

究竟一切菩薩所行。具足成就無量功德。得深禪定
jiù jìng yí qiè pú sà suǒ xíng jù zú chéng jiù wú liàng gōng dé dé shēn chán dìng

諸通明慧。遊志七覺。修心佛法。
zhū tōng míng huì yóu zhì qī jué xiū xīn fó fǎ

肉眼清徹。靡不分了。天眼通達。無量無限。
ròu yǎn qīng chè mí bù fēn liǎo tiān yǎn tōng dá wú liàng wú xiàn

法眼觀察。究竟諸道。慧眼見真。能度彼岸。
fǎ yǎn guān chá jiù jìng zhū dào huì yǎn jiàn zhēn néng dù bǐ àn

佛眼具足。覺了法性。
fó yǎn jù zú jué liǎo fǎ xìng

以無礙智。為人演說。等觀三界。空無所有。志求
yǐ wú ài zhì wèi rén yǎn shuō děng guān sān jiè kōng wú suǒ yǒu zhì qiú

佛法。具諸辯才。除滅眾生。煩惱之患。
fó fǎ jù zhū biàn cái chú miè zhòng shēng fán nǎo zhī huàn

從如來生。解法如如。善知習^(集)滅。音聲方便。不
cóng rú lái shēng jiě fǎ rú rú shàn zhī xí^(jí) miè yīn shēng fāng biàn bù

欣世語。樂在正論。修諸善本。志崇佛道。
xīn shì yǔ yào zài zhèng lùn xiū zhū shàn běn zhì chóng fó dào

知一切法皆悉寂滅。生身煩惱。二餘俱盡。聞甚深
zhī yí qiè fǎ jiē xī jí miè shēng shēn fán nǎo èr yú jù jìn wén shēn shēn

法。心不疑懼。常能修行其大悲者。深遠微妙。靡
fǎ xīn bù yí jù cháng néng xiū xíng qí dà bēi zhě shēn yuǎn wéi miào mí

不覆載。究竟一乘。至于彼岸。決斷疑網。慧由心
bù fù zǎi jiù jìng yī shèng zhì yú bǐ àn jué duàn yí wǎng huì yóu xīn

出。於佛教法。該羅無外。
chū yú fó jiào fǎ gāi luó wú wài

Perfecting all the Bodhisattva's practices, they are replete with measureless merit and virtue.

They realize profound dhyana-samadhis, spiritual powers, insights, and wisdoms.

They focus on the seven factors of awakening, and their practice accords with the Buddhadharma

Their physical eye is pure and penetrating; there is nothing it cannot distinguish.

Their celestial eye penetrates everything without any limits or boundaries.

Their Dharma eye thoroughly understands the various paths.

Their wisdom eye sees reality allowing them to cross over to the other shore.

Complete in their Buddha eye, they awaken to the Dharma-nature.

They teach people with their unimpeded knowledge.

They contemplate the three realms impartially as empty and without an essential nature.

Determined to learn the Buddhadharma, they are replete with eloquence. They clear away living beings' afflictions.

Born from the Tathagata, they understand the Dharma "just as it is."

They comprehend that the concepts of "practice" and "cessation" are expedient teachings.

Not delighting in mundane speech, they find joy in appropriate discussions. They cultivate the foundations for goodness and resolve to walk the noble path to Buddhahood.

They know that all dharmas are tranquil and still. Their physical bodies are free of afflictions, and their two residual delusions have ceased.

When hearing the profound Dharma, they do not have any doubts or fear.

They always cultivate a heart of Great Compassion that is deep, vast, subtle, and all encompassing.

Through perfecting the One Vehicle, they reach the other shore.

By decisively breaking free of the net of doubts, their wisdom naturally arises from the heart.

They can then hold all the Buddha's teachings without exception.

智慧如大海 · 三昧如山王。慧光明淨 · 超踰日月。
zhì huì rú dà hǎi sān mèi rú shān wáng huì guāng míng jìng chāo yú rì yuè

清白之法 · 具足圓滿。
qīng bái zhī fǎ jù zú yuán mǎn

猶如雪山 · 照諸功德等一淨故。
yóu rú xuě shān zhào zhū gōng dé děng yī jìng gù

猶如大地 · 淨穢好惡無異心故。
yóu rú dà dì jìng huì hào wù wú yì xīn gù

猶如淨水 · 洗除塵勞諸垢染故。
yóu rú jìng shuǐ xǐ chú chén láo zhū gòu rǎn gù

猶如火王 · 燒滅一切煩惱薪故。
yóu rú huǒ wáng shāo miè yí qiè fán nǎo xīn gù

猶如大風 · 行諸世界無障闕(礙)故。
yóu rú dà fēng xíng zhū shì jiè wú zhàng ài gù

猶如虛空 · 於一切有無所著故。
yóu rú xū kōng yú yí qiè yǒu wú suǒ zhāo gù

猶如蓮華 · 於諸世間無染污故。
yóu rú lián huā yú zhū shì jiān wú rǎn wū gù

猶如大乘 · 運載群萌出生死故。
yóu rú dà shèng yùn zǎi qún méng chū shēng sǐ gù

猶如重雲 · 震大法雷覺未覺故。
yóu rú chóng yún zhèn dà fǎ léi jué wèi jué gù

猶如大雨 · 雨甘露法潤眾生故。
yóu rú dà yǔ yù gān lù fǎ rùn zhòng shēng gù

如金剛山 · 眾魔外道不能動故。
rú jīn gāng shān zhòng mó wài dào bù néng dòng gù

如梵天王 · 於諸善法最上首故。
rú fàn tiān wáng yú zhū shàn fǎ zuì shàng shǒu gù

Their wisdom is like the vast ocean; their samadhi is like the king of mountains.

The pure radiance of their wisdom surpasses the light of the sun and moon. They are replete with pristine dharmas.

They are like the snow-covered mountains, because they reveal merit and virtue of the same purity.

They are like the great earth, because they do not differentiate between pure and impure or good and bad.

They are like pure water, because they wash away the dust and pollution of the world.

They are like the King of Fire, because they burn through the firewood of all the afflictions.

They are like the Great Wind, because they travel unimpeded in all worlds.

They are like empty space, because they do not cling to anything.

They are like a lotus flower, because they are not polluted by the world.

They are like a great vehicle, because they bring the multitudes of living beings out of samsara.

They are like a heavy cloud, because they make the thunder of Dharma that awakens those who are unawakened.

They are like the great rain, because they rain down the Dharma of sweet dew that nourishes living beings.

They are like the Vajra mountain, because the hordes of demons and heretics cannot shake them.

They are like Lord Brahma, because they are foremost in wholesome dharmas.

如尼拘類樹 · 普覆一切故。
rú ní jū lèi shù pǔ fù yí qiè gù

如優曇鉢華 · 希有難遇故。
rú yōu tán bō huā xī yǒu nán yù gù

如金翅鳥 · 威伏外道故。
rú jīn chì niǎo wēi fú wài dào gù

如眾遊禽 · 無所藏積故。
rú zhòng yóu qín wú suǒ cáng jī gù

猶如牛王 · 無能勝故。
yóu rú niú wáng wú néng shèng gù

猶如象王 · 善調伏故。
yóu rú xiàng wáng shàn tiáo fú gù

如師子王 · 無所畏故。
rú shī zǐ wáng wú suǒ wèi gù

曠若虛空 · 大慈等故。摧滅嫉心 · 不望(要 or 忌)勝故。
kuàng ruò xū kōng dà cí dèng gù cuī miè jí xīn bú wàng (yào or jì) shèng gù

專樂求法 · 心無厭足。常欲廣說 · 志無疲倦。
zhuān yào qiú fǎ xīn wú yàn zú cháng yù guǎng shuō zhì wú pí juàn

擊法鼓 · 建法幢 · 曜慧日 · 除癡闇。
jí fǎ gǔ jiàn fǎ chuáng yào huì rì chú chī àn

修六和敬 · 常行法施。志勇精進 · 心不退弱。為世
xiū liù hé jìng cháng xíng fǎ shī zhì yǒng jīng jìn xīn bú tuì ruò wéi shì

燈明 · 最勝福田。常為師導(導師) · 等無憎愛。唯樂正
dēng míng zuì shèng fú tián cháng wéi shī dǎo (dǎo shī) dēng wú zēng ài wéi yào zhèng

道 · 無餘欣感。拔諸欲刺 · 以安群生。功德殊勝 ·
dào wú yú xīn qǐ bá zhū yù cì yǐ ān qún shēng gōng dé shū shèng

莫不尊敬。滅三垢障 · 遊諸神通。
mò bù zūn jìng miè sān gòu zhàng yóu zhū shén tōng

They are like the Nyagrodha banyan tree, because they provide shelter to all beings.

They are like the udumbara blossom, because they are difficult to encounter.

They are like the golden-winged garuda, because their awe-inspiring presence tames those outside the Path.

They are like a flock of migratory birds, because they do not accumulate anything.

They are like the king of bulls, because they cannot be defeated.

They are like the elephant king, because they are gentle and tame.

They are like the lion king, because they are fearless.

They are vast like space, because their great kindness extends equally to all.

They have wiped away jealousy, because they do not envy those who surpass them.

They joyfully focus on seeking the Dharma and are not bored or weary in their learning.

They constantly wish to teach and do not feel any fatigue while doing so.

They beat the Dharma drum and raise the Dharma banner.
With the shining sun of wisdom, they dispel the darkness of ignorance.
They cultivate the six dharmas of harmony and respect and always share the Dharma.

They are courageous and vigorous in their resolve, and their hearts do not falter.

They are a bright light for the world and the supreme field of blessings.

They constantly serve as guides who are impartial, without hatred or affection.

They only find joy in the right path, and nothing else makes them happy or sad.

They bring peace to living beings by pulling out their thorns of desire.
Because their merit and virtue is most excellent, everyone respects them.
Having destroyed the three polluting hindrances, they roam freely with their spiritual powers.