



大方廣佛華嚴經
dà fāng guǎng fó huá yán jīng

光明覺品
guāng míng jué pǐn

The Avatamsaka Sutra

Chapter on Light Enlightenment

Translated from Sanskrit to Chinese by
Tripitaka Master Siksananda of Khotan in the Tang Dynasty

Provisional English Translation by
The Buddhist Text Translation Society

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

南 無 本 師 釋 迦 牟 尼 佛 (三遍)
ná mó běn shī shì jiā móu ní fó

*Namo Fundamental Teacher
Shakyamuni Buddha* (3x)

開 經 偈
kāi jīng jì

無 上 甚 深 微 妙 法 百 千 萬 劫 難 遭 遇
wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù

我 今 見 聞 得 受 持 願 解 如 來 真 實 義
wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì

Supreme and wondrous Dharma, subtle and profound,
Rarely is encountered, even in a billion eons.
But now we see it, hear it, and accept it reverently;
May we truly understand the Buddha's actual meaning.

大方廣佛華嚴經

光明覺品第九

于闐國三藏法師實叉難陀 奉制譯 (699)
佛經翻譯委員會譯英文 (~1980)

爾時 • 世尊從兩足輪下 • 放百億光明 • 照
ěr shí shì zūn cóng liǎng zú lún xià fàng bǎi yì guāng míng zhào

此三千大千世界。
cǐ sān qiān dà qiān shì jiè

百億閻浮提 • 百億弗婆提 • 百億瞿耶尼 •
bǎi yì yán fú tí bǎi yì fú pó tí bǎi yì qú yé ní

百億鬱單越 • 百億大海 • 百億輪圍山。
bǎi yì yù dān yuè bǎi yì dà hǎi bǎi yì lún wéi shān

百億菩薩受生 • 百億菩薩出家 • 百億如來
bǎi yì pú sà shòu shēng bǎi yì pú sà chū jiā bǎi yì rú lái

成正覺 • 百億如來轉法輪 • 百億如來入涅槃。
chéng zhèng jué bǎi yì rú lái zhuǎn fǎ lún bǎi yì rú lái rù niè

槃。
pán

百億須彌山王 • 百億四天王眾天 • 百億三
bǎi yì xū mí shān wáng bǎi yì sì tiān wáng zhòng tiān bǎi yì sān

十三天 • 百億夜摩天 • 百億兜率天 • 百億
shí sān tiān bǎi yì yè mó tiān bǎi yì dōu shuài tiān bǎi yì

化樂天 • 百億他化自在天。
huà lè tiān bǎi yì tā huà zì zài tiān

The Avatamsaka Sutra
Chapter 9 “Light Enlightenment”

Chinese translation upon imperial command by
Tripitaka Master Siksanda from Khotan (699 CE)
Provisional English translation by
the Buddhist Text Translation Society (~1980)

At that time, from the wheels on the bottoms of the World Honored One’s feet were released one billion bright lights which illumined the three thousand great thousand worlds.

They also illumined a billion *Jambudvīpas*,
a billion *Pūrvavidehas*,
a billion *Aparagodānīyas*, and
a billion *Uttarakurus*.

They illumined a billion great oceans, a billion wheel-ringed mountains,
a billion Bodhisattvas being born,
a billion Bodhisattvas leaving home,
a billion Thus Come Ones accomplishing proper enlightenment,
a billion Thus Come Ones turning the Dharma wheel, and
a billion Thus Come Ones entering Nirvana.

Also, a billion Sumeru kings of mountains,
a billion heavens of the Four Kings,
a billion heavens of the Thirty-three, and
a billion Suyama heavens, a billion Tuṣita heavens,
a billion bliss from transformation heavens,
a billion heavens of comfort gained from others’ transformations,

百 億 梵 眾 天 • 百 億 光 音 天 • 百 億 遍 淨 天 •
bǎi yì fàn zhòng tiān bǎi yì guāng yīn tiān bǎi yì biàn jìng tiān

百 億 廣 果 天 • 百 億 色 究 竟 天 •
bǎi yì guǎng guǒ tiān bǎi yì sè jiù jìng tiān

其 中 所 有 • 悉 皆 明 現 •
qí zhōng suǒ yǒu xī jiē míng xiàn

如 此 處 • 見 佛 世 尊 • 坐 蓮 華 藏 師 子 之 座 •
rú cǐ chù jiàn fó shì zūn zuò lián huā zàng shī zǐ zhī zuò

十 佛 剎 微 塵 數 菩 薩 • 所 共 圍 遶 •
shí fó chà wéi chén shù pú sà suǒ gòng wéi rào

其 百 億 閻 浮 提 中 • 百 億 如 來 • 亦 如 是 坐 •
qí bǎi yì yán fú tí zhōng bǎi yì rú lái yì rú shì zuò

悉 以 佛 神 力 故 • 十 方 各 有 一 大 菩 薩 • 一 一
xī yǐ fó shén lì gù shí fāng gè yǒu yī dà pú sà yī yī

各 與 • 十 佛 剎 微 塵 數 • 諸 菩 薩 俱 • 來 詣 佛
gè yǔ shí fó chà wéi chén shù zhū pú sà jù lái yì fó

所 •
suǒ

其 名 曰 • 文 殊 師 利 菩 薩 • 覺 首 菩 薩 • 財 首
qí míng yuē wén shū shī lì pú sà jué shǒu pú sà cái shǒu

菩 薩 • 寶 首 菩 薩 • 功 德 首 菩 薩 • 目 首 菩 薩 •
pú sà bǎo shǒu pú sà gōng dé shǒu pú sà mù shǒu pú sà

精 進 首 菩 薩 • 法 首 菩 薩 • 智 首 菩 薩 • 賢 首
jīng jìn shǒu pú sà fǎ shǒu pú sà zhì shǒu pú sà xián shǒu

菩 薩 •
pú sà

a billion heavens of the Brahma multitudes,
a billion light-sound heavens,
a billion heavens of pervasive purity,
a billion vast-result heavens, and
a billion ultimate form heavens.
All of these were clearly revealed in this light.

Just as in this place, one could see the Buddha, the World Honored One, seated on his lotus flower treasury lion’s throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him,

so too, in each of the billion Jambudvīpas, the billion Thus Come Ones were also seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who together with the Bodhisattvas to the number of fine motes of dust in ten Buddhalands, came to the Buddha’s place.

Their names were Manjushri Bodhisattva,
Enlightened Leader Bodhisattva,
Wealthy Leader Bodhisattva,
Jeweled Leader Bodhisattva,
Merit and Virtue Leader Bodhisattva,
Vision Leader Bodhisattva,
Vigorous Leader Bodhisattva,
Dharma Leader Bodhisattva,
Wisdom Leader Bodhisattva, and
Worthy Leader Bodhisattva.

是 諸 菩 薩 · 所 從 來 國 。 所 謂 。 金 色 世 界 ·
shì zhū pú sà suǒ cóng lái guó suǒ wèi jīn sè shì jiè
妙 色 世 界 · 蓮 華 色 世 界 · 薝 蔔 華 色 世 界 ·
miào sè shì jiè lián huā sè shì jiè zhān bó huā sè shì jiè
優 鉢 羅 華 色 世 界 · 金 色 世 界 · 寶 色 世 界 ·
yōu bō luó huā sè shì jiè jīn sè shì jiè bǎo sè shì jiè
金 剛 色 世 界 · 玻 璃 色 世 界 · 平 等 色 世 界 。
jīn gāng sè shì jiè bō lí sè shì jiè píng děng sè shì jiè

此 諸 菩 薩 · 各 於 佛 所 · 淨 修 梵 行 。 所 謂 。
cǐ zhū pú sà gè yú fó suǒ jìng xiū fàn háng suǒ wèi
不 動 智 佛 · 無 礙 智 佛 · 解 脫 智 佛 · 威 儀 智
bú dòng zhì fó wú ài zhì fó jiě tuō zhì fó wēi yí zhì
佛 · 明 相 智 佛 · 究 竟 智 佛 · 最 勝 智 佛 · 自
fó míng xiàng zhì fó jiù jìng zhì fó zuì shèng zhì fó zì
在 智 佛 · 梵 智 佛 · 觀 察 智 佛 。
zài zhì fó fàn zhì fó guān chá zhì fó

爾 時 · 一 切 處 文 殊 師 利 菩 薩 · 各 於 佛 所 ·
ěr shí yí qiè chù wén shū shī lì pú sà gè yú fó suǒ
同 時 發 聲 · 說 此 頌 言 。
tóng shí fā shēng shuō cǐ sòng yán

若 有 見 正 覺 解 脫 離 諸 漏
ruò yǒu jiàn zhèng jué jiě tuō lí zhū lòu
不 著 一 切 世 彼 非 證 道 眼 。
bù zháo yí qiè shì bǐ fēi zhèng dào yǎn

These Bodhisattvas all came from their own countries, that is to say, the Golden Colored world, the Wonderful Colored world, the Lotus Flower Colored world, the Campaka Flower Colored world, the Utpala Flower Colored world, the Golden Colored world, the Jeweled Colored world, the Vajra Colored world, the Crystal Colored world, and the Equally Colored world.

In the presence of the Buddhas, all these Bodhisattvas cultivated Brahma conduct. Specifically, Unmoving Wisdom Buddha, Unobstructed Wisdom Buddha, Liberation Wisdom Buddha, Awesome Deportment Wisdom Buddha, Understanding Marks Wisdom Buddha, Ultimate Wisdom Buddha, Superior Wisdom Buddha, Comfortable Wisdom Buddha, Brahma Wisdom Buddha, and Contemplating and Investigating Wisdom Buddha.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

*“If someone sees the one of proper enlightenment
As liberated and free from all outflows,
And as not being attached to all worlds,
That person still has not certified to the Way-eye.*

若有知如來 體相無所有
 ruò yǒu zhī rú lái tǐ xiàng wú suǒ yǒu
 修習得明了 此人疾作佛。
 xiū xí dé míng liǎo cǐ rén jí zuò fó

能見此世界 其心不搖動
 néng jiàn cǐ shì jiè qí xīn bù yáo dòng
 於佛身亦然 當成勝智者。
 yú fó shēn yì rán dāng chéng shèng zhì zhě

若於佛及法 其心了平等
 ruò yú fó jí fǎ qí xīn liǎo píng děng
 二念不現前 當踐難思位。
 èr niàn bú xiàn qián dāng jiàn nán sī wèi

若見佛及身 平等而安住
 ruò jiàn fó jí shēn píng děng ér ān zhù
 無住無所入 當成難遇者。
 wú zhù wú suǒ rù dāng chéng nán yù zhě

色受無有數 想行識亦然
 sè shòu wú yǒu shù xiǎng xíng shì yì rán
 若能如是知 當作大牟尼。
 ruò néng rú shì zhī dāng zuò dà móu ní

“If someone knows the Thus Come One’s
 Body and marks do not exist,
 And cultivates and attains this understanding,
 Then that person will quickly become a Buddha.

“If one can look upon this world
 With a mind that is unmoving,
 And see Buddhas and living beings as the same,
 Then such a one will accomplish supreme wisdom.

“If with regard to the Buddha and the Dharma
 One’s mind is completely level and equal
 And the two thoughts do not manifest,
 Then one will realize the position which is hard to conceive of.

“If there is someone who sees the Buddha and living beings
 As level and equal, and peacefully dwelling,
 Yet without dwelling and without a place of entering,
 Then that person will become one who is difficult to encounter.

“Forms and feelings are without number;
 Thinking, process and consciousness are also like this.
 If one is able to know this
 Then one can become a great muni.

世及出世見 一切皆超越
shì jí chū shì jiàn yí qiè jiē chāo yuè
而能善知法 當成大光耀。
ér néng shàn zhī fǎ dāng chéng dà guāng yào

若於一切智 發生迴向心
ruò yú yí qiè zhì fā shēng huí xiàng xīn
見心無所生 當獲大名稱。
jiàn xīn wú suǒ shēng dāng huò dà míng chēng

眾生無有生 亦復無有壞
zhòng shēng wú yǒu shēng yì fù wú yǒu huài
若得如是智 當成無上道。
ruò dé rú shì zhì dāng chéng wú shàng dào

一中解無量 無量中解一
yī zhōng jiě wú liàng wú liàng zhōng jiě yī
了彼互*生起 當成無所畏。(※：互)
liǎo bǐ gèn shēng qǐ dāng chéng wú suǒ wèi hù

爾時 • 光明過此世界 • 遍照東方 • 十佛國
ěr shí guāng míng guò cǐ shì jiè biàn zhào dōng fāng shí fó guó
土。南西北方 • 四維上下 • 亦復如是。彼
dù nán xī běi fāng sì wéi shàng xià yì fù rú shì bǐ
一一世界中 • 皆有百億閻浮提 • 乃至百億
yī yī shì jiè zhōng jiē yǒu bǎi yì yán fú tí nǎi zhì bǎi yì

*“If worldly and world transcending views
Are leapt far beyond
And if one is well able to know all Dharmas,
Then such a one will accomplish great brilliance.*

*“If someone toward all-wisdom
Produces a mind of transference,
And sees the mind as not being produced,
Then such a one will obtain great renown.*

*“Living beings are without production
And also without extinction.
If one is able to obtain this kind of wisdom
Then one will accomplish the Unsurpassed Way.*

*“Within one there are the limitless,
And within the limitless there is one.
If one understands that they mutually arise,
Then one will accomplish fearlessness.”*

At that time, light passed through this world and everywhere illumined ten Buddhalands in the east.

It was also like this in the south, west, north, the four intermediate directions, as well as above and below.

Within each of those worlds there were a billion Jambudvīpas, reaching up to a billion ultimate form heavens.

色究竟天。其中所有。悉皆明現。
sè jiù jìng tiān qí zhōng suǒ yǒu xī jiē míng xiàn

如此處。見佛世尊。坐蓮華藏師子之座。
rú cǐ chù jiàn fó shì zūn zuò lián huā zàng shī zǐ zhī zuò

十佛剎微塵數菩薩。所共圍遶。彼一一世
shí fó chà wéi chén shù pú sà suǒ gòng wéi rào bǐ yī yī shì

界中。各有百億閻浮提。百億如來。亦如
jiè zhōng gè yǒu bǎi yì yán fú tí bǎi yì rú lái yì rú

是坐。
shì zuò

悉以佛神力故。十方各有一大菩薩。一一
xī yǐ fó shén lì gù shí fāng gè yǒu yī dà pú sà yī yī

各與。十佛剎微塵數。諸菩薩俱。來詣佛
gè yǔ shí fó chà wéi chén shù zhū pú sà jù lái yì fó

所。
suǒ

其大菩薩。謂文殊師利等。所從來國。謂
qí dà pú sà wèi wén shū shī lì děng suǒ cóng lái guó wèi

金色世界等。本所事佛。謂不動智如來等。
jīn sè shì jiè děng běn suǒ shì fó wèi bú dòng zhì rú lái děng

爾時。一切處文殊師利菩薩。各於佛所。
ěr shí yī qiè chù wén shū shī lì pú sà gè yú fó suǒ

同時發聲。說此頌言。
tóng shí fā shēng shuō cǐ sòng yán

All of these were clearly revealed in this light.

Just as in this place one could see the Buddha, the World Honored One, seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvīpas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others.

They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

眾生無智慧 愛刺所傷毒
zhòng shēng wú zhì huì ài cì suǒ shāng dú

為彼求菩提 諸佛法如是。
wèi bǐ qiú pú tí zhū fó fǎ rú shì

普見於諸法 二邊皆捨離
pǔ jiàn yú zhū fǎ èr biān jiē shě lí

道成永不退 轉此無等輪。
dào chéng yǒng bú tuì zhuǎn cǐ wú děng lún

不可思議劫 精進修諸行
bù kě sī yì jié jīng jìn xiū zhū hòng

為度諸眾生 此是大仙力。
wèi dù zhū zhòng shēng cǐ shì dà xiān lì

導師降眾魔 勇健無能勝
dǎo shī xiáng zhòng mó yǒng jiàn wú néng shèng

光中演妙義 慈悲故如是。
guāng zhōng yǎn miào yì cí bēi gù rú shì

以彼智慧心 破諸煩惱障
yǐ bǐ zhì huì xīn pò zhū fán nǎo zhàng

一念見一切 此是佛神力。
yí niàn jiàn yí qiè cǐ shì fó shén lì

“Living beings without wisdom
Are injured and poisoned by the thorn of love.
To cause those people to seek Bodhi
Is what the Buddhadharma is for.

“Universally observe all Dharmas
And renounce the two extremes.
The Way accomplished, one never retreats,
And turns this unequalled wheel.

“Throughout inconceivable kalpas
Vigorously cultivate all practices
In order to cross over all living beings.
This is the great immortal’s strength.

“The guiding master subdues the multitudes of demons,
He is courageous, strong, and invincible.
Within the light he proclaims the wonderful meaning.
He is this way because of his kindness and compassion.

“Using the mind of wisdom
To smash all afflictions and obstacles,
In one thought he could see all.
This is the spiritual power of the Buddha.

擊于正法鼓
jí yú zhèng fǎ gǔ

咸令向菩提
xián lìng xiàng pú tí

覺寤十方剎
jué wù shí fāng chà

自在力能爾。
zì zài lì néng ěr

不壞無邊境
bú huài wú biān jìng

於有無所著
yú yǒu wú suǒ zháo

而遊諸億剎
ér yóu zhū yì chà

彼自在如佛。
bǐ zì zài rú fó

諸佛如虛空
zhū fó rú xū kōng

憶念生歡喜
yì niàn shēng huān xǐ

究竟常清淨
jiù jìng cháng qīng jìng

彼諸願具足。
bǐ zhū yuàn jù zú

一一地獄中
yī yī dì yù zhōng

為度眾生故
wèi dù zhòng shēng gù

經於無量劫
jīng yú wú liàng jié

而能忍是苦。
ér néng rěn shì kǔ

不惜於身命
bù xī yú shēn mìng

無我心調柔
wú wǒ xīn tiáo róu

常護諸佛法
cháng hù zhū fó fǎ

能得如來道。
néng dé rú lái dào

“He beats the proper Dharma drum
To enlighten those in the lands of the ten directions,
So all are caused to go towards Bodhi.
The power of self-mastery can achieve this.

“His state is indestructible and has no boundary,
And he can roam throughout billions of lands
Toward existence he has no attachment
And he is comfortable like the Buddha.

“All Buddhas are like empty space,
Ultimately and eternally pure.
By always remembering to bring forth happiness,
All of one’s vows are completed.

“Within each hell
One passes through limitless kalpas.
In order to cross over living beings,
One can endure all that suffering.

“He has no regard for his body or life,
As he constantly protects all Buddhadharmas.
His mind has no self and so he is compliant.
And so he is able to obtain the Way of the Thus Come One.”

爾時 · 光明過十世界 · 遍照東方百世界。
ěr shí guāng míng guò shí shì jiè biàn zhào dōng fāng bǎi shì jiè

南西北方 · 四維上下 · 亦復如是。
nán xī běi fāng sì wéi shàng xià yì fù rú shì

彼諸世界中 · 皆有百億閻浮提 · 乃至百億
bǐ zhū shì jiè zhōng jiē yǒu bǎi yì yán fú tí nǎi zhì bǎi yì

色究竟天 · 其中所有 · 悉皆明現。
sè jiù jìng tiān qí zhōng suǒ yǒu xī jiē míng xiàn

彼一一閻浮提中 · 悉見如來 · 坐蓮華藏師
bǐ yī yī yán fú tí zhōng xī jiàn rú lái zuò lián huā zàng shī

子之座 · 十佛剎微塵數菩薩 · 所共圍遶。
zǐ zhī zuò shí fó chà wéi chén shù pú sà suǒ gòng wéi rào

悉以佛神力故 · 十方各有一大菩薩 · 一一
xī yǐ fó shén lì gù shí fāng gè yǒu yī dà pú sà yī yī

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所。
suǒ

其大菩薩 · 謂文殊師利等 · 所從來國 · 謂
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金色世界等 · 本所事佛 · 謂不動智如來等。
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爾時 · 一切處文殊師利菩薩 · 各於佛所 ·
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同時發聲 · 說此頌言。
tóng shí fā shēng shuō cǐ sòng yán

At that time, light passed through ten worlds and everywhere illumined one hundred worlds in the east.

It was also like this in the south, west, north, the four intermediate directions, as well as above and below.

Within each of those worlds there were a billion Jambudvīpas, reaching up to a billion ultimate form heavens.

All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others. They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

佛 了 法 如 幻 通 達 無 障 礙
fó liǎo fǎ rú huàn tōng dá wú zhàng ài

心 淨 離 眾 著 調 伏 諸 群 生 。

xīn jìng lí zhòng zháo tiáo fú zhū qún shēng

或 有 見 初 生 妙 色 如 金 山
huò yǒu jiàn chū shēng miào sè rú jīn shān

住 是 最 後 身 永 作 人 中 月 。

zhù shì zuì hòu shēn yǒng zuò rén zhōng yuè

或 見 經 行 時 具 無 量 功 德
huò jiàn jīng xíng shí jù wú liàng gōng dé

念 慧 皆 善 巧 丈 夫 師 子 步 。

niàn huì jiē shàn qiǎo zhàng fū shī zǐ bù

或 見 紺 青 目 觀 察 於 十 方
huò jiàn gàn qīng mù guān chá yú shí fāng

有 時 現 戲 笑 為 順 眾 生 欲 。

yǒu shí xiàn xì xiào wèi shùn zhòng shēng yù

或 見 師 子 吼 殊 勝 無 比 身
huò jiàn shī zǐ hǒu shū shèng wú bǐ shēn

示 現 最 後 生 所 說 無 非 實 。

shì xiàn zuì hòu shēng suǒ shuō wú fēi shí

“The Buddhas understand that Dharmas are like an illusion,
And have penetrated them without obstruction.
Their minds are pure, apart from the multitude of attachments,
And they are able to subdue all beings.

“Perhaps someone sees him first being born,
His wonderful form like a golden mountain.
Dwelling in his final body,
He eternally acts as a moon among people.

“Perhaps someone sees the Buddha walking,
Replete with limitless merit and virtue.
His mindfulness and wisdom are wholesome and skillful,
As he steps like a heroic lion.

“Perhaps someone sees his purple-blue eyes
Which contemplate the ten directions.
Sometimes they appear as laughing
In order to accord with living beings’ desires.

“Perhaps someone sees him emitting the lion’s roar,
As he, in his supreme and incomparable body,
Manifests his final birth.
That which he proclaims is actual.

或有見出家 解脫一切縛
huò yǒu jiàn chū jiā jiě tuō yí qiè fú

修治諸佛行 常樂觀寂滅。
xiū zhì zhū fó hòng cháng yào guān jí miè

或見坐道場 覺知一切法
huò jiàn zuò dào chǎng jué zhī yí qiè fǎ

到功德彼岸 癡暗煩惱盡。
dào gōng dé bǐ àn chī àn fán nǎo jìn

或見勝丈夫 具足大悲心
huò jiàn shèng zhàng fū jù zú dà bēi xīn

轉於妙法輪 度無量眾生。
zhuǎn yú miào fǎ lún dù wú liàng zhòng shēng

或見師子吼 威光最殊特
huò jiàn shī zǐ hǒu wēi guāng zuì shū tè

超一切世間 神通力無等。
chāo yí qiè shì jiān shén tōng lì wú děng

或見心寂靜 如世燈永滅
huò jiàn xīn jí jìng rú shì dēng yǒng miè

種種現神通 十力能如是。
zhǒng zhǒng xiàn shén tōng shí lì néng rú shì

“Perhaps someone sees him leaving home,
Becoming liberated from all bonds,
Cultivating and regulating all Buddhas’ practices,
And always delighting in contemplating still quiescence.

“Perhaps someone sees him as a victorious hero,
Replete with a mind of great compassion,
Turning the wonderful Dharma wheel,
Crossing over limitless living beings

“Perhaps someone sees him sitting in the Way place,
Enlightening to and knowing all Dharmas.
Arriving at the other shore of merit and virtue,
He exhausts the darkness of stupidity and afflictions.

“Perhaps someone sees him sounding the lion’s roar.
His awesome brilliance has no peer.
Excelling all in the world.
The power of his spiritual penetrations is unequalled.

“Perhaps someone sees that his mind is still and silent,
like a lamp in the world that is forever extinguished.
With all kinds of manifestations of spiritual penetrations,
the one who has ten powers is able to be like this.”

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ěr shí guāng míng guò bǎi shì jiè biàn zhào dōng fāng qiān shì jiè

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佛 於 甚 深 法 通 達 無 與 等
fó yú shèn shēn fǎ tōng dá wú yǔ děng

眾 生 不 能 了 次 第 為 開 示 。

zhòng shēng bù néng liǎo cì dì wèi kāi shì

我 性 未 曾 有 我 所 亦 空 寂
wǒ xìng wèi céng yǒu wǒ suǒ yì kōng jí

云 何 諸 如 來 而 得 有 其 身 。

yún hé zhū rú lái ér dé yǒu qí shēn

解 脫 明 行 者 無 數 無 等 倫
jiě tuō míng xíng zhě wú shù wú děng lún

世 間 諸 因 量 求 過 不 可 得 。

shì jiān zhū yīn liàng qiú guò bù kě dé

佛 非 世 間 蘊 界 處 生 死 法
fó fēi shì jiān yùn jiè chù shēng sǐ fǎ

數 法 不 能 成 故 號 人 師 子 。

shù fǎ bù néng chéng gù hào rén shī zǐ

其 性 本 空 寂 內 外 俱 解 脫
qí xìng běn kōng jí nèi wài jù jiě tuō

離 一 切 妄 念 無 等 法 如 是 。

lí yí qiè wàng niàn wú děng fǎ rú shì

“The Buddha has penetrated the most profound Dharmas.
No one can equal him.
Living beings are not able to understand it,
And so in sequence he explains it for them.

“The nature of the self does not exist,
And that which belongs to the self is also empty and still.
How then do all Thus Come Ones
Obtain their bodies?

“The ones of liberation and clear conduct
Are uncountable and incomparable.
Using all kinds of logic and knowledge of the world,
one seeks but cannot fathom them.

“The Buddha is not the worldly skandhas,
Nor the realms, the places, or dharmas of birth and death.
He does not fall within the dharmas of reckoning,
And so he is called, a lion among people.

“His nature is basically empty and still;
Inside and out he is completely liberated.
Apart from all false thoughts,
The unequalled Dharma is also like this.

體性常不動 無我無來去
tǐ xìng cháng bú dòng wú wǒ wú lái qù
而能寤世間 無邊悉調伏。
ér néng wù shì jiān wú biān xī tiáo fú

常樂觀寂滅 一相無有二
cháng lè guān jí miè yī xiàng wú yǒu èr
其心不增減 現無量神力。
qí xīn bù zēng jiǎn xiàn wú liàng shén lì

不作諸眾生 業報因緣行
bú zuò zhū zhòng shēng yè bào yīn yuán xíng
而能了無礙 善逝法如是。
ér néng liǎo wú ài shàn shì fǎ rú shì

種種諸眾生 流轉於十方
zhǒng zhǒng zhū zhòng shēng liú zhuǎn yú shí fāng
如來不分別 度脫無邊類。
rú lái bù fēn bié dù tuō wú biān lèi

諸佛真金色 非有遍諸有
zhū fó zhēn jīn sè fēi yǒu biàn zhū yǒu
隨眾生心樂 為說寂滅法。
suí zhòng shēng xīn yào wèi shuō jí miè fǎ

“His substance and nature are constantly unmoving,
He is without a self and without a coming or going.
He is able to enlighten the world
So that all its boundless beings are completely subdued.

“He is constantly happy contemplating still quiescence
Characterized by one mark and non-duality.
His mind does not increase or decrease,
While he manifests spiritual powers.

“He does not engage in living beings’
Karmic retributions, practices, and causes and conditions,
And yet is able to understand them without obstructions.
The Dharma of the Well Gone One is just like this.

“Each and every living being
Drifts and turns in the ten directions.
The Thus Come One makes no discriminations
As he crosses over and rescues the boundless kinds of species.

“The Buddha’s true golden color
Does not exist and yet pervades all existence.
According to that which living beings like,
he makes them happy,
By speaking for them the Dharma of still quiescence.”

爾時 · 光明過千世界 · 遍照東方 · 十千世
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發起大悲心
fā qǐ dà bēi xīn

救護諸眾生
jiù hù zhū zhòng shēng

永出人天眾
yǒng chū rén tiān zhòng

如是業應作。
rú shì yè yīng zuò

意常信樂佛
yì cháng xìn yào fó

其心不退轉
qí xīn bú tuì zhuǎn

親近諸如來
qīn jìn zhū rú lái

如是業應作。
rú shì yè yīng zuò

志樂佛功德
zhì yào fó gōng dé

其心永不退
qí xīn yǒng bú tuì

住於清涼慧
zhù yú qīng liáng huì

如是業應作。
rú shì yè yīng zuò

一切威儀中
yí qiè wēi yí zhōng

常念佛功德
cháng niàn fó gōng dé

晝夜無暫斷
zhòu yè wú zàn duàn

如是業應作。
rú shì yè yīng zuò

觀無邊三世
guān wú biān sān shì

學彼佛功德
xué bǐ fó gōng dé

常無厭倦心
cháng wú yàn juàn xīn

如是業應作。
rú shì yè yīng zuò

“Produce a mind of great compassion

To save and protect all living beings,

And to forever leave the multitudes of people and gods:

This is the karma that should be done,

“With thoughts of constant faith and joy in the Buddha,

And a mind that never retreats,

One draws near to all Thus Come Ones:

This is the karma that should be done.

“With a will that rejoices in the Buddha’s merit and virtue,

And a mind that never retreats,

One dwells in pure, cool wisdom:

This is the karma that should be done.

“Within all awesome deportments

One is constantly mindful of the Buddha’s merit and virtue,

Ceaselessly throughout the day and night:

This is the karma that should be done.

“One contemplates the three periods of time
which are boundless,

And studies those Buddhas’ merit and virtue

With a mind that is never weary:

This is the karma that should be done.

觀身如實相
guān shēn rú shí xiàng

一切皆寂滅
yí qiè jiē jí miè

離我無我著
lí wǒ wú wǒ zháo

如是業應作。
rú shì yè yīng zuò

等觀眾生心
děng guān zhòng shēng xīn

不起諸分別
bù qǐ zhū fēn bié

入於真實境
rù yú zhēn shí jìng

如是業應作。
rú shì yè yīng zuò

悉舉無邊界
xī jǔ wú biān jiè

普飲一切海
pǔ yǐn yí qiè hǎi

此神通智力
cǐ shén tōng zhì lì

如是業應作。
rú shì yè yīng zuò

思惟諸國土
sī wéi zhū guó dù

色與非色相
sè yǔ fēi sè xiàng

一切悉能知
yí qiè xī néng zhī

如是業應作。
rú shì yè yīng zuò

十方國土塵
shí fāng guó dù chén

一塵為一佛
yī chén wéi yī fó

悉能知其數
xī néng zhī qí shù

如是業應作。
rú shì yè yīng zuò

“Contemplate the body as the real mark

Where everything is still and quiet.

Be apart from the attachment to self and no self:

This is the karma that should be done.

“Contemplate equally the minds of living beings

Without giving rise to discriminations.

Enter into this true and actual state:

This is the karma that should be done.

“Behold the boundless realms,

And drink up all the seas,

With spiritual penetrations and the power of great wisdom:

This is the karma that should be done.

“Reflecting upon all countries--

Those with and without form and appearances--

One knows them all completely:

This is the karma that should be done.

“In the lands of the ten directions,

In each dust mote there is a Buddha,

And yet one is fully able to know their number:

This is the karma that should be done.”

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gè yǔ shí fó chà wéi chén shù zhū pú sà jù lái yì fó

所。
suǒ

其大菩薩 · 謂文殊師利等 · 所從來國 · 謂
qí dà pú sà wèi wén shū shī lì děng suǒ cóng lái guó wèi

金色世界等 · 本所事佛 · 謂不動智如來等。
jīn sè shì jiè děng běn suǒ shì fó wèi bú dòng zhì rú lái děng

爾時 · 一切處文殊師利菩薩 · 各於佛所 ·
ěr shí yī qiè chù wén shū shī lì pú sà gè yú fó suǒ

同時發聲 · 說此頌言。
tóng shí fā shēng shuō cǐ sòng yán

At that time, light passed through ten thousand worlds and everywhere illumined a hundred thousand worlds in the east.

It was also like this in the south, west, north, the four intermediate directions, as well as above and below.

Within each of those worlds there were a billion Jambudvīpas, reaching up to a billion ultimate form heavens.

All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvīpas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others.

They came from countries called Golden Colored world and others, and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

若以威德色種族
ruò yǐ wēi dé sè zhǒng zú

是為病眼顛倒見
shì wéi bìng yǎn diān dǎo jiàn

而見人中調御師
ér jiàn rén zhōng tiáo yù shī

彼不能知最勝法。
bǐ bù néng zhī zuì shèng fǎ

如來色形諸相等
rú lái sè xíng zhū xiàng děng

億那由劫共思量
yì nà yóu jié gòng sī liáng

一切世間莫能測
yí qiè shì jiān mò néng cè

色相威德轉無邊。
sè xiàng wēi dé zhuǎn wú biān

如來非以相為體
rú lái fēi yǐ xiàng wéi tǐ

身相威儀悉具足
shēn xiàng wēi yí xī jù zú

但是無相寂滅法
dàn shì wú xiàng jí miè fǎ

世間隨樂皆得見。
shì jiān suí yào jiē dé jiàn

佛法微妙難可量
fó fǎ wēi miào nán kě liáng

非是和合非不合
fēi shì hé hé fēi bù hé

一切言說莫能及
yí qiè yán shuō mò néng jí

體性寂滅無諸相。
tǐ xìng jí miè wú zhū xiàng

佛身無生超戲論
fó shēn wú shēng chāo xì lùn

得自在力決定見
dé zì zài lì jué dìng jiàn

非是蘊聚差別法
fēi shì yùn jù cī bié fǎ

所行無畏離言道。
suǒ xíng wú wèi lí yán dào

“If one uses awesome virtue, form, or race,
To look for the taming and regulating master of peoples,
This is like a disease of the eyes
which causes one’s seeing to be distorted.
Such a one cannot know the most supreme Dharma.

“The Thus Come One’s form, appearance, marks, and so on,
Cannot be fathomed by anyone in the world.
If throughout ten million nayutas of kalpas,
one tried to comprehend them,
still the aspects of forms, marks, and awesome virtue
have turning without bounds.

“The Thus Come One does not take marks as his substance,
And is characterized by markless, still quiescence,
Yet he is fully complete with physical marks and
awesome deportment.
According to what they like, all in the world get to see him.

“The Buddhadharma is subtle, wonderful, and
difficult to measure.
No words or speech are able to reach it.
It is not combined, nor is it uncombined.
In substance and nature it is still and quiet and
without any marks.

“The Buddha’s body is not produced and transcends sophistry,
And is not the collection of skandhas or dharmas of
differentiation.
By obtaining the power of self-mastery,
one is certain to see him.
His activity is fearless and apart from the path of words.

身心悉平等
shēn xīn xī píng děng

內外皆解脫
nèi wài jiē jiě tuō

永劫住正念
yǒng jié zhù zhèng niàn

無著無所繫。
wú zháo wú suǒ xì

意淨光明者
yì jìng guāng míng zhě

所行無染著
suǒ xíng wú rǎn zháo

智眼靡不周
zhì yǎn mǐ bù zhōu

廣大利眾生。
guǎng dà lì zhòng shēng

一身為無量
yī shēn wéi wú liàng

無量復為一
wú liàng fù wéi yī

了知諸世間
liǎo zhī zhū shì jiān

現形遍一切。
xiàn xíng biàn yí qiè

此身無所從
cǐ shēn wú suǒ cóng

亦無所積聚
yì wú suǒ jī jù

眾生分別故
zhòng shēng fēn bié gù

見佛種種身。
jiàn fó zhǒng zhǒng shēn

心分別世間
xīn fēn bié shì jiān

是心無所有
shì xīn wú suǒ yǒu

如來知此法
rú lái zhī cǐ fǎ

如是見佛身。
rú shì jiàn fó shēn

“His body and mind are level and equal;
Inside and out all is liberated.

For an eternity of kalpas he dwells in proper mindfulness,
Forever unattached and unfettered.

“He is one who has a pure and bright mind,
And all he does is without defiling attachments.
There is no place that his wisdom eye does not see
And vast and great is his benefit to living beings.

“His one body becomes limitless,
And the limitless return to the one.
Completely understanding all worlds,
He manifests a shape that pervades everywhere.

“His body does not come from anywhere,
Nor does it come about through accumulation.
Because living beings have discriminations,
They see the various bodies of the Buddha.

“The mind discriminates the world
Yet the mind has no existence.
The Thus Come One knows the Dharma,
And in this way views the Buddha’s body.”

爾時 · 光明過百千世界 · 遍照東方 · 百萬
ěr shí guāng míng guò bǎi qiān shì jiè biàn zhào dōng fāng bǎi wàn

世界 · 南西北方 · 四維上下 · 亦復如是。
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如 來 最 自 在 超 世 無 所 依
rú lái zuì zì zài chāo shì wú suǒ yī

具 一 切 功 德 度 脫 於 諸 有 。

無 染 無 所 著 無 想 無 依 止
wú rǎn wú suǒ zháo wú xiǎng wú yī zhǐ

體 性 不 可 量 見 者 咸 稱 歎 。

光 明 遍 清 淨 塵 累 悉 蠲 滌
guāng míng biàn qīng jìng chén lěi xī juān dí

不 動 離 二 邊 此 是 如 來 智 。

若 有 見 如 來 身 心 離 分 別
ruò yǒu jiàn rú lái shēn xīn lí fēn bié

則 於 一 切 法 永 出 諸 疑 滯 。

一 切 世 間 中 處 處 轉 法 輪
yí qiè shì jiān zhōng chù chù zhuǎn fǎ lún

無 性 無 所 轉 導 師 方 便 說 。

“The Thus Come One is the most sovereign
And he transcends the world and relies on nothing.
He has perfected all merit and virtue,
And crosses over and liberates all realms of existence.

“He is without defilement and attachments
And is without thought and dependence.
His substance and nature cannot be measured
And all those who see him speak in praise.

“His brilliance is pervasively clear and pure
And he has completely washed away the wearisome dust.
Unmoving, he leaves the two extremes.
This is the wisdom of the Thus Come One.

“If one sees the Thus Come One
With body and mind apart from discriminations,
Then with regard to all Dharmas
One forever transcends all doubts and obstructions.

“Within all worlds, and
In all places, he turns the Dharma wheel,
Yet it is without a nature and without a turning.
Thus the guiding master speaks expediently.

於法無疑惑 永絕諸戲論
yú fǎ wú yí huò yǒng jué zhū xì lùn
不生分別心 是念佛菩提。
bù shēng fēn bié xīn shì niàn fó pú tí

了知差別法 不著於言說
liǎo zhī cī bié fǎ bù zháo yú yán shuō
無有一與多 是名隨佛教。
wú yǒu yī yǔ duō shì míng suí fó jiào

多中無一性 一亦無有多
duō zhōng wú yī xìng yí yì wú yǒu duō
如是二俱捨 普入佛功德。
rú shì èr jù shě pǔ rù fó gōng dé

眾生及國土 一切皆寂滅
zhòng shēng jí guó dù yí qiè jiē jí miè
無依無分別 能入佛菩提。
wú yī wú fēn bié néng rù fó pú tí

眾生及國土 一異不可得
zhòng shēng jí guó dù yí yì bù kě dé
如是善觀察 名知佛法義。
rú shì shàn guān chá míng zhī fó fǎ yì

“To be without doubt or delusion with regard to Dharmas,
To eternally sever all irrelevant discussion,
And to not give rise to discriminating thoughts,
Is called being mindful of Buddha’s bodhi.

“To understand and know differentiating Dharmas,
Not to be attached to words or speech,
And to be without one or many
Is called according with the Buddha’s teaching.

“The many does not have the nature of one,
The one is also without the many.
To cast both aside completely,
Is to universally enter the Buddha’s merit and virtue.

“When living beings and lands
Are entirely still and quiescent
And without reliance or discrimination,
Then they are able to enter into Buddha’s bodhi.

“Of living beings and lands
Neither one nor many can be obtained.
To well contemplate and observe in this way
is knowing the meaning of the Buddhadharma.”

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智慧無等法無邊
zhì huì wú děng fǎ wú biān

壽量光明悉無比
shòu liàng guāng míng xī wú bǐ

所有佛法皆明了
suǒ yǒu fó fǎ jiē míng liǎo

雖緣境界不分別
suī yuán jìng jiè bù fēn bié

樂觀眾生無生想
lè guān zhòng shēng wú shēng xiǎng

恆住禪寂不繫心
héng zhù chán jí bú xì xīn

善巧通達一切法
shàn qiǎo tōng dá yí qiè fǎ

樂於解脫離不平
lè yú jiě tuō lí bù píng

有能勸向佛菩提
yǒu néng quàn xiàng fó pú tí

善化眾生入於諦
shàn huà zhòng shēng rù yú dì

超諸有海到彼岸
chāo zhū yǒu hǎi dào bǐ àn

此功德者方便力。
cǐ gōng dé zhě fāng biàn lì

常觀三世無厭倦
cháng guān sān shì wú yàn juàn

此難思者方便力。
cǐ nán sī zhě fāng biàn lì

普見諸趣無趣想
pǔ jiàn zhū qù wú qù xiǎng

此無礙慧方便力。
cǐ wú ài huì fāng biàn lì

正念勤修涅槃道
zhèng niàn qín xiū niè pán dào

此寂滅人方便力。
cǐ jí miè rén fāng biàn lì

趣如法界一切智
qù rú fǎ jiè yí qiè zhì

此住佛心方便力。
cǐ zhù fó xīn fāng biàn lì

“With unequalled wisdom and boundless Dharma,
He transcends the sea of all existence and arrives at
the other shore,
And his lifespan and brilliance are beyond compare.
This is the power of expedients of the one with merit and virtue.

“With a clear understanding of all the Buddhadharma.
He constantly contemplates the three periods of time
without weariness,
Although he accords with states he does not discriminate.
This is the power of expedients of the one
who is difficult to conceive of.

“Delighting in contemplation of living beings
without the thought of beings,
Universally viewing all destinies without the thought
of destinies,
He constantly dwells in the stillness of dhyana,
his mind unfettered.
This is the power of expedients of unobstructed wisdom.

“He penetrates all Dharmas by means of good and
clever means,
Diligently cultivates the Way of Nirvana
with proper mindfulness,
And, by being separate from inequality, delights in liberation.
This is the power of expedients of still quiescence.

“He has the ability to exhort others to go towards
the Buddha’s bodhi;
He tends toward and enters all wisdom which is like
the Dharma realm,
And uses goodness to transform beings so that
they enter into the truth.
This is the power of expedients of the mind that
dwells in Buddhahood.

佛所說法皆隨入
fó suǒ shuō fǎ jiē suí rù

廣大智慧無所礙
guǎng dà zhì huì wú suǒ ài

一切處行悉已臻
yí qiè chù hàng xī yǐ zhēn

此自在修方便力。
cǐ zì zài xiū fāng biàn lì

恆住涅槃如虛空
héng zhù niè pán rú xū kōng

隨心化現靡不周
suí xīn huà xiàn mǐ bù zhōu

此依無相而為相
cǐ yī wú xiàng ér wéi xiàng

到難到者方便力。
dào nán dào zhě fāng biàn lì

晝夜日月及年劫
zhòu yè rì yuè jí nián jié

世界始終成壞相
shì jiè shǐ zhōng chéng huài xiàng

如是憶念悉了知
rú shì yì niàn xī liǎo zhī

此時數智方便力。
cǐ shí shù zhì fāng biàn lì

一切眾生有生滅
yí qiè zhòng shēng yǒu shēng miè

色與非色想非想
sè yǔ fēi sè xiǎng fēi xiǎng

所有名字悉了知
suǒ yǒu míng zì xī liǎo zhī

此住難思方便力。
cǐ zhù nán sī fāng biàn lì

過去現在未來世
guò qù xiàn zài wèi lái shì

所有言說皆能了
suǒ yǒu yán shuō jiē néng liǎo

而知三世悉平等
ér zhī sān shì xī píng děng

此無比解方便力。
cǐ wú bǐ jiě fāng biàn lì

“He accords with and enters all the Dharma that
the Buddhas speak.

His vast, great wisdom is without obstruction,

And he has already completely understood all places of
practice.

This is the power of expedients of the cultivation of self-mastery.

“He constantly dwells in Nirvana, which is like empty space:

Appearing by transformation according to minds,
there is nowhere that he does not encompass.

He relies on the unmarked and yet takes on conditioned marks.

This is the power of expedients of the one who has arrived at
what is difficult to arrive at.

He recollects and completely understands and knows

Morning and night, days and months, years and kalpas,

As well as worlds characterized by beginnings and ends,
creation and destruction.

This is the power of expedients of the mastery over
time and numbers.

“Living beings undergo production and extinction.

Their form or formlessness, their thought or lack of thought.

All names such as these, he completely understands.

This is the power of expedients of dwelling in that
which is inconceivable.

He can understand all that has been spoken

Throughout past, present, and future times,

And he knows that the three periods of time are
completely equal.

This is the power of expedients of incomparable liberation.”

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世界 · 南西北方 · 四維上下 · 亦復如是。
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彼一一世界中 · 皆有百億閻浮提 · 乃至百
bǐ yī yī shì jiè zhōng jiē yǒu bǎi yì yán fú tí nǎi zhì bǎi

億色究竟天 · 其中所有 · 悉皆明現。
yì sè jiù jìng tiān qí zhōng suǒ yǒu xī jiē míng xiàn

彼一一閻浮提中 · 悉見如來 · 坐蓮華藏師
bǐ yī yī yán fú tí zhōng xī jiàn rú lái zuò lián huā zàng shī

子之座 · 十佛剎微塵數菩薩 · 所共圍遶。
zǐ zhī zuò shí fó chà wéi chén shù pú sà suǒ gòng wéi rào

悉以佛神力故 · 十方各有一大菩薩 · 一一
xī yǐ fó shén lì gù shí fāng gè yǒu yī dà pú sà yī yī

各與 · 十佛剎微塵數 · 諸菩薩俱 · 來詣佛
gè yǔ shí fó chà wéi chén shù zhū pú sà jù lái yì fó

所。
suǒ

其大菩薩 · 謂文殊師利等 · 所從來國 · 謂
qí dà pú sà wèi wén shū shī lì děng suǒ cóng lái guó wèi

金色世界等 · 本所事佛 · 謂不動智如來等。
jīn sè shì jiè děng běn suǒ shì fó wèi bú dòng zhì rú lái děng

爾時 · 一切處文殊師利菩薩 · 各於佛所 ·
ěr shí yī qiè chù wén shū shī lì pú sà gè yú fó suǒ

同時發聲 · 說此頌言。
tóng shí fā shēng shuō cǐ sòng yán

At that time, the light passed through ten million worlds and everywhere illumined a billion worlds to the east.

It was also like this in the south, west, north, the four intermediate directions, as well as above and below.

Within each of those worlds there were a billion Jambudvīpas, reaching up to a billion ultimate form heavens.

All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvīpas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha, in each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

Their names were Manjushri and others.

They came from countries called Golden Colored world and others and the Buddhas they served were called Unmoving Wisdom Thus Come One and others.

At that time, in the presence of all those Buddhas, the voices of the Manjushri Bodhisattvas in all those places, rang out in unison as they spoke verses:

廣大苦行皆修習
guǎng dà kǔ hòng jiē xiū xí

已度難度師子吼
yǐ dù nán dù shī zǐ hǒu

日夜精勤無厭怠
rì yè jīng qín wú yàn dài

普化眾生是其行。
pǔ huà zhòng shēng shì qí xíng

眾生流轉愛欲海
zhòng shēng liú zhuǎn ài yù hǎi

至仁勇猛悉斷除
zhì rén yǒng měng xī duàn chú

無明網覆大憂迫
wú míng wǎng fù dà yōu pò

誓亦當然是其行。
shì yì dāng rán shì qí xíng

世間放逸著五欲
shì jiān fàng yì zháo wǔ yù

奉行佛教常攝心
fèng xíng fó jiào cháng shè xīn

不實分別受眾苦
bù shí fēn bié shòu zhòng kǔ

誓度於斯是其行。
shì dù yú sī shì qí xíng

眾生著我入生死
zhòng shēng zháo wǒ rù shēng sǐ

普事如來獲妙法
pǔ shì rú lái huò miào fǎ

求其邊際不可得
qiú qí biān jì bù kě dé

為彼宣說是其行。
wèi bǐ xuān shuō shì qí xíng

眾生無怙病所纏
zhòng shēng wú hù bìng suǒ chán

大火猛焰恆燒熱
dà huǒ měng yàn héng shāo rè

常淪惡趣起三毒
cháng lún è qù qǐ sān dú

淨心度彼是其行。
jìng xīn dù bǐ shì qí xíng

“He cultivated all the profuse and great bitter practices
Vigorously throughout the day and night without
weariness or fatigue.

He has already rescued those who are difficult to rescue
by means of his lion’s roar.

Because universally transforming living beings is his practice.

Living beings flow and turn in the sea of love and desire,
Covered over by the net of ignorance and greatly worried
and oppressed.

The one of utmost humaneness and courage completely
pulls them out.

Vowing that it will be this way is his practice.

We in the world are remiss and attached to the five desires.
We make unreal discriminations and thereby receive
a score of suffering.

We should uphold and practice the Buddha’s teachings and
always gather in our minds.

Vowing to save all such as these is his practice.

“Living beings become attached to a ‘self’ and enter
birth and death.

They seek its boundaries but cannot obtain it.

We should wholeheartedly serve the Thus Come One and
obtain the wonderful Dharma.

Expounding it to others is his practice.

“Living beings have no recourse and are bound up
with sickness.

They sink into the evil destinies by giving rise to the
three poisons,

And are continually scorched by great raging flames.

Using a pure mind to save them is his practice.

眾生迷惑失正道 常行邪徑入闇宅
zhòng shēng mí huò shī zhèng dào cháng xíng xié jìng rù àn zhái

為彼大然正法燈 永作照明是其行。
wèi bǐ dà rán zhèng fǎ dēng yǒng zuò zhào míng shì qí xíng

眾生漂溺諸有海 憂難無涯不可處
zhòng shēng piāo nì zhū yǒu hǎi yōu nàn wú yá bù kě chǔ

為彼興造大法船 皆令得度是其行。
wèi bǐ xìng zào dà fǎ chuán jiē lìng dé dù shì qí xíng

眾生無知不見本 迷惑癡狂險難中
zhòng shēng wú zhī bú jiàn běn mí huò chī kuáng xiǎn nàn zhōng

佛哀愍彼建法橋 正念令昇是其行。
fó āi mǐn bǐ jiàn fǎ qiáo zhèng niàn lìng shēng shì qí xíng

見諸眾生在險道 老病死苦常逼迫
jiàn zhū zhòng shēng zài xiǎn dào lǎo bìng sǐ kǔ cháng bī pò

修諸方便無限量 誓當悉度是其行。
xiū zhū fāng biàn wú xiàn liàng shì dāng xī dù shì qí xíng

聞法信解無疑惑 了性空寂不驚怖
wén fǎ xìn jiě wú yí huò liǎo xìng kōng jí bù jīng bù

隨形六道遍十方 普教群迷是其行。
suí xíng liù dào biàn shí fāng pǔ jiāo qún mí shì qí xíng

“Living beings are confused and deluded, and lose
the proper Path.

By constantly walking on deviant paths they enter dark places.

For their sakes the lamp of proper Dharma is lit.

Eternally being a brilliant illumination is his practice.

“Living beings bob and sink in the ocean of existence,
Their distress and difficulties are limitless and without end.

For their sakes he builds the mighty Dharma boat.

Taking them all across is his practice.

“Living beings are without knowledge and cannot see their origin.
They are bewildered, confounded, stupid, and crazed by
the danger and hardships they are in.

The Buddha pities them and so he constructs a Dharma bridge.

Causing them to mount it through proper thought is his practice.

“He sees all living beings on a perilous path,
Constantly oppressed by birth, old age, sickness, and death.
He cultivates limitless, measureless expedients
And vows to completely save them all, for this is his practice.

“After hearing the Dharma, they believe and understand it
without doubt or delusion.

And without fear they understand that the nature is empty
and still.

He accordingly appears in the six paths throughout
the ten directions,

Universally instructing the perplexed masses, for this is
his practice.”

爾時 · 光明過十億世界 · 遍照東方 · 百億
 ě shí guāng míng guò shí yì shì jiè biàn zhào dōng fāng bǎi yì
 世界 · 千億世界 · 百千億世界 · 那由他億
 shì jiè qiān yì shì jiè bǎi qiān yì shì jiè nà yóu tā yì
 世界 · 百那由他億世界 · 千那由他億世界 ·
 shì jiè bǎi nà yóu tā yì shì jiè qiān nà yóu tā yì shì jiè
 百千那由他億世界。
 bǎi qiān nà yóu tā yì shì jiè
 如是無數無量 · 無邊無等 · 不可數 · 不可
 rú shì wú shù wú liàng wú biān wú děng bù kě shǔ bù kě
 稱 · 不可思 · 不可量 · 不可說 · 盡法界 ·
 chēng bù kě sī bù kě liáng bù kě shuō jìn fǎ jiè
 虛空界 · 所有世界 · 南西北方 · 四維上下
 xū kōng jiè suǒ yǒu shì jiè nán xī běi fāng sì wéi shàng xià
 亦復如是。
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 gè yǔ shí fó chà wéi chén shù zhū pú sà jù lái yì fó

At that time, the light passed through a hundred million worlds and everywhere illumined a billion worlds to the east.

It illumined ten billion worlds, hundreds of thousands of millions of worlds, nayutas of millions of worlds, hundreds of nayutas of millions of worlds, thousands of nayutas of millions of worlds, hundreds of thousands of nayutas of millions of worlds.

Also there were numberless, limitless, boundless, unequalled uncountable, incalculable, unthinkable, immeasurable, ineffable worlds to the ends of the Dharma realm and empty space.

It was also like this in the south, west, north, the four intermediate directions, as well as above and below.

Within each of those worlds there were a billion Jambudvīpas, reaching up to a billion ultimate form heavens.

All of these were clearly revealed in this light.

Just as in this place one could see the Thus Come One seated on his lotus flower treasury lion's throne, with Bodhisattvas as many as fine motes of dust in ten Buddhalands circumambulating him, so too, in each of those billions of Jambudvīpas there were billions of Thus Come Ones seated in the same way.

Because of the spiritual power of the Buddha. In each of the ten directions there was a great Bodhisattva, who was accompanied by Bodhisattvas to the number of fine motes of dust in ten Buddhalands, who came to the Buddha's place.

所。其大菩薩。謂文殊師利等。所從來國。
suǒ qí dà pú sà wèi wén shū shī lì děng suǒ cóng lái guó
謂金色世界等。本所事佛。謂不動智如來
wèi jīn sè shì jiè děng běn suǒ shì fó wèi bú dòng zhì rú lái
等。
děng

爾時。一切處文殊師利菩薩。各於佛所。
ěr shí yí qiè chù wén shū shī lì pú sà gè yú fó suǒ
同時發聲。說此頌言。
tóng shí fā shēng shuō cǐ sòng yán

一念普觀無量劫。無去無來亦無住。
yí niàn pǔ guān wú liàng jié wú qù wú lái yì wú zhù
如是了知三世事。超諸方便成十力。
rú shì liǎo zhī sān shì shì chāo zhū fāng biàn chéng shí lì

十方無比善名稱。永離諸難常歡喜。
shí fāng wú bǐ shàn míng chēng yǒng lí zhū nán cháng huān xǐ
普詣一切國土中。廣為宣揚如是法。
pǔ yì yí qiè guó dù zhōng guǎng wéi xuān yáng rú shì fǎ

為利眾生供養佛。如其意獲相似果。
wèi lì zhòng shēng gòng yàng fó rú qí yì huò xiāng sì guǒ
於一切法悉順知。遍十方中現神力。
yú yí qiè fǎ xī shùn zhī biàn shí fāng zhōng xiàn shén lì

Their names were Manjushri and others.
They came from countries called Golden Colored world and others,
and the Buddhas they served were called Unmoving Wisdom Thus
Come One and others.

At that time, in the presence of all those Buddhas, the voices of the
Manjushri Bodhisattvas in all those places, rang out in unison as
they spoke verses:

*“In one thought he contemplates limitless kalpas.
He does so without going, without coming, and
without dwelling anywhere.
In this way he is able to understand and know what goes on
in the three periods of time,
And he transcends all expedients and accomplishes
the ten powers.*

*“In the ten directions he is incomparable and of
wholesome renown.
He has forever left all difficulties and is always happy.
He goes everywhere and visits all lands
To broadly proclaim the Dharma which is thus.*

*“For the sake of benefiting living beings, he makes offerings
to the Buddhas,
And he obtains a fruit that corresponds to his intent.
He completely accords with and knows all Dharmas,
And pervasively throughout the ten directions he manifests
spiritual powers.*

從初供佛意柔忍
cóng chū gòng fó yì róu rěn

普勸眾生發道心
pǔ quàn zhòng shēng fā dào xīn

十方求法情無異
shí fāng qiú fǎ qíng wú yì

有無二相悉滅除
yǒu wú èr xiàng xī miè chú

普往十方諸國土
pǔ wǎng shí fāng zhū guó dù

住於實際不動搖
zhù yú shí jì bú dòng yáo

如來所轉妙法輪
rú lái suǒ zhuǎn miào fǎ lún

若能聞已悟法性
ruò néng wén yǐ wù fǎ xìng

不見十力空如幻
bú jiàn shí lì kōng rú huàn

分別取相不見佛
fēn bié qǔ xiàng bú jiàn fó

入深禪定觀法性
rù shēn chán dìng guān fǎ xìng

以此速成無上果。
yǐ cǐ sù chéng wú shàng guǒ

為修功德令滿足
wèi xiū gōng dé lìng mǎn zú

此人於佛為真見。
cǐ rén yú fó wéi zhēn jiàn

廣說妙法興義利
guǎng shuō miào fǎ xīng yì lì

此人功德同於佛。
cǐ rén gōng dé tóng yú fó

一切皆是菩提分
yí qiè jiē shì pú tí fèn

如是之人常見佛。
rú shì zhī rén cháng jiàn fó

雖見非見如盲覩
suī jiàn fēi jiàn rú máng dǔ

畢竟離著乃能見。
bì jìng lí zháo nǎi néng jiàn

“From the first time he made offerings to the Buddhas,
his mind has been pliant and patient.

He enters deeply into Chan samadhi and contemplates
the Dharma nature.

He universally encourages living beings to bring forth
the mind for the Way.

By such means as these, he quickly accomplishes
the unsurpassed fruit.

“Anyone in the ten directions who seeks the Dharma
with unchanging zeal

And cultivates merit and virtue to the fullest extent.

Can completely eliminate the two marks of existence and
non-existence.

Such a person is one who truly sees the Buddha.

“Anyone who goes to all lands everywhere in the ten directions,
Broadly speaking the wonderful Dharma to cause its meaning
and benefit to flourish,

Who dwells in reality’s limit, without being moved or shaken,
Is a person whose merit and virtue is equal to the Buddhas.

“The Thus Come One turns the sublime Dharma wheel.

Each turning is a share of Bodhi.

Anyone who hears it and can enlighten to the Dharma nature

Is a person who will constantly see the Buddhas.

“If one does not see the ten powers as empty like an illusion
Then although seeing them, one does not see, but gazes
like a blind person.

The Buddha cannot be seen by one who discriminates and
grasps at marks.

Only when one finally relinquishes attachments will one
be able to truly see.

眾生隨業種種別 十方內外難盡見
zhòng shēng suí yè zhǒng zhǒng bié shí fāng nèi wài nán jìn jiàn

佛身無礙遍十方 不可盡見亦如是。
fó shēn wú ài biàn shí fāng bù kě jìn jiàn yì rú shì

譬如空中無量剎 無來無去遍十方
pì rú kōng zhōng wú liàng chà wú lái wú qù biàn shí fāng

生成滅壞無所依 佛遍虛空亦如是。
shēng chéng miè huài wú suǒ yī fó biàn xū kōng yì rú shì

～ 大方廣佛華嚴經光明覺品第九 終 ～

“Living beings follow their karma with its multitude of differences.
In and beyond the ten directions it is difficult to see them all.
The Buddha’s body is unobstructed and pervades the ten directions.
It also cannot be entirely seen.

“For example, in emptiness there are limitless lands Which pervade the ten directions and do not come or go. Their production, dwelling, destruction, and extinction are all without a place of reliance.
The Buddha pervades all emptiness in much the same way.

～ e n d o f The Avatamsaka Sutra, Chapter 9, Light Enlightenment ～

迴向偈
huí xiàng jì

願以此功德 莊嚴佛淨土
yuàn yǐ cǐ gōng dé zhuāng yán fó jìng dù

上報四重恩 下濟三途苦
shàng bào sì zhòng ēn xià jì sān tú kǔ

若有見聞者 悉發菩提心
ruò yǒu jiàn wén zhě xī fā pú tí xīn

盡此一報身 同生極樂國
jìn cǐ yī bào shēn tóng shēng jí lè guó

Dedication of Merit

May the merit from this practice
Adorn all the Buddhas’ Lands,
Repay the kindness from above,
And rescue those in paths below.
May all who see or hear of this
Resolve upon Awakening,
And when this body meets its end,
Be born together in the Land of Bliss.