

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二
rù fǎ jiè pǐn dì sān shí jiǔ zhī èr

于闐國三藏法師實叉難陀奉制譯(699)
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THE AVATAMSAKA SUTRA

Chapter 39

Entering the Dharma Realm -- Section 2

Chinese translation upon imperial command by
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爾時。普賢菩薩摩訶薩。普觀一切菩薩眾會。
ěr shí pǔ xián pú sà mó hē sà pǔ guān yī qiè pú sà zhòng huì
以等法界方便。等虛空界方便。等眾生界方便。
yǐ děng fǎ jiè fāng biàn děng xū kōng jiè fāng biàn děng zhòng shēng jiè fāng
便。等三世。等一切劫。等一切眾生業。等
biàn děng sān shì děng yī qiè jié děng yī qiè zhòng shēng yè děng
一切眾生欲。等一切眾生解。等一切眾生根。
yī qiè zhòng shēng yù děng yī qiè zhòng shēng jiě děng yī qiè zhòng shēng gēn
等一切眾生成熟時。等一切法光影方便。
děng yī qiè zhòng shēng chéng shóu shí děng yī qiè fǎ guāng yǐng fāng biàn

為諸菩薩。以十種法句。開發。顯示。照明。
wèi zhū pú sà yǐ shí zhǒng fǎ jù kāi fā xiǎn shì zhào míng
演說此師子頻申三昧。
yǎn shuō cǐ shī zǐ pín shēn sān mèi
何等為十？所謂。
hé děng wéi shí suǒ wèi

At that time, Bodhisattva-Mahasattva Samantabhadra contemplated all of the Bodhisattvas' assemblies everywhere. He employed skillful means as vast as the Dharma Realm, skillful means as vast as the realm of space, skillful means as vast as the realm of beings, skillful means as vast as the three periods of time, as vast as all eons, as vast as beings' karma, as vast as all beings' delights, as vast as all beings' understandings, as vast as all beings' sense faculties, as vast as all beings' periods of maturation, and skillful means in Dharma as insubstantial as light and shadow.

And then for the sake of the Bodhisattvas, he employed ten types of Dharma-phrases to reveal, manifest, illumine and teach the Charging Lion Samadhi.

What are the ten? They are:

演說能示現等法界。一切佛刹微塵中。諸佛
yǎn shuō néng shì xiàn děng fǎ jiè yí qiè fó chà wéi chén zhōng zhū fó

出興次第。諸刹成壞次第法句。
chū xīng cì dì zhū chà chéng huài cì dì fǎ jù

演說能示現等虛空界。一切佛刹中。盡未來
yǎn shuō néng shì xiàn děng xū kōng jiè yí qiè fó chà zhōng jìn wèi lái

劫。讚歎如來功德音聲法句。
jié zàn tàn rú lái gōng dé yīn shēng fǎ jù

演說能示現等虛空界。一切佛刹中。如來出
yǎn shuō néng shì xiàn děng xū kōng jiè yí qiè fó chà zhōng rú lái chū

世。無量無邊成正覺門法句。
shì wú liàng wú biān chéng zhèng jué mén fǎ jù

演說能示現等虛空界。一切佛刹中。佛坐道
yǎn shuō néng shì xiàn děng xū kōng jiè yí qiè fó chà zhōng fó zuò dào

場菩薩眾會法句。
chǎng pú sà zhòng huì fǎ jù

演說於一切毛孔。念念出現等三世。一切佛
yǎn shuō yú yí qiè máo kǒng niàn niàn chū xiàn děng sān shì yí qiè fó

變化身。充滿法界法句。
biàn huà shēn chōng mǎn fǎ jiè fǎ jù

演說能令一身。充滿十方一切刹海。平等顯
yǎn shuō néng lìng yī shēn chōng mǎn shí fāng yí qiè chà hǎi píng děng xiǎn

現法句。
xiàn fǎ jù

演說能令一切諸境界中。普現三世諸佛神
yǎn shuō néng lìng yí qiè zhū jìng jiè zhōng pǔ xiàn sān shì zhū fó shén

變法句。
biàn fǎ jù

演說能令一切佛刹微塵中。普現三世。一切
yǎn shuō néng lìng yí qiè fó chà wéi chén zhōng pǔ xiàn sān shì yí qiè

Dharma-phrases that speak of his ability to make appear, from within a particle of dust, the sequential appearances of Buddhas in the world, and to manifest successive formations and destructions of *kshetras*, in numbers as vast as Buddha *kshetras* equal in measure to the Dharma Realm;

Dharma-phrases that speak his ability to make appear, in number as vast as Buddha *kshetras* in the realm of space, sounds praising the Thus Come One's virtues to the ends of future eons;

Dharma-phrases that speak his ability to make appear in space, the measureless and boundless methods, in number as vast as Buddha *kshetras*, by which all Thus Come Ones who appear in the world accomplish Right Awakening;

Dharma-phrases that speak of his ability to make appear within the realm of space, the Buddhas sitting in their bodhimandas and their Bodhisattva assemblies in number as vast as Buddha *kshetras*;
Dharma-phrases that explain how in all his skin pores, in thought after thought, he manifests in number equal to all the transformation bodies of the Buddhas of the three periods of time that fill up the Dharma Realm.

Dharma-phrases that speak of his ability to manifest everywhere, a body that fills up all the oceans of *kshetras* of the ten directions;

Dharma-phrases that speak of his ability to manifest within all states, the spiritual transformations of the Buddhas of the three periods of time;

Dharma-phrases that speak of his ability to universally manifest within Buddha *kshetras* like dust particles, the various spiritual transformations of the Buddhas of the three periods of time, which

佛刹微塵數。佛種種神變。經無量劫法句。
fó chà wéi chén shù fó zhǒng zhǒng shén biàn jīng wú liàng jié fǎ jù

演說能令一切毛孔。出生三世一切諸佛大願。
yǎn shuō néng lìng yí qiè máo kǒng chū shēng sān shì yí qiè zhū fó dà yuàn

海音。盡未來劫。開發化導一切菩薩法句。
hǎi yīn jìn wèi lái jié kāi fā huà dǎo yí qiè pú sà fǎ jù

演說能令佛師子座。量同法界。菩薩眾會道。
yǎn shuō néng lìng fó shī zǐ zuò liàng tóng fǎ jiè pú sà zhòng huì dào

場莊嚴。等無差別。盡未來劫。轉於種種微。
chǎng zhuāng yán děng wú cī bié jìn wèi lái jié zhuǎn yú zhǒng zhǒng wēi

妙法輪法句。
miào fǎ lún fǎ jù

佛子！此十為首。有不可說。佛刹微塵數法。
fó zǐ cǐ shí wéi shǒu yǒu bù kě shuō fó chà wéi chén shù fǎ

句。皆是如來智慧境界。
jù jiē shì rú lái zhì huì jìng jiè

爾時。普賢菩薩。欲重宣此義。承佛神力。
ěr shí pǔ xián pú sà yù chóng xuān cǐ yì chéng fó shén lì

觀察如來。觀察眾會。觀察諸佛難思境界。
guān chá rú lái guān chá zhòng huì guān chá zhū fó nán sī jìng jiè

觀察諸佛無邊三昧。觀察不可思議諸世界。
guān chá zhū fó wú biān sān mèi guān chá bù kě sī yì zhū shì jiè

海。觀察不可思議如幻法智。觀察不可思議。
hǎi guān chá bù kě sī yì rú huàn fǎ zhì guān chá bù kě sī yì

三世諸佛悉皆平等。觀察一切無量無邊諸。
sān shì zhū fó xī jiē píng děng guān chá yí qiè wú liàng wú biān zhū

言辭法。而說頌言：
yán cí fǎ ér shuō sòng yán

are again as numerous as Buddha *kshetras* like dust particles and all of those prevailing for measureless eons;

Dharma-phrases that speak of his ability to produce within every skin pore, the sounds of the oceans of great vows of Buddhas of the three periods of time, exhausting the realms of the future, revealing the transformations and guidance of all Bodhisattvas;

Dharma-phrases that speak of his ability to cause the Buddha's lion throne to be the same in measure as the Dharma Realm, and to cause the bodhimandas of the Bodhisattva assemblies to be uniformly adorned, without any differences, prevailing to the realm of the future, turning various wondrous and fine Dharma Wheels.

Disciples of the Buddha, those are the ten primary Dharma-phrases. There are ineffably many Dharma-phrases, their number equal to dust particles in Buddha *kshetras*, and they are the states of wisdom of the Thus Come Ones.

Then Bodhisattva Samantabhadra, wishing to reiterate this principle, and aided by the Buddha's spiritual power, contemplated the Thus Come One, contemplated the assembly, contemplated the inconceivable states of the Buddhas, contemplated the boundless samadhis of the Buddhas, contemplated the inconceivable oceans of worlds, contemplated the inconceivable wisdom of Dharma that is like an illusion, contemplated the inconceivable level equality of the Buddhas of the three periods of time, and contemplated all the measureless and boundless Dharmas of language. Then he chanted the following verses:

一一一毛孔中
yī yī máo kǒng zhōng

悉有_悉如_如來_來坐_坐
xī yǒu rú lái zuò

微塵數刹海
wēi chén shù chà hǎi

皆具_皆菩_菩薩_薩眾_眾。
jiē jù pú sà zhòng

一一一毛孔中
yī yī máo kǒng zhōng

佛_佛處_處菩_菩提_提座_座
fó chǔ pú tí zuò

無_無量_量諸_諸刹_刹海_海
wú liàng zhū chà hǎi

如_如是_是遍_遍法_法界_界。
rú shì biàn fǎ jiè

一一一毛孔中
yī yī máo kǒng zhōng

菩_菩薩_薩眾_眾圍_圍遶_遶
pú sà zhòng wéi rào

一切_{一切}刹_刹塵_塵佛_佛
yī qiè chà chén fó

為_為說_說普_普賢_賢行_行。
wèi shuō pǔ xián xìng

佛_佛坐_坐一_一國_國土_土
fó zuò yī guó tǔ

無_無量_量菩_菩薩_薩雲_雲
wú liàng pú sà yún

充_充滿_滿十_十方_方界_界
chōng mǎn shí fāng jiè

咸_咸來_來集_集其_其所_所。
xián lái jí qí suǒ

億_億刹_刹微_微塵_塵數_數
yì chà wēi chén shù

俱_俱從_從會_會中_中起_起
jù cóng huì zhōng qǐ

菩_菩薩_薩功_功德_德海_海
pú sà gōng dé hǎi

遍_遍滿_滿十_十方_方界_界。
biàn mǎn shí fāng jiè

In every single skin pore,
Are *kshetra*-oceans as many as dust particles;
Within each sits a Tathagata,
Replete with his Bodhisattva assembly.

In every single skin pore,
Are measureless *kshetra*-oceans;
The Buddha on his Bodhi throne,
Pervades the Dharma Realm.

In every single skin pore,
Are Buddhas as many as dust particles in *kshetras*;
Bodhisattva assemblies circumambulate,
To speak of Samantabhadra's practices.

The Buddha seated in one country,
Pervades the realms of the ten directions;
Measureless clouds of Bodhisattvas,
Have come and gathered here.

Throughout millions of *kshetras*, numerous as dust particles,
Are the Bodhisattvas' ocean of excellent virtues;
They arise from these assemblies,
And fill the realms of the ten directions.

悉住普賢行
xī zhù pǔ xián hàng

普現一切剎
pǔ xiàn yí qiè chà

安坐一切剎
ān zuò yí qiè chà

一一國土中
yī yī guó dù zhōng

菩薩所修行
pú sà suǒ xiū xíng

入於大願海
rù yú dà yuàn hǎi

了達普賢行
liǎo dá pǔ xián hàng

具佛功德海
jù fó gōng dé hǎi

身雲等塵數
shēn yún děng chén shù

普雨甘露法
pǔ yù gān lù fǎ

皆遊法界海
jiē yóu fǎ jiè hǎi

等入諸佛會
děng rù zhū fó huì

聽聞一切法
tīng wén yí qiè fǎ

億劫修諸行
yì jié xiū zhū hàng

普明法海行
pǔ míng fǎ hǎi hàng

住佛境界地
zhù fó jìng jiè dì

出生諸佛法
chū shēng zhū fó fǎ

廣現神通事
guǎng xiàn shén tōng shì

充遍一切剎
chōng biàn yí qiè chà

令眾住佛道
lìng zhòng zhù fó dào

They dwell in Samantabhadra's practices,
And navigate the ocean-wide Dharma Realm,
Universally manifesting all *kshetras*
And uniformly entering all Buddha assemblies.

Seated peacefully in all sacred places,
They listen to Dharma;
Within every country,
They cultivate such practices for millions of eons.

The Bodhisattvas cultivate,
Practices that universally brighten the ocean of Dharma;
They enter the ocean of vows,
And abide at the levels of the Buddha's states.

They understand Samantabhadra's Practices,
And bring into being all Buddha Dharmas;
Replete with the Buddha's ocean of excellent virtues,
They expansively display spiritual powers.

Their bodies like clouds, as many as dust particles,
Pervade all *kshetras*;
They rain down the Dharma of sweet dew,
And bring beings to abide in the Buddha's Way.

爾時·世尊欲令諸菩薩·安住如來師子頻申
ěr shí shì zūn yù lìng zhū pú sà ān zhù rú lái shī zǐ pín shēn

廣大三昧故·從眉間白毫相·放大光明。其
guǎng dà sān mèi gù cóng méi jiān bái háo xiàng fàng dà guāng míng qí

光名：普照三世法界門。以不可說佛刹微
guāng míng pǔ zhào sān shì fǎ jiè mén yǐ bù kě shuō fó chà wēi

塵數光明·而為眷屬。普照十方·一切世界
chén shù guāng míng ér wéi juàn shǔ pǔ zhào shí fāng yí qiè shì jiè

海·諸佛國土。
hǎi zhū fó guó tǔ

時·逝多林菩薩大眾·悉見一切盡法界·虛
shí shì duō lín pú sà dà zhòng xī jiàn yí qiè jìn fǎ jiè xū

空界·一切佛刹·一一微塵中·各有·一切佛
kōng jiè yí qiè fó chà yī yī wēi chén zhōng gè yǒu yí qiè fó

刹微塵數·諸佛國土。
chà wēi chén shù zhū fó guó tǔ

種種名·種種色·種種清淨·種種住處·種
zhǒng zhǒng míng zhǒng zhǒng sè zhǒng zhǒng qīng jìng zhǒng zhǒng zhù chù zhǒng

種形相。
zhǒng xíng xiàng

如是·一切諸國土中·皆有·大菩薩·坐於·道場
rú shì yí qiè zhū guó tǔ zhōng jiē yǒu dà pú sà zuò yú dào chǎng

師子座上·成等正覺。菩薩大眾·前後圍遶·
shī zǐ zuò shàng chéng děng zhèng jué pú sà dà zhòng qián hòu wéi rào

諸世間主·而為·供養。
zhū shì jiān zhǔ ér wéi gòng yàng

At that time, the World Honored One, wishing to bring all Bodhisattvas to peacefully abide in the Tathagata's vast Charging Lion Samadhi, released a light from the hallmark between his eyebrows. The name of this light was "Universally Illuminating the Gate of the Dharma Realm in the Three Periods of Time," and an ineffable array of lights as many as dust particles in Buddha *kshetras* accompanied it. They illuminated every Buddha land in an ocean of worlds throughout the ten directions.

At that time, the great assemblies of Bodhisattvas in the Jeta Grove saw that within all Buddha *kshetras* filling the Dharma Realm and the realm of space in every dust particle, were Buddhalands as many as dust particles in all Buddha *kshetras*, replete with their various names, various forms, various purities, various dwelling places, various shapes and appearances.

In the midst of those Buddhalands were great Bodhisattvas seated in their bodhimandas on lion's thrones, accomplishing Impartial, Right Awakening.

Great assemblies of Bodhisattvas circled around them, and world rulers made offerings.

或見於不可說佛刹量。大眾會中。出妙音聲。
huò jiàn yú bù kě shuō fó chà liàng dà zhòng huì zhōng chū miào yīn shēng

充滿法界。轉正法輪。
chōng mǎn fǎ jiè zhuǎn zhèng fǎ lún

或見在天宮殿。龍宮殿。夜叉宮殿。乾闥婆。
huò jiàn zài tiān gōng diàn lóng gōng diàn yè chā gōng diàn qián tà pó

阿脩羅。迦樓羅。緊那羅。摩睺羅伽。人非人。
ā xiū luó jiā lóu luó jǐn nà luó mó hóu luó qié rén fēi rén

等。諸宮殿中。
děng zhū gōng diàn zhōng

或在人間。村邑聚落。王都大處。現種種姓。
huò zài rén jiān cūn yì jù luò wáng dū dà chù xiàn zhǒng zhǒng xìng

種種名。種種身。種種相。種種光明。
zhǒng zhǒng míng zhǒng zhǒng shēn zhǒng zhǒng xiàng zhǒng zhǒng guāng míng

住種種威儀。入種種三昧。現種種神變。
zhù zhǒng zhǒng wēi yí rù zhǒng zhǒng sān mèi xiàn zhǒng zhǒng shén biàn

或時自以種種言音。或令種種諸菩薩等。在
huò shí zì yǐ zhǒng zhǒng yán yīn huò líng zhǒng zhǒng zhū pú sà děng zài

於種種大眾會中。種種言辭。說種種法。
yú zhǒng zhǒng dà zhòng huì zhōng zhǒng zhǒng yán cí shuō zhǒng zhǒng fǎ

如此會中。菩薩大眾。見於如是。諸佛如來。
rú cǐ huì zhōng pú sà dà zhòng jiàn yú rú shì zhū fó rú lái

甚深三昧。大神通力。
shèn shēn sān mèi dà shén tōng lì

如是盡法界。虛空界。東西南北。四維。上
rú shì jìn fǎ jiè xū kōng jiè dōng xī nán běi sì wéi shàng

下。一切方海中。依於眾生心想而住。
xià yī qiè fāng hǎi zhōng yī yú zhòng shēng xīn xiǎng ér zhù

Or they saw great assemblies, as vast as ineffable Buddha *kshetras*, emitting wonderful sounds, filling up the Dharma Realm, and turning the right Dharma Wheel.

Or they saw that within heavenly palaces, dragon palaces, yaksha palaces, gandharva, ashura, garuda, kinnara, mahoraga palaces and in the palaces of humans and non-humans;

among human beings, within villages, towns, hamlets, or capitol cities, these Bodhisattvas, appeared with various family names, various personal names, various bodies, various features, various auras, and various deportments.

They would enter various samadhis and show various spiritual transformations.

Or at times speaking their own words, or instead they would bring other Bodhisattvas in their many assemblies, to speak of many Dharmas in diverse languages and dialects.

Thus everybody in the great assemblies of Bodhisattvas beheld the Buddha's, Thus Come One's, most profound samadhis and the power of his spiritual abilities.

To the end of the Dharma Realm and the realm of space, to the East, West, South, North, to the four intermediate directions, Above and Below—throughout all directions' ocean-wide vastness—they stayed in accord with beings' thoughts.

始^レ從^レ前^レ際^レ。至^レ今^レ現^レ在^レ。一^レ切^レ國^レ土^レ身^レ。一^レ切^レ
shǐ cóng qián jì zhì jīn xiàn zài yí qiè guó dù shēn yí qiè
眾^レ生^レ身^レ。一^レ切^レ虛^レ空^レ道^レ。其^レ中^レ一^レ一^レ毛^レ端^レ量^レ處^レ。
zhòng shēng shēn yí qiè xū kōng dào qí zhōng yī yī máo duān liàng chù
一^レ一^レ各^レ有^レ微^レ塵^レ數^レ刹^レ。種^レ種^レ業^レ起^レ。次^レ第^レ而^レ住^レ。
yī yī gè yǒu wēi chén shù chà zhǒng zhǒng yè qǐ cì dì ér zhù
悉^レ有^レ道^レ場^レ菩^レ薩^レ眾^レ會^レ。皆^レ亦^レ如^レ是^レ見^レ佛^レ神^レ力^レ。
xī yǒu dào chǎng pú sà zhòng huì jiē yì rú shì jiàn fó shén lì
不^レ壞^レ三^レ世^レ。不^レ壞^レ世^レ間^レ。於^レ一^レ切^レ眾^レ生^レ心^レ中^レ。現^レ
bú huài sān shì bú huài shì jiān yú yí qiè zhòng shēng xīn zhōng xiàn
其^レ影^レ像^レ。隨^レ一^レ切^レ眾^レ生^レ心^レ樂^レ。出^レ妙^レ言^レ音^レ。
qí yǐng xiàng suí yí qiè zhòng shēng xīn yào chū miào yán yīn
普^レ入^レ一^レ切^レ眾^レ會^レ中^レ。普^レ現^レ一^レ切^レ眾^レ生^レ前^レ。色^レ相^レ
pǔ rù yí qiè zhòng huì zhōng pǔ xiàn yí qiè zhòng shēng qián sè xiàng
有^レ別^レ。智^レ慧^レ無^レ異^レ。隨^レ其^レ所^レ應^レ開^レ示^レ佛^レ法^レ。教^レ化^レ
yǒu bié zhì huì wú yì suí qí suǒ yìng kāi shì fó fǎ jiào huà
調^レ伏^レ一^レ切^レ眾^レ生^レ。未^レ曾^レ休^レ息^レ。
tiáo fú yí qiè zhòng shēng wèi céng xiū xī

其^レ有^レ見^レ此^レ佛^レ神^レ力^レ者^レ。皆^レ是^レ毘^レ盧^レ遮^レ那^レ如^レ來^レ。於^レ
qí yǒu jiàn cǐ fó shén lì zhě jiē shì pí lú zhē nà rú lái yú
往^レ昔^レ時^レ。善^レ根^レ攝^レ受^レ。或^レ昔^レ曾^レ以^レ四^レ攝^レ所^レ攝^レ。
wǎng xī shí shàn gēn shè shòu huò xī céng yǐ sì shè suǒ shè
或^レ是^レ見^レ聞^レ。憶^レ念^レ。親^レ近^レ。之^レ所^レ成^レ熟^レ。或^レ是^レ往^レ
huò shì jiàn wén yì niàn qīn jìn zhī suǒ chéng shóu huò shì wǎng
昔^レ教^レ其^レ令^レ發^レ阿^レ耨^レ多^レ羅^レ三^レ藐^レ三^レ菩^レ提^レ心^レ。或^レ是^レ
xī jiào qí líng fā ā nòu duō luó sān miǎo sān pú tí xīn huò shì
往^レ昔^レ於^レ諸^レ佛^レ所^レ同^レ種^レ善^レ根^レ。或^レ是^レ過^レ去^レ以^レ一^レ切^レ
wǎng xī yú zhū fó suǒ tóng zhòng shàn gēn huò shì guò qù yǐ yí qiè

From the boundaries of the past through to the present, within all countries' bodies, within all living beings' bodies, in space, down to each and every hair tip—were *kshetras* as numerous as dust particles, which arose from karma that was unique to each.

Within all of those bodhimandas were Bodhisattvas' assemblies, who also saw the Buddha's spiritual powers that were indestructible throughout the dimensions of space and time.

They projected their own images in the minds of beings, according to the hearts' delights of those beings, they spoke fine words with wondrous voices.

They entered the assemblies everywhere and appeared there before sentient beings. Their forms and characteristics were diverse, but their wisdom was the same. In accord with the needs of beings, they revealed Buddha Dharmas and explained them, teaching and transforming every one, without pausing to rest.

Those who were able to perceive the Buddhas' spiritual powers could do so because of Vairochana, Thus Come One's past use of good roots to gather them in; and his use of the Four Dharmas of Attraction to gather them in;

or the maturing of their seeing, hearing, recalling and drawing near; or his teaching them to resolve their hearts on attaining

anuttarasamyaksambodhi,

or in lives past, their planting of good roots wherever Buddhas appeared,

or his using omniscience and clever, skillful methods to teach and

智^世·善^巧方^便·教^化成^熟。是^故皆^得·入^於
zhì shàn qiǎo fāng biàn jiào huà chéng shóu shì gù jiē dé rù yú

如^來不^可思^議·甚^深三^昧。盡^法界[·]虛^空界[·]
rú lái bù kě sī yì shèn shēn sān mèi jìn fǎ jiè xū kōng jiè

大^神通^力。
dà shén tōng lì

或^入法^身·或^入色^身。或^入往^昔所^成就^行。
huò rù fǎ shēn huò rù sè shēn huò rù wǎng xí suǒ chéng jiù xíng

或^入圓^滿諸^波羅^蜜。或^入莊^嚴清^淨行^輪。
huò rù yuán mǎn zhū bō luó mì huò rù zhuāng yán qīng jìng xíng lún

或^入菩^薩諸^地。或^入成^正覺^力。或^入佛^所
huò rù pú sà zhū dì huò rù chéng zhèng jué lì huò rù fó suǒ

住^三昧[·]無^差別^大神^變。或^入如^來力[·]無^畏
zhù sān mèi wú cā bié dà shén biàn huò rù rú lái lì wú wèi

智[·]或^入佛^無礙^辯才^海。
zhì huò rù fó wú ài biàn cái hǎi

彼^諸菩^薩·以^一種^種解[·]種^種道[·]種^種門[·]種^種
bǐ zhū pú sà yǐ zhǒng zhǒng jiě zhǒng zhǒng dào zhǒng zhǒng mén zhǒng

種^入·種^種理^趣·種^種隨^順·種^種智^慧·種^種
zhǒng rù zhǒng zhǒng lǐ qù zhǒng zhǒng suí shùn zhǒng zhǒng zhì huì zhǒng

種^助道[·]種^種方^便·種^種三^昧。入^如是^等·
zhǒng zhù dào zhǒng zhǒng fāng biàn zhǒng zhǒng sān mèi rù rú shì děng

十^不可^說·佛^剎微^塵數[·]佛^神變^海方^便門[·]
shí bù kě shuō fó chà wéi chén shù fó shén biàn hǎi fāng biàn mén

云^何種^種三^昧? 所^謂·普^莊嚴^法界^三昧[·]
yún hé zhǒng zhǒng sān mèi suǒ wèi pǔ zhuāng yán fǎ jiè sān mèi

transform them and bring them to maturity.

That was why these beings could realize all the Thus Come Ones' inconceivable, most profound samadhis, realize their spiritual powers that fills the Dharma Realm and the realm of space, or realize their Dharma-Bodies, or realize their Form-Bodies, or realize the practices they accomplished in the past, or realize their perfected paramitas, or realize their wheel of adorned and purified practices, or realize the stages of their Bodhisattvahood, or realize the power of their accomplishing Right Awakening, or realize the samadhi in which Buddhas abide with non-discriminating spiritual powers, or realize the Thus Come Ones' Wisdom Powers and Fearlessnesses, or realize the Buddhas' ocean of unhindered eloquence.

All those Bodhisattvas used various understandings, various paths, various gateways, various realizations, various principles and approaches, various compliances, various wisdoms, various aids to the Way, various skillful methods, and various samadhis as skillful gateways to enter the ocean of the Buddha's spiritual transformations, as numerous as dust particles in ineffably many Buddha *kshetras*.

What is meant by the various samadhis? They are as follows: the samadhi of universally adorning the Dharma Realm;

普照一切三世。無礙境界三昧。

pǔ zhào yí qiè sān shì wú ài jìng jiè sān mèi

法界無差別智光明三昧。

fǎ jiè wú cī bié zhì guāng míng sān mèi

入如來境界不動轉三昧。

rù rú lái jìng jiè bú dòng zhuǎn sān mèi

普照無邊虛空三昧。

pǔ zhào wú biān xū kōng sān mèi

入如來力三昧。

rù rú lái lì sān mèi

佛無畏。勇猛。奮迅。莊嚴三昧。

fó wú wèi yǒng měng fèn xùn zhuāng yán sān mèi

一切法界旋轉藏三昧。

yí qiè fǎ jiè xuán zhuǎn zàng sān mèi

如月普現一切法界。以無礙音。大開演三昧。

rú yuè pǔ xiàn yí qiè fǎ jiè yǐ wú ài yīn dà kāi yǎn sān mèi

普清淨法光明三昧。

pǔ qīng jìng fǎ guāng míng sān mèi

無礙繒。法王幢三昧。

wú ài zēng fǎ wáng chuáng sān mèi

一一境界中。悉見一切諸佛海三昧。

yī yī jìng jiè zhōng xī jiàn yí qiè zhū fó hǎi sān mèi

於一切世間。悉現身三昧。

yú yí qiè shì jiān xī xiàn shēn sān mèi

入如來無差別身境界三昧。

rù rú lái wú cī bié shēn jìng jiè sān mèi

隨一切世間轉。大悲藏三昧。

suí yí qiè shì jiān zhuǎn dà bēi zàng sān mèi

知一切法無有迹三昧。

zhī yí qiè fǎ wú yǒu jī sān mèi

the samadhi of universally illumining unobstructed states of mind in the three periods of time;

the samadhi of the Dharma Realm's non-discriminating light of wisdom;

the samadhi of entering the Thus Come One's unmoving state of mind;

the samadhi of universally illumining boundless space;

the samadhi of realizing the Thus Come One's powers,

the samadhi of being adorned by the Buddha's fearlessness and courageous vigor;

the samadhi of the turning treasury of Dharma Realms;

the samadhi of the moon's appearance everywhere in all Dharma Realms and proclamations with unhindered voices;

the samadhi of a universally purifying light of Dharma;

the samadhi of the embroidery banner of the unimpeded Dharma King;

the samadhi of seeing the ocean-wide assembly of Buddhas in all states of mind;

the samadhi of making a body appear in all worlds;

the samadhi of entering the state of the Thus Come One's undifferentiated body;

the samadhi of great compassion that responds according with all worlds;

the samadhi of the realization that all Dharmas are free of characteristics;

知一切法究竟寂滅三昧。

zhī yí qiè fǎ jiù jìng jí miè sān mèi

雖無所得·而能變化·普現世間三昧。

suī wú suǒ dé ér néng biàn huà pǔ xiàn shì jiān sān mèi

普入一切剎三昧。

pǔ rù yí qiè chà sān mèi

莊嚴一切佛剎·成正覺三昧。

zhuāng yán yí qiè fó chà chéng zhèng jué sān mèi

觀一切世間主·色相差別三昧。

guān yí qiè shì jiān zhǔ sè xiàng cī bié sān mèi

觀一切眾生境界·無障礙三昧。

guān yí qiè zhòng shēng jìng jiè wú zhàng ài sān mèi

能出生一切如來母三昧。

néng chū shēng yí qiè rú lái mǔ sān mèi

能修行·入一切佛海·功德道三昧。

néng xiū xíng rù yí qiè fó hǎi gōng dé dào sān mèi

一一境界中·出現神變·盡未來際三昧。

yī yī jìng jiè zhōng chū xiàn shén biàn jìn wèi lái jì sān mèi

入一切如來本事海三昧。

rù yí qiè rú lái běn shì hǎi sān mèi

盡未來際·護持一切如來種性三昧。

jìn wèi lái jì hù chí yí qiè rú lái zhǒng xìng sān mèi

以決定解力·令現十方·一切佛剎海·皆

yǐ jué dìng jiě lì líng xiàn zài shí fāng yí qiè fó chà hǎi jiē

清淨三昧。

qīng jìng sān mèi

一念中·普照一切佛所住三昧。

yí niàn zhōng pǔ zhào yí qiè fó suǒ zhù sān mèi

入一切境界無礙際三昧。

rù yí qiè jìng jiè wú ài jì sān mèi

the samadhi of realizing the ultimate quiescence of all dharmas;

the samadhi of knowing that nothing can be attained, and yet
universally appearing by transformation in the world;

the samadhi of entering all *kshetras* everywhere;

the samadhi that adorns all the Buddha *kshetras* with the
accomplishment of Right Awakening;

the samadhi of contemplating the various characteristics and forms
of the hosts of worlds;

the samadhi of contemplating without obstruction the states of beings;

the samadhi of becoming the mother of all Thus Come Ones;

the samadhi of cultivating and entering the pathways to the excellent
virtues of the ocean-wide assemblies of Buddhas;

the samadhi of manifesting spiritual transformations in every state to
the end of the future;

the samadhi of realizing the ocean of Thus Come Ones' former deeds;

the samadhi of sustaining the Thus Come Ones' lineage to the end of
the future;

the samadhi of using decisive and clear comprehension of all Buddha
kshetras as they appear in the present moment throughout the ten
directions;

the samadhi of within one thought universally shining on the
Buddhas' dwellings.

The samadhi of realizing the parameters of all states without any
obstruction;

令一切世界。為一佛刹三昧。

líng yí qiè shì jiè wéi yī fó chà sān mèi

出一切佛變化身三昧。

chū yí qiè fó biàn huà shēn sān mèi

以金剛王智。知一切諸根海三昧。

yǐ jīn gāng wáng zhì zhī yí qiè zhū gēn hǎi sān mèi

知一切如來同一身三昧。

zhī yí qiè rú lái tóng yī shēn sān mèi

知一切法界所安立。悉住心念際三昧。

zhī yí qiè fǎ jiè suǒ ān lì xī zhù xīn niàn jì sān mèi

於一切法界。廣大國中。示現涅槃三昧。

yú yí qiè fǎ jiè guǎng dà guó dù zhōng shì xiàn niè pán sān mèi

令住最上處三昧。

líng zhù zuì shàng chù sān mèi

於一切佛刹。現種種眾生差別身三昧。

yú yí qiè fó chà xiàn zhǒng zhǒng zhòng shēng cī bié shēn sān mèi

普入一切佛智慧三昧。

pǔ rù yí qiè fó zhì huì sān mèi

知一切法性相三昧。

zhī yí qiè fǎ xìng xiàng sān mèi

一念普知三世法三昧。

yí niàn pǔ zhī sān shì fǎ sān mèi

念念中。普現法界身三昧。

niàn niàn zhōng pǔ xiàn fǎ jiè shēn sān mèi

以師子勇猛智。知一切如來。出興次第三昧。

yǐ shī zǐ yǒng měng zhì zhī yí qiè rú lái chū xīng cì dì sān mèi

於一切法境界。慧眼圓滿三昧。

yú yí qiè fǎ jiè jìng jiè huì yǎn yuán mǎn sān mèi

勇猛趣向十力三昧。

yǒng měng qù xiàng shí lì sān mèi

the samadhi of putting all worlds into a single Buddha *kshetra*;

the samadhi of showing all the Buddha's transformation bodies;

the samadhi of employing regal vajra-like wisdom to recognize the ocean of all sense-faculties;

the samadhi of knowing all Thus Come Ones' identical body;

the samadhi of knowing that all things in the Dharma Realm abide peacefully within the limits of the mind;

the samadhi of manifesting Nirvana in all the vast and great countries of the Dharma Realm;

the samadhi of bringing other beings to abide in superior places;

the samadhi of manifesting the various bodies of beings throughout all Buddha *kshetras*;

the samadhi of everywhere realizing the wisdom of a Buddha;

the samadhi of knowing the nature and appearance of all dharmas;

the samadhi of being able, in every thought, to completely know the dharmas of the three periods of time;

the samadhi of universally showing the body of the Dharma Realm in a single thought;

the samadhi of the courageous, lion-like wisdom that knows the successive order of Buddhas' appearances in the world;

the samadhi of making perfect the eye of wisdom within all states of the Dharma Realm;

the samadhi of courageously approaching the Ten Powers.

放一切功德圓滿光明。普照世間三昧。

fàng yí qiè gōng dé yuán mǎn guāng míng pǔ zhào shì jiān sān mèi

不動藏三昧。

bú dòng zàng sān mèi

說一法。普入一切法三昧。

shuō yī fǎ pǔ rù yí qiè fǎ sān mèi

於一法。以一切言音差別。訓釋三昧。

yú yī fǎ yǐ yí qiè yán yīn cī bié xùn shì sān mèi

演說一切佛。無二法三昧。

yǎn shuō yí qiè fó wú èr fǎ sān mèi

知三世無礙際三昧。

zhī sān shì wú ài jì sān mèi

知一切劫無差別三昧。

zhī yí qiè jié wú cī bié sān mèi

入十力微妙細方便三昧。

rù shí lì wéi xì fāng biàn sān mèi

於一切劫。成就一切菩薩行。不斷絕三昧。

yú yí qiè jié chéng jiù yí qiè pú sà xìng bú duàn jué sān mèi

十方普現身三昧。

shí fāng pǔ xiàn shēn sān mèi

於法界。自在成正覺三昧。

yú fǎ jiè zì zài chéng zhèng jué sān mèi

生一切安隱(=穩)受三昧。

shēng yí qiè ān wěn shòu sān mèi

出一切莊嚴具。莊嚴虛空界三昧。

chū yí qiè zhuāng yán jù zhuāng yán xū kōng jiè sān mèi

念念中。出等眾生數。變化身雲三昧。

niàn niàn zhōng chū děng zhòng shēng shù biàn huà shēn yún sān mèi

如來淨空月光三昧。

rú lái jìng kōng yuè guāng míng sān mèi

The samadhi of shining excellent virtues' perfect light that everywhere illuminates the world;

the samadhi of the unshakeable matrix;

the samadhi of speaking but one Dharma that allows realization of all dharmas;

the samadhi of using every language and voice to explain one dharma;

the samadhi of teaching all Buddhas' non-dual gateway;

the samadhi of knowing how the past, present and future are entirely unhindered;

the samadhi of knowing how eons are free of any difference,

the samadhi of realizing the subtle and fine aspects of the Ten Powers;

the samadhi of successfully cultivating Bodhisattva practices throughout all eons without interruption;

the samadhi of manifesting a body that pervades the ten directions;

the samadhi of realizing sovereign Right Awakening throughout the Dharma Realm;

the samadhi of creating a feeling of total peace and tranquility;

the samadhi of creating many decorations to beautify the realm of space;

the samadhi of creating, in every thought, clouds of transformation bodies as many as beings;

the samadhi of the Thus Come Ones that is like moonlight in a clear sky;

常^レ見^ハ一^レ切^ク如^ク來^カ住^ス虛^コ空^ニ三^ツ昧^ト。
cháng jiàn yí qiè rú lái zhù xū kōng sān mèi

開^テ示^ス一^レ切^ク佛^ノ莊^ニ嚴^ニ三^ツ昧^ト。
kāi shì yí qiè fó zhuāng yán sān mèi

照^ス明^ク一^レ切^ク法^ノ義^ヲ燈^ノ三^ツ昧^ト。
zhào míng yí qiè fǎ yì dēng sān mèi

照^ス十^ノ力^ノ境^ノ界^ノ三^ツ昧^ト。
zhào shí lì jìng jiè sān mèi

三^ツ世^ノ一^レ切^ク佛^ノ幢^ノ想^ノ三^ツ昧^ト。
sān shì yí qiè fó chuáng xiǎng sān mèi

一^レ切^ク佛^ノ一^レ密^ノ藏^ノ三^ツ昧^ト。
yí qiè fó yī mì zàng sān mèi

念^フ念^フ中^ニ所^レ作^レ皆^ク究^ク竟^ト三^ツ昧^ト。
niàn niàn zhōng suǒ zuò jiē jù jìng sān mèi

無^ク盡^ク福^ノ德^ノ藏^ノ三^ツ昧^ト。
wú jìn fú dé zàng sān mèi

見^ハ無^ク邊^ノ佛^ノ境^ノ界^ノ三^ツ昧^ト。
jiàn wú biān fó jìng jiè sān mèi

堅^ク住^ス一^レ切^ク法^ノ三^ツ昧^ト。
jiān zhù yí qiè fǎ sān mèi

現^テ一^レ切^ク如^ク來^カ變^ク化^ス悉^ク令^ク知^ル見^ハ三^ツ昧^ト。
xiàn yí qiè rú lái biàn huà xī lìng zhī jiàn sān mèi

念^フ念^フ中^ニ佛^ノ日^ノ常^ク出^テ現^ス三^ツ昧^ト。
niàn niàn zhōng fó rì cháng chū xiàn sān mèi

一^レ日^ノ中^ニ悉^ク知^ル三^ツ世^ノ所^レ有^ク法^ノ三^ツ昧^ト。
yī rì zhōng xī zhī sān shì suǒ yǒu fǎ sān mèi

普^ク音^ノ演^テ說^ス一^レ切^ク法^ノ性^ノ寂^ト滅^ト三^ツ昧^ト。
pǔ yīn yǎn shuō yí qiè fǎ xìng jí miè sān mèi

見^ハ一^レ切^ク佛^ノ自^ラ在^ス力^ノ三^ツ昧^ト。
jiàn yí qiè fó zì zài lì sān mèi

the samadhi of always perceiving how the Thus Come Ones abide in the air;

the samadhi of disclosing and revealing the Buddha's adornments;

the samadhi of lighting all lamps that show the meaning of Dharma;

the samadhi of illuminating the states of the Ten Powers,

the samadhi of the appearance of Buddhas' banners in the three periods of time.

The samadhi of Buddhas' esoteric treasury;

the samadhi of bringing to the ultimate point all that one does in every thought;

the samadhi of a treasury of endless blessings and virtue;

the samadhi of seeing the states of boundless Buddhas;

the samadhi of firmly dwelling in all Dharmas;

the samadhi of manifesting all Thus Come Ones' transformations and allowing beings to know and see them;

the samadhi of the Buddhas' sun appearing in every thought;

the samadhi of knowing the Dharmas of the three periods of time in a single day;

the samadhi of speaking with universal sounds the still and q nature of all Dharmas;

the samadhi of seeing Buddhas' sovereign strength,

法界開敷蓮華三昧。
fǎ jiè kāi fū lián huā sān mèi

觀諸法·如虛空·無住處三昧。
guān zhū fǎ rú xū kōng wú zhù chù sān mèi

十方海·普入一方三昧。
shí fāng hǎi pǔ rù yī fāng sān mèi

入一切法界·無源底三昧。
rù yī qiè fǎ jiè wú yuán dǐ sān mèi

一切法海三昧。
yī qiè fǎ hǎi sān mèi

以寂靜身·放一切光明三昧。
yǐ jí jìng shēn fàng yī qiè guāng míng sān mèi

一念中·現一切神通大願三昧。
yī niàn zhōng xiàn yī qiè shén tōng dà yuàn sān mèi

一切時·一切處·成正覺三昧。
yī qiè shí yī qiè chù chéng zhèng jué sān mèi

以一莊嚴·入一切法界三昧。
yǐ yī zhuāng yán rù yī qiè fǎ jiè sān mèi

普現一切諸佛身三昧。
pǔ xiàn yī qiè zhū fó shēn sān mèi

知一切眾生·廣大殊勝神通智三昧。
zhī yī qiè zhòng shēng guǎng dà shū shèng shén tōng zhì sān mèi

一念中·其身遍法界三昧。
yī niàn zhōng qí shēn biàn fǎ jiè sān mèi

現一乘淨法界三昧。
xiàn yī shèng jìng fǎ jiè sān mèi

入普門法界·示現大莊嚴三昧。
rù pǔ mén fǎ jiè shì xiàn dà zhuāng yán sān mèi

住持一切佛法輪三昧。
zhù chí yī qiè fó fǎ lún sān mèi

the samadhi of the lotus flower that blossoms from the Dharma Realm;

the samadhi of contemplating dharmas as being empty and without a location;

the samadhi of the ocean of the ten directions everywhere entering one direction;

the samadhi of plumbing the fathomless source of the Dharma Realm;

the samadhi of all the oceans of Dharmas;

the samadhi of radiating various auras from a still and quiet body;

the samadhi of demonstrating spiritual penetrations and great vows within a single thought;

the samadhi of accomplishing Right Awakening at all times and in all places;

the samadhi of using one adornment to enter all of the Dharma Realm;

the samadhi of everywhere showing the Buddha's bodies.

The samadhi of great and vast, superior wisdom and spiritual abilities that know about all beings;

the samadhi of pervading the Dharma Realm with one's body in a single thought;

the samadhi of manifesting the pure Dharma Realm of the One Vehicle;

the samadhi of entering the Dharma Realm's doors to universality and displaying grand decorations;

the samadhi of dwelling in and upholding the wheel of all Buddha Dharmas;

以一切法門莊嚴一法門三昧。
yǐ yí qiè fǎ mén zhuāng yán yī fǎ mén sān mèi

以因陀羅網願行攝一切眾生界三昧。
yǐ yīn tuó luó wǎng yuàn hèng shè yí qiè zhòng shēng jiè sān mèi

分別一切世界門三昧。
fēn bié yí qiè shì jiè mén sān mèi

乘蓮華自在遊步三昧。
chéng lián huā zì zài yóu bù sān mèi

知一切眾生種種差別神通智三昧。
zhī yí qiè zhòng shēng zhǒng zhǒng cī bié shén tōng zhì sān mèi

令其身恒現一切眾生前三昧。
líng qí shēn héng xiàn yí qiè zhòng shēng qián sān mèi

知一切眾生差別音聲言辭海三昧。
zhī yí qiè zhòng shēng cī bié yīn shēng yán cí hǎi sān mèi

知一切眾生差別智神通三昧。
zhī yí qiè zhòng shēng cī bié zhì shén tōng sān mèi

大悲平等藏三昧。
dà bēi píng děng zàng sān mèi

一切佛入如來際三昧。
yí qiè fó rù rú lái jì sān mèi

觀察一切如來解脫處師子頻申三昧。
guān chá yí qiè rú lái jiě tuō chù shī zǐ pín shēn sān mèi

菩薩以如是等不可說佛刹微塵數三昧。
pú sà yǐ rú shì děng bù kě shuō fó chà wéi chén shù sān mèi

入毘盧遮那如來念念充滿一切法界三昧。
rù pí lú zhē nà rú lái niàn niàn chōng mǎn yí qiè fǎ jiè sān mèi

神變海。
shén biàn hǎi

the samadhi of all gateways to Dharma adorning a single gateway to Dharma;

the samadhi of attracting the realms of beings with vows and practices like Indra's net;

the samadhi of discriminating all gateways into worldly dharmas;

the samadhi of easy and sovereign traveling while seated in a lotus blossom;

the samadhi of wisdom and spiritual powers that know about beings' many differences;

the samadhi of making one's body appear before beings;

the samadhi of knowing the oceans of words and languages of beings' different sounds;

the samadhi of wisdom and spiritual powers to know all beings' differences;

the samadhi of impartial great compassion;

the samadhi of all Buddhas entering the Thus Come Ones' ultimate state;

the Charging Lion's Samadhi that contemplates all the Thus Come Ones' places of liberation.

The Bodhisattvas, with all those inexpressibly many samadhis, numerous as the dust particles in Buddha *kshetras*, enter the oceans of spiritual transformation of Vairochana Thus Come One, which in every thought are filled with all the samadhis of the Dharma Realm.

其諸菩薩。皆悉具足大智神通。明利自在。

qí zhū pú sà jiē xī jù zú dà zhì shén tōng míng lì zì zài

住於諸地。以廣大智。普觀一切。

zhù yú zhū dì yǐ guǎng dà zhì pǔ guān yí qiè

從諸智慧種性而生。一切智智。常現在前。

cóng zhū zhì huì zhǒng xìng ér shēng yí qiè zhì zhì cháng xiàn zài qián

得離癡翳。清淨智眼。

dé lí chī yì qīng jìng zhì yǎn

為諸眾生作調御師。

wèi zhū zhòng shēng zuò tiáo yù shī

住佛平等。於一切法。無有分別。

zhù fó píng děng yú yí qiè fǎ wú yǒu fēn bié

了達境界。知諸世間。性皆寂滅。無有依處。

liǎo dá jìng jiè zhī zhū shì jiān xìng jiē jí miè wú yǒu yī chù

普詣一切諸佛國土。而無所著。

pǔ yì yí qiè zhū fó guó dù ér wú suǒ zháo

悉能觀察一切諸法。而無所住。

xī néng guān chá yí qiè zhū fǎ ér wú suǒ zhù

遍入一切妙法宮殿。而無所來。

biàn rù yí qiè miào fǎ gōng diàn ér wú suǒ lái

教化調伏一切世間。普為眾生現安隱處。

jiào huà tiáo fú yí qiè shì jiān pǔ wèi zhòng shēng xiàn ān wǎn chù

智慧解脫。為其所行。恒以智身。住離貪際。

zhì huì jiě tuō wéi qí suǒ xíng héng yǐ zhì shēn zhù lí tān jì

超諸有海。示真實際。智光圓滿。普見諸法。

chāo zhū yǒu hǎi shì zhēn shí jì zhì guāng yuán mǎn pǔ jiàn zhū fǎ

住於三昧。堅固不動。於諸眾生。恒起大悲。

zhù yú sān mèi jiān gù bú dòng yú zhū zhòng shēng héng qǐ dà bēi

All those Bodhisattvas are replete with great wisdom and spiritual powers; they are bright, astute, and at ease.

They dwell on the various Bodhisattva stages, and with their vast wisdom they contemplate all things everywhere.

Born from the lineage of omniscience, the wisdom of omniscience constantly appears before them.

They have attained the pure Eye of Wisdom that is free from the cataract of stupidity, and act as a trainer for all beings.

They dwell in the Buddha's equanimity, and are impartial towards all dharmas.

They understand states, and know that the nature of the world is still and quiescent, and relies on nothing.

They travel to all Buddhas' countries, and yet are free of attachments.

They can contemplate all dharmas, and yet they linger nowhere.

They enter the palaces where the wonderful Dharma is spoken, and yet they come from nowhere.

They teach, transform and subdue beings in the world, and in all places display a safe and tranquil refuge for beings.

Gaining liberation via wisdom is their practice; they abide at all times in their wisdom bodies, completely free of greed.

They leave the ocean of existence and teach about ultimate reality.

Their light of wisdom is brought to perfection; they see all dharmas and dwell in samadhi, stable and unmoving.

They always treat beings with great compassion.

知諸法門悉皆如幻。
 zhī zhū fǎ mén xī jiē rú huàn
 一切眾生悉皆如夢。
 yí qiè zhòng shēng xī jiē rú mèng
 一切如來悉皆如影。
 yí qiè rú lái xī jiē rú yǐng
 一切言音悉皆如響。
 yí qiè yán yīn xī jiē rú xiǎng
 一切諸法悉皆如化。
 yí qiè zhū fǎ xī jiē rú huà
 善能積集殊勝行願。
 shàn néng jī jí shū shèng hòng yuàn
 智慧圓滿·清淨善巧。
 zhì huì yuán mǎn qīng jìng shàn qiǎo
 心極寂靜。
 xīn jí jí jìng
 善入一切總持境界。
 shàn rù yí qiè zǒng chí jìng jiè
 具三昧力·勇猛無怯。
 jù sān mèi lì yǒng měng wú què
 獲明智眼·住法界際。
 huò míng zhì yǎn zhù fǎ jiè jì
 到一切法無所得處。
 dào yí qiè fǎ wú suǒ dé chù
 修習無涯智慧大海。
 xiū xí wú yá zhì huì dà hǎi
 到智波羅蜜·究竟彼岸。
 dào zhì bō luó mì jiù jìng bǐ àn
 為般若波羅蜜·之所攝持。
 wéi bō rě bō luó mì zhī suǒ shè chí
 以神通波羅蜜·普入世間。
 yǐ shén tōng bō luó mì pǔ rù shì jiān
 依三昧波羅蜜·得心自在。
 yī sān mèi bō luó mì dé xīn zì zài
 以不顛倒智·知一切義。
 yǐ bù diān dǎo zhì zhī yí qiè yì
 以巧分別智·開示法藏。
 yǐ qiǎo fēn bié zhì kāi shì fǎ zàng
 以現了智·訓釋文辭。
 yǐ xiàn liǎo zhì xùn shì wén cí

They know that all Dharma-methods are like illusions; that all beings are like dreams; that all Thus Come Ones are like reflections; that all sounds are like echoes; and that all dharmas are like transformations.

They are good at accumulating superior practices and vows.

Their wisdom is perfected, pure and skillful.

Their minds are still and quiet; adept at entering all states of dharani, they are replete with the power of samadhi, and are courageous and dauntless.

They have attained the Eye of Wisdom and they are at home anywhere within the limits of the Dharma Realm.

They have reached a state of understanding with nothing left to attain amid all dharmas.

They cultivate and practice amid a boundless great ocean of wisdom.

They realize the paramita of wisdom, the ultimate other shore, and are gathered in and sustained by prajna paramita.

With the paramita of spiritual powers, they enter the world.

Relying upon the paramita of samadhi, they attain sovereign tranquility of mind.

With wisdom that is not inverted, they know all meanings.

With the skillful wisdom of discrimination, they can teach a treasury of Dharma.

With the wisdom that makes things apparent and easy to understand, they teach and explain writings and languages.

以^一大^力願^力·說^法無^盡。
yǐ dà yuàn lì shuō fǎ wú jìn

常^樂觀^察·無^依處^法。
cháng yào guān chá wú yī chù fǎ

以^一淨^智月^照世^成壞^壤。
yǐ jìng zhì yuè zhào shì chéng huài

福^德智^慧·如^金剛^山。
fú dé zhì huì rú jīn gāng shān

善^觀諸^法·慧^根增^長。
shàn guān zhū fǎ huì gēn zēng zhǎng

無^量智^慧·威^光熾^盛。
wú liàng zhì huì wēi guāng chì shèng

得^一切^法無^礙智^慧。
dé yí qiè fǎ wú ài zhì huì

住^於普^際·入^真實^際。
zhù yú pǔ jì rù zhēn shí jì

善^巧成^就諸^菩薩^行。
shàn qiǎo chéng jiù zhū pú sà hòng

普^見一^切世^間諸^趣。
pǔ jiàn yí qiè shì jiān zhū qù

智^燈圓^滿·於^一切^法·無^諸暗^障。
zhì dēng yuán mǎn yú yí qiè fǎ wú zhū àn zhàng

放^淨法^光·照^十方^界。
fàng jìng fǎ guāng zhào shí fāng jiè

以^一無^所畏^大師^子吼^聲。
yǐ wú suǒ wèi dà shī zǐ hǒu

以^一淨^法眼^普觀^一切^法。
yǐ jìng fǎ yǎn pǔ guān yí qiè

以^一智^慧光^照真^實諦^地。
yǐ zhì huì guāng zhào zhēn shí dì

一^切譬^論所^不能^及。
yí qiè pì yù suǒ bù néng jí

勇^猛精^進·摧^伏眾^魔。
yǒng měng jīng jìn cuī fú zhòng mó

其^身超^出一^切世^間。
qí shēn chāo chū yí qiè shì jiān

善^能悟^解·盡^無盡^際。
shàn néng wù jiě jìn wú jìn jì

無^相觀^智·常^現在^前。
wú xiàng guān zhì cháng xiàn zài qián

以^一無^二智^知諸^境界^法。
yǐ wú èr zhì zhī zhū jìng jiè

遍^往一^切諸^佛國^土。
biàn wǎng yí qiè zhū fó guó tǔ

智^燈圓^滿·於^一切^法·無^諸暗^障。
zhì dēng yuán mǎn yú yí qiè fǎ wú zhū àn zhàng

放^淨法^光·照^十方^界。
fàng jìng fǎ guāng zhào shí fāng jiè

With great power of vows they speak of the Dharma without cease.

With the fearless great lion's roar, they constantly delight in
contemplating dharmas that rely nowhere.

With the pure eye of Dharma, they contemplate all things.

With the moon of pure wisdom, they illumine the formation and
destruction of worlds.

With the light of wisdom, they illuminate the reality principle.

Their blessings, virtue and wisdom are like a vajra mountain that
no analogies can describe.

As they skillfully contemplate all Dharmas, the roots of their wisdom
increase and grow.

They are courageous and vigorous, vanquishing the demonic hordes.

With measureless wisdom, their awesome light blazes.

Their bodies transcend all worlds, and they obtain the unobstructed
wisdom of all Dharmas.

They are good at understanding ultimate and non-ultimate states.

They can stop in an ultimate state and also move on to ultimate reality.

The contemplative wisdom which is free of characteristics ever appears
before them.

With clever skillful means, they complete Bodhisattva practices.

They recognize all states of being with their non-dual wisdom.

They see all the places of rebirth in every world.

They travel to all Buddhalands.

The light of their wisdom lamp is perfect and nothing dims or
obstructs their understanding of dharmas.

They emit the pure light of Dharma which illuminates the realms of
the ten directions.

為諸世間真實福田。
wéi zhū shì jiān zhēn shí fú tián

福德高大超諸世間。
fú dé gāo dà chāo zhū shì jiān

演微妙音遍一切刹。
yǎn wéi miào yīn biàn yí qiè chà

若見若聞所願皆滿。
ruò jiàn ruò wén suǒ yuàn jiē mǎn

勇猛無畏摧諸外道。
yǒng měng wú wèi cuī zhū wài dào

普見諸佛心無厭足。
pǔ jiàn zhū fó xīn wú yàn zú

隨所應化而為現身。
suí suǒ yīng huà ér wèi xiàn shēn

於佛法身已得自在。
yú fó fǎ shēn yǐ dé zì zài

一身充滿一切佛刹。
yī shēn chōng mǎn yí qiè fó chà

已得自在清淨神通。
yǐ dé zì zài qīng jìng shén tōng

智慧圓滿周遍法界。
zhì huì yuán mǎn zhōu biàn fǎ jiè

隨眾生心現其色像。
suí zhòng shēng xīn xiàn qí sè xiàng

入一切法無諍境界。
rù yí qiè fǎ wú zhēng jìng jiè

能令小大自在相入。
néng lìng xiǎo dà zì zài xiāng rù

乘大智舟·所往無礙。
chéng dà zhì zhōu suǒ wǎng wú ài

譬如日出普照世間。
pì rú rì chū pǔ zhào shì jiān

知諸眾生根性欲樂。
zhī zhū zhòng shēng gēn xìng yù lè

知諸法性無生無起。
zhī zhū fǎ xìng wú shēng wú qǐ

決了佛地甚深之趣。
jué liǎo fó dì shèn shēn zhī qù

於一句中·演說一切。
yú yī jù zhōng yǎn shuō yí qiè

以無盡句說甚深義。
yǐ wú jìn jù shuō shèn shēn yì

修多羅海·獲大智慧。
xiū duō luó hǎi huò dà zhì huì

They serve as true fields of blessings for the world. Anyone who sees or hears of them will have their wishes fulfilled. Their blessings and virtue are lofty and great, reaching beyond worldly blessings. They are courageous and fearless and they vanquish heretical views. They speak with voices both subtle and wonderful and their voices travel through all *kshetras*.

Their minds never tire of seeing Buddhas everywhere.

They have mastered the Buddha's Dharma-Body, further they can make a transformation body when they meet somebody whom they can teach. They can make one body fill up Buddha *kshetras*.

They have attained purified and sovereign spiritual powers. They travel without impediment in the vessel of great wisdom. Their wisdom is perfect and fills the Dharma Realm, like the rising sun that lights up the world. They can appear in a physical form that pleases the minds of beings. They understand beings' basic natures, as well as their desires and delights, and they master a state beyond contention among dharmas. They know that the nature of dharmas is not produced, nor does it arise; and they realize how the small and the great mutually interpenetrate with ease.

They clearly understand the level of a Buddha and its profound implications.

With flowing phrases they speak profound principles, and within each phrase they expound an ocean of Sutras.

陀羅尼身。凡所受持永無忘失。一念能憶
tuó luó ní shēn fán suǒ shòu chí yǒng wú wàng shī yí niàn néng yì

無量劫事。一念悉知。三世一切諸眾生智。
wú liàng jié shì yí niàn xī zhī sān shì yí qiè zhū zhòng shēng zhì

恒以一切陀羅尼門。演說無邊諸佛法海。
héng yǐ yí qiè tuó luó ní mén yǎn shuō wú biān zhū fó fǎ hǎi

常轉不退清淨法輪。令諸眾生。皆生智慧。
cháng zhuǎn bú tuì qīng jìng fǎ lún lìng zhū zhòng shēng jiē shēng zhì huì

得佛境界智慧光明。入於善見甚深三昧。
dé fó jìng jiè zhì huì guāng míng rù yú shàn jiàn shèn shēn sān mèi

入一切法無障礙際。於一切法。勝智自在。
rù yí qiè fǎ wú zhàng ài jì yú yí qiè fǎ shèng zhì zì zài

一切境界清淨莊嚴。普入十方一切法界。
yí qiè jìng jiè qīng jìng zhuāng yán pǔ rù shí fāng yí qiè fǎ jiè

隨其方所靡不咸至。一一塵中現成正覺。
suí qí fāng suǒ mí bù xián zhì yī yī chén zhōng xiàn chéng zhèng jué

於無色性。現一切色。以一切方。普入一方。
yú wú sè xìng xiàn yí qiè sè yǐ yí qiè fāng pǔ rù yī fāng

其諸菩薩。具如是等。無邊福智功德之藏。
qí zhū pú sà jù rú shì děng wú biān fú zhì gōng dé zhī zàng

常為諸佛之所稱歎。種種言辭。說其功德。
cháng wéi zhū fó zhī suǒ chēng tàn zhǒng zhǒng yán cí shuō qí gōng dé

不能令盡。靡不咸在。逝多林中。深入如來。
bù néng lìng jìn mí bù xián zài shì duō lín zhōng shēn rù rú lái

功德大海。悉見於佛光明所照。
gōng dé dà hǎi xī jiàn yú fó guāng míng suǒ zhào

They attain the dharani body of great wisdom, so they never forget what they study and cultivate.

In one thought, they can recollect the events of measureless eons; they possess the wisdom that in a single thought can know all beings throughout the three periods of time.

They always use the doors of dharani to teach the boundless oceans of Buddha Dharmas, constantly turning the non-retreating, pure Dharma Wheel, so that all beings bring forth wisdom.

They attain the Buddha's states, attain his wisdom light, and master the profound samadhi of wholesome views. They realize the unobstructed states of Dharma and use supreme wisdom and self-mastery when teaching. The states they experience are pure and adorned. They travel to and embody all Dharma Realms of the ten directions without exception, regardless of their direction and location. They appear within every dust particle, to realize Right Awakening and they manifest every body right within the nature that is free of forms. They can enter one direction from many directions.

The Buddhas constantly praise and extol these Bodhisattvas, who are replete with the above treasury of boundless blessings, wisdom, and qualities. The Buddhas explain the Bodhisattvas' excellent virtues in many languages and expressions; even they cannot finish speaking of them. These Bodhisattvas, without exception, were all present in the Jeta Grove. They were deeply immersed in the Thus Come One's ocean of virtues, and they could see the Buddha's light shining upon them.

爾時諸菩薩。得不思議。正法光明。心大歡喜。

ěr shí zhū pú sà dé bù sī yì zhèng fǎ guāng míng xīn dà huān xǐ

各於其身。及以樓閣。諸莊嚴具。并其所坐師子之座。遍逝多林一切物中。化現種種大莊嚴雲。充滿十方世界。所謂於念念中。放大光明雲。充滿十方。悉能開悟一切眾生。出一切摩尼寶鈴雲。充滿十方。出微妙音。稱揚讚歎三世諸佛。一切功德。出一切音樂雲。充滿十方。音中演說。一切眾生業果報。出一切菩薩種種願行。色相雲。充滿十方。說諸菩薩所有大願。出一切如來。自在變化雲。充滿十方。演出一切。諸佛如來。語言音聲。出一切菩薩相好莊嚴身雲。充滿十方。說諸

其所坐師子之座。遍逝多林一切物中。

qí suǒ zuò shī zǐ zhī zuò biàn shì duō lín yí qiè wù zhōng

化現種種大莊嚴雲。充滿十方世界。

huà xiàn zhǒng zhǒng dà zhuāng yán yún chōng mǎn yí qiè shí fāng jiè

所謂於念念中。放大光明雲。充滿十方。

suǒ wèi yú niàn niàn zhōng fàng dà guāng míng yún chōng mǎn shí fāng

悉能開悟一切眾生。

xī néng kāi wù yí qiè zhòng shēng

出一切摩尼寶鈴雲。充滿十方。出微妙音。

chū yí qiè mó ní bǎo líng yún chōng mǎn shí fāng chū wéi miào yīn

稱揚讚歎三世諸佛。一切功德。

chēng yáng zàn tàn sān shì zhū fó yí qiè gōng dé

出一切音樂雲。充滿十方。音中演說。一切

chū yí qiè yīn yuè yún chōng mǎn shí fāng yīn zhōng yǎn shuō yí qiè

眾生業果報。

zhòng shēng zhū yè guǒ bào

出一切菩薩種種願行。色相雲。充滿十方。

chū yí qiè pú sà zhǒng zhǒng yuàn hàng sè xiàng yún chōng mǎn shí fāng

說諸菩薩所有大願。

shuō zhū pú sà suǒ yǒu dà yuàn

出一切如來。自在變化雲。充滿十方。演出一切。

chū yí qiè rú lái zì zài biàn huà yún chōng mǎn shí fāng yǎn chū yí qiè

諸佛如來。語言音聲。

yí qiè zhū fó rú lái yǔ yán yīn shēng

出一切菩薩相好莊嚴身雲。充滿十方。說諸

chū yí qiè pú sà xiàng hǎo zhuāng yán shēn yún chōng mǎn shí fāng shuō zhū

At that time the Bodhisattvas attained the inconceivable light of proper Dharma and their hearts rejoiced. Each of them made by transformation great clouds of offerings from their own bodies, offerings from the decorations on their towering pavilions, from the lion thrones on which they sat, and from everything that pervaded the Jeta Grove, offerings that filled up the Dharma Realms of the ten directions. That is to say, in every thought

they released great clouds of light that filled the ten directions and could enlighten all beings.

They released clouds of mani bells that filled the ten directions and gave off subtle and wonderful sounds, praising and extolling the excellent virtues of the Buddhas of the three periods of time.

They released clouds of symphonic music that filled the ten directions, its sounds speaking about beings' karma and retribution.

They released clouds of the actual manifestations of Bodhisattvas' vows and practices that pervaded the ten directions, clouds that talked of the great vows of Bodhisattvas.

They released clouds of the Thus Come Ones' sovereign transformations, clouds that pervaded the ten directions, and spoke with the Buddhas, Thus Come Ones' languages and voices.

They released clouds of Bodhisattvas' bodies, clouds adorned with subtle characteristics that pervaded the ten directions, and explained

如^ト來^カ・於^レ一^ニ切^ク國^ノ土^ニ・出^テ興^ス次^ニ第^ニ。

出^テ三^ノ世^ノ如^ト來^カ道^ノ場^ノ雲^ノ・充^テ滿^ス十^ノ方^ノ・現^テ一^ニ切^ク如^ト來^カ

成^テ等^ニ正^ニ覺^ス・功^ノ德^ノ莊^ニ嚴^ニ。

出^テ一^ニ切^ク龍^ノ王^ノ雲^ノ・充^テ滿^ス十^ノ方^ノ・雨^レ一^ニ切^ク諸^ノ香^ノ。

出^テ一^ニ切^ク世^ノ主^ノ身^ノ雲^ノ・充^テ滿^ス十^ノ方^ノ・演^テ說^ス普^ノ賢^ノ菩^ノ薩^ノ

之^ノ行^ノ。

出^テ一^ニ切^ク寶^ノ莊^ニ嚴^ニ・清^ク淨^ニ佛^ノ刹^ノ雲^ノ・充^テ滿^ス十^ノ方^ノ・現^テ

一^ニ切^ク如^ト來^カ・轉^テ正^ニ法^ノ輪^ノ。

是^レ諸^ノ菩^ノ薩^ノ・以^テ得^テ不^レ思^シ議^シ法^ノ光^ノ明^ノ故^ニ・法^ノ應^テ如^ト是^レ。

出^テ興^ス此^ノ等^ノ不^レ可^ク說^ス・佛^ノ刹^ノ微^ノ塵^ノ數^ノ・大^ノ神^ノ變^ノ莊^ニ嚴^ニ

雲^ノ。

爾^ノ時^ノ・文^ノ殊^ノ師^ノ利^ノ菩^ノ薩^ノ・承^テ佛^ノ神^ノ力^ノ・欲^テ重^ニ宣^ス此^ノ

逝^ノ多^ノ林^ノ中^ニ・諸^ノ神^ノ變^ノ事^ノ・觀^テ察^ス十^ノ方^ノ而^レ說^ス頌^ノ言^ノ：

the successive order in which Thus Come Ones appeared in all countries.

They released clouds of the bodhimandas of the Thus Come Ones of the three periods of time, clouds that fill the ten directions, and make appear the adornment of excellent virtues of the Tathagatas as they accomplish Impartial, Right Awakening.

They released clouds of dragon kings that filled the ten directions and rained down a multitude of fragrances.

They released clouds of the bodies of worldly hosts that filled the ten directions and described the practices of Samantabhadra Bodhisattva.

They released clouds of jeweled, adorned, pure Buddha *kshetras* that filled the ten directions and revealed Thus Come Ones turning the wheel of proper Dharma.

Because those Bodhisattvas experienced that inconceivable Dharma light, they gained a response from the Dharma.

The response brought forth ineffable, spiritually-transformed clouds of adornments as numerous as dust particles in Buddha *kshetras*.

At that time, Bodhisattva Manjushri, relying upon the Buddha's spiritual power, and wishing to speak further of the deeds of spiritual transformation within the Jeta Grove, contemplated the ten directions and chanted the following verses:

汝應觀此逝多林
rǔ yīng guān cǐ shì duō lín

一切莊嚴皆示現
yí qiè zhuāng yán jiē shì xiàn

十方一切諸國土
shí fāng yí qiè zhū guó dù

於其座等境界中
yú qí zuò děng jìng jiè zhōng

從諸佛子毛孔出
cóng zhū fó zǐ máo kǒng chū

及發如來微妙音
jí fā rú lái wēi miào yīn

寶樹華中現妙身
bǎo shù huā zhōng xiàn miào shēn

從禪定起而遊步
cóng chán dìng qǐ ér yóu bù

如來一一毛孔內
rú lái yī yī máo kǒng nèi

皆如普賢大菩薩
jiē rú pǔ xián dà pú sà

以佛威神廣無際
yǐ fó wēi shén guǎng wú jì

十方世界悉充滿。
shí fāng fǎ jiè xī chōng mǎn。

無邊品類大莊嚴
wú biān pǐn lèi dà zhuāng yán

色像分明皆顯現。
sè xiàng fēn míng jiē xiǎn xiàn。

種種莊嚴寶焰雲
zhǒng zhǒng zhuāng yán bǎo yàn yún

遍滿十方一切刹。
biàn mǎn shí fāng yí qiè chà。

其身色相等梵王
qí shēn sè xiàng děng fàn wáng

進止威儀恒寂靜。
jìn zhǐ wēi yí héng jí jìng。

常現難思變化身
cháng xiàn nán sī biàn huà shēn

種種諸相為嚴好。
zhǒng zhǒng zhū xiàng wéi yán hǎo。

Contemplate the boundless expanse of Jeta Grove;
How it comes from the Buddha's awesome spirit.
All kinds of adornments appear,
And fill the Dharma Realm through in every direction.

In countries in the ten directions,
An endless array of adornments appear.
Seated upon their thrones within those states,
Their forms and images appear to see.

The Buddha's disciples release clouds of jeweled flames
From every skin pore, all adorned;
They speak of the Tathagata's fine, wondrous voice,
Which fills all *kshetras* of the ten directions.

His fine body appears amid jeweled trees and flowers,
Its form and hallmarks the same as Lord Brahma's.
Arising from meditation, he walks about,
In movement and stillness, always serene.

From the Tathagata's every skin pore,
Appear transformations, inconceivable,
Like Samantabhadra's, that great Bodhisattva,
With his many hallmarks adorned and refined.

逝^カ多^カ林^カ上^カ虛^ト空^ト中^ト
shì duō lín shàng xū kōng zhōng

普^カ說^カ三^カ世^カ諸^カ菩^カ薩^カ
pǔ shuō sān shì zhū pú sà

所^カ有^カ莊^カ嚴^カ發^カ妙^カ音^カ
suǒ yǒu zhuāng yán fā miào yīn

成^カ就^カ一^カ切^カ功^カ德^カ海^カ
chéng jiù yí qiè gōng dé hǎi

逝^カ多^カ林^カ中^カ諸^カ寶^カ樹^カ
shì duō lín zhōng zhū bǎo shù

演^カ說^カ一^カ切^カ諸^カ群^カ生^カ
yǎn shuō yí qiè zhū qún shēng

亦^カ出^カ無^カ量^カ妙^カ音^カ聲^カ
yì chū wú liàng miào yīn shēng

種^カ種^カ業^カ海^カ各^カ差^カ別^カ
zhǒng zhǒng yè hǎi gè cī bié

林^カ中^カ所^カ有^カ眾^カ境^カ界^カ
lín zhōng suǒ yǒu zhòng jìng jiè

一^カ一^カ皆^カ起^カ大^カ神^カ通^カ
yī yī jiē qǐ dà shén tōng

悉^カ現^カ三^カ世^カ諸^カ如^カ來^カ
xī xiàn sān shì zhū rú lái

十^カ方^カ刹^カ海^カ微^カ塵^カ數^カ
shí fāng chà hǎi wēi chén shù

十^カ方^カ所^カ有^カ諸^カ國^カ土^カ
shí fāng suǒ yǒu zhū guó tǔ

悉^カ入^カ如^カ來^カ毛^カ孔^カ中^カ
xī rù rú lái máo kǒng zhōng

一^カ切^カ刹^カ海^カ微^カ塵^カ數^カ
yí qiè chà hǎi wēi chén shù

次^カ第^カ莊^カ嚴^カ皆^カ現^カ觀^カ
cì dì zhuāng yán jiē xiàn guān

所^カ有^カ莊^カ嚴^カ皆^カ現^カ佛^カ
suǒ yǒu zhuāng yán jiē xiàn fó

一^カ一^カ咸^カ放^カ大^カ光^カ明^カ
yī yī xián fàng dà guāng míng

數^カ等^カ眾^カ生^カ遍^カ世^カ間^カ
shù děng zhòng shēng biàn shì jiān

種^カ種^カ隨^カ宜^カ化^カ群^カ品^カ
zhǒng zhǒng suí yí huà qún pǐn

In space, directly above the Jeta Grove,
All those adornments make wonderful sounds,
Teaching all how Bodhisattvas in the three periods,
Cultivate excellent virtues ocean-wide in extent.

The jeweled trees in the Jeta Grove,
Make infinitely wondrous sounds,
Sounds that speak of the multitude's
Ocean-wide karma, in all of its variety.

All the states within this Jeta Grove,
Show the Tathagatas of the three periods;
Each endowed with spiritual powers,
As many as particles in ten directions' lands.

Countries throughout all directions,
In number like particles in oceans of lands,
Enter the Tathagata's every skin pore.
Their decorations appear for all to see.

Buddhas appear in those adornments,
Numerous as beings that fill the worlds.
Each one shines with great light,
To transform the multitudes, as each one likes.

香^{ㄒㄩㄥ}焰^{ㄧㄢˋ}眾^{ㄓㄨㄥˋ}華^{ㄏㄨㄚ}及^{ㄐㄩ}寶^{ㄅㄞˇ}藏^{ㄘㄤˋ}
xiāng yàn zhòng huā jí bǎo zàng

靡^{ㄇㄧ}不^{ㄨˋ}廣^{ㄍㄨㄤˇ}大^{ㄉㄚˋ}等^{ㄉㄥ}虛^{ㄒㄩ}空^{ㄎㄨㄥ}
mí bù guǎng dà děng xū kōng

一^ㄧ切^{ㄑㄧㄝˋ}莊^{ㄓㄨㄤ}嚴^{ㄧㄢ}殊^{ㄕㄨ}妙^{ㄇㄞˋ}雲^{ㄩㄣ}
yí qiè zhuāng yán shū miào yún

遍^{ㄅㄧㄢˋ}滿^{ㄇㄢˇ}十^ㄕ方^{ㄈㄨㄥ}諸^{ㄓㄨ}國^{ㄍㄨㄛˋ}土^{ㄊㄨˋ}。
biàn mǎn shí fāng zhū guó tǔ

十^ㄕ方^{ㄈㄨㄥ}三^ㄙ世^{ㄕㄞˋ}一^ㄧ切^{ㄑㄧㄝˋ}佛^{ㄈㄛˊ}
shí fāng sān shì yí qiè fó

於^ㄩ此^{ㄘㄩˇ}園^{ㄩㄢˊ}林^{ㄌㄩㄣˊ}境^{ㄐㄩㄥˋ}界^{ㄐㄞˋ}中^{ㄓㄨㄥ}
yú cǐ yuán lín jìng jiè zhōng

所^{ㄕㄞˋ}有^{ㄩˇ}莊^{ㄓㄨㄤ}嚴^{ㄧㄢ}妙^{ㄇㄞˋ}道^{ㄉㄠˋ}場^{ㄇㄤ}
suǒ yǒu zhuāng yán miào dào chǎng

一^ㄧ一^ㄧ色^{ㄕㄞˋ}像^{ㄒㄩㄤˋ}皆^{ㄐㄞ}明^{ㄇㄩㄥ}現^{ㄒㄩㄢˋ}。
yī yī sè xiàng jiē míng xiàn

一^ㄧ切^{ㄑㄧㄝˋ}普^{ㄆㄨˇ}賢^{ㄒㄩㄢˊ}諸^{ㄓㄨ}佛^{ㄈㄛˊ}子^{ㄗㄩˇ}
yí qiè pǔ xián zhū fó zǐ

其^{ㄐㄞˋ}數^{ㄕㄨˋ}無^{ㄨˊ}量^{ㄌㄩㄤˋ}等^{ㄉㄥ}眾^{ㄓㄨㄥˋ}生^{ㄕㄨㄥ}
qí shù wú liàng děng zhòng shēng

百^{ㄅㄞˋ}千^{ㄑㄧㄢ}劫^{ㄐㄧㄝˋ}海^{ㄏㄞˇ}莊^{ㄓㄨㄤ}嚴^{ㄧㄢ}刹^{ㄕㄚˋ}
bǎi qiān jié hǎi zhuāng yán chà

莫^{ㄇㄛˋ}不^{ㄨˋ}於^ㄩ此^{ㄘㄩˇ}林^{ㄌㄩㄣˊ}中^{ㄓㄨㄥ}見^{ㄐㄞˋ}。
mò bù yú cǐ lín zhōng jiàn

爾^ㄦ時^{ㄕㄞˊ}· 彼^{ㄅㄞˇ}諸^{ㄓㄨ}菩^{ㄆㄨ}薩^{ㄙㄚˋ}· 以^ㄩ佛^{ㄈㄛˊ}三^ㄙ昧^{ㄇㄞˋ}光^{ㄍㄨㄤ}明^{ㄇㄩㄥ}照^{ㄓㄠˋ}故^{ㄍù}· 即^{ㄐㄧ}時^{ㄕㄞˊ}
ěr shí bǐ zhū pú sà yǐ fó sān mèi guāng míng zhào gù jí shí

得^{ㄉㄉ}入^ㄩ如^ㄩ是^{ㄕㄞˋ}三^ㄙ昧^{ㄇㄞˋ}· 一^ㄧ一^ㄧ皆^{ㄐㄞ}得^{ㄉㄉ}不^{ㄨˋ}可^{ㄎㄜˊ}說^{ㄕㄞˋ}· 佛^{ㄈㄛˊ}刹^{ㄕㄚˋ}微^{ㄍㄨㄞ}
dé rù rú shì sān mèi yī yī jiē dé bù kě shuō fó chà wēi

塵^{ㄇㄞˊ}數^{ㄕㄨˋ}· 大^{ㄉㄚˋ}悲^{ㄅㄞ}門^{ㄇㄣˊ}· 利^{ㄌㄧˋ}益^{ㄧˋ}安^ㄢ樂^{ㄌㄜˋ}· 一^ㄧ切^{ㄑㄧㄝˋ}眾^{ㄓㄨㄥˋ}生^{ㄕㄨㄥ}。
chén shù dà bēi mén lì yì ān lè yí qiè zhòng shēng

於^ㄩ其^{ㄐㄞˋ}身^{ㄕㄨㄣ}上^{ㄕㄨㄥˋ}· 一^ㄧ一^ㄧ毛^{ㄇㄠ}孔^{ㄎㄨㄥˇ}· 皆^{ㄐㄞ}出^{ㄔㄨ}不^{ㄨˋ}可^{ㄎㄜˊ}說^{ㄕㄞˋ}· 佛^{ㄈㄛˊ}刹^{ㄕㄚˋ}微^{ㄍㄨㄞ}
yú qí shēn shàng yī yī máo kǒng jiē chū bù kě shuō fó chà wēi

塵^{ㄇㄞˊ}數^{ㄕㄨˋ}光^{ㄍㄨㄤ}明^{ㄇㄩㄥ}· 一^ㄧ一^ㄧ光^{ㄍㄨㄤ}明^{ㄇㄩㄥ}· 皆^{ㄐㄞ}化^{ㄏㄨㄚˋ}現^{ㄒㄩㄢˋ}不^{ㄨˋ}可^{ㄎㄜˊ}說^{ㄕㄞˋ}· 佛^{ㄈㄛˊ}刹^{ㄕㄚˋ}
chén shù guāng míng yī yī guāng míng jiē huà xiàn bù kě shuō fó chà

微^{ㄍㄨㄞ}塵^{ㄇㄞˊ}數^{ㄕㄨˋ}菩^{ㄆㄨ}薩^{ㄙㄚˋ}·
wēi chén shù pú sà

Fragrant flames, flowers and caches of jewels,
And beautiful, magnificent clouds,
Each as vast as the sky,
Fill up the countries in all directions.

The Buddhas of the ten directions and three periods,
Stay in their wonderful, adorned bodhimandas.
Amid these states at the Jeta Garden,
The Buddhas appear, their bodies clear to see.

All the disciples of Samantabhadra and the Buddha,
Have adorned lands for oceans of eons.
Their number boundless, the same as all beings.
All of whom appear within this garden.

At that moment, all the Bodhisattvas, having received the light of the Buddha's samadhi, immediately entered all the samadhis just described. Each of them attained gates of great compassion equal in number to dust particles in ineffable Buddha *kshetras*, to benefit and delight all beings.

From every pore of their bodies they released light, equal to dust particles in ineffable Buddha *kshetras*, and each of those lights could make appear by transformation, Bodhisattvas equal in number to dust particles in ineffable Buddha *kshetras*.

其_レ身_ヲ形_ノ相_ノ・如_シ世_ノ諸_ノ主_ノ・普_ク現_レ一_レ切_ノ眾_ノ生_ノ之_ノ前_ノ。

qí shēn xíng xiàng rú shì zhū zhǔ pǔ xiàn yí qiè zhòng shēng zhī qián
周_ク匝_ヲ遍_ク滿_ク・十_ノ方_ノ法_ノ界_ノ。種_ク種_ク方_ノ便_ク教_ノ化_ノ調_ク伏_ク。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・諸_ノ天_ノ宮_ノ殿_ノ無_ク常_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・一_レ切_ノ眾_ノ生_ノ受_レ生_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・一_レ切_ノ菩_ノ薩_ノ修_レ行_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・夢_ノ境_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・菩_ノ薩_ノ大_ノ願_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・震_ノ動_ノ世_ノ界_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・分_レ別_ノ世_ノ界_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・現_レ生_ノ世_ノ界_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・檀_ノ波_ノ羅_ノ蜜_ノ門_ノ。

或_レ現_レ不_レ可_レ說_レ佛_ノ刹_ノ微_ク塵_ノ數_ノ・一_レ切_ノ如_ノ來_ノ・修_レ諸_ノ功_ノ。

德_ノ・種_ノ種_ノ苦_ノ行_ノ・尸_ノ波_ノ羅_ノ蜜_ノ門_ノ。

dé zhǒng zhǒng kǔ xìng shī bō luó mì mén

Their bodies, shapes, and appearances were like those of world rulers. They appeared before all beings everywhere, filling up the Dharma Realm of the ten directions. With various skillful means they taught and transformed, pacified and tempered them.

At times they used methods equal in number to dust particles in

ineffable Buddha *kshetras* to show how the palaces of the gods are impermanent;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show how beings are born;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show how Bodhisattvas cultivate;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show dream-like states;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show Bodhisattva's great vows;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show quaking worlds;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show differentiated worlds;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show taking rebirth in worlds of the present.

At times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate the *dana* paramita;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate the *shila*-paramita, where all Thus Come Ones cultivated their excellent virtues and the various ascetic practices;

或現不可說佛剎微塵數。割截肢體。屢提波

羅蜜門。

或現不可說佛剎微塵數。勤修毘梨耶波羅

蜜門。

或現不可說佛剎微塵數。一切菩薩。修諸三

昧。禪定解脫門。

或現不可說佛剎微塵數。佛道圓滿。智光明

門。

或現不可說佛剎微塵數。勤求佛法。為一文

一句故。捨無數身命門。

或現不可說佛剎微塵數。親近一切佛。諮問

一切法。心無疲厭門。

或現不可說佛剎微塵數。隨諸眾生時節欲

樂。往詣其所。方便成熟。令住一切智海。

光明門。

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate the *kshanti* paramita, when their limbs were severed;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate diligent cultivation of the *virya* paramita;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate how Bodhisattvas cultivate the samadhis, *dhyanas*, and liberations;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show the brightness of wisdom at the perfection of the Buddha Way.

At times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show diligent seeking of the Buddha Dharma, and how for the sake of one word or one phrase, they renounced measureless lives;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show how to draw near to Buddhas and inquire about the Dharmas with insatiable and untiring zeal;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show how to accord with the opportunities and timing of living beings, how to accord with their desires and delights, traveling to their places, bringing them to maturity with skillful methods, and letting them abide in the light of the ocean of omniscience.

或現不可說佛刹微塵數。降伏眾魔。制諸外
 huò xiàn bù kě shuō fó chà wéi chén shù xiáng fú zhòng mó zhì zhū wài

道。顯現菩薩福智力門。
 dào xiǎn xiàn pú sà fú zhì lì mén

或現不可說佛刹微塵數。知一切工巧。明智
 huò xiàn bù kě shuō fó chà wéi chén shù zhī yí qiè gōng qiǎo míng zhì

門。
 mén

或現不可說佛刹微塵數。知一切眾生差別。
 huò xiàn bù kě shuō fó chà wéi chén shù zhī yí qiè zhòng shēng cī bié

明智門。
 míng zhì mén

或現不可說佛刹微塵數。知一切法差別。明
 huò xiàn bù kě shuō fó chà wéi chén shù zhī yí qiè fǎ cī bié míng

智門。
 zhì mén

或現不可說佛刹微塵數。知一切眾生心樂。
 huò xiàn bù kě shuō fó chà wéi chén shù zhī yí qiè zhòng shēng xīn yào

差別。明智門。
 cī bié míng zhì mén

或現不可說佛刹微塵數。知一切眾生根行。
 huò xiàn bù kě shuō fó chà wéi chén shù zhī yí qiè zhòng shēng gēn hòng

煩惱習氣。明智門。
 fán nǎo xí qì míng zhì mén

或現不可說佛刹微塵數。知一切眾生種種。
 huò xiàn bù kě shuō fó chà wéi chén shù zhī yí qiè zhòng shēng zhǒng zhǒng

業。明智門。
 yè míng zhì mén

或現不可說佛刹微塵數。開悟一切眾生門。
 huò xiàn bù kě shuō fó chà wéi chén shù kāi wù yí qiè zhòng shēng mén

At times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show how to tame the demonic hordes, subdue their heterodox ways, and reveal the Bodhisattva's blessings, wisdom and powers;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate clear knowledge and proficiency in arts and skills;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate clear knowledge of all beings' differences;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate clear knowledge of the distinctions between all dharmas;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate clear knowledge of what all beings' minds delight in;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate clear knowledge of all beings' roots, practices, afflictions and habits;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to demonstrate clear knowledge of beings' manifold karma;

at times they used methods equal in number to dust particles in ineffable Buddha *kshetras* to show how to enlighten all beings.

以一如是等不可說。佛刹微塵數方便門。往詣

一切眾生住處。而成熟之。所謂。或往天

宮。或往龍宮。或往夜叉。乾闥婆。阿脩羅。

迦樓羅。緊那羅。摩睺羅伽宮。或往梵王宮。

或往人王宮。或往閻羅王宮。或往畜生。

餓鬼。地獄之所住處。以平等大悲。平等大

願。平等智慧。平等方便。攝諸眾生。

或有見已而調伏者。或有聞已而調伏者。

或有憶念而調伏者。或有聞音聲而調伏者。

或有聞名號而調伏者。或有見圓光而調伏者。

或有見光網而調伏者。

隨諸眾生心之所樂。皆詣其所。令其獲益。

Using the above skillful means, equal in number to dust particles in ineffable Buddha *kshetras*, those Bodhisattvas traveled to where beings lived and brought them to maturity.

That is to say, they went to celestial palaces, dragon palaces, and palaces of yaksha, gandharvas, ashuras, garudas, kinnaras, or mahoragas.

They went to royal palaces of Brahmas, royal palaces of humans, royal palaces of King Yama, and to the dwelling places of animals, hungry ghosts, or the hells.

With impartial, great compassion, impartial great vows, impartial wisdom, and impartial skillful means, those Bodhisattvas gathered in all beings.

Some beings, upon seeing them, became compliant and tamed; others upon hearing them became compliant and tamed.

Some upon recalling them became compliant and tamed; some upon hearing their voices became compliant and tamed;

some upon hearing their titles became compliant and tamed; some upon seeing their perfect light became compliant and tamed;

some upon seeing their net of brightness became compliant and tamed.

Thus, according to what all living beings' hearts desired, they found them and benefited them.

佛_フ子_シ！此_キ逝_シ多_カ林_カ。一_ニ切_ク菩_サ薩_ハ。為_シ欲_ム成_ス熟_ク諸_レ眾_ヲ。

生_ハ故_ニ。或_シ時_ニ現_レ處_ニ。種_々種_々嚴_ニ飾_ス諸_レ宮_ノ殿_ノ中_ニ。或_シ時_ニ示_レ現_レ。

住_ス自_ラ樓_ノ閣_ノ寶_ノ師_ノ子_ノ座_ノ。道_ノ場_ノ眾_ノ會_ノ所_ノ共_ニ圍_ス。

遶_ス。周_ニ遍_ス十_ノ方_ノ。皆_レ令_レ得_テ見_ル。然_レ亦_レ不_レ離_カ。此_キ逝_シ。

多_カ林_カ。如_ク來_カ之_ノ所_ニ。

佛_フ子_シ！此_キ諸_レ菩_サ薩_ハ。或_シ時_ニ示_レ現_レ。無_ク量_ノ化_ス身_ヲ雲_ノ。

或_シ現_レ其_ノ身_ヲ。獨_ニ一_ニ無_ク侶_カ。所_レ謂_フ。或_シ現_レ沙_ノ門_ノ身_ヲ。

或_シ現_レ婆_ノ羅_ノ門_ノ身_ヲ。或_シ現_レ苦_ノ行_ノ身_ヲ。或_シ現_レ充_ニ盛_ニ身_ヲ。

或_シ現_レ醫_ノ王_ノ身_ヲ。或_シ現_レ商_ノ主_ノ身_ヲ。或_シ現_レ淨_ノ命_ノ身_ヲ。或_シ現_レ。

現_レ妓_ノ樂_ノ身_ヲ。或_シ現_レ奉_ニ事_ス諸_レ天_ノ身_ヲ。或_シ現_レ工_ノ巧_ノ技_ノ術_ノ。

身_ヲ。往_シ詣_シ一_ニ切_ク村_ノ營_ノ城_ノ邑_ノ。王_ノ都_ノ聚_ニ落_ス。諸_レ眾_ノ生_ハ。

所_ニ。隨_フ其_ノ所_ニ應_ス。以_テ種_々種_々形_ノ相_ノ。種_々種_々威_ノ儀_ノ。種_々。

種_々音_ノ聲_ノ。種_々種_々言_ノ論_ノ。種_々種_々住_ノ處_ノ。於_レ一_ニ切_ク世_ノ間_ノ。

猶_レ如_ク帝_ノ網_ノ。行_ハ菩_サ薩_ハ行_ハ。

Disciples of the Buddha, all the Bodhisattvas within this Jeta Grove, for the sake of bringing beings to maturity, appeared at times in palaces with many decorations; appeared at times dwelling in their own pavilions, seated on jeweled lion thrones, circled by the assemblies within the bodhimanda, filling the ten directions, so that they could be seen by all, and yet they had not left the Tathagata's place at the Jeta Grove.

Disciples of the Buddha, those Bodhisattvas at times manifested clouds of transformation bodies beyond measure, or at times appeared as solitary persons, without any companion. That is to say, they made the body of a Shramana appear, or they made the body of a Brahman appear; or they made the body of an ascetic appear; or they made a robust and healthy body appear; or they made the body of a medicine king appear; or they made the body of a merchant chief appear; or they made the body of one who practices a pure livelihood appear; or they made the body of a musician appear; or they made the body of one who serves all the gods appear; or they made the body of one who is skilled at all the arts and crafts appear.

They traveled to all villages, hamlets, cities, provinces, capitol cities and gathering places, and in accord with the propensities of all living beings—with various shapes and form, various compartments, various sounds, various discourses and theories, and various dwelling places—and throughout worlds like Indra's net, they cultivated Bodhisattva practices.

或說一切世間。工巧事業。或說一切智慧。
huò shuō yí qiè shì jiān gōng qiǎo shì yè huò shuō yí qiè zhì huì

照世明燈。或說一切眾生業力所莊嚴。
zhào shì míng dēng huò shuō yí qiè zhòng shēng yè lì suǒ zhuāng yán

或說十方國土。建立諸乘位。或說智燈。所
huò shuō shí fāng guó dù jiàn lì zhū shèng wèi huò shuō zhì dēng suǒ

照一切法境界。教化成就一切眾生。而亦
zhào yí qiè fǎ jìng jiè jiào huà chéng jiù yí qiè zhòng shēng ér yì

不離此逝多林。如來之所。
bù lí cǐ shì duō lín rú lái zhī suǒ

爾時。文殊師利童子。從善住樓閣出。與無
ěr shí wén shū shī lì tóng zǐ cóng shàn zhù lóu gé chū yǔ wú

量同行菩薩。及
liàng tóng xíng pú sà jí

常隨侍衛。諸金剛神。
cháng suí shì wèi zhū jīn gāng shén

普為眾生供養諸佛。諸身眾神。
pǔ wèi zhòng shēng gòng yàng zhū fó zhū shēn zhòng shén

久發堅誓願常隨從。諸足行神。
jiǔ fā jiān shì yuàn cháng suí cóng zhū zú xíng shén

樂聞妙法。主地神。
yào wén miào fǎ zhǔ dì shén

常修大悲。主水神。
cháng xiū dà bēi zhǔ shuǐ shén

智光照耀。主火神。
zhì guāng zhào yào zhǔ huǒ shén

摩尼為冠。主風神。
mó ní wéi guān zhǔ fēng shén

Perhaps they spoke of the arts and crafts of all worlds;
or they spoke of the lamp of omniscience that illumines the world;
or they spoke of the adornments of all beings' karmic power;
or they spoke of the establishment of the different vehicles within
countries of the ten directions;
or they spoke of the states of all dharmas illuminated by the lamp of
wisdom.

They taught and transformed beings, and yet they did not leave the
Buddha's side at the Jeta Grove.

Then, the Youth Manjushri came forth from the Wholesome Abode
Pavilion, accompanied by limitless Bodhisattvas.

With him were also spirits of adamantine goodness, who were
constantly in attendance,

the many-bodied spirits who made offerings to the Buddhas for the
sake of beings everywhere,

the spirits who traveled on foot, having made solid vows to always
follow and assist,

the earth-ruling spirits who delighted in hearing the Dharma,

the water-ruling spirits who always cultivated great compassion,

the fire-ruling spirits who illumined with wisdom's light,

the wind-ruling spirits who were crowned with mani, and

明練十方一切儀式。主方神。
míng liàn shí fāng yí qiè yí shì zhǔ fāng shén

專勤除滅無明黑暗。主夜神。
zhuān qín chú miè wú míng hēi àn zhǔ yè shén

一心匪懈。闡明佛日。主晝神。
yī xīn fěi xiè chǎn míng fó rì zhǔ zhòu shén

莊嚴法界一切虛空。主空神。
zhuāng yán fǎ jiè yí qiè xū kōng zhǔ kōng shén

普度眾生。超諸有海。主海神。
pǔ dù zhòng shēng chāo zhū yǒu hǎi zhǔ hǎi shén

常勤積集。趣一切智。助道善根。高大如山。
cháng qín jī jí qù yí qiè zhì zhù dào shàn gēn gāo dà rú shān

主山神。
zhǔ shān shén

常勤守護一切眾生。菩提心城。主城神。
cháng qín shǒu hù yí qiè zhòng shēng pú tí xīn chéng zhǔ chéng shén

常勤守護一切智智。無上法城。諸大龍王。
cháng qín shǒu hù yí qiè zhì zhì wú shàng fǎ chéng zhū dà lóng wáng

常勤守護一切眾生。諸夜叉王。
cháng qín shǒu hù yí qiè zhòng shēng zhū yè chā wáng

常令眾生增長歡喜。乾闥婆王。
cháng lìng zhòng shēng zēng zhǎng huān xǐ qián tà pó wáng

常勤除滅諸餓鬼趣。鳩槃荼王。
cháng qín chú miè zhū è guǐ qù jiū pán tú wáng

恒願拔濟一切眾生。出諸有海。迦樓羅王。
héng yuàn bá jì yí qiè zhòng shēng chū zhū yǒu hǎi jiā lóu luó wáng

願得成就諸如來身。高出世間。阿脩羅王。
yuàn dé chéng jiù zhū rú lái shēn gāo chū shì jiān ā xiū luó wáng

見佛歡喜。曲躬恭敬。摩睺羅伽王。
jiàn fó huān xǐ qū gōng gōng jìng mó hóu luó qié wáng

the direction-ruling spirits who were clear in mind and skilled at the behavior of beings in the ten directions.

There were also night-ruling spirits who were especially diligent in destroying ignorance and darkness,

day-ruling spirits who single-mindedly revealed the Buddha's sun without the slightest laxness,

space-ruling spirits who adorned the Dharma Realm and all of space, ocean-ruling spirits who saved beings from the ocean of existences,

mountain-ruling spirits who always diligently amassed good roots that aid the Path and that approach omniscience, they were lofty and massive like mountains,

fortress-ruling spirits who always diligently guarded and protected beings' fortress of the Bodhi-mind,

dragon kings who constantly and diligently protected the unsurpassed City of Dharma and the wisdom of omniscience;

yaksha kings who constantly guarded beings;

gandharva kings who always increased the happiness of beings;

kumbhanda kings, who always diligently destroyed the destinies of the hungry ghosts;

garuda kings who always vowed to pull beings from the ocean of existences and to save them;

asura kings who vowed to cultivate and attain the Tathagata's body, to be lofty and to transcend the world;

mahoraga kings who delighted in seeing the Buddha and who reverently bowed to him;

常厭生·死·恒樂見佛·諸大天王。
cháng yàn shēng sǐ héng yào jiàn fó zhū dà tiān wáng

尊重於佛·讚歎供養·諸大梵王。
zūn zhòng yú fó zàn tàn gòng yàng zhū dà fàn wáng

文殊師利·與如是等·功德莊嚴·諸菩薩眾·
wén shū shī lì yǔ rú shì děng gōng dé zhuāng yán zhū pú sà zhòng

出自住處·來詣佛所·右遶世尊·經無量匝。
chū zì zhù chù lái yì fó suǒ yòu rào shì zūn jīng wú liàng zā

以諸供具·種種供養。
yǐ zhū gòng jù zhǒng zhǒng gòng yàng

供養畢已·辭退南行·往於人間。
gòng yàng bì yǐ cí tuì nán xíng wǎng yú rén jiān

爾時·尊者舍利弗·承佛神力·見文殊師利
ěr shí zūn zhě shè lì fú chéng fó shén lì jiàn wén shū shī lì

菩薩·與諸菩薩眾會莊嚴·出逝多林·往於
pú sà yǔ zhū pú sà zhòng huì zhuāng yán chū shì duō lín wǎng yú

南方·遊行人間·作如是念：我今當與
nán fāng yóu xíng rén jiān zuò rú shì niàn wǒ jīn dāng yǔ

文殊師利·俱往南方。
wén shū shī lì jù wǎng nán fāng

時·尊者舍利弗·與六千比丘·前後圍遶·
shí zūn zhě shè lì fú yǔ liù qiān bì qiū qián hòu wéi rào

出自住處·來詣佛所·頂禮佛足。
chū zì zhù chù lái yì fó suǒ dǐng lǐ fó zú

great deva kings who were forever weary of birth and death and delighted in seeing the Buddha; and, great Brahma kings who revered the Buddha, and who praised and made offerings to him.

Manjushri and all those great Bodhisattva assemblies, also adorned with excellent qualities, came from their own dwellings to visit the Buddha. They circumambulated the Buddha to the right a countless number of times, and made offerings of many decorations.

After making those offerings, they said farewell and went south, toward the world of humans.

At that moment, Venerable Shariputra, aided by the Buddha's spiritual power, saw that Bodhisattva Manjushri, together with the assembly of Bodhisattvas attending him, had come out of the Jeta Grove and was traveling south to the world of people, and he thought, "It is time to go south with Manjushri."

And then Venerable Shariputra, together with six thousand Bhikshus surrounding him, came out of their own abode to the Buddha's side. They bowed to the Buddha, and

具出白世尊尊。 世尊聽許。 右遶三匝。 辭退而去。
jù bó shì zūn shì zūn tīng xǔ yòu rào sān zā cí tuì ér

去去。 往文殊師利所所。
qù wǎng wén shū shī lì suǒ

此六千比丘丘。 是舍利弗。 自所同住。 出家未未。
cǐ liù qiān bì qiū shì shè lì fú zì suǒ tóng zhù chū jiā wèi

久久。 所謂。 海覺比丘。 善生比丘。 福光比丘。
jiǔ suǒ wèi hǎi jué bì qiū shàn shēng bì qiū fú guāng bì qiū

大童子比丘丘。 電生比丘。 淨行比丘。 天德比丘。
dà tóng zǐ bì qiū diàn shēng bì qiū jìng hòng bì qiū tiān dé bì

丘丘。 君慧比丘。 梵勝比丘。 寂慧比丘。 如是。
qiū jūn huì bì qiū fàn shèng bì qiū jí huì bì qiū rú shì

等等。 其數六千。
děng qí shù liù qiān

悉曾供養無量諸佛。 深植善根。 解力廣大。
xī céng gòng yàng wú liàng zhū fó shēn zhí shàn gēn jiě lì guǎng dà

信眼明徹。 其心寬博。 觀佛境界。 了法本性。
xìn yǎn míng chè qí xīn kuān bó guān fó jìng jiè liǎo fǎ běn xìng

饒益眾生。 常樂勤求諸佛功德。
ráo yì zhòng shēng cháng yào qín qiú zhū fó gōng dé

皆是文殊師利。 說法教化。 之所成就。
jiē shì wén shū shī lì shuō fǎ jiào huà zhī suǒ chéng jiù

爾時。 尊者舍利弗弗。 在行道中。 觀諸比丘。
ěr shí zūn zhě shè lì fú zài xíng dào zhōng guān zhū bì qiū

告海覺言： 海覺！ 汝可觀察文殊師利菩薩。
gào hǎi jué yán hǎi jué rǔ kě guān chá wén shū shī lì pú sà

requested permission from the World Honored One.

The World Honored One gave his consent, and Shariputra circled to the right three times, bade farewell and left for Manjushri's dwelling.

These six thousand Bhikshus stayed together with Shariputra.

They had not left the home life for long.

They were: Bhikshu Ocean of Enlightenment, Bhikshu Wholesome Birth, Bhikshu Light of Blessings,

Bhikshu Great Pure Youth, Bhikshu Lightning-born,

Bhikshu Pure Practice, Bhikshu Heaven's Virtue,

Bhikshu Regal Wisdom, Bhikshu Brahma Supreme,

Bhikshu Tranquil Wisdom, and so forth,

numbering six thousand in all.

They had made offerings to measureless Buddhas and had planted good roots. Their power of understanding was vast, their eye of belief was lucid, and their minds were broad. In contemplating the Buddha's state, they understood the nature of dharmas, and they could benefit beings. They enjoyed seeking the qualities of the Buddhas.

They had been brought to accomplishment by the teachings of Manjushri, who spoke the Dharma for them.

As they traveled, the Venerable Shariputra observed all the Bhikshus, and said to Bhikshu Ocean of Enlightenment, "Ocean of Enlightenment, contemplate the pure body of Bodhisattva Manjushri,

清淨之身。相好莊嚴。一切天人莫能思議。

qīng jìng zhī shēn xiàng hǎo zhuāng yán yí qiè tiān rén mò néng sī yì

汝可觀察文殊師利。圓光映徹。令無量眾生。

rǔ kě guān chá wén shū shī lì yuán guāng yìng chè lìng wú liàng zhòng shēng

發歡喜心。

fā huān xǐ xīn

汝可觀察文殊師利。光網莊嚴。除滅眾生無

rǔ kě guān chá wén shū shī lì guāng wǎng zhuāng yán chú miè zhòng shēng wú

量苦惱。

liàng kǔ nǎo

汝可觀察文殊師利。眾會具足。皆是菩薩往

rǔ kě guān chá wén shū shī lì zhòng huì jù zú jiē shì pú sà wǎng

昔善根之所攝受。

xí shàn gēn zhī suǒ shè shòu

汝可觀察文殊師利。所行之路。左右八步。

rǔ kě guān chá wén shū shī lì suǒ xíng zhī lù zuǒ yòu bā bù

平坦莊嚴。

píng tǎn zhuāng yán

汝可觀察文殊師利。所住之處。周迴十方。

rǔ kě guān chá wén shū shī lì suǒ zhù zhī chù zhōu huí shí fāng

常有道場隨逐而轉。

cháng yǒu dào chǎng suí zhú ér zhuǎn

汝可觀察文殊師利。所行之路。具足無量福

rǔ kě guān chá wén shū shī lì suǒ xíng zhī lù jù zú wú liàng fú

德莊嚴。左右兩邊。有大伏藏。種種珍寶。

dé zhuāng yán zuǒ yòu liǎng biān yǒu dà fú zàng zhǒng zhǒng zhēn bǎo

自然而出。

zì rán ér chū

汝可觀察文殊師利。曾供養佛。善根所流。

rǔ kě guān chá wén shū shī lì céng gòng yàng fó shàn gēn suǒ liú

his hallmarks and his adornments, which none of the gods can conceive of.

Contemplate the perfect, luminous radiance of Manjushri, which delights the minds of measureless beings.

Contemplate the adornments of Manjushri's nets of light, which destroy beings' measureless afflictions.

Contemplate the complete assemblies of Manjushri gathered in by his good roots planted in lives past.

Contemplate the road that Manjushri walks on, which is broad, level and fine for eight strides to the left and to the right.

Contemplate Manjushri's house and the surrounding bodhimandas, which always revolve in the ten directions.

Contemplate the road Manjushri treads, which is replete with measureless blessings, virtues and adornments; how on both the left and right sides lie magnificent hidden treasure troves from which spontaneously spring precious gems.

Contemplate how Manjushri has made offerings to the Buddhas, and how because of the flow of his good roots,

一切樹間。出莊嚴藏。
yí qiè shù jiān chū zhuāng yán zàng

汝可觀察文殊師利。諸世間主雨供具雲。
rǔ kě guān chá wén shū shī lì zhū shì jiān zhǔ yù gòng jù yún

頂禮恭敬。以為供養。
dǐng lǐ gōng jìng yǐ wéi gòng yàng

汝可觀察文殊師利。十方一切諸佛如來。將
rǔ kě guān chá wén shū shī lì shí fāng yí qiè zhū fó rú lái jiāng

說法時。悉放眉間白毫相光。來照其身。從
shuō fǎ shí xī fàng méi jiān bái háo xiàng guāng lái zhào qí shēn cóng

頂上入。
dǐng shàng rù

爾時。尊者舍利弗。為諸比丘。稱揚讚歎。
ěr shí zūn zhě shè lì fú wéi zhū bì qiū chēng yáng zàn tàn

開示演說。文殊師利童子。有如是等。無量
kāi shì yǎn shuō wén shū shī lì tóng zǐ yǒu rú shì děng wú liàng

功德。具足莊嚴。
gōng dé jù zú zhuāng yán

彼諸比丘。聞是說已。心意清淨。信解堅固。
bǐ zhū bì qiū wén shì shuō yǐ xīn yì qīng jìng xìn jiě jiān gù

喜不自持。舉身踊躍。形體柔軟。諸根悅豫。
xǐ bù zì chí jǔ shēn yǒng yuè xíng tǐ róu ruǎn zhū gēn yuè yù

憂苦悉除。垢障咸盡。常見諸佛。深求正法。
yōu kǔ xī chú gòu zhàng xián jìn cháng jiàn zhū fó shēn qiú zhèng fǎ

具菩薩根。得菩薩力。大悲大願。皆自出生。
jù pú sà gēn dé pú sà lì dà bēi dà yuàn jiē zì chū shēng

all the trees sprout adornments.

Contemplate Manjushri and see how all the worldly hosts rain down clouds of gifts and make prostrations in reverence as offerings.

Contemplate Manjushri and see how, whenever the Buddhas, Thus Come Ones, of the ten directions are about to speak the Dharma, they emit light from the hallmark between their eyebrows, and how that light illuminates Manjushri's body and enters into the crown of his head."

At that time Venerable Shariputra praised and described the Youth Manjushri's blessings for the sake of the Bhikshus.

Upon hearing of Manjushri's measureless virtues and his perfect adornments, the Bhikshus' minds were purified and their belief and understanding was confirmed to the point that they could no longer contain themselves, and they leapt for joy.

Their bodies were soft and their senses experienced delight.

Their worries and suffering dissipated; their defilements and obstructions were completely gone.

Their vision of the Buddhas stayed with them at all times.

As a result of their profound search for the proper Dharma, they embodied the faculties of Bodhisattvas and gained their strength.

They spontaneously experienced great compassion and they made vast vows.

入於諸度·甚深境界。十方佛海·常現在前。

rù yú zhū dù shèn shēn jìng jiè shí fāng fó hǎi cháng xiàn zài qián

於一切智·深信樂。

yú yí qiè zhì shēn shēng xìn yào

即白尊者舍利弗言：唯願大師·將引我等·

jí bó zūn zhě shè lì fú yán wéi yuàn dà shī jiāng yǐn wǒ děng

往詣於彼·勝人之所以。

wǎng yì yú bǐ shèng rén zhī suǒ

時·舍利弗·即與俱行。至其所已·白言：

shí shè lì fú jí yǔ jù xíng zhì qí suǒ yǐ bó yán

仁者！此諸比丘·願得奉觀。

rén zhě cǐ zhū bì qiū yuàn dé fèng jǐn

爾時·文殊師利童子·無量自在菩薩圍遶·

ěr shí wén shū shī lì tóng zǐ wú liàng zì zài pú sà wéi rào

并其大眾·如象王迴觀諸比丘。

bìng qí dà zhòng rú xiàng wáng huí guān zhū bì qiū

時·諸比丘·頂禮其足·合掌恭敬·作如是

shí zhū bì qiū dǐng lǐ qí zú hé zhǎng gōng jìng zuò rú shì

言：我今奉見·恭敬禮拜·及餘所有一切善

yán wǒ jīn fèng jiàn gōng jìng lǐ bài jí yú suǒ yǒu yí qiè shàn

根。唯願仁者文殊師利·和尚舍利弗·世尊

gēn wéi yuàn rén zhě wén shū shī lì hé shàng shè lì fú shì zūn

釋迦牟尼·皆悉證知。如仁者所有一如是色身·

shì jiā móu ní jiē xī zhèng zhī rú rén suǒ yǒu rú shì sè shēn

They entered the various paramitas and knew their profound states. The ocean-like assemblies of Buddhas of the ten directions constantly appeared to them.

They brought forth profound belief and delight in omniscience.

Then they said to Venerable Shariputra, “Please, Great Teacher, take us to that supreme person.”

And so Shariputra and the Bhikshus went to Manjushri’s place and said, “Humane One, these Bhikshus wish to pay their respects.”

At that time, the Youth Manjushri, circled round by measureless accomplished Bodhisattvas, along with their assemblies, turned his head around like an elephant king and gazed at the Bhikshus.

Thereupon all the Bhikshus bowed at his feet, placed their palms together in reverence and said, “Now that we have met you, we want to offer our respectful bows and all of our good roots.

We sincerely hope that you, the Humane One Manjushri, and our Acharya, Shariputra, as well as the World Honored One Shakyamuni Buddha, will teach us to realize a physical form like the Humane One’s.

如^是音^聲 · 如^是相^好 · 如^是自^在 · 願^我一^切
 rú shì yīn shēng rú shì xiàng hǎo rú shì zì zài yuàn wǒ yī qiè

悉^當具^得。
 xī dāng jù dé

爾^時 · 文^殊師^利菩^薩 · 告^諸比^丘言^曰：
 ěr shí wén shū shī lì pú sà gào zhū bì qiū yán

比^丘！ 若^善男^子 · 善^女人^等 · 成^就十^種 · 趣^大
 bì qiū ruò shàn nán zǐ shàn nǚ rén chéng jiù shí zhǒng qù dà

乘^法 · 則^能速^入如^來之^地 · 況^菩薩^地。
 shèng fǎ zé néng sù rù rú lái zhī dì kuàng pú sà dì

何^者為^十？ 所^謂。
 hé zhě wéi shí suǒ wèi

積^集一^切善^根 · 心^無疲^厭。
 jī jí yī qiè shàn gēn xīn wú pí yàn

見^一切^佛 · 承^事供^養 · 心^無疲^厭。
 jiàn yī qiè fó chéng shì gòng yàng xīn wú pí yàn

求^一切^佛法^等 · 心^無疲^厭。
 qiú yī qiè fó fǎ xīn wú pí yàn

行^一切^波羅^蜜 · 心^無疲^厭。
 xíng yī qiè bō luó mì xīn wú pí yàn

成^就一^切菩^薩三^昧 · 心^無疲^厭。
 chéng jiù yī qiè pú sà sān mèi xīn wú pí yàn

次^第入^一切^三世^等 · 心^無疲^厭。
 cì dì rù yī qiè sān shì xīn wú pí yàn

普^嚴淨^十方^佛刹^等 · 心^無疲^厭。
 pǔ yán jìng shí fāng fó chà xīn wú pí yàn

教^化調^伏一^切眾^生 · 心^無疲^厭。
 jiào huà tiáo fú yī qiè zhòng shēng xīn wú pí yàn

We want to realize such a voice, such fine characteristics, and such self-mastery as yours. We wish to realize all of your virtues.”

Then, Bodhisattva Manjushri said to the Bhikshus, “Bhikshus, if there are good men and good women who can master ten Dharmas that approach the Great Vehicle, they can quickly reach the stage of the Thus Come One, how much more the stages of Bodhisattvas!

“What are the ten? They are:

gathering good roots with an untiring mind;

gazing upon, serving and making offerings to Buddhas with an untiring mind;

seeking the Buddha Dharma with an untiring mind;

practicing the paramitas with an untiring mind;

mastering the samadhis of Bodhisattvas with an untiring mind;

successively entering the three periods of time with an untiring mind;

adorning and purifying the Buddha *kshetras* of the ten directions with an untiring mind;

teaching and transforming, taming and subduing all beings with an untiring mind;

於一切剎。一切劫中。成就菩薩行。心無疲厭。

yú yí qiè chà yí qiè jié zhōng chéng jiù pú sà hòng xīn wú pí yàn

為成熟眾生故。修行一切。佛剎微塵數。波羅蜜。成就如來十力。如是次第。為成熟一切眾生界。成就如來一切力。心無疲厭。

wèi chéng shóu yī zhòng shēng gù xiū xíng yí qiè fó chà wéi chén shù bō luó mì chéng jiù rú lái shí lì rú shì cì dì wèi chéng shóu yí

qiè zhòng shēng jiè chéng jiù rú lái yí qiè lì xīn wú pí yàn

比丘！若善男子。善女人。成就深信。發此十種無疲厭心。則能長養一切善根。捨離一切諸生死趣。超過一切世間種姓。不墮聲聞。辟支佛地。生一切如來家。具一切菩薩願。學習一切如來功德。修行一切菩薩諸行。得如來力。摧伏眾魔及諸外道。亦能除滅一切煩惱。入菩薩地。近如來地。

bì qiū ruò shàn nán zǐ shàn nǚ rén chéng jiù shēn xìn fā cǐ shí zhǒng wú pí yàn xīn zé néng zhǎng yǎng yí qiè shàn gēn shě lí

yí qiè zhū shēng sǐ qù chāo guò yí qiè shì jiān zhǒng xìng bú duò shēng wén bì zhī fó dì shēng yí qiè rú lái jiā jù yí qiè pú sà yuàn xué xí yí qiè rú lái gōng dé xiū xíng yí qiè pú sà zhū xíng dé rú lái lì cuī fú zhòng mó jí zhū wài dào yì néng

chú miè yí qiè fán nǎo rù pú sà dì jìn rú lái dì

chú miè yí qiè fán nǎo rù pú sà dì jìn rú lái dì

chú miè yí qiè fán nǎo rù pú sà dì jìn rú lái dì

chú miè yí qiè fán nǎo rù pú sà dì jìn rú lái dì

in all *kshetras* and in all eons, accomplishing Bodhisattvas' practices with an untiring mind;

“for the sake of bringing one being to accomplishment, practicing paramitas to the number of dust particles in all Buddha *kshetras* and mastering the Tathagata's Ten Powers, in such a way as to successively bring to maturity all the realms of beings, realizing all of the Thus Come One's powers; and doing all of this with an untiring mind.

“Bhikshus, if there are good men or women who can realize deep faith, and thereby bring forth those ten types of untiring minds, they can develop and nurture their good roots, renounce and leave birth and death amid the evil destinies, and transcend the mundane nature of the world.

They will not fall back to the stages of Sravakas and Pratyeka Buddhas.

They will be born in the Thus Come Ones' households.

They will be replete with the vows of Bodhisattvas.

They will learn the excellent virtues of the Thus Come Ones.

They will fully cultivate Bodhisattvas' practices.

They will attain the Thus Come One's power, and vanquish the hordes of demons and heretics.

They will also eradicate afflictions, reach the stages of the Bodhisattva, and approach the level of the Thus Come One.”

時·諸比丘聞此法已·則得三昧。名：無礙。

shí zhū bì qiū wén cǐ fǎ yǐ zé dé sān mèi míng wú ài

眼·見一切佛境界。得此三昧故·悉見十方

yǎn jiàn yí qiè fó jìng jiè dé cǐ sān mèi gù xī jiàn shí fāng

無量無邊·一切世界·諸佛如來·及其所有

wú liàng wú biān yí qiè shì jiè zhū fó rú lái jí qí suǒ yǒu

道場眾會。

dào chǎng zhòng huì

亦·悉見彼十方世界·一切諸趣·所有眾生。

yì xī jiàn bǐ shí fāng shì jiè yí qiè zhū qù suǒ yǒu zhòng shēng

亦·悉見彼一切世界·種種差別。

yì xī jiàn bǐ yí qiè shì jiè zhǒng zhǒng cī bié

亦·悉見彼一切世界·所有微塵。

yì xī jiàn bǐ yí qiè shì jiè suǒ yǒu wēi chén

亦·悉見彼諸世界中·一切眾生所住宮殿·以

yì xī jiàn bǐ zhū shì jiè zhōng yí qiè zhòng shēng suǒ zhù gōng diàn yǐ

種種寶·而為莊嚴。

zhǒng zhǒng bǎo ér wéi zhuāng yán

及·亦聞彼諸佛如來·種種言音·演說諸法。

jí yì wén bǐ zhū fó rú lái zhǒng zhǒng yán yīn yǎn shuō zhū fǎ

文辭訓釋·悉皆解了。

wén cí xùn shì xī jiē jiě liǎo

亦·能觀察彼世界中·一切眾生·諸根心欲。

yì néng guān chá bǐ shì jiè zhōng yí qiè zhòng shēng zhū gēn xīn yù

亦·能憶念彼世界中·一切眾生·前後十生。

yì néng yì niàn bǐ shì jiè zhōng yí qiè zhòng shēng qián hòu shí shēng

亦·能憶念彼世界中·過去未來·各十劫事。

yì néng yì niàn bǐ shì jiè zhōng guò qù wèi lái gè shí jié shì

亦·能憶念彼諸如來·十本生事·十成正覺。

yì néng yì niàn bǐ zhū rú lái shí běn shēng shì shí chéng zhèng jué

At that time, when the Bhikshus heard this Dharma, they attained a samadhi called Unobstructed Vision that showed them the states of Buddhas.

Having realized this samadhi, they could see measureless and boundless Buddhas, Thus Come Ones, of worlds in the ten directions, as well as their bodhimandas and assemblies.

They could also see beings in the different destinies within the worlds of the ten directions.

They could also see the distinctions among those worlds, as well as the dust particles in those worlds.

They could also see the palaces, adorned with jewels, in which the beings of these worlds lived.

Further, they could hear the Buddhas, Thus Come Ones speak the Dharma with many voices and many languages, and they could understand their words, their diction, their teachings and their explanations.

They could visualize the potentials and hearts' desires of the beings within these worlds.

They could recollect the ten former and subsequent lives of the beings within these worlds; and

they could recollect the past and future events of those worlds within ten eons.

They could recollect the events of ten former lives of all Tathagatas; their ten realizations of Right Enlightenment; their ten turnings

十轉法輪。十種神通。十種說法。十種教誡。
shí zhuǎn fǎ lún shí zhǒng shén tōng shí zhǒng shuō fǎ shí zhǒng jiào jiè

十種辯才。
shí zhǒng biàn cái

又即成就十千菩提心。十千三昧。十千波羅蜜。
yòu jí chéng jiù shí qiān pú tí xīn shí qiān sān mèi shí qiān bō luó

蜜。悉皆清淨。
mì xī jiē qīng jìng

得大智。慧圓滿。光明。得菩薩。十神通。柔軟微妙。
dé dà zhì huì yuán mǎn guāng míng dé pú sà shí shén tōng róu ruǎn wéi

妙。住菩提心。堅固不動。
miào zhù pú tí xīn jiān gù bú dòng

爾時。文殊師利菩薩。勸諸比丘。住普賢行。
ěr shí wén shū shī lì pú sà quàn zhū bì qiū zhù pǔ xián hòng

住普賢行已。入大願海。入大願海已。成就
zhù pǔ xián hòng yǐ rù dà yuàn hǎi rù dà yuàn hǎi yǐ chéng jiù

大願海。以成就大願海故。心清淨。心清
dà yuàn hǎi yǐ chéng jiù dà yuàn hǎi gù xīn qīng jìng xīn qīng

淨故。身清淨。身清淨故。身輕利。身清淨
jìng gù shēn qīng jìng shēn qīng jìng gù shēn qīng lì shēn qīng jìng

輕利故。得大神通。無有退轉。得此神通故。
qīng lì gù dé dà shén tōng wú yǒu tuì zhuǎn dé cǐ shén tōng gù

不離文殊師利足下。普於十方一切佛所。悉
bù lí wén shū shī lì zú xià pǔ yú shí fāng yí qiè fó suǒ xī

現其身。具足成就一切佛法。
xiàn qí shēn jù zú chéng jiù yí qiè fó fǎ

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of the Dharma Wheel; their ten spiritual powers; their ten types of speaking the Dharma; the ten teachings and exhortations; and their ten eloquences.

They also immediately realized the ten thousand Bodhi minds, the ten thousand samadhis, and the ten thousand paramitas, all of which were purified.

They attained the magnificent light of perfect wisdom; they attained the Bodhisattva's ten spiritual powers; they became gentle, compliant, fine and wonderful; and they stayed in the stable, unmoving mind of a Bodhisattva.

At that time, Bodhisattva Manjushri told the Bhikshus that they should abide in Samantabhadra's practices.

Staying with Samantabhadra's practices allows them to master his ocean of great vows.

Upon mastering his ocean of great vows, they should realize his ocean of great vows.

Upon realizing his ocean of great vows, their minds will be purified.

Upon purifying their minds, their bodies will become pure.

Upon attaining physical purity, they will feel light and at ease.

Upon attaining bodies that are light and at ease, they will attain great spiritual powers, and never regress.

Upon attaining those spiritual powers, they will never leave the feet of Manjushri. And pervading the Buddhalands of the ten directions, they will make bodies appear and thoroughly master the Buddha Dharma.

~ end of Section 2 (Scroll 61) ~