

Homage to

*The Buddha's Flower Garland Sutra of
Great Expansive Teachings*

and

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

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

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

大方廣佛華嚴經
Dà Fāng Guǎng Fó Huá Yán Jīng

十地品第二十六之六
Shí Dì Pǐn Dì Èr Shí Liù Zhī Liù

第十地
dì shí dì

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

Chapter 26 “The Ten Stages”-- Part 6

The 10th Stage

Chinese translation upon imperial command by
Tripitaka Master Siksanda from Khotan (699 CE)
Provisional English translation by
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淨居天眾那由他
jìng jū tiān zhòng nà yóu tā

空中踊躍心歡喜
kōng zhōng yǒng yuè xīn huān xǐ

不可思議菩薩眾
bù kě sī yì pú sà zhòng

俱然最上悅意香
jù rán zuì shàng yuè yì xiāng

自在天王與天眾
zì zài tiān wáng yǔ tiān zhòng

普散天衣供養佛
pǔ sǎn tiān yī gòng yàng fó

聞此地中諸勝行
wén cǐ dì zhōng zhū shèng hèn

悉共虔誠供養佛。
xī gòng qián chéng gòng yàng fó

亦在空中大歡喜
yì zài kōng zhōng dà huān xǐ

普熏眾會令清淨。
pǔ xūn zhòng huì lìng qīng jìng

無量億數在虛空
wú liàng yì shù zài xū kōng

百千萬種繽紛下。
bǎi qiān wàn zhǒng bīn fēn xià

The devas from the heavens of the Pure Abode, *nayutas*
in number,

Having heard the supreme practices on that Stage,
Danced with delight in the air, their minds filled with joy;
With deep sincerity, they made offerings to the Buddha.

Inconceivable multitudes of Bodhisattvas,
Felt great joy as they hovered in the air,
And together they lit sublime incense that delighted the mind;
Its scent perfumed the assembly so all felt cleansed.

Kings from the *Maheshvara* Heaven and the many devas,
Limitless *kotis* in number, soaring in space,
Scattered divine raiment everywhere as offerings to
the Buddha;
A billion varieties descended in colorful profusion.

天諸采女無有量 靡不歡欣供養佛
tiān zhū cǎi nǚ wú yǒu liàng mí bù huān xīn gòng yàng fó

各奏種種妙樂音 悉以此言而讚歎：
gè zòu zhǒng zhǒng miào yuè yīn xī yǐ cǐ yán ér zàn tàn

佛身安坐一國土 一切世界悉現身
fó shēn ān zuò yī guó dù yí qiè shì jiè xī xiàn shēn

身相端嚴無量億 法界廣大悉充滿。
shēn xiàng duān yán wú liàng yì fǎ jiè guǎng dà xī chōng mǎn

於一毛孔放光明 普滅世間煩惱暗
yú yī máo kǒng fàng guāng míng pǔ miè shì jiān fán nǎo àn

國土微塵可知數 此光明數不可測。
guó dù wéi chén kě zhī shù cǐ guāng míng shù bù kě cè

或見如來具眾相 轉於無上正法輪
huò jiàn rú lái jù zhòng xiàng zhuǎn yú wú shàng zhèng fǎ lún

或見遊行諸佛刹 或見寂然安不動。
huò jiàn yóu xíng zhū fó chà huò jiàn jí rán ān bú dòng

或現住於兜率宮 或現下生入母胎
huò xiàn zhù yú dōu shuài gōng huò xiàn xià shēng rù mǔ tāi

或示住胎或出胎 悉令無量國中見。
huò shì zhù tāi huò chū tāi xī lìng wú liàng guó zhōng jiàn

All the exquisite deva maidens, limitless in number,
Rejoiced, every one, as they made offerings to the Buddha.
They all played marvelous music of many kinds
And praised the Buddha with the following words:

“The Buddha sits in repose in a single land,
Yet his bodies appear in all worlds everywhere;
His physical hallmarks are majestic and limitless
in number,
As they fill the great expanse of the Dharma Realm.

“From a single pore on the skin, he sends forth bright lights,
That dispels the darkness of beings’ afflictions everywhere;
One could count the fine motes of dust in lands,
But the quantity of those lights could not be known.

“One might see the Thus Come One, replete with
every hallmark,
Turning the wheel of Dharma, unsurpassed, and Right,
Or one may see him traveling to Buddhas’ *kshetras*,
Or see him calm and still, unmoving and serene.

“He might appear abiding in the *Tushita* Heaven palace,
Or appear to enter his mother’s womb;
He might appear to rest in the womb or being born,
In limitlessly many worlds he makes appearances as these.

或現出家修世道
huò xiàn chū jiā xiū shì dào

或現說法或涅槃
huò xiàn shuō fǎ huò niè pán

譬如幻師知幻術
pì rú huàn shī zhī huàn shù

如來智慧亦復然
rú lái zhì huì yì fù rán

佛住甚深真法性
fó zhù shèn shēn zhēn fǎ xìng

而於第一實義中
ér yú dì yī shí yì zhōng

所作利益眾生事
suǒ zuò lì yì zhòng shēng shì

相與無相無差別
xiàng yǔ wú xiàng wú cī bié

若有欲得如來智
ruò yǒu yù dé rú lái zhì

有無通達皆平等
yǒu wú tōng dá jiē píng děng

或現道場成正覺
huò xiàn dào chǎng chéng zhèng jué

普使十方無不觀。
pǔ shǐ shí fāng wú bù guān

在於大眾多所作
zài yú dà zhòng duō suǒ zuò

於世間中普現身。
yú shì jiān zhōng pǔ xiàn shēn

寂滅無相同虛空
jí miè wú xiàng tóng xū kōng

示現種種所行事。
shì xiàn zhǒng zhǒng suǒ xíng shì

皆依法性而得有
jiē yī fǎ xìng ér dé yǒu

入於究竟皆無相。
rù yú jìu jìng jiē wú xiàng

應離一切妄分別
yīng lí yí qiè wàng fēn bié

疾作人天大導師。
jí zuò rén tiān dà dǎo shī

“He might appear to leave the home life and walk the world’s paths,

Or appear in the Bodhimanda realizing Right Awakening;
He may show himself speaking Dharma or entering Nirvana,
So all in the ten directions, without exception, can see.

“Just as a magician who is skilled in illusion,
Can make things appear before your eyes,
The *Tathagata* with his wisdom, in a similar way,
Can reduplicate his bodies everywhere throughout the worlds.

“The Buddha abides in the deep and true nature of dharma;
Still and quiescent, featureless he is, like space;
Yet amid that truth in the primary sense,
He carries out deeds that he makes appear at will.

“All the deeds he does to help sentient beings
Exist based on the Dharma-nature.
He no longer distinguishes between deeds with attributes
and those without:
Once you enter the ultimate, all are free of hallmarks.

“Wishing to get the *Tathagata*’s wisdom,
You must leave behind all false discriminations;
When existence and non-existence become one equality,
You soon become a ‘Guiding Master for humans and gods.’”

無量無邊天女眾 種種言音稱讚已
wú liàng wú biān tiān nǚ zhòng zhǒng zhǒng yán yīn chēng zàn yǐ

身心寂靜共安樂 瞻仰如來默然住。
shēn xīn jí jìng gòng ān lè zhān yǎng rú lái mò rán zhù

即時菩薩解脫月 知諸眾會咸寂靜
jí shí pú sà jiě tuō yuè zhī zhū zhòng huì xián jí jìng

向金剛藏而請言 大無畏者真佛子。
xiàng jīn gāng zàng ér qǐng yán dà wú wèi zhě zhēn fó zǐ

從第九地入十地 所有功德諸行相
cóng dì jiǔ dì rù shí dì suǒ yǒu gōng dé zhū hòng xiàng

及以神通變化事 願聰慧者為宣說。
jí yǐ shén tōng biàn huà shì yuàn cōng huì zhě wèi xuān shuō

爾時·金剛藏菩薩摩訶薩·告解脫月菩薩言：
ěr shí jīn gāng zàng pú sà mó hē sà gào jiě tuō yuè pú sà yán

佛子。菩薩摩訶薩·從初地乃至第九地·以
fó zǐ pú sà mó hē sà cóng chū dì nǎi zhì dì jiǔ dì yǐ

如是無量智慧·觀察覺了已。善思惟修習。
rú shì wú liàng zhì huì guān chá jué liǎo yǐ shàn sī wéi xiū xí

善滿足白法。集無邊助道法。增長大福德
shàn mǎn zú bái fǎ jí wú biān zhù dào fǎ zēng zhǎng dà fú dé

智慧。廣行大悲。知世界差別。入眾生界
zhì huì guǎng xíng dà bēi zhī shì jiè cī bié rù zhòng shēng jiè

稠林。入如來所行處。隨順如來寂滅行。
chóu lín rù rú lái suǒ xíng chù suí shùn rú lái jí miè hòng

When the limitless throngs of celestial maidens,
Had completed their praises, using all manner of sounds,
Their bodies and minds fell quiet, they were happy,
As they gazed in silence upon the Thus Come One.

At that time, the Bodhisattva Moon of Liberation,
Perceiving that the multitudes were now still and quiet,
Addressed Vajra Treasury Bodhisattva with these words:
“O true disciple of the Buddha, Great fearless one that you are,

Please proclaim for us all the aspects of practice
From the Ninth Stage to the Tenth Stage,
With all the meritorious virtues;
And explain the particulars of the transformations through
psychic powers
We hope to learn this all from you, the Wise One!”

Just then, Bodhisattva Mahasattva Vajra Treasury said to
Bodhisattva Moon of Liberation: “Disciples of the Buddha, the
Bodhisattva Mahasattva who has traveled from the First Stage to the
Ninth Stage, and who has now awakened through limitless wisdom
and contemplation, grows skillful in reflecting upon and cultivating
what he has learned.

“He skillfully brings immaculate Dharmas to perfection.
He amasses boundlessly many Dharmas that aid the Way.
He augments great blessings, virtues and wisdom.
He practices great compassion on a vast scale.
He knows the differences among worlds.
He enters the dense thickets of sentient beings’ realms.
He masters places where Tathagatas practice.
He accords with the Tathagata’s practices of stillness.

常觀察如來力·無所畏·不共佛法。名為：
cháng guān chá rú lái lì wú suǒ wèi bú gòng fó fǎ míng wéi

得一切種·一切智智受職位。
dé yí qiè zhǒng yí qiè zhì zhì shòu zhí wèi

佛子。菩薩摩訶薩·以如是智慧·入受職地已·
fó zǐ pú sà mó hē sà yǐ rú shì zhì huì rù shòu zhí dì yǐ

即得菩薩離垢三昧·入法界差別三昧·莊嚴
jí dé pú sà lí gòu sān mèi rù fǎ jiè cī bié sān mèi zhuāng yán

道場三昧·一切種華光三昧·海藏三昧·海印
dào chǎng sān mèi yí qiè zhǒng huā guāng sān mèi hǎi zàng sān mèi hǎi yìn

三昧·虛空界廣大三昧·觀一切法自性三昧·
sān mèi xū kōng jiè guǎng dà sān mèi guān yí qiè fǎ zì xìng sān mèi

知一切眾生心行三昧·一切佛皆現前三昧。
zhī yí qiè zhòng shēng xīn hòng sān mèi yí qiè fó jiē xiàn qián sān mèi

如是等百萬阿僧祇三昧·皆現在前。
rú shì děng bǎi wàn ā sēng qí sān mèi jiē xiàn zài qián

菩薩於此一切三昧·若入若起·皆得善巧。
pú sà yú cǐ yí qiè sān mèi ruò rù ruò qǐ jiē dé shàn qiǎo

亦善了知·一切三昧·所作差別。其最後三
yì shàn liǎo zhī yí qiè sān mèi suǒ zuò cī bié qí zuì hòu sān

昧·名：受一切智勝職位。
mèi míng shòu yí qiè zhì shèng zhí wèi

此三昧現在前時·有大寶蓮華·忽然出生。
cǐ sān mèi xiàn zài qián shí yǒu dà bǎo lián huā hū rán chū shēng

其華廣大·量等百萬三千大千世界。以眾妙
qí huā guǎng dà liàng děng bǎi wàn sān qiān dà qiān shì jiè yǐ zhòng miào

“He always contemplates a Tathagata’s powers, fearlessnesses, and un-shared Dharmas of a Buddha.

He merits the title one who has attained the Wisdom of All Modes, and he qualified to that rank.”

“Disciples of the Buddha, the Bodhisattva Mahasattva who, by means of such wisdom, has qualified to the rank, immediately attains a Bodhisattva’s undefiled samadhis.

He masters the samadhi of the differences among Dharma Realms; the samadhi of adorning Bodhimandas;

the samadhi of varieties of flowers and lights;

the samadhi of the ocean treasury;

the samadhi of the ocean imprint;

the samadhi of the vast reaches of the realms of empty space;

the samadhi of contemplating the inherent-nature of dharmas;

the samadhi of knowing the activities of the minds of beings; and the

samadhi of having Buddhas appear before him.

“Such samadhis as those, hundreds of thousands of *asamkhyeyas* in number, appear before him.

“The Bodhisattva achieves real skill with all those samadhis, whether he enters them or leaves them.

He also knows all the differences among the workings of those samadhis.

His final samadhi is called reaching qualification to the sublime rank of Omniscience.

“Just then, as this samadhi appears, a large and fine lotus suddenly emerges.

That flower is vast, as large as hundreds of thousands of three-fold, large, thousand-world systems.

寶 · 間錯莊嚴 · 超過一切世間境界。出世善根
bǎo jiàn cuò zhuāng yán chāo guò yí qiè shì jiān jìng jiè chū shì shàn gēn

之所生起。知諸法如幻性 · 眾行所成。恒放
zhī suǒ shēng qǐ zhī zhū fǎ rú huàn xìng zhòng hòng suǒ chéng héng fàng

光明 · 普照法界。非諸天處之所能有。
guāng míng pǔ zhào fǎ jiè fēi zhū tiān chù zhī suǒ néng yǒu

毘瑠璃摩尼寶為莖 · 栴檀王為臺 · 碼瑙為鬚 ·
pí líu lí mó ní bǎo wéi jīng zhàn tán wáng wéi tái mǎ nǎo wéi xū

閻浮檀金為葉。
yán fú tán jīn wéi yè

其華常有無量光明。眾寶為藏 · 寶網彌覆。
qí huā cháng yǒu wú liàng guāng míng zhòng bǎo wéi zàng bǎo wǎng mí fù

十三千大千世界 · 微塵數蓮華 · 以為眷屬。
shí sān qiān dà qiān shì jiè wéi chén shù lián huā yǐ wéi juàn shǔ

爾時。菩薩坐此華座 · 身相大小 · 正相稱可。
ěr shí pú sà zuò cǐ huā zuò shēn xiàng dà xiǎo zhèng xiāng chéng kě

無量菩薩 · 以為眷屬 · 各坐其餘蓮華之上 · 周
wú liàng pú sà yǐ wéi juàn shǔ gè zuò qí yú lián huā zhī shàng zhōu

匝圍遶。一一各得百萬三昧。向大菩薩 · 一
zā wéi rào yī yī gè dé bǎi wàn sān mèi xiàng dà pú sà yī

心瞻仰。
xīn zhān yǎng

佛子。此大菩薩并其眷屬 · 坐華座時 · 所有光
fó zǐ cǐ dà pú sà bìng qí juàn shǔ zuò huā zuò shí suǒ yǒu guāng

明及以言音 · 普皆充滿十方法界。一切世界
míng jí yǐ yán yīn pǔ jiē chōng mǎn shí fāng fǎ jiè yí qiè shì jiè

“It is decorated with multitudes of wondrous jewels.

Its state surpasses any worldly state.

It springs from world-transcending good roots.

It is accomplished through a multitude of practices, based on knowing that the nature of dharmas is like an illusion.

It constantly emits bright light that universally illumines the Dharma Realm.

It could not exist anywhere in the heavens.

“Vaidurya and mani gems make up its stem.

Regal chandana forms its base.

Its tendrils are amber, and its leaves are *Jambunada* gold.

“Its blossoms shine always with limitlessly many lights; clusters of gems form its calyx, and a net of jewels covers it.

Lotus blossoms many as the fine motes of dust in ten three-fold, large, thousand-world-systems comprise its following.

“Then the Bodhisattva sits on this lotus throne, and all his hallmarks, both major and minor match it perfectly.

Limitlessly many Bodhisattvas follow him, each sits upon lotus blossoms, completely surrounding him.

Each one of them attains hundreds of thousands of samadhis.

They all single-mindedly gaze up at this Bodhisattva.”

“Disciples of the Buddha, when this big Bodhisattva and his followers sit on their floral thrones, their lights and their voices extend and fill up the Dharma Realms of the ten directions.

“Every world-system whatsoever experiences quaking,

咸悉震動。惡趣休息。國土嚴淨。同行菩薩。
xián xī zhèn dòng è qù xiū xī guó dù yán jìng tóng héng pú sà

靡不來集。人天音樂同時發聲。所有眾生。
mǐ bù lái jí rén tiān yīn yuè tóng shí fā shēng suǒ yǒu zhòng shēng

悉得安樂。以不思議供養之具。供一切佛。
xī dé ān lè yǐ bù sī yì gòng yǎng zhī jù gòng yī qiè fó

諸佛眾會。悉皆顯現。
zhū fó zhòng huì xī jiē xiǎn xiàn

佛子。此菩薩。坐彼大蓮華座時。於兩足下。
fó zǐ cǐ pú sà zuò bǐ dà lián huā zuò shí yú liǎng zú xià

放百萬阿僧祇光明。普照十方諸大地獄。
fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng zhū dà dì yù

滅眾生苦。
miè zhòng shēng kǔ

於兩膝輪。放百萬阿僧祇光明。普照十方。
yú liǎng xī lún fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

諸畜生趣。滅眾生苦。
zhū chù shēng qù miè zhòng shēng kǔ

於臍輪中。放百萬阿僧祇光明。普照十方。
yú qí lún zhōng fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

閻羅王界。滅眾生苦。
yán luó wáng jiè miè zhòng shēng kǔ

從左右脇。放百萬阿僧祇光明。普照十方。
cóng zuǒ yòu xié fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

一切人趣。滅眾生苦。
yī qiè rén qù miè zhòng shēng kǔ

the evil destinies subside, and all lands become magnificent.

All Bodhisattvas of like practice, without exception, gather together. Music played by gods and humans arises together, and all beings feel peaceful and joyful as they present offerings of inconceivably many gifts to the Buddhas.

This scenario transpires in the assembly of every Buddha.”

“Disciples of the Buddha, when this Bodhisattva sits on the vast lotus throne, from the soles of both feet he sends forth hundreds of thousands of *asamkhyeyas* of lights. Those lights shine on major hell realms everywhere throughout the ten directions, ending the miseries of the sentient beings within them.

“From his two kneecaps he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine on the destinies of animals everywhere throughout the ten directions, ending the miseries of the sentient beings within them.

“From his navel he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine on the realms of King Yama everywhere throughout the ten directions, ending the miseries of the sentient beings within them.

“From his right and left ribs he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine upon the destinies of humans everywhere throughout the ten directions, ending the miseries of the sentient beings within them.

從兩手中·放百萬阿僧祇光明。 普照十方
 cóng liǎng shǒu zhōng fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

一切諸天及阿脩羅·所有宮殿。
 yí qiè zhū tiān jí ā xiū luó suǒ yǒu gōng diàn

從兩肩上·放百萬阿僧祇光明。 普照十方
 cóng liǎng jiān shàng fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

一切聲聞。
 yí qiè shēng wén

從其項背·放百萬阿僧祇光明。 普照十方
 cóng qí xiàng bèi fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

辟支佛身。
 bì zhī fó shēn

從其面門·放百萬阿僧祇光明。 普照十方
 cóng qí miàn mén fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

初始發心·乃至九地·諸菩薩身。
 chū shǐ fā xīn nǎi zhì jiǔ dì zhū pú sà shēn

從兩眉間·放百萬阿僧祇光明。 普照十方
 cóng liǎng méi jiān fàng bǎi wàn ā sēng qí guāng míng pǔ zhào shí fāng

受職菩薩·令魔宮殿悉皆不現。
 shòu zhí pú sà líng mó gōng diàn xī jiē bú xiàn

從其頂上·放百萬阿僧祇·三千大千世界·
 cóng qí dǐng shàng fàng bǎi wàn ā sēng qí sān qiān dà qiān shì jiè

微塵數光明。 普照十方·一切世界·諸佛如來
 wēi chén shù guāng míng pǔ zhào shí fāng yí qiè shì jiè zhū fó rú lái

道場眾會。
 dào chǎng zhòng huì

右遶十匝·住虛空中·成光明網。名熾然光明。
 yòu rào shí zā zhù xū kōng zhōng chéng guāng míng wǎng míng chì rán guāng míng

發起種種諸供養事·供養於佛。
 fā qǐ zhǒng zhǒng zhū gòng yàng shì gòng yàng yú fó

“From his two hands he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine upon the palaces of gods and asuras everywhere throughout the ten directions.

“From his two shoulders he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine upon Sound Hearers everywhere throughout the ten directions.

“From the nape of his neck he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine upon the bodies of Pratyekabuddhas everywhere throughout the ten directions.

“From his face he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine upon the bodies of Bodhisattvas everywhere throughout the ten directions, from those first bringing forth the resolve up to and including those of the Ninth Stage.

“From between his eyebrows, he sends forth hundreds of thousands of *asamkhyeyas* of lights that shine upon the Bodhisattvas who have qualified to the rank everywhere throughout the ten directions, making disappear all palaces of demons.

“From the crown of his head he sends forth as many lights as the fine motes of dust in hundreds of thousands of *asamkhyeyas* of three-fold, large, thousand-world systems. Those lights shine upon the multitudes in the assemblies of the Buddhas, Tathagatas, in their Bodhimandas in world-systems everywhere throughout the ten directions.

“The lights circumambulated to the right ten times then paused in space, forming a network of lights called Blazing Luminescence. They brought forth all manner of offerings and presented them to the Buddha.

餘諸菩薩·從初發心乃至九地·所有供養·而比
yú zhū pú sà cóng chū fā xīn nǎi zhì jiǔ dì suǒ yǒu gòng yàng ér bǐ

於此·百分不及一·乃至算數譬論·所不能及。
yú cǐ bǎi fēn bù jí yī nǎi zhì suàn shù pì yù suǒ bù néng jí

其光明網·普於十方·一一如來·眾會之前·雨
qí guāng míng wǎng pǔ yú shí fāng yī yī rú lái zhòng huì zhī qián yǔ

眾妙香·華鬘·衣服·幢幡·寶蓋·諸摩尼等·莊
zhòng miào xiāng huā mán yī fú chuáng fān bǎo gài zhū mó ní děng zhuāng

嚴之具·以為供養。皆從出世善根所生·超過
yán zhī jù yǐ wéi gòng yàng jiē cóng chū shì shàn gēn suǒ shēng chāo guò

一切世間境界。
yí qiè shì jiān jìng jiè

若有眾生·見知此者·皆於阿耨多羅三藐三
ruò yǒu zhòng shēng jiàn zhī cǐ zhě jiē yú ā nòu duō luó sān miǎo sān

菩提·得不退轉。
pú tí dé bú tuì zhuǎn

佛子。此大光明·作於如是供養事畢·復遶
fó zǐ cǐ dà guāng míng zuò yú rú shì gòng yàng shì bì fù rào

十方·一切世界·一一諸佛道場眾會。經十
shí fāng yí qiè shì jiè yī yī zhū fó dào chǎng zhòng huì jīng shí

匝已·從諸如來·足下而入。
zā yǐ cóng zhū rú lái zú xià ér rù

爾時。諸佛及諸菩薩·知某世界中·某菩薩
ěr shí zhū fó jí zhū pú sà zhī mǒu shì jiè zhōng mǒu pú sà

摩訶薩·能行如是廣大之行·到受職位。
mó hē sà néng xíng rú shì guǎng dà zhī hòng dào shòu zhí wèi

By comparison with these offerings, all the offerings that other Bodhisattvas might make, from those who first brought forth the resolve up through the Ninth Stage Bodhisattva, would not match a hundredth part of the former offerings, up to and including not matching a fraction so small it could not be reckoned or evoked by analogy.

The net of lights, suspended in all directions in front of all the gatherings of Bodhisattvas, rained down a plethora of exceptional fragrances, flower garlands, garments, flags and banners, canopies, mani gems as well as other kinds of offerings.

All of these arose from world-transcending roots of goodness, and states of being that surpassed any worldly state.

Any living being who saw or learned of these splendor would attain to irreversibility from *Annutara-samyak-sambodhi*.

Disciples of the Buddha! Once that light had completed making offerings like those, it circled all the gatherings of Buddha's in their Bodhimandas once more.

Having made ten revolutions the light reentered the Buddha's body through the soles of his feet.

Just then the Buddhas and Bodhisattvas knew that in such and such a world, such and such a Bodhisattva, Mahasattva was able to undertake vast practices like these and be "promoted to the rank."

佛子。是時十方。無量無邊。乃至九地諸菩
fó zǐ shì shí shí fāng wú liàng wú biān nǎi zhì jiǔ dì zhū pú

薩眾。皆來圍遶。恭敬供養。一心觀察。正觀
sà zhòng jiē lái wéi rào gōng jìng gòng yàng yī xīn guān chá zhèng guān

察時。其諸菩薩。即各獲得。十千三昧。
chá shí qí zhū pú sà jí gè huò dé shí qiān sān mèi

當爾之時。十方所有受職菩薩。皆於金剛莊
dāng ěr zhī shí shí fāng suǒ yǒu shòu zhí pú sà jiē yú jīn gāng zhuāng

嚴臆德相中。出大光明。名能壞魔怨。百萬
yán yì dé xiàng zhōng chū dà guāng míng míng néng huài mó yuàn bǎi wàn

阿僧祇光明。以為眷屬。普照十方。現於無量
ā sēng qí guāng míng yǐ wéi juàn shǔ pǔ zhào shí fāng xiàn yú wú liàng

神通變化。作是事已。而來入此菩薩摩訶薩
shén tōng biàn huà zuò shì shì yǐ ér lái rù cǐ pú sà mó hē sà

金剛莊嚴臆德相中。其光入已。令此菩薩。
jīn gāng zhuāng yán yì dé xiàng zhōng qí guāng rù yǐ líng cǐ pú sà

所有智慧。勢力增長。過百千倍。
suǒ yǒu zhì huì shì lì zēng zhǎng guò bǎi qiān bèi

爾時。十方一切諸佛。從眉間出清淨光明。
ěr shí shí fāng yī qiè zhū fó cóng méi jiān chū qīng jìng guāng míng

名增益一切智神通。無數光明。以為眷屬。
míng zēng yì yī qiè zhì shén tōng wú shù guāng míng yǐ wéi juàn shǔ

普照十方。一切世界。右遶十匝。示現如來
pǔ zhào shí fāng yī qiè shì jiè yòu rào shí zā shì xiàn rú lái

廣大自在。
guǎng dà zì zài

Disciples of the Buddha, just then from the ten directions, boundless and beyond counting, all the Bodhisattvas even up to those on the Ninth Stage came and circumambulated.

They paid respects, made offerings, and contemplated with unwavering focus.

Then as they were contemplating, each one of these Bodhisattvas obtained ten thousand samadhis.

And then at that time all the Bodhisattvas from the ten directions who had been promoted to the rank/position, sent forth blazing lights from the vajra-embellished virtue hallmark on their chest.

It had a name: Destroyer of Demons' Enmity. Hundreds of thousands of *asamkhyeyas* of lights served as the following of these lights. They illuminated all directions and brought to life uncountably many transformations arising from spiritual powers.

Once these deeds had been accomplished, the lights entered the Bodhisattva, Mahasattva's vajra-embellished virtue hallmark on the chest.

Having merged with that hallmark, those lights increased the wisdom and power of the Bodhisattva by more than a hundred thousand times.

Then all the Buddhas throughout the ten directions, from between their eyebrows, sent out pure lights called Increasing Wisdom's Spiritual Powers, accompanied by innumerably many lights.

Those lights shone everywhere upon world-systems throughout ten directions, circumambulated to the right ten times, and revealed the vast, effortless self-mastery of the Tathagata.

開悟無量·百千億那由他·諸菩薩眾。
kāi wù wú liàng bǎi qiān yì nà yóu tā zhū pú sà zhòng

周遍震動·一切佛刹。滅除一切諸惡道苦。
zhōu biàn zhèn dòng yí qiè fó chà miè chú yí qiè zhū è dào kǔ

隱蔽一切諸魔宮殿。
yǐn bì yí qiè zhū mó gōng diàn

示一切佛得菩提處·道場眾會·莊嚴威德。
shì yí qiè fó dé pú tí chù dào chǎng zhòng huì zhuāng yán wēi dé

如是普照·盡虛空遍法界·一切世界已·而來
rú shì pǔ zhào jìn xū kōng biàn fǎ jiè yí qiè shì jiè yǐ ér lái

至此菩薩會上。周匝右遶·示現種種·莊嚴
zhì cǐ pú sà huì shàng zhōu zā yòu rào shì xiàn zhǒng zhǒng zhuāng yán

之事。現是事已·從大菩薩頂上而入。其眷
zhī shì xiàn shì shì yǐ cóng dà pú sà dǐng shàng ér rù qí juàn

屬光明·亦各入彼諸菩薩頂。
shǔ guāng míng yì gè rù bǐ zhū pú sà dǐng

當爾之時。此菩薩·得先所未得·百萬三昧。
dāng ěr zhī shí cǐ pú sà dé xiān suǒ wèi dé bǎi wàn sān mèi

名為·已得受職之位。入佛境界·具足十力。
míng wéi yǐ dé shòu zhí zhī wèi rù fó jìng jiè jù zú shí lì

墮在佛數。
duò zài fó shù

佛子。如轉輪聖王·所生太子·母是正后·身
fó zǐ rú zhuǎn lún shèng wáng suǒ shēng tài zǐ mǔ shì zhèng hòu shēn

相具足。其轉輪王·令此太子·坐白象寶·妙
xiàng jù zú qí zhuǎn lún wáng líng cǐ tài zǐ zuò bái xiàng bǎo miào

The lights awoke multitudes of Bodhisattvas, numbering limitless hundreds of thousands of *kotis of nayutas*.

They shook all Buddha-lands.

They dispelled the sufferings of beings in the paths of evil.

They obscured all the demons' palaces.

They showed where the Buddhas achieved Bodhi, as well as where multitudes assembled in the Buddha's bodhimandas, as well as their majesty and their virtues.

This is how they radiated light on all world-systems to the limits of empty space and throughout the Dharma Realm, after which the lights arrived at the assembly of this Bodhisattva, circumambulated to the right, and revealed specific scenes that took place while creating the Bodhimanda.

Once they performed those displays, they returned to merge into the crown of the head of this great Bodhisattva. The lights that followed also merged into the crowns of the heads of all the Bodhisattvas.

Just then, this Bodhisattva attained hundreds of thousands of unprecedented samadhis. This is known as “having been appointed and merging with the state of a Buddha, replete with the Ten Powers and being included among the Buddhas.”

Disciples of the Buddha, just as when a prince is born to a Wheel-turning Monarch, and his mother is the queen, he develops all the requisite physical hallmarks.

The Wheel-turning Monarch sets his son, the prince, on a splendid gold throne on top of the white elephant.

金之座。張大網幔。建大幢幡。然香散花。
jīn zhī zuò zhāng dà wǎng màn jiàn dà chuáng fān rán xiāng sàn huā

奏諸音樂。取四大海水。置金瓶內。
zòu zhū yīn yuè qǔ sì dà hǎi shuǐ zhì jīn píng nèi

王執此瓶。灌太子頂。是時即名。受王職位。
wáng zhí cǐ píng guàn tài zǐ dǐng shì shí jí míng shòu wáng zhí wèi

墮在灌頂。剎利王數。即能具足。行十善道。
duò zài guàn dǐng chà lì wáng shù jí néng jù zú xíng shí shàn dào

亦得名為轉輪聖王。
yì dé míng wéi zhuǎn lún shèng wáng

菩薩受職。亦復如是。諸佛智水。灌其頂故。
pú sà shòu zhí yì fù rú shì zhū fó zhì shuǐ guàn qí dǐng gù

名為受職。具足如來十種力故。墮在佛數。
míng wéi shòu zhí jù zú rú lái shí zhǒng lì gù duò zài fó shù

佛子。是名菩薩受大智職。
fó zǐ shì míng pú sà shòu dà zhì zhí

菩薩以此大智職故。能行無量百千萬億那由
pú sà yǐ cǐ dà zhì zhí gù néng xíng wú liàng bǎi qiān wàn yì nà yóu

他。難行之行。增長無量智慧功德。名為。
tā nán xíng zhī xíng zēng zhǎng wú liàng zhì huì gōng dé míng wéi

安住法雲地。
ān zhù fǎ yún dì

佛子。菩薩摩訶薩。住此法雲地。如實知欲
fó zǐ pú sà mó hē sà zhù cǐ fǎ yún dì rú shí zhī yù

界集。色界集。無色界集。世界集。法界集。
jiè jí sè jiè jí wú sè jiè jí shì jiè jí fǎ jiè jí

They unfurl lattice-work curtains and lift up big banners and pennants, then light incense, strew flower petals and play music.

Water from the four oceans fills a golden vessel which the king holds to anoint the crown of the prince.

This is known as being appointed to the rank of a king.

Ever after the prince is counted as a Kshatriya king who has been anointed on the crown.

He immediately is able to practice the Ten Wholesome Paths, and he is called a Wheel-turning Monarch.

It is the same with a Bodhisattva who is appointed to this rank.

When the Buddhas anoint the crown of his head with the water of wisdom, it is called being appointed to the rank.

He can make perfect the Ten Powers of a Tathagata, so he is counted among the Buddhas.

Disciples of the Buddha, this is known as the Bodhisattva's appointment to the ranks of great wisdom.

Through this appointment of great wisdom, the Bodhisattva can cultivate limitless hundreds of thousands of *kotis* of *nayutas* of practices that are difficult to do.

He increases his limitless wisdom and virtue.

This is called “stable abiding on the Stage of the Dharma Cloud.”

Disciples of the Buddha, the Bodhisattva Mahasattva who abides upon the Stage of the Dharma Cloud knows, as it truly is, how the Desire Realm accumulates; how the Form Realm accumulates; how the Formless Realm accumulates; how the worldly realm accumulates; how the Dharma Realm accumulates;