



大方廣佛華嚴經
dà fāng guǎng fó huá yán jīng

菩薩問明品
pú sà wèn míng pǐn

The Avatamsaka Sutra

Chapter 10

Bodhisattvas Ask for Clarification

Translated from Sanskrit to Chinese by
Tripiṭaka Master Sīksānanda of Khotan in the Tang Dynasty

Provisional English Translation by
The Buddhist Text Translation Society

Homage to
The Buddha's Flower Garland Sutra of
Great Expansive Teachings
and
The Ocean-wide Flower Garland Assembly of
Buddhas and Bodhisattvas

南 無 大 方 廣 佛 華 嚴 經
ná mó dà fāng guǎng fó huá yán jīng

華 嚴 海 會 佛 菩 薩
huá yán hǎi huì fó pú sà

南無本師釋迦牟尼佛 (三遍)
ná mó běn shī shì jiā móu ní fó

*Namo Fundamental Teacher
Shakyamuni Buddha* (3x)

開經偈
kāi jīng jì

無上甚深微妙法 百千萬劫難遭遇
wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù

我今見聞得受持 願解如來真實義
wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì

Supreme and wondrous Dharma, subtle and profound,
Rarely is encountered, even in a billion eons.
But now we see it, hear it, and accept it reverently;
May we truly understand the Buddha's actual meaning.

大方廣佛華嚴經
dà fāng guǎng fó huá yán jīng

菩薩問明品第十
pú sà wèn míng pǐn dì shí

于闐國三藏法師實叉難陀 奉制譯 (699)

佛經翻譯委員會譯英文 (~1980)

The Avatamsaka Sutra

Chapter 10
Bodhisattvas Ask for
Clarification

Chinese translation upon imperial command by
Tripitaka Master Siksanda from Khotan (699)

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the Buddhist Text Translation Society (~1980)

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

覺首菩薩言：佛子！心性
jué shǒu pú sà yán fó zǐ xīn xìng

是一 · 云何見有種種差別？
shì yī yún hé jiàn yǒu zhǒng zhǒng cī bié

所謂：往善趣惡趣 · 諸根
suǒ wèi wǎng shàn qù è qù zhū gēn

滿缺 · 受生同異 · 端正醜
mǎn quē shòu shēng tóng yì duān zhèng chǒu

陋 · 苦樂不同？
lòu kǔ lè bù tóng

業不知心 · 心不知業？
yè bù zhī xīn xīn bù zhī yè

受不知報 · 報不知受？
shòu bù zhī bào bào bù zhī shòu

心不知受 · 受不知心？
xīn bù zhī shòu shòu bù zhī xīn

因不知緣 · 緣不知因？
yīn bù zhī yuán yuán bù zhī yīn

At that time, Manjushri Bodhisattva asked Enlightenment Leader Bodhisattva, “Disciple of the Buddha, given that the nature and the mind are one, why then are there various distinctions perceived, such as rebirth in wholesome paths and rebirth in evil paths; perfect faculties and deficient faculties; different modes of birth; handsomeness and ugliness; and, differing experiences of suffering and happiness?

Why is karma unaware of the mind and the mind unaware of karma?

Why is the experience (of karma) unaware of retribution and the retribution unaware of the experience;

why is the mind unaware of the experience (of karma) and the experience unaware of the mind?

Why are causes unaware of conditions and conditions unaware of causes?

智不知境 · 境不知智？
zhì bù zhī jìng jìng bù zhī zhì

Why is wisdom unaware of states of being and why are states of being unaware of wisdom?"

時 · 覺首菩薩 · 以頌答曰：
shí jué shǒu pú sà yǐ sòng dá yuē

Then Enlightenment Leader Bodhisattva answered in verse:

仁今問是義 為曉悟群蒙
rén jīn wèn shì yì wèi xiǎo wù qún méng
我如其性答 惟仁應諦聽。
wǒ rú qí xìng dá wéi rén yīng dì tīng

The Humane One asks about these principles,
In order to awaken the dull multitudes.
I will now answer according to their nature;
Would that the Humane One attentively listen.

諸法無作用 亦無有體性
zhū fǎ wú zuò yòng yì wú yǒu tǐ xìng
是故彼一切 各各不相知。
shì gù bǐ yí qiè gè gè bù xiāng zhī

All dharmas have no function,
Nor do they have any substance.
Thus every one of them
Knows not all the others.

譬如河中水 湍流競奔逝
pì rú hé zhōng shuǐ tuān liú jìng bēn shì
各各不相知 諸法亦如是。
gè gè bù xiāng zhī zhū fǎ yì rú shì

As with the water in a river
Which forms torrents and rapids
That are mutually unaware,
So, too, is it with all dharmas.

亦如大火聚 猛焰同時發
yì rú dà huǒ jù měng yàn tóng shí fā
各各不相知 諸法亦如是。
gè gè bù xiāng zhī zhū fǎ yì rú shì

Or, as when a tremendous blaze
Flares into raging flames all at once,
Each flame is unaware of the others.
So, too, is it with all dharmas.

又如長風起 遇物咸鼓扇
yòu rú cháng fēng qǐ yù wù xián gǔ shàn

各各不相知 諸法亦如是。
gè gè bù xiāng zhī zhū fǎ yì rú shì

又如眾地界 展轉因依住
yòu rú zhòng dì jiè zhǎn zhuǎn yīn yī zhù

各各不相知 諸法亦如是。
gè gè bù xiāng zhī zhū fǎ yì rú shì

眼耳鼻舌身 心意諸情根
yǎn ěr bí shé shēn xīn yì zhū qíng gēn

以此常流轉 而無能轉者。
yǐ cǐ cháng liú zhuǎn ér wú néng zhuǎn zhě

法性本無生 示現而有生
fǎ xìng běn wú shēng shì xiàn ér yǒu shēng

是中無能現 亦無所現物。
shì zhōng wú néng xiàn yì wú suǒ xiàn wù

眼耳鼻舌身 心意諸情根
yǎn ěr bí shé shēn xīn yì zhū qíng gēn

一切空無性 妄心分別有。
yí qiè kōng wú xìng wàng xīn fēn bié yǒu

And as with continuous gusts of wind

That buffet every object they encounter,

While each gust unaware of all the others:

So, too, is it with all dharmas.

It is also like the planets of a solar system,

Sustained by their mutual gravitational forces,

Yet each unaware of the others:

So, too, is it with all dharmas.

The eyes, ears, nose, tongue, the body,

And the thinking mind—the sensory organs all—

Constantly turn and flow in samsara, Yet there is no one making them turn.

The Dharma nature, basically unproduced,

Still manifests coming into being.

Yet there is nothing making it manifest,

Nor anything that is manifested.

The eyes, ears, nose, tongue, the body,

And the thinking mind—the sensory organs all—

Are empty and without a nature.

But the false mind discerns them as existent.

如理而觀察 一切皆無性
 rú lǐ ér guān chá yí qiè jiē wú xìng

法眼不思議 此見非顛倒。
 fǎ yǎn bù sī yì cǐ jiàn fēi diān dǎo

Thus, in accord with principle,
 observe
 That absolutely everything is
 without a nature.
 The Dharma eye is inconceivable,
 Its seeing without distortion.

若實若不實 若妄若非妄
 ruò shí ruò bù shí ruò wàng ruò fēi wàng

世間出世間 但有假言說。
 shì jiān chū shì jiān dàn yǒu jiǎ yán shuō

Whether we name it real or unreal,
 False or not false,
 Mundane or world transcending,
 These are merely false words.

爾時 · 文殊師利菩薩 · 問
 ěr shí wén shū shī lì pú sà wèn

財首菩薩言：佛子！一切
 cái shǒu pú sà yán fó zǐ yí qiè

衆生 · 非衆生。云何如來 ·
 zhòng shēng fēi zhòng shēng yún hé rú lái

隨其時 · 隨其命 · 隨其身 ·
 suí qí shí suí qí mìng suí qí shēn

隨其行 · 隨其解 · 隨其言
 suí qí xíng suí qí jiě suí qí yán

論 · 隨其心樂 · 隨其方便 ·
 lùn suí qí xīn yào suí qí fāng biàn

隨其思惟 · 隨其觀察 · 於
 suí qí sī wéi suí qí guān chá yú

如是諸衆生中 · 為現其身 ·
 rú shì zhū zhòng shēng zhōng wèi xiàn qí shēn

教化調伏？
 jiào huà tiáo fú

At that time, Manjushri Bodhisattva
 asked Wealthy Leader Bodhisattva,
 “Disciple of the Buddha, all sentient
 beings are nonentities. And so, why
 does the Thus Come One accord
 with their opportunities; why does he
 accord with their lives; why does he
 accord with their bodies?”

“Why does he accord with their
 practices; why does he accord with
 their understandings; why does
 he accord with their languages;
 why does he accord with their
 fondnesses; why does he accord
 with their expediencies; why does
 he accord with their thoughts;
 and why does he accord with their
 considerations, appearing among
 them in bodies like theirs, in order
 to teach and transform, tame and
 subdue them?”

時 · 財首菩薩 · 以頌答曰：
shí cái shǒu pú sà yǐ sòng dá yuē

此是樂寂滅 多聞者境界
cǐ shì yào jí miè duō wén zhě jìng jiè
我為仁宣說 仁今應聽受。
wǒ wèi rén xuān shuō rén jīn yīng tīng shòu

分別觀內身 此中誰是我
fēn bié guān nèi shēn cǐ zhōng shuí shì wǒ
若能如是解 彼達我有無。
ruò néng rú shì jiě bǐ dá wǒ yǒu wú

此身假安立 住處無方所
cǐ shēn jiǎ ān lì zhù chù wú fāng suǒ
諦了是身者 於中無所著。
dì liǎo shì shēn zhě yú zhōng wú suǒ zháo

於身善觀察 一切皆明見
yú shēn shàn guān chá yí qiè jiē míng jiàn
知法皆虛妄 不起心分別。
zhī fǎ jiē xū wàng bù qǐ xīn fēn bié

壽命因誰起 復因誰退滅
shòu mìng yīn shuí qǐ fù yīn shuí tuì miè
猶如旋火輪 初後不可知。
yóu rú xuán huǒ lún chū hòu bù kě zhī

Then Wealthy Leader Bodhisattva
answered in verse:

The bliss of still quiescence,
The state of One of Much Learning,
I, for the Humane One, will now
expound.
Would that the Humane One be
attentively receptive.

Observe the body in detail
throughout.
What of it is actually “me”?
One who understands in this way
Comprehends there is no self to
be found.

This body is falsely established,
Without a place to which it belongs.
By closely examining the body,
one fathoms,
That nothing about it can be held
on to.

Skillfully observe the body,
Clearly viewing each part.
Realize all dharmas are empty
illusions,
And you will not give rise to
mental distinctions.

Who causes this life to arise?
And what causes its decline and
demise?
Like a whirling wheel of fire,
Its beginning and end cannot be
known.

智者能觀察 一切有無常
zhì zhě néng guān chá yí qiè yǒu wú cháng

諸法空無我 永離一切相。
zhū fǎ kōng wú wǒ yǒng lí yí qiè xiàng

Wise ones are able to observe
The impermanence of all that exists,
And how all dharmas are empty,
devoid of a self,
Forever detached from all
characteristics.

眾報隨業生 如夢不真實
zhòng bào suí yè shēng rú mèng bù zhēn shí

念念常滅壞 如前後亦爾。
niàn niàn cháng miè huài rú qián hòu yì ěr

Karma produced, the myriad
retributions follow.
Like a dream, none of it is true or real.
Thought after thought, constant
decay brings cessation.
As with the previous and
subsequent pattern.

世間所見法 但以心為主
shì jiān suǒ jiàn fǎ dàn yǐ xīn wéi zhǔ

隨解取眾相 顛倒不如實。
suí jiě qǔ zhòng xiàng diān dǎo bù rú shí

The dharmas perceived in this world,
Solely rely on the mind, their host,
which
Following its notions, grasps at
attributes:
This is inversion and not True
Suchness.

世間所言論 一切是分別
shì jiān suǒ yán lùn yí qiè shì fēn bié

未曾有一法 得入於法性。
wèi céng yǒu yī fǎ dé rù yú fǎ xìng

Worldly theories and languages
Are all based on discriminations.
Not a single phenomenon among
them
Gains entry to the Dharma nature.

能緣所緣力 種種法出生
néng yuán suǒ yuán lì zhǒng zhǒng fǎ chū shēng

速滅不暫停 念念悉如是。
sù miè bù zhàn tíng niàn niàn xī rú shì

The force of conditions and that
which pursues them
Brings myriad phenomena into being.
Ephemeral, they soon vanish
without pausing for an instant.
This continues in thought after
thought.

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

寶首菩薩言：佛子！一切
bǎo shǒu pú sà yán fó zǐ yí qiè

衆生等 · 有四大 · 無我 ·
zhòng shēng děng yǒu sì dà wú wǒ

無我所。云何而有 · 受苦 ·
wú wǒ suǒ yún hé ér yǒu shòu kǔ

受樂？端正 · 醜陋？內好 ·
shòu lè duān zhèng chǒu lòu nèi hǎo

外好？少受 · 多受？或受
wài hǎo shǎo shòu duō shòu huò shòu

現報 · 或受後報？然法界
xiàn bào huò shòu hòu bào rán fǎ jiè

中 · 無美 · 無惡。
zhōng wú měi wú è

時 · 寶首菩薩 · 以頌答曰：
shí bǎo shǒu pú sà yǐ sòng dá yuē

隨其所行業 如是果報生
suí qí suǒ xíng yè rú shì guǒ bào shēng

作者無所有 諸佛之所說。
zuò zhě wú suǒ yǒu zhū fó zhī suǒ shuō

譬如淨明鏡 隨其所對質
pì rú jìng míng jìng suí qí suǒ duì zhí

現像各不同 業性亦如是。
xiàn xiàng gè bù tóng yè xìng yì rú shì

At that time, Manjushri Bodhisattva asked Jeweled Leader Bodhisattva, “Disciple of the Buddha, all sentient beings alike are composed of the four elements. They are devoid of a self or anything pertaining to a self. Why then do some undergo suffering and some enjoy bliss; why are some respectable and others unseemly; why are some good within and others good without; why do some receive little while others receive much, sometimes receiving a direct retribution, sometimes receiving a delayed retribution, while within the Dharma Realm, there actually is no beauty or ugliness?”

Then Jeweled Leader Bodhisattva answered in verse.

According to what is done,
Appropriate consequences are borne.
The doer is without any being:
That is what all Buddhas say.

As a clear, bright mirror,
According with what confronts it,
Reflects each exact image:
Such is the nature of karma.

亦如田種子 各各不相知
yì rú tián zhǒng zǐ gè gè bù xiāng zhī

自然能出生 業性亦如是。
zì rán néng chū shēng yè xìng yì rú shì

Or, as seeds sown in a field,
Are mutually unaware,
Yet are able to simultaneously
sprout:
Such is the nature of karma.

又如巧幻師 在彼四衢道
yòu rú qiǎo huàn shī zài bǐ sì qú dào

示現眾色相 業性亦如是。
shì xiàn zhòng sè xiàng yè xìng yì rú shì

Or, as a skilled illusionist,
Who stands at the crossroads
Displaying a multitude of
disguises:
Such is the nature of karma.

如機關木人 能出種種聲
rú jī guān mù rén néng chū zhǒng zhǒng shēng

彼無我非我 業性亦如是。
bǐ wú wǒ fēi wǒ yè xìng yì rú shì

As a mechanical man,
Which can emit many different
sounds,
Yet possesses neither a self nor a
non-self:
Such is the nature of karma.

亦如眾鳥類 從殼而得出
yì rú zhòng niǎo lèi cóng què ér dé chū

音聲各不同 業性亦如是。
yīn shēng gè bù tóng yè xìng yì rú shì

And as the myriad kinds of birds,
Although all hatched from eggs,
Are each endowed with a distinct
sound:
Such is the nature of karma.

譬如胎藏中 諸根悉成就
pì rú tāi zàng zhōng zhū gēn xī chéng jiù

體相無來處 業性亦如是。
tǐ xiàng wú lái chù yè xìng yì rú shì

Just as in the womb,
All faculties are formed,
Yet these physical features have
no source:
Thus, too, is the nature of karma.

又 如 在 地 獄 種 種 諸 苦 事
yòu rú zài dì yù zhǒng zhǒng zhū kǔ shì

彼 悉 無 所 從 業 性 亦 如 是。
bǐ xī wú suǒ cóng yè xìng yì rú shì

And it follows that throughout the
hells,
All the various experiences suffered
there,
Are without a place of origin.
And the nature of karma is also
that way.

譬 如 轉 輪 王 成 就 勝 七 寶
pì rú zhuǎn lún wáng chéng jiù shèng qī bǎo

來 處 不 可 得 業 性 亦 如 是。
lái chù bù kě dé yè xìng yì rú shì

Although a wheel-turning king
Possesses the seven splendid jewels,
No source of their origin can be
found:
Just so is the nature of karma.

又 如 諸 世 界 大 火 所 燒 然
yòu rú zhū shì jiè dà huǒ suǒ shāo rán

此 火 無 來 處 業 性 亦 如 是。
cǐ huǒ wú lái chù yè xìng yì rú shì

And were all the worlds
Consumed by a massive
conflagration,
That fire would have no source:
Thus, again, is the nature of karma.

爾 時 · 文 殊 師 利 菩 薩 · 問
ěr shí wén shū shī lì pú sà wèn

德 首 菩 薩 言 : 佛 子 ! 如 來
dé shǒu pú sà yán fó zǐ rú lái

所 悟 · 唯 是 一 法 。 云 何 乃
suǒ wù wéi shì yī fǎ yún hé nǎi

說 · 無 量 諸 法 · 現 無 量 刹 ·
shuō wú liàng zhū fǎ xiàn wú liàng chà

化 無 量 衆 · 演 無 量 音 · 示
huà wú liàng zhòng yǎn wú liàng yīn shì

無 量 身 · 知 無 量 心 · 現 無
wú liàng shēn zhī wú liàng xīn xiàn wú

At that time, Manjushri Bodhisattva
asked Virtuous Leader Bodhisattva,
“Disciple of the Buddha, all the Thus
Come Ones enlighten to only one
Dharma. Why then do they explain
innumerable Dharmas;
why do they appear in innumerable
Buddhalands;
why do they transform innumerable
sentient beings;
why do they expound with
innumerable different sounds;
why do they manifest innumerable
bodies; how do they know the
innumerable minds;

量神通 · 普能震動無量世
 liàng shén tōng pǔ néng zhèn dòng wú liàng shì
 界 · 示現無量殊勝莊嚴 ·
 jiè shì xiàn wú liàng shū shèng zhuāng yán
 顯示無邊種種境界？
 xiǎn shì wú biān zhǒng zhǒng jìng jiè
 而法性中 · 此差別相 · 皆
 ér fǎ xìng zhōng cǐ cǐ bié xiàng jiē
 不可得。
 bù kě dé

時 · 德首菩薩 · 以頌答曰：
 shí dé shǒu pú sà yǐ sòng dá yuē

佛子所問義 甚深難可了
 fó zǐ suǒ wèn yì shèn shēn nán kě liǎo
 智者能知此 常樂佛功德。
 zhì zhě néng zhī cǐ cháng yào fó gōng dé

譬如地性一 眾生各別住
 pì rú dì xìng yī zhòng shēng gè bié zhù
 地無一異念 諸佛法如是。
 dì wú yī yì niàn zhū fó fǎ rú shì

亦如火性一 能燒一切物
 yì rú huǒ xìng yī néng shāo yí qiè wù
 火焰無分別 諸佛法如是。
 huǒ yàn wú fēn bié zhū fó fǎ rú shì

why do they demonstrate
 innumerable spiritual penetrations;
 how can they universally cause
 innumerable worlds to quake;
 how can they display innumerable
 exquisite adornments; and,
 how can they manifest an infinite
 variety of states of being, when none
 of these distinctions exist within the
 Dharma nature?"

Then Virtuous Leader Bodhisattva
 answered in verse.

Disciple of the Buddha, what you
 ask about
 Is profound and difficult to fathom.
 Wise Ones are able to know
 And find constant joy in the
 Buddhas' virtues.

As the Earth is of a single nature
 That allows sentient beings upon it
 their individuality,
 Without thoughts of difference on
 the part of the Earth,
 Thus, too, is all Buddhas' Dharma.

As fire is of a single nature
 That enables it to consume things,
 Without discrimination on the part
 of the flames
 Thus, too, is all Buddhas' Dharma.

亦如大海一 波濤千萬異
 yì rú dà hǎi yī bō tāo qiān wàn yì
 水無種種殊 諸佛法如是。
 shuǐ wú zhǒng zhǒng shū zhū fó fǎ rú shì

As the sea is of one nature
 That forms myriad different waves,
 Without any variations in the water;
 Thus, too, is all Buddhas' Dharma.

亦如風性一 能吹一切物
 yì rú fēng xìng yī néng chuī yí qiè wù
 風無一異念 諸佛法如是。
 fēng wú yī yì niàn zhū fó fǎ rú shì

And as the wind is of one nature
 That enables it to blow upon
 anything,
 Without making any
 differentiations;
 Thus, too, is all Buddhas' Dharma.

亦如大雲雷 普雨一切地
 yì rú dà yún léi pǔ yǔ yí qiè dì
 雨滴無差別 諸佛法如是。
 yǔ dī wú cī bié zhū fó fǎ rú shì

And as huge thunderclouds
 Universally shed rain over the
 earth,
 Without discrimination on the part
 of the raindrops;
 Thus, too, is all Buddhas' Dharma.

亦如地界一 能生種種芽
 yì rú dì jiè yī néng shēng zhǒng zhǒng yá
 非地有殊異 諸佛法如是。
 fēi dì yǒu shū yì zhū fó fǎ rú shì

Or, as the singular locale of earth,
 Is able to sprout all kinds of plants,
 Without the earth making any
 differentiations:
 Thus, too, is all Buddhas' Dharma.

如日無雲曠 普照於十方
 rú rì wú yún yì pǔ zhào yú shí fāng
 光明無異性 諸佛法如是。
 guāng míng wú yì xìng zhū fó fǎ rú shì

Also, as the sun, when not obscured
 by clouds,
 Universally shines throughout the
 ten directions,
 Without any differentiation in the
 nature of its light:
 Thus, too, is all Buddhas' Dharma.

亦如空中月 世間靡不見
yì rú kōng zhōng yuè shì jiān mí bú jiàn

非月往其處 諸佛法如是。
fēi yuè wǎng qí chù zhū fó fǎ rú shì

And, as the moon in space
Can be seen everywhere in the world
Though the moon itself does not go
to those places:
Thus, too, is all Buddhas' Dharma.

譬如大梵王 應現滿三千
pì rú dà fàn wáng yìng xiàn mǎn sān qiān

其身無別異 諸佛法如是。
qí shēn wú bié yì zhū fó fǎ rú shì

And as the Great Brahma Lord,
Appears in response throughout
the trichiliocosm,
Without any discrimination on the
part of his body;
Thus, too, is all Buddhas' Dharma.

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

目首菩薩言：佛子！如來
mù shǒu pú sà yán fó zǐ rú lái

福田 · 等一無異 · 云何而
fú tián děng yī wú yì yún hé ér

見 · 衆生布施果報不同？
jiàn zhòng shēng bù shī guǒ bào bù tóng

所謂：種種色 · 種種形 ·
suǒ wèi zhǒng zhǒng sè zhǒng zhǒng xíng

種種家 · 種種根 · 種種財 ·
zhǒng zhǒng jiā zhǒng zhǒng gēn zhǒng zhǒng cái

種種主 · 種種眷屬 · 種種
zhǒng zhǒng zhǔ zhǒng zhǒng juàn shǔ zhǒng zhǒng

官位 · 種種功德 · 種種智
guān wèi zhǒng zhǒng gōng dé zhǒng zhǒng zhì

慧 ·
huì

At that time, Manjushri Bodhisattva
asked Vision Leader Bodhisattva,
“Disciple of the Buddha, given that
the field of blessings of the Thus
Come Ones is impartial and without
disparity,
how then is it that sentient beings
can be seen with different rewards
for having given?”

That is to say:
their complexions,
physical builds,
homes,
faculties,
wealth,
domains of rulership,
retinues,
offices,
meritorious virtues, and
wisdom all differ.

而佛於彼 · 其心平等 · 無
 ér fó yú bǐ · qí xīn píng děng wú
 異思惟。
 yì sī wéi

Given that, how can the Buddhas' attitude toward them be impartial and non-differentiating?"

時 · 目首菩薩 · 以頌答曰：
 shí mù shǒu pú sà yǐ sòng dá yuē

Then Vision Leader Bodhisattva answered in verse:

譬如大地一 隨種各生芽
 pì rú dà dì yī suí zhǒng gè shēng yá
 於彼無怨親 佛福田亦然。
 yú bǐ wú yuàn qīn fó fú tián yì rán

Just as the Great Earth in its oneness,
 Corresponding to each seed,
 nurtures a sprout,
 Without thoughts of like or dislike,
 Thus, too, is the Buddhas' field of blessings.

又如水一味 因器有差別
 yòu rú shuǐ yī wèi yīn qì yǒu cī bié
 佛福田亦然 眾生心故異。
 fó fú tián yì rán zhòng shēng xīn gù yì

Just as water is of a single flavor,
 Yet differs as to the vessel which
 contains it,
 Thus, too, is the Buddhas' field of blessings:
 Differences are only due to beings' minds.

亦如巧幻師 能令眾歡喜
 yì rú qiǎo huàn shī néng lìng zhòng huān xǐ
 佛福田如是 令眾生敬悅。
 fó fú tián rú shì lìng zhòng shēng jìng yuè

Or, as a master magician,
 Is able to delight an audience,
 Thus, too, does the Buddhas' field of blessings,
 Inspire reverence and joy in sentient beings.

如有才智王 能令大眾喜
 rú yǒu cái zhì wáng néng lìng dà zhòng xǐ
 佛福田如是 令眾悉安樂。
 fó fú tián rú shì lìng zhòng xī ān lè

As a talented and wise king,
 Can make the populace happy,
 So, too, can the Buddhas' field of blessings,
 Make the multitudes peaceful and happy.

譬如淨明鏡
pì rú jìng míng jìng

隨色而現像
suí sè ér xiàn xiàng

As a clean, bright mirror
Reflects exact images of what
appears before it.

佛福田如是
fó fú tián rú shì

隨心獲眾報。
suí xīn huò zhòng bào

So, too, does the Buddhas' field of
blessings,
According to beings' minds, effect
myriad rewards.

如阿揭陀藥
rú ā jiē tuó yào

能療一切毒
néng liáo yí qiè dú

Just as the herb agada,
Can cure one of every poison,
So, too, the Buddhas' field of
blessings

佛福田如是
fó fú tián rú shì

滅諸煩惱患。
miè zhū fán nǎo huàn

Does relieve the distress of every
affliction.

亦如日出時
yì rú rì chū shí

照耀於世間
zhào yào yú shì jiān

Just as the sun at dawn
Spreads illumination throughout
the world.

佛福田如是
fó fú tián rú shì

滅除諸黑暗。
miè chú zhū hēi àn

So, too, the Buddhas' field of
blessings
Does dispel all darkness.

亦如淨滿月
yì rú jìng mǎn yuè

普照於大地
pǔ zhào yú dà dì

Just as the clear, full moon
Universally sheds light o'er the vast
earth,

佛福田亦然
fó fú tián yì rán

一切處平等。
yí qiè chù píng děng

Thus, too, the Buddhas' field of
blessings
Does extend to all places equally.

譬如毘藍風
pì rú pí lán fēng

普震於大地
pǔ zhèn yú dà dì

Just as a vairambha tempest
Can cause the entire Earth to
shudder,

佛福田如是
fó fú tián rú shì

動三有眾生。
dòng sān yǒu zhòng shēng

So, too, the Buddhas' field of
blessings,
Moves the Three Realms' sentient
beings.

譬如大火起 能燒一切物
pì rú dà huǒ qǐ néng shāo yí qiè wù

佛福田如是 燒一切有為。
fó fú tián rú shì shāo yí qiè yǒu wéi

Just as a conflagration,
Can burn up every kind of thing,
So, too, the Buddhas' field of
blessings,
Can burn up all that which is
conditioned.

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

勤首菩薩言：佛子！佛教
qín shǒu pú sà yán fó zǐ fó jiào

是一 · 衆生得見 · 云何不
shì yī zhòng shēng dé jiàn yún hé bù

即悉斷一切諸煩惱縛 · 而
jí xī duàn yí qiè zhū fán nǎo fú ér

得出離？然其色蘊 · 受蘊 ·
dé chū lí rán qí sè yùn shòu yùn

想蘊 · 行蘊 · 識蘊 · 欲界 ·
xiǎng yùn xíng yùn shì yùn yù jiè

色界 · 無色界 · 無明貪愛 ·
sè jiè wú sè jiè wú míng tān ài

無有差別 · 是則佛教 · 於
wú yǒu cī bié shì zé fó jiào yú

諸衆生 · 或有利益？或無
zhū zhòng shēng huò yǒu lì yì huò wú

利益？
lì yì

At that time, Manjushri Bodhisattva
asked Diligence Leader Bodhisattva,
“Disciple of the Buddha, given
that the Buddhas' teaching is one
teaching,

why is it that when beings see
and hear it, they do not all sever
the bonds of afflictions and free
themselves?

Why is it that, although there is no
distinction in their form skandhas,
feeling skandhas, cognition
skandhas, formations skandhas,
and consciousness skandhas—
throughout the desire, form, and
formless realms—nor in their
ignorance, greed, and passion,
yet some derive benefit from the
Buddhas' teaching, while others do
not?”

時 · 勤首菩薩 · 以頌答曰：
shí qín shǒu pú sà yǐ sòng dá yuē

Then Diligence Leader Bodhisattva
answered in verse:

佛子善諦聽
fó zǐ shàn dì tīng

我今如實答
wǒ jīn rú shí dá

Disciple of the Buddha, listen well,
And I will now answer truthfully.
Why is it some soon gain
liberation,
While others have trouble getting
free?

或有速解脫
huò yǒu sù jiě tuō

或有難出離。
huò yǒu nán chū lí

若欲求除滅
ruò yù qiú chú miè

無量諸過惡
wú liàng zhū guò è

In seeking to expel and eliminate
Limitless past evil deeds,
One must in the Buddhadharma be,
Courageous and constantly
vigorous.

當於佛法中
dāng yú fó fǎ zhōng

勇猛常精進。
yǒng měng cháng jīng jìn

譬如微少火
pì rú wēi shǎo huǒ

樵濕速令滅
qiáo shī sù lìng miè

Suppose there were only a tiny
flame;
Wet sticks would cause it to quickly
die out.
Within the Dharma taught by the
Buddhas,
So, too, is it for one who is lax.

於佛教法中
yú fó jiào fǎ zhōng

懈怠者亦然。
xiè dài zhě yì rán

如鑽燧求火
rú zuàn suì qiú huǒ

未出而數息
wèi chū ér shuò xī

Or, suppose to make fire, one
rubbed wood together,
But stopped to rest before it was
produced.
The potential for fire with the
stopping would die.
So, too, is it for one who is lax.

火勢隨止滅
huǒ shì suí zhǐ miè

懈怠者亦然。
xiè dài zhě yì rán

如人持日珠
rú rén chí rì zhū

不以物承影
bù yǐ wù chéng yǐng

Or, if one held a crystal under the sun,
But failed to use tinder to catch the
reflection.

火終不可得
huǒ zhōng bù kě dé

懈怠者亦然。
xiè dài zhě yì rán

Consequently no fire could be
obtained.
So, too, is it for one who is lax.

譬如赫日照 孩稚閉其目
pì rú hè rì zhào hái zhì bì qí mù

怪言何不覩 懈怠者亦然。
guài yán hé bù dǔ xiè dài zhě yì rán

如人無手足 欲以芒草箭
rú rén wú shǒu zú yù yǐ máng cǎo jiàn

遍射破大地 懈怠者亦然。
biàn shè pò dà dì xiè dài zhě yì rán

如以一毛端 而取大海水
rú yǐ yī máo duān ér qǔ dà hǎi shuǐ

欲令盡乾竭 懈怠者亦然。
yù lìng jìn gān jié xiè dài zhě yì rán

又如劫火起 欲以少水滅
yòu rú jié huǒ qǐ yù yǐ shǎo shuǐ miè

於佛教法中 懈怠者亦然。
yú fó jiào fǎ zhōng xiè dài zhě yì rán

如有見虛空 端居不搖動
rú yǒu jiàn xū kōng duān jū bù yáo dòng

而言普騰躡 懈怠者亦然。
ér yán pǔ téng niè xiè dài zhě yì rán

Or, suppose out in the bright
sunshine,
A young child shut his eyes,
And then asked absurdly, “Why
can’t I see?”
So, too, is it for one who is lax.

Or, suppose one without hands or
feet,
Wished to use a blade of grass
To pierce and break the great earth
asunder.
So, too, is it for one who is lax.

Or, suppose one used the tip of a
hair,
To dip out water from the ocean,
Wishing to render it completely dry.
So, too, is it for one who is lax.

Or, suppose the kalpic fire ignited,
And one hoped to put it out with a
little water.
Within the Dharma taught by the
Buddhas,
So, too, is it for one who is lax.

Or, as when someone gazes into
space,
And physically does not move,
Yet says that he can soar through
the air.
So, too, is it for one who is lax.

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

法首菩薩言：佛子！如佛
fǎ shǒu pú sà yán fó zǐ rú fó

所說：若有衆生 · 受持正
suǒ shuō ruò yǒu zhòng shēng shòu chí zhèng

法 · 悉能除斷一切煩惱。
fǎ xī néng chú duàn yí qiè fán nǎo

何故復有受持正法 · 而不
hé gù fù yǒu shòu chí zhèng fǎ ér bù

斷者？隨貪瞋癡 · 隨慢 ·
duàn zhě suí tān chēn chī suí màn

隨覆 · 隨忿 · 隨恨 · 隨嫉 ·
suí fù suí fèn suí hèn suí jí

隨慳 · 隨誑 · 隨詔 · 勢力
suí qiān suí kuáng suí chǎn shì lì

所轉 · 無有離心。
suǒ zhuǎn wú yǒu lí xīn

能受持法 · 何故復於心行
néng shòu chí fǎ hé gù fù yú xīn hòng

之內 · 起諸煩惱？
zhī nèi qǐ zhū fán nǎo

時 · 法首菩薩 · 以頌答曰：
shí fǎ shǒu pú sà yǐ sòng dá yuē

佛子善諦聽 所問如實義
fó zǐ shàn dì tīng suǒ wèn rú shí yì

非但以多聞 能入如來法。
fēi dàn yǐ duō wén néng rù rú lái fǎ

At that time, Manjushri Bodhisattva asked Dharma Leader Bodhisattva, “Disciple of the Buddha, as the Buddha has said, any sentient being who receives and upholds the Proper Dharma, can be rid of all affliction.

Why, then, is it that some receive and uphold the Proper Dharma, but still fail to sever themselves from them? Instead, they succumb to greed, hatred, delusion, arrogance, covering, indignation, animosity, jealousy, stinginess, deceit, and obsequiousness.

Compelled by the intensity of such afflictions, they have no thought to separate from them.

How is it that one can receive and uphold the Dharma and still within the activity of one’s mind, give rise to all those afflictions?”

Then Dharma Leader Bodhisattva answered in verse.

Disciple of the Buddha, listen well
To the true meaning of that which
you ask.

But not merely by means of much
learning,

May one enter the Thus Come
One’s Dharma.

如人水所漂 懼溺而渴死
 rú rén shuǐ suǒ piāo jù nì ér kě sǐ

於法不修行 多聞亦如是。
 yú fǎ bù xiū xíng duō wén yì rú shì

As a person floating on water,
 Who, for fear of drowning, dies of
 thirst,
 So is one who does not practice the
 Dharma,
 But only amasses much learning.

如人設美膳 自餓而不食
 rú rén shè měi shàn zì è ér bù shí

於法不修行 多聞亦如是。
 yú fǎ bù xiū xíng duō wén yì rú shì

As one who prepares a lavish feast,
 Is hungry himself and yet does not
 eat,
 So is one who does not practice the
 Dharma,
 But only amasses much learning.

如人善方藥 自疾不能救
 rú rén shàn fāng yào zì jí bù néng jiù

於法不修行 多聞亦如是。
 yú fǎ bù xiū xíng duō wén yì rú shì

As one who is skilled at dispensing
 medicine,
 But is unable to cure his own illness,
 So is one who does not practice the
 Dharma,
 But only amasses much learning.

如人數他寶 自無半錢分
 rú rén shǔ tā bǎo zì wú bàn qián fēn

於法不修行 多聞亦如是。
 yú fǎ bù xiū xíng duō wén yì rú shì

As one who counts others' riches,
 But himself owns not half a cent,
 So is one who does not practice the
 Dharma,
 But only amasses much learning.

如有生王宮 而受餒與寒
 rú yǒu shēng wáng gōng ér shòu nǎi yǔ hán

於法不修行 多聞亦如是。
 yú fǎ bù xiū xíng duō wén yì rú shì

As someone born in a king's palace
 Nonetheless suffers from hunger
 and cold,
 So is one who does not practice the
 Dharma,
 But only amasses much learning.

如聾奏音樂 悅彼不自聞
rú lóng zòu yīn yuè yuè bǐ bú zì wén

於法不修行 多聞亦如是。
yú fǎ bù xiū xíng duō wén yì rú shì

As a deaf musician
Delights others with what he cannot hear
So is one who does not practice the Dharma,
But only amasses much learning.

如盲續眾像 示彼不自見
rú máng huì zhòng xiàng shì bǐ bú zì jiàn

於法不修行 多聞亦如是。
yú fǎ bù xiū xíng duō wén yì rú shì

As someone blind who paints pictures,
Cannot see what he depicts for others,
So is one who does not practice the Dharma,
But only amasses much learning.

譬如海船師 而於海中死
pì rú hǎi chuán shī ér yú hǎi zhōng sǐ

於法不修行 多聞亦如是。
yú fǎ bù xiū xíng duō wén yì rú shì

As a master pilot of a ship
Still ends up dying in the sea,
So is one who does not practice the Dharma,
But only amasses much learning.

如在四衢道 廣說眾好事
rú zài sì qú dào guǎng shuō zhòng hǎo shì

內自無實德 不行亦如是。
nèi zì wú shí dé bù xíng yì rú shì

As someone who stands at a crossroads
Vastly proclaims a host of good deeds,
But possesses no true virtue himself:
So is one who does not practice.

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

智首菩薩言：佛子！於佛
zhì shǒu pú sà yán fó zǐ yú fó

法中 · 智為上首。如來何
fǎ zhōng zhì wéi shàng shǒu rú lái hé

At that time, Manjushri Bodhisattva asked Wisdom Leader Bodhisattva, “Disciple of the Buddha, given that within the Buddhadharma wisdom is foremost, why then does the Thus Come One,

故 · 或為衆生讚歎布施 ·
 gù huò wèi zhòng shēng zàn tàn bù shī
 或讚持戒 · 或讚堪忍 · 或
 huò zàn chí jiè huò zàn kān rěn huò
 讚精進 · 或讚禪定 · 或讚
 zàn jīng jìn huò zàn chán dìng huò zàn
 智慧 · 或復讚歎慈悲喜捨？
 zhì huì huò fù zàn tàn cí bēi xǐ shě
 而終無有唯以一法 · 而得
 ér zhōng wú yǒu wéi yī fǎ ér dé
 出離 · 成阿耨多羅三藐三
 chū lí chéng ā nòu duō luó sān miǎo sān
 菩提者。

時 · 智首菩薩 · 以頌答曰：
 shí zhì shǒu pú sà yǐ sòng dá yuē

佛子甚希有 能知衆生心
 fó zǐ shèn xī yǒu néng zhī zhòng shēng xīn
 如仁所問義 諦聽我今說。
 rú rén suǒ wèn yì dì tīng wǒ jīn shuō

過去未來世 現在諸導師
 guò qù wèi lái shì xiàn zài zhū dǎo shī
 無有說一法 而得於道者。
 wú yǒu shuō yī fǎ ér dé yú dào zhě

for the sake of sentient beings,
 sometimes praise giving,
 sometimes praise upholding precepts,
 sometimes praise patience,
 sometimes praise vigor,
 sometimes praise dhyana-samadhi,
 and sometimes praise wisdom?
 Why did he sometimes praise
 kindness, compassion, joy, and
 giving?
 And why is there never anyone who,
 by means of only one single dharma,
 gains transcendence and realizes
 anuttara-samyak-sambodhi?"

Then Wisdom Leader Bodhisattva
 answered in verse:

Disciple of the Buddha, how rare
 you are!
 You know what is on sentient
 beings' minds.
 As to the principle of which the
 Humane One asks,
 Listen well as I now explain.

In ages past and times to come,
 As well as in the present, no
 guiding master
 Speaks only a single dharma
 To help beings attain the spiritual
 Path.

佛知眾生心 性分各不同
fó zhī zhòng shēng xīn xìng fèn gè bù tóng

隨其所應度 如是而說法。
suí qí suǒ yīng dù rú shì ér shuō fǎ

慳者為讚施 毀禁者讚戒
qiān zhě wèi zàn shī huǐ jìn zhě zàn jiè

多瞋為讚忍 好懈讚精進。
duō chēn wèi zàn rěn hào xiè zàn jīng jìn

亂意讚禪定 愚癡讚智慧
luàn yì zàn chán dìng yú chī zàn zhì huì

不仁讚慈愍 怒害讚大悲。
bù rén zàn cí mǐn nù hài zàn dà bēi

憂感為讚喜 曲心讚歎捨
yōu qǐ wèi zàn xǐ qū xīn zàn tàn shě

如是次第修 漸具諸佛法。
rú shì cì dì xiū jiàn jù zhū fó fǎ

如先立基堵 而後造宮室
rú xiān lì jī dǔ ér hòu zào gōng shì

施戒亦復然 菩薩眾行本。
shī jiè yì fù rán pú sà zhòng hòng běn

The Buddha knows sentient beings' minds

Are uniquely different in nature.
Based on what they need to be saved,
He speaks Dharma for them
accordingly.

To those who are stingy, he praises giving.

To those who transgress rules, he praises morality.

To those with much anger, he praises tolerance.

To those who like to be lazy, he praises vigor.

To the scattered, he praises dhyana concentration.

To the foolish, he praises wisdom.

To the inhumane, he praises sympathetic kindness.

To the angry and malicious, he praises great compassion.

To the sorrowful, he praises sympathetic joy.

To the crooked-minded he praises renunciation.

One should cultivate successively in this way,

Gradually perfecting all the Buddhas' Dharmas.

As one first must set the foundation,
In order to build a palace,

So, too, giving and precepts are
Basic for all Bodhisattva practices.

譬如建城廓 為護諸人眾
pì rú jiàn chéng kuò wèi hù zhū rén zhòng

忍進亦如是 防護諸菩薩。
rěn jìn yì rú shì fáng hù zhū pú sà

As a city wall is built
In order to protect the populace,
So, too, do patience and vigor
Guard and protect all Bodhisattvas.

譬如大力王 率土咸戴仰
pì rú dà lì wáng shuài tǔ xián dài yǎng

定慧亦如是 菩薩所依賴。
dìng huì yì rú shì pú sà suǒ yī lài

As a great and powerful king,
Is honored by the entire country,
So, too, samadhi and wisdom are
What all Bodhisattvas rely on.

亦如轉輪王 能與一切樂
yì rú zhuǎn lún wáng néng yǔ yī qiè lè

四等亦如是 與諸菩薩樂。
sì děng yì rú shì yǔ zhū pú sà lè

Just as a wheel-turning king
Can bestow happiness upon his
subjects,
So, too, the Four Unlimited Aspects
of Mind
Can bring joy to all Bodhisattvas.

爾時 · 文殊師利菩薩 · 問
ěr shí wén shū shī lì pú sà wèn

賢首菩薩言：佛子！諸佛
xián shǒu pú sà yán fó zǐ zhū fó

世尊 · 唯以一道 · 而得出
shì zūn wéi yǐ yī dào ér dé chū

離。云何今見一切佛土 ·
lí yún hé jīn jiàn yī qiè fó dù

所有眾事 · 種種不同？
suǒ yǒu zhòng shì zhǒng zhǒng bù tóng

所謂：世界 · 眾生界 · 說
suǒ wèi shì jiè zhòng shēng jiè shuō

At that time, Manjushri Bodhisattva
asked Worthy Leader Bodhisattva,
“Disciple of the Buddha, all
Buddhas, World Honored Ones, were
liberated by means of a single path.

Why, then, do we perceive that the
Buddhas' lands, and their multitudes
of deeds, are all different, with none
the same?

That is to say: their worlds,
the sentient beings in them,

法調伏 · 壽量 · 光明 · 神
fǎ tiáo fú shòu liàng guāng míng shén

通 · 衆會 · 教儀 · 法住各
tōng zhòng huì jiào yí fǎ zhù gè

有差別 · 無有不具一切佛
yǒu cī bié wú yǒu bú jù yí qiè fó

法 · 而成阿耨多羅三藐三
fǎ ér chéng ā nòu duō luó sān miǎo sān

菩提者。
pú tí zhě

時 · 賢首菩薩 · 以頌答曰：
shí xián shǒu pú sà yǐ sòng dá yuē

文殊法常爾 法王唯一法
wén shū fǎ cháng ěr fǎ wáng wéi yī fǎ

一切無礙人 一道出生死。
yí qiè wú ài rén yī dào chū shēng sǐ

一切諸佛身 唯是一法身
yí qiè zhū fó shēn wéi shì yī fǎ shēn

一心一智慧 力無畏亦然。
yī xīn yí zhì huì lì wú wèi yì rán

如本趣菩提 所有迴向心
rú běn qù pú tí suǒ yǒu huí xiàng xīn

得如是刹土 衆會及說法。
dé rú shì chà dù zhòng huì jí shuō fǎ

the Dharma that they speak to tame and regulate beings, their life spans, the light they emit, their spiritual powers, their assemblies, the ways in which they teach, and the durations of their Dharma are all different.

And yet, not one has failed to perfect all of the Buddhadharma and to realize *anuttarasamyaksambodhi*.”

Then Worthy Leader Bodhisattva answered in verse.

Manjushri, the Dharma is always like this:

The Dharma Kings transcended with only one Dharma; Everyone who unburdens himself Can escape birth and death on this One Path.

Each and every Buddha's body Is the one Dharma body; They are of one mind and one wisdom. Their powers and fearlessnesses are also thus.

Based upon their original wish to seek bodhi And all their dedications of merit, They attain a corresponding kind of Buddhaland, With its assemblies and Dharma proclamations.

一切諸佛刹 莊嚴悉圓滿
yī qiè zhū fó chà zhuāng yán xī yuán mǎn

隨眾生行異 如是見不同。
suí zhòng shēng hènɡ yì rú shì jiàn bù tóng

佛刹與佛身 眾會及言說
fó chà yǔ fó shēn zhòng huì jí yán shuō

如是諸佛法 眾生莫能見。
rú shì zhū fó fǎ zhòng shēng mò néng jiàn

其心已清淨 諸願皆具足
qí xīn yǐ qīng jìng zhū yuàn jiē jù zú

如是明達人 於此乃能觀。
rú shì míng dá rén yú cǐ nǎi néng guān

隨眾生心樂 及以業果力
suí zhòng shēng xīn yào jí yǐ yè guǒ lì

如是見差別 此佛威神故。
rú shì jiàn cī bié cǐ fó wēi shén gù

佛刹無分別 無憎無有愛
fó chà wú fēn bié wú zēng wú yǒu ài

但隨眾生心 如是見有殊。
dàn suí zhòng shēng xīn rú shì jiàn yǒu shū

The lands of all Buddhas
Are adorned to perfection.
According to beings' different
practices,
Their perceptions are likewise
different.

The Buddhas' lands together with
the Buddhas' body,
Their assemblies, including what
they speak,
As well as all Buddhas' Dharmas,
Cannot be seen by sentient beings.

But, once their minds are made pure,
And all their vows perfected,
They reach complete understanding
And are thereby able to see.

According with what makes them
happy,
As well as their karmic retributions,
Sentient beings perceive things
differently.
This is due to the Buddhas'
awesome spiritual power.

The Buddhalands are devoid of
distinctions,
Of dislikes and of fondnesses.
It is only due to the sentient beings'
minds
That differences are perceived.

以是於世界 所見各差別
 yǐ shì yú shì jiè suǒ jiàn gè cī bié
 非一切如來 大仙之過咎。
 fēi yí qiè rú lái dà xiān zhī guò jiù

Within the mundane world,
 What each one perceives is
 different.
 All the Thus Comes Ones,
 The Great Immortals, are not to
 blame for this.

一切諸世界 所應受化者
 yí qiè zhū shì jiè suǒ yīng shòu huà zhě
 常見人中雄 諸佛法如是。
 cháng jiàn rén zhōng xióng zhū fó fǎ rú shì

Within each and every world,
 Those who are ready to be
 transformed
 Constantly see the hero among men.
 Thus is the Dharma of all Buddhas.

爾時 · 諸菩薩謂文殊師利
 ěr shí zhū pú sà wèi wén shū shī lì
 菩薩言：佛子！我等所解 ·
 pú sà yán fó zǐ wǒ děng suǒ jiě ·
 各自說已。唯願仁者 · 以妙
 gè zì shuō yǐ wéi yuàn rén zhě yǐ miào
 辯才 · 演暢如來所有境界！
 biàn cái yǎn chàng rú lái suǒ yǒu jìng jiè

At that time, all those Bodhisattvas
 said to Manjushri Bodhisattva,
 “Disciple of the Buddha, we have
 each finished speaking about what
 we understand.
 We only hope that the Humane One,
 using wonderful eloquence, will
 extensively elucidate all the states of
 the Thus Come Ones.

何等是佛境界？
 hé děng shì fó jìng jiè

“What is the state of being of a
 Buddha like?

何等是佛境界因？
 hé děng shì fó jìng jiè yīn

What are the causes of the states of
 a Buddha like?

何等是佛境界度？
 hé děng shì fó jìng jiè dù

What are the states of a Buddha’s
 rescuing like?

何等是佛境界入？
 hé děng shì fó jìng jiè rù

What is the entry into the state of a
 Buddha like?

何等是佛境界智？
 hé děng shì fó jìng jiè zhì

What is the wisdom of the state of a
 Buddha like?

何等是佛境界法？
hé děng shì fó jìng jiè fǎ

What are the dharmas within the state of a Buddha like?

何等是佛境界說？
hé děng shì fó jìng jiè shuō

What are the words used in the state of a Buddha like?

何等是佛境界知？
hé děng shì fó jìng jiè zhī

What is the knowledge of the states of a Buddha like?

何等是佛境界證？
hé děng shì fó jìng jiè zhèng

What is the realization enjoyed in the state of a Buddha like?

何等是佛境界現？
hé děng shì fó jìng jiè xiàn

What are the manifestations found in the state of a Buddha like?

何等是佛境界廣？
hé děng shì fó jìng jiè guǎng

What is the vastness of the state of a Buddha like?"

時 · 文殊師利菩薩 · 以頌
shí wén shū shī lì pú sà yǐ sòng

Then Manjushri Bodhisattva answered in verse:

答曰：
dá yuē

如來深境界 其量等虛空
rú lái shēn jìng jiè qí liàng děng xū kōng
一切眾生入 而實無所入。
yí qiè zhòng shēng rù ér shí wú suǒ rù

The Thus Come Ones' profound state
Is equal in measure to empty space.
All sentient beings enter within it,
Yet actually nothing is entered.

如來深境界 所有勝妙因
rú lái shēn jìng jiè suǒ yǒu shèng miào yīn
億劫常宣說 亦復不能盡。
yì jié cháng xuān shuō yì fù bù néng jìn

The Thus Come Ones' profound state,
Results from sublimely wonderful causes.
Describing them ceaselessly for a million eons
Would still not elucidate them all.

隨其心智慧 誘進咸令益
suí qí xīn zhì huì yòu jìn xián lìng yì

如是度眾生 諸佛之境界。
rú shì dù zhòng shēng zhū fó zhī jìng jiè

Attuned to sentient beings' wisdom,
the Buddhas
Induce them to advance, to gain
good benefit;
In that way they rescue sentient
beings.
Such is the state of all the Buddhas.

世間諸國土 一切皆隨入
shì jiān zhū guó dù yí qiè jiē suí rù

智身無有色 非彼所能見。
zhì shēn wú yǒu sè fēi bǐ suǒ néng jiàn

Into every land in all the worlds,
The Buddhas enter in accord with
beings there.
Yet those beings are unable to
perceive
The Buddhas' formless wisdom
body.

諸佛智自在 三世無所礙
zhū fó zhì zì zài sān shì wú suǒ ài

如是慧境界 平等如虛空。
rú shì huì jìng jiè píng děng rú xū kōng

The Buddhas' wisdom is free and
at ease,
Unimpeded in the Triple Realm.
This state of their wisdom
Is equal and impartial, just like
space.

法界眾生界 究竟無差別
fǎ jiè zhòng shēng jiè jù jìng wú cī bié

一切悉了知 此是如來境。
yí qiè xī liǎo zhī cǐ shì rú lái jìng

The Dharma Realm and the realms
of sentient beings
Are ultimately undifferentiated,
And yet are fully understood.
Thus is the Thus Come Ones' state.

一切世間中 所有諸音聲
yí qiè shì jiān zhōng suǒ yǒu zhū yīn shēng

佛智皆隨了 亦無有分別。
fó zhì jiē suí liǎo yì wú yǒu fēn bié

All the different sounds
Throughout the various worlds,
The Buddhas, in their wisdom,
constantly discern,
Without making any distinctions.

非識所能識 亦非心境界
fēi shì suǒ néng shì yì fēi xīn jìng jiè

其性本清淨 開示諸群生。
qí xìng běn qīng jìng kāi shì zhū qún shēng

非業非煩惱 無物無住處
fēi yè fēi fán nǎo wú wù wú zhù chù

無照無所行 平等行世間。
wú zhào wú suǒ xíng píng děng xíng shì jiān

一切眾生心 普在三世中
yí qiè zhòng shēng xīn pǔ zài sān shì zhōng

如來於一念 一切悉明達。
rú lái yú yī niàn yí qiè xī míng dá

Imperceptible to our subjective
consciousness,
This state cannot be cognized by
the mind.
It is from the clarity of the pure,
inherent nature
That instructions to benefit beings
well forth.

Without karma, without afflictions,
With nothing whatsoever, and no
place to dwell,
Without reflection or any activity,
They travel impartially through all
worlds.

The minds of all sentient beings,
Exist throughout the three periods
of time.
The Thus Come Ones, in a single
thought,
Comprehend them one and all.

爾時 · 此娑婆世界中 · 一
ěr shí cǐ suō pó shì jiè zhōng yí

切衆生 · 所有法差別 · 業
qiè zhòng shēng suǒ yǒu fǎ cǐ bié yè

差別 · 世間差別 · 身差別 ·
cǐ bié shì jiān cǐ bié shēn cǐ bié

根差別 · 受生差別 · 持戒
gēn cǐ bié shòu shēng cǐ bié chí jiè

果差別 · 犯戒果差別 · 國
guǒ cǐ bié fàn jiè guǒ cǐ bié guó

土果差別 · 以佛神力 · 悉
dù guǒ cǐ bié yǐ fó shén lì xī

At that time, in this Saha world, all
sentient beings' distinct dharmas,
distinct karma,
distinct worlds,
distinct bodies,
distinct dispositions,
distinct births,
distinct results from maintaining
precepts,
distinct results from violating
precepts,
and distinct results of lands, were
clearly manifested by the Buddhas'
spiritual power.

皆明現。如是東方。百千
jiē míng xiàn rú shì dōng fāng bǎi qiān

億那由他。無數無量。無
yì nà yóu tā wú shù wú liàng wú

邊無等。不可數。不可稱。
biān wú děng bù kě shù bù kě chēng

不可思。不可量。不可說。
bù kě sī bù kě liáng bù kě shuō

盡法界。虛空界。一切世
jìn fǎ jiè xū kōng jiè yī qiè shì

界中。所有衆生法差別。
jiè zhōng suǒ yǒu zhòng shēng fǎ cī bié

乃至國土果差別。悉以佛
nǎi zhì guó dù guǒ cī bié xī yǐ fó

神力故。分明顯現。
shén lì gù fēn míng xiǎn xiàn

南西北方。四維。上下。
nán xī běi fāng sì wéi shàng xià

亦復如是。
yì fù rú shì

Just as to the east, in hundreds of thousands of millions of nayutas of numberless, measureless, boundless, incomparable, innumerable, inestimable, inconceivable, immeasurable, ineffable worlds pervading space throughout the Dharma Realm, all sentient beings' distinct dharmas, up to and including their distinct results of lands, were clearly manifested by the Buddhas' spiritual power,

so, too, was this the case in the south, west, north, the four intermediate directions, above, and below.

~菩薩問明品第十終~
~大方廣佛華嚴經卷第十三終~

~ End of Chapter 10:
Bodhisattvas Ask for Clarification ~
~ End of Avatamsaka Sutra, Roll 13 ~

迴 向 偈
huí xiàng jì

Dedication of Merits

願 以 此 功 德
yuàn yǐ cǐ gōng dé

May the merit from this practice

莊 嚴 佛 淨 土
zhuāng yán fó jìng dù

Adorn all the Buddhas' Lands,

上 報 四 重 恩
shàng bào sì zhòng ēn

Repay the kindness from above,

下 濟 三 途 苦
xià jì sān tú kǔ

And rescue those in paths below.

若 有 見 聞 者
ruò yǒu jiàn wén zhě

May all who see or hear of this

悉 發 菩 提 心
xī fā pú tí xīn

Resolve upon Awakening,

盡 此 一 報 身
jìn cǐ yī bào shēn

And when this body meets its end,

同 生 極 樂 國
tóng shēng jí lè guó

Be born together in the Land of
Bliss.

護法韋陀菩薩
Dharma Protector Bodhisattva Wei Tuo

