

Homage to

*The Great Flower Garland Scripture of the Buddha's
Expanded Mahayana Teachings*

and

*The Ocean-wide Flower Garland Assembly of
Buddhas and Bodhisattvas*

南_ナ 無_ム 大_{ダイ} 方_{ホウ} 廣_{クワン} 佛_{ブツ} 華_カ 嚴_{エン} 經_{キヤウ}
ná mó dà fāng guǎng fó huá yán jīng

華_カ 嚴_{エン} 海_{カイ} 會_{クワイ} 佛_{ブツ} 菩_ポ 薩_サ
huá yán hǎi huì fó pú sà

大方廣佛華嚴經
Dà Fāng Guǎng Fó Huá Yán Jīng

入法界品第三十九之一
rù fǎ jiè pǐn dì sān shí jiǔ zhī yī

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, 2004, 2023)

THE AVATAMSAKA SUTRA

Chapter 39

Entering the Dharma Realm -- Section 1

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

Provisional English translation by
the Buddhist Text Translation Society (1980, 2004, 2023)

爾時·世尊在室羅筏國·逝多林·給孤獨園·
ěr shí shì zūn zài shì luó fá guó shì duō lín jǐ gū dú yuán

大莊嚴重閣·與菩薩摩訶薩·五百人俱·
dà zhuāng yán chóng gé yǔ pú sà mó hē sà wǔ bǎi rén jù

普賢菩薩·文殊師利菩薩·而為上首·
pǔ xián pú sà wén shū shī lì pú sà ér wéi shàng shǒu

其名曰：光焰幢菩薩。須彌幢菩薩。寶幢
qí míng yuē guāng yàn chuáng pú sà xū mí chuáng pú sà bǎo chuáng

菩薩。無礙幢菩薩。華幢菩薩。離垢幢菩薩
pú sà wú ài chuáng pú sà huā chuáng pú sà lí gòu chuáng pú

薩。日幢菩薩。妙幢菩薩。離塵幢菩薩。
sà rì chuáng pú sà miào chuáng pú sà lí chén chuáng pú sà

普光幢菩薩。
pǔ guāng chuáng pú sà

地威力菩薩。寶威力菩薩。大威力菩薩。
dì wēi lì pú sà bǎo wēi lì pú sà dà wēi lì pú sà

金剛智威力菩薩。離塵垢威力菩薩。
jīn gāng zhì wēi lì pú sà lí chén gòu wēi lì pú sà

At that time, the World Honored One was in the kingdom of Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, inside the magnificent pavilion, together with a gathering of five hundred Bodhisattvas, Mahasattvas, who were led by Bodhisattva Samantabhadra and Bodhisattva Manjushri.

Also in the Assembly were Bodhisattva Bright Flame Banner, Bodhisattva Sumeru Banner, Bodhisattva Jeweled Banner, Bodhisattva Unobstructed Banner, Bodhisattva Flower Banner, Bodhisattva Leaving Defilement Banner, Bodhisattva Sun Banner, Bodhisattva Wondrous Banner, Bodhisattva Apart from the Dust Banner, and Bodhisattva Universal Light Banner;

Bodhisattva [Ten] Stages' Awesome Strength, Bodhisattva Jeweled Strength, Bodhisattva Great Strength, Bodhisattva Vajra Strength Wisdom, Bodhisattva Leaving Defilement Strength,

正法日威力菩薩。功德山威力菩薩。
zhèng fǎ rì wēi lì pú sà gōng dé shān wēi lì pú sà

智光影威力菩薩。普吉祥威力菩薩。
zhì guāng yǐng wēi lì pú sà pǔ jí xiáng wēi lì pú sà

地藏菩薩。虛空藏菩薩。蓮華藏菩薩。
dì zàng pú sà xū kōng zàng pú sà lián huā zàng pú sà

寶藏菩薩。日藏菩薩。淨德藏菩薩。
bǎo zàng pú sà rì zàng pú sà jìng dé zàng pú sà

法印藏菩薩。光明藏菩薩。臍藏菩薩。
fǎ yìn zàng pú sà guāng míng zàng pú sà qí zàng pú sà

蓮華德藏菩薩。
lián huā dé zàng pú sà

善眼菩薩。淨眼菩薩。離垢眼菩薩。無礙
shàn yǎn pú sà jìng yǎn pú sà lí gòu yǎn pú sà wú ài

眼菩薩。普見眼菩薩。善觀眼菩薩。青蓮
yǎn pú sà pǔ jiàn yǎn pú sà shàn guān yǎn pú sà qīng lián

華眼菩薩。金剛眼菩薩。寶眼菩薩。虛空
huā yǎn pú sà jīn gāng yǎn pú sà bǎo yǎn pú sà xū kōng

眼菩薩。喜眼菩薩。普眼菩薩。
yǎn pú sà xǐ yǎn pú sà pǔ yǎn pú sà

天冠菩薩。普照法界智慧冠菩薩。道場冠
tiān guān pú sà pǔ zhào fǎ jiè zhì huì guān pú sà dào chǎng guān

菩薩。普照十方冠菩薩。一切佛藏冠菩薩。
pú sà pǔ zhào shí fāng guān pú sà yí qiè fó zàng guān pú sà

Bodhisattva Proper Dharma Sun's Strength,
Bodhisattva Virtue Mountain's Strength,
Bodhisattva Wisdom Light Reflection's Strength, and
Bodhisattva Universal Auspicious Strength;

Bodhisattva Earth Treasury, Bodhisattva Space Treasury,
Bodhisattva Lotus Treasury, Bodhisattva Jeweled Treasury,
Bodhisattva Sun Treasury, Bodhisattva Pure Virtue Treasury,
Bodhisattva Dharma Seal Treasury, Bodhisattva Brightness Treasury,
Bodhisattva Navel Treasury, and Bodhisattva Lotus Virtue Treasury.

Bodhisattva Wholesome Eyes, Bodhisattva Pure Eyes,
Bodhisattva Leaving Defilement Eyes, Bodhisattva Unobstructed Eyes,
Bodhisattva Universal Seeing Eyes,
Bodhisattva Skillfully Contemplating Eyes,
Bodhisattva Blue Lotus Flower Eyes, Bodhisattva Vajra Eyes,
Bodhisattva Jeweled Eyes, Bodhisattva Eye of the Universe,
Bodhisattva Happy Eyes, and Bodhisattva Universal Eyes;

Bodhisattva Celestial Crown,
Bodhisattva Universally Illuminating the Dharma Realm Wisdom Crown,
Bodhisattva Bodhimanda Crown,
Bodhisattva Universally Illuminating the Ten Directions Crown,
Bodhisattva All Buddhas' Treasury Crown,

超^イ出^イ一^一切^ク世^ハ間^ハ冠^ク菩^サ薩^ハ。 普^サ照^サ冠^ク菩^サ薩^ハ。 不^ク可^ク
chāo chū yí qiè shì jiān guān pú sà pǔ zhào guān pú sà bù kě

壞^ハ冠^ク菩^サ薩^ハ。 持^イ一^一切^ク如^ト來^カ師^ハ子^ハ座^ト冠^ク菩^サ薩^ハ。
huài guān pú sà chí yí qiè rú lái shī zǐ zuò guān pú sà

普^サ照^サ法^フ界^ハ虛^ト空^ク冠^ク菩^サ薩^ハ。
pǔ zhào fǎ jiè xū kōng guān pú sà

梵^ハ王^ハ髻^ハ菩^サ薩^ハ。 龍^ハ王^ハ髻^ハ菩^サ薩^ハ。 一^一切^ク化^フ佛^ハ光^ク明^ク
fàn wáng jì pú sà lóng wáng jì pú sà yí qiè huà fó guāng míng

髻^ハ菩^サ薩^ハ。 一^一切^ク道^カ場^ハ髻^ハ菩^サ薩^ハ。 一^一切^ク願^ハ海^ハ音^ハ寶^ク
jì pú sà yí qiè dào chǎng jì pú sà yí qiè yuàn hǎi yīn bǎo

王^ハ髻^ハ菩^サ薩^ハ。 一^一切^ク佛^ハ光^ク明^ク摩^ハ尼^ハ髻^ハ菩^サ薩^ハ。 示^ハ現^ト
wáng jì pú sà yí qiè fó guāng míng mó ní jì pú sà shì xiàn

一^一切^ク虛^ト空^ク平^ク等^ク相^ト· 摩^ハ尼^ハ王^ハ· 莊^ハ嚴^ハ髻^ハ菩^サ薩^ハ。
yí qiè xū kōng píng děng xiàng mó ní wáng zhuāng yán jì pú sà

示^ハ現^ト一^一切^ク如^ト來^カ神^ハ變^ト· 摩^ハ尼^ハ王^ハ· 幢^ハ網^ハ垂^ハ覆^ハ髻^ハ
shì xiàn yí qiè rú lái shén biàn mó ní wáng chuáng wǎng chuí fù jì

菩^サ薩^ハ。 出^イ一^一切^ク佛^ハ轉^ハ法^フ輪^ハ音^ハ髻^ハ菩^サ薩^ハ。 說^ハ三^ハ世^ハ
pú sà chū yí qiè fó zhuǎn fǎ lún yīn jì pú sà shuō sān shì

一^一切^ク名^ク字^ハ音^ハ髻^ハ菩^サ薩^ハ。
yí qiè míng zì yīn jì pú sà

大^ハ光^ハ菩^サ薩^ハ。 離^ハ垢^ハ光^ハ菩^サ薩^ハ。 寶^ハ光^ハ菩^サ薩^ハ。 離^ハ塵^ハ
dà guāng pú sà lí gòu guāng pú sà bǎo guāng pú sà lí chén

光^ハ菩^サ薩^ハ。 焰^ハ光^ハ菩^サ薩^ハ。 法^ハ光^ハ菩^サ薩^ハ。 寂^ハ靜^ハ光^ハ菩^サ薩^ハ
guāng pú sà yàn guāng pú sà fǎ guāng pú sà jí jìng guāng pú

薩^ハ。 日^ハ光^ハ菩^サ薩^ハ。 自^ハ在^ハ光^ハ菩^サ薩^ハ。 天^ハ光^ハ菩^サ薩^ハ。
sà rì guāng pú sà zì zài guāng pú sà tiān guāng pú sà

Bodhisattva Transcending All Worlds Crown, Bodhisattva Universally Illumining Crown, Bodhisattva Indestructible Crown, Bodhisattva Maintaining All Thus Come Ones' Lion Throne Crown, and Bodhisattva Universally Illumining the Dharma Realm and Space Crown;

Bodhisattva Brahma King Cowl, Bodhisattva Dragon King Cowl, Bodhisattva All Transformation Buddhas' Light Cowl, Bodhisattva Bodhimanda Cowl, Bodhisattva Sounds of All the Ocean-wide Vows Jeweled King Cowl, Bodhisattva All Buddhas' Light Mani Cowl, Bodhisattva Manifesting All of Emptiness' Level Marks Mani King Adorned Cowl, Bodhisattva Manifesting All Thus Come Ones' Spiritual Transformations Mani King Banner Net Draped Cowl, Bodhisattva Emitting All the Sounds of Buddhas Turning the Dharma Wheel Cowl, and Bodhisattva Speaking All Names and Sounds of the Three Periods of Time Cowl.

Bodhisattva Great Light, Bodhisattva Leaving Defilement Light, Bodhisattva Jeweled Light, Bodhisattva Leaving Dust Light, Bodhisattva Flaming Light, Bodhisattva Dharma Light, Bodhisattva Still and Quiet Light, Bodhisattva Sunlight, Bodhisattva Self-Mastery Light, and Bodhisattva Celestial Light;

福_フ德_{トク}幢_{チュウ}菩_{ブツ}薩_{ザツ}。 智_チ慧_ヱ幢_{チュウ}菩_{ブツ}薩_{ザツ}。 法_フ幢_{チュウ}菩_{ブツ}薩_{ザツ}。
fú dé chuáng pú sà zhì huì chuáng pú sà fǎ chuáng pú sà

神_シ通_{ツウ}幢_{チュウ}菩_{ブツ}薩_{ザツ}。 光_{クワン}幢_{チュウ}菩_{ブツ}薩_{ザツ}。 華_{フヱ}幢_{チュウ}菩_{ブツ}薩_{ザツ}。
shén tōng chuáng pú sà guāng chuáng pú sà huā chuáng pú sà

摩_モ尼_ニ幢_{チュウ}菩_{ブツ}薩_{ザツ}。 菩_{ブツ}提_チ幢_{チュウ}菩_{ブツ}薩_{ザツ}。 梵_{フン}幢_{チュウ}菩_{ブツ}薩_{ザツ}。
mó ní chuáng pú sà pú tí chuáng pú sà fàn chuáng pú sà

普_フ光_{クワン}幢_{チュウ}菩_{ブツ}薩_{ザツ}。
pǔ guāng chuáng pú sà

梵_{フン}音_{イン}菩_{ブツ}薩_{ザツ}。 海_{カイ}音_{イン}菩_{ブツ}薩_{ザツ}。 大_{ダイ}地_ヂ音_{イン}菩_{ブツ}薩_{ザツ}。 世_セ主_{シュ}
fàn yīn pú sà hǎi yīn pú sà dà dì yīn pú sà shì zhǔ

音_{イン}菩_{ブツ}薩_{ザツ}。 山_{サン}相_{シヤウ}擊_{キツ}音_{イン}菩_{ブツ}薩_{ザツ}。 遍_{ヒェン}一_{イツ}切_{キエツ}法_フ界_{カイ}音_{イン}
yīn pú sà shān xiàng jí yīn pú sà biàn yí qiè fǎ jiè yīn

菩_{ブツ}薩_{ザツ}。 震_{ゼン}一_{イツ}切_{キエツ}法_フ· 海_{カイ}雷_{レイ}音_{イン}菩_{ブツ}薩_{ザツ}。 降_{キヤウ}魔_モ音_{イン}菩_{ブツ}
pú sà zhèn yí qiè fǎ hǎi léi yīn pú sà xiáng mó yīn pú

薩_{ザツ}。 大_{ダイ}悲_ヒ方_フ便_{ビェン}· 雲_{ユン}雷_{レイ}音_{イン}菩_{ブツ}薩_{ザツ}。 息_シ一_{イツ}切_{キエツ}世_セ間_{カン}
sà dà bēi fāng biàn yún léi yīn pú sà xí yí qiè shì jiān

苦_ク· 安_{アン}慰_{ヱイ}音_{イン}菩_{ブツ}薩_{ザツ}。
kǔ ān wèi yīn pú sà

法_フ上_{シヤウ}菩_{ブツ}薩_{ザツ}。 勝_{シヤウ}上_{シヤウ}菩_{ブツ}薩_{ザツ}。 智_チ上_{シヤウ}菩_{ブツ}薩_{ザツ}。 福_フ德_{トク}
fǎ shàng pú sà shèng shàng pú sà zhì shàng pú sà fú dé

須_ス彌_ミ上_{シヤウ}菩_{ブツ}薩_{ザツ}。 功_{クワン}德_{トク}珊_{サン}瑚_フ上_{シヤウ}菩_{ブツ}薩_{ザツ}。 名_{メイ}稱_{シヤウ}上_{シヤウ}
xū mí shàng pú sà gōng dé shān hú shàng pú sà míng chēng shàng

菩_{ブツ}薩_{ザツ}。 普_フ光_{クワン}上_{シヤウ}菩_{ブツ}薩_{ザツ}。 大_{ダイ}慈_シ上_{シヤウ}菩_{ブツ}薩_{ザツ}。 智_チ海_{カイ}上_{シヤウ}
pú sà pǔ guāng shàng pú sà dà cí shàng pú sà zhì hǎi shàng

菩_{ブツ}薩_{ザツ}。 佛_{フツ}種_{チュウ}上_{シヤウ}菩_{ブツ}薩_{ザツ}。
pú sà fó zhǒng shàng pú sà

Bodhisattva Blessings and Virtue Banner, Bodhisattva Wisdom Banner, Bodhisattva Dharma Banner, Bodhisattva Psychic Powers Banner, Bodhisattva Light Banner, Bodhisattva Flower Banner, Bodhisattva Mani Banner, Bodhisattva Bodhi Banner, Bodhisattva Brahma Banner, and Bodhisattva Universal Light Banner;

Bodhisattva Brahma Sound, Bodhisattva Ocean Sound, Bodhisattva Planetary Sound, Bodhisattva World Rulers' Sound, Bodhisattva Sound of Mountains in Collision, Bodhisattva Pervading All Sounds of the Dharma Realm, Bodhisattva Shaking All Dharma Oceans Thunderous Sound, Bodhisattva Subduing Demons Sound, Bodhisattva Great Compassion Expedient Cloud and Thunderous Sound, and Bodhisattva Quelling All Worlds' Sufferings Comforting Sound.

Bodhisattva Dharma Superior, Bodhisattva Utmost Superior, Bodhisattva Wisdom Superior, Bodhisattva Meritorious Virtue Sumeru Superior, Bodhisattva Meritorious Virtue Coral Superior, Bodhisattva Renown Superior, Bodhisattva Universal Light Superior, Bodhisattva Great Kindness Superior, Bodhisattva Wisdom Ocean Superior, and Bodhisattva Buddha-seed Superior;

光^光勝^勝菩^菩薩^薩。 德^德勝^勝菩^菩薩^薩。 上^上勝^勝菩^菩薩^薩。 普^普明^明勝^勝菩^菩薩^薩。

guāng shèng pú sà dé shèng pú sà shàng shèng pú sà pǔ míng shèng pú sà

菩^菩薩^薩。 法^法勝^勝菩^菩薩^薩。 月^月勝^勝菩^菩薩^薩。 虛^虛空^空勝^勝菩^菩薩^薩。

pú sà fǎ shèng pú sà yuè shèng pú sà xū kōng shèng pú sà

寶^寶勝^勝菩^菩薩^薩。 幢^幢勝^勝菩^菩薩^薩。 智^智勝^勝菩^菩薩^薩。

bǎo shèng pú sà chuáng shèng pú sà zhì shèng pú sà

娑^娑羅^羅自^自在^在王^王菩^菩薩^薩。 法^法自^自在^在王^王菩^菩薩^薩。 象^象自^自在^在王^王菩^菩薩^薩。

suō luó zì zài wáng pú sà fǎ zì zài wáng pú sà xiàng zì zài wáng pú sà

王^王菩^菩薩^薩。 梵^梵自^自在^在王^王菩^菩薩^薩。 山^山自^自在^在王^王菩^菩薩^薩。

wáng pú sà fàn zì zài wáng pú sà shān zì zài wáng pú sà

眾^眾自^自在^在王^王菩^菩薩^薩。 速^速疾^疾自^自在^在王^王菩^菩薩^薩。 寂^寂靜^靜自^自在^在王^王菩^菩薩^薩。

zhòng zì zài wáng pú sà sù jí zì zài wáng pú sà jí jìng zì zài wáng pú sà

在^在王^王菩^菩薩^薩。 不^不動^動自^自在^在王^王菩^菩薩^薩。 勢^勢力^力自^自在^在王^王菩^菩薩^薩。

zài wáng pú sà bú dòng zì zài wáng pú sà shì lì zì zài wáng pú sà

菩^菩薩^薩。 最^最勝^勝自^自在^在王^王菩^菩薩^薩。

pú sà zuì shèng zì zài wáng pú sà

寂^寂靜^靜音^音菩^菩薩^薩。 無^無礙^礙音^音菩^菩薩^薩。 地^地震^震音^音菩^菩薩^薩。

jí jìng yīn pú sà wú ài yīn pú sà dì zhèn yīn pú sà

海^海震^震音^音菩^菩薩^薩。 雲^雲音^音菩^菩薩^薩。 法^法光^光音^音菩^菩薩^薩。

hǎi zhèn yīn pú sà yún yīn pú sà fǎ guāng yīn pú sà

虛^虛空^空音^音菩^菩薩^薩。 說^說一^一切^切眾^眾生^生善^善根^根音^音菩^菩薩^薩。

xū kōng yīn pú sà shuō yī qiè zhòng shēng shàn gēn yīn pú sà

示^示一^一切^切大^大願^願音^音菩^菩薩^薩。 道^道場^場音^音菩^菩薩^薩。

shì yī qiè dà yuàn yīn pú sà dào chǎng yīn pú sà

Bodhisattva Radiant Excellence, Bodhisattva Virtuous Excellence, Bodhisattva Superior Excellence, Bodhisattva Universal Brightness Excellence, Bodhisattva Dharma Excellence, Bodhisattva Lunar Excellence, Bodhisattva Space Excellence, Bodhisattva Jeweled Excellence, Bodhisattva Banner Excellence, and Bodhisattva Wisdom Excellence;

Bodhisattva Sala Self-Mastery King, Bodhisattva Dharma Self-Mastery King, Bodhisattva Elephant Self-Mastery King, Bodhisattva Brahma Self-Mastery King, Bodhisattva Mountain Self-Mastery King, Bodhisattva Multitude Self-Mastery King, Bodhisattva Swift Self-Mastery King, Bodhisattva Still and Quiet Self-Mastery King, Bodhisattva Unshakeable Self-Mastery King, Bodhisattva Strength Self-Mastery King, and Bodhisattva Most Superior Self-Mastery King.

Bodhisattva Still and Quiet Sound, Bodhisattva Unobstructed Sound, Bodhisattva Earth Shaking Sound, Bodhisattva Ocean Shaking Sound, Bodhisattva Cloud Sound, Bodhisattva Dharma Light Sound, Bodhisattva Space Sound, Bodhisattva Proclaiming All Beings' Good Roots Sound, Bodhisattva Manifesting the Sound of All Great Vows, and Bodhisattva Bodhimanda Sound;

須彌光覺菩薩。虛空覺菩薩。離染覺菩薩。
 xū mí guāng jué pú sà xū kōng jué pú sà lí rǎn jué pú sà
 無礙覺菩薩。善覺菩薩。普照三世覺菩薩。
 wú ài jué pú sà shàn jué pú sà pǔ zhào sān shì jué pú sà
 廣大覺菩薩。普明覺菩薩。法界光明覺菩薩。
 guǎng dà jué pú sà pǔ míng jué pú sà fǎ jiè guāng míng jué pú sà
 如是等菩薩摩訶薩。五百人俱。此諸菩薩。
 rú shì děng pú sà mó hē sà wǔ bǎi rén jù cǐ zhū pú sà
 皆悉成就普賢行願。
 jiē xī chéng jiù pǔ xián hòng yuàn
 境界無礙。普遍一切諸佛剎故。
 jìng jiè wú ài pǔ biàn yī qiè zhū fó chà gù
 現身無量。親近一切諸如來故。
 xiàn shēn wú liàng qīn jìn yī qiè zhū rú lái gù
 淨眼無障。見一切佛神變事故。
 jìng yǎn wú zhàng jiàn yī qiè fó shén biàn shì gù
 至處無限。一切如來成正覺所。恒普詣故。
 zhì chù wú xiàn yī qiè rú lái chéng zhèng jué suǒ héng pǔ yì gù
 光明無際。以智慧光。普照一切實法海故。
 guāng míng wú jì yǐ zhì huì guāng pǔ zhào yī qiè shí fǎ hǎi gù
 說法無盡。清淨辯才。無邊際劫無窮盡故。
 shuō fǎ wú jìn qīng jìng biàn cái wú biān jì jié wú qióng jìn gù
 等虛空界。智慧所行。悉清淨故。
 děng xū kōng jiè zhì huì suǒ xíng xī qīng jìng gù
 無所依止。隨眾生心。現色身故。
 wú suǒ yī zhǐ suí zhòng shēng xīn xiàn sè shēn gù
 除滅癡翳。了眾生界無眾生故。
 chú miè chī yì liǎo zhòng shēng jiè wú zhòng shēng gù
 等虛空智。以大光網照法界故。
 děng xū kōng zhì yǐ dà guāng wǎng zhào fǎ jiè gù

Bodhisattva Sumeru Light Awakening, Bodhisattva Space Awakening,
 Bodhisattva Leaving Defilement Awakening, Bodhisattva Unobstructed
 Awakening, Bodhisattva Wholesome Awakening, Bodhisattva
 Everywhere Illumining the Three Periods Awakening, Bodhisattva
 Vast Great Awakening, Bodhisattva Universal Bright Awakening, and
 Bodhisattva Dharma Realm Light Awakening.

Those five hundred Bodhisattvas, Mahasattvas had all accomplished
 Samantabhadra's practices and vows.

Their states were unobstructed, because they everywhere pervaded
 all Buddha *kshetras*.

They displayed bodies beyond measure, because they drew near to
 all Thus Come Ones.

Their pure vision was unobstructed, because they beheld all of
 the Buddha's spiritual transformations.

They went to limitlessly many places, because they always traveled
 to where Thus Come Ones accomplished Right Awakening.

Their light was boundless, because their wisdom light everywhere
 illumined the oceans of actual Dharmas.

They spoke Dharma without cease, because their endless pure
 eloquence extended through boundless eons.

They were equal to the realm of space, because their practices of
 wisdom were purified.

They relied on nothing, because they accorded with beings' minds
 in manifesting their bodies.

They removed the cataract of stupidity, because they realized that
 the realm of beings was devoid of beings.

Their wisdom was equal to space, because their great net of
 lights illumined the Dharma Realm.

及與五百聲聞眾俱。悉覺真諦。皆證實際。
 jí yǔ wǔ bǎi shēng wén zhòng jù xī jué zhēn dì jiē zhèng shí jì
 深入法性。永出有海。依佛功德。離結使縛。
 shēn rù fǎ xìng yǒng chū yǒu hǎi yī fó gōng dé lí jié shǐ fú
 住無礙處。其心寂靜。猶如虛空。於諸佛
 zhù wú ài chù qí xīn jí jìng yóu rú xū kōng yú zhū fó
 所。永斷疑惑。於佛智海。深信趣入。
 suǒ yǒng duàn yí huò yú fó zhì hǎi shēn xìn qù rù

及與無量諸世主俱。悉曾供養無量諸佛。
 jí yǔ wú liàng zhū shì zhǔ jù xī céng gòng yàng wú liàng zhū fó
 常能利益一切眾生。為不請友。恒勤守護。
 cháng néng lì yì yī qiè zhòng shēng wéi bù qǐng yǒu héng qín shǒu hù
 誓願不捨。入於世間。殊勝智門。從佛敎
 shì yuàn bù shě rù yú shì jiān shū shèng zhì mén cóng fó jiào
 生。護佛正法。起於大願。不斷佛種。生如
 shēng hù fó zhèng fǎ qǐ yú dà yuàn bú duàn fó zhǒng shēng rú
 來家。求一切智。
 lái jiā qiú yī qiè zhì

時。諸菩薩大德。聲聞。世間諸王。并其眷
 shí zhū pú sà dà dé shēng wén shì jiān zhū wáng bìng qí juàn
 屬。咸作是念：
 shǔ xián zuò shì niàn

如來境界。如來智行。如來加持。如來力。
 rú lái jìng jiè rú lái zhì hòng rú lái jiā chí rú lái lì
 如來無畏。如來三昧。如來所住。如來自在。
 rú lái wú wèi rú lái sān mèi rú lái suǒ zhù rú lái zì zài

Also in the assembly was a gathering of five hundred Sravakas, all of whom had awakened to truth. They had realized ultimate reality, deeply understood the Dharma-nature, and left the ocean of existence forever. Relying upon the Buddha's virtue, they had left behind the bondage of afflictions, and dwelt in the place of non-obstruction. Their minds were still and quiet, like space. They severed for all time their doubts regarding the Buddhas, and on faith they plumbed the ocean of the Buddha's wisdom.

There was also a vast gathering of world rulers who had made offerings to numberless Buddhas. They constantly benefited all beings and voluntarily acted as their companions. They diligently guarded their vows and never forsook them. They entered into the worlds' supreme doors of wisdom and were born from the Buddhas' teaching. They protected the Buddhas' proper Dharma and made great vows to never let the Buddhas' lineage come to an end. They were reborn into the Buddha's household, and they sought omniscience.

At that time, all the Bodhisattvas, the greatly virtuous Sravakas, and the kings of worlds, along with their followings, simultaneously had this thought:

“The Thus Come One's states of being, The Thus Come One's practices of wisdom, the Thus Come One's aids, the Thus Come One's powers, the Thus Come One's fearlessnesses, the Thus Come One's samadhis, the Thus Come One's dwellings, the Thus Come One's self-mastery,

如來身。如來智。
rú lái shēn rú lái zhì

一切世間。諸天及人。無能通達。無能趣入。
yí qiè shì jiān zhū tiān jí rén wú néng tōng dá wú néng qù rù

無能信解。無能了知。無能忍受。無能觀察。
wú néng xìn jiě wú néng liǎo zhī wú néng rěn shòu wú néng guān chá

無能揀擇。無能開示。無能宣明。無有能令。
wú néng jiǎn zé wú néng kāi shì wú néng xuān míng wú yǒu néng lìng

眾生解了。
zhòng shēng jiě liǎo

唯除諸佛加被之力。佛神通力。佛威德力。
wéi chú zhū fó jiā bèi zhī lì fó shén tōng lì fó wēi dé lì

佛本願力。及其宿世善根之力。諸善知識攝。
fó běn yuàn lì jí qí sù shì shàn gēn zhī lì zhū shàn zhī shì shè

受之力。深淨信力。大明解力。趣向菩提清。
shòu zhī lì shēn jìng xìn lì dà míng jiě lì qù xiàng pú tí qīng

淨心力。求一切智廣大願力。
jìng xīn lì qiú yí qiè zhì guǎng dà yuàn lì

唯願世尊。隨順我等。及諸眾生。種種欲。
wéi yuàn shì zūn suí shùn wǒ děng jí zhū zhòng shēng zhǒng zhǒng yù

種種解。種種智。種種語。種種自在。種種
zhǒng zhǒng jiě zhǒng zhǒng zhì zhǒng zhǒng yǔ zhǒng zhǒng zì zài zhǒng zhǒng

住地。種種根清淨。種種意方便。種種心境。
zhù dì zhǒng zhǒng gēn qīng jìng zhǒng zhǒng yì fāng biàn zhǒng zhǒng xīn jìng

界。種種依止如來功德。種種聽受諸所說。
jiè zhǒng zhǒng yī zhǐ rú lái gōng dé zhǒng zhǒng tīng shòu zhū suǒ shuō

法。
fǎ

the Thus Come One's bodies, and the Thus Come One's wisdoms are such that the gods and humans throughout all worlds cannot reach them, cannot enter them, cannot believe and comprehend them, cannot understand them, cannot endure them, cannot contemplate them, cannot select them, cannot explain them, cannot proclaim them clearly, cannot make beings understand them,

“except through the aid of the Buddha's powers, the power of the Buddha's psychic faculties, the power of the Buddha's virtue, the power of the Buddha's fundamental vows, the power of good roots from previous lives, the power of connection with wholesome spiritual friends, the power of deep and pure faith, the power of great understanding, the power of approaching the pure mind of Bodhi, and the power of resolving to seek wisdom.

“We wish that the World Honored One will—in accord with our various desires, and with those of all beings, with various understandings, various wisdoms, various languages, various levels of independence, various stages where we abide, various pure faculties, various skillful intentions, various states of mind, various dependencies on the Thus Come One's virtue, and various comprehensions of the Dharma—

顯示如來·往昔趣求一切智心。
xiǎn shì rú lái wǎng xí qù qiú yī qiè zhì xīn

往昔所起菩薩大願。往昔所淨諸波羅蜜。
wǎng xí suǒ qǐ pú sà dà yuàn wǎng xí suǒ jìng zhū bō luó mì

往昔所入菩薩諸地。往昔圓滿諸菩薩行。
wǎng xí suǒ rù pú sà zhū dì wǎng xí yuán mǎn zhū pú sà xíng

往昔成就方便。往昔修行諸道。往昔所得
wǎng xí chéng jiù fāng biàn wǎng xí xiū xíng zhū dào wǎng xí suǒ dé

出離法。往昔所作神通事。往昔所有本事
chū lí fǎ wǎng xí suǒ zuò shén tōng shì wǎng xí suǒ yǒu běn shì

因緣。
yīn yuán

及成等正覺·轉妙法輪·淨佛國土·調伏眾
jí chéng děng zhèng jué zhuǎn miào fǎ lún jìng fó guó tǔ tiáo fú zhòng

生。開一切智法城·示一切眾生道·入一切
shēng kāi yī qiè zhì fǎ chéng shì yī qiè zhòng shēng dào rù yī qiè

眾生所住·受一切眾生所施·為一切眾生·
zhòng shēng suǒ zhù shòu yī qiè zhòng shēng suǒ shī wèi yī qiè zhòng shēng

說布施功德·為一切眾生·現諸佛影像。
shuō bù shī gōng dé wèi yī qiè zhòng shēng xiàn zhū fó yǐng xiàng

如是等法·願皆為說。
rú shì děng fǎ yuàn jiē wèi shuō

爾時·世尊知諸菩薩·心之所念。
ěr shí shì zūn zhī zhū pú sà xīn zhī suǒ niàn

大悲為身·大悲為門·大悲為首·以大悲法
dà bēi wéi shēn dà bēi wéi mén dà bēi wéi shǒu yǐ dà bēi fǎ

而為方便·充遍虛空·入師子頻申三昧。
ér wéi fāng biàn chōng biàn xū kōng rù shī zǐ pín shēn sān mèi

“show us how in the past the Thus Come One sought the mind of omniscience,

how he made the great vows of a Bodhisattva, how he purified all the *paramitas*, how he ascended the stages of Bodhisattvahood, how he cultivated the Bodhisattva practices perfectly, how he accomplished expedient means, how he cultivated many paths, how he attained the Dharmas of liberation, how in the past he used psychic abilities in his work, and what were the causes and conditions of his deeds.

“Show us how he accomplished Impartial, Right Awakening and turned the wondrous Dharma wheel, how he purified Buddha countries and subdued beings, how he established the Dharma city of omniscience, how he displayed the paths of beings, how he visited the habitations of beings and there received their offerings, how he explained the merits of giving for all beings, and how he showed the images of the Buddhas for beings. We hope that you will explain these Dharmas for us.”

At that time the World Honored One, knowing the thoughts in the Bodhisattvas' minds, with great compassion as his source, as his gateway, as his priority, and with the Dharmas of great compassion as his skillful means, pervaded through space and entered the Charging Lion Samadhi.

入此三昧已·一切世間·普皆嚴淨。
rù cǐ sān mèi yǐ yí qiè shì jiān pǔ jiē yán jìng

于時·此大莊嚴樓閣·忽然廣博·無有邊際。
yú shí cǐ dà zhuāng yán lóu gé hū rán guǎng bó wú yǒu biān jì

金剛為地·寶王覆上·無量寶華及諸摩尼·
jīn gāng wéi dì bǎo wáng fù shàng wú liàng bǎo huā jí zhū mó ní

普散其中·處處盈滿。
pǔ sàn qí zhōng chù chù yíng mǎn

琉璃為柱·眾寶合成·大光明摩尼之所莊嚴。
liú lí wéi zhù zhòng bǎo hé chéng dà guāng mó ní zhī suǒ zhuāng yán

閻浮檀金·如意寶王·周置其上以為嚴飾。
yán fú tán jīn rú yì bǎo wáng zhōu zhì qí shàng yǐ wéi yán shì

危樓迥帶·閣道傍出·棟宇相承·窓闥交
wēi lóu jiǒng dài gé dào bàng chū dòng yǔ xiāng chéng chuāng tà jiāo

映。階墀軒檻·種種備足。
yìng jiē chí xuān kǎn zhǒng zhǒng bèi zú

一切皆以妙寶莊嚴·其寶悉作人天形像。
yí qiè jiē yǐ miào bǎo zhuāng yán qí bǎo xī zuò rén tiān xíng xiàng

堅固妙好·世中第一·摩尼寶網·彌覆其上。
jiān gù miào hǎo shì zhōng dì yī mó ní bǎo wǎng mí fù qí

上。
shàng

於諸門側·悉建幢幡·咸放光明·普周法
yú zhū mén cè xī jiàn chuáng fān xián fàng guāng míng pǔ zhōu fǎ

界。道場之外·階墀欄楯·其數無量·不可
jiè dào chǎng zhī wài jiē dèng lán shǔn qí shù wú liàng bù kě

稱說。靡不咸以摩尼所成。
chēng shuō mí bù xián yǐ mó ní suǒ chéng

With his entering that samadhi, all worlds were adorned and purified. The magnificent pavilion suddenly expanded in length and breadth to infinity.

Its floor consisted of vajra, its roof was encrusted with regal jewels, and measureless jeweled flowers and many mani gems were scattered throughout, their blossoms abundant and overflowing.

The pavilion's vaidurya pillars were inlaid with multitudes of jewels and were adorned with huge, luminescent mani gems.

Its walls were studded with Jambunada gold, and wish-fulfilling gems decorated its ceilings.

There were tall towers with turrets and walkways branching out from all sides. There were pillars and houses supporting each other, and facing windows and doors.

The courtyards, porches, and railings were replete with wonderful jewels; they were splendidly ornamented.

Those jewels were the finest in all the worlds, and cleverly crafted into the shapes of humans and gods.

Mani jeweled nets were draped above, and

the doorways were hung with banners and streamers that shone bright light throughout the Dharma Realm.

Outside of the bodhimanda were stairways, balustrades and railings—measureless in number, glorious beyond description, and entirely fashioned of mani.

爾時·復以佛神力故·其逝多林·忽然廣博。
 ěr shí fù yǐ fó shén lì gù qí shì duō lín hū rán guǎng bó
 與不可說·佛刹微塵數·諸佛國土·其量正
 yǔ bù kě shuō fó chà wéi chén shù zhū fó guó dù qí liàng zhèng
 等。一切妙寶·間錯莊嚴。不可說寶·遍布
 děng yí qiè miào bǎo jiàn cuò zhuāng yán bù kě shuō bǎo biàn bù
 其地。阿僧祇寶·以為垣牆。寶多羅樹·莊
 qí dì ā sēng qí bǎo yǐ wéi yuán qiáng bǎo duō luó shù zhuāng
 嚴道側。
 yán dào cè

其間復有無量香河。香水盈滿·湍激洄瀆。
 qí jiān fù yǒu wú liàng xiāng hé xiāng shuǐ yíng mǎn tuān jī huí fú
 一切寶華·隨流右轉·自然演出·佛法音聲
 yí qiè bǎo huā suí liú yòu zhuǎn zì rán yǎn chū fó fǎ yīn shēng
 不思議寶芬陀利華·菡萏芬敷·彌布水上。
 bù sī yì bǎo fēn tuó lì huā hàn dàn fēn fū mí bù shuǐ shàng
 眾寶華樹·列植其岸。
 zhòng bǎo huā shù liè zhí qí àn
 種種臺榭·不可思議·皆於岸上·次第行列。
 zhǒng zhǒng tái xiè bù kě sī yì jiē yú àn shàng cì dì háng liè
 摩尼寶網之所彌覆。阿僧祇寶·放大光明。
 mó ní bǎo wǎng zhī suǒ mí fù ā sēng qí bǎo fàng dà guāng míng
 阿僧祇寶·莊嚴其地。燒眾妙香·香氣氤氳。
 ā sēng qí bǎo zhuāng yán qí dì shāo zhòng miào xiāng xiāng qì yīn yūn

復建無量·種種寶幢。所謂·寶香幢。
 fù jiàn wú liàng zhǒng zhǒng bǎo chuáng suǒ wèi bǎo xiāng chuáng
 寶衣幢。寶幡幢。寶繒幢。寶華幢。
 bǎo yī chuáng bǎo fān chuáng bǎo zēng chuáng bǎo huā chuáng

At that time, because of the Buddha's psychic powers, the Jeta Grove instantly grew vast, equal in measure to Buddhalands as numerous as dust particles in inexpressibly many Buddhalands. It was decorated with wonderful gems of all kinds. Jewels beyond description covered the ground; *asamkhyeya* jewels made up its walls; jeweled tala trees beautified its pathways.

Measureless fragrant streams meandered about, brimming with fragrant waters; the water rapidly flowed and whirled.

The jeweled flowers swirled to the right and spontaneously emitted the sounds of the Buddha Dharma.

Inconceivable, jeweled pundarika flowers, rich with fragrance, laced the water's surface.

Dappled jeweled trees in bloom grew in rows along the banks.

Marvelous, inconceivable pavilions and arbors stood in lines along the streams' shores; mani jeweled nets covered the trees. *Asamkhyeyas* of jewels shone with grand radiance, *asamkhyeyas* of jewels beautified the ground and multitudes of wondrous incense perfumed the atmosphere.

Moreover, [the Buddha's powers] brought into being diverse jeweled banners in profusion. That is to say, there were precious incense banners, precious fabric banners, precious pennant banners, precious filigree banners, precious flower banners,

寶瓔珞幢。寶鬘幢。寶鈴幢。摩尼寶蓋幢。
bǎo yīng luò chuáng bǎo mán chuáng bǎo líng chuáng mó ní bǎo gài chuáng

大摩尼寶幢。光明遍照摩尼寶幢。出一切
dà mó ní bǎo chuáng guāng míng biàn zhào mó ní bǎo chuáng chū yī qiè

如來名號。音聲。摩尼王幢。師子摩尼王幢。
rú lái míng hào yīn shēng mó ní wáng chuáng shī zǐ mó ní wáng chuáng

說一切如來本事海。摩尼王幢。現一切法
shuō yī qiè rú lái běn shì hǎi mó ní wáng chuáng xiàn yī qiè fǎ

界影像。摩尼王幢。
jiè yǐng xiàng mó ní wáng chuáng

周遍十方。行列莊嚴。
zhōu biàn shí fāng háng liè zhuāng yán

時。逝多林上。虛空之中。有
shí shì duō lín shàng xū kōng zhī zhōng yǒu

不思議天宮殿雲。無數香樹雲。
bù sī yì tiān gōng diàn yún wú shù xiāng shù yún

不可說須彌山雲。
bù kě shuō xū mí shān yún

不可說伎樂雲。出美妙音。歌讚如來。
bù kě shuō jì yuè yún chū měi miào yīn gē zàn rú lái

不可說寶蓮華雲。
bù kě shuō bǎo lián huā yún

不可說寶座雲。敷以天衣。菩薩坐上。歎佛
bù kě shuō bǎo zuò yún fū yǐ tiān yī pú sà zuò shàng tàn fó

功德。
gōng dé

不可說諸天王形像。摩尼寶雲。
bù kě shuō zhū tiān wáng xíng xiàng mó ní bǎo yún

precious beaded banners, precious garland banners, precious bell banners, mani canopy banners, great mani jewel banners, bright and pervasively illuminating mani jewel banners.

There were royal mani banners emitting the sounds of all Thus Come Ones' titles, lion-like royal mani banners, royal mani banners that spoke of all Thus Come Ones' former lives, royal mani banners manifesting all the images of the Dharma Realm.

They were arranged in rows and their adornments pervaded the ten directions.

At that time, in the air directly above the Jeta Grove, inconceivable clouds of celestial palaces gathered,

measureless clouds of fragrant trees,

inexpressible Sumeru Mountain clouds,

inexpressible clouds of music emitting fine and wonderful sounds

in praise of the Thus Come One,

inexpressible clouds of jeweled lotuses, and

inexpressible clouds of jeweled thrones, draped with celestial

garments, upon which sat Bodhisattvas who praised the Buddha's merit and virtue.

Moreover, there were inexpressible mani clouds in the images of the celestial kings,

不可說白真珠雲。
bù kě shuō bái zhēn zhū yún

不可說赤珠樓閣莊嚴具雲。
bù kě shuō chì zhū lóu gé zhuāng yán jù yún

不可說雨金剛堅固珠雲。
bù kě shuō yù jīn gāng jiān gù zhū yún

皆住虛空·周匝遍滿·以為嚴飾。何以故？
jiē zhù xū kōng zhōu zā biàn mǎn yǐ wéi yán shì hé yǐ gù

如來善根·不思議故。如來白法·不思議故。
rú lái shàn gēn bù sī yì gù rú lái bái fǎ bù sī yì gù

如來威力·不思議故。
rú lái wēi lì bù sī yì gù

如來能以一身·自在變化·遍一切世界。
rú lái néng yǐ yī shēn zì zài biàn huà biàn yí qiè shì jiè

不思議故。
bù sī yì gù

如來能以神力·令一切佛·及佛國莊嚴。
rú lái néng yǐ shén lì lìng yí qiè fó jí fó guó zhuāng yán

皆入其身·不思議故。
jiē rù qí shēn bù sī yì gù

如來能於一微塵內·普現一切法界影像。
rú lái néng yú yī wēi chén nèi pǔ xiàn yí qiè fǎ jiè yǐng xiàng

不思議故。
bù sī yì gù

如來能於一毛孔中·示現過去一切諸佛。
rú lái néng yú yī máo kǒng zhōng shì xiàn guò qù yí qiè zhū fó

不思議故。
bù sī yì gù

inexpressible clouds of white pearls,

inexpressible clouds full of adorning pavilions of red pearls, and

inexpressible clouds of solid pearls raining down vajra,

all of which hovered in the air, circled in magnificent array.

Why was it that way?

It was so because the Thus Come One's good roots are inconceivable;

because the Thus Come One's pure Dharmas are inconceivable;

because the Thus Come One's awesome strength is inconceivable;

because the Thus Come One's ability to easily transform his single body at ease to pervade all worlds is inconceivable;

because the Thus Come One's ability to employ psychic powers to adorn all Buddhas and Buddha countries and bring them to enter into his own body is inconceivable;

because the Thus Come One's ability, within one particle of dust, to universally bring into being all the images of the Dharma Realm is inconceivable;

because the Thus Come One's ability, within a single pore, to make appear all Buddhas of the past is inconceivable;

如來隨放一一光明。悉能遍照一切世界。
rú lái suí fàng yī yī guāng míng xī néng biàn zhào yī qiè shì jiè

不思議故。
bù sī yì gù

如來能於一毛孔中。出一切佛刹微塵數。
rú lái néng yú yī máo kǒng zhōng chū yī qiè fó chà wēi chén shù

變化雲。充滿一切諸佛國土。不思議故。
biàn huà yún chōng mǎn yī qiè zhū fó guó tǔ bù sī yì gù

如來能於一毛孔中。普現一切十方世界。
rú lái néng yú yī máo kǒng zhōng pǔ xiàn yī qiè shí fāng shì jiè

成住壞劫。不思議故。
chéng zhù huài jié bù sī yì gù

如於此逝多林。給孤獨園。見佛國土。清淨
rú yú cǐ shì duō lín jǐ gū dú yuán jiàn fó guó tǔ qīng jìng

莊嚴。十方一切盡法界。虛空界。一切世界。
zhuāng yán shí fāng yī qiè jìn fǎ jiè xū kōng jiè yī qiè shì jiè

亦如是見。所謂。
yì rú shì jiàn suǒ wèi

見如來身。住逝多林。菩薩眾會。皆悉遍滿。
jiàn rú lái shēn zhù shì duō lín pú sà zhòng huì jiē xī biàn mǎn

見普雨一切。莊嚴雲。
jiàn pǔ yǔ yī qiè zhuāng yán yún

見普雨一切。寶光明照曜雲。
jiàn pǔ yǔ yī qiè bǎo guāng míng zhào yào yún

見普雨一切。摩尼寶雲。
jiàn pǔ yǔ yī qiè mó ní bǎo yún

見普雨一切。莊嚴蓋。彌覆佛刹雲。
jiàn pǔ yǔ yī qiè zhuāng yán gài mí fù fó chà yún

because the Thus Come One's ability to emit light at any time, and to have each light pervasively illumine all worlds is inconceivable; because the Thus Come One's ability, within a single pore of his skin, to emit clouds of transformations as many as the dust particles in all Buddha *kshetras* that then fill up all Buddhalands is inconceivable; and

because the Thus Come One's ability, within a single pore, to universally make appear the worlds of the ten directions, going through the eons of formation, dwelling, and disintegration is inconceivable.

Just as in this Jeta Grove, where Bodhisattvas see the Buddhalands become purified and adorned in the Garden of the Benefactor of Orphans and the Solitary, so too, in the ten directions throughout the Dharma Realm, the realm of space, and all worlds, the Bodhisattvas saw them as well. That is to say,

they saw the Thus Come One's body appear, dwelling in the Jeta Grove, which was completely pervaded by the multitudes of Bodhisattvas; they saw clouds of adornments raining down universally.

They saw clouds universally raining down precious light and illumination;

they saw clouds universally raining down mani gems;

they saw clouds universally raining down adorned canopies that covered over the Buddha *kshetras*;

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。天^{ㄊㄧㄢ}身^{ㄕㄨㄥ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè tiān shēn yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。華^{ㄏㄨㄚ}樹^{ㄕㄨˋ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè huā shù yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。衣^ㄩ樹^{ㄕㄨˋ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè yī shù yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。寶^{ㄅǎo}鬘^{ㄇㄢˊ}瓔^{ㄩㄥ}珞^{ㄌㄨㄛˋ}。相^{ㄒㄩㄥ}續^{ㄒù}不^{ㄅù}絕^{ㄑㄩㄝˊ}。周^{ㄓㄡ}遍^{ㄅㄧㄢ}一^ㄧ。
jiàn pǔ yǔ yí qiè bǎo mán yīng luò xiāng xù bù jué zhōu biàn yí

切^{ㄑㄧㄝˋ}。大^{ㄉㄚˋ}地^{ㄉㄧˋ}雲^{ㄩㄣˊ}。
qiè dà dì yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。莊^{ㄓㄨㄤ}嚴^{ㄧㄢ}具^{ㄑㄩ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè zhuāng yán jù yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。如^{ㄖㄨ}眾^{ㄓㄨㄥ}生^{ㄕㄨㄥ}形^{ㄒㄩㄥ}。種^{ㄓㄨㄥ}種^{ㄓㄨㄥ}香^{ㄒㄩㄥ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè rú zhòng shēng xíng zhǒng zhǒng xiāng yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。微^{ㄨㄟ}妙^{ㄇㄧㄠˋ}寶^{ㄅǎo}華^{ㄏㄨㄚ}網^{ㄨㄥ}。相^{ㄒㄩㄥ}續^{ㄒù}不^{ㄅù}斷^{ㄉㄨㄢˋ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè wéi miào bǎo huā wǎng xiāng xù bù duàn yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。諸^{ㄓㄨ}天^{ㄊㄧㄢ}女^{ㄋㄩˇ}。持^ㄔ寶^{ㄅǎo}幢^{ㄔㄨㄤ}幡^{ㄈㄢ}。於^ㄩ虛^ㄩ空^{ㄎㄨㄥ}中^{ㄓㄨㄥ}。
jiàn pǔ yǔ yí qiè zhū tiān nǚ chí bǎo chuáng fān yú xū kōng zhōng

周^{ㄓㄡ}旋^{ㄒㄨㄢ}來^{ㄌㄞ}去^{ㄑㄩ}雲^{ㄩㄣˊ}。
zhōu xuán lái qù yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。眾^{ㄓㄨㄥ}寶^{ㄅǎo}蓮^{ㄌㄧㄢ}華^{ㄏㄨㄚ}。於^ㄩ華^{ㄏㄨㄚ}葉^{ㄧㄝˋ}間^{ㄐㄧㄢ}。自^ㄗ然^{ㄖㄢˊ}而^ㄌ。
jiàn pǔ yǔ yí qiè zhòng bǎo lián huā yú huā yè jiān zì rán ér

出^ㄔ。種^{ㄓㄨㄥ}種^{ㄓㄨㄥ}樂^{ㄌㄝˋ}音^{ㄩㄣ}雲^{ㄩㄣˊ}。
chū zhǒng zhǒng yuè yīn yún

見^{ㄏㄨㄢˋ}普^{ㄆǔ}雨^{ㄩˋ}一^ㄧ切^{ㄑㄧㄝˋ}。師^ㄕ子^ㄗ座^{ㄗㄨㄛˋ}。寶^{ㄅǎo}網^{ㄨㄥ}瓔^{ㄩㄥ}珞^{ㄌㄨㄛˋ}而^ㄌ為^{ㄨㄟ}莊^{ㄓㄨㄤ}嚴^{ㄧㄢ}雲^{ㄩㄣˊ}。
jiàn pǔ yǔ yí qiè shī zǐ zuò bǎo wǎng yīng luò ér wéi zhuāng yán yún

they saw clouds universally raining down the bodies of celestial gods;

they saw clouds universally raining down flowers and trees;

they saw clouds universally raining down trees of garments;

they saw clouds universally raining down jeweled garlands and beads continuously without stop, and pervading the planet;

they saw clouds universally raining down adorned instruments;

they saw clouds of fragrance universally raining down in the shape of beings;

they saw clouds universally raining down subtle and wonderful jeweled flower nets continuously without cease;

they saw clouds universally raining down celestial maidens, who, holding up jeweled banners and streamers, floated about in space;

they saw clouds universally raining down all the multitudes of jeweled lotus flowers, the petals of which naturally gave forth all sorts of musical sounds;

they saw clouds universally raining down lion thrones, adorned with jeweled nets and necklaces.

爾時·東方·過不可說·佛刹微塵數·世界

ěr shí dōng fāng guò bù kě shuō fó chà wéi chén shù shì jiè

海外。有世界·名金燈雲幢。佛號·毘盧

hǎi wài yǒu shì jiè míng jīn dēng yún chuáng fó hào pí lú

遮那勝德王。

zhē nà shèng dé wáng

彼佛眾中·有菩薩·名毘盧遮那願光明。與

bǐ fó zhòng zhōng yǒu pú sà míng pí lú zhē nà yuàn guāng míng yǔ

不可說佛刹微塵數菩薩俱·來向佛所。

bù kě shuō fó chà wéi chén shù pú sà jù lái xiàng fó suǒ

悉以神力·興種種雲。所謂。

xī yǐ shén lì xīng zhǒng zhǒng yún suǒ wèi

天華雲·天香雲·天末香雲·天鬘雲·天寶

tiān huā yún tiān xiāng yún tiān mò xiāng yún tiān mán yún tiān bǎo

雲·天莊嚴具雲·天寶蓋雲·天微妙衣雲·

yún tiān zhuāng yán jù yún tiān bǎo gài yún tiān wéi miào yī yún

天寶幢幡雲·天一切妙寶諸莊嚴雲。

tiān bǎo chuáng fān yún tiān yī qiè miào bǎo zhū zhuāng yán yún

充滿虛空。

chōng mǎn xū kōng

至佛所已·頂禮佛足。

zhì fó suǒ yǐ dǐng lǐ fó zú

即於東方·化作寶莊嚴樓閣·及普照十方。

jí yú dōng fāng huà zuò bǎo zhuāng yán lóu gé jí pǔ zhào shí fāng

寶蓮華藏·師子之座。如意寶網·羅覆其身。

bǎo lián huā zàng shī zǐ zhī zuò rú yì bǎo wǎng luó fù qí shēn

與其眷屬·結跏趺坐。

yǔ qí juàn shǔ jié jiā fū zuò

At that time, to the East, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, another world called Golden Lamp Cloud Banner hosted a Buddha whose name was Vairochana Supreme Virtuous King.

That Buddha's assembly included a Bodhisattva called Light of Vairochana's Vows, who together with Bodhisattvas as numerous as dust particles in inexpressible Buddha *kshetras*, visited the Buddha.

Using their spiritual powers they conjured up many diverse clouds. That is to say,

celestial clouds of flowers, celestial clouds of incense, celestial clouds of powdered incense, celestial clouds of garlands, celestial clouds of jewels, celestial clouds of adorned objects, celestial clouds of jeweled canopies, celestial clouds of subtle and wonderful garments, celestial clouds of jeweled banners and streamers, and celestial clouds of marvelous jeweled adornments which filled up space.

After visiting the Buddha, the Bodhisattva bowed at his feet.

Thereupon, to the East, he created by transformation a majestic pavilion adorned with jewels, and a jeweled lotus treasury lion's throne that shone light everywhere in all directions.

Adorning his body with a wish-fulfilling jeweled net, and together with his following, the Bodhisattva sat in full lotus.

南_ナ方_ハ · 過_ス不_レ可_ク說_フ · 佛_ノ刹_ノ微_チ塵_ノ數_ノ · 世_ノ界_ノ海_ノ外_ノ。

有_リ世_ノ界_ノ · 名_ニ金_ノ剛_ノ藏_ヲ · 佛_ノ號_ト · 普_ク光_ノ明_ノ無_ク勝_ト藏_ヲ王_ト。

彼_ノ佛_ノ眾_ノ中_ニ · 有_リ菩_ノ薩_ノ · 名_ニ不_レ可_ク壞_ク精_ノ進_ノ王_ト。

與_シ不_レ可_ク說_フ佛_ノ刹_ノ微_チ塵_ノ數_ノ菩_ノ薩_ノ俱_ニ · 來_リ向_テ佛_ノ所_ニ。

持_シ一_レ切_ク寶_ノ香_ノ網_ヲ · 持_シ一_レ切_ク寶_ノ瓔_ノ珞_ヲ · 持_シ一_レ切_ク寶_ノ

華_ノ帶_ヲ · 持_シ一_レ切_ク寶_ノ鬘_ノ帶_ヲ · 持_シ一_レ切_ク金_ノ剛_ノ瓔_ノ珞_ヲ。

持_シ一_レ切_ク摩_ノ尼_ノ寶_ノ網_ヲ · 持_シ一_レ切_ク寶_ノ衣_ノ帶_ヲ · 持_シ一_レ切_ク

寶_ノ瓔_ノ珞_ノ帶_ヲ · 持_シ一_レ切_ク最_ノ勝_ノ光_ノ明_ノ摩_ノ尼_ノ帶_ヲ · 持_シ一_レ

切_ク師_ノ子_ノ摩_ノ尼_ノ寶_ノ瓔_ノ珞_ヲ。

悉_ク以_テ神_ノ力_ヲ · 充_テ遍_ス一_レ切_ク諸_ノ世_ノ界_ノ海_ノ。

到_リ佛_ノ所_ニ已_ニ · 頂_テ禮_ス佛_ノ足_ヲ。

即_チ於_テ南_ノ方_ニ · 化_シ作_シ遍_ス照_ス世_ノ間_ニ · 摩_ノ尼_ノ寶_ノ莊_ノ嚴_ノ樓_ノ閣_ヲ ·

及_チ普_ク照_ス十_ノ方_ニ · 寶_ノ蓮_ノ華_ノ藏_ヲ · 師_ノ子_ノ之_ノ座_ヲ · 以_テ一_レ切_ク

寶_ノ華_ノ網_ヲ · 羅_シ覆_フ其_ノ身_ヲ · 與_シ其_ノ眷_ノ屬_ヲ · 結_シ跏_ヲ趺_ニ坐_ス。

To the South, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, another world called Vajra Treasury hosted a Buddha whose title was Ruler of Unsurpassed Treasuries of Universal Light.

Within that Buddha's assembly was a Bodhisattva called Ruler of Indestructible Vigor, who together with Bodhisattvas as numerous as the dust particles in inexpressible Buddha *kshetras*, visited the Buddha.

They were holding many nets of precious fragrance, many jeweled necklaces, many jeweled flower ribbons, many jeweled garland ribbons, many vajra necklaces, many mani jeweled nets, many jeweled garment ribbons, many jeweled necklace ribbons, many supreme brightness mani ribbons, and many lion mani jeweled necklaces.

Using their spiritual powers, they pervaded the oceans of worlds.

Arriving before the Buddha, he bowed at the Buddha's feet.

Thereupon, to the South, he created by transformation a majestic pavilion adorned with mani jewels that shone everywhere in the world, and a jeweled lotus treasury lion's throne that shone light everywhere in all directions.

Adorning his body with a many-flowered jeweled net, and together with his following, the Bodhisattva sat in full lotus.

西^工方^无·過^過不^不可^可說^說·佛^佛刹^刹微^微塵^塵數^數·世^世界^界海^海外^外。

有^有世^世界^界·名^名摩^摩尼^尼寶^寶燈^燈須^須彌^彌山^山幢^幢。佛^佛號^號·法^法界^界

智^智燈^燈。

彼^彼佛^佛眾^眾中^中·有^有菩^菩薩^薩·名^名普^普勝^勝無^無上^上威^威德^德王^王。與^與

世^世界^界海^海微^微塵^塵數^數菩^菩薩^薩俱^俱·來^來向^向佛^佛所^所。

悉^悉以^以神^神力^力·興^興不^不可^可說^說·佛^佛刹^刹微^微塵^塵數^數·種^種種^種塗^塗

香^香·燒^燒香^香·須^須彌^彌山^山雲^雲。

不^不可^可說^說佛^佛刹^刹微^微塵^塵數^數·種^種種^種色^色香^香水^水·須^須彌^彌山^山雲^雲。

不^不可^可說^說佛^佛刹^刹微^微塵^塵數^數·一^一切^切大^大地^地微^微塵^塵等^等·光^光明^明

摩^摩尼^尼寶^寶王^王·須^須彌^彌山^山雲^雲。

不^不可^可說^說佛^佛刹^刹微^微塵^塵數^數·種^種種^種光^光焰^焰輪^輪·莊^莊嚴^嚴幢^幢。

須^須彌^彌山^山雲^雲。

不^不可^可說^說佛^佛刹^刹微^微塵^塵數^數·種^種種^種色^色·金^金剛^剛藏^藏摩^摩尼^尼王^王

莊^莊嚴^嚴·須^須彌^彌山^山雲^雲。

不^不可^可說^說佛^佛刹^刹微^微塵^塵數^數·普^普照^照一^一切^切世^世界^界·閻^閻浮^浮檀^檀

To the West, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, another world named Mani Jeweled Lamp and Sumeru Mountain's Banner hosted a Buddha named Wisdom Lamp of the Dharma Realm.

Within that Buddha's assembly, a Bodhisattva called Universal Supreme King of Unsurpassed Awesome Virtue, together with Bodhisattvas as numerous as the dust particles in oceans of worlds visited the Buddha.

Using their spiritual powers, they conjured clouds of paste incense and stick incense, as large as Sumeru Mountain, as numerous as the dust particles in inexpressible Buddha *kshetras*;

clouds as large as Sumeru Mountain of colored fragrant water, as numerous as the dust particles in inexpressible Buddha *kshetras*;

clouds as large as Sumeru Mountain of brilliant regal mani jewels equal in number to the dust particles on the earth, as numerous as the dust particles in inexpressible Buddha *kshetras*;

clouds as large as Sumeru Mountain of bright flaming wheel-like adorned banners, as numerous as the dust particles in inexpressible Buddha *kshetras*;

clouds as large as Sumeru Mountain of multicolored vajra treasury regal mani adornments, as numerous as the dust particles in inexpressible Buddha *kshetras*;

clouds as large as Sumeru Mountain of *Jambunada* mani jeweled banners

摩尼寶幢。須彌山雲。
mó ní bǎo chuáng xū mí shān yún

不可說佛刹微塵數。現一切法界。摩尼寶。
bù kě shuō fó chà wéi chén shù xiàn yí qiè fǎ jiè mó ní bǎo

須彌山雲。
xū mí shān yún

不可說佛刹微塵數。現一切諸佛相好。摩尼
bù kě shuō fó chà wéi chén shù xiàn yí qiè zhū fó xiàng hǎo mó ní

寶王。須彌山雲。
bǎo wáng xū mí shān yún

不可說佛刹微塵數。現一切如來本事因緣。
bù kě shuō fó chà wéi chén shù xiàn yí qiè rú lái běn shì yīn yuán

說諸菩薩所行之行。摩尼寶王。須彌山雲。
shuō zhū pú sà suǒ xíng zhī hòng mó ní bǎo wáng xū mí shān yún

不可說佛刹微塵數。現一切佛坐菩提場。摩
bù kě shuō fó chà wéi chén shù xiàn yí qiè fó zuò pú tí chǎng mó

尼寶王。須彌山雲。充滿法界。
ní bǎo wáng xū mí shān yún chōng mǎn fǎ jiè

至佛所已。頂禮佛足。
zhì fó suǒ yǐ dǐng lǐ fó zú

即於西方。化作一切香王樓閣。真珠寶網。
jí yú xī fāng huà zuò yí qiè xiāng wáng lóu gé zhēn zhū bǎo wǎng

彌覆其上。及化作帝釋影幢。寶蓮華藏。師
mí fù qí shàng jí huà zuò dì shì yǐng chuáng bǎo lián huā zàng shī

子之座。以妙色摩尼網。羅覆其身。心王
zǐ zhī zuò yǐ miào sè mó ní wǎng luó fù qí shēn xīn wáng

寶冠。以嚴其首。與其眷屬。結跏趺坐。
bǎo guān yǐ yán qí shǒu yǔ qí juàn shǔ jié jiā fū zuò

that universally illuminated all worlds, as numerous as the dust particles in inexpressible Buddha *kshetras*, clouds as large as Sumeru Mountain of mani jewels that revealed every Dharma Realm, as numerous as the dust particles in inexpressible Buddha *kshetras*; clouds as large as Sumeru Mountain of regal mani jewels that manifested all the Buddha's fine hallmarks, as numerous as the dust particles in inexpressible Buddha *kshetras*; clouds as large as Sumeru Mountain of regal mani jewels that manifested the particulars of the Thus Come One's past lives' events, and speaking of the practices of all Bodhisattvas' practices, as numerous as the dust particles in inexpressible Buddha *kshetras*; clouds as large as Sumeru Mountain of regal mani jewels that manifested Buddhas seated in the bodhimanda, as numerous as the dust particles in inexpressible Buddha *kshetras*, and all of these filled up the Dharma Realm.

After arriving before the Buddha, he bowed at the Buddha's feet, and thereupon, to the West, created by transformation a regal pavilion made entirely of incense, festooned above with a jeweled net of pearls. He also created by transformation a jeweled lotus flower treasury lion's throne with a banner that reflected Lord Shakra's image. Adorning his body with a wonderfully-colored net of mani, and donning a precious crown made of "King of the mind [jewels]," and together with his following, the Bodhisattva sat in full lotus.

北_北方_方 · 過_過不_不可_可說_說佛_佛刹_刹微_微塵_塵數_數 · 世_世界_界海_海外_外。 有_有

世_世界_界 · 名_名寶_寶衣_衣光_光明_明幢_幢。 佛_佛號_號 · 照_照虛_虛空_空法_法界_界大_大

光_光明_明。 彼_彼佛_佛眾_眾中_中 · 有_有菩_菩薩_薩 · 名_名無_無礙_礙勝_勝藏_藏王_王。

與_與世_世界_界海_海微_微塵_塵數_數菩_菩薩_薩俱_俱 · 來_來向_向佛_佛所_所。

悉_悉以_以神_神力_力 · 興_興一_一切_切寶_寶衣_衣雲_雲。 所_所謂_謂。 黃_黃色_色寶_寶

光_光明_明衣_衣雲_雲。 種_種種_種香_香所_所熏_熏衣_衣雲_雲。 日_日幢_幢摩_摩尼_尼王_王

衣_衣雲_雲。 金_金色_色熾_熾然_然摩_摩尼_尼衣_衣雲_雲。 一_一切_切寶_寶光_光焰_焰衣_衣

雲_雲。 一_一切_切星_星辰_辰像_像上_上妙_妙摩_摩尼_尼衣_衣雲_雲。 白_白玉_玉光_光摩_摩

尼_尼衣_衣雲_雲。 光_光明_明遍_遍照_照 · 殊_殊勝_勝赫_赫奕_奕 · 摩_摩尼_尼衣_衣雲_雲。

光_光明_明遍_遍照_照 · 威_威勢_勢熾_熾盛_盛 · 摩_摩尼_尼衣_衣雲_雲。 莊_莊嚴_嚴海_海摩_摩

尼_尼衣_衣雲_雲。 充_充遍_遍虛_虛空_空。 至_至佛_佛所_所已_已 · 頂_頂禮_禮佛_佛足_足。

即_即於_於北_北方_方 · 化_化作_作摩_摩尼_尼寶_寶海_海莊_莊嚴_嚴樓_樓閣_閣 · 及_及毘_毘瑠_瑠

璃_璃寶_寶蓮_蓮華_華藏_藏 · 師_師子_子之_之座_座。 以_以師_師子_子威_威德_德摩_摩尼_尼

王_王網_網 · 羅_羅覆_覆其_其身_身 · 清_清淨_淨寶_寶王_王為_為髻_髻明_明珠_珠。 與_與其_其

眷_眷屬_屬 · 結_結跏_跏趺_趺坐_坐。

眷_眷屬_屬 · 結_結跏_跏趺_趺坐_坐。

To the North, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, another world called Jeweled Garment Bright Banner hosted a Buddha named Illumining Space and the Dharma Realm with Great Radiance.

Within that Buddha's assembly, a Bodhisattva named Unobstructed Supreme Regal Treasury, together with Bodhisattvas as many as dust particles in oceans of worlds, visited the Buddha.

Using their spiritual powers, they conjured many clouds of jeweled garments. That is to say, clouds of yellow jeweled light garments, clouds of garments perfumed with various fragrances, clouds of solar banner regal mani garments, clouds of gold blazing mani garments, clouds of garments with flaming jeweled lights, clouds of superior wonderful mani garments in the images of stars and constellations, clouds of white jade light mani garments, clouds of supreme dazzling mani garments whose radiance pervasively illuminated, clouds of blazing mani garments whose radiance pervasively illuminated with awesome strength; clouds of mani garments with ocean like adornments, all of which filled space.

Having visited the Buddha, he bowed at the Buddha's feet, and thereupon, to the North, he created by transformation a mani jeweled majestic pavilion with oceans of adornments and a vaidurya jeweled lotus flower treasury lion's throne. Adorning his body with a lion's awesome virtue regal mani net, and donning a pure king of jewels as the bright pearl in his cowl, and together with his following, the Bodhisattva sat in full lotus.

東北方。過不可說佛刹微塵數。世界海外。

dōng běi fāng guò bù kě shuō fó chà wéi chén shù shì jiè hǎi wài

有世界。名一切歡喜清淨光明網。佛號。無

yǒu shì jiè míng yí qiè huān xǐ qīng jìng guāng míng wǎng fó hào wú

礙眼。

ài yǎn

彼佛眾中。有菩薩。名化現法界願月王。與

bǐ fó zhòng zhōng yǒu pú sà míng huà xiàn fǎ jiè yuàn yuè wáng yǔ

世界海微塵數菩薩俱。來向佛所。

shì jiè hǎi wéi chén shù pú sà jù lái xiàng fó suǒ

悉以神力。興寶樓閣雲。香樓閣雲。燒香樓

xī yǐ shén lì xīng bǎo lóu gé yún xiāng lóu gé yún shāo xiāng lóu

閣雲。華樓閣雲。栴檀樓閣雲。金剛樓閣雲。

gé yún huā lóu gé yún zhān tán lóu gé yún jīn gāng lóu gé yún

摩尼樓閣雲。金樓閣雲。衣樓閣雲。蓮華樓

mó ní lóu gé yún jīn lóu gé yún yī lóu gé yún lián huā lóu

閣雲。彌覆十方。一切世界。

gé yún mí fù shí fāng yí qiè shì jiè

至佛所已。頂禮佛足。

zhì fó suǒ yǐ dǐng lǐ fó zú

即於東北方。化作一切法界門大摩尼樓閣。

jí yú dōng běi fāng huà zuò yí qiè fǎ jiè mén dà mó ní lóu gé

及無等香王蓮華藏。師子之座。摩尼華網。

jí wú děng xiāng wáng lián huā zàng shī zǐ zhī zuò mó ní huā wǎng

羅覆其身。著妙寶藏摩尼王冠。與其眷屬。

luó fù qí shēn zhuó miào bǎo zàng mó ní wáng guān yǔ qí juàn shǔ

結跏趺坐。

jié jiā fū zuò

To the Northeast, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, a world called Delightful Nets of Pure Light hosted a Buddha named Unobstructed Eye.

Within that Buddha's assembly, a Bodhisattva called Lunar King Who Manifests the Dharma Realm's Vows by Transformation, together with Bodhisattvas as many as dust particles in oceans of worlds, visited the Buddha.

Using their spiritual powers, they conjured clouds of pavilions made of jewels, clouds of pavilions made of incense, clouds of pavilions made of stick incense, clouds of pavilions made of flowers, clouds of pavilions made of sandalwood, clouds of pavilions made of vajra, clouds of pavilions made of mani, clouds of pavilions made of gold, clouds of pavilions made of garments, clouds of pavilions made of lotus flowers, and they covered all worlds throughout the ten directions.

Arriving before the Buddha, he bowed at the Buddha's feet;

thereupon, to the Northeast, he created by transformation a majestic pavilion made of mani that opened onto all the gateways of the Dharma Realm, and made as well a nonpareil lotus flower treasury lion's throne made of regal incense.

Adorning his body with a mani flower net and donning a marvelous jeweled treasury regal mani crown, and together with his following, the Bodhisattva sat in full lotus.

東_レ南_レ方_レ・過_レ不_レ可_レ說_レ佛_レ刹_レ微_レ塵_レ數_レ・世_レ界_レ海_レ外_レ。

有_レ世_レ界_レ・名_レ香_レ雲_レ莊_レ嚴_レ幢_レ。佛_レ號_レ・龍_レ自_レ在_レ王_レ。

彼_レ佛_レ眾_レ中_レ・有_レ菩_レ薩_レ・名_レ法_レ慧_レ光_レ焰_レ王_レ・與_レ世_レ界_レ

海_レ微_レ塵_レ數_レ菩_レ薩_レ俱_レ・來_レ向_レ佛_レ所_レ。

悉_レ以_レ神_レ力_レ・興_レ金_レ色_レ圓_レ滿_レ光_レ明_レ雲_レ。無_レ量_レ寶_レ色_レ

圓_レ滿_レ光_レ明_レ雲_レ。如_レ來_レ毫_レ相_レ圓_レ滿_レ光_レ明_レ雲_レ。種_レ

種_レ寶_レ色_レ圓_レ滿_レ光_レ明_レ雲_レ。蓮_レ華_レ藏_レ圓_レ滿_レ光_レ明_レ雲_レ。

眾_レ寶_レ樹_レ枝_レ圓_レ滿_レ光_レ明_レ雲_レ。如_レ來_レ頂_レ髻_レ圓_レ滿_レ光_レ明_レ

雲_レ。閻_レ浮_レ檀_レ金_レ色_レ圓_レ滿_レ光_レ明_レ雲_レ。日_レ色_レ圓_レ滿_レ光_レ

明_レ雲_レ。星_レ月_レ色_レ圓_レ滿_レ光_レ明_レ雲_レ。悉_レ遍_レ虛_レ空_レ。

到_レ佛_レ所_レ已_レ・頂_レ禮_レ佛_レ足_レ。

即_レ於_レ東_レ南_レ方_レ・化_レ作_レ毘_レ盧_レ遮_レ那_レ・最_レ上_レ寶_レ光_レ明_レ樓_レ

閣_レ。金_レ剛_レ摩_レ尼_レ蓮_レ華_レ藏_レ・師_レ子_レ之_レ座_レ。眾_レ寶_レ光_レ

焰_レ・摩_レ尼_レ王_レ網_レ・羅_レ覆_レ其_レ身_レ。與_レ其_レ眷_レ屬_レ・結_レ跏_レ

趺_レ坐_レ。

fū zuò

To the Southeast, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, a world called Banner Adorned with Fragrant Clouds hosted a Buddha named Dragon Self-Mastery King.

Within that Buddha's assembly a Bodhisattva named Regal Flame of Dharma Wisdom's Light, together with Bodhisattvas as many as dust particles in oceans of worlds visited the Buddha.

Using their spiritual powers, they conjured clouds of perfect golden radiance, clouds of perfect measureless jeweled colored light, clouds of perfect brow hallmarks of the Thus Come One, clouds of perfect varicolored jeweled lights, clouds of perfect lotus treasury lights, clouds of perfect jeweled tree branches, clouds of perfect light from the cowl on the Thus Come One's crown, clouds of perfect Jambunada golden lights, clouds of perfect sun-colored light, clouds of perfect constellation and moon-colored lights, all of which completely filled up space.

Having arrived before the Buddha, he bowed at the Buddha's feet, and thereupon to the Southeast, created by transformation a majestic Vairochana pavilion made of superior jeweled light, as well as a vajra mani lotus flower treasury lion's throne.

He adorned his body with a net of multi-jeweled light flaming mani, and together with his following, the Bodhisattva sat in full lotus.

西_工南_子方_无。過_去不_可說_佛刹_微塵_數。世_界海_外。

有_世界_名日_光摩_尼藏_佛號_普照_諸法_智

月_王。彼_佛眾_中。有_菩薩_名摧_破一_切魔_軍

智_幢王_與世_界海_微塵_數菩_薩俱_來向_佛所_於

於_一切_毛孔_中。出_等虛_空界_華焰_雲。香_焰

雲_寶焰_雲。金_剛焰_雲。燒_香焰_雲。電_光焰_雲

雲_毘盧_遮那_摩尼_寶焰_雲。一_切金_光焰_雲。

勝_藏摩_尼王_光焰_雲。等_三世_如來_海光_焰雲_。

一_一皆_從毛_孔中_出。遍_虛空_界。

到_佛所_已。頂_禮佛_足。

即_於西_南方_化作_普現_十方_法界_光明_網。

大_摩尼_寶樓_閣。及_香燈_焰。寶_蓮華_藏。師_子

之_座。以_離垢_藏摩_尼網_羅覆_其身_著出_。

一_切眾_生發_趣音_摩尼_王嚴_飾冠_與其_眷

屬_結跏_趺坐_。

To the Southwest, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, a world called Sunlight Mani Treasury hosted a Buddha whose title was King Wisdom Moon Who Universally Illuminates All Dharmas.

Within that Buddha's assembly a Bodhisattva named King Wisdom Banner Who Vanquishes All Demon Armies, together with Bodhisattvas as many as dust particles in oceans of worlds, visited the Buddha.

From every skin pore, he emitted clouds equal to the realm of space. That is, flaming clouds of flowers, flaming clouds of fragrance, flaming clouds of jewels, flaming clouds of vajra, flaming clouds of burning incense, flaming clouds of lightning, flaming clouds of Vairochana's mani jewels, flaming clouds of golden light, flaming clouds of supreme treasury regal mani light, and flaming clouds of light equal to an ocean of Thus Come Ones throughout the three periods of time. Every one of these came forth from his skin pores and completely filled up the realm of space.

Arriving before the Buddha, he bowed at the Buddha's feet;

thereupon to the Southwest, he created by transformation a majestic pavilion with a net of light from great mani jewels that universally appear in the Dharma Realms of the ten directions, and a fragrant lamp flame jeweled lotus flower treasury lion's throne. Adorning his body with a mani net that permits one to leave defilement, and wearing a crown ornamented with mani which emitted the sounds of beings' resolve, and together with his following, the Bodhisattva sat in full lotus.

西_工北_北方_方·過_過不_不可_可說_說佛_佛刹_刹微_微塵_塵數_數·世_世界_界海_海外_外。

有_有世_世界_界·名_名毘_毘盧_盧遮_遮那_那願_願摩_摩尼_尼王_王藏_藏。佛_佛號_號·普_普

光_光明_明最_最勝_勝須_須彌_彌王_王。

彼_彼佛_佛眾_眾中_中·有_有菩_菩薩_薩·名_名願_願智_智光_光明_明幢_幢。與_與世_世界_界

海_海微_微塵_塵數_數菩_菩薩_薩俱_俱·來_來向_向佛_佛所_所。

於_於念_念念_念中_中·一_一切_切相_相好_好·一_一切_切毛_毛孔_孔·一_一切_切身_身分_分。

皆_皆出_出三_三世_世·一_一切_切如_如來_來形_形像_像雲_雲。一_一切_切菩_菩薩_薩形_形

像_像雲_雲。一_一切_切如_如來_來眾_眾會_會形_形像_像雲_雲。一_一切_切如_如來_來變_變

化_化身_身形_形像_像雲_雲。一_一切_切如_如來_來本_本生_生身_身形_形像_像雲_雲。一_一

切_切聲_聲聞_聞辟_辟支_支佛_佛形_形像_像雲_雲。一_一切_切如_如來_來菩_菩提_提場_場形_形

像_像雲_雲。一_一切_切如_如來_來神_神變_變形_形像_像雲_雲。一_一切_切世_世間_間主_主

形_形像_像雲_雲。一_一切_切清_清淨_淨國_國土_土形_形像_像雲_雲。充_充滿_滿虛_虛空_空。

至_至佛_佛所_所已_已·頂_頂禮_禮佛_佛足_足。

即_即於_於西_西北_北方_方·化_化作_作普_普照_照十_十方_方·摩_摩尼_尼寶_寶莊_莊嚴_嚴樓_樓

閣_閣。及_及普_普照_照世_世間_間·寶_寶蓮_蓮華_華藏_藏·師_師子_子之_之座_座。

To the Northwest, beyond oceans of worlds as numerous as dust particles in inexpressible Buddha *kshetras*, a world called Treasury of Regal Mani and Vairochana's Vows hosted a Buddha named Universal Radiance Most Supreme Sumeru King.

Within that Buddha's assembly, a Bodhisattva named Wisdom of Vows and Radiant Banner, together with Bodhisattvas as numerous as dust particles in oceans of worlds, visited the Buddha.

From all of his thoughts, all of his fine hallmarks, all of his skin pores, and from all sections of his body he emitted clouds in the shape of the images of all Thus Come Ones in the three periods of time, clouds in the shape of Bodhisattvas, clouds in the shape of the Thus Come Ones' assemblies, clouds in the shape of the Thus Come Ones' transformation bodies, clouds in the shape of Thus Come Ones' bodies in their present lives, clouds in the shape of Sravakas and Pratyeka Buddhas, clouds in the shape of Thus Come Ones' Bodhi places, clouds in the shape of Thus Come Ones' spiritual transformations, clouds in the shape of the hosts of world, and clouds in the images of pure lands.

All those clouds filled up space.

Arriving before the Buddha, he bowed at the Buddha's feet, and thereupon to the Northwest, created by transformation a pavilion adorned with mani jewels that shone throughout the ten directions, and a jeweled lotus flower treasury lion's throne that shone universally throughout the world.

以無能勝光明真珠網。羅覆其身。著普光明
yǐ wú néng shèng guāng míng zhēn zhū wǎng luó fù qí shēn zhuó pǔ guāng míng

摩尼寶冠。與其眷屬。結跏趺坐。
mó ní bǎo guān yǔ qí juàn shǔ jié jiā fū zuò

下方。過不可說佛刹微塵數。世界海外。有
xià fāng guò bù kě shuō fó chà wéi chén shù shì jiè hǎi wài yǒu

世界。名一切如來圓滿光普照。佛號。虛空
shì jiè míng yí qiè rú lái yuán mǎn guāng pǔ zhào fó hào xū kōng

無礙相智幢王。
wú ài xiàng zhì chuáng wáng

彼佛眾中。有菩薩。名破一切障勇猛智王。
bǐ fó zhòng zhōng yǒu pú sà míng pò yí qiè zhàng yǒng měng zhì wáng

與世界海微塵數菩薩俱。來向佛所。
yǔ shì jiè hǎi wéi chén shù pú sà jù lái xiàng fó suǒ

於一切毛孔中。
yú yí qiè máo kǒng zhōng

出說一切眾生。語言海。音聲雲。
chū shuō yí qiè zhòng shēng yǔ yán hǎi yīn shēng yún

出說一切三世菩薩。修行方便海。音聲雲。
chū shuō yí qiè sān shì pú sà xiū xíng fāng biàn hǎi yīn shēng yún

出說一切菩薩。所起願方便海。音聲雲。
chū shuō yí qiè pú sà suǒ qǐ yuàn fāng biàn hǎi yīn shēng yún

出說一切菩薩。成滿清淨波羅蜜方便海。音
chū shuō yí qiè pú sà chéng mǎn qīng jìng bō luó mì fāng biàn hǎi yīn

聲雲。
shēng yún

出說一切菩薩。圓滿行遍一切刹。音聲雲。
chū shuō yí qiè pú sà yuán mǎn hòng biàn yí qiè chà yīn shēng yún

He adorned his body with a sublime net of pearls, and donning a crown made of universal light mani jewels, together with his following, the Bodhisattva sat in full lotus.

Below, beyond oceans of worlds as many as dust particles in inexpressible Buddha *kshetras*, a world called Universal Illumination by the Perfect Light of All Thus Come Ones hosted a Buddha named Regal Wisdom Banner Appearance of Unobstructed Space.

Within that Buddha's assembly a Bodhisattva named Courageous King of Wisdom Who Vanquishes All Obstacles, together with Bodhisattvas as numerous as dust particles in oceans of worlds, visited the Buddha.

From every skin pore,
he emitted clouds that spoke the sounds of all beings' languages,
as vast as the ocean.

He emitted clouds that spoke sounds of expedients cultivated by
Bodhisattvas of the three periods of time, as vast as the ocean.

He emitted clouds that spoke the sounds of expedients brought forth
by the vows of Bodhisattvas, as vast as the ocean.

He emitted clouds that spoke the sounds of expedients from the pure
paramitas accomplished by Bodhisattvas, as vast as the ocean.

He emitted clouds that spoke the sounds of Bodhisattvas' perfected
conduct that pervades throughout all *kshetras*.

出說一切菩薩·成就自在用·音聲雲。
chū shuō yī qiè pú sà chéng jiù zì zài yòng yīn shēng yún

出說一切如來·往詣道場·破魔軍眾·成等
chū shuō yī qiè rú lái wǎng yì dào chǎng pò mó jūn zhòng chéng děng

正覺自在用·音聲雲。
zhèng jué zì zài yòng yīn shēng yún

出說一切如來·轉法輪契經門·名號海·音
chū shuō yī qiè rú lái zhuǎn fǎ lún qì jīng mén míng hào hǎi yīn

聲雲。
shēng yún

出說一切·隨應教化·調伏眾生法·方便海·
chū shuō yī qiè suí yìng jiào huà tiáo fú zhòng shēng fǎ fāng biàn hǎi

音聲雲。
yīn shēng yún

出說一切隨時·隨善根·隨願力·普令眾生
chū shuō yī qiè suí shí suí shàn gēn suí yuàn lì pǔ lìng zhòng shēng

證得智慧·方便海·音聲雲。
zhèng dé zhì huì fāng biàn hǎi yīn shēng yún

到佛所已·頂禮佛足。
dào fó suǒ yǐ dǐng lǐ fó zú

即於下方·化作現一切如來宮殿形像·眾寶
jí yú xià fāng huà zuò xiàn yī qiè rú lái gōng diàn xíng xiàng zhòng bǎo

莊嚴樓閣。及一切寶蓮華藏·師子之座。
zhuāng yán lóu gé jí yī qiè bǎo lián huā zàng shī zǐ zhī zuò

著普現道場影·摩尼寶冠·與其眷屬·結跏
zhuó pǔ xiàn dào chǎng yǐng mó ní bǎo guān yǔ qí juàn shǔ jié jiā

趺坐。
fū zuò

He emitted clouds that spoke the sounds of Bodhisattvas
accomplishing the function of self-mastery.

He emitted clouds that spoke the sounds of Thus Come Ones going to
the bodhimanda, vanquishing the hordes of demon armies, and
accomplishing Impartial, Right Awakening and its function of
self-mastery.

He emitted clouds that spoke the sounds of Thus Come Ones turning
the Dharma Wheel to lead others into the Sutras, with their oceans
of titles.

He emitted clouds that spoke the sounds of expedients in all the
opportune Dharmas of teaching, transforming and subduing of
beings, as vast as the ocean.

He emitted clouds that spoke the sounds of expedients which in accord
with the time, in accord with good roots, in accord with vow-power,
can bring beings to realize wisdom.

Having arrived before the Buddha, he bowed at the Buddha's feet, and
thereupon in the direction Below, created by transformation a multi-
jeweled majestic pavilion in the shape of Thus Come Ones' palaces,
and a jeweled lotus flower treasury lion's throne.

Donning a mani-jeweled crown that could appear everywhere in the
bodhimanda, and together with his following, the Bodhisattva sat in
full lotus.

上方·過不可說佛刹微塵數·世界海外。
shàng fāng guò bù kě shuō fó chà wéi chén shù shì jiè hǎi wài

有世界·名說佛種性無有盡。佛號·普智輪。
yǒu shì jiè míng shuō fó zhǒng xìng wú yǒu jìn fó hào pǔ zhì lún

光明音。彼佛眾中·有菩薩·名法界差別。
guāng míng yīn bǐ fó zhòng zhōng yǒu pú sà míng fǎ jiè cī bié

願。與世界海微塵數菩薩俱·發彼道場。
yuàn yǔ shì jiè hǎi wéi chén shù pú sà jù fā bǐ dào chǎng

來向此娑婆世界·釋迦牟尼佛所。
lái xiàng cǐ suō pó shì jiè shì jiā móu ní fó suǒ

於一切相好·一切毛孔·一切身分·一切肢
yú yí qiè xiàng hǎo yí qiè máo kǒng yí qiè shēn fèn yí qiè zhī

節·一切莊嚴具·一切衣服中·現毘盧遮那
jié yí qiè zhuāng yán jù yí qiè yī fú zhōng xiàn pí lú zhē nà

等·過去一切諸佛·未來一切諸佛·已得授
děng guò qù yí qiè zhū fó wèi lái yí qiè zhū fó yǐ dé shòu

記·未授記者。現在十方·一切國土·一切
jì wèi shòu jì zhě xiàn zài shí fāng yí qiè guó tǔ yí qiè

諸佛·并其眾會。
zhū fó bìng qí zhòng huì

亦現過去·行檀那波羅蜜·及其一切受布施
yì xiàn guò qù xíng tán nuó bō luó mì jí qí yí qiè shòu bù shī

者·諸本事海。
zhě zhū běn shì hǎi

亦現過去·行尸羅波羅蜜·諸本事海。
yì xiàn guò qù xíng shī luó bō luó mì zhū běn shì hǎi

亦現過去·行羸提波羅蜜·割截肢體·心無
yì xiàn guò qù xíng lì tí bō luó mì gē jié zhī tǐ xīn wú

動亂·諸本事海。
dòng luàn zhū běn shì hǎi

Above, beyond oceans of worlds as many as dust particles in inexpressible Buddha *kshetras*, a world called Inexhaustible Buddha Seed-nature hosted a Buddha named Universal Wheel of Wisdom and Sound of Bright Light.

Within that Buddha's assembly, a Bodhisattva named Various Vows and Wisdom of the Dharma Realm, who with Bodhisattvas as numerous as dust particles in oceans of worlds, started from their bodhimandas and came to this Saha World to see Shakyamuni Buddha.

From his fine hallmarks, his pores, his body parts, his joints, his decorations, and all of his garments there appeared the Buddhas of the past, such as Vairochana Buddha, the Buddhas of the future, both those who had received a prediction and those who had not yet received a prediction, as well as Buddhas of the present, in the countries of the ten directions, together with their multitudes of assemblies.

There his former deeds also appeared: in the practice of the *dana paramita*, as vast as the ocean, and all the recipients of his giving;

his former deeds in the practice of the *shila paramita*, as vast as the ocean;

his former deeds in the practice of the *kshanti paramita*, as vast as the ocean, when his mind remained unmoved as his limbs were being severed.

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 行_{ㄒㄩㄥˊ}精_{ㄐㄩㄥ}進_{ㄐㄩㄥ}波_{ㄅㄛ}羅_{ㄌㄛ}蜜_{ㄇㄧˋ} · 勇_{ㄩㄥˇ}猛_{ㄇㄥˇ}不_{ㄨㄟˋ}退_{ㄊㄨㄟˋ} · 諸_{ㄓㄨ}本_{ㄅㄣˇ}

事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 求_{ㄑㄩㄟˊ}一_ㄧ切_{ㄑㄩㄝ}如_{ㄖㄨˊ}來_{ㄌㄞˊ} · 禪_{ㄔㄢˊ}波_{ㄅㄛ}羅_{ㄌㄛ}蜜_{ㄇㄧˋ}海_{ㄏㄞˇ} · 而_ㄦ得_{ㄉㄛˊ}

成_{ㄔㄥˊ}就_{ㄐㄩㄝ} · 諸_{ㄓㄨ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 求_{ㄑㄩㄟˊ}一_ㄧ切_{ㄑㄩㄝ}佛_{ㄈㄛˊ}所_{ㄕㄨㄛˊ} · 轉_{ㄓㄨㄢˇ}法_{ㄈㄚˊ}輪_{ㄌㄨㄥˊ} · 所_{ㄕㄨㄛˊ}成_{ㄔㄥˊ}就_{ㄐㄩㄝ}法_{ㄈㄚˊ} ·

發_{ㄈㄚˊ}勇_{ㄩㄥˇ}猛_{ㄇㄥˇ}心_{ㄒㄩㄥ} · 一_ㄧ切_{ㄑㄩㄝ}皆_{ㄐㄩㄝ}捨_{ㄕㄞˊ} · 諸_{ㄓㄨ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 樂_{ㄌㄝˊ}見_{ㄐㄩㄢ}一_ㄧ切_{ㄑㄩㄝ}佛_{ㄈㄛˊ} · 樂_{ㄌㄝˊ}行_{ㄒㄩㄥˊ}一_ㄧ切_{ㄑㄩㄝ}菩_{ㄆㄨ}薩_{ㄙㄚˊ}道_{ㄉㄠˊ} ·

樂_{ㄌㄝˊ}化_{ㄏㄨㄚˋ}一_ㄧ切_{ㄑㄩㄝ}眾_{ㄓㄨㄥ}生_{ㄕㄨㄥ}界_{ㄐㄩㄝ} · 諸_{ㄓㄨ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 所_{ㄕㄨㄛˊ}發_{ㄈㄚˊ}一_ㄧ切_{ㄑㄩㄝ}菩_{ㄆㄨ}薩_{ㄙㄚˊ}大_{ㄉㄚˊ}願_{ㄩㄢˊ} · 清_{ㄑㄩㄥ}淨_{ㄐㄩㄥ}莊_{ㄓㄨㄤ}嚴_{ㄩㄢˊ} ·

諸_{ㄓㄨ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 菩_{ㄆㄨ}薩_{ㄙㄚˊ}所_{ㄕㄨㄛˊ}成_{ㄔㄥˊ} · 力_{ㄌㄧˋ}波_{ㄅㄛ}羅_{ㄌㄛ}蜜_{ㄇㄧˋ} · 勇_{ㄩㄥˇ}猛_{ㄇㄥˇ}清_{ㄑㄩㄥ}淨_{ㄐㄩㄥ} ·

諸_{ㄓㄨ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

亦一現_{ㄊㄩˋ}過_{ㄍㄨˋ}去_{ㄑㄩˋ} · 一_ㄧ切_{ㄑㄩㄝ}菩_{ㄆㄨ}薩_{ㄙㄚˊ} · 所_{ㄕㄨㄛˊ}修_{ㄒㄩ}圓_{ㄩㄢ}滿_{ㄇㄢ}智_{ㄓㄩˋ}波_{ㄅㄛ}羅_{ㄌㄛ}蜜_{ㄇㄧˋ} ·

諸_{ㄓㄨ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ}。

如_{ㄖㄨˊ}是_{ㄕㄞˊ}一_ㄧ切_{ㄑㄩㄝ}本_{ㄅㄣˇ}事_{ㄕㄨㄚˋ}海_{ㄏㄞˇ} · 悉_{ㄒㄩ}皆_{ㄐㄩㄝ}遍_{ㄅㄩㄢ}滿_{ㄇㄢ}廣_{ㄍㄨㄤ}大_{ㄉㄚˊ}法_{ㄈㄚˊ}界_{ㄐㄩㄝ}。

Further there manifested his former deeds in the practice of the *virya paramita*, as vast as the ocean, and of his unrelenting courage.

Moreover, there manifested his former deeds in his search for all Thus Come Ones' *dhyana paramita*, as vast as the ocean, and how he accomplished them.

And there manifested his former deeds, his search for all Buddhas' turning of the Dharma Wheel, the Dharmas he accomplished, his bringing forth a courageous mind, and his renouncing all things, as vast as the ocean.

And there manifested his former deeds of taking delight in seeing all Buddhas, his delight in practicing all the Bodhisattva paths, and his delight in transforming the realms of beings, as vast as the ocean.

And there manifested his former deeds in his resolve for all Bodhisattvas' great vows and pure adornments, as vast as the ocean.

And there manifested former deeds of the Bodhisattva's accomplishment of the *paramita* of power, both vigorous and purified, as vast as the ocean.

And there manifested his former deeds of the *paramita* of complete knowledge, cultivated by all Bodhisattvas, as vast as the ocean.

All of the above former deeds completely pervaded and filled up the vast expanse of the Dharma Realm.

至佛所已。頂禮佛足。
zhì fó suǒ yǐ dǐng lǐ fó zú

即於上方。化作一切金剛藏。莊嚴樓閣。及
jí yú shàng fāng huà zuò yí qiè jīn gāng zàng zhuāng yán lóu gé jí

帝青金剛王。蓮華藏。師子之座。以一切寶
dì qīng jīn gāng wáng lián huā zàng shī zǐ zhī zuò yǐ yí qiè bǎo

光明。摩尼王網。羅覆其身。以演說三世如
guāng míng mó ní wáng wǎng luó fù qí shēn yǐ yǎn shuō sān shì rú

來名。摩尼寶王。為髻明珠。與其眷屬。結
lái míng mó ní bǎo wáng wéi jì míng zhū yǔ qí juàn shǔ jié

跏趺坐。
jiā fū zuò

如是十方。一切菩薩。并其眷屬。皆從普賢
rú shì shí fāng yí qiè pú sà bìng qí juàn shǔ jiē cóng pǔ xián

菩薩行願中生。以淨智眼。見三世佛。
pú sà hòng yuàn zhōng shēng yǐ jìng zhì yǎn jiàn sān shì fó

普聞一切諸佛如來。所轉法輪。修多羅海。
pǔ wén yí qiè zhū fó rú lái suǒ zhuǎn fǎ lún xiū duō luó hǎi

已得。至於一切菩薩。自在彼岸。
yǐ dé zhì yú yí qiè pú sà zì zài bǐ àn

於念念中現大神變。親近一切諸佛如來。
yú niàn niàn zhōng xiàn dà shén biàn qīn jìn yí qiè zhū fó rú lái

一身充滿一切世界。一切如來眾會道場。
yī shēn chōng mǎn yí qiè shì jiè yí qiè rú lái zhòng huì dào chǎng

於一塵中。普現一切世間境界。
yú yī chén zhōng pǔ xiàn yí qiè shì jiān jìng jiè

教化成熟一切眾生。未曾失時。
jiào huà chéng shóu yí qiè zhòng shēng wèi céng shī shí

Having arrived before the Buddha, he bowed at the Buddha's feet, and thereupon, created by transformation a majestic pavilion adorned with vajra, and an imperial blue, regal vajra lotus flower treasury lion's throne.

He adorned his body with a net made entirely of jeweled light mani, and the luminescent pearl of his cowl was made of regal mani jewels that proclaimed the Thus Come One's titles throughout the three periods of time.

Then, together with his following, the Bodhisattva sat in full lotus.

All of those Bodhisattvas and their followings from the ten directions were created from Bodhisattva Samantabhadra's practices and vows.

With their eyes of pure wisdom, they beheld the Buddhas of the three periods of time.

They heard the Buddhas and Thus Come Ones turning the Dharma Wheel of the oceans of Sutras.

They arrived at the other shore of Bodhisattvas' self-mastery.

In every thought they manifested great spiritual transformations and drew near to Buddhas, Thus Come Ones.

With a single body they filled up all worlds and the Thus Come Ones' assemblies and bodhimandas in them.

Within a single particle of dust, they made appear everywhere all the states of the world and

never missed the right moment to teach and transform all beings.

一毛毛孔中。出一切如來說法音聲。

yī máo kǒng zhōng chū yí qiè rú lái shuō fǎ yīn shēng

知一切眾生。悉皆如幻。

zhī yí qiè zhòng shēng xī jiē rú huàn

知一切佛。悉皆如影。

zhī yí qiè fó xī jiē rú yǐng

知一切諸趣受生。悉皆如夢。

zhī yí qiè zhū qù shòu shēng xī jiē rú mèng

知一切業報。如鏡中像。

zhī yí qiè yè bào rú jìng zhōng xiàng

知一切諸有生起。如熱時焰。

zhī yí qiè zhū yǒu shēng qǐ rú rè shí yàn

知一切世界。皆如變化。

zhī yí qiè shì jiè jiē rú biàn huà

成就如來十力。無畏。勇猛自在。

chéng jiù rú lái shí lì wú wèi yǒng měng zì zài

能師子吼。深入無盡辯才大海。

néng shī zǐ hǒu shēn rù wú jìn biàn cái dà hǎi

得一切眾生言辭海諸法智。

dé yí qiè zhòng shēng yán cí hǎi zhū fǎ zhì

於虛空法界。所行無礙。

yú xū kōng fǎ jiè suǒ xíng wú ài

知一切法無有障礙。

zhī yí qiè fǎ wú yǒu zhàng ài

一切菩薩神通境界。悉已清淨。

yí qiè pú sà shén tōng jìng jiè xī yǐ qīng jìng

勇猛精進。摧伏魔軍。

yǒng měng jīng jìn cuī fú mó jūn

恒以智慧。了達三世。

héng yǐ zhì huì liǎo dá sān shì

Within a single skin pore they emitted the sounds of all Thus Come
Ones speaking the Dharma.

They knew that beings are like an illusion.

They knew that Buddhas are like a reflection.

They knew that the destinies and paths of rebirth are like a dream.

They knew that karmic retributions are like the reflection in a mirror.

They knew that all of creation is like a summer mirage.

They knew that worlds are like changes and transformations.

They accomplished the Thus Come One's Ten Powers, his fearlessnesses,
his courage, and his self-mastery, and with a lion's roar, they
profoundly entered the great ocean of limitless eloquence.

They attained all beings' oceans of words and languages and
understood all dharmas.

They traveled in space throughout the Dharma Realm without
obstruction.

They knew that dharmas are unobstructed.

They had been purified in regard to the states of Bodhisattvas'
psychic powers.

With courage and vigor, they vanquished and subdued the demon
armies.

Constantly using wisdom, they understood the three periods of time.

知一切法。猶如虛空。無有違諍。亦無取著。
zhī yí qiè fǎ yóu rú xū kōng wú yǒu wéi zhèng yì wú qǔ zháo

雖勤精進。而知一切智。終無所來。
suī qín jīng jìn ér zhī yí qiè zhì zhōng wú suǒ lái

雖觀境界。而知一切有。悉不可得。
suī guān jìng jiè ér zhī yí qiè yǒu xī bù kě dé

以方便智。入一切法界。
yǐ fāng biàn zhì rù yí qiè fǎ jiè

以平等智。入一切國土。
yǐ píng děng zhì rù yí qiè guó tǔ

以自在力。令一切世界。展轉相入。
yǐ zì zài lì lìng yí qiè shì jiè zhǎn zhuǎn xiāng rù

於一切世界。處處受生。
yú yí qiè shì jiè chù chù shòu shēng

見一切世界。種種形相。
jiàn yí qiè shì jiè zhǒng zhǒng xíng xiàng

於微細境。現廣大刹。於廣大境。現微細刹。
yú wēi xì jìng xiàn guǎng dà chà yú guǎng dà jìng xiàn wēi xì chà

於一佛所。一念之頃。得一切佛威神所加。
yú yī fó suǒ yí niàn zhī qǐng dé yí qiè fó wēi shén suǒ jiā

普見十方。無所迷惑。於刹那頃。悉能往詣。
pǔ jiàn shí fāng wú suǒ mí huò yú chà nà qǐng xī néng wǎng yì

如是等一切菩薩。滿逝多林。皆是如來威神
rú shì děng yí qiè pú sà mǎn shì duō lín jiē shì rú lái wēi shén

之力。
zhī lì

They knew that dharmas are like space.

They were without discord or contention, and free of grasping and attachment.

Although they diligently cultivated vigor, they knew that omniscience ultimately does not come from anywhere.

Although they contemplated all states, they knew that nothing in existence could be grasped.

With expedient wisdom, they entered the entire Dharma Realm.

With impartial wisdom they entered all countries.

With the power of self-mastery, they caused worlds to revolve and mutually interpenetrate.

They were born in all places, throughout every world.

They saw the different shapes and forms in all worlds.

From a subtle and tiny state, they manifested a vast, great *kshetras*;

from a vast and great state, they manifested a subtle, tiny *kshetras*.

At the dwelling of one Buddha, within a single thought, they obtained the aid of the Buddhas' awesome spirit.

Universally viewing the ten directions, free of any delusion, and within one instant, they could travel anywhere.

Aided by the Thus Come One's sublime spiritual powers, all those Bodhisattvas completely filled the Jeta Grove.

于_レ時_ノ · 上_レ首_ノ 諸_レ大_ノ聲_ノ聞_ル · 舍_レ利_ノ弗_レ · 大_ノ目_ノ捷_レ連_レ ·
 yú shí shàng shǒu zhū dà shēng wén shè lì fú dà mù jiàn lián
 摩_レ訶_レ迦_レ葉_レ · 離_レ婆_レ多_レ · 須_レ菩_レ提_レ · 阿_レ菟_レ樓_レ馱_レ · 難_レ陀_レ ·
 mó hē jiā shè lí pó duō xū pú tí ā nòu lóu tuó nàn tuó
 劫_レ寶_レ那_レ · 迦_レ旃_レ延_レ · 富_レ樓_レ那_レ等_レ · 諸_レ大_ノ聲_ノ聞_ル ·
 jié bǎo nà jiā zhān yán fù lóu nà děng zhū dà shēng wén
 在_レ逝_レ多_レ林_レ · 皆_レ悉_レ不_レ見_レ如_レ來_レ神_レ力_レ · 如_レ來_レ嚴_レ好_レ ·
 zài shì duō lín jiē xī bú jiàn rú lái shén lì rú lái yán hǎo
 如_レ來_レ境_レ界_レ · 如_レ來_レ遊_レ戲_レ · 如_レ來_レ神_レ變_レ · 如_レ來_レ尊_レ勝_レ ·
 rú lái jìng jiè rú lái yóu xì rú lái shén biàn rú lái zūn shèng
 如_レ來_レ妙_レ行_レ · 如_レ來_レ威_レ德_レ · 如_レ來_レ住_レ持_レ · 如_レ來_レ淨_レ刹_レ ·
 rú lái miào hēng rú lái wēi dé rú lái zhù chí rú lái jìng chà

亦_レ復_レ不_レ見_レ · 不_レ可_レ思_レ議_レ · 菩_レ薩_レ境_レ界_レ · 菩_レ薩_レ大_レ會_レ ·
 yì fù bú jiàn bù kě sī yì pú sà jìng jiè pú sà dà huì
 菩_レ薩_レ普_レ入_レ · 菩_レ薩_レ普_レ至_レ · 菩_レ薩_レ普_レ詣_レ · 菩_レ薩_レ神_レ變_レ ·
 pú sà pǔ rù pú sà pǔ zhì pú sà pǔ yì pú sà shén biàn
 菩_レ薩_レ遊_レ戲_レ · 菩_レ薩_レ眷_レ屬_レ · 菩_レ薩_レ方_レ所_レ · 菩_レ薩_レ莊_レ嚴_レ ·
 pú sà yóu xì pú sà juàn shǔ pú sà fāng suǒ pú sà zhuāng yán
 師_レ子_レ座_レ · 菩_レ薩_レ宮_レ殿_レ · 菩_レ薩_レ住_レ處_レ · 菩_レ薩_レ所_レ入_レ三_レ ·
 shī zǐ zuò pú sà gōng diàn pú sà zhù chù pú sà suǒ rù sān
 昧_レ自_レ在_レ · 菩_レ薩_レ觀_レ察_レ · 菩_レ薩_レ頻_レ申_レ · 菩_レ薩_レ勇_レ猛_レ ·
 mèi zì zài pú sà guān chá pú sà pín shēn pú sà yǒng měng
 菩_レ薩_レ供_レ養_レ · 菩_レ薩_レ受_レ記_レ · 菩_レ薩_レ成_レ熟_レ · 菩_レ薩_レ勇_レ健_レ ·
 pú sà gòng yàng pú sà shòu jì pú sà chéng shóu pú sà yǒng jiàn
 菩_レ薩_レ法_レ身_レ清_レ淨_レ · 菩_レ薩_レ智_レ身_レ圓_レ滿_レ · 菩_レ薩_レ願_レ身_レ示_レ ·
 pú sà fǎ shēn qīng jìng pú sà zhì shēn yuán mǎn pú sà yuàn shēn shì
 現_レ · 菩_レ薩_レ色_レ身_レ成_レ就_レ · 菩_レ薩_レ諸_レ相_レ具_レ足_レ清_レ淨_レ ·
 xiàn pú sà sè shēn chéng jiù pú sà zhū xiàng jù zú qīng jìng

At that time, the Great Sravakas who were leaders in the assembly—
 Shariputra, Mahamaudgalyayana, Mahakashyapa, Revata, Subhuti,
 Aniruddha, Nanda, Kaphina, Katyayana, Purna—and the other
 Great Sravakas who were at the Jeta Grove, could not perceive the
 Thus Come One's spiritual powers, the Thus Come One's wondrous
 adornments and characteristics, the Thus Come One's states,
 the Thus Come One's playfulness, the Thus Come One's spiritual
 transformations, the Thus Come One's noble supremacy, the Thus
 Come One's wonderful practices, the Thus Come One's awesome
 virtue, the Thus Come One's protection, the Thus Come One's pure
kshetras.

Moreover, they could not perceive the inconceivable states of the
 Bodhisattvas, the Bodhisattvas' great assemblies, the Bodhisattvas'
 universal entry, the Bodhisattvas' universal arrival, the Bodhisattvas'
 universal traveling, the Bodhisattva's spiritual transformations,
 the Bodhisattvas' playfulness, the Bodhisattvas' followings, the
 Bodhisattvas' places, the Bodhisattvas' adorned lion thrones, the
 Bodhisattvas' palaces, the Bodhisattvas' dwelling places, the samadhi
 of self-mastery that the Bodhisattvas enter, the Bodhisattvas'
 contemplations, the Bodhisattvas' invigoration, the Bodhisattvas'
 heroic courage, the Bodhisattvas' offerings, the Bodhisattvas'
 receiving of predictions, the Bodhisattvas' maturing, the Bodhisattvas'
 courageous vigor, the purity of the Bodhisattvas' Dharma body, the
 perfection of the Bodhisattvas' wisdom body, the manifestation of the
 Bodhisattva's vow body, the accomplishment of the Bodhisattvas' form
 bodies, the Bodhisattvas' hallmarks, entirely wholesome and pure,

菩^多薩^含常^一光^光眾^眾色^色莊^莊嚴^嚴· 菩^多薩^含放^大光^光網^網· 菩^多薩^含起^起

biàn huà yún pú sà shēn biàn shí fāng pú sà zhū hòng yuán mǎn

如^是等^事· 一^切聲^聞· 諸^大弟^子皆^悉不^見。

hé yǐ gù yǐ shàn gēn bù tóng gù

本^不修^習· 見^佛自^在善^根故^故。

běn bù zàn shuō shí fāng shì jiè yí qiè fó chà qīng jìng gōng dé gù

本^不稱^歎· 諸^佛世^尊種^種神^變故^故。

běn bù yú shēng sǐ liú zhuǎn zhī zhōng fā ā nòu duō luó sān miǎo sān

pú tí xīn gù

běn bù lìng tā zhù pú tí xīn gù

běn bù néng lìng rú lái zhǒng xìng bú duàn jué gù

běn bù shè shòu zhū zhòng shēng gù

běn bù quàn tā xiū xí pú sà bō luó mì gù

the Bodhisattvas' perpetual radiance and varicolored adornments, the Bodhisattvas' constant emitting of a great net of light, the Bodhisattvas' creating clouds of transformations, the Bodhisattvas' bodies that pervade the ten directions, and the Bodhisattvas' practices that are brought to perfection.

None of those states were perceived by the Great Sravaka disciples. Why is that? Because their good roots were not the same.

In the past, they failed to practice the good roots of reflecting on the Buddhas' self-mastery, nor had they praised or proclaimed the virtue of pure Buddha *kshetras* of worlds in the ten directions.

In the past, they failed to praise the many psychic powers of the Buddhas, World Honored Ones, nor had they, while in the midst of birth and death, brought forth the resolve for *anuttarasamyaksambodhi*.

In the past they failed to inspire others to abide in the resolve for Bodhi, nor had they continued the Thus Come Ones' lineage without interruption.

In the past they failed to gather in beings, and they did not exhort others to cultivate and practice the Bodhisattvas' *paramitas*.

本_レ在_レ生_レ死_レ流_レ轉_レ之_レ時_レ・不_レ勸_レ眾_レ生_レ・求_レ於_レ最_レ勝_レ大_レ
běn zài shēng sǐ liú zhuǎn zhī shí bú quàn zhòng shēng qiú yú zuì shèng dà

智_レ眼_レ故_レ。
zhì yǎn gù

本_レ不_レ修_レ習_レ・生_レ一_レ切_レ智_レ諸_レ善_レ根_レ故_レ。
běn bù xiū xí shēng yí qiè zhì zhū shàn gēn gù

本_レ不_レ成_レ就_レ・如_レ來_レ出_レ世_レ諸_レ善_レ根_レ故_レ。
běn bù chéng jiù rú lái chū shì zhū shàn gēn gù

本_レ不_レ得_レ・嚴_レ淨_レ佛_レ剎_レ神_レ通_レ智_レ故_レ。
běn bù dé yán jìng fó chà shén tōng zhì gù

本_レ不_レ得_レ・諸_レ菩_レ薩_レ眼_レ所_レ知_レ境_レ故_レ。
běn bù dé zhū pú sà yǎn suǒ zhī jìng gù

本_レ不_レ求_レ・超_レ出_レ世_レ間_レ・不_レ共_レ菩_レ提_レ・諸_レ善_レ根_レ故_レ。
běn bù qiú chāo chū shì jiān bú gòng pú tí zhū shàn gēn gù

本_レ不_レ發_レ・一_レ切_レ菩_レ薩_レ諸_レ大_レ願_レ故_レ。
běn bù fā yí qiè pú sà zhū dà yuàn gù

本_レ不_レ從_レ如_レ來_レ加_レ被_レ之_レ所_レ生_レ故_レ。
běn bù cóng rú lái jiā bèi zhī suǒ shēng gù

本_レ不_レ知_レ・諸_レ法_レ如_レ幻_レ・菩_レ薩_レ如_レ夢_レ故_レ。
běn bù zhī zhū fǎ rú huàn pú sà rú mèng gù

本_レ不_レ得_レ・諸_レ大_レ菩_レ薩_レ廣_レ大_レ歡_レ喜_レ故_レ。
běn bù dé zhū dà pú sà guǎng dà huān xǐ gù

如_レ是_レ皆_レ是_レ・普_レ賢_レ菩_レ薩_レ智_レ眼_レ境_レ界_レ・不_レ與_レ一_レ切_レ
rú shì jiē shì pǔ xián pú sà zhì yǎn jìng jiè bú yǔ yí qiè

二_レ乘_レ所_レ共_レ。
èr shèng suǒ gòng

In the past, while amidst the flow of birth and death, they failed to exhort beings to seek the supreme eye of great wisdom, nor did they cultivate the good roots of omniscience.

In the past they failed to accomplish the good roots of the Thus Come Ones' world-transcendence, nor did they attain the wisdom of psychic powers in purifying and adorning Buddha *kshetras*.

In the past, they failed to attain the Bodhisattvas' vision of knowing states, nor did they seek the uncommon good roots of world-transcending Bodhi.

In the past they failed to bring forth the great vows of Bodhisattvas, nor were they born through the aid of the Thus Come Ones.

In the past they had not known that dharmas are like an illusion, and that Bodhisattvas are like a dream.

And in the past they failed to attain the vast delight of the great Bodhisattvas.

All those were states of Bodhisattva Samantabhadra's eye of wisdom, and had nothing in common with the Two Vehicles.

以是因緣。諸大神聞不能見。不能知。不能
 yǐ shì yīn yuán zhū dà shēng wén bù néng jiàn bù néng zhī bù néng
 聞。不能入。不能得。不能念。不能觀察。不
 wén bù néng rù bù néng dé bù néng niàn bù néng guān chá bù
 能籌量。不能思惟。不能分別。

是故。雖在逝多林中。不見如來諸大神變。
 shì gù suī zài shì duō lín zhōng bú jiàn rú lái zhū dà shén biàn

復次。諸大神聞。無如善根故。無如智
 fù cì zhū dà shēng wén wú rú shàn gēn gù wú rú zhì

眼故。無如三昧故。無如解脫故。無如
 yǎn gù wú rú sān mèi gù wú rú jiě tuō gù wú rú

是神通故。無如威德故。無如勢力故。
 shì shén tōng gù wú rú wēi dé gù wú rú shì lì gù

無如自在故。無如住處故。無如境界
 wú rú zì zài gù wú rú zhù chù gù wú rú jìng jiè

故。

是故於此。不能知。不能見。不能入。不能
 shì gù yú cǐ bù néng zhī bù néng jiàn bù néng rù bù néng

證。不能住。不能解。不能觀察。不能忍受。
 zhèng bù néng zhù bù néng jiě bù néng guān chá bù néng rěn shòu

不能趣向。不能遊履。

Because of such causes and conditions, none of the great Sravakas could see, could know, could hear, could enter, could attain, could be mindful of, could contemplate, could consider, could ponder, or could distinguish those states.

Even though they were present within the Jeta Grove, they could not see the great psychic powers of the Thus Come One.

Moreover, because those Sravakas did not possess such good roots, did not possess such a Wisdom-Eye, did not possess such samadhis, did not possess such liberations, did not possess such psychic powers, did not possess such sublime virtues, did not possess such strengths, did not possess such self-mastery, did not possess such habitations, and did not possess such states,

although they were, therefore, in the same place, but could not know, could not see, could not enter, could not realize, could not dwell in, could not understand, could not contemplate, could not endure, could not approach, and could not roam therein.

又亦不能廣為他人。開闡解說。稱揚示現。
 yòu yì bù néng guǎng wèi tā rén kāi chǎn jiě shuō chēng yáng shì xiàn
 引導勸進。令其趣向。令其修習。令其安住。
 yǐn dǎo quàn jìn lìng qí qù xiàng lìng qí xiū xí lìng qí ān zhù
 令其證入。何以故？
 lìng qí zhèng rù hé yǐ gù

諸大弟子。依聲聞乘而離故。成就聲聞。
 zhū dà dì zǐ yī shēng wén shèng ér chū lí gù chéng jiù shēng wén
 道。滿足聲聞行。安住聲聞果。於無有諦。
 dào mǎn zú shēng wén hèn ān zhù shēng wén guǒ yú wú yǒu dì
 得決定智。常住實際。究竟寂靜。遠離大悲。
 dé jué dìng zhì cháng zhù shí jì jiù jìng jí jìng yuǎn lí dà bēi
 捨於眾生。住於自事。
 shě yú zhòng shēng zhù yú zì shì

於彼智慧。不能積集。不能修行。不能安住。
 yú bǐ zhì huì bù néng jī jí bù néng xiū xíng bù néng ān zhù
 不能願求。不能成就。不能清淨。不能趣入。
 bù néng yuàn qiú bù néng chéng jiù bù néng qīng jìng bù néng qù rù
 不能通達。不能知見。不能證得。
 bù néng tōng dá bù néng zhī jiàn bù néng zhèng dé

是故。雖在逝多林中。對於如來。不見如是。
 shì gù suī zài shì duō lín zhōng duì yú rú lái bú jiàn rú shì
 廣大神變。
 guǎng dà shén biàn

Moreover, they could not vastly elucidate, explain, proclaim, advocate, or manifest, guide or exhort others' progress, sending them ahead, getting them to practice and cultivate, letting them settle down within, or to gain realization and accomplishment. And why not?

Because all those great disciples relied upon the Sravaka Vehicle to make their escape. They had accomplished the Sravakas' path, they had perfected the Sravakas' practice, and they had settled down in the Sravakas' fruition and obtained decisive wisdom about the truth of nonexistence. Ever abiding within the ultimate reality in perfect stillness and quietude, they moved far away from great compassion. They forsook living beings and focused on their own affairs.

They could not accumulate the Bodhisattvas' wisdom, could not cultivate it, could not settle down within it, could not seek it with their vows, could not accomplish it, could not purify it, could not approach and enter it, could not penetrate it, could not know or see it, could not realize or attain it.

Which is why, even though they were inside the Jeta Grove, face to face with the Thus Come One, they could not behold such vast and great psychic powers.

佛子。如恒河岸。有百千億。無量餓鬼。
fó zǐ rú héng hé àn yǒu bǎi qiān yì wú liàng è guǐ

裸形飢渴。舉體焦然。烏鷲豺狼競來搏撮。
luǒ xíng jī kě jǔ tǐ jiāo rán wū jiù chái láng jìng lái bó cuō

為渴所逼。欲求水飲。雖住河邊而不見河。
wéi kě suǒ bī yù qiú shuǐ yǐn suī zhù hé biān ér bú jiàn hé

設有見者。見其枯竭。何以故？
shè yǒu jiàn zhě jiàn qí kū jié hé yǐ gù

深厚業障之所覆故。
shēn hòu yè zhàng zhī suǒ fù gù

彼大聲聞。亦復如是。雖復住在逝多林中。
bǐ dà shēng wén yì fù rú shì suī fù zhù zài shì duō lín zhōng

不見如來。廣大神力。捨一切智。無明瞽瞍。
bú jiàn rú lái guǎng dà shén lì shě yī qiè zhì wú míng yì mǒu

覆其眼故。不曾種植。薩婆若地。諸善根故。
fù qí yǎn gù bù céng zhòng zhí sà pó ruò dì zhū shàn gēn gù

譬如有人。於大會中。昏睡安寢。忽然夢見。
pì rú yǒu rén yú dà huì zhōng hūn shuì ān qǐn hū rán mèng jiàn

須彌山頂。帝釋所住善見大城。宮殿園林。
xū mí shān dǐng dì shì suǒ zhù shàn jiàn dà chéng gōng diàn yuán lín

種種嚴好。天子。天女百千萬億。普散天華。
zhǒng zhǒng yán hǎo tiān zǐ tiān nǚ bǎi qiān wàn yì pǔ sàn tiān huā

遍滿其地。種種衣樹出妙衣服。種種華樹。
biàn mǎn qí dì zhǒng zhǒng yī shù chū miào yī fú zhǒng zhǒng huā shù

開敷妙華。諸音樂樹奏天音樂。天諸采女歌。
kāi fū miào huā zhū yīn yuè shù zòu tiān yīn yuè tiān zhū cǎi nǚ gē

詠美音。無量諸天於中戲樂。
yǒng měi yīn wú liàng zhū tiān yú zhōng xì lè

Disciples of the Buddha, by the shores of the River Ganges, there are hundreds and thousands of millions of limitless numbers of hungry ghosts who are all naked, hungry, and thirsty; their entire bodies are scorched and aflame. Ravens, eagles, and wolves rush to seize them. These ghosts are extremely oppressed by thirst; they crave water to quench their thirst. Though they live by the side of the river, they cannot see it. And once they caught sight of the river, it would instantly dry up. And why? Because they are covered over by their deep and weighty karmic obstacles.

The state of all those great Sravakas was similar. Although they stayed in the midst of the Jeta Grove, they could not see the Thus Come One's vast, great psychic powers. That was because they had renounced omniscience, and their eyes were covered by the cataract of ignorance. It was also because they had not planted the good roots of the various stages of *sarvajna*.

Suppose a person in the assembly were to fall sound asleep and dream of seeing the great City of Wholesome Views on the summit of Mount Sumeru, where Lord Shakra dwells. He might dream of palaces, groves, parks, and many decorations, he might dream of gods and goddesses—by the hundreds of thousands of millions—universally scattering aloft celestial flowers and covering the ground. Many trees of garments bring forth wonderful robes. Many blossoming trees burst into luxuriant bloom. Many musical trees play celestial music. The celestial maidens sing beautiful melodies, and an immeasurable number of gods frolic in the midst of it.

其人自見著天衣服。普於其處。住止周旋。

qí rén zì jiàn zhuó tiān yī fú pǔ yú qí chù zhù zhǐ zhōu xuán

其大會中。一切諸人。雖同一處。不知不見。

qí dà huì zhōng yí qiè zhū rén suī tóng yí chù bù zhī bú jiàn

何以故？夢中所見。非彼大眾所能見故。

hé yǐ gù mèng zhōng suǒ jiàn fēi bǐ dà zhòng suǒ néng jiàn gù

一切菩薩。世間諸王。亦復如是。

yí qiè pú sà shì jiān zhū wáng yì fù rú shì

以久積集善根力故。發一切智廣大願故。

yǐ jiǔ jī jí shàn gēn lì gù fā yí qiè zhì guǎng dà yuàn gù

學習一切佛功德故。修行菩薩莊嚴道故。

xué xí yí qiè fó gōng dé gù xiū xíng pú sà zhuāng yán dào gù

圓滿一切智智法故。滿足普賢諸行願故。

yuán mǎn yí qiè zhì zhì fǎ gù mǎn zú pǔ xián zhū hòng yuàn gù

趣入一切菩薩智地故。遊戲一切菩薩所住。

qù rù yí qiè pú sà zhì dì gù yóu xì yí qiè pú sà suǒ zhù

諸三昧故。已能觀察。一切菩薩。智慧境界。

zhū sān mèi gù yǐ néng guān chá yí qiè pú sà zhì huì jìng jiè

無障礙故。

wú zhàng ài gù

是故悉見如來世尊。不可思議自在神變。

shì gù xī jiàn rú lái shì zūn bù kě sī yì zì zài shén biàn

一切聲聞。諸大弟子。皆不能見。皆不能知。

yí qiè shēng wén zhū dà dì zǐ jiē bù néng jiàn jiē bù néng zhī

以無菩薩清淨眼故。

yǐ wú pú sà qīng jìng yǎn gù

The person sees himself wearing celestial robes, everywhere traveling to each of these places, stopping and mingling with them. All of the other people within the great assembly, although present in the same place, neither know nor see these things. Why is that? Because what the dreamer sees is a vision that the great assembly cannot behold.

The states of the Bodhisattvas and kings of the worlds are similar. They have accumulated the power of good roots for a very long time and they have brought forth vast great vows to realize wisdom. They have studied the virtue of Buddhas and have cultivated the adorned path of a Bodhisattva. They have perfected the dharmas of the wisdom of omniscience. They have perfected all the practices and vows of Samantabhadra. They have embodied the levels of wisdom of Bodhisattvas. They have playfully roamed in the samadhis where Bodhisattvas abide. They can contemplate the Bodhisattvas' states of wisdom without any obstruction.

For such reasons, they behold the World Honored One's inconceivable spiritual transformations and self-mastery.

Yet the great disciples, the Sravakas, could not see and could not know, because they lacked the Bodhisattvas' purified eyes.

譬^ス如^ト雪^ノ山^ノ。具^ハ眾^ノ藥^ノ草^ノ。良^カ醫^ノ詣^テ彼^ノ。悉^ニ能^ク分^リ別^ス。

其^ノ諸^ノ捕^テ獵^ス。放^テ牧^ス之^ノ人^ノ。恒^ニ住^キ彼^ノ山^ノ。不^ク見^ル其^ノ藥^ノ。

此^ノ亦^ニ如^シ是^ノ。以^テ諸^ノ菩^ノ薩^ノ。入^リ智^ノ境^ノ界^ノ。具^ハ自^ラ在^リ力^カ。

能^ク見^ル如^シ來^リ廣^ク大^ク神^ク變^ス。

諸^ノ大^ク弟^ノ子^ノ。唯^ニ求^メ自^ラ利^カ。不^ク欲^ム利^カ他^ノ。唯^ニ求^メ自^ラ安^ヲ。

不^ク欲^ム安^ヲ他^ノ。雖^シ在^リ林^ノ中^ニ。不^ク知^ル不^ク見^ル。

譬^ス如^ト地^ノ中^ニ。有^リ諸^ノ寶^ノ藏^ノ。種^ノ種^ノ珍^ノ異^ノ。悉^ニ皆^ニ充^テ滿^ス。

有^リ一^ノ丈^ノ夫^ノ。聰^ク慧^ク明^ク達^ク。善^ク能^ク分^リ別^ス一^ノ切^ノ伏^テ藏^ノ。

其^ノ人^ノ復^テ有^リ大^ク福^ノ德^ノ力^カ。能^ク隨^フ所^ノ欲^ム。自^ラ在^リ而^シ取^ル。

奉^テ養^フ父^ノ母^ノ。賑^テ恤^ス親^ノ屬^ノ。老^ク病^ク窮^ク乏^ク。靡^ニ不^ク均^ク贍^ス。

其^ノ無^ク智^ク慧^ク。無^ク福^ノ德^ノ人^ノ。雖^シ亦^ニ至^リ於^リ寶^ノ藏^ノ之^ノ處^ニ。

不^ク知^ル不^ク見^ル。不^ク得^ル其^ノ益^ノ。

Their situation is reminiscent of the foothills of the Himalayas, where medicinal herbs abound and skillful physicians can identify them all. Even so, the hunters and herdsmen who live year round on the mountain fail to see their medicinal value.

So, too, the Bodhisattvas realized the states of wisdom, became replete with the power of self-mastery, and perceived the Thus Come One's great spiritual transformations.

The great Disciples, however, knew only to benefit themselves and had no wish to benefit others. Seeking their own tranquility, they did not wish for others' tranquility, which was why, although they were inside the Grove, they could neither know or see the Thus Come One's transformations.

Consider how the earth contains jewel caches filled with many rare and valuable gems. Imagine then a great hero, wise and knowledgeable, adept at finding all the hidden treasures. This person, moreover, possesses great blessings and virtue; when he searches the jewel stores he takes the gems he likes in order to contribute to his parents' welfare and to foster his following—the aged, sick and impoverished—all of whom he benefits impartially.

Somebody who lacked wisdom, blessings and virtue, might encounter the jewel caches, but neither recognize them nor see them, and will not gain their benefits.

此亦如是。諸大菩薩有淨智眼。能入如來
 cǐ yì rú shì zhū dà pú sà yǒu jìng zhì yǎn néng rù rú lái
 不可思議。甚深境界。能見佛神力。能入諸
 bù kě sī yì shèn shēn jìng jiè néng jiàn fó shén lì néng rù zhū
 法門。能遊三昧海。能供養諸佛。能以正法
 fǎ mén néng yóu sān mèi hǎi néng gòng yàng zhū fó néng yǐ zhèng fǎ
 開悟眾生。能以四攝受眾生。
 kāi wù zhòng shēng néng yǐ sì shè shè shòu zhòng shēng
 諸大聲聞。不能得見如來神力。亦不能見諸
 zhū dà shēng wén bù néng dé jiàn rú lái shén lì yì bù néng jiàn zhū
 菩薩眾。
 pú sà zhòng

譬如盲人。至大寶洲。若行。若住。若坐。
 pì rú máng rén zhì dà bǎo zhōu ruò xíng ruò zhù ruò zuò
 若臥。不能得見一切眾寶。以不見故。不能
 ruò wò bù néng dé jiàn yī qiè zhòng bǎo yǐ bú jiàn gù bù néng
 採取。不得受用。
 cǎi qǔ bù dé shòu yòng
 此亦如是。諸大弟子。雖在林林中親近世尊。
 cǐ yì rú shì zhū dà dì zǐ suī zài lín zhōng qīn jìn shì zūn
 不見如來自在於神力。亦不得見菩薩大會。
 bú jiàn rú lái zì zài shén lì yì bù dé jiàn pú sà dà huì
 何以故？無有菩薩無礙淨眼。不能次第悟
 hé yǐ gù wú yǒu pú sà wú ài jìng yǎn bù néng cì dì wù
 入法界。見於如來自在於力故。
 rù fǎ jiè jiàn yú rú lái zì zài lì gù

In the same way, the great Bodhisattvas obtain and command the pure Wisdom-Eye. They can enter into the Thus Come One's inconceivably profound states. They can see the Buddha's spiritual powers. They can enter into all gateways to Dharma. They can navigate the oceans of samadhis. They can make offerings to the Buddhas. They can use the proper Dharma to enlighten living beings. They can use the Four Dharmas of Attraction to gather in living beings.

But, all the Great Sravakas could neither see the Thus Come One's spiritual powers, nor could they see the assemblies of Bodhisattvas.

Suppose a blind man arrived on a rich continent, yet because of his infirmity, all the treasures were invisible to him regardless of whether he was walking, standing, sitting or reclining.

Because the treasures were invisible to him he could not know of them, nor could he gather or use them.

It was just the same way with the great Disciples. Although they were present in the grove with the World Honored One, they could not see the Thus Come One's spiritual powers and self-mastery, nor could they see the assembly of Bodhisattvas. And why not?

Because they lacked the Bodhisattva's unobstructed, pure vision, they could not awaken to and enter the Dharma Realm or behold the Thus Come One's self-mastery.

譬如有人得清淨眼。名離垢光明。一切暗
pì rú yǒu rén dé qīng jìng yǎn míng lí gòu guāng míng yí qiè àn

色。不能為障。爾時彼人於夜暗中。處在
sè bù néng wéi zhàng ěr shí bǐ rén yú yè àn zhōng chǔ zài

無量百千萬億人眾之內。或行。或住。或坐。
wú liàng bǎi qiān wàn yì rén zhòng zhī nèi huò xíng huò zhù huò zuò

或臥。彼諸人眾形相威儀。此明眼人。莫不
huò wò bǐ zhū rén zhòng xíng xiàng wēi yí cǐ míng yǎn rén mò bù

具見。其明眼者。威儀進退。彼諸人眾。悉
jù jiàn qí míng yǎn zhě wēi yí jìn tuì bǐ zhū rén zhòng xī

不能觀。
bù néng guān

佛亦如是。成就智眼。清淨無礙。悉能明見
fó yì rú shì chéng jiù zhì yǎn qīng jìng wú ài xī néng míng jiàn

一切世間。其所示現神通變化。大菩薩眾
yí qiè shì jiān qí suǒ shì xiàn shén tōng biàn huà dà pú sà zhòng

所共圍遶。諸大弟子。悉不能見。
suǒ gòng wéi rào zhū dà dì zǐ xī bù néng jiàn

譬如比丘。在大眾中。入遍處定。所謂地
pì rú bì qiū zài dà zhòng zhōng rù biàn chù dìng suǒ wèi dì

遍處定。水遍處定。火遍處定。風遍處定。
biàn chù dìng shuǐ biàn chù dìng huǒ biàn chù dìng fēng biàn chù dìng

青遍處定。黃遍處定。赤遍處定。白遍處定。
qīng biàn chù dìng huáng biàn chù dìng chì biàn chù dìng bái biàn chù dìng

天遍處定。種種眾生身遍處定。一切語言
tiān biàn chù dìng zhǒng zhǒng zhòng shēng shēn biàn chù dìng yí qiè yǔ yán

音聲遍處定。一切所緣遍處定。
yīn shēng biàn chù dìng yí qiè suǒ yuán biàn chù dìng

Suppose a person attained pure vision, named Light That Leaves Defilement Behind, and no darkness or shadows could obstruct his sight. If this bright-eyed person then, found himself in a dark place, in the midst of hundreds of thousands of millions of people, he would see the shapes or behavior of the crowd surrounding him at all times, no matter whether he was walking, standing, sitting, or reclining.

Although he could see everything, none of the people in the assembly could see his behavior or deportment.

The Buddha is the same way. In accomplishing the pure unobstructed Eye of Wisdom, he can clearly see all worlds and all the psychic powers, changes and transformations of the assembly of great Bodhisattvas who surround him.

But none of the great Disciples could see these things.

By analogy, it is as when some Bhikshus within the assembly enter the all-pervasive samadhis, specifically, the all-pervasive earth samadhi, the all-pervasive water samadhi, the all-pervasive fire samadhi, the all-pervasive air samadhi, the all-pervasive blue samadhi, the all-pervasive yellow samadhi, the all-pervasive red samadhi, the all-pervasive white samadhi, the all-pervasive heaven samadhi, the all-pervasive samadhi of various beings' bodies, the all-pervasive samadhi of languages and sounds, and the all-pervasive samadhi of conditioned things.

入此定者。見其所緣。其餘大眾。悉不能見。
rù cǐ dìng zhě jiàn qí suǒ yuán qí yú dà zhòng xī bù néng jiàn

唯除有住此三昧者。
wéi chú yǒu zhù cǐ sān mèi zhě

如來所現。不可思議諸佛境界。亦復如是。
rú lái suǒ xiàn bù kě sī yì zhū fó jìng jiè yì fù rú shì

菩薩具見。聲聞莫覩。
pú sà jù jiàn shēng wén mò dǔ

譬如有人。以翳形藥。自塗其眼。在於眾會。
pì rú yǒu rén yǐ yì xíng yào zì tú qí yǎn zài yú zhòng huì

去來坐立。無能見者。而能悉覩。眾會中事。
qù lái zuò lì wú néng jiàn zhě ér néng xī dǔ zhòng huì zhōng shì

應知如來亦復如是。超過於世。普見世間。
yīng zhī rú lái yì fù rú shì chāo guò yú shì pǔ jiàn shì jiān

非諸聲聞所能得見。唯除趣向一切智境。
fēi zhū shēng wén suǒ néng dé jiàn wéi chú qù xiàng yí qiè zhì jìng

諸大菩薩。
zhū dà pú sà

如人生已。則有二天。恒相隨逐。一曰同生。
rú rén shēng yǐ zé yǒu èr tiān héng xiāng suí zhú yī yuē tóng shēng

二曰同名。天常見人。人不見天。
èr yuē tóng míng tiān cháng jiàn rén rén bú jiàn tiān

應知如來亦復如是。在諸菩薩大集會中。
yīng zhī rú lái yì fù rú shì zài zhū pú sà dà jí huì zhōng

現大神通。諸大聲聞。悉不能見。
xiàn dà shén tōng zhū dà shēng wén xī bù néng jiàn

Bhikshus who enter those samadhis can see the corresponding conditions, but the rest of the assembly can see none of them, with the exception of people who also stay in those samadhis.

The inconceivable states of the Buddha displayed by the Thus Come One are the same way.

The Bodhisattvas can see them, but the Sravakas cannot.

Suppose a person were to anoint his eyes with a magic potion that made him invisible, so that whether coming or going, sitting or standing within the assembly, nobody could see him, yet he could see everything that happened.

Know that the Thus Come One is the same way in that he has transcended the world and yet sees the world.

None of the Sravakas could perceive this; only those Bodhisattvas approaching the states of omniscience could discern it.

Suppose there was a person who, from the time of his birth, was accompanied by two gods, one called Similar Birth, and the other called Similar Name. The gods could always see the person, but the person could not see the gods.

Know that the Thus Come One is just like that. Within the great assemblies of the Bodhisattvas, he displayed vast psychic powers, and the Great Sravakas could behold none of it.

譬^ス如^ク比^ク丘^ク。得^ク心^ヲ自^ラ在^ル。入^リ滅^ニ盡^ニ定^ス。六^カ根^ヲ作^シ業^セ。
pì rú bì qiū dé xīn zì zài rù miè jìn dìng liù gēn zuò yè

皆^ハ悉^ス不^レ行^ク。一^ク切^ク語^ヲ言^フ。不^レ知^シ不^レ覺^ス。定^カ力^ヲ持^テ故^ニ。
jiē xī bù xíng yī qiè yǔ yán bù zhī bù jué dìng lì chí gù

不^レ般^ニ涅槃^ス。
bù bān niè pán

一^ク切^ク聲^ヲ聞^ク。亦^ハ復^ク如^ク是^ノ。雖^モ復^ク住^シ在^ル逝^ス多^ク林^ノ中^ニ。
yī qiè shēng wén yì fù rú shì suī fù zhù zài shì duō lín zhōng

具^ハ足^ク六^カ根^ヲ。而^モ不^レ知^シ不^レ見^ス。不^レ解^シ不^レ入^リ。如^ク來^ル自^ラ。
jù zú liù gēn ér bù zhī bú jiàn bù jiě bú rù rú lái zì

在^ル。菩^ツ薩^ハ眾^ノ會^ニ諸^ノ所^ニ作^シ事^ヲ。何^ニ以^テ故^ニ？
zài pú sà zhòng huì zhū suǒ zuò shì hé yǐ gù

如^ク來^ル境^ノ界^ハ甚^ニ深^ク廣^ク大^ク。難^ク見^シ難^ク知^シ。難^ク測^シ難^ク量^シ。
rú lái jìng jiè shèn shēn guǎng dà nán jiàn nán zhī nán cè nán liáng

超^ス諸^ノ世^ノ間^ヲ。不^レ可^ク思^シ議^ス。無^ク能^ク壞^ス者^{ナシ}。非^ハ是^ノ一^ク切^ク。
chāo zhū shì jiān bù kě sī yì wú néng huài zhě fēi shì yī qiè

二^ノ乘^ノ境^ノ界^ハ。
èr shèng jìng jiè

是^ノ故^ニ。如^ク來^ル自^ラ在^ル神^ノ力^ヲ。菩^ツ薩^ハ眾^ノ會^ニ。及^シ逝^ス多^ク林^ノ中^ニ。
shì gù rú lái zì zài shén lì pú sà zhòng huì jí shì duō lín

普^ク遍^ク一^ク切^ク清^ク淨^ク世^ノ界^ヲ。如^ク是^ノ等^ノ事^ヲ。諸^ノ大^ノ聲^ヲ聞^ク。
pǔ biàn yī qiè qīng jìng shì jiè rú shì děng shì zhū dà shēng wén

悉^ス不^レ知^シ見^ス。非^ハ其^ノ器^ノ故^ニ。
xī bù zhī jiàn fēi qí qì gù

It is as when a Bhikshu, who upon attaining mastery of his own mind, enters into the samadhi of cessation.

The activities of his six organs are inactive, and he is unaware of language and speech.

Yet due to the aid of samadhi, he does not enter into Parinirvana.

All the Sravakas were like that as well. Although they stayed in the Jeta Grove and were replete with the six organs, they could not know, could not see, could not understand, and could not enter into the Thus Come One's self-mastery and know or see the Bodhisattvas' assemblies and what the assemblies did. And why is this?

It is because the Thus Come One's state is very profound, vast and great, difficult to see, difficult to know, difficult to gauge, and difficult to measure.

Transcending all worlds, it is inconceivable, it is indestructible, and it is not the state of the Two Vehicles.

Thus did the Thus Come One's spiritual powers of self-mastery, the Bodhisattva assemblies, and the Jeta Grove pervade everywhere throughout all pure worlds, yet none of those events could be known or seen by the Great Sravakas.

What went on was beyond their comprehension.

爾時毘盧遮那願光明菩薩·承佛神力·觀
 ěr shí pí lú zhē nà yuàn guāng míng pú sà chéng fó shén lì guān

察十方·而說頌言：
 chá shí fāng ér shuō sòng yán

汝等應觀察
 rǔ děng yīng guān chá

於此逝多林
 yú cǐ shì duō lín

善逝威神力
 shàn shì wēi shén lì

一切諸世間
 yī qiè zhū shì jiān

法王深妙法
 fǎ wáng shēn miào fǎ

所現諸神通
 suǒ xiàn zhū shén tōng

以了法無相
 yǐ liǎo fǎ wú xiàng

而具相莊嚴
 ér jù xiàng zhuāng yán

今於此林內
 jīn yú cǐ lín nèi

甚深無有邊
 shèn shēn wú yǒu biān

佛道不思議
 fó dào bù sī yì

示現神通力
 shì xiàn shén tōng lì

所現無央數
 suǒ xiàn wú yāng shù

迷惑不能了
 mí huò bù néng liǎo

無量難思議
 wú liàng nán sī yì

舉世莫能測
 jǔ shì mò néng cè

是故名為佛
 shì gù míng wéi fó

稱揚不可盡
 chēng yáng bù kě jìn

示現大神力
 shì xiàn dà shén lì

言辭莫能辯
 yán cí mò néng biàn

At that time, Bodhisattva Light of Vairochana's Vows, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

You should contemplate,
 The inconceivable Buddha Way.
 Inside the Jeta Grove,
 The strength of psychic powers appears.

The awesome spiritual strength of the Well Gone One,
 Reveals what is without measure.
 All those in the world,
 Are confused and deluded; they cannot understand.

The Dharma King's profound, wonderful Dharma,
 It is measureless and hard to conceive of.
 The psychic powers which he manifests,
 None in the world can fathom.

He understands that dharmas are free of hallmarks,
 Which is why he is called the Buddha;
 He is replete with the adorning characteristics,
 His praises and proclamations are inexhaustible.

And now, within this Grove,
 He manifests vast spiritual powers.
 His profundity, fathomless, boundless,
 Cannot be disputed.

汝觀大威德
rǔ guān dà wēi dé

十方諸國土
shí fāng zhū guó dù

所願皆具足
suǒ yuàn jiē jù zú

一切諸世間
yí qiè zhū shì jiān

一切諸緣覺
yí qiè zhū yuán jué

皆悉不能知
jiē xī bù néng zhī

菩薩大智慧
pú sà dà zhì huì

高建勇猛幢
gāo jiàn yǒng měng chuáng

諸大名稱士
zhū dà míng chēng shì

所現諸神變
suǒ xiàn zhū shén biàn

無量菩薩眾
wú liàng pú sà zhòng

而來見世尊
ér lái jiàn shì zūn

所行無障礙
suǒ xíng wú zhàng ài

無能測量者
wú néng cè liáng zhě

及彼大聲聞
jí bǐ dà shēng wén

菩薩行境界
pú sà xíng jìng jiè

諸地悉究竟
zhū dì xī jiù jìng

難摧難可動
nán cuī nán kě dòng

無量三昧力
wú liàng sān mèi lì

法界悉充滿
fǎ jiè xī chōng mǎn

Contemplate beings with great awesome virtue,
Measureless Bodhisattva assemblies who,
From countries of the ten directions,
Have come to behold the World Honored One.

Their vows are all accomplished,
Their practices unobstructed;
In all the worlds,
None can reckon or measure them.

All those Awakened to Conditions,
And the Great Sravakas,
Cannot know the states
Of the Bodhisattvas' practices.

They enter states of the Bodhisattvas' great wisdom,
And the ultimate state of all the Grounds,
Loftily erecting the banner of courage,
Invincible, they are hard to shake.

These knights of great renown,
With the powers of limitless samadhis,
Manifest spiritual transformations,
Which fill the entire Dharma Realm.

爾時 · 不可壞精進王菩薩 · 承佛神力 · 觀察

ěr shí bù kě huài jīng jìn wáng pú sà chéng fó shén lì guān chá

十方 · 而說頌言：

shí fāng ér shuō sòng yán

汝觀諸佛子

rǔ guān zhū fó zǐ

智慧功德藏

zhì huì gōng dé zàng

究竟菩提行

jiù jìng pú tí hēng

安隱諸世間

ān wěn zhū shì jiān

其心本明達

qí xīn běn míng dá

善入諸三昧

shàn rù zhū sān mèi

智慧無邊際

zhì huì wú biān jì

境界不可量

jìng jiè bù kě liáng

今此逝多林

jīn cǐ shì duō lín

種種皆嚴飾

zhǒng zhǒng jiē yán shì

菩薩眾雲集

pú sà zhòng yún jí

親近如來住

qīn jìn rú lái zhù

汝觀無所著

rǔ guān wú suǒ zháo

無量大眾海

wú liàng dà zhòng hǎi

十方來詣此

shí fāng lái yì cǐ

坐寶蓮華座

zuò bǎo lián huā zuò

無來亦無住

wú lái yì wú zhù

無依無戲論

wú yī wú xì lùn

離垢心無礙

lí gòu xīn wú ài

究竟於法界

jiù jìng yú fǎ jiè

At that time, Bodhisattva Ruler of Indestructible Vigor, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

Contemplate all the Buddha's disciples,
Their treasuries of wisdom and virtue;
Having reached the ultimate Bodhi practices,
They bring peace and calm to all worlds.

Their minds, inherently bright and understanding,
Are adept at entering the samadhis.
Their wisdom is boundless,
Their states immeasurable.

And now, within the Jeta Grove,
With everything adorned,
Cloud-like assemblies of Bodhisattvas gather,
Drawing near to the Thus Come One's dwelling.

Contemplate their nonattachment,
These measureless oceans of great assemblies;
Arriving from the ten directions,
They are seated upon jeweled lotus thrones.

With no coming and no dwelling,
No relying and no idle dispute,
Leaving defilement, their minds are unobstructed;
They are ultimate in the Dharma Realm!

建^{ㄉㄩㄢˋ}立^{ㄌㄧˋ}智^{ㄓㄧˋ}慧^{ㄏㄨㄟˋ}幢^{ㄔㄨㄤˋ}
jiàn lì zhì huì chuáng

知^{ㄓㄧ}無^{ㄨˊ}變^{ㄅㄧㄢˋ}化^{ㄏㄨㄚˋ}法^{ㄉㄞˋ}
zhī wú biàn huà fǎ

堅^{ㄐㄧㄢ}固^{ㄍㄨˋ}不^{ㄨˊ}動^{ㄉㄨㄥˋ}搖^{ㄧㄠ}
jiān gù bú dòng yáo

而^ㄦ現^{ㄒㄧㄢˋ}變^{ㄅㄧㄢˋ}化^{ㄏㄨㄚˋ}事^{ㄕㄨˋ}。
ér xiàn biàn huà shì

十^ㄕ方^{ㄈㄤ}無^{ㄨˊ}量^{ㄌㄩㄤˋ}刹^{ㄔㄚˋ}
shí fāng wú liàng chà

同^{ㄊㄨㄥˊ}時^{ㄕㄨㄛˊ}悉^{ㄒㄩˊ}往^{ㄨㄤˋ}詣^{ㄧˋ}。
tóng shí xī wǎng yì

一^ㄧ切^{ㄑㄧㄝˋ}諸^{ㄓㄨ}佛^{ㄈㄛˊ}所^{ㄕㄨ}
yí qiè zhū fó suǒ

而^ㄦ亦^{ㄚˊ}不^{ㄨˊ}分^{ㄈㄣ}身^{ㄕㄨㄥ}。
ér yì bù fēn shēn

汝^{ㄖㄨˇ}觀^{ㄍㄨㄢ}釋^{ㄕㄨㄛˊ}師^{ㄕㄨㄛˊ}子^{ㄗㄩˇ}
rǔ guān shì shī zǐ

能^{ㄋㄥˊ}令^{ㄌㄩㄥˋ}菩^{ㄆㄨ}薩^{ㄙㄚˋ}眾^{ㄓㄨㄥˋ}
néng lìng pú sà zhòng

自^{ㄗㄩˋ}在^{ㄗㄞˋ}神^{ㄕㄨㄥ}通^{ㄊㄨㄥ}力^{ㄌㄧˋ}
zì zài shén tōng lì

一^ㄧ切^{ㄑㄧㄝˋ}俱^{ㄐㄩ}來^{ㄌㄞˊ}集^{ㄐㄧ}。
yí qiè jù lái jí

一^ㄧ切^{ㄑㄧㄝˋ}諸^{ㄓㄨ}佛^{ㄈㄛˊ}法^{ㄉㄞˋ}
yí qiè zhū fó fǎ

言^{ㄩㄢ}說^{ㄕㄨㄛˊ}故^{ㄍㄨˋ}不^{ㄨˊ}同^{ㄊㄨㄥˊ}
yán shuō gù bù tóng

法^{ㄉㄞˋ}界^{ㄐㄧㄝˋ}悉^{ㄒㄩˊ}平^{ㄆㄩㄥˊ}等^{ㄉㄥ}
fǎ jiè xī píng děng

此^{ㄘㄩˇ}眾^{ㄓㄨㄥˋ}咸^{ㄒㄩㄢˊ}通^{ㄊㄨㄥ}達^{ㄉㄚˊ}。
cǐ zhòng xián tōng dá

諸^{ㄓㄨ}佛^{ㄈㄛˊ}常^{ㄔㄨㄥˊ}安^ㄢ住^{ㄓㄨˋ}
zhū fó cháng ān zhù

演^{ㄩㄢ}說^{ㄕㄨㄛˊ}差^{ㄔㄞ}別^{ㄅㄧㄝˋ}法^{ㄉㄞˋ}
yǎn shuō cī bié fǎ

法^{ㄉㄞˋ}界^{ㄐㄧㄝˋ}平^{ㄆㄩㄥˊ}等^{ㄉㄥ}際^{ㄐㄧ}
fǎ jiè píng děng jì

言^{ㄩㄢ}辭^{ㄘㄩˊ}無^{ㄨˊ}有^{ㄩˋ}盡^{ㄐㄩㄥˋ}。
yán cí wú yǒu jìn

Erecting the banner of wisdom,
Firm, solid and unmoving,
They know that dharmas are free of transformations,
And yet they manifest events of transformation.

From the measureless *kshetras* of the ten directions,
From all of the Buddha's places,
Simultaneously they arrive,
Without leaving their bodies.

Contemplate the lion Shakyamuni,
With his powers of self-mastery and psychic powers,
Who can cause the Bodhisattva multitudes
To assemble all together.

All the Buddhas' Dharma,
Impartially pervades the Dharma Realm.
Though words and speech are different,
This assembly understands them all.

The Buddhas always peacefully dwell
In the Dharma Realm's ultimate equality.
Proclaiming a variety of Dharmas,
Their words and phrases have no end.

爾時 · 普勝無上威德王菩薩 · 承佛神力 · 觀
 ěr shí pǔ shèng wú shàng wēi dé wáng pú sà chéng fó shén lì guān

察十方 · 而說頌言：
 chá shí fāng ér shuō sòng yán

汝觀無上士
 rǔ guān wú shàng shì

善達時非時
 shàn dá shí fēi shí

摧伏眾外道
 cuī fú zhòng wài dào

普隨眾生心
 pǔ suí zhòng shēng xīn

正覺非有量
 zhèng jué fēi yǒu liàng

若量若無量
 ruò liàng ruò wú liàng

如日在虛空
 rú rì zài xū kōng

佛智亦如是
 fó zhì yì rú shì

譬如十五夜
 pì rú shí wǔ yè

如來亦復然
 rú lái yì fù rán

廣大智圓滿
 guǎng dà zhì yuán mǎn

為眾演說法
 wèi zhòng yǎn shuō fǎ

一切諸異論
 yí qiè zhū yì lùn

為現神通力
 wèi xiàn shén tōng lì

亦復非無量
 yì fù fēi wú liàng

牟尼悉超越
 móu ní xī chāo yuè

照臨一切處
 zhào lín yí qiè chù

了達三世法
 liǎo dá sān shì fǎ

月輪無減缺
 yuè lún wú jiǎn quē

白法悉圓滿
 bái fǎ xī yuán mǎn

At that time, Bodhisattva Universal Supreme King of Unsurpassed
 Awesome Virtue, aided by the Buddha's spiritual power, contemplated
 the ten directions and chanted these verses:

Contemplate the Unsurpassed Knight,
 Whose vast, great perfect wisdom
 Is adept at knowing what is the right time and what is not,
 As he proclaims the Dharma for the multitudes.

He conquers and subdues the heretics,
 And their bizarre theories.
 Universally according with beings' minds,
 He manifests the strength of psychic powers.

Right Awakening is measureless,
 Yet it is not lacking measure.
 Whether it has measure or is measureless,
 The Muni has transcended it entirely.

As the sun in space
 Illumines all places,
 So, too, the Buddha's wisdom
 Penetrates the Dharmas of the three periods of time.

Just as on the fifteenth night of the lunar month,
 The moon is perfectly round and full,
 The Thus Come One, too, is the same way:
 His pristine Dharmas have all reached perfection.

譬_レ如_レ空_ニ中_ニ日_ノ。
pì rú kōng zhōng rì

如_レ來_カ亦_レ如_レ是_レ。
rú lái yì rú shì

運_レ行_ニ無_ク暫_ク已_レ。
yùn xíng wú zhàn yǐ

神_レ變_レ恒_ニ相_ニ續_ト。
shén biàn héng xiāng xù

譬_レ如_レ十_ノ方_ノ剎_ノ。
pì rú shí fāng chà

世_ノ燈_ノ現_レ變_レ化_レ。
shì dēng xiàn biàn huà

於_レ空_ニ無_ク所_レ礙_カ。
yú kōng wú suǒ ài

於_レ世_ノ亦_レ復_レ然_ノ。
yú shì yì fù rán

譬_レ如_レ世_ノ間_ノ地_ノ。
pì rú shì jiān dì

照_レ世_ノ燈_ノ法_ノ輪_ノ。
zhào shì dēng fǎ lún

群_レ生_ノ之_レ所_レ依_レ。
qún shēng zhī suǒ yī

為_レ依_レ亦_レ如_レ是_レ。
wéi yī yì rú shì

譬_レ如_レ猛_ノ疾_ノ風_ノ。
pì rú měng jí fēng

佛_ノ法_ノ亦_レ如_レ是_レ。
fó fǎ yì rú shì

所_レ行_ニ無_ク障_レ礙_カ。
suǒ xíng wú zhàng ài

速_レ遍_レ於_レ世_ノ間_ノ。
sù biàn yú shì jiān

譬_レ如_レ大_ノ水_ノ輪_ノ。
pì rú dà shuǐ lún

智_ノ慧_ノ輪_ノ亦_レ爾_ノ。
zhì huì lún yì ěr

世_ノ界_ノ所_レ依_レ住_レ。
shì jiè suǒ yī zhù

三_ノ世_ノ佛_ノ所_レ依_レ。
sān shì fó suǒ yī

As the sun moves through the sky
Without a moment's hesitation,
The Thus Come One is that way, too:
His spiritual changes eternally proceed.

The *kshetras* of the ten directions
Are unobstructed in space;
Yet, the Lamp of the World makes transformations appear.
In the world it is like that, too.

Just as the earth
Is a place of reliance for the multitudes,
The Dharma-Wheel's lamp that illumines the world,
Is a place of reliance.

As a strong swift wind
Whips along unobstructed,
So, too, does the Buddha Dharma,
Quickly pervade the world.

As the great water wheel
Is the world's reliance and dwelling,
So, too, the wisdom wheel
Is the reliance of all Buddhas past, present and future.

爾時 · 無礙勝藏王菩薩 · 承佛神力 · 觀察十方
 ěr shí wú ài shèng zàng wáng pú sà chéng fó shén lì guān chá shí

方 · 而說頌言：
 fāng ér shuō sòng yán

譬如大寶山
 pì rú dà bǎo shān

佛山亦如是
 fó shān yì rú shì

譬如大海水
 pì rú dà hǎi shuǐ

見佛亦如是
 jiàn fó yì rú shì

譬如須彌山
 pì rú xū mí shān

世間燈亦爾
 shì jiān dēng yì ěr

如海具眾寶
 rú hǎi jù zhòng bǎo

無師智亦然
 wú shī zhì yì rán

如來甚深智
 rú lái shèn shēn zhì

是故神通力
 shì gù shén tōng lì

饒益諸含識
 ráo yì zhū hán shì

普益於世間
 pǔ yì yú shì jiān

澄淨無垢濁
 chéng jìng wú gòu zhuó

能除諸渴愛
 néng chú zhū kě ài

出於大海中
 chū yú dà hǎi zhōng

從於法海出
 cóng yú fǎ hǎi chū

求者皆滿足
 qiú zhě jiē mǎn zú

見者悉開悟
 jiàn zhě xī kāi wù

無量無有數
 wú liàng wú yǒu shù

示現難思議
 shì xiàn nán sī yì

At that time, Bodhisattva Unobstructed Supreme Regal Treasury,
 aided by the Buddha's spiritual power, contemplated the ten directions
 and chanted these verses:

As a great jeweled mountain
 Benefits all sentient beings,
 The Buddha's Mountain is the same way:
 It universally benefits the world.

As the waters of the great ocean are
 Lucid, pure, and free of filth or mud,
 So, too, does gazing upon the Buddha,
 Purge one of all thirsty love.

As Sumeru Mountain
 Rises from the great ocean,
 So, too, the Lamp of the World,
 Arises from the Dharma Ocean.

As the ocean is replete with a myriad jewels
 That satisfy all seekers,
 So, too, is untaught Wisdom:
 The beholder becomes awakened.

The Thus Come One's most profound wisdom
 Is measureless and incalculable,
 Therefore, this spiritual power
 Can manifest the inconceivable.

譬^ス如^ク工^ノ幻^ノ師^ノ
pì rú gōng huàn shī

佛^ノ智^ノ亦^ク如^ク是^ノ
fó zhì yì rú shì

示^ス現^ス種^々種^々事^ノ
shì xiàn zhǒng zhǒng shì

現^ス諸^々自^レ在^ス力^カ。
xiàn zhū zì zài lì

譬^ス如^ク如^ク意^ノ寶^ノ
pì rú rú yì bǎo

最^ク勝^ク亦^ク復^ク然^ク
zuì shèng yì fù rán

能^ク滿^ス一^レ切^ノ欲^ノ
néng mǎn yí qiè yù

滿^ス諸^々清^ク淨^ク願^ノ。
mǎn zhū qīng jìng yuàn

譬^ス如^ク明^ノ淨^ノ寶^ノ
pì rú míng jìng bǎo

佛^ノ智^ノ亦^ク如^ク是^ノ
fó zhì yì rú shì

普^ク照^ス一^レ切^ノ物^ノ
pǔ zhào yí qiè wù

普^ク照^ス群^レ生^ノ心^ノ。
pǔ zhào qún shēng xīn

譬^ス如^ク八^ノ面^ノ寶^ノ
pì rú bā miàn bǎo

無^ク礙^ノ燈^ノ亦^ク然^ク
wú ài dēng yì rán

等^ク鑒^ス於^レ諸^々方^ノ
děng jiàn yú zhū fāng

普^ク照^ス於^レ法^ノ界^ノ。
pǔ zhào yú fǎ jiè

譬^ス如^ク水^ノ清^ノ珠^ノ
pì rú shuǐ qīng zhū

見^ス佛^ノ亦^ク如^ク是^ノ
jiàn fó yì rú shì

能^ク清^ス諸^々濁^ノ水^ノ
néng qīng zhū zhuó shuǐ

諸^々根^々悉^ク清^ク淨^ク。
zhū gēn xī qīng jìng

As a skilled magician
Can manifest a myriad phenomena,
So, too, the Buddha's wisdom,
Displays the power of self-mastery.

As the wish-fulfilling gem
Can grant all wishes,
The Most Supreme One is also able
To fulfill all vows of purity.

As a brilliant, pure jewel
Can universally illumine all things,
The Buddha's wisdom, in the same way,
Universally illumines all creatures' minds.

As an eight-faceted jewel
Can impartially reflect all directions,
So, too, the unobstructed lamp
Universally illuminates the Dharma Realm.

As the water-clearing pearl
Can clarify all turbid water,
So, too, in seeing the Buddha
All of one's sense organs are purified.

爾時·化現法界願月王菩薩·承佛神力·觀
 ěr shí huà xiàn fǎ jiè yuàn yuè wáng pú sà chéng fó shén lì guān

察十方·而說頌言：
 chá shí fāng ér shuō sòng yán

譬如帝青寶
 pì rú dì qīng bǎo

見佛者亦然
 jiàn fó zhě yì rán

一一微塵內
 yī yī wēi chén nèi

令無量無邊
 lìng wú liàng wú biān

甚深微妙力
 shèn shēn wéi miào lì

菩薩之境界
 pú sà zhī jìng jiè

如來所現身
 rú lái suǒ xiàn shēn

普入於法界
 pǔ rù yú fǎ jiè

難思佛國土
 nán sī fó guó dù

一切諸菩薩
 yī qiè zhū pú sà

能青一切色
 néng qīng yī qiè sè

悉發菩提行
 xī fā pú tí hòng

佛現神通力
 fó xiàn shén tōng lì

菩薩皆清淨
 pú sà jiē qīng jìng

無邊不可知
 wú biān bù kě zhī

世間莫能測
 shì jiān mò néng cè

清淨相莊嚴
 qīng jìng xiàng zhuāng yán

成就諸菩薩
 chéng jiù zhū pú sà

於中成正覺
 yú zhōng chéng zhèng jué

世主皆充滿
 shì zhǔ jiē chōng mǎn

At that time, Bodhisattva Lunar King Who Manifests the Dharma Realm's Vows by Transformation, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

As the imperial azure gem,
 Can turn all colors blue,
 So, too, do those who see the Buddha,
 All resolve on the practice of Bodhi.

In every single particle of dust,
 The Buddha shows the strength of psychic powers,
 Guiding measureless and boundless
 Bodhisattvas to be purified.

This profound, subtle, wonderful power,
 Boundless and unknowable,
 Is a state of the Bodhisattvas,
 Which none in the world can fathom.

The Tathagata's body appears,
 Adorned with pure characteristics.
 Universally entering throughout the Dharma Realm,
 He brings all Bodhisattvas to accomplishment.

Throughout Buddhalands, difficult to conceive of,
 Realizing Right Awakening,
 Are all of the Bodhisattvas
 And world hosts—filling them up.

釋迦無上尊
shì jiā wú shàng zūn

示現神通力
shì xiàn shén tōng lì

菩薩種種行
pú sà zhǒng zhǒng xíng

如來自在力
rú lái zì zài lì

佛子善修學
fó zǐ shàn xiū xué

成就無礙智
chéng jiù wú ài zhì

善逝威神力
shàn shì wēi shén lì

神變普充滿
shén biàn pǔ chōng mǎn

如來智圓滿
rú lái zhì yuán mǎn

譬如大龍王
pì rú dà lóng wáng

於法悉自在
yú fǎ xī zì zài

無邊不可量
wú biān bù kě liáng

無量無有盡
wú liàng wú yǒu jìn

為之悉示現
wèi zhī xī shì xiàn

甚深諸法界
shèn shēn zhū fǎ jiè

明了了一切法
míng liǎo yí qiè fǎ

為眾轉法輪
wèi zhòng zhuǎn fǎ lún

令世皆清淨
lìng shì jiē qīng jìng

境界亦清淨
jìng jiè yì qīng jìng

普濟諸群生
pǔ jì zhū qún shēng

Shakyamuni, the Unsurpassed Honored One,
Is at ease with all Dharmas.

He manifests the power of psychic powers,
Which are boundless and measureless.

All of the Bodhisattva's practices,
Are measureless and inexhaustible.

By the strength of the Tathagata's self-mastery,
He appears for their sakes.

The Buddha's disciples are adept at practice and study;
Fathoming the Dharma Realm,
They achieve unobstructed wisdom,
And understand all dharmas.

The Well-Gone-One's awesome spiritual power,
Turns the Dharma Wheel for beings.
His spiritual changes universally pervade,
And purify the world.

The Tathagata's wisdom is perfect,
His states are also pure;
Like a great Dragon King,
He universally aids all beings.

爾時·法慧光焰王菩薩·承佛神力·觀察十方
 ěr shí fǎ huì guāng yàn wáng pú sà chéng fó shén lì guān chá shí

方·而說頌言：
 fāng ér shuō sòng yán

三世諸如來
 sān shì zhū rú lái

悉不能知佛
 xī bù néng zhī fó

去來現在世
 qù lái xiàn zài shì

亦不知如來
 yì bù zhī rú lái

況復諸凡夫
 kuàng fù zhū fán fū

無明覆心識
 wú míng fù xīn shì

正覺無礙智
 zhèng jué wú ài zhì

其量不可測
 qí liàng bù kě cè

譬如明月光
 pì rú míng yuè guāng

佛神通亦爾
 fó shén tōng yì ěr

聲聞大弟子
 shēng wén dà dì zǐ

舉足下足事
 jǔ zú xià zú shì

一切諸緣覺
 yí qiè zhū yuán jué

舉足下足事
 jǔ zú xià zú shì

結使所纏縛
 jié shǐ suǒ chán fú

而能知導師
 ér néng zhī dào shī

超過語言道
 chāo guò yǔ yán dào

孰有能知見
 shú yǒu néng zhī jiàn

無能測邊際
 wú néng cè biān jì

莫見其終盡
 mò jiàn qí zhōng jìn

At that time, Bodhisattva Regal Flame of Dharma Wisdom's Light, aided by the spiritual power of the Buddha, contemplated the ten directions and chanted these verses:

As to the Tathagatas of the three periods of time,
 None of the Sravaka disciples,
 Can know of a Buddha's
 Lifting or setting down his foot.

And in past, present and future times,
 All the Conditionally Enlightened Ones,
 Will not know of the Tathagata's
 Lifting or setting down his foot.

How much the less would common mortals,
 Fettered by the knots and servants,
 Whose mental consciousness is covered by ignorance,
 Know of the Guiding Master.

His Right Awakening and unimpeded wisdom,
 Transcend the path of languages.
 His measure cannot be fathomed.
 Who is able to know and see him?

Like the bright moonlight,
 Whose boundaries none can survey,
 So, too, is the Buddha's power—
 Its limits cannot be seen.

一 一 諸 方 便
yī yī zhū fāng biàn

盡 於 無 量 劫
jìn yú wú liàng jié

思 惟 一 切 智
sī wéi yī qiè zhì

一 一 方 便 門
yī yī fāng biàn mén

若 有 於 此 法
ruò yǒu yú cǐ fǎ

彼 於 此 境 界
bǐ yú cǐ jìng jiè

勇 猛 勤 修 習
yǒng měng qín xiū xí

其 心 無 障 礙
qí xīn wú zhàng ài

心 意 已 調 伏
xīn yì yǐ tiáo fú

當 獲 大 菩 提
dāng huò dà pú tí

念 念 所 變 化
niàn niàn suǒ biàn huà

思 惟 不 能 了
sī wéi bù néng liǎo

不 可 思 議 法
bù kě sī yì fǎ

邊 際 不 可 得
biān jì bù kě dé

而 興 廣 大 願
ér xīng guǎng dà yuàn

知 見 不 為 難
zhī jiàn bù wéi nán

難 思 大 法 海
nán sī dà fǎ hǎi

入 此 方 便 門
rù cǐ fāng biàn mén

志 願 亦 寬 廣
zhì yuàn yì kuān guǎng

最 勝 之 境 界
zuì shèng zhī jìng jiè

Each of the expedient means,
Transformed in every thought,
Reaching to limitless *kalpas*,
Cannot be understood through pondering.

Meditating on omniscience,
And those inconceivable Dharmas,
As to each of the doors of expedients,
Their limits cannot be obtained.

If regarding those Dharmas
One brought forth vast, great vows,
Then as to those states,
Knowing and seeing them would not be difficult!

Courageously and diligently cultivating,
The oceans of inconceivably vast Dharma,
His mind is without obstruction,
As he enters the doors of expedients.

His mind and will are subdued,
His aspirations broad and extensive.
He will then attain great Bodhi,
That most supreme of states!

爾時·破一切魔軍智幢王菩薩·承佛神力·
 ěr shí pò yí qiè mó jūn zhì chuáng wáng pú sà chéng fó shén lì

觀察十方·而說頌言·
 guān chá shí fāng ér shuō sòng yán

智身非是身
 zhì shēn fēi shì shēn

設有思議者
 shè yǒu sī yì zhě

從不思議業
 cóng bù sī yì yè

殊特妙莊嚴
 shū tè miào zhuāng yán

光明照一切
 guāng míng zhào yí qiè

開佛菩提門
 kāi fó pú tí mén

譬如世間日
 pì rú shì jiān rì

遠離諸塵垢
 yuǎn lí zhū chén gòu

普淨三有處
 pǔ jìng sān yǒu chù

成就菩薩道
 chéng jiù pú sà dào

無礙難思議
 wú ài nán sī yì

一切無能及
 yí qiè wú néng jí

起此清淨身
 qǐ cǐ qīng jìng shēn

不著於三界
 bù zháo yú sān jiè

法界悉清淨
 fǎ jiè xī qīng jìng

出生眾智慧
 chū shēng zhòng zhì huì

普放慧光明
 pǔ fàng huì guāng míng

滅除一切障
 miè chú yí qiè zhàng

永絕生死流
 yǒng jué shēng sǐ liú

出生無上覺
 chū shēng wú shàng jué

At that time, Bodhisattva King Wisdom Banner Who Vanquishes All Demon Armies, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

The Wisdom Body is not this body,
 It is unobstructed, hard to imagine.
 Even could it be imagined,
 In all things, it would be unsurpassed.

From inconceivable karma,
 This pure body arises,
 A supreme wonderful adornment,
 Unattached to the three realms.

Its light illumines all things,
 The Dharma Realm is purified;
 Disclosing the Buddha's door of Bodhi,
 It brings forth all wisdom.

Like the sun in the world,
 It universally emits wisdom-light;
 Far apart from dust and defilement,
 It destroys all obstructions.

It universally cleanses the three realms of existence,
 And stops forever the flow of birth and death.
 In accomplishing the Bodhi Way,
 One brings forth the unsurpassed awakening.

示^示現^現無^無邊^邊色^色
shì xiàn wú biān sè

所^所現^現雖^雖無^無量^量
suǒ xiàn suī wú liàng

菩^菩提^提一^一念^念頃^頃
pú tí yí niàn qǐng

云^云何^何欲^欲測^測量^量
yún hé yù cè liáng

一^一念^念悉^悉明^明達^達
yí niàn xī míng dá

故^故說^說佛^佛智^智慧^慧
gù shuō fó zhì huì

智^智者^者應^應如^如是^是
zhì zhě yīng rú shì

此^此思^思難^難思^思議^議
cǐ sī nán sī yì

菩^菩提^提不^不可^可說^說
pú tí bù kě shuō

諸^諸佛^佛從^從此^此生^生
zhū fó cóng cǐ shēng

此^此色^色無^無依^依處^處
cǐ sè wú yī chù

一^一切^切不^不思^思議^議
yí qiè bù sī yì

能^能覺^覺一^一切^切法^法
néng jué yí qiè fǎ

如^如來^來智^智邊^邊際^際
rú lái zhì biān jì

一^一切^切三^三世^世法^法
yí qiè sān shì fǎ

無^無盡^盡無^無能^能壞^壞
wú jìn wú néng huài

專^專思^思佛^佛菩^菩提^提
zhuān sī fó pú tí

思^思之^之不^不可^可得^得
sī zhī bù kě dé

超^超過^過語^語言^言路^路
chāo guò yǔ yán lù

是^是法^法難^難思^思議^議
shì fǎ nán sī yì

He manifests boundless forms,
Yet these forms rely on no place.
Although their appearances are limitless,
They are completely inconceivable.

In even a single instant of Bodhi,
One can awaken to all dharmas.
How can one hope to fathom,
The scope of the Tathagata's wisdom?

In one thought he completely understands,
All dharmas of the three periods of time;
Thus one says that the Buddha's wisdom,
Is without end and indestructible.

Wise ones should in such a way
Single-mindedly contemplate the Buddha's Bodhi.
This contemplation is hard to imagine,
It cannot be attained through thinking.

Bodhi is inexpressible,
Transcending the path of language.
All Buddhas are born from it:
This Dharma is hard to conceive of.

爾時 · 願智光明幢王菩薩 · 承佛神力 · 觀察
 ěr shí yuàn zhì guāng míng chuáng wáng pú sà chéng fó shén lì guān chá

十方 · 而說頌言：
 shí fāng ér shuō sòng yán

若能善觀察
 ruò néng shàn guān chá

則得離癡念
 zé dé lí chī niàn

若得決定心
 ruò dé jué dìng xīn

禪寂自思慮
 chán jí zì sī lǜ

其心不疲倦
 qí xīn bù pí juàn

展轉增進修
 zhǎn zhuǎn zēng jìn xiū

信智已成就
 xìn zhì yǐ chéng jiù

常樂常觀察
 cháng yào cháng guān chá

無量億千劫
 wú liàng yì qiān jié

一切悉迴向
 yí qiè xī huí xiàng

菩提無盡海
 pú tí wú jìn hǎi

決定受持法
 jué dìng shòu chí fǎ

則能修妙行
 zé néng xiū miào hòng

永斷諸疑惑
 yǒng duàn zhū yí huò

亦復無懈怠
 yì fù wú xiè dài

究竟諸佛法
 jiù jìng zhū fó fǎ

念念令增長
 niàn niàn lìng zēng zhǎng

無得無依法
 wú dé wú yī fǎ

所修功德行
 suǒ xiū gōng dé hòng

諸佛所求道
 zhū fó suǒ qiú dào

At that time, Bodhisattva Wisdom of Vows and Radiant Banner, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

He who can skillfully contemplate
 The limitless ocean of Bodhi,
 Can leave foolish thoughts
 And decisively receive and uphold the Dharma.

Upon obtaining a decisive mind,
 He can cultivate wonderful practices.
 In the stillness of dhyana, meditating in solitude,
 He forever severs all doubts and delusions.

His mind is not weary,
 Nor is he lax or lazy.
 Ever progressing in cultivation,
 He perfects all Buddha Dharmas.

The wisdom of faith is accomplished,
 In thought after thought it grows,
 Always delighting in and contemplating,
 The unobtainable Dharma that relies on nothing.

Throughout measureless millions of thousands of *kalpas*,
 The practices of merit and virtue he cultivated,
 Are transferred completely,
 To the Way sought by all Buddhas.

雖在於生死
suī zài yú shēng sǐ

安住諸佛法
ān zhù zhū fó fǎ

而心無染著
ér xīn wú rǎn zháo

常樂如來行
cháng yào rú lái xíng

世間之所有
shì jiān zhī suǒ yǒu

一切皆捨離
yī qiè jiē shě lí

蘊界等諸法
yùn jiè děng zhū fǎ

專求佛功德
zhuān qiú fó gōng dé

凡夫嬰妄惑
fán fū yīng wàng huò

菩薩心無礙
pú sà xīn wú ài

於世常流轉
yú shì cháng liú zhuǎn

救之令解脫
jiù zhī lìng jiě tuō

菩薩行難稱
pú sà xíng nán chēng

遍除一切苦
biàn chú yī qiè kǔ

舉世莫能思
jǔ shì mò néng sī

普與群生樂
pǔ yǔ qún shēng lè

已獲菩提智
yǐ huò pú tí zhì

光明照世間
guāng míng zhào shì jiān

復愍諸群生
fù mǐn zhū qún shēng

度脫一切眾
dù tuō yī qiè zhòng

Although he dwells in birth and death,
His mind is not defiled or attached.
Peacefully he dwells in all Buddha Dharmas,
And always delights in the Tathagata's practices.

All that exists in the world,
The skandhas, the realms, and all such dharmas,
He leaves behind, to exclusively
Seek the Buddha's qualities.

Common mortals hold childish, false delusions;
Constantly they turn and flow in the world.
The Bodhisattva's mind is unobstructed;
He rescues them and brings about their liberation.

It is hard to praise highly enough the Bodhisattva's practice.
Throughout all worlds it is impossible to imagine,
How he pervasively relieves all anguish,
And universally bestows joy upon all beings.

Having obtained Bodhi's wisdom,
His empathy toward the multitudes abides;
His light illumines the world,
And crosses over all creatures.

爾時·破一切障勇猛智王菩薩·承佛神力·
ěr shí pò yí qiè zhàng yǒng měng zhì wáng pú sà chéng fó shén lì

觀十方·而說頌言：
guān chá shí fāng ér shuō sòng yán

無量億千劫
wú liàng yì qiān jié

況復得親近
kuàng fù dé qīn jìn

如來世間燈
rú lái shì jiān dēng

普生三世福
pǔ shēng sān shì fú

如來妙色身
rú lái miào sè shēn

億劫常瞻仰
yì jié cháng zhān yǎng

若有諸佛子
ruò yǒu zhū fó zǐ

必捨諸有著
bì shě zhū yǒu zhāo

如來妙色身
rú lái miào sè shēn

辯才無障礙
biàn cái wú zhàng ài

佛名難可聞
fó míng nán kě wén

永斷諸疑惑
yǒng duàn zhū yí huò

通達一切法
tōng dá yí qiè fǎ

令眾悉清淨
lìng zhòng xī qīng jìng

一切所欽歎
yí qiè suǒ qīn tàn

其心無厭足
qí xīn wú yàn zú

觀佛妙色身
guān fó miào sè shēn

迴向菩提道
huí xiàng pú tí dào

恒演廣大音
héng yǎn guǎng dà yīn

開佛菩提門
kāi fó pú tí mén

At that time, Bodhisattva Courageous King of Wisdom Who Vanquishes All Obstacles, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

Throughout measureless thousands of millions of *kalpas*,
The Buddha's name is hard to hear,
How much the more to draw near him,
And cut off forever all doubts and delusions!

The Tathagata, the Lamp of the World,
Penetrates all dharmas.
He creates blessings in the three periods of time,
And makes all beings pure.

The Tathagata's wonderful form,
Is admired and praised by all.
Their minds never feel sated
As they gaze in reverence for untold eons.

If there are disciples of the Buddha
Who contemplate this wonderful body,
They will drop all attachments to rebirth,
And will transfer to the path of Bodhi.

The Tathagata's wonderful form,
Ever speaks the Dharma with a vast voice.
His eloquence unimpeded,
As he opens the gate to Bodhi.

曉^ト悟^ク諸^衆生^ノ
xiǎo wù zhū zhòng shēng

令^カ入^ル智^慧門^ノ
lìng rù zhì huì mén

無^ク量^ノ不^可思^議
wú liàng bù sī yì

授^ケ以^テ菩^提記^ヲ
shòu yǐ pú tí jì

如^ク來^カ出^ク世^ノ間^ニ
rú lái chū shì jiān

普^ク導^ク諸^衆含^識
pǔ dǎo zhū hán shì

為^ス世^ノ大^ク福^ノ田^ト
wéi shì dà fú tián

令^カ其^ク集^ム福^ノ行^ヲ
lìng qí jí fú xìng

若^ク有^テ供^養佛^ヲ
ruò yǒu gòng yàng fó

消^ス滅^ス一^切苦^ヲ
xiāo miè yí qiè kǔ

永^ク除^ク惡^道畏^ヲ
yǒng chú è dào wèi

成^ス就^ス智^慧身^ヲ
chéng jiù zhì huì shēn

若^ク見^ル兩^足尊^ヲ
ruò jiàn liǎng zú zūn

是^レ人^ノ恒^ニ值^フ佛^ヲ
shì rén héng zhí fó

能^ク發^ク廣^大心^ヲ
néng fā guǎng dà xīn

增^ス長^ス智^慧力^ヲ
zēng zhǎng zhì huì lì

若^ク見^ル人^ノ中^ニ勝^ト
ruò jiàn rén zhōng shèng

是^レ人^ノ能^ク自^ラ知^ル
shì rén néng zì zhī

決^シ意^ヲ向^テ菩^提
jué yì xiàng pú tí

必^ズ當^ク成^ス正^覺
bì dāng chéng zhèng jué

He awakens all beings,
Limitlessly and inconceivably,
So they can enter wisdom's gate,
He gives them predictions to enlightenment.

The Tathagata appears in the world,
As its great field of blessings.
He guides all sentient beings,
To gather blessings through their practice.

Those who make offerings to the Buddhas,
Leave the fear of evil paths forever.
They destroy all suffering,
And realize the Wisdom Body.

Upon seeing the doubly-perfected Honored One,
They can express a vast, great mind.
Such people always see the Buddha,
And their power of wisdom grows.

Upon seeing the Supreme One of all humankind,
Decisively they resolve to gain Bodhi.
They all know for themselves,
Certain they will attain Right Awakening!

爾時·法界差別願智神通王菩薩·承佛神力
 ěr shí fǎ jiè cī bié yuàn zhì shén tōng wáng pú sà chéng fó shén lì

觀十方·而說頌言：
 guān chá shí fāng ér shuō sòng yán

釋迦無上尊
 shì jiā wú shàng zūn

見者心清淨
 jiàn zhě xīn qīng jìng

如來大悲
 rú lái dà cí bēi

普為諸群生
 pǔ wèi zhū qún shēng

如來無量劫
 rú lái wú liàng jié

云何諸世間
 yún hé zhū shì jiān

寧於無量劫
 níng yú wú liàng jié

終不捨如來
 zhōng bù shě rú lái

寧代諸眾生
 níng dài zhū zhòng shēng

終不捨於佛
 zhōng bù shě yú fó

具一切功德
 jù yí qiè gōng dé

迴向大智慧
 huí xiàng dà zhì huì

出現於世間
 chū xiàn yú shì jiān

轉無上法輪
 zhuǎn wú shàng fǎ lún

勤苦為眾生
 qín kǔ wèi zhòng shēng

能報大師恩
 néng bào dà shī ēn

受諸惡道苦
 shòu zhū è dào kǔ

而求於出離
 ér qiú yú chū lí

備受一切苦
 bèi shòu yí qiè kǔ

而求得安樂
 ér qiú dé ān lè

At that time, Bodhisattva King of Psychic Powers, Various Vows and Wisdom of the Dharma Realm, aided by the Buddha's spiritual power, contemplated the ten directions and chanted these verses:

Shakyamuni, Unsurpassed Honored One,
 Is replete with virtue.
 The beholder's mind is purified,
 And makes transferences towards great wisdom.

The Tathagata, Great, Kind and Compassionate One,
 Appears in the world,
 Universally for all creatures
 Turns the peerless Dharma Wheel.

The Tathagata through innumerable eons,
 Diligently toils for beings.
 How can those in the world,
 Repay this great teacher's kindness?

I would rather endure the suffering,
 Of the evil paths for measureless eons,
 Than to ever forsake the Tathagata,
 And seek escape myself.

I would rather for beings' sake,
 Take on all their suffering,
 Than to ever renounce the Buddha,
 To seek my own security and bliss.

寧_{ㄋㄩㄥˊ}在_{ㄗㄞˋ}諸_{ㄓㄨ}惡_{ㄜˋ}趣_{ㄑㄩˋ}
níng zài zhū è qù

不_{ㄅㄨˋ}願_{ㄩㄢˋ}生_{ㄕㄨㄥ}善_{ㄕㄨㄥ}道_{ㄉㄠˋ}
bú yuàn shēng shàn dào

寧_{ㄋㄩㄥˊ}生_{ㄕㄨㄥ}諸_{ㄓㄨ}地_{ㄉㄧ}獄_{ㄩˋ}
níng shēng zhū dì yù

終_{ㄓㄨㄥ}不_{ㄅㄨˋ}遠_{ㄩㄢˇ}離_{ㄌㄧ}佛_{ㄈㄛˊ}
zhōng bù yuǎn lí fó

何_{ㄏㄜˊ}故_{ㄍㄨˋ}願_{ㄩㄢˋ}久_{ㄑㄩㄤ}住_{ㄓù}
hé gù yuàn jiǔ zhù

以_ㄩ得_{ㄉㄉ}見_{ㄐㄢ}如_{ㄌㄩ}來_{ㄌㄞ}
yǐ dé jiàn rú lái

若_{ㄖㄨㄛˋ}得_{ㄉㄉ}見_{ㄐㄢ}於_ㄩ佛_{ㄈㄛˊ}
ruò dé jiàn yú fó

能_{ㄋㄥˊ}入_{ㄖㄨˋ}諸_{ㄓㄨ}如_{ㄌㄩ}來_{ㄌㄞ}
néng rù zhū rú lái

若_{ㄖㄨㄛˋ}得_{ㄉㄉ}見_{ㄐㄢ}於_ㄩ佛_{ㄈㄛˊ}
ruò dé jiàn yú fó

長_{ㄓㄨㄥ}養_{ㄩㄤ}無_ㄨ盡_{ㄐㄢ}福_{ㄈㄨˋ}
zhǎng yǎng wú jìn fú

恒_{ㄏㄥˊ}得_{ㄉㄉ}聞_{ㄨㄢ}佛_{ㄈㄛˊ}名_{ㄇㄩㄥ}
héng dé wén fó míng

暫_{ㄓㄢˋ}時_{ㄕㄨ}不_{ㄅㄨˋ}聞_{ㄨㄢ}佛_{ㄈㄛˊ}
zhàn shí bù wén fó

一_ㄩ一_ㄩ無_ㄨ數_{ㄕㄨ}劫_{ㄐㄧㄝˊ}
yī yī wú shù jié

而_ㄦ求_{ㄑㄩ}出_{ㄔㄨ}惡_{ㄜˋ}趣_{ㄑㄩˋ}
ér qiú chū è qù

一_ㄩ切_{ㄑㄧㄝˊ}諸_{ㄓㄨ}惡_{ㄜˋ}道_{ㄉㄠˋ}
yí qiè zhū è dào

增_{ㄗㄥ}長_{ㄓㄨㄥ}智_{ㄓㄩ}慧_{ㄏㄨㄟ}故_{ㄍㄨˋ}
zēng zhǎng zhì huì gù

除_{ㄔㄨ}滅_{ㄇㄧㄝˊ}一_ㄩ切_{ㄑㄧㄝˊ}苦_{ㄎㄨˇ}
chú miè yí qiè kǔ

大_{ㄉㄚˋ}智_{ㄓㄩ}之_ㄓ境_{ㄐㄩㄥ}界_{ㄐㄧㄝˊ}
dà zhì zhī jìng jiè

捨_{ㄕㄛ}離_{ㄌㄧ}一_ㄩ切_{ㄑㄧㄝˊ}障_{ㄓㄨㄤ}
shě lí yí qiè zhàng

成_{ㄔㄥ}就_{ㄐㄩ}菩_{ㄆㄨ}提_{ㄊㄧ}道_{ㄉㄠˋ}
chéng jiù pú tí dào

I would rather stay in the evil destinies,
And forever hear the Buddha's name,
Than to be born in good paths
And not hear of the Buddha for even a moment.

I would rather be born in the hells,
Dwelling in each one for innumerable eons,
Than to ever be far from the Buddha,
And seek to leave the evil destinies.

Why would I rather dwell forever,
In all of the evil paths?
I would do so to see the Tathagata,
And so that my wisdom can increase and grow!

Upon seeing the Buddha,
All suffering is destroyed,
And one can enter into the Tathagata's
States of great wisdom.

If you get to see the Buddha,
You leave behind all obstruction.
You nurture endless blessings forever,
And accomplish the Bodhi Way.

如^如來^來能^能永^永斷^斷
rú lái néng yǒng duàn

一^一切^切眾^眾生^生疑^疑
yí qiè zhòng shēng yí

隨^隨其^其心^心所^所樂^樂
suí qí xīn suǒ yào

普^普皆^皆令^令滿^滿足^足。
pǔ jiē lìng mǎn zú

～大方廣佛華嚴經卷第六十終～

The Tathagata can cut off forever,
All the doubts of beings.
According to their delights,
Universally he satisfies them all.

~ end of Section 1 (Scroll 60) ~