters,
Reflecting and showing, in and out, and conceals nothing ;
Precious lands in gradations and countries innumerable
Are fully visible, every nook and cranny being clearly revealed.
- 301(40) Fragrance, spreading as vapour, pervades the whole world,
Being the pure, unalloyed sea of nature and life ;
Developing and fully extending without hindrance ;
And the wonder of perfume gains perfection when the saintly Masses
walk about.
- 302(41) Like the free and absolute Law which never changes,
The delicate and wonderful vapour of Light has no shadow and
obstacle ;
Deep and clear, clean and pure, and without dust or screen,
It spreads evenly through, and encompasses the many worlds.
- 303(42) In those realms mountains of treasures amount to a billion and a
thousand varieties,
And scented vapours gush out in a million shapes :
Bright within and without, clean and pure are the substances,
Filled with the sweet dew overflowing with no limit.
- 304(43) Clean streams flow ceaselessly from the fountain-head,

- Tasting like the real sweet dew (ambrosia), and being neither muddy
nor bitter :
With which the saintly Masses are fully fed without want ;
To think that there is thirst is not true.
- 305(44) The wonderful winds, blowing and waving, are all delightful,
Mild and pleasant, spreading all round in ten directions,
Touching gently the towers and pavilions of jewels,
And always stirring the precious bells, small and big, into tinkling.
- 306(45) The wonderful fire of Light is beyond compare,
Its wonderful colour, pure and cool, always shines and glitters,
Always existing gloriously, having neither increase nor diminution :
Its strange and unique radiance is truly beyond compare.
- 307(46) The body of the Fire is pure, immaterial, and without poisonous heat,
In which one is casually neither burnt nor boiled :
It leaves neither ashes, remains, nor soot ;
To say it burns and scorches is not true.
- 308(47) There no temples or halls, palaces or chambers
Were built by hands, and yet they are strong :
No craftsmanship was required, they were completed spontaneously
by the Law ;
To say there is repairing and building is not true.
- 309(48) Whatever has sprung from the precious soil
Conceives the faculty to see and hear, feel and know,
To observe the unsurpassed King of Nirvāṇa,
And to laud and praise, sing and chant the great Saint's authority.
- 310(49) There dark shadows are naturally non-existent,
And all which is within and without is bright beyond compare :
All the bodies and forms are very rare and unique,
And whatever *grows* on the precious soil is always verdurous.
- 311(50) Shapes and frames of the saintly Masses are very strange and unique :
Tall and broad, with solemn countenances beyond imagination,
Penetratingly reflected by the precious soil below beyond bound ;
To wish to understand their limits will be of no avail.
- 312(51) The wonderful shapes of those Saints are precious and valuable,
Naturally free from sickness and troubles, distresses and calamity :
Mighty, always secure, never becoming feeble or old,
Damaged by no maledictions, and always strong in body.

- 313(52) Had not the Great Saint known their bodies and conditions,
 Who among mortals could calculate and describe them ?
 Their frames of diamond are beyond imagination and criticism,
 And their shapes and countenances, great or small, are only distinguished by the Saint.
- 314(53) Complexions and forms of the saintly Masses are very delicate and wonderful,
 Radiating great light limitless in extent :
 From the dim past until now, and to time for evermore,
 To say that bodies will be destroyed is not true.
- 315(54) Of all kinds and races, human or heavenly, saintly or mortal,
 No carnal tongue can ever give them enough praise :
 The Natures and Forms of all Buddhas are really difficult to imagine.
 And the precious soil of diamond is just the same.
- 316(55) The saintly Masses are always happy and without fatigue and exhaustion,
 Estimable, prosperous, and honourable, and eternally joyful :
 Delicate and wonderful, graceful and right in body and in form,
 And dignified and solemn within and without, really beyond description.
- 317(56) The radiances of the saintly Masses are very strange and unique,
 Shining on each other without interception and break :
 Those Saints are unanimous and all harmonious ;
 To say there is breach of peace is not true.
- 318(57) The Saints with solemn countenances and delicate and wonderful forms,
 All live in the precious palaces and pavilions of the monasteries :
 Every thought and reflection obtained and all intentions in mind
 Are mutually shown and observed, and no suspicion and misunderstanding exist.
- 319(58) In the World of Light all the Saints
 Have an agile body, and suffer no fatigue and heaviness,
 Their wonderful bodies wander in many temples wherever they wish ;
 Their intentions, when expressed and revealed, are unanimous.
- 320(59) The saintly Masses, harmonious in mind, are always joyful and happy,
 Sounding delicate and wonderful voices without break :
 Praising and worshipping, lauding without weariness,
 And unanimously admiring the beneficent authority of the venerable
Lord of Light.

- 321(60) Chanting hymns, their wonderful voices are all delightful :
The tunes are clear, beautiful, and all peaceful and calm,
Vibrating wonderful echoes, harmoniously from above and below,
Which spread round the monasteries, spontaneously without ceasing.
- 322(61) Their voices repeat and extend : very strange and unique,
Universally chorusing and singing to describe the wonderful virtues,
And the happiness of the saintly Masses is eternal ;
They always live in permanent safety without fatigue or exhaustion.
- 323(62) The precious land of Light is boundless ;
To wish to find out its edge and shore is of no avail ;
Naturally free from oppression and compulsion : no shelter or protection *is needed* ;
Everyone moves at will, and lives wherever he likes.
- 324(63) The saintly Masses are unanimous and all harmonious,
Naturally having no breach of peace, nor quarrelling over fame and profits :
Being universally equal and perfectly sufficient,
They live safely in the vast and rich monasteries.
- 325(64) The monasteries are clean and pure, wonderful, dignified, and solemn,
Naturally free from dread and horror, criticism and difficulty :
Streets and roads, lanes and foot-paths are widely and solemnly decorated,
And wherever one freely roams, it is all peaceful and easy (?).
- 326(65) All kinds of devils and ghosts-who-died-of-hunger,
With ugly and fierce faces, shapes and frames,
From the dim past until now, and to time for evermore,
To say that they are there is not true.
- 327(66) Chickens and dogs, pigs and cats (?), and other animals,
From all these the World of Light is free ;
Voices and noises of the five kinds of birds and quadrupeds,
To say that there they are is not true.
- 328(67) All kinds of dark shadows, dust and dirt,
From them the world of extreme Happiness is free :
Monasteries of all the Saints are clean and pure.
That gloom and dusk exist, is not true.
- 329(68) Light pervades everywhere and fills all things,
Life is eternal and permanently peaceful,
Estimable, joyful, and happy without interception,
And *man's* merciful heart is sincere, true, and always at ease.

- 330(69) Always pleased, joyful, and gay without break :
 Freely enjoying, body and mind, in the precious-scented air,
 Counting neither years and months, nor hours and days,
 How will one fear the " Three Exterminations " in the end of life ?
- 331(70) All the Saints are void of birth and death,
 And the killing devil of Impermanence will not attack and hurt them :
 They do not commit adultery and have no dirty pregnancy ;
 How can it be said they have mundane love ?
- 332(71) That which damages the " male and female bodies " of men and
 women,
 Impermanence of birth and death, the fruits of lust and passion,
 From all these the world of extreme Happiness is free,
 And the dwelling-places are clean and pure without distresses and
 calamity.
- 333(72) All the saintly venerable *persons* in the world of Light
 Are entirely free from pregnancy, accumulation or dissolution ;
 The whole country is safe and calm, and there are no terrors,
 Naturally free from fears, famine, or disorder.
- 334(73) All from the living language and wonderful words
 The saintly Masses have become transfigured and thus revealed.
 Originally dignified and solemn are the birth and transfiguration of
 each one,
 And everyone of them looks the same without exceptional appearance.
- 335(74) All countries, great or small, are alike,
 Temples and monasteries, comfortable to live in, bear no differences :
 Each radiating Light without limit or measure,
 And life is eternal without counting years.
- 336(75) Frontiers and boundaries are always peaceful and calm ;
 All natures and forms are equal ; and all places bear no differences ;
 The Three Constancies and Five Greatnesses shine steadily at each
 other ;
 To say that darkness exists is not true.
- 337(76) This is called the country of permanent Happiness,
 And the affinity of previous incarnations of all Buddhas and Messengers
 of Light :
 It is free from the three distresses and eight difficulties,
 And not affected by birth and age, sickness and death

- 338(77) This is ju-ju (absoluteness)—a great force,
Which Mani the Messenger of Light completely promulgated and
revealed ;
It can explain the affinity of life, the true and right road :
May the Saintly Masses all assemble, and our aim be realized !
- 339 *The First Canto* (?), used to conclude by meditation the *Wishing of the
Ten-Day Fasting*.
- 340 We laud and praise Mani the King of Perfect Wisdom,
And also the clean and pure bodies of five Lights ;
We laud and praise all the Messengers of Light,
And also the protectors and upholders of the Right Law :
- 341 All the compassionate Fathers of the past,
All the Mu-shê of the past,
All the Fu-tuo-tans of the past,
All the Masters of the Hall of Law of the past,
- 342 Men and women observers of the commandments, emancipated,
Will all reach security and happiness : we praise *them* universally ;
And the dead Hearers, sinking into transmigration (?) :
The Saints will rescue *them* unto the other side of the shore !
- 343 Above (lit. right), *during meditation*, walk three times round and perform
the homage three times ; when the meditation comes to “ And the
dead Hearers . . . ”, names of the dead should be chanted in the Sanskrit
accent. The hymn then continues :—
- 344 All the faithful, alms-giving men and women,
Who form a connection with the Right Law for salvation,
And who rely on the gate of emancipation of the venerable *Lord* of Light,
Will, we wish, all be freed from tortures of birth and death !
- 345 The virtuous careers achieved by to-day's *services*,
The Light-collecting Messengers will all, we pray, receive.
May all the heavenly angels and good divinities
Secure *our* journey and halt, and remove *our* distresses.
- 346 All the Halls of Law and places of monasteries,
The Buddhas and Messengers of Light, will, we pray, shelter and defend :
In and out, may it be safe and calm and without obstacles,
And the high and the low be harmonious, and blessings last long !
- 347 *The Second*, which is used to conclude the *Daily Wishings*.
- 348 We laud and praise Mani the King of Perfect Wisdom,
And the wonderful, precious body of Light ;
We laud and praise all the Law-Protecting Messengers of Light,
And the broad and great compassionate Fathers.
- 349 May the Mu-shê always wander about without meeting obstacles,
Wherever the Fu-tuo-tan come to stay, may it be safe and calm,

- May the Masters of the Hall of Law have increased joy and happiness,
 May the Teacher-Priests observing the commandments enhance the
 blessed strength,
- 350 Inspire the clean and pure virgin girls to be industrious,
 And make all the Hearers to be much-comprehending !
 May the Saintly Masses shelter and protect the Halls of Law,
 So that we be always at ease and free from cares and anxieties !
- 351 Above (lit. right), *during the recital*, walk three times round and perform
 the homage three times. The "Stander" having chanted the *hymn*
 makes a joint-conclusion with the first one (or the first Gāthā, or short
 hymn), and utters in chorus with the assembly "We persons of the
 superior form . . ."
- 352 We ¹ *persons* of the superior form comprehending the venerable *Lord* of
 Light,
 Can therefore believe in and accept clear speeches.
 Since the great Saint is the embodiment of good deeds,
 So may it please Him to bestow mercy and make all people joyful.
- 353 After this "We persons of the Superior Form . . ." the assembly will
 be silent. The venerable one will recite the "Gāthā of A Fu Li", which
 is followed by the concluding Gāthā of "The wonderful Body of
 Light".
- 354 The wonderful Body of Light will quickly be set free ;
 The sins of whoever are the patrons will disappear ;
 All the Teaching-Priests and the Hearers
 Will be glorified and commemorated by virtuous services ;
- 355 The Right Law will be propagated without hindrance :
 Eternally, eternally we hope it will be so !
- 356 *This Gāthā is used to conclude the Wishing, after praising the venerable
 Lord of Light.*
- 357 The great real and true Lord,
 The twelve Kings of Light,
 The World of many wonders,
 Numerous countries (æons) like molecules,
 The ever-living wonderful Air (Emptiness),
 The admirable land,
- 358 The maker of Light,
 Mani the venerable Buddha :
 Forgive all sins,
 Hindered or unhindered,
 Whether committed intentionally for the moment,
 Or following other's will :

¹ = Verse 262 above.

- 359 Of my body, mouth, and thought of Mind,
 All the evil doings—
 We the righteous (good) Masses
 And the many Hearers
 Having begged to repent our sins,
 May each be granted his wishes !
- 360 *This Gāthā is used to conclude the Wishing after praising the sun.*
 361 We laud and praise the delicate and wonderful great radiance,
 The most high and most incomparable in the world !
 Its light, strange and unique, spreads in ten directions,
 Creating joy and happiness in the twelve hours.
- 362 The herculean, admirable compassionate Mother,
 The valiant, strong, brave, and powerful Pure Living Wind,
 The twelve Ship-masters and five Light-collectors,
 And the other countless persons of Light,
 363 Each of you, pray, pity and remember the compassionate strength,
 And, pray, save the universally-suffering natures of Light,
 Enabling them to leave the great waves and billows of the fiery sea ;
 We, all the members, eternally wish it may be so !
- 364 *This Gāthā is used to conclude the Wishing after praising Lu-shê-na.*
 365 We laud, praise, and admire
 Su-lu-sha-luo-i,
 The man of perfectness,
 The column of diamond form,
 Supporting and upholding the world,
 366 Spreading, filling all things
 With his own wonderful body
 And his own great strength (or power),
 Voluntarily promising benefits for
 The favourite son who lives (perches) alone :—
- 367 We now
 Cannot make praises perfectly,
 But wish this trifling
 Petition and recital (?) may be accepted :
 Protect and help the good Masses
 Always as we wished !
- 368 *This Gāthā is used to conclude the Wishing, after praising Jesus.*
 369 We laud and praise the pure and wonderful Wisdom,
 Jesus the bright one,
 The self-revealing Angelic Virgin girl,
 And the broad and great Mind, the Anticipator of Thought,

- 370 Easing and pacifying all natures of chên-ju (Absoluteness),
 Reanimating all delicate and wonderful bodies :
 For the sick He is the King of Medicine,
 For the tortured He brings joy and happiness.
- 371 The five Light-collecting Messengers, the seven Ship-masters,
 Mani the compassionate Father, the bright one !
 Forgive me all sins and wrongs !
 May all the members be peaceful and calm, as desired !
- 372 *This Gāthā is used to conclude the Wishing, after praising Mani the Buddha.*
- 373 We laud, praise and admire
 That estimable, broad and great
 Real and true Lord,
 The most high King of Light,
 The world of eternal Light,
 And the saintly Masses in it !
- 374 Mani the King of Law,
 To whom the venerable *Lord* of Light promised wisdom,
 And the Saints promised kindness,
 Has, from beyond the three realms,
 Come to birth and death,
 So as to reanimate our Natures,
- 375 To become the great Medicine-King,
 The fair Judge,
 To open the fountain of sweet dew,
 Plant the life-giving tree,
 Deliver the Masses of his native Land,
 Collect the sons of Light,
- 376 Of the tender and soft flocks
 To become the shepherd,
 Put embankment and moat around the fields of blessings,
 Nourish and glorify the sprouts and fruits,
 Of the clean and pure Law
 Become the guard and protector.
- 377 Respectfully worship his authority and virtue !
 Be abashed at his deep favour !
 From the unsurpassed venerable *Lord*,
 From the Masses of Light,
 We have deeply received great favours :
 We are ashamed to receive the great benedictions.
- 378 For us, verily,
 They have removed great calamities
 And created great joy and happiness.
 We now,

- Before the Saints,
 Repent faithfully and imploringly :
 Of all *things*, from Ma-
 Ni the Buddha's side,
 379 We received the " Salt and Seal " (see *P.T.*, pp. 67 (563)) of the Law of
 the above direction,
 Holding the Law firmly day and night,
 And venturing not to slight or neglect it.
 We now,
 In the one pure name,
 Decide to cultivate our deeds ;
 And for ever we will triumph,
 As formerly and originally wished !
- 380 *This Gāthā is used to conclude the Wishing at the time of sunset.*
 381 Respectfully worship, laud, and admire,
 Always widely laud and praise,
 And applaud this very hour and day,
 The most triumphant of all time !
- 382 Whoever enjoys nature
 Will now enter into the fragrant water,
 Permeate and wash away all dust and dirt,
 And will abide by the Law.
 Laud and praise the great authoritative Form,
 383 Pervading everywhere in the Pure Law :
 Who is naturally Jesus the Buddha,
 And can reanimate the good races.
 Laud and praise the real and true Master,
 The herculean Mani, the venerable *Lord*,
 384 Who can enliven the Body of Pure Law,
 And can deliver the natures of Light.
 Pray, with your compassionate eyes,
 Look universally at these pure Masses,
 Such is this the smallest group !
 Such is this the smallest place !
- 385 I only wish you will shelter and defend us in person,
 Always increase your strength to lift and inspire us :
 The hindered or unhindered bodies,
 Always cover them inside and outside !
- 386 We the men of the Pure Law,
 The firm company of virgin women,
 And all the Hearers,
 Will eternally have our wishes realized !

- 387 *This Gāthā is used at the time of sunset in the Penitential and Wishing Service for Hearers.*
- 388 You the Hearers,
 Each of you kneel on both knees at once !
 Faithfully and imploringly
 Beg, moan, and repent
 Before the real and true Father,
 The great compassionate Lord,
- 389 The twelve Kings of Light,
 And the land of Nirvāṇa ;
 Before the wonderful, animating Air (Emptiness),
 The innumerable saintly Masses,
 The unchangeable and unhindered
 Precious soil of diamond ;
 Before the palaces of Sun and Moon,
- 390 The two Halls of Light,
 Each of the three compassionate Fathers,
 Naturally praiseworthy and admirable ;
 Before Lu-shê-na,
 The great dignified and solemn column,
 The five Bodies of wonderful forms,
- 391 And Kuan-yin (" Observer of Call," i.e. Appellant) and Shih-chih
 (" Arriving Power ", i.e. Respondent) ;
 Before this auspicious day
 And the praiseworthy and admirable hour,
 The perfumed lake of seven Treasures,
 And the brimming Life-giving Water :—
- 392 Be *we* neglectful of the Seven Alms-giving,

The Ten Commandments, and the Three Seals : Gates of Law ; and if we have damaged the five-fold (lit. five quarters of) Law-Body, squandering it constantly ; or if we have hewn and chopped the five kinds of grasses and trees (393) ; or if we have made to labour and enslaved the five species of animals : *these* and other numerous sins and offences we now wash away, cleanse and repent. When the day of impermanence comes and we leave this hideous carnal body (394), the Buddhas, Saints, and Sages will encircle us (in front and behind). The precious Ship will be ready, and the doers of good naturally welcomed, will go straight to the presence of the King of the Balance, (395) and receive the three great triumphs, wearing the promised (or so-called) " floral crown with necklace of precious stones, the ten thousand wonderful clothes and pendants ". For the blessed virtues and Buddha-nature of the doers of good, (396) endless are the praises and admirations. From the King of the Balance's place, encircled (in front and behind) by flags with flowery designs and jewelled umbrellas, and amid songs and praises by the Saints, (397) they

will enter into the land of Lu-shê-na, where in the land roads are flat and even, and the sound of Sanskrit chantings spreads round, continuing and hovering. (398) Thence they go straight to the palaces of Sun and Moon, *where* they receive, from the six great compassionate Fathers and their retainers, happiness (399) and endless praises. Thence they are again conducted to yonder shore, and then enter into the eternal Light-world of Nirvâṇa, and always receive happiness, (400) together with those natural doers of good. All our members are unanimous as to the above wish.

- 401 *This Gāthā is used to conclude the various Chantings and Wishings.*
 402 The chants in Sanskrit tunes,
 Beautiful in phrase, particularly excellent,
 Are the inspirations of the doers of good,
 Benefiting all persons universally.
- 403 We petition the saintly Masses, above in the heavens,
 Having received your weighty Light (or Having heavily received your
 Light),
 We wish that great mercy be granted
 To increase our blessed strength.
- 404 Pardon all our
 Sins, and may the piously faithful Hearers be always peaceful and happy
 in the one eternal Name !
- 405 *This Gāthā is used to conclude the Wishing, during offering to the Dead.*
 406 The Light-nature of a certain Yi
 Has passed away from his carnal body,
 His doings and deeds are imperfect,
 And we fear he may sink into the sea of tortures.
- 407 Pray,
 The two great Lights,
 The five-fold (lit. five quarters of) Law-Body,
 The clean and pure Teacher-Priests,
 The great compassionate power !
 Rescue and lift that nature,
- 408 Free it from transmigration,
 The rough and hard bodies,
 The various hells (lit. earth-dungeons),
 Boiling water in caldrons and burning charcoal in furnaces.
 Pray may all Buddhas
 Have pity on that nature,
 Beget great compassion,
- 409 And give it emancipation ;
 Conduct it themselves into

The world of Light,
 Its original birthplace,
 And the peaceful and happy Land.
 The labour and expenses of the virtuous service
 Have been contributed as equal to our wish above.

410 *This Gāthā is a Penitential Prayer of Ni-yü-sha* (i.e. Middle Pers. Niyōšāg : Hearers).

411-14 I now repent whatever were the deeds of my body, mouth, and mind ; my greedy, indignant, and foolish behaviour ; and had I encouraged the " robbers " to poison my heart, or not restrained my roots ; or had I doubted the eternal-living three Treasures (i.e. the three Constancies ?) and the two great Lights ; or had I injured the body of Lu-shê-na, as well as the five Lights (a character missing) ; had I begot a feeling of slight and neglect against the Priest-teachers, our fathers and mothers, and against the wise Intimates, and had I accused and blamed them ; or had I imperfectly observed the seven alms-givings, the ten Commandments, and the three Seals : Gates of Law—I wish my sins may disappear !

(*Tao-ming's Postscript.*)

415-422 In an auspicious hour and on an auspicious day, these praises and chants have been translated, in the hope that the Three Constancies and Sin-renouncers, and the four-placed (four-fold ?) Law-Body above ; and the five classes of Light-flocks, and the sage-persons or sinners from ten Directions below, will beware, that there is no bound of the Holy Words, but limit to our common knowledge. From three thousand passages in the Sanskrit books, more than twenty pieces are here translated. Moreover, the Canons, Praises, Chants, and Wishings have been created (revised ?) for the different countries (lit. the four places). Yet Tao-ming's translations were uniformly based upon the Sanskrit editions. Any scholar who loves to learn should first read the texts, and will later know the *right* order any time they are shown to him. The scribe must collate them carefully, and arrange them according to the right method. The chanter must first go to an enlightened teacher, and learn the mistakes and differences. The Entrance of Law thereupon is broad as the sun and moon are high and bright ; the companions of Law are solemn as the flowing waters of the Yangtzu and the Han Rivers are clean and regulated. I (Tao-ming) wish that *henceforth* His Majesty's longevity will be attended, the ministers in the Court will be loyal and faithful, peace will spread within all the Four Seas, and the myriad(s) people will be calm and happy.

423 *THE LOWER (second ?) SECTION OF THE MANICHÆAN HYMNS. IN ONE VOLUME.*

ANNOTATIONS TO MR. TSUI'S TRANSLATION

By W. B. Henning

1. ad vers. 83, Mo-szū-hsin ¹
2. ad vers. 131, Yen-mo ²
3. ad vers. 184, Tzū-hei-tuo-Mang-ni Tien-ta ³
4. ad vers. 185, Niao-lieh-fu-wa-a-fu-lan ⁴
5. ad vers. 215, Yeh-chü-fu ⁵
6. ad vers. 261, Wei-Mao ⁶
7. ad vers. 353, A-fu-li Gāthā ⁷
8. ad vers. 365, Su-lu-sha-luo-i ⁸
9. ad vers. 415 sqq. "Sanskrit" ⁹

Note on No. xiii (vv. 261-338)

The Manichæans of Chinese Turkestan possessed four great hymn-cycles, two in Parthian and two in Middle Persian. The Parthian cycles were subdivided into *handām* = "cantos" ¹⁰ each of which comprised about forty to eighty strophes of two lines each. According to the Sogdian version, the Middle

¹ = *Mār Sisim*, Mani's successor who was crucified.

² = Parthian *Yamaq*, Waldschmidt-Lentz, i, 12, presumably "Twin", see *B.B.B.*, 27, n. 3.

³ This name of a *D'ien-d'āt* = *Dēndār* = Monk (Uigur *Dintar*) may contain the prophet's name, or else the compound form of Sogdian *mān* "mind", i.e. *māne*. The first part of **Tsi-χək-tā* (*ʔs'ie*)-*māng-niei* is less clear. The whole reminds one of the word read as *sytm'nik* by Lentz (*W.-L.*, i, 89, No. 13) which, however, seems to be *sytmn'w*, the '-w'(k) abstract of **sytmn'k* = **saydmane*. Should Lentz's identification of the word with the eleventh *šahrādrift* prove correct, the most likely meaning of Sogd. **saydmane* would be "harmonious".

⁴ The first words of the Middle Persian original text, or of some other MPers. hymn which had the same melody as the song translated by Tao-ming. That the original was in MPers. (and not in Parthian), is evident from the last word, **ā-piṣu-lām* MPers. *āfurām* "we praise" (Parthian *āfrinām*). Since the original in all likelihood was an alphabet-acrostic, we may safely assume that the first character, *niao* (**tieu*), stands in the place of 烏 *wu* (**uo*). Thus, **uo-liät-piṣut-āi*, may represent MPers. 'urt fr'y, and the whole, *ört* (< *awart*?) *frāy āfurām* could be translated as "Come! Let us praise more".

⁵ **Ia-kju-p'ṣu* = Jacob, see Waldschmidt-Lentz, i, p. 8.

⁶ Should *wei* 未 be a mistake for *mo* 末, then **Muät-Māu* might represent *Mār-Ammō*. It is likely that this famous disciple of Mani's, his apostle to the Parthians, was also the author of the Parthian hymn-cycles.

⁷ I.e. a Gāthā that begins with the syllables **ā-p'ṣuət-lji* = *āfrī*. This is not a complete word, but merely the first part of words such as MPers. *āfrīn*, *āfrīd*, *āfrīdag*, Parthian *āfrīwan*, *āfrīnām*, *āfrīd*, etc., all of which figure frequently at the commencement of hymns.—W. B. H.

⁸ = *Srōš-Ahrai*, the Middle Persian designation of the "Column of Glory", the "Perfect Man", cf. Chavannes-Pelliot, *Traité*, 26, 522, n. 1. But in our text the first three characters are 蘇露莎.

⁹ Here and everywhere in Mr. Tsui's translation, "Sanskrit" renders 梵 *fan*, the transcription of Brahma, used for "Sanskrit, Pali", etc. The Manichæans evidently borrowed this term from Buddhists and employed it for the language of their own Scriptures (Middle Persian and Parthian).

¹⁰ Lit. "limb, part", also used for the "limbs of the soul". The peculiar phrase "collect your limbs" (*Mir.Man.*, iii, h 87, p 12) may have been borrowed from the *Gospel acc. to Philip*: ". . . I have gathered together the dispersed limbs" (*John*, xi, 52, does not have the essential word "limbs"). Cf. Alfarcic, ii, 182 sqq.

Persian cycles, namely (1) *Gōvišn īg Grīw-zīndag* (for examples see *Mir.Man.*, ii, 318–321), and (2) *Gōvišn īg Grīw-rōšn* (see possibly¹ *M* 555 *apud* Mueller, *HR.*, ii, 74), were similarly subdivided, see the colophon published by Waldschmidt-Lentz, *Stellung Jesu*, p. 68. The Sogdian colophon² refers only to the Middle Persian *Gōvišn īg Grīw-zīndag*³ which should not be confused with the Parthian hymn-cycles. In addition, there were several minor hymn-cycles among which the *Wazargān āfrīwan*⁴ was the most prominent; it was also called *Qšwdg'n* "frywn (not recognized by W.-L., p. 71) = *Qšudagān āfrīwan* = "Sanctification-hymn"⁵ because it mainly contained invocations beginning with the word *qādōš* "sanctus". Name and contents show that the *Qšudagān āfrīwan* had originally been written in the Syriac language, according to the Sogdian version⁶ (see W.-L., p. 71) by Mani himself; this may be true also of the Middle Persian cycles,⁷ while the Parthian poems seem to be original compositions in that dialect.

The names of the Parthian hymn-cycles were derived from the first words of their first cantos. Thus one of them was called *Angad Rōšnān* (*friyānaq* . . .) = "Rich (friend) of the Light Beings",⁸ the other *Huwīdagmān* = "Fortunate for us". Hitherto, these two hymn-cycles have been confused with each other (see W.-L., 64 sqq.). A manuscript (M 855) of the first verses of *Angad-Rōšnān* was published by W.-L., p. 114, but the pages were unfortunately given in the wrong order. The page given as "verso" is in fact the *recto* page, and contains the last three strophes of *Huwīdagmān*. This is proved⁹ by another manuscript (M 256) which contains the same verses, but there the colophon is partially preserved. The last strophe of *Huwīdagmān* (*ud pad angūn awištā*, etc.) is followed by: (7) *hnjft hwydgm'n p* (8) *?hm]yr ? iw ? C* [= "Completed: *Huwīdagmān* . . . together(?)¹⁰ four(?)¹¹ hundred [strophes]". This is followed, on the *verso* page, by the beginning of *Angad-Rōšnān*. Thus the manuscripts of which M 855 and M 256 formed part, contained both hymn-cycles.

The hymn No. xiii, vv. 261–338, of the Chinese scroll is the first canto of *Huwīdagmān*. Of the Parthian original only few verses could be traced so far, namely 1–4 on M 233v. and M 625^{br.}; 6–8 on M 625^{bv.}; 22–26 and 32–36 on M 93^a. Ten tolerably well preserved strophes are given below; a revision of the reading, in the light of the Chinese version, is urgently wanted, but not possible now. The mode of rendering a Parthian strophe of two lines by

¹ The caption is illegible on the rotograph copy at my disposal.

² The mysterious word in the second line is "w^γsh = Buddh. Sogd. "w^γs (on which see Benveniste, *JRAS.*, 1933, 74 sq.).

³ It comprised 561 w^γs = strophes (not "words"; formally = Av. *vak-*, but here in meaning = Av. *vačastašti-*); the average number of strophes in a *handām* was, therefore, 46 or 47.

⁴ Also separated into 'ndm yt in the Sogdian edition.

⁵ Lit. "referring (-agān) to *qšud = Syriac *qdūš* (*qudšā*)".

⁶ There was also a Middle Persian edition (for example M 379a = Parth. M 71).

⁷ But see M 95v (*Mir.Man.*, ii, 319 sq.), especially the pun in verse 6: *kwm 'b zwhr dy'd* [thus to be read] *kw zwrmnd bw'n*; cf. M 653: *z[wr] 'yg zwrmnd bryd zwhr 'w 'b 'wš td nyrwg kw bw'd zwrmnd* (*td* = Samdhi form of *dt* = Pahlavi *dt* "he gives", from OIran. *dadāti* by haplogy). This passage strongly favours the assumption that the *G. īg G.-zīndag* had originally been written in MPer.

⁸ Or "Friend of the rich Light Beings".

⁹ It is clear also from the outward appearance of the manuscript M 855. Lentz may have been misled by the anticipatory caption of the *recto* page. Similarly, the fragment M 233 (cf. W.-L., p. 66) has the caption *nys'r'd hwydgm'n* on the *recto* page, although the text of *Huwīdagmān* begins only on the following *verso* page.

¹⁰ Uncertain, but hardly to be read [hz]r.

¹¹ Illegible, possibly also iii, or even v. The number of the cantos of *Huwīdagmān* is unknown; there were at least six.

a Chinese one of four lines ¹ compelled Tao-ming to elaborate. This circumstance renders difficult the task of identifying the originals of the other hymns he has translated.²

- 1a *hwýdgm'n³ cy pd tw frwd'd oo* *u pdgrýft tw wcyhyšn*
 b *šhrd'r kyrbkr oo* *kr 'br 'm' 'xšd'gyft*
 (It was) Fortunate for us that through you we knew and accepted your teachings,
 Beneficent Sovereign, show mercy to us.
- 2a [*fry*]št[*g*] *cy [pydr ?] oo* *krýd gy'n'n drwšt*
 b [*w hrwyn dh*]ýd *s'dyft oo* *'zgyrwyd'nd'[g]*
 The Envoy of [the Father] heals the souls,
 Gives joy to all, and removes sorrows.
- 6a [] *m'nyst'n oo* []'r'm
 b *cy wysš[mnynd pd r]wšn oo* *'wd drd ny z'n[ynd]*
 [] monasteries, [] dwelling-places,⁴
 For they are happy in the Light, and know no pain.
- 7a *'wd hrw ky 'wvd 'dyhym[d oo* *']wyštymd y'wyd'n*
 b *'wš'n [k'd'c ny] trwyd oo* *ny j[zm] u dyjw'r*
 All who enter there, stay for eternity,
 Neither blows nor torture ever overcome them.
- 22a *hwyn pwsq zrgwng oo* *y'wyd'n ny wmýsyd*
 b *'wd 'mbst (?) pd nys'gyft oo* *pd 'n's'g gwng*
 Their verdant garlands never fade,
 They are wreathed (?) brightly, in numberless colours.
- 23a *gr'nyft 'wd 'mb'hg oo* *ny 'st pd hwyn w[y'g]*
 b *'wd wyg'n ny 'h'z oo* *pd hrwyn hnd'[m]*
 Heaviness and drooping do not exist in those places,
 Paralysis never affects any of the limbs.
- 24a *gr'n xwmr 'br (?) hwyn oo* *gryw'n ny g[yrwyd]*
 b *'wd xwmr [cy ?] dr'wng(?)⁵ oo* *u wdybyšn [*
 Heavy sleep never overtakes their bodies,
 Nightmare dreams and illusions [are unknown there].

¹ Sometimes, however, a Chinese strophe seems to cover two Parthian ones. Thus, the hymns with twelve Chin. strophes (185–196, 210–221, 223–234, 236–247, 249–260; one less in 198–208) may represent alphabet-acrostics which in Parthian have twenty-four strophes (incl. *j*- after *z*-, and *n*- after *t*-). E.g. in 236–247, Alef = 236a–b, cf. W.-L., 116, 12–3, but Beth = 236c–d, cf. W.-L., 116, 15 (see *Mir.Man.*, iii, 871, n. 4) from a different hymn.

² A closer study of Mr. Tsui's translation than I have been able to make so far will no doubt produce better results. Note the similarity between vv. 353 sqq. and *BBB.*, pp. 26–7, lines 299 sqq. For the ritual use of the first verse of *Huvidagmān* see above vv. 351 sq.

³ Orthography, etc., normalized. Full details will be given in the edition of the hymn-cycles I am preparing.

⁴ *mānistān* here = *fa-t'ang* = halls of Law = temples, *ārām* = *ch'ia-lan* = *saṃghārāma* (cf. also v. 274 sqq.). *Fa-t'ang* also in the edict of 719, but *ssū* in the edicts of 768 and 771, see Chavannes-Pelliot, 177 [153], 223 sq. [261]. In the *Fragment Pelliot ssū* is used, = *monastère*, p. 132 [108], = *temple*, p. 137 [113]. The Manichaean *mānistān* was certainly a monastery; among its buildings was of course also a chapel (*salle d'adoration*). Parthian *ārām* "rest, resting-place, dwelling-place" may have been influenced in meaning by Skt. *ārāma*.

⁵ Reading uncertain. Cf. *šmg dr'wng*, *Sogdica*, p. 24 (c 1–2), = incubus? *Ibid.*, c 5, *'mwstyg'n* Parth. equivalent of MPers. *hwstyg'n*, hence = *am-ōstigān*.

- 32a [c] *wrwc 'sk'dr oo* *hwyn cmg tyrgystr*
 b [pd] *tnb'r cy d'rynd oo* *ywbhr 'ndr ny 'st*
 Their walk is quicker by far than lightning,
 In the bodies they possess, there is no sickness.
- 33a [] *ygy prxyzyšn oo* *cy hrwyn z'wr''n*
 b [] *byd hwyn ny 'st oo* *ny rf u zmbq*
 The [] activities of all (Dark) Powers,
 [] are not in them, nor attacks and battles.
- 34a [wd tr]s u 'sp'w oo *pd hwyn wy'g ny 'st*
 b u[] *p]d hwyn zmyg oo* *wyg'n pd hwyn ny 'st*
 Fear and terror do not exist in those places,
 And [] in those lands, there is no destruction.

W. B. H.