

Praises at the Summit of Mount Sumeru

At that time, due to the Buddha's spiritual power, in each of the ten directions a great Bodhisattva, accompanied by Bodhisattvas as numerous as the dust motes in a Buddhaland, traveling from worlds beyond countries as numerous as the dust motes in a hundred Buddhalands, came and joined the assembly.

Their names were Dharma Wisdom Bodhisattva, All Wisdom Bodhisattva, Superior Wisdom Bodhisattva, Meritorious Wisdom Bodhisattva, Vigorous Wisdom Bodhisattva, Wholesome Wisdom Bodhisattva, Knowledgeable Wisdom Bodhisattva, True Wisdom Bodhisattva, Unsurpassed Wisdom Bodhisattva, and Solid Wisdom Bodhisattva.

They came from the Indra Flower World, the Padma Flower World, the Jeweled Flower World, the Utpala Flower World, the Vajra Flower World, the Wondrous Fragrance Flower World, the Delightful Flower World, the Arunakamala Flower World, the Naradhara Flower World, and the Empty Space Flower World.

Each of them had purely cultivated the brahma conduct in the presence of a Buddha. The names of the Buddhas were Extraordinary Moon Buddha, Inexhaustible Moon Buddha, Unmoving Moon Buddha, Wind Moon Buddha, Water Moon Buddha, Liberation Moon Buddha, Unsurpassed Moon Buddha, Constellation Moon Buddha, Pure Moon Buddha, and Bright Understanding Moon Buddha. Arriving at the Buddha's place, these Bodhisattvas bowed at the Buddha's feet. Each one, in the direction from which he came, created a Vairocana Treasury Lion Throne and sat upon it in full lotus.

Just as the Bodhisattvas assembled on the summit of Mount Sumeru in this world, it was the same way in all worlds. The names of the Bodhisattvas, their worlds, and the Buddhas were all the same.

At that time, the World Honored One emitted a trillion splendidly colored lights from his toes, illumining all the worlds in the ten directions, so that the Buddhas and assemblies in the palaces of Lord Sakra on the Mount Sumerus could all be seen.

Then Dharma Wisdom Bodhisattva, relying on the Buddha's awesome spiritual power, universally contemplated the ten directions and spoke in verse.

As the Buddha radiates pure, clear light,
The Teacher of the World is seen by all,

Dwelling in Wondrous Splendid Palace
On the peak of Sumeru, the King of Mountains.

All the Celestial Lord Sakras
Invite the Buddha into their palace.
They all use ten wonderful verses
To praise the Thus Come Ones.

In those great assemblies,
All the multitudes of Bodhisattvas
Arriving from the ten directions
Created thrones and sat upon them.

All the Bodhisattvas in those assemblies
Have the same name as I.
The worlds from which they come
Are also of the same name.

The World Honored Ones of their lands
Have the same name as well.
In the presence of their Buddhas,
They cultivated unsurpassed pure conduct.

Disciples of the Buddhas, you should contemplate
The sovereign power of the Thus Come Ones.
Those in every Jambudvipa
Say that the Buddha is among them.

All of us now see the Buddha
Dwelling on the summit of Sumeru.
Throughout the ten directions it is also thus
Due to the sovereign power of the Thus Come Ones.

In each and every world,
They resolved to seek the Buddha Path.
Relying upon vows such as these
They cultivate the conduct of bodhi.

The Buddha takes on various bodies
And travels pervasively to all worlds.
Nothing in the Dharma Realm could hinder him;
He cannot be fathomed by anyone.

His wisdom light constantly shines everywhere.
It dispels darkness in all worlds.

Unequaled is he, without peer.
How could anyone know him?

Then All Wisdom Bodhisattva, relying on the Buddha's awesome spiritual power,
universally contemplated the ten directions and spoke in verse.

Suppose for hundreds of thousands of eons,
One always sees the Thus Come One,
But does not rely upon the genuine truth
In contemplating the World Savior.

Such a person grasps at appearances
And expands the net of ignorance and delusion.
Trapped and bound in the jail of birth and death,
Blind and unclear, he cannot see the Buddha.

Contemplate all dharmas
As being devoid of an inherent nature.
The same is true of their arising and cessation.
False names are merely used to describe them.

All dharmas do not come into being;
All dharmas do not cease to exist.
If one can understand in this way,
Then the Buddhas always appear before one.

Dharmas are basically empty and still in nature;
They cannot be grasped or seen.
The emptiness of the nature is just the Buddha:
It cannot be thought about or considered.

If one knows that all dharmas
Are like this in their nature,
Such a person will not be
Defiled by afflictions.

When ordinary people see all dharmas,
They are merely turned by appearances.
Never fathoming that dharmas are devoid of appearances,
They do not see the Buddha.

Muni has transcended the three periods of time.
With the hallmarks fully perfected,
He dwells in non-dwelling
And pervades all places without moving.

I have contemplated all dharmas
And am clear about them all.
As I now behold the Thus Come One,
I have absolutely no doubts.

Dharma Wisdom has already spoken
Of the Thus Come One's true nature.
From him I have understood
How inconceivable bodhi is!

Then Superior Wisdom Bodhisattva, relying on the Buddha's awesome spiritual
power, universally contemplated the ten directions and spoke in verse.

The Thus Come One's great wisdom
Is rare and peerless.
All the beings in the world
May reflect on it, yet fail to reach it.

Ordinary beings perceive things through false thoughts,
Grasp at marks, and fail to accord with principle.
The Buddha renounces every mark,
Yet ordinary beings fail to understand this.

Confused, deluded fools
Grasp in vain at the five skandhas.
They fail to understand the true nature.
Such people do not see the Buddha.

One should know all dharmas lack
Any intrinsic nature whatsoever.
One who understands the nature of dharmas thus
Shall immediately behold Nishyanda.

By virtue of five skandhas come before,
Successive skandhas follow and arise.
One who understands their nature sees
The Buddhas' inconceivability.

Just as a jewel in the dark
Cannot be seen without a lamp,
If no one speaks the Buddhadharma,
None perceives the wisdom that exists.

Or as a film that blinds the eyes
Keeps unseen the pure, wondrous form,

So, too, a mind that is unclear
Cannot discern the Dharma of all Buddhas.

Just as those who are blind
Cannot see the bright pure sun,
So, too, the ones bereft of wisdom in their minds
Will never see the Buddhas.

If one dispels the film upon the eyes
And casts off form and thinking,
And sees no dharma whatsoever,
Then one may see the Thus Come One.

All Wisdom was first to speak about
All Buddhas' Dharma of enlightenment.
From him I heard the teaching
And gained the chance to see Nishyanda.

Then Meritorious Wisdom Bodhisattva, relying on the Buddha's awesome spiritual
power, universally contemplated the ten directions and spoke in verse.

Dharmas have no true reality,
But we mistakenly attach to marks as real.
And thus all ordinary people
Spin about within the jail of birth and death.

Those of petty wisdom differentiate in vain
The Dharma that's expressed in words.
They thus become obstructed
And do not understand their minds.

They fail to understand their minds.
How can they know the proper Path?
It's from such muddled wisdom
That unwholesome views proliferate.

Since they fail to see the emptiness of dharmas,
They always feel the pain of birth and death.
Such people are not yet able to use
The pure and clear Dharma Eye.

In ages past I suffered much woe,
Because I didn't see the Buddha.
So I must purify the Dharma Eye
To view what I should view.

If a person sees the Buddha
With a mind that does not grasp,
This person then can see
The Dharma that the Buddha knows.

One who sees the Buddhas' actual Dharma,
Is named One of Great Wisdom.
Such a person has pure eyes
And is able to observe the world.

Not seeing anything, is just to see—
To be able to discern all dharmas.
Yet if one sees any dharma,
Then that is not true seeing.

The underlying nature of all dharmas
Neither comes to be nor ceases to exist.
Amazing is the lofty guiding teacher,
Who enlightens both himself and others.

Superior Wisdom has already spoken of
The Dharma awakened to by the Thus Come One.
Now that we have heard from him,
We understand the Buddhas' true nature.

Then Vigorous Wisdom Bodhisattva, relying on the Buddha's awesome spiritual
power, universally contemplated the ten directions and spoke in verse.

To dwell upon discriminating thoughts
Is detrimental to our pure, clear eye.
Delusions grow, wrong views increase,
And one will never see the Buddhas.

If we can recognize wrong dharmas,
We will not be confused regarding truth.
Aware that falseness comes from truth,
We see the Buddhas pure and clear.

Ordinary seeing is defiled,
For it is not to truly see.
To stay detached from any view,
One can then perceive the Buddhas.

All the languages of the world
Are falsely discriminated by sentient beings.
If one knows that nothing in the world comes into being,
Then one sees the world the way it really is.

If one sees the world through that faculty of sight,
Then one perceives that its attributes are mundane.
Yet those attribute are not different from true reality.
This is known as having genuine faculty of sight.

If one views all objects as identical, undifferentiated,
And does not make discriminations among them,
Then one's vision is free from delusion, and
Without outflows, one attains self-mastery.

Of all the differentiated dharmas
Revealed and taught by all the Buddhas,
None can be attained
For in their nature they are pure.

The Dharma's nature is fundamentally clear and pure,
Devoid of attributes, just like the void.
None of it can be expressed in words.
Thus do the wise ones contemplate.

If one avoids the thought of dharmas,
And does not delight in any Dharma,
And has nothing left to cultivate,
One can then behold Great Muni.

As Meritorious Wisdom said before,
This defines "one who sees the Buddhas."
Each and every practice is
In nature tranquil and quiescent.

Then Good Wisdom Bodhisattva, relying on the Buddha's awesome spiritual
power, universally contemplated the ten directions and spoke in verse.

Rare is the great valor and vigor
Of the numberless Thus Come Ones,
Immaculate, with liberated minds,
Who, saved themselves, save others.

I see the Lamp of All the World,
The embodiment of true reality, without confusion.

Through countless eons he is thus.
Cultivators of wisdom share this vision.

Of all the deeds of ordinary beings
None are not ephemeral.
Yet since their nature is like empty space,
One could say their nature has no end.

The wise ones speak of it as endless,
Yet nothing can be said in fact.
Because the inherent nature has no end,
To imagine such a state is difficult.

Within this so-called endlessness,
There are no sentient beings.
One who understands all beings' nature thus
Can gaze upon the One of Great Renown.

Though there is no seeing, we speak of seeing.
Though there are no beings, we speak of beings.
Whether it is seeing, or whether it is beings,
One knows they lack reality and substance.

The faculty of seeing and the object that is seen:
When one dispenses with these concepts,
The true Dharma is left intact, unharmed.
Such a person understands the Buddha.

If a person understands the Buddha
And the Dharma that the Buddhas speak,
That person can illuminate the world
Just as Nishyanda Buddha does.

The One of Proper Enlightenment explains well
The path of purity to the One Dharma.
The Great Lord Vigorous Wisdom
Has expounded countless dharmas.

Existence, nonexistence—
All such thoughts are cast aside.
One thus can see the Buddha
And dwell in reality's realm.

Then Knowledgeable Wisdom Bodhisattva, relying on the Buddha's awesome
spiritual power, universally contemplated the ten directions and spoke in verse.

Having heard the excellent teaching,
I thus gave rise to wisdom's light.
It shines throughout the ten directions' realms,
Making visible each and every Buddha.

Not the slightest thing exists;
There are only false names.
To postulate a self and others
Is to enter a dangerous path.

Ordinary people with their clinging attachments
Assume that the body is real.
The Thus Come One does not cling to anything;
Hence they never get to see him.

Such people lack the wisdom eye;
They cannot behold the Buddha.
Throughout the course of countless eons,
They drift upon the sea of birth and death.

Contention is said to be birth and death,
While noncontention is nirvana.
Neither birth and death, nor nirvana
Can actually be apprehended.

A person who pursues false names
And clings to these two dharmas
Does not understand absolute reality
Nor know the wondrous path of sages.

A person who harbors the notion:
"This Buddha is most excellent,"
Is deluded, knows not the truth,
And cannot see the One of Proper Enlightenment.

One who understands the essence of reality,
The still quiescence of True Suchness,
Thus sees the Honored One of Proper Enlightenment
And transcends the realm of language.

All the Dharma that is verbally expressed
Cannot reveal the true reality.
Only with equanimity can one see it.
The Dharma is thus, and likewise the Buddhas.

The Ones of Proper Enlightenment
Of the past, present and future
Eternally sever discrimination's root.
Thus they are known as Buddhas.

Then True Wisdom Bodhisattva, relying on the Buddha's awesome spiritual
power, universally contemplated the ten directions and spoke in verse.

I would rather suffer in the hells
And get to hear the Buddhas' names,
Than enjoy boundless happiness
And not hear the Buddhas' names.

For countless eons in the past,
I suffered misery and woe,
And drifted aimlessly in birth and death
Due to not having heard the Buddhas' names.

Undeluded by dharmas,
One realizes absolute reality.
To separate from all compounded phenomena
Is called unsurpassed enlightenment.

Not compounded in the present,
Nor in the past or future,
All dharmas are devoid of characteristics:
Such is the true substance of the Buddha.

If in this way one contemplates
The meaning of all dharmas—so deep, profound—
Then one can see all Buddhas and
The true appearance of the Dharma body.

Seeing what is true as true,
Seeing what is not true as not true:
Such ultimate understanding
Is the reason for the name of Buddha.

The Buddhadharma cannot be realized:
Understanding this is called realizing the Dharma.
All Buddhas cultivate in this way.
Not a single dharma exists.

Know that the one brings about the many,
And the many brings about the one.

Dharmas are not based upon anything,
But arise from a combination of factors.

There is no creator or creation.
Things arise from thought and karma.
How do we know this to be true?
There is no other explanation.

All dharmas dwell nowhere
And have no fixed location.
The Buddhas dwell within this state,
Ultimately steadfast and unmoving.

Then Unsurpassed Wisdom Bodhisattva, relying on the Buddha's awesome
spiritual power, universally contemplated the ten directions and spoke in verse.

Unsurpassed Mahasattva
Is far removed from sentient beings' thoughts.
There are none who excel him;
Hence, he is titled Unsurpassed.

The state attained by all Buddhas
Is gained without effort or discrimination.
The coarse aspects do not exist,
And neither do the subtle.

The states of the Buddhas' practice
Transcend the realm of fate.
Proper Enlightenment is apart from fate:
This is the Buddhas' genuine Dharma.

The Thus Come One's light illumines all,
Dispelling gloom and darkness.
Yet, this light neither shines
Nor does not shine.

Toward the Dharma, be unattached,
Free of thought and undefiled.
Dwelling nowhere, having no location,
The Dharma nature is unimpeded.

In all that is, there is no duality,
Nor is there a single thing.
The greatly wise of keen discernment
Abide at ease within this truth.

Within nonexistence there is no duality,
Nor is there the absence of duality.
The Three Realms are entirely empty:
This is the Buddhas' understanding.

Ordinary people, confused and unenlightened,
By the Buddha's guidance, come to dwell in Proper Dharma.
Yet, the Dharma itself dwells nowhere.
One who thus awakens thereby sees oneself.

There is no body, yet a body is spoken of.
There is no arising, yet arising is manifested.
The absence of a body and of seeing
Is the Buddhas' unsurpassed body.

True Wisdom has described
The Buddhas' wonderful Dharma nature.
One who hears this Dharma
Will attain the pure, clear eye.

Then Solid Wisdom Bodhisattva, relying on the Buddha's awesome spiritual
power, universally contemplated the ten directions and spoke in verse.

How magnificent is the radiance
Of the valiant, unsurpassed lord.
In order to benefit the deluded masses,
He appears in the world.

The Buddha, with a heart of great compassion,
Universally observes all sentient beings.
He sees them in the Triple Realm,
Suffering in samsara's wheel.

The Sage of Proper, Equal Enlightenment alone
Is perfect in virtue, a venerated guide and teacher.
None of the beings in all the heavens
Can be a savior and protector like him.

If sages like the Buddhas and the Bodhisattvas
Did not appear within the world,
Not a single sentient being
Would gain happiness and peace.

The Thus Come Ones of Proper, Equal Enlightenment
And the multitudes of worthy sages

Show themselves within the world,
Giving happiness to sentient beings.

If one wishes to behold the Thus Come Ones
In order to gain wondrous benefit,
And one hears the Buddhas' names and evinces faith,
One will be a tower for the world.

We wish to see the World Honored Ones
So as to gain great benefit.
Those who hear this wonderful Dharma
Shall all attain the Buddha Path.

In the past all these Bodhisattvas,
By the Buddhas' awesome spiritual power,
Attained the pure, clear wisdom eye
And understood the Buddhas' state.

Now we see Nishyanda,
And our pure faith has redoubled.
The Buddhas' boundless wisdom
Can never be completely expressed.

Superior Wisdom and the other Bodhisattvas
And I, Solid Wisdom,
Through countless millions of eons
Could never fully express it either.