

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
the Buddhist Text Translation Society (1980, 2019)

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 hòng

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 wēi 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 cǐ 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 háng 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;

有為界集·無為界集。眾生界集。識界集。
yǒu wéi jiè jí wú wéi jiè jí zhòng shēng jiè jí shì jiè jí

虛空界集。涅槃界集。
xū kōng jiè jí niè pán jiè jí

此菩薩·如實知諸見煩惱行集。知世界成壞
cǐ pú sà rú shí zhī zhū jiàn fán nǎo hòng jí zhī shì jiè chéng huài

集。知聲聞行集·辟支佛行集·菩薩行集。
jí zhī shēng wén hòng jí bì zhī fó hòng jí pú sà hòng jí

如來力·無所畏·色身法身集。一切種·一切
rú lái lì wú suǒ wèi sè shēn fǎ shēn jí yí qiè zhǒng yí qiè

智智集。示得菩提·轉法輪集。入一切法。
zhì zhì jí shì dé pú tí zhuǎn fǎ lún jí rù yí qiè fǎ

分別決定智集。
fēn bié jué dìng zhì jí

舉要言之·以一切智·知一切集。
jǔ yào yán zhī yǐ yí qiè zhì zhī yí qiè jí

佛子。此菩薩摩訶薩·以如是上上覺慧·如
fó zǐ cǐ pú sà mó hē sà yǐ rú shì shàng shàng jué huì rú

實知眾生業化·煩惱化·諸見化。世界化·法
shí zhī zhòng shēng yè huà fán nǎo huà zhū jiàn huà shì jiè huà fǎ

界化。聲聞化·辟支佛化·菩薩化·如來化。
jiè huà shēng wén huà bì zhī fó huà pú sà huà rú lái huà

一切分別·無分別化。如是等皆如實知。
yí qiè fēn bié wú fēn bié huà rú shì děng jiē rú shí zhī

how the realm of the conditioned accumulates; how the realm of the unconditioned accumulates; how the realm of sentient beings accumulates; how the realm of consciousness accumulates; how the realm of emptiness accumulates; and how the realm of Nirvana accumulates.

This Bodhisattva knows, as they really is, how views, afflictions and activities accumulate.

He knows how world-systems' coming into being and passing away accumulates.

He knows how the practices of Voice-hearers accumulate.

He knows how the practices of Pratyekabuddhas accumulate.

He knows how the practices of Bodhisattvas accumulate.

He knows how the Tathagata's powers, fearlessnesses, form bodies and Dharma-body, and the Wisdom of omniscience accumulate.

He reveals how attaining Bodhi and turning the Dharma-wheel accumulate.

He masters how decisive wisdom that differentiates all dharmas accumulate. In summary, he uses wisdom to know all manner of accumulations.

Disciples of the Buddha, this Bodhisattva Mahasattva, through such enlightened wisdom of the highest kind, knows as they truly are the changes of sentient beings' karmas; the changes of afflictions; the changes of views; the changes of world-systems; the changes of the Dharma Realm; the changes of Voice-hearers; the changes of Pratyekabuddhas; the changes of Bodhisattvas; the changes of Tathagatas; and the changes of discriminations and non-discriminations.

He knows all such things as they truly are.

又如實知佛持·法持·僧持。業持·煩惱持。
yòu rú shí zhī fó chí fǎ chí sēng chí yè chí fán nǎo chí

時持·願持·供養持·行持。劫持。智持。如
shí chí yuàn chí gòng yàng chí xíng chí jié chí zhì chí rú

是等皆如實知。
shì děng jiē rú shí zhī

又如實知諸佛如來入微細智。所謂。修行
yòu rú shí zhī zhū fó rú lái rù wéi xì zhì suǒ wèi xiū xíng

微細智。命終微細智。受生微細智。出家
wéi xì zhì mìng zhōng wéi xì zhì shòu shēng wéi xì zhì chū jiā

微細智。現神通微細智。成正覺微細智。
wéi xì zhì xiàn shén tōng wéi xì zhì chéng zhèng jué wéi xì zhì

轉法輪微細智。住壽命微細智。般涅槃微
zhuǎn fǎ lún wéi xì zhì zhù shòu mìng wéi xì zhì bān niè pán wéi

細智。教法住微細智。如是等皆如實知。
xì zhì jiào fǎ zhù wéi xì zhì rú shì děng jiē rú shí zhī

又入如來祕密處。所謂。身祕密·語祕密·
yòu rù rú lái mì mì chù suǒ wèi shēn mì mì yǔ mì mì

心祕密。時非時思量祕密。授菩薩記祕密。
xīn mì mì shí fēi shí sī liáng mì mì shòu pú sà jì mì mì

攝眾生祕密。種種乘祕密。一切眾生根行
shè zhòng shēng mì mì zhǒng zhǒng shèng mì mì yī qiè zhòng shēng gēn xíng

差別祕密。業所作祕密。得菩提行祕密。
cī bié mì mì yè suǒ zuò mì mì dé pú tí xíng mì mì

如是等皆如實知。
rú shì děng jiē rú shí zhī

He also knows as they truly are the sustaining of the Buddhas; the sustaining of the Dharma; the sustaining of the Sangha; the sustaining of karma; the sustaining of afflictions; the sustaining of times; the sustaining of vows; the sustaining of making offerings; the sustaining of practices; the sustaining of *kalpas*; and the sustaining of wisdom.

He knows all such things as they truly are.

Further, he knows as they truly are all Buddhas, Tathagatas' mastery of fine and subtle wisdoms, namely: fine and subtle wisdom concerning cultivation; fine and subtle wisdom concerning the end of life; fine and subtle wisdom concerning rebirth; fine and subtle wisdom concerning leaving the house-holder's life; fine and subtle wisdom concerning displaying psychic powers; fine and subtle wisdom concerning realizing Right Awakening; fine and subtle wisdom concerning turning the wheel of Dharma; fine and subtle wisdom concerning abiding through life spans; fine and subtle wisdom concerning *Parinirvana*; and fine and subtle wisdom concerning the survival of the Teachings.

He knows all such things as they truly are.

He also masters the locations of the Tathagatas' secrets, namely: body secrets; speech secrets; mind secrets; secrets of considering what is and what is not the right timing; secrets of receiving Bodhisattva predictions; secrets of gathering in sentient beings; secrets of all kinds of vehicles; secrets of differentiating the roots of practices of sentient beings; secrets of what is enacted by karma; and secrets of practices for attaining Bodhi.

He knows all such things as they truly are.

又知諸佛所有入劫智。所謂。一劫入阿僧
yòu zhī zhū fó suǒ yǒu rù jié zhì suǒ wèi yī jié rù ā sēng

祇劫。阿僧祇劫入一劫。有數劫入無數劫。
qí jié ā sēng qí jié rù yī jié yǒu shù jié rù wú shù jié

無數劫入有數劫。一念入劫。劫入一念。劫
wú shù jié rù yǒu shù jié yí niàn rù jié jié rù yí niàn jié

入非劫。非劫入劫。有佛劫入無佛劫。無佛
rù fēi jié fēi jié rù jié yǒu fó jié rù wú fó jié wú fó

劫入有佛劫。過去未來劫入現在劫。現在劫
jié rù yǒu fó jié guò qù wèi lái jié rù xiàn zài jié xiàn zài jié

入過去未來劫。過去劫入未來劫。未來劫入
rù guò qù wèi lái jié guò qù jié rù wèi lái jié wèi lái jié rù

過去劫。長劫入短劫。短劫入長劫。如是等
guò qù jié cháng jié rù duǎn jié duǎn jié rù cháng jié rú shì děng

皆如實知。
jiē rú shí zhī

又知如來諸所入智。所謂。入毛道智。入
yòu zhī rú lái zhū suǒ rù zhì suǒ wèi rù máo dào zhì rù

微塵智。入國土身正覺智。入眾生身正覺
wēi chén zhì rù guó tǔ shēn zhèng jué zhì rù zhòng shēng shēn zhèng jué

智。入眾生心正覺智。入眾生行正覺智。
zhì rù zhòng shēng xīn zhèng jué zhì rù zhòng shēng xíng zhèng jué zhì

入隨順一切處正覺智。入示現遍行智。入
rù suí shùn yí qiè chù zhèng jué zhì rù shì xiàn biàn xíng zhì rù

示現順行智。入示現逆行智。入示現思議
shì xiàn shùn xíng zhì rù shì xiàn nì xíng zhì rù shì xiàn sī yì

不思議。世間了知不了知行智。入示現聲聞
bù sī yì shì jiān liǎo zhī bù liǎo zhī xíng zhì rù shì xiàn shēng wén

He also knows all Buddhas' wisdom for merging of *kalpas*, namely:
how one *kalpa* merges into *asamkhyeyas* of *kalpas*;
how *asamkhyeyas* of *kalpas* merge into one *kalpa*;
how countable *kalpas* entering countless *kalpas*;
how countless *kalpas* merge into countable *kalpas*;
how a single instant of thought merges into *kalpas*;
how *kalpas* merge into a single instant of thought;
how *kalpas* merge into non-*kalpas*;
how non-*kalpas* merge into *kalpas*;
how *kalpas* with a Buddha merge into *kalpas* without a Buddha;
how *kalpas* without a Buddha merge into *kalpas* with a Buddha;
how *kalpas* of the past and future merge into *kalpas* of the present;
how *kalpas* of the present merge into *kalpas* of the past and future;
how *kalpas* of the past merge into *kalpas* of the future;
how *kalpas* of the future merge into *kalpas* of the past;
how long *kalpas* merge into short *kalpas*; and
how short *kalpas* merge into long *kalpas*.

He knows all such things as they truly are.

He further knows the wisdom that all Tathagatas' master, namely:
hair-tip wisdom; dust-mote wisdom;
wisdom for right awakening of mastery into country bodies;
wisdom for right awakening of mastery into sentient beings' bodies;
wisdom for right awakening of mastery into sentient beings' minds;
wisdom for right awakening of mastery into the activities of sentient beings;
wisdom for right awakening of mastery that accords with each location;
wisdom that masters manifesting pervasive practices;
wisdom that masters manifesting according practices;
wisdom that masters manifesting opposing practices;
wisdom that masters manifesting practices of conceivable or inconceivable, fully knowing or not fully knowing by the world; and
wisdom that masters manifesting the wisdom of Voice-hearers, the

智·辟支佛智·菩薩行如來行智。
zhì bì zhī fó zhì pú sà hòng rú lái hòng zhì

佛子。一切諸佛·所有智慧·廣大無量·此地
fó zǐ yī qiè zhū fó suǒ yǒu zhì huì guǎng dà wú liàng cǐ dì

菩薩皆能得入。
pú sà jiē néng dé rù

佛子。菩薩摩訶薩住此地·即得菩薩不思議
fó zǐ pú sà mó hē sà zhù cǐ dì jí dé pú sà bù sī yì

解脫。無障礙解脫。淨觀察解脫。普照明
jiě tuō wú zhàng ài jiě tuō jìng guān chá jiě tuō pǔ zhào míng

解脫。如來藏解脫。隨順無礙輪解脫。通
jiě tuō rú lái zàng jiě tuō suí shùn wú ài lún jiě tuō tōng

達三世解脫。法界藏解脫。光明輪解脫。
dá sān shì jiě tuō fǎ jiè zàng jiě tuō guāng míng lún jiě tuō

無餘境界解脫。此十為首·有無量百千阿僧
wú yú jìng jiè jiě tuō cǐ shí wéi shǒu yǒu wú liàng bǎi qiān ā sēng

祇解脫門·皆於此第十地中得。如是乃至無
qí jiě tuō mén jiē yú cǐ dì shí dì zhōng dé rú shì nǎi zhì wú

量百千阿僧祇三昧門·無量百千阿僧祇陀羅
liàng bǎi qiān ā sēng qí sān mèi mén wú liàng bǎi qiān ā sēng qí tuó luó

尼門·無量百千阿僧祇神通門·皆悉成就。
ní mén wú liàng bǎi qiān ā sēng qí shén tōng mén jiē xī chéng jiù

佛子。此菩薩摩訶薩·通達如是智慧·隨順
fó zǐ cǐ pú sà mó hē sà tōng dá rú shì zhì huì suí shùn

無量菩提·成就善巧念力。
wú liàng pú tí chéng jiù shàn qiǎo niàn lì

wisdom of Pratyekabuddhas, the practices of Bodhisattvas, and the practices of Tathagatas.

Disciples of the Buddha, the Bodhisattva on this Stage is fully able to master all the extensive, limitless wisdom of all Buddhas.

Disciples of the Buddha, when the Bodhisattva Mahasattva abides on this Stage, he attains the Bodhisattvas' inconceivable liberation; the unobstructed liberation; the immaculate contemplation liberation; the liberation of radiance shining everywhere; the Tathagatas's treasury liberation; the liberation that accords with the unobstructed wheel; the liberation that connects through three periods of time; the treasury of the Dharma Realm liberation; the wheel of light liberation; and the states without remainder liberation.

These ten are foremost, but there are limitless hundreds of thousands of *asamkhyeyas* of doors of liberation in all, and he realizes them all in the Tenth Stage.

It is the same with limitless hundreds of thousands of *asamkhyeyas* of samadhis; limitless hundreds of thousands of *asamkhyeyas* of dharanis; and limitless hundreds of thousands of *asamkhyeyas* of psychic powers, all of which he fully realizes.

Disciples of the Buddha, this Bodhisattva Mahasattva, having understood wisdom such as this, accords with limitless Bodhi, and accomplishes the power of mindfulness and expedient skills.

十方無量諸佛。所有無量大法明。大法照。大
shí fāng wú liàng zhū fó suǒ yǒu wú liàng dà fǎ míng dà fǎ zhào dà

法雨。於一念頃。皆能安能受。能攝能持。
fǎ yǔ yú yí niàn qǐng jiē néng ān néng shòu néng shè néng chí

譬如娑伽羅龍王。所霑大雨。唯除大海。餘一
pì rú suō qié luó lóng wáng suǒ shù dà yǔ wéi chú dà hǎi yú yí

切處。皆不能安。不能受。不能攝。不能持。
qiè chù jiē bù néng ān bù néng shòu bù néng shè bù néng chí

如來祕密藏大法明。大法照。大法雨。亦復如
rú lái mì mì zàng dà fǎ míng dà fǎ zhào dà fǎ yǔ yì fù rú

是。唯除第十地菩薩。餘一切眾生。聲聞獨
shì wéi chú dì shí dì pú sà yú yí qiè zhòng shēng shēng wén dú

覺。乃至第九地菩薩。皆不能安。不能受。不能
jué nǎi zhì dì jiǔ dì pú sà jiē bù néng ān bù néng shòu bù néng

攝。不能持。
shè bù néng chí

佛子。譬如大海。能安能受。能攝能持。一大
fó zǐ pì rú dà hǎi néng ān néng shòu néng shè néng chí yī dà

龍王。所霑大雨。若二若三。乃至無量諸龍
lóng wáng suǒ shù dà yǔ ruò èr ruò sān nǎi zhì wú liàng zhū lóng

王雨。於一念間。一時霑下。皆能安能受。能攝
wáng yǔ yú yí niàn jiān yī shí shù xià jiē néng ān néng shòu néng shè

能持。何以故？以是無量廣大器故。
néng chí hé yǐ gù yǐ shì wú liàng guǎng dà qì gù

住法雲地菩薩。亦復如是。能安能受。能攝能
zhù fǎ yún dì pú sà yì fù rú shì néng ān néng shòu néng shè néng

持。一佛法明。法照。法雨。若二若三。乃至無
chí yī fó fǎ míng fǎ zhào fǎ yǔ ruò èr ruò sān nǎi zhì wú

In a single instant of thought he is able to accept, receive, gather in and sustain all of the limitless great Dharma clarity, great Dharma illumination, and great Dharma rain of limitlessly many Buddhas throughout the ten directions.

When the Dragon King Sagara rains down great torrents of rain, only the ocean can accept it all, receive it all, gather it all in and hold it all. No other places can do so.

The great Dharma clarity, the great Dharma illuminations and great Dharma rain from the Tathagata's secret treasury are the same.

Only the Bodhisattva on the Tenth Stage, can accept it all, receive it all, gather it all in and hold it all.

No other sentient beings, be they Voice-hearers or Pratyekabuddhas, up to and including Bodhisattvas of the Ninth Stage can do so.

Disciples of the Buddha, by analogy, the ocean can accept, receive, gather in and hold all the great torrents of rain poured down by a single Dragon King; or by two of them; or by three of them; up to and including being able, in a single moment of thought, to accept, receive, gather in and hold all the torrents of rain poured down simultaneously by all the limitlessly many Dragon Kings.

What is it so?

Because the ocean is a container with limitless capacity.

The Bodhisattva who abides on the Stage of the Dharma Cloud is that way as well. He is able to accept, to receive, to gather in and to hold the Dharma clarity, the Dharma illuminations and the Dharma rain of a single Buddha; or two; or three; up to and including

量·於一念頃·一時演說·悉亦如是。是故此
liàng yú yí niàn qǐng yī shí yǎn shuō xī yì rú shì shì gù cǐ

地名為法雲。
dì míng wéi fǎ yún

解脫月菩薩言。佛子。此地菩薩於一念間。
jiě tuō yuè pú sà yán fó zǐ cǐ dì pú sà yú yí niàn jiān

能於幾如來所·安受攝持大法明·大法照·大
néng yú jǐ rú lái suǒ ān shòu shè chí dà fǎ míng dà fǎ zhào dà

法雨？
fǎ yǔ

金剛藏菩薩言：佛子。不可以算數能知。
jīn gāng zàng pú sà yán fó zǐ bù kě yǐ suàn shù néng zhī

我當為汝說其譬諭。佛子。譬如十方·各有
wǒ dāng wèi rǔ shuō qí pì yù fó zǐ pì rú shí fāng gè yǒu

十不可說·百千億那由他·佛刹微塵數世界。
shí bù kě shuō bǎi qiān yì nà yóu tā fó chà wéi chén shù shì jiè

其世界中·一一眾生·皆得聞持陀羅尼·為佛
qí shì jiè zhōng yī yī zhòng shēng jiē dé wén chí tuó luó ní wéi fó

侍者·聲聞眾中多聞第一·如金剛蓮華上佛
shì zhě shēng wén zhòng zhōng duō wén dì yī rú jīn gāng lián huā shàng fó

所·大勝比丘。然一眾生·所受之法·餘不重
suǒ dà shèng bì qiū rán yī zhòng shēng suǒ shòu zhī fǎ yú bù chóng

受。佛子。於汝意云何？此諸眾生·所受之
shòu fó zǐ yú rǔ yì yún hé cǐ zhū zhòng shēng suǒ shòu zhī

法·為有量耶？為無量耶？
fǎ wéi yǒu liàng yé wéi wú liàng yé

解脫月菩薩言。其數甚多·無量無邊。
jiě tuō yuè pú sà yán qí shù shèn duō wú liàng wú biān

limitlessly many. He does so in a single moment of thought for all that they say simultaneously, in just the same way. Therefore, this Stage is called the Dharma Cloud.

Moon of Liberation Bodhisattva asked, “Disciple of the Buddha, in the presence of how many Tathagatas is this Stage’s Bodhisattva, in a single instant of thought, able to gather in and to sustain their great rain of Dharma clarification and illumination?”

Vajra Treasury Bodhisattva replied, “Disciples of the Buddha, no method of numerical calculation will give us the answer. But I will describe it for you with an analogy.

Disciples of the Buddha, Suppose for instance that there existed in each of the ten directions worlds as numerous as the fine dust particles in ten ineffably many hundreds of thousands of *kotis* of *nayutas* of buddha lands, and in each of those worlds each of the beings residing therein had all acquired the “hearing-and-retaining” *dhāranī*, had served as a buddha’s attendant, was fore-most in learning among everyone within the assembly of *śrāvaka*-disciples, was one comparable to Great Supreme Bhikshu residing in the dwelling place of Vajra Lotus Blossom Supremacy Buddha, while the Dharma received by each of these beings was not the same as that received by any of the others.

Disciples of the Buddha. What do you think? Is all of the Dharma received by all of these beings measurable or immeasurable?

Moon of Liberation Bodhisattva answered, “The numbers would be incalculably many, limitless and boundless in number.”

金剛藏菩薩言。佛子。我為汝說。令汝得解。
jīn gāng zàng pú sà yán fó zǐ wǒ wèi rǔ shuō líng rǔ dé jiě

佛子。此法雲地菩薩。於一佛所。一念之頃。
fó zǐ cǐ fǎ yún dì pú sà yú yī fó suǒ yí niàn zhī qǐng
所安所受。所攝所持。大法明。大法照。大法雨。
suǒ ān suǒ shòu suǒ shè suǒ chí dà fǎ míng dà fǎ zhào dà fǎ yǔ
三世法藏。前爾所世界。一切眾生。所聞持
sān shì fǎ zàng qián ěr suǒ shì jiè yī qiè zhòng shēng suǒ wén chí

法。於此百分不及一。乃至譬喻亦不能及。
fǎ yú cǐ bǎi fēn bù jí yī nǎi zhì pì yù yì bù néng jí

如一佛所。如是十方。如前所說。爾所世界微
rú yī fó suǒ rú shì shí fāng rú qián suǒ shuō ěr suǒ shì jiè wēi

塵數佛。復過此數。無量無邊。於彼一一諸
chén shù fó fù guò cǐ shù wú liàng wú biān yú bǐ yī yī zhū

如來所。所有法明。法照。法雨。三世法藏。皆
rú lái suǒ suǒ yǒu fǎ míng fǎ zhào fǎ yǔ sān shì fǎ zàng jiē

能安能受。能攝能持。是故此地名為法雲。
néng ān néng shòu néng shè néng chí shì gù cǐ dì míng wéi fǎ yún

佛子。此地菩薩以自願力。起大悲雲。震大
fó zǐ cǐ dì pú sà yǐ zì yuàn lì qǐ dà bēi yún zhèn dà

法雷。通。明。無畏以為電光。福德智慧。而
fǎ léi tōng míng wú wèi yǐ wéi diàn guāng fú dé zhì huì ér

為密雲。現種種身。周旋往返。於一念頃。
wéi mì yún xiàn zhǒng zhǒng shēn zhōu xuán wǎng fǎn yú yí niàn qǐng

普遍十方。百千億那由他世界。微塵數國土。
pǔ biàn shí fāng bǎi qiān yì nà yóu tā shì jiè wēi chén shù guó dù

演說大法。摧伏魔怨。
yǎn shuō dà fǎ cuī fú mó yuàn

Vajra Treasury Bodhisattva said: “Disciples of the Buddha, I will explain this for you so that you can understand.

Disciples of the Buddha, by comparison with the vast rain of Dharma’s clarifications and elucidations, and the treasury of Dharma through the three periods of time that this Bodhisattva upon the Stage of the Dharma Cloud takes in and sustains all in a single instant of thought in the presence of one Buddha, the Dharma heard and held by all those many sentient beings in all those many world-systems just described would not amount to even one hundredth, up to and including not amounting to a fraction so small it could only be referred to by analogy.

As in the presence of a single Buddha, suppose this were to happen in the same way throughout the ten directions, as was described above, for as many Buddhas as there are fine motes of dust in a world-system, further exceeding the previous numbers by a limitless and boundless amount. He would be able to take in and sustain all the clarifications and elucidations of the Dharma, all the rain of Dharma and all the treasury of Dharma of the three periods of time in the presence of every one of those Thus Come Ones. Therefore this Stage is called the Dharma Cloud.

Disciples of the Buddha, the Bodhisattva on this Stage, lifts up a cloud of Great Compassion by means of the power of his vows.

He sounds the vast thunder of Dharma and forms thick clouds of blessings, virtue and wisdom, using clear understanding and fearlessness as flashes of lightning.

He makes all manner of bodies appear; they go and come encircling to and fro. In a single instant of thought, he pervades throughout as many world-systems as there are fine motes of dust in hundreds of thousands of *kotis* of *nayutas* of world-systems.

He proclaims the great Dharma and subdues the hatred of demons.

復過此數·於無量百千億·那由他世界·微塵
 fù guò cǐ shù yú wú liàng bǎi qiān yì nà yóu tā shì jiè wēi chén
 數國土·隨諸眾生心之所樂·灑甘露雨·滅除
 shù guó dù suí zhū zhòng shēng xīn zhī suǒ yào shù gān lù yǔ miè chú
 一切眾惑塵焰。是故此地名為法雲。
 yí qiè zhòng huò chén yàn shì gù cǐ dì míng wéi fǎ yún

佛子。此地菩薩·於一世界·從兜率天下·乃
 fó zǐ cǐ dì pú sà yú yī shì jiè cóng dōu shuài tiān xià nǎi
 至涅槃·隨所應度眾生心·而現佛事。若二
 zhì niè pán suí suǒ yīng dù zhòng shēng xīn ér xiàn fó shì ruò èr
 若三·乃至如上·微塵數國土。
 ruò sān nǎi zhì rú shàng wēi chén shù guó dù

復過於此·乃至無量·百千億那由他世界·微
 fù guò yú cǐ nǎi zhì wú liàng bǎi qiān yì nà yóu tā shì jiè wēi
 塵數國土·皆亦如是。是故此地名為法雲。
 chén shù guó dù jiē yì rú shì shì gù cǐ dì míng wéi fǎ yún

佛子。此地菩薩·智慧明達·神通自在。隨
 fó zǐ cǐ dì pú sà zhì huì míng dá shén tōng zì zài suí
 其心念·能以狹世界·作廣世界·廣世界作狹
 qí xīn niàn néng yǐ xiá shì jiè zuò guǎng shì jiè guǎng shì jiè zuò xiá
 世界。垢世界作淨世界·淨世界作垢世界。
 shì jiè gòu shì jiè zuò jìng shì jiè jìng shì jiè zuò gòu shì jiè
 亂住·次住。倒住·正住。如是無量一切世
 luàn zhù cì zhù dǎo zhù zhèng zhù rú shì wú liàng yí qiè shì
 界·皆能互作。
 jiè jiē néng hù zuò

He continues beyond that number and in lands as many as the fine motes of dust in limitlessly many hundreds of thousands of *kotis* of *nayutas* of world-systems, according with what delights the minds of all their sentient beings, he pours down the rain of sweet dew, dispelling the dust and flames of their multitudes of delusions. Thus, this Stage is called the Dharma Cloud.

Disciples of the Buddha, on this Stage in a single world-system according to the minds of sentient beings who should be saved, the Bodhisattva makes the deeds of a Buddha appear, starting with descending from the Tushita Heaven, up to and including Nirvana. He may do so in two, or three, up to and including in as many lands as there are fine motes of dust as described before.

He continues doing the same in lands as many as the fine motes of dust, in limitlessly many hundreds of thousands of *kotis* of *nayutas* of world-systems. Therefore, this Stage is called the Dharma Cloud.

Disciples of the Buddha, the Bodhisattva on this Stage has wise understanding and sovereign psychic powers.

Should he wish to do so, he can turn confined world-systems into expansive world-systems, and can turn expansive world-systems into confined world-systems.

He can turn defiled world-systems into pure world-systems, and can turn pure world-systems into defiled world-systems.

Whether they are chaotic or orderly, upside-down or upright, he can turn limitlessly many world-systems into each other.

或隨心念·於一塵中·置一世界·須彌盧等·一
 huò suí xīn niàn yú yī chén zhōng zhì yī shì jiè xū mí lú děng yī
 切山川。塵相如故·世界不減。或復於一微
 qiè shān chuān chén xiàng rú gù shì jiè bù jiǎn huò fù yú yī wēi
 塵之中·置二置三·乃至不可說世界·須彌盧
 chén zhī zhōng zhì èr zhì sān nǎi zhì bù kě shuō shì jiè xū mí lú
 等·一切山川。而彼微塵體相如本·於中世
 děng yī qiè shān chuān ér bǐ wēi chén tǐ xiàng rú běn yú zhōng shì
 界悉得明現。
 jiè xī dé míng xiàn

或隨心念·於一世界中·示現二世界莊嚴·乃
 huò suí xīn niàn yú yī shì jiè zhōng shì xiàn èr shì jiè zhuāng yán nǎi
 至不可說世界莊嚴。
 zhì bù kě shuō shì jiè zhuāng yán
 或於一世界莊嚴中·示現二世界·乃至不可
 huò yú yī shì jiè zhuāng yán zhōng shì xiàn èr shì jiè nǎi zhì bù kě
 說世界。
 shuō shì jiè

或隨心念·以不可說世界中眾生·置一世界
 huò suí xīn niàn yǐ bù kě shuō shì jiè zhōng zhòng shēng zhì yī shì jiè
 或隨心念·以一世界中眾生·置不可說世界·
 huò suí xīn niàn yǐ yī shì jiè zhōng zhòng shēng zhì bù kě shuō shì jiè
 而於眾生無所燒害。
 ér yú zhòng shēng wú suǒ ráo hài

或隨心念·於一毛孔·示現一切佛境界莊嚴
 huò suí xīn niàn yú yī máo kǒng shì xiàn yī qiè fó jìng jiè zhuāng yán
 之事。
 zhī shì

Or should he wish to do so, within a single mote of dust he may place a world-system with all its rivers and mountains such as Sumeru and the rest, while its aspect as a mote of dust remains as it was before, and the world-system does not decrease in size.

Or within a single mote of dust he may place two or three, up to and including placing indescribably many world-systems with all their rivers, mountains such as Sumeru and the rest, yet its aspect as a mote of dust remains as it was originally, and the world-systems within it are all clearly evident.

Or should he wish to do so within a single world-system he may make the adornments of two world-systems appear, up to and including the features of indescribably many world-systems.

Or within the adornments of a single world-system he may make appear two world-systems, up to and including indescribably many world-systems.

Or should he wish to do so he may take the sentient beings in indescribably many world-systems and place them in a single world-system.

Or should he wish to do so he may take the sentient beings in a single world-system and place them in indescribably many world-systems, yet these sentient beings are not disturbed or harmed.

Or should he wish to do so, he may make all the particulars of the Buddha's state appear in a single hair pore.

或隨心念·於一念中·示現不可說世界微塵
huò suí xīn niàn yú yī niàn zhōng shì xiàn bù kě shuō shì jiè wéi chén

數身。一一身·示現如是微塵數手。一一手
shù shēn yī yī shēn shì xiàn rú shì wéi chén shù shǒu yī yī shǒu

各執恒河沙數華鬘·香篋·鬘蓋·幢幡。周遍
gè zhí héng hé shā shù huā lián xiāng qiè mán gài chuáng fān zhōu biàn

十方·供養於佛。
shí fāng gòng yàng yú fó

一一身·復示現爾許微塵數頭。一一頭·復現
yī yī shēn fù shì xiàn ěr xǔ wéi chén shù tóu yī yī tóu fù xiàn

爾許微塵數舌。於念念中·周遍十方·歎佛功
ěr xǔ wéi chén shù shé yú niàn niàn zhōng zhōu biàn shí fāng tàn fó gōng

德。
dé

或隨心念·於一念間·普遍十方·示成正覺·乃
huò suí xīn niàn yú yī niàn jiān pǔ biàn shí fāng shì chéng zhèng jué nǎi

至涅槃·及以國土莊嚴之事。
zhì niè pán jí yǐ guó dù zhuāng yán zhī shì

或現其身·普遍三世·而於身中·有無量諸佛。
huò xiàn qí shēn pǔ biàn sān shì ér yú shēn zhōng yǒu wú liàng zhū fó

及佛國土莊嚴之事。世界成壞·靡不皆現。
jí fó guó dù zhuāng yán zhī shì shì jiè chéng huài mǐ bù jiē xiàn

或於自身·一毛孔中·出一切風·而於眾生無
huò yú zì shēn yī máo kǒng zhōng chū yī qiè fēng ér yú zhòng shēng wú

所惱害。
suǒ nǎo hài

Or should he wish to do so, in the interval of a single thought, he may make bodies as many as the fine motes of dust in indescribably many world-systems appear.

Each body makes hands appear in number many as those fine motes of dust. Each hand holds as many vases of flowers and chests of incense, garlands, canopies, banners and pennants as there are grains of sand in the Ganges River. These hands extend throughout the ten directions, making offerings to the Buddhas.

Each body further makes appear heads as many as those fine motes of dust. Each head further makes appear tongues as many as those fine motes of dust. In every instant of thought they extend throughout the ten directions, praising the meritorious qualities of the Buddha.

Or should he wish to do so, in a single instant of thought he may extend throughout the ten directions, showing the realization of Right Awakening, up to and including Nirvana and the details of the creation of countries.

Or he may make his body appear to extend throughout the three periods of time, while within his body there are limitlessly many Buddhas, along with all the features of those Buddhas' lands, with world-systems coming into being and passing away, that all appear without exception.

Or from within a single hair pore of his body, he may produce winds, without bringing harm or trouble to sentient beings.

或隨心念·以無邊世界·為一大海。此海水中·
huò suí xīn niàn yǐ wú biān shì jiè wéi yī dà hǎi cǐ hǎi shuǐ zhōng

現大蓮華·光明嚴好·遍覆無量無邊世界。
xiàn dà lián huā guāng míng yán hǎo biàn fù wú liàng wú biān shì jiè

於中示現·大菩提樹·莊嚴之事。乃至示·成
yú zhōng shì xiàn dà pú tí shù zhuāng yán zhī shì nǎi zhì shì chéng

一切種智。
yí qiè zhǒng zhì

或於其身·現十方世界。一切光明·摩尼寶珠·
huò yú qí shēn xiàn shí fāng shì jiè yí qiè guāng míng mó ní bǎo zhū

日月星宿·雲電等光·靡不皆現。
rì yuè xīng xiū yún diàn děng guāng mǐ bù jiē xiàn

或以口噓氣·能動十方無量世界·而不令眾
huò yǐ kǒu xū qì néng dòng shí fāng wú liàng shì jiè ér bú líng zhòng

生有驚怖想。
shēng yǒu jīng bù xiǎng

或現十方風災·火災·及以水災。
huò xiàn shí fāng fēng zāi huǒ zāi jí yǐ shuǐ zāi

或隨眾生心之所樂·示現色身·莊嚴具足。
huò suí zhòng shēng xīn zhī suǒ yào shì xiàn sè shēn zhuāng yán jù zú

或於自身·示現佛身。或於佛身·而現自身。
huò yú zì shēn shì xiàn fó shēn huò yú fó shēn ér xiàn zì shēn

或於佛身·現己國土。或於己國土·而現佛身。
huò yú fó shēn xiàn jǐ guó dù huò yú jǐ guó dù ér xiàn fó shēn

佛子。此法雲地菩薩·能現如是·及餘無量
fó zǐ cǐ fǎ yún dì pú sà néng xiàn rú shì jí yú wú liàng

百千億那由他·自在神力。
bǎi qiān yì nà yóu tā zì zài shén lì

Or should he wish to do so, he may turn boundlessly many world-systems into an ocean. In the waters of that ocean a great lotus blossom appears with splendid light that extends to cover limitless many world-systems. Within these world systems, the features of the Bodhi tree appear, up to and including showing his realization of Omniscient Wisdom.

Or he may make all the lights of the world-systems of the ten directions appear within his body. There will be lights of precious mani pearls, light of the sun, the moon, the stars and constellations, of clouds and lightning, and so forth, that all appear without exception.

Or he may breathe air in and out from his mouth that can make all the limitlessly many world-systems throughout the ten directions tremble, without alarming or frightening the minds of their sentient beings.

Or he may make disasters of wind, disasters of fire, and disasters of water appear throughout the ten directions.

Or according to what delights the minds of sentient beings, he may make physical bodies appear that are perfect and splendid.

Or perhaps within his own body he may make the body of a Buddha appear. Or he may make his own body appear within the body of a Buddha.

Or he may make his own country appear within the Buddha's body. Or he may make the body of a Buddha appear within his own country.

Disciples of the Buddha, the Bodhisattva on the Stage of the Dharma Cloud can display limitless hundreds of thousands of *kotis* of *nayutas* of sovereign spiritual powers such as these.

爾時。會中諸菩薩。及天龍夜叉。乾闥婆。阿
 ěr shí huì zhōng zhū pú sà jí tiān lóng yè chā qián tà pó ā
 脩羅。護世四王。釋提桓因。梵天。淨居。摩醯
 xīu luó hù shì sì wáng shì tí huán yīn fàn tiān jìng jū mó xi
 首羅。諸天子等。咸作是念：若菩薩神通智力
 shǒu luó zhū tiān zǐ dēng xián zuò shì niàn ruò pú sà shén tōng zhì lì
 能如是者。佛復云何？
 néng rú shì zhě fó fù yún hé

爾時。解脫月菩薩。知諸眾會。心之所念。白
 ěr shí jiě tuō yuè pú sà zhī zhū zhòng huì xīn zhī suǒ niàn bái
 金剛藏菩薩言：佛子。今此大眾。聞其菩薩
 jīn gāng zàng pú sà yán fó zǐ jīn cǐ dà zhòng wén qí pú sà
 神通智力。墮在疑網。善哉仁者。為斷彼疑。
 shén tōng zhì lì duò zài yí wǎng shàn zāi rén zhě wèi duàn bǐ yí
 當少示現。菩薩神力。莊嚴之事。
 dāng shǎo shì xiàn pú sà shén lì zhuāng yán zhī shì

時。金剛藏菩薩。即入一切佛國土體性三昧。
 shí jīn gāng zàng pú sà jí rù yí qiè fó guó dù tǐ xìng sān mèi
 入此三昧時。諸菩薩及一切大眾。皆自見身
 rù cǐ sān mèi shí zhū pú sà jí yí qiè dà zhòng jiē zì jiàn shēn
 在金剛藏菩薩身內。
 zài jīn gāng zàng pú sà shēn nèi
 於中悉見三千大千世界。所有種種莊嚴之事。
 yú zhōng xī jiàn sān qiān dà qiān shì jiè suǒ yǒu zhǒng zhǒng zhuāng yán zhī shì
 經於億劫說不能盡。
 jīng yú yì jié shuō bù néng jìn

At that time, all the Bodhisattvas within the assembly, along with the gods, dragons, *yakshas*, *gandharvas*, *asuras*, the Four World-protecting Kings, Shakra Devanam Indra, the God Brahma, the Pure Dwelling Gods, Maheshvara and all the other gods and others, had the following thought together:

“If Bodhisattvas can have such powers of wisdom and spiritual abilities, what about the Buddha?”

Then Moon of Liberation Bodhisattva, knowing what the multitudes in the assembly were thinking, asked Vajra Treasury Bodhisattva: “Disciple of the Buddha, everyone here, having heard of the powers of wisdom and spiritual abilities of this Bodhisattva, have been snared by a net of doubts.

Humane One, it would be good indeed if you, in order to cut through their doubts, showed us an example of the majesty of a Bodhisattva’s spiritual powers.”

At that time, Vajra Treasury Bodhisattva entered the Samadhi of the Substance and Nature of Buddhas’ Lands.

As soon as he entered that samadhi, the Bodhisattvas and the great assembly saw their own bodies placed within the body of Vajra Treasury Bodhisattva.

In his body they saw all the various particulars of adornment of the billion-world universe, a state that could not be entirely described even through *kotis* of eons.

又於其中·見菩提樹·其身周圍十萬三千大
yòu yú qí zhōng jiàn pú tí shù qí shēn zhōu wéi shí wàn sān qiān dà

千世界·高百萬三千大千世界·枝葉所蔭亦
qiān shì jiè gāo bǎi wàn sān qiān dà qiān shì jiè zhī yè suǒ yìn yì

復如是。
fù rú shì

稱樹形量·有師子座·座上有佛·號：一切智
chèn shù xíng liàng yǒu shī zǐ zuò zuò shàng yǒu fó hào yí qiè zhì

通王。一切大眾·悉見其佛·坐菩提樹下·師
tōng wáng yí qiè dà zhòng xī jiàn qí fó zuò pú tí shù xià shī

子座上。種種諸相·以為莊嚴·假使億劫·說
zǐ zuò shàng zhǒng zhǒng zhū xiàng yǐ wéi zhuāng yán jiǎ shǐ yì jié shuō

不能盡。
bù néng jìn

金剛藏菩薩·示現如是大神力已·還令眾會
jīn gāng zàng pú sà shì xiàn rú shì dà shén lì yǐ huán líng zhòng huì

各在本處。
gè zài běn chù

時·諸大眾·得未曾有·生奇特想·默然而住·
shí zhū dà zhòng dé wèi céng yǒu shēng qí tè xiǎng mò rán ér zhù

向金剛藏一心瞻仰。
xiàng jīn gāng zàng yī xīn zhān yǎng

爾時·解脫月菩薩·白金剛藏菩薩言：
ěr shí jiě tuō yuè pú sà bái jīn gāng zàng pú sà yán

佛子·今此三昧·甚為希有·有大勢力·其名
fó zǐ jīn cǐ sān mèi shèn wéi xī yǒu yǒu dà shì lì qí míng

Inside it they also saw a Bodhi tree, its circumference as large as a hundred thousand universes of a billion worlds, and its height that of a million universes of a billion worlds. The shade from its branches and foliage was equally extensive.

There was a lion's throne matching that tree in size and a Buddha named King of Wisdom's Connections was seated upon the throne.

Everyone in the assembly saw the Buddha adorned with all the hallmarks and seated upon the lion's throne beneath the Bodhi tree. Even through kotis of eons one could not finish describing them.

After Vajra Treasury Bodhisattva had revealed such great spiritual powers, he restored the multitudes in the assembly to their original places.

Then everybody in the assembly gained something unprecedented, which they thought this was very special and rare.

They remained silent, gazing up at Vajra Treasury Bodhisattva with a single mind.

At that time, Moon of Liberation Bodhisattva asked Vajra Treasury Bodhisattva: "Disciple of the Buddha, this samadhi is extremely rare and has great power. What is it called?"

何等？
hé děng

金剛藏言：此三昧。名：一切佛國土體性。
jīn gāng zàng yán cǐ sān mèi míng yí qiè fó guó dù tǐ xìng

又問：此三昧境界云何？
yòu wèn cǐ sān mèi jìng jiè yún hé

答言：佛子。若菩薩修此三昧。隨心所念。能
dá yán fó zǐ ruò pú sà xiū cǐ sān mèi suí xīn suǒ niàn néng

於身中。現恒河沙世界微塵數佛刹。復過此
yú shēn zhōng xiàn héng hé shā shì jiè wéi chén shù fó chà fù guò cǐ

數。無量無邊。
shù wú liàng wú biān

佛子。菩薩住法雲地。得如是等無量百千諸
fó zǐ pú sà zhù fǎ yún dì dé rú shì děng wú liàng bǎi qiān zhū

大三昧。故此菩薩。身。身業。不可測知。語。
dà sān mèi gù cǐ pú sà shēn shēn yè bù kě cè zhī yǔ

語業。意。意業。神通自在。觀察三世。三
yǔ yè yì yì yè shén tōng zì zài guān chá sān shì sān

昧境界。智慧境界。遊戲一切諸解脫門。變
mèi jìng jiè zhì huì jìng jiè yóu xì yí qiè zhū jiě tuō mén biàn

化所作。神力所作。光明所作。略說乃至舉
huà suǒ zuò shén lì suǒ zuò guāng míng suǒ zuò lüè shuō nǎi zhì jǔ

足下足。如是一切。諸有所作。乃至法王子。
zú xià zú rú shì yí qiè zhū yǒu suǒ zuò nǎi zhì fǎ wáng zǐ

住善慧地菩薩。皆不能知。
zhù shàn huì dì pú sà jiē bù néng zhī

Vajra Treasury Bodhisattva replied: “The name of this samadhi is the Substance and Nature of All Buddhas’ Lands.”

He asked again: “What are the states of this samadhi like?”

And the reply came: Disciples of the Buddha, when a Bodhisattva cultivates this samadhi, according to the thoughts in his mind, within his own body he can make appear Buddha-lands as many as the fine motes of dust in world-systems numerous as the grains of sand in the Ganges River. He can surpass that number limitlessly and boundlessly.

Disciples of the Buddha, this Bodhisattva’s bodies and physical karma could not be fathomed or known because the Bodhisattva who abides on the Stage of the Dharma Cloud attains limitless hundreds of thousands of great samadhis such as that one.

His speech and his verbal karma;

his mind and his mental karma;

his self-mastery and spiritual powers;

his contemplation of the three periods of time;

his states of samadhi;

his states of wisdom;

his roaming in the methods of liberation;

the functioning of his transformation, the functioning of his spiritual strength, and the functioning of his light – in summary, up to and including every lifting up or setting down of his foot – all things he does could not be known even by Bodhisattvas on the Stage of a Dharma Prince or on the Stage of Wholesome Wisdom.

佛子。此法雲地菩薩。所有境界。略說如是。
fó zǐ cǐ fǎ yún dì pú sà suǒ yǒu jìng jiè lüè shuō rú shì

若廣說者。假使無量百千阿僧祇劫。亦不能
ruò guǎng shuō zhě jiǎ shǐ wú liàng bǎi qiān ā sēng qí jié yì bù néng

盡。
jìn

解脫月菩薩言：佛子。若菩薩神通境界如是。
jiě tuō yuè pú sà yán fó zǐ ruò pú sà shén tōng jìng jiè rú shì

佛神力。其復云何？
fó shén tōng lì qí fù yún hé

金剛藏言：佛子。譬如有人。於四天下。取
jīn gāng zàng yán fó zǐ pì rú yǒu rén yú sì tiān xià qǔ

一塊土。而作是言：為無邊世界大地土多？
yí kuài tǔ ér zuò shì yán wéi wú biān shì jiè dà dì tǔ duō

為此土多？我觀汝問。亦復如是。如來智慧
wéi cǐ tǔ duō wǒ guān rǔ wèn yì fù rú shì rú lái zhì huì

無邊無等。云何而與菩薩比量？
wú biān wú děng yún hé ér yǔ pú sà bǐ liàng

復次。佛子。如四天下。取少許土。餘者無
fù cì fó zǐ rú sì tiān xià qǔ shǎo xǔ tǔ yú zhě wú

量。此法雲地神通智慧。於無量劫。但說少
liàng cǐ fǎ yún dì shén tōng zhì huì yú wú liàng jié dàn shuō shǎo

分。況如來地。
fēn kuàng rú lái dì

Disciples of the Buddha, to summarize, on the Stage of the Dharma Cloud, all of the states of this Bodhisattva are that way.

If one were to explain them extensively, one could never finish, even in limitless hundreds of thousands of *asamkhyeyas* of *kalpas*.

Moon of Liberation Bodhisattva said: “Disciple of the Buddha, if the Bodhisattva’s states of psychic abilities are so developed, what about the spiritual powers of a Buddha?”

Vajra Treasury Bodhisattva replied: Disciples of the Buddha, suppose someone picked up a clod of soil from anywhere on the four continents and then asked, “Is there more soil on the planets that comprise boundlessly many world-systems, or is there more soil here in my hand?” Your question is basically the same.

A Tathagata’s wisdom is boundless and incomparable. How could you compare it to the wisdom of a Bodhisattva?”

What’s more, disciples of the Buddha, just as when you take a small amount of soil from the four continents, the remaining soil is limitless, so, too, are the wisdom and psychic powers of a Bodhisattva on the Stage of the Dharma Cloud such that, even in limitlessly many eons, one could describe only a tiny fraction of them – how much the more so the abilities inherent on the Stage of a Tathagata.

佛子。我今為汝。引事為證。令汝得知。
fó zǐ wǒ jīn wèi rǔ yǐn shì wéi zhèng líng rǔ dé zhī

如來境界。
rú lái jing jie

佛子。假使十方。一一方。各有無邊世界。
fó zǐ jiǎ shǐ shí fāng yī yī fāng gè yǒu wú biān shì jiè

微塵數諸佛國土。一一國土。得如是地菩薩
wēi chén shù zhū fó guó dù yī yī guó dù dé rú shì dì pú sà

充滿。如甘蔗。竹。葦。稻。麻。叢林。彼諸
chōng mǎn rú gān zhè zhú wěi dào má cóng lín bǐ zhū

菩薩。於百千億那由他劫。修菩薩行。所生
pú sà yú bǎi qiān yì nà yóu tā jié xiū pú sà hēng suǒ shēng

智慧。比一如來智慧境界。百分不及一。乃
zhì huì bǐ yī rú lái zhì huì jing jie bǎi fēn bù jí yī nǎi

至優波尼沙陀分。亦不能及。
zhì yōu bō ní shā tuó fēn yì bù néng jí

佛子。此菩薩。住如是智慧。不異如來。身
fó zǐ cǐ pú sà zhù rú shì zhì huì bú yì rú lái shēn

語意業。不捨菩薩諸三昧力。於無數劫。承
yǔ yì yè bù shě pú sà zhū sān mèi lì yú wú shù jié chéng

事供養一切諸佛。一一劫中。以一切種。供
shì gòng yàng yī qiè zhū fó yī yī jié zhōng yǐ yī qiè zhǒng gòng

養之具。而為供養。一切諸佛神力所加。智
yàng zhī jù ér wéi gòng yàng yī qiè zhū fó shén lì suǒ jiā zhì

慧光明。轉更增勝。於法界中。所有問難。
huì guāng míng zhuǎn gèng zēng shèng yú fǎ jiè zhōng suǒ yǒu wèn nàn

善為解釋。百千億劫無能屈者。
shàn wéi jiě shì bǎi qiān yì jié wú néng qū zhě

Disciples of the Buddha, I shall now give an example to prove this to you, so that you can learn about the states of a Tathagata.

Disciples of the Buddha, suppose that throughout each of the ten directions, there were Buddha-lands as many as the fine motes of dust in boundlessly many world-systems.

And suppose that each of these lands were filled with Bodhisattvas like those on this Stage, in number like abundant stalks of sugar cane, or groves of bamboo, reeds, rice plants, sesame seeds or thicket of trees.

All of the wisdom brought forth by all those Bodhisattvas by their cultivation of Bodhisattva practices throughout hundreds of thousands of *kotis* of *nayutas* of eons, by comparison with the states of wisdom of a single Tathagata, would not even amount to one hundredth, up to and including not amounting to even a fraction as small as one part in an *upanishad*.

Disciples of the Buddha, the Bodhisattva who abides in wisdom such as this does not differ from the Tathagata in their karma of body, mouth and mind.

He does not abandon the powers of Bodhisattvas' samadhis.

Throughout countless many eons, he attends upon and makes offerings to the Buddhas. In every eon he offers up all manner of excellent items.

He is aided by the spiritual powers of the Buddhas and the light of his wisdom increasingly sublime.

He is skilled at explaining difficult questions that might be posed within the Dharma Realms and throughout hundreds of *kotis* of eons, no one can defeat him.

佛子。譬如金師。以上妙真金。作嚴身具。
fó zǐ pì rú jīn shī yǐ shàng miào zhēn jīn zuò yán shēn jù

大摩尼寶。鈿廁其間。自在天王。身自服戴。
dà mó ní bǎo diàn cè qí jiān zì zài tiān wáng shēn zì fú dài

其餘天人。莊嚴之具。所不能及。
qí yú tiān rén zhuāng yán zhī jù suǒ bù néng jí

此地菩薩。亦復如是。始從初地。乃至九地。
cǐ dì pú sà yì fù rú shì shǐ cóng chū dì nǎi zhì jiǔ dì

一切菩薩。所有智行。皆不能及。
yí qiè pú sà suǒ yǒu zhì hòng jiē bù néng jí

此地菩薩。智慧光明。能令眾生。乃至入於
cǐ dì pú sà zhì huì guāng míng néng lìng zhòng shēng nǎi zhì rù yú

一切智智。餘智光明。無能如是。
yí qiè zhì zhì yú zhì guāng míng wú néng rú shì

佛子。譬如摩醯首羅天王光明。能令眾生。
fó zǐ pì rú mó xī shǒu luó tiān wáng guāng míng néng lìng zhòng shēng

身心清涼。一切光明所不能及。此地菩薩。
shēn xīn qīng liáng yí qiè guāng míng suǒ bù néng jí cǐ dì pú sà

智慧光明。亦復如是。能令眾生皆得清涼。
zhì huì guāng míng yì fù rú shì néng lìng zhòng shēng jiē dé qīng liáng

乃至住於一切智智。一切聲聞。辟支佛。乃
nǎi zhì zhù yú yí qiè zhì zhì yí qiè shēng wén bì zhī fó nǎi

至第九地菩薩。智慧光明。悉不能及。
zhì dì jiǔ dì pú sà zhì huì guāng míng xī bù néng jí

佛子。此菩薩摩訶薩。已能安住如是智慧。
fó zǐ cǐ pú sà mó hē sà yǐ néng ān zhù rú shì zhì huì

Disciples of the Buddha, it's like a jeweler who uses the finest grade of real gold to fashion a personal brooch that he inlays with large mani gems. The King of the Heaven of Sovereignty wears this brooch on his person, and none of the other jewelry worn by other gods or humans could compare to it.

The Bodhisattva on this Stage is that way as well. None of the practices of wisdom of the other Bodhisattvas, from the First Stage up to and including the Ninth Stage, are able to match his.

The light of wisdom of the Bodhisattva on this Stage can empower sentient beings to manage achieving mastery to the Wisdom of Wisdoms, something no other lights of wisdom are able to accomplish.

Disciples of the Buddha, similar to how the radiance of the King of the Maheshvara Heaven can bring cool refreshment to the bodies and minds of sentient beings, something no other radiance is able to match.

The light of wisdom of the Bodhisattva on this Stage is that way as well. It can bring cool refreshment to sentient beings, up to and including empowering them to abide in the Wisdom of Wisdoms.

None of the lights of wisdom of any Voice-Hearers or Pratyekabuddhas, up to and including of Bodhisattvas on the Ninth Stage, is able to compare.

Disciples of the Buddha, when this Bodhisattva, Mahasattva abides securely in such wisdom, all the Buddhas, Tathagatas, tell him more

諸佛世尊。復更為說三世智。法界差別智。

zhū fó shì zūn fù gèng wèi shuō sān shì zhì fǎ jiè cī bié zhì

遍一切世界智。照一切世界智。慈念一切

biàn yí qiè shì jiè zhì zhào yí qiè shì jiè zhì cí niàn yí qiè

眾生智。舉要言之。乃至為說。得一切智智。

zhòng shēng zhì jǔ yào yán zhī nǎi zhì wèi shuō dé yí qiè zhì zhì

此菩薩。十波羅蜜中。智波羅蜜最為增上。

cǐ pú sà shí bō luó mì zhōng zhì bō luó mì zuì wéi zēng shàng

餘波羅蜜。非不修行。

yú bō luó mì fēi bù xiū xíng

佛子。是名略說。菩薩摩訶薩第十法雲地。

fó zǐ shì míng lüè shuō pú sà mó hē sà dì shí fǎ yún dì

若廣說者。假使無量阿僧祇劫。亦不能盡。

ruò guǎng shuō zhě jiǎ shǐ wú liàng ā sēng qí jié yì bù néng jìn

佛子。菩薩住此地。多作摩醯首羅天王。於

fó zǐ pú sà zhù cǐ dì duō zuò mó xī shǒu luó tiān wáng yú

法自在。能授眾生。聲聞。獨覺。一切菩薩波

fǎ zì zài néng shòu zhòng shēng shēng wén dú jué yí qiè pú sà bō

羅蜜行。於法界中。所有問難。無能屈者。

luó mì hēng yú fǎ jiè zhōng suǒ yǒu wèn nán wú néng qū zhě

布施。愛語。利行。同事。如是一切諸所作

bù shī ài yǔ lì xíng tóng shì rú shì yí qiè zhū suǒ zuò

業。皆不離念佛。乃至不離念具足一切種。

yè jiē bù lí niàn fó nǎi zhì bù lí niàn jù zú yí qiè zhǒng

一切智智。

yí qiè zhì zhì

about wisdom concerning the three periods of time;

wisdom of differentiations of the Dharma Realm;

wisdom of pervading world-systems;

wisdom of illumining world-systems; and

wisdom of kindly mindfulness of sentient beings.

In summary, they even tell him how to attain the Wisdom of Wisdoms.

Among the Ten Paramitas, this Bodhisattva emphasizes the Paramita of Knowledge, and he does not fail to cultivate the other Paramitas.

Disciples of the Buddha, this is called a summary explanation of the Bodhisattva, Mahasattva's Tenth Stage, the Stage of the Dharma Cloud. If I were to explain extensively, even in limitlessly many asamkhyeyas of eons, I could never finish.

Disciples of the Buddha, a Bodhisattva who abides upon this Stage is most likely to act as the King of the Maheshvara Heaven.

He is sovereign over the Dharma, and able to transmit the practices of the Paramitas to Voice-Hearers, to Solitary Buddhas and to sentient beings. There are no difficult questions within the Dharma Realm that can defeat him.

In all of the karmic deeds he performs concerting giving, kind words, service and cooperation, every deed is connected to mindfulness of the Buddha, up to and including connected to mindfulness of endowment with the Wisdom of Wisdoms of All Modes.

復作是念：我當於一切眾生為首。為勝。乃
fù zuò shì niàn wǒ dāng yú yī qiè zhòng shēng wéi shǒu wéi shèng nǎi

至為一切智智依止者。
zhì wéi yī qiè zhì zhì yī zhǐ zhě

若勤加精進。於一念頃。得十不可說。百千
ruò qín jiā jīng jìn yú yī niàn qǐng dé shí bù kě shuō bǎi qiān

億那由他。佛刹微塵數三昧。乃至示現。爾
yì nà yóu tā fó chà wéi chén shù sān mèi nǎi zhì shì xiàn ěr

所微塵數菩薩。以為眷屬。
suǒ wéi chén shù pú sà yǐ wéi juàn shǔ

若以菩薩殊勝願力。自在示現。過於此數。
ruò yǐ pú sà shū shèng yuàn lì zì zài shì xiàn guò yú cǐ shù

所謂：若修行。若莊嚴。若信解。若所作。若
suǒ wèi ruò xiū xíng ruò zhuāng yán ruò xìn jiě ruò suǒ zuò ruò

身。若語。若光明。若諸根。若神變。若音聲。
shēn ruò yǔ ruò guāng míng ruò zhū gēn ruò shén biàn ruò yīn shēng

若行處。乃至百千億那由他劫。不能數知。
ruò xíng chù nǎi zhì bǎi qiān yì nà yóu tā jié bù néng shǔ zhī

佛子。此菩薩摩訶薩。十地行相。次第現前。
fó zǐ cǐ pú sà mó hē sà shí dì hòng xiàng cì dì xiàn qián

則能趣入一切智智。譬如阿耨達池。出四大
zé néng qù rù yī qiè zhì zhì pì rú ā nòu dá chí chū sì dà

河。其河流注遍閻浮提。既無盡竭。復更增
hé qí hé liú zhù biàn yán fú tí jì wú jìn jié fù gèng zēng

長。乃至入海。令其充滿。
zhǎng nǎi zhì rù hǎi líng qí chōng mǎn

He further makes the following reflection: I should be a leader among all sentient beings; I should be supreme, up to and including being one with the Wisdom of Wisdoms upon whom others may rely.

If this Bodhisattva is diligent and vigorous, within the space of a thought he can realize samadhis as many as the fine motes of dust in ten indescribably many hundreds of thousands of *kotis* of *nayutas* of Buddha-lands, up to and including being able to make appear as many Bodhisattvas as there are fine motes of dust as his following.

When he applies the sublime strength of a Bodhisattvas' vows and appears at will, he surpasses that number, namely: be it his cultivation; his adornments; his faith and understanding; be it in his deeds; his bodies; his speech; his radiance; or his faculties; be it his spiritual transformations; his voice or his places of practice, these aspects could not be enumerated or known, even throughout hundreds of thousands of *kotis* of *nayutas* of eons,

Disciples of the Buddha, when the attributes of the Ten Stages' practices appear before this Bodhisattva, Mahasattva in sequential order, then he can approach mastery of the Wisdom of Wisdoms.

This is similar to Lake Anavatapta, the source of four massive rivers. As these rivers flow forth, to fill up Jambudvīpa, they never run dry, but instead keep increasing until they enter the ocean and keeping it full.

佛子。菩薩亦爾。從菩提心。流出善根大願
 fó zǐ pú sà yì ěr cóng pú tí xīn liú chū shàn gēn dà yuàn
 之水。以四攝法。充滿眾生。無有窮盡。復
 zhī shuǐ yǐ sì shè fǎ chōng mǎn zhòng shēng wú yǒu qióng jìn fù
 更增長。乃至入於一切智海。令其充滿。
 gèng zēng zhǎng nǎi zhì rù yú yī qiè zhì hǎi líng qí chōng mǎn

佛子。菩薩十地。因佛智故。而有差別。如
 fó zǐ pú sà shí dì yīn fó zhì gù ér yǒu cī bié rú
 因大地有十山王。何等為十？
 yīn dà dì yǒu shí shān wáng hé děng wéi shí

所謂：雪山王。香山王。鞞陀梨山王。神仙山
 suǒ wèi xuě shān wáng xiāng shān wáng bì tuó lí shān wáng shén xiān shān
 王。由乾陀山王。馬耳山王。尼民陀羅山王。
 wáng yóu qián tuó shān wáng mǎ ěr shān wáng ní mín tuó luó shān wáng
 斫羯羅山王。計都末底山王。須彌盧山王。
 zhuó jié luó shān wáng jì dū mò dǐ shān wáng xū mí lú shān wáng

佛子。如雪山王。一切藥草。咸在其中。取
 fó zǐ rú xuě shān wáng yī qiè yào cǎo xián zài qí zhōng qǔ
 不可盡。菩薩所住歡喜地。亦復如是。一
 bù kě jìn pú sà suǒ zhù huān xǐ dì yì fù rú shì yī
 切世間經書。技藝。文頌。呪術。咸在其中。
 qiè shì jiān jīng shū jì yì wén sòng zhòu shù xián zài qí zhōng
 說不可盡。
 shuō bù kě jìn

Disciples of the Buddha, the Bodhisattva is that way as well.

From his initial resolve for Bodhi he brings forth the waters of wholesome qualities and vast vows, and uses the Four Dharmas of Attraction to fill sentient beings, endlessly. The water keeps increasing until it enters the ocean of Omniscience, keeping it full.

Disciples of the Buddha! We can make distinctions between the Bodhisattva's Ten Stages using the aspect of the Buddha's wisdom, just as from the earth come the Ten Kings of Mountains. Which ten?

They are King of Mountains Snow;
 King of Mountains Fragrance;
 King of Mountains Vaidhari;
 King of Mountains Spiritual Immortal;
 King of Mountains Yugamdharma;
 King of Mountains Horse Ear;
 King of Mountains Nemindhara;
 King of Mountains Chakravada;
 King of Mountains Ketumati; and
 King of Mountains Sumeru.

Disciples of the Buddha, just as the King of Mountains Snow has an endless supply of every medicinal herb, the Bodhisattva's abiding upon the Stage of Happiness is the same, with its endless quantity of mundane books and treatises, arts and skills, texts and verses, mantras and incantations.

佛子。如香山王。一切諸香。咸集其中。取
fó zǐ rú xiāng shān wáng yí qiè zhū xiāng xián jí qí zhōng qǔ

不可盡。菩薩所住離垢地。亦復如是。一切
bù kě jìn pú sà suǒ zhù lí gòu dì yì fù rú shì yí qiè

菩薩戒行。威儀。咸在其中。說不可盡。
pú sà jiè hèng wēi yí xián zài qí zhōng shuō bù kě jìn

佛子。如鞞陀梨山王。純寶所成。一切眾寶
fó zǐ rú bì tuó lí shān wáng chún bǎo suǒ chéng yí qiè zhòng bǎo

咸在其中。取不可盡。菩薩所住發光地。亦
xián zài qí zhōng qǔ bù kě jìn pú sà suǒ zhù fā guāng dì yì

復如是。一切世間禪定神通。解脫三昧。三
fù rú shì yí qiè shì jiān chán dìng shén tōng jiě tuō sān mèi sān

摩鉢底。咸在其中。說不可盡。
mó bō dǐ xián zài qí zhōng shuō bù kě jìn

佛子。如神仙山王。純寶所成。五通神仙。
fó zǐ rú shén xiān shān wáng chún bǎo suǒ chéng wǔ tōng shén xiān

咸住其中。無有窮盡。菩薩所住焰慧地。亦
xián zhù qí zhōng wú yǒu qióng jìn pú sà suǒ zhù yàn huì dì yì

復如是。一切道中。殊勝智慧。咸在其中。
fù rú shì yí qiè dào zhōng shū shèng zhì huì xián zài qí zhōng

說不可盡。
shuō bù kě jìn

Disciples of the Buddha, just as the King of Mountains Fragrance contains an endless quantity and variety of fragrant incense, the Bodhisattva's abiding upon the Stage of Leaving Defilement is the same, with its endless quantity of Bodhisattva precepts and deportment practices.

Disciples of the Buddha, just as the King of Mountains Vaidhari which is entirely composed of jewels, and contains multitudes of every treasure in endless quantity, the Bodhisattva's abiding upon the Stage of Emitting Light is the same way. All the worlds' dhyana concentrations, spiritual powers, liberations, samadhis and *samapattis* are within it, more than could be described.

Disciples of the Buddha, just as the King of Mountains Spiritual Immortal is entirely composed of jewels, and Spiritual Immortals with Five Powers all abide, ceaselessly, within it, the Bodhisattva's abiding upon the Stage of Blazing Wisdom is the same way. The wisdom of utmost supremacy in all paths exists within it, more than could be described.

佛子。如由乾陀羅山王。純寶所成。夜叉
fó zǐ rú yóu qián tuó luó shān wáng chún bǎo suǒ chéng yè chā

大神。咸住其中。無有窮盡。菩薩所住難勝
dà shén xián zhù qí zhōng wú yǒu qióng jìn pú sà suǒ zhù nán shèng

地。亦復如是。一切自在。如意神通。咸在
dì yì fù rú shì yí qiè zì zài rú yì shén tōng xián zài

其中。說不可盡。
qí zhōng shuō bù kě jìn

佛子。如馬耳山王。純寶所成。一切諸果。
fó zǐ rú mǎ ěr shān wáng chún bǎo suǒ chéng yí qiè zhū guǒ

咸在其中。取不可盡。菩薩所住現前地。亦
xián zài qí zhōng qǔ bù kě jìn pú sà suǒ zhù xiàn qián dì yì

復如是。入緣起理。聲聞果證。咸在其中。
fù rú shì rù yuán qǐ lǐ shēng wén guǒ zhèng xián zài qí zhōng

說不可盡。
shuō bù kě jìn

如尼民陀羅山王。純寶所成。大力龍神。咸
rú ní mín tuó luó shān wáng chún bǎo suǒ chéng dà lì lóng shén xián

住其中。無有窮盡。菩薩所住遠行地。亦復
zhù qí zhōng wú yǒu qióng jìn pú sà suǒ zhù yuǎn xíng dì yì fù

如是。方便智慧。獨覺果證。咸在其中。說
rú shì fāng biàn zhì huì dú jué guǒ zhèng xián zài qí zhōng shuō

不可盡。
bù kě jìn

Disciples of the Buddha, just as the King of Mountains Yugamdharma is entirely composed of jewels, and yakshas and great spirits all abide, ceaselessly, within it, the Bodhisattva's abiding on the Stage of Difficult Conquest is the same way. All wish-fulfilling spiritual abilities and self-mastery exist within it, more than could be described.

Disciples of the Buddha, just as the King of Mountains Horse Ear is entirely composed of jewels, and all fruits are found within it in endless quantity, the Bodhisattva's abiding upon the Stage of Manifestation is the same way. Realization of the result of Voice-Hearer and mastery of the principle of conditioned-arising are all within it, more than could be described.

Just as the King of Mountains Nemindhara is entirely composed of jewels, and dragon spirits with great power abide within it ceaselessly, the Bodhisattva's abiding upon the Stage of Traveling Far is the same way. The Bodhisattva has expedient wisdom and realization of the fruition of a Solitarily-Awakened One, more than could be described.

如斫羯羅山王·純寶所成。諸自在眾·咸住
 rú zhuó jié luó shān wáng chún bǎo suǒ chéng zhū zì zài zhòng xián zhù

其中·無有窮盡。菩薩所住不動地·亦復如
 qí zhōng wú yǒu qióng jìn pú sà suǒ zhù bú dòng dì yì fù rú

是。一切菩薩自在行差別世界·咸在其中。
 shì yí qiè pú sà zì zài hēng cī bié shì jiè xián zài qí zhōng

說不可盡。
 shuō bù kě jìn

如計都山王·純寶所成。大威德阿脩羅王·
 rú jì dū shān wáng chún bǎo suǒ chéng dà wēi dé ā xiū luó wáng

咸住其中·無有窮盡。菩薩所住善慧地·亦
 xián zhù qí zhōng wú yǒu qióng jìn pú sà suǒ zhù shàn huì dì yì

復如是。一切世間生滅智行·咸在其中·說
 fù rú shì yí qiè shì jiān shēng miè zhì hēng xián zài qí zhōng shuō

不可盡。
 bù kě jìn

如須彌盧山王·純寶所成。大威德諸天·咸
 rú xū mí lú shān wáng chún bǎo suǒ chéng dà wēi dé zhū tiān xián

住其中·無有窮盡。菩薩所住法雲地·亦復
 zhù qí zhōng wú yǒu qióng jìn pú sà suǒ zhù fǎ yún dì yì fù

如是。如來力·無畏·不共法·一切佛事·咸
 rú shì rú lái lì wú wèi bú gòng fǎ yí qiè fó shì xián

在其中·問答宣說·不可窮盡。
 zài qí zhōng wèn dá xuān shuō bù kě qióng jìn

Just as the King of Mountains Chakravada is entirely composed of jewels, and multitudes of Sovereign Beings abide within it ceaselessly, so, too, is the Bodhisattva's abiding upon the Unmoving Stage. The sovereign travels of Bodhisattvas in differentiated world-systems are all within it, more than could be described.

Just as the King of Mountains Ketumati is entirely composed of jewels, and asura kings of great awesome virtue all abide within it, ceaselessly, so, too, is the Bodhisattva's abiding upon the Stage of Wholesome Wisdom. All mundane wisdom practices of knowledge about creation and destruction are within it, more than could be described.

Just as the King of Mountains Sumeru is entirely composed of jewels, and gods of great awesome virtue abide within it, ceaselessly, so too, is the Bodhisattva's abiding upon the Stage of the Dharma Cloud. The Tathagatas' Powers, Fearlessnesses, and Special Dharmas -- the deeds of a Buddha -- are all within it. If you investigated using questions and answers, statements or explanations you would still find the topic inexhaustible.

佛子。此十寶山王。同在大海。差別得名。
fó zǐ cǐ shí bǎo shān wáng tóng zài dà hǎi cī bié dé míng

菩薩十地。亦復如是。同在一切智中。差別
pú sà shí dì yì fù rú shì tóng zài yí qiè zhì zhōng cī bié

得名。
dé míng

佛子。譬如大海。以十種相。得大海名。不
fó zǐ pì rú dà hǎi yǐ shí zhǒng xiàng dé dà hǎi míng bù

可移奪。何等為十？一。次第漸深。二。
kě yí duó hé děng wéi shí yī cì dì jiàn shēn èr

不受死屍。三。餘水入中。皆失本名。四。
bú shòu sǐ shī sān yú shuǐ rù zhōng jiē shī běn míng sì

普同一味。五。無量珍寶。六。無能至底。
pǔ tóng yí wèi wǔ wú liàng zhēn bǎo liù wú néng zhì dǐ

七。廣大無量。八。大身所居。九。潮不過
qī guǎng dà wú liàng bā dà shēn suǒ jū jiǔ cháo bú guò

限。十。普受大雨。無有盈溢。
xiàn shí pǔ shòu dà yǔ wú yǒu yíng yì

菩薩行。亦復如是。以十相故。名菩薩行。
pú sà hòng yì fù rú shì yǐ shí xiàng gù míng pú sà hòng

不可移奪。何等為十？所謂：歡喜地。出生
bù kě yí duó hé děng wéi shí suǒ wèi huān xǐ dì chū shēng

大願。漸次深故。離垢地。不受一切破戒屍
dà yuàn jiàn cì shēn gù lí gòu dì bú shòu yí qiè pò jiè shī

故。發光地。捨離世間假名字故。焰慧地。
gù fā guāng dì shè lí shì jiān jiǎ míng zì gù yàn huì dì

Disciples of the Buddha, these Ten Kings of Jewel Mountains arise together from the ocean each with its different name.

The Ten Bodhisattva Stages, in the same way, arise together from Omniscience, each with its distinct name.

Disciples of the Buddha, it is like the ocean's ten qualities from which comes the name "ocean," qualities that cannot be changed or removed. What are the ten?

One, oceans progress from shallow to deep;

Two, oceans do not hold on to dead bodies;

Three, waters lose their original names upon flowing into the ocean;

Four, oceans universally share a single flavor;

Five, oceans hold limitlessly many gems;

Six, one cannot reach the bottom of the ocean;

Seven, oceans are vast, great and limitless;

Eight, large-bodied creatures inhabit the oceans;

Nine, ocean tides do not overflow their banks;

Ten, oceans everywhere take in vast rains without overflowing.

In the same way the practices of Bodhisattva are called that because of ten qualities that cannot be changed or removed. What are the ten? They are as follows:

On the Stage of Happiness one goes from shallow to deep in bringing forth great vows;

On the Stage of Leaving Filth one does not accept any corpse of broken precepts;

On the Stage of Emitting Light one relinquishes mundane false names.

On the Stage of Blazing Wisdom one has the same flavor of merit

與佛功德同一味故。難勝地。出生無量方便
yǔ fó gōng dé tóng yī wèi gù nán shèng dì chū shēng wú liàng fāng biàn

神通。世間所作眾珍寶故。現前地。觀察緣
shén tōng shì jiān suǒ zuò zhòng zhēn bǎo gù xiàn qián dì guān chá yuán

生。甚深理故。遠行地。廣大覺慧。善觀察
shēng shèn shēn lǐ gù yuǎn xíng dì guǎng dà jué huì shàn guān chá

故。不動地。示現廣大莊嚴事故。善慧地。
gù bú dòng dì shì xiàn guǎng dà zhuāng yán shì gù shàn huì dì

得深解脫。行於世間。如實而知。不過限故。
dé shēn jiě tuō xíng yú shì jiān rú shí ér zhī bú guò xiàn gù

法雲地。能受一切諸佛如來。大法明雨。無
fǎ yún dì néng shòu yī qiè zhū fó rú lái dà fǎ míng yǔ wú

厭足故。
yàn zú gù

佛子。譬如大摩尼珠。有十種性。出過眾寶。
fó zǐ pì rú dà mó ní zhū yǒu shí zhǒng xìng chū guò zhòng bǎo

何等為十？一者。從大海出。二者。巧匠治
hé děng wéi shí yī zhě cóng dà hǎi chū èr zhě qiǎo jiàng zhì

理。三者。圓滿無缺。四者。清淨離垢。五
lǐ sān zhě yuán mǎn wú quē sì zhě qīng jìng lí gòu wǔ

者。內外明徹。六者。善巧鑽穿。七者。貫
zhě nèi wài míng chè liù zhě shàn qiǎo zuān chuān qī zhě guàn

以寶縷。八者。置在瑠璃高幢之上。九者。
yǐ bǎo lǚ bā zhě zhì zài lú lí gāo chuáng zhī shàng jiǔ zhě

普放一切種種光明。十者。能隨王意。雨眾
pǔ fàng yī qiè zhǒng zhǒng guāng míng shí zhě néng suí wáng yì yù zhòng

寶物。如眾生心。充滿其願。
bǎo wù rú zhòng shēng xīn chōng mǎn qí yuàn

and virtue as the Buddhas;

On the Stage of Difficult Conquest one brings forth the many gems of mundane enactments of limitless psychic powers of expedients;

On the Stage of Manifestation one contemplates the deep principle of conditioned arising;

On the Stage of Traveling Far one skillfully contemplates with vast enlightened wisdom;

On the Stage of Immovability one makes appear the attributes of vast adornments;

On the Stage of Wholesome Wisdom one achieves profound liberations, travels throughout worlds and knows things as they truly are, without ever over-flowing;

On the Stage of the Dharma Cloud one receives the massive rainfall of Dharma clarifications of the Buddhas, Tathagatas, without ever growing weary.

Disciples of the Buddha, it is like the way the nature of a large mani pearl has ten inherent qualities whereby it surpasses the many other jewels. What are the ten?

One, it emerges from the ocean;

Two, it is polished by a skilled craftsman;

Three, it is perfect and free from flaws;

Four, it is pure and free from defilement;

Five, it is pristine, both inside and out;

Six, it is skillfully bored through;

Seven, it is strung on a fine cord;

Eight, it is placed on a lofty banner of vaidurya;

Nine, it emits radiance on every side;

Ten, according to the king's intent, it rains down multitudes of valuable objects that accord with the thoughts of sentient beings and grants their wishes.

佛子。當知菩薩。亦復如是。有十種事。出
 fó zǐ dāng zhī pú sà yì fù rú shì yǒu shí zhǒng shì chū
 過眾聖。何等為十？一者。發一切智心。二
 guò zhòng shèng hé děng wéi shí yī zhě fā yí qiè zhì xīn èr
 者。持戒頭陀。正行明淨。三者。諸禪三昧。
 zhě chí jiè tóu tuó zhèng xíng míng jìng sān zhě zhū chán sān mèi
 圓滿無缺。四者。道行清白。離諸垢穢。五
 yuán mǎn wú quē sì zhě dào hòng qīng bái lí zhū gòu huì wǔ
 者。方便神通。內外明徹。六者。緣起智慧。
 zhě fāng biàn shén tōng nèi wài míng chè liù zhě yuán qǐ zhì huì
 善能鑽穿。七者。貫以種種方便智縷。八
 shàn néng zuān chuān qī zhě guàn yǐ zhǒng zhǒng fāng biàn zhì lǚ bā
 者。置於自在高幢之上。九者。觀眾生行。
 zhě zhì yú zì zài gāo chuáng zhī shàng jiǔ zhě guān zhòng shēng xíng
 放聞持光。十者。受佛智職。墮在佛數。能
 fàng wén chí guāng shí zhě shòu fó zhì zhí duò zài fó shù néng
 為眾生廣作佛事。
 wèi zhòng shēng guǎng zuò fó shì

佛子。此集一切種。一切智功德。菩薩行法
 fó zǐ cǐ jí yí qiè zhǒng yí qiè zhì gōng dé pú sà hòng fǎ
 門品。若諸眾生。不種善根。不可得聞。
 mén pǐn ruò zhū zhòng shēng bú zhòng shàn gēn bù kě dé wén

解脫月菩薩言：聞此法門。得幾所福？
 jiě tuō yuè pú sà yán wén cǐ fǎ mén dé jǐ suǒ fú

金剛藏菩薩言：如一切智所集福德。聞此法
 jīn gāng zàng pú sà yán rú yí qiè zhì suǒ jí fú dé wén cǐ fǎ

Disciples of the Buddha, be aware that the Bodhisattva similarly encounters ten circumstances where he surpasses the multitudes of Sages. What are these ten?

One, he brings forth the resolve for Omniscience;

Two, his upright practices, precept discipline and cultivation of asceticism are bright and exemplary;

Three, his practice of meditative samadhi is complete and flawless;

Four, his pursuit of the Way is pristine and free from defilement;

Five, his expedient spiritual abilities are transparent inside and out;

Six, his wisdom concerning conditioned-arising skillfully threads through;

Seven, his teachings are strung together with threads of wise expedient means;

Eight, he is elevated on a lofty banner of sovereignty;

Nine, contemplating the behaviors of sentient beings, he sends forth radiance of learning and sustaining;

Ten, he is appointed to the Buddha's role and is numbered among the Buddhas; and can do the deeds that Buddhas do for sentient beings on a vast scale.

Disciples of the Buddha, only sentient beings who have planted good roots will be able to hear this chapter on the Bodhisattva's gateways to Dharma practices for amassing the meritorious virtue of the Wisdom of All Modes.

Moon of Liberation asked: "How many blessings does one gather from hearing of these gateways to the Dharma?"

Vajra Treasury replied: The blessings and virtues amassed from hearing these gateways to the Dharma are just like the blessings and

門 · 福 德 如 是 。 何 以 故 ？ 非 不 聞 此 功 德 法 門
mén fú dé rú shì hé yǐ gù fēi bù wén cǐ gōng dé fǎ mén

而 能 信 解 · 受 持 · 讀 誦 。 何 況 精 進 · 如 說 修
ér néng xìn jiě shòu chí dú sòng hé kuàng jīng jìn rú shuō xiū

行 。 是 故 當 知 · 要 得 聞 此 · 集 一 切 智 功 德 法
xíng shì gù dāng zhī yào dé wén cǐ jí yí qiè zhì gōng dé fǎ

門 。 乃 能 信 解 · 受 持 · 修 習 。 然 後 至 於 一 切
mén nǎi néng xìn jiě shòu chí xiū xí rán hòu zhì yú yí qiè

智 地 。
zhì dì

爾 時 。 佛 神 力 故 · 法 如 是 故 。 十 方 各 有 十 億
ěr shí fó shén lì gù fǎ rú shì gù shí fāng gè yǒu shí yì

佛 刹 微 塵 數 世 界 · 六 種 十 八 相 動 。 所 謂 ；
fó chà wéi chén shù shì jiè liù zhǒng shí bā xiàng dòng suǒ wèi

動 · 遍 動 · 等 遍 動 。 起 · 遍 起 · 等 遍 起 。 涌 ·
dòng biàn dòng děng biàn dòng qǐ biàn qǐ děng biàn qǐ yǒng

遍 涌 · 等 遍 涌 。 震 · 遍 震 · 等 遍 震 。 吼 · 遍
biàn yǒng děng biàn yǒng zhèn biàn zhèn děng biàn zhèn hǒu biàn

吼 · 等 遍 吼 。 擊 · 遍 擊 · 等 遍 擊 。
hǒu děng biàn hǒu jí biàn jí děng biàn jí

雨 眾 天 華 · 天 鬘 · 天 衣 · 及 諸 天 寶 · 莊 嚴 之
yù zhòng tiān huā tiān mán tiān yī jí zhū tiān bǎo zhuāng yán zhī

具 · 幢 幡 · 繒 蓋 。 奏 天 伎 樂 · 其 音 和 雅 · 同 時
jù chuáng fān zēng gài zòu tiān jì yuè qí yīn hé yǎ tóng shí

發 聲 · 讚 一 切 智 地 所 有 功 德 。
fā shēng zàn yí qiè zhì dì suǒ yǒu gōng dé

virtues gathered from Omniscience. Why is that? One must hear of these Dharma-gateways for merit and virtue in order to believe and understand, receive, hold, read and recite them. How much more is it the case for one who then vigorously practices according to their teachings!

Therefore, know then that you must first hear of these Dharma gateways for amassing the merit and virtue of Omniscience in order to be able to believe and understand, receive, hold, and practice according to them, and afterwards arrive at the Stage of Omniscience.

At that time, through the Buddha's magnificent spiritual strength, and because of how the Dharma works, world-systems as many as the fine motes of dust in ten kotis of Buddha kshetras in each of the ten directions experienced six kinds of quaking along with eighteen attributes of movement. Namely:

trembling, pervasive trembling and uniform pervasive trembling;
rising, pervasive rising and uniform pervasive rising;
surging, pervasive surging and uniform pervasive surging;
cracking, pervasive cracking and uniform pervasive cracking;
roaring, pervasive roaring and uniform pervasive roaring;
crashing, pervasive crashing and uniform pervasive crashing.

Multitudes of celestial flowers, rained down, and celestial garlands, celestial garments, and fine celestial adorning items such as banners, pennants and silken canopies. Celestial music resonated with elegant harmonies that resounded together, in praise of the meritorious virtues of the Stage of Omniscience.

如此世界他化自在天王宮。演說此法。十方
rú cǐ shì jiè tā huà zì zài tiān wáng gōng yǎn shuō cǐ fǎ shí fāng

所有一切世界。悉亦如是。
suǒ yǒu yí qiè shì jiè xī yì rú shì

爾時。復以佛神力故。十方各十億佛刹微塵
ěr shí fù yǐ fó shén lì gù shí fāng gè shí yì fó chà wéi chén

數世界外。有十億佛刹微塵數菩薩。而來此
shù shì jiè wài yǒu shí yì fó chà wéi chén shù pú sà ér lái cǐ

會。作如是言：善哉！善哉！金剛藏。快說此
huì zuò rú shì yán shàn zāi shàn zāi jīn gāng zàng kuài shuō cǐ

法。我等悉亦同名金剛藏。所住世界各各
fǎ wǒ děng xī yì tóng míng jīn gāng zàng suǒ zhù shì jiè gè ge

差別。悉名金剛德。佛號金剛幢。我等住在
cī bié xī míng jīn gāng dé fó hào jīn gāng chuáng wǒ děng zhù zài

本世界中。皆承如來威神之力。而說此法。
běn shì jiè zhōng jiē chéng rú lái wēi shén zhī lì ér shuō cǐ fǎ

眾會悉等。文字句義。與此所說。無有增
zhòng huì xī děng wén zì jù yì yǔ cǐ suǒ shuō wú yǒu zēng

減。悉以佛神力。而來此會。為汝作證。如
jiǎn xī yǐ fó shén lì ér lái cǐ huì wèi rǔ zuò zhèng rú

我等。今者入此世界。如是十方一切世界。
wǒ děng jīn zhě rù cǐ shì jiè rú shì shí fāng yí qiè shì jiè

悉亦如是。而往作證。
xī yì rú shì ér wǎng zuò zhèng

爾時。金剛藏菩薩。觀察十方一切眾會。
ěr shí jīn gāng zàng pú sà guān chá shí fāng yí qiè zhòng huì

Just as this Dharma was being spoken in the palace of the King of the Heaven of Sovereignty Over Others' Transformations in this world-system, it happened entirely the same way in all world-systems throughout the ten directions.

Once again through the majestic spiritual strength of the Buddha, just then from beyond world-systems as many as the fine motes of dust in ten kotis of Buddha-lands in the ten directions, Bodhisattvas as many as the fine motes of dust in ten kotis of Buddha-lands arrived at this assembly and said:

“Good indeed, good indeed, Vajra Treasury Bodhisattva, that you are explaining this Dharma so well! We who also are named Vajra Treasury Bodhisattva, and all of the individual world-systems where we abide are also named Vajra Virtue. The Buddha in each of those worlds is named Vajra Banner. Each one of us, residing in his own world-system, is receiving the majestic spiritual strength of the Tathagata and is explaining this Dharma. The assembled multitudes are all the same, and the texts and words, phrases and meanings are neither more nor less than what you are teaching here. All of us, through the majestic spiritual strength of the Buddha, have now come to this assembly to certify your accomplishment. Just as we now enter this world-system, we are also simultaneously going to all world-systems of the ten directions in the same way to bestow our certification.”

At that time, Vajra Treasury Bodhisattva contemplated all the multitudes in the assemblies throughout the ten directions extending everywhere throughout the Dharma Realm.

普周法界。欲讚歎發一切智智心。欲示現
 pǔ zhōu fǎ jiè yù zàn tàn fā yí qiè zhì zhì xīn yù shì xiàn
 菩薩境界。欲淨治菩薩行力。欲說攝取一
 pú sà jìng jiè yù jìng zhì pú sà hòng lì yù shuō shè qǔ yí
 切種智道。欲除滅一切世間垢。欲施與一
 qiè zhǒng zhì dào yù chú miè yí qiè shì jiān gòu yù shī yǔ yí
 切智。欲示現不思議智莊嚴。欲顯示一切
 qiè zhì yù shì xiàn bù sī yì zhì zhuāng yán yù xiǎn shì yí qiè
 菩薩諸功德。欲令如是地義。轉更開顯。承
 pú sà zhū gōng dé yù líng rú shì dì yì zhuǎn gèng kāi xiǎn chéng
 佛神力。而說頌言：
 fó shén lì ér shuō sòng yán

其心寂滅恒調順 平等無礙如虛空
 qí xīn jí miè héng tiáo shùn píng děng wú ài rú xū kōng

離諸垢濁住於道 此殊勝行汝應聽。
 lí zhū gòu zhuó zhù yú dào cǐ shū shèng hòng rǔ yīng tīng

百千億劫修諸善 供養無量無邊佛
 bǎi qiān yì jié xiū zhū shàn gòng yàng wú liàng wú biān fó

聲聞獨覺亦復然 為利眾生發大心。
 shēng wén dú jué yì fù rán wèi lì zhòng shēng fā dà xīn

精勤持戒常柔忍 慚愧福智皆具足
 jīng qín chí jiè cháng róu rěn cán kuì fú zhì jiē jù zú

志求佛智修廣慧 願得十力發大心。
 zhì qiú fó zhì xiū guǎng huì yuàn dé shí lì fā dà xīn

Wishing to praise those who make the resolve for the Wisdom of
 Omniscience;
 wishing to reveal the states of Bodhisattvas;
 wishing to refine and put in order the strength of Bodhisattva
 practices;
 wishing to explain the Path to gathering and sustaining the Wisdom
 of All Modes;
 wishing to get rid of worldly defilements;
 wishing to bestow Omniscience;
 wishing to display the inconceivable adornments of wisdom;
 wishing to reveal Bodhisattvas' meritorious virtues; and
 wishing to allow such teachings of the Stages to circulate more
 widely, he received the Buddha's awesome spiritual strength and
 chanted the following verses:

His minds still and quiet, in harmonious accord;
 Unbiased, free from obstructions, like infinite space.
 Without defilement or turbidity, abiding in the Dao.
 Let us listen now to these sublime practices.

Cultivating goodness for many billions of eons,
 Making offerings to boundlessly many Buddhas,
 And to just that many Voice-hearers and Pratyekabuddhas,
 This Bodhisattva brings forth a great resolve to aid sentient
 beings.

He diligently holds the precepts, he is always gentle and patient,
 He is replete with shame, remorse, blessings and wisdom;
 Seeking the Buddha's wisdom, he cultivates vast knowledge;
 To achieve the Ten Powers, he brings forth a great resolve.

三世諸佛咸供養 一切國土悉嚴淨
sān shì zhū fó xián gòng yàng yí qiè guó dù xī yán jìng

了知諸法皆平等 為利眾生發大心。
liǎo zhī zhū fǎ jiē píng děng wèi lì zhòng shēng fā dà xīn

住於初地生是心 永離眾惡常歡喜
zhù yú chū dì shēng shì xīn yǒng lí zhòng è cháng huān xǐ

願力廣修諸善法 以悲愍故入後位。
yuàn lì guǎng xiū zhū shàn fǎ yǐ bēi mǐn gù rù hòu wèi

戒聞具足念眾生 滌除垢穢心明潔
jiè wén jù zú niàn zhòng shēng dí chú gòu huì xīn míng jié

觀察世間三毒火 廣大解者趣三地。
guān chá shì jiān sān dú huǒ guǎng dà jiě zhě qù sān dì

三有一切皆無常 如箭入身苦熾然
sān yǒu yí qiè jiē wú cháng rú jiàn rù shēn kǔ chì rán

厭離有為求佛法 廣大智人趣焰地。
yàn lí yǒu wéi qiú fó fǎ guǎng dà zhì rén qù yàn dì

念慧具足得道智 供養百千無量佛
niàn huì jù zú dé dào zhì gòng yàng bǎi qiān wú liàng fó

常觀最勝諸功德 斯人趣入難勝地。
cháng guān zuì shèng zhū gōng dé sī rén qù rù nán shèng dì

He makes offerings to Buddhas in three periods of time,
Establishing each land, making it immaculate,
Comprehending how dharmas share an impartial unity:
To aid sentient beings, he brings forth a great resolve.

Abiding on the First Stage he makes a resolve;
Beyond any evil-doing, he always feels happy;
He makes vows to cultivate wholesome methods:
Filled with compassion, he masters all the successive stages.

Mindful of living beings, he acquires the precepts,
To cleanse away defilement, his mind pure and clear;
He contemplates the fire of three poisons in the world:
With vast understanding he reaches the Third Stage.

All things in existence will soon pass away,
Causing pain sharp as arrows piercing the body,
Rejecting the conditioned world, he seeks the Buddha's
methods:
With vast wisdom he reaches the Stage of Blazing Wisdom.

Full of mindfulness and wisdom, he obtains Knowledge of
the Dao,
Making offerings to limitless numbers of Buddhas.
Always contemplating supreme merit and virtue:
He reaches the Stage of Difficult Conquest.

智慧方便善觀察 種種示現救眾生
zhì huì fāng biàn shàn guān chá zhǒng zhǒng shì xiàn jiù zhòng shēng

復供十力無上尊 趣入無生現前地。
fù gòng shí lì wú shàng zūn qù rù wú shēng xiàn qián dì

世所難知而能知 不受於我離有無
shì suǒ nán zhī ér néng zhī bú shòu yú wǒ lí yǒu wú

法性本寂隨緣轉 得此微妙向七地。
fǎ xìng běn jí suí yuán zhuǎn dé cǐ wéi miào xiàng qī dì

智慧方便心廣大 難行難伏難了知
zhì huì fāng biàn xīn guǎng dà nán xíng nán fú nán liǎo zhī

雖證寂滅勤修習 能趣如空不動地。
suī zhèng jí miè qín xiū xí néng qù rú kōng bú dòng dì

佛勸令從寂滅起 廣修種種諸智業
fó quàn líng cóng jí miè qǐ guǎng xiū zhǒng zhǒng zhū zhì yè

具十自在觀世間 以此而昇善慧地。
jù shí zì zài guān shì jiān yǐ cǐ ér shēng shàn huì dì

以微妙智觀眾生 心行業惑等稠林
yǐ wéi miào zhì guān zhòng shēng xīn hèn yè huò děng chóu lín

為欲化其令趣道 演說諸佛勝義藏。
wéi yù huà qí líng qù dào yǎn shuō zhū fó shèng yì zàng

With wisdom and expedients, he skilfully contemplates,
And appears in many ways to rescue sentient beings;
He worships peerless Honored Ones of Ten Powers:
And reaches the Birthless – the Stage of Manifestation.

He knows things the world finds hard to know:
Unburdened by a self, beyond being and non-being;
And how the unmoving Dharma-nature adapts to conditions:
Attaining this subtle wonder, he reaches the Seventh Stage.

With wisdom and expedient skill his mind is vast in scope,
He manages difficult practices, hard to teach and comprehend;
Though he realizes Nirvana, still he cultivates with diligence,
And reaches the Unmoving Stage, verging on emptiness.

At the Buddhas' urging, he arises from Nirvana,
And cultivates all manner of wise deeds in depth;
Complete with ten forms of self-mastery, he contemplates
the world,
And ascends from here to the Stage of Wholesome Wisdom.

Using subtle, marvelous wisdom, he regards sentient beings;
Their habits of mind and karmic delusions, dense as thickets;
To teach them how to approach the Way,
He proclaims the Buddhas' treasury of sublime meanings.