

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

十地品第二十之五
Shí Dì Pǐn Dì Èr Shí Liù Zhī Wǔ

(第八地 & 第九地)

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, 2017)

(第 八 地)
dì bā dì

是時天王及天眾
shì shí tiān wáng jí tiān zhòng
爲欲供養於如來
wèi yù gòng yàng yú rú lái

雨妙華幡及幢蓋
yù miào huā fān jí chuáng gài
無量無邊千萬種
wú liàng wú biān qiān wàn zhǒng

天女同時奏天樂
tiān nǚ tóng shí zòu tiān yuè
供養於佛并佛子
gòng yàng yú fó bìng fó zǐ

聞此勝行皆歡喜
wén cǐ shèng héng jiē huān xǐ
及以無央大菩薩
jí yǐ wú yāng dà pú sà

香鬘瓔珞與寶衣
xiāng mán yīng luò yǔ bǎo yī
悉以摩尼作嚴飾
xī yǐ mó ní zuò yán shì

普發種種妙音聲
pǔ fā zhǒng zhǒng miào yīn shēng
共作是言而讚歎
gòng zuò shì yán ér zàn tàn

THE AVATAMSAKA SUTRA

Chapter 26 “The Ten Grounds”

Part 5 -- 8th & 9th Grounds

Chinese translation upon imperial command by
Tripitaka Master Siksananda from Khotan (699 CE)

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(The Eighth Ground)

Just then the Deva Rulers and all the multitudes of devas
Felt delight upon hearing about those sublime practices.
They wanted to make offerings to the Tathagata,
And to the great innumerable Bodhisattvas as well.

So they rained down limitlessly many thousands of kinds
Of wondrous flowers, streamers, canopies and banners,
Of incense, garlands, strands of gems, along with fine garments,
All of these items decorated with mani jewels.

Deva maidens in unison played music from the heavens,
Serenading on all sides with various wondrous sounds,
As an offering to the Buddha and the Buddha's disciples,
And together they sang these praises:

一一切見者兩足尊
yí qiè jiàn zhě liǎng zú zūn

令此種種諸天樂
lìng cǐ zhǒng zhǒng zhū tiān yuè

於一毛端百千億
yú yī máo duān bǎi qiān yì

如是無量諸如來
rú shì wú liàng zhū rú lái

一毛孔內無量刹
yí mó kǒng nèi wú liàng chà

須彌鐵圍亦復然
xū mí tiě wéi yì fù rán

一毛端處有六趣
yí mó duān chù yǒu liù qù

諸龍神眾阿脩羅
zhū lóng shén zhòng ā xiū luó

於彼一切刹土中
yú běi yí qiè chà dù zhōng

隨順一切眾生心
suí shùn yí qiè zhòng shēng xīn

哀愍眾生現神力
āi mǐn zhòng shēng xiàn shén lì

普發妙音咸得聞
pǔ fā miào yīn xián dé wén

那由他國微塵數
nà yóu tā guó wéi chén shù

於中安住說妙法
yú zhōng ān zhù shuō miào fǎ

各各有四洲及大海
gè yǒu sì zhōu jí dà hǎi

悉見在中無迫隘
xī jiàn zài zhōng wú pò ài

三種惡道及人天
sān zhǒng è dào jí rén tiān

各自業受果報
gè suí zì yè shòu guǒ bào

悉有如來演妙音
xī yǒu rú lái yǎn miào yīn

爲轉最上淨法輪
wéi zhuǎn zuì shàng jìng fǎ lún

"The All-seeing Honored One, who is twice made complete,
Displays his spiritual abilities because he empathizes with
sentient beings,
Allowing those present to hear the devas' music,
With marvelous sounds arising on every side.

Upon the tip of a single hair are Thus Come Ones,
Within their countries, numbering hundred thousand of kotis
Of nayutas of dust motes in number
Each one serene and explaining the wondrous Dharma.

Within a single hair pore of the Buddha's are countless lands,
Each with four continents and the vast oceans.
There are also Iron-Ring Mountains encircling Sumeru.
All appear within it without stress or pressure.

In the space of a hair tip appear the six destinies,
The three kinds of evil paths as well as humans and devas,
Dragons and spirits and multitudes of asuras,
All undergoing retribution in accord with their karma.

Within each one of those lands,
There are Tathagatas proclaiming in a wondrous voice,
Following the thoughts of each living being,
And turning the sublime and pure Dharma-wheel for them.

刹中種種眾生身
chà zhōng zhǒng zhòng shēng shēn shēn zhōng fù yǒu zhǒng zhǒng chà

人天諸趣各各異
rén tiān zhū qù gè gè yì

身中復有種種刹
shēn zhōng fù yǒu zhǒng zhǒng chà

大刹隨念變爲小
dà chà suí niàn biàn wéi xiǎo

如是神通無有量
rú shì shén tōng wú yǒu liàng

小刹隨念亦變大
xiǎo chà suí niàn yì biàn dà

世間共說不能盡
shì jiān gòng shuō bù néng jìn

普發此等妙音聲
pǔ fā cǐ děng miào yīn shēng

眾會歡喜默然住
zhòng huì huān xǐ mò rán zhù

稱讚如來功德已
chēng zàn rú lái gōng dé yǐ

一心瞻仰欲聽說
yī xīn zhān yǎng yù tīng shuō

時解脫月復請言
shí jiě tuō yuè fù qǐng yán

願說隨次之所入
yuàn shuō suí cì zhī suǒ rù

今此眾會皆寂靜
jīn cǐ zhòng huì jiē jí jìng

第八地中諸行相
dì bā dì zhōng zhū héng xiāng

爾時金剛藏菩薩告解脫月菩薩言：
ěr shí jīn gāng zàng pú sà gào jiě tuō yuè pú sà yán

佛子！菩薩摩訶薩於七地中。善修習方便慧。
fó zǐ pú sà mó hē sà yú qī dì zhōng shàn xiū xí fāng biàn huì

Within the lands are all manner of sentient beings' bodies.
In their bodies there are again all manner of lands;
Including humans, devas and every sort of destiny;
The Buddha knows and explains the Dharma for them all.

Large lands, in a thought, become small ones,
And small lands, in a thought, can grow large.
Explaining such infinite psychic powers
Would be impossible, even should everybody.

Having made such wondrous sounds as these,
In praise of the Tathagata's meritorious qualities,
The gathered multitudes grew quiet, delighted,
They gazed upwards, wishing to hear him speak.

Then Moon of Liberation made his request again, and said:
“Everybody gathered here is serene and tranquil,
Please tell us what comes next so we can learn to master,
Every feature of the Eighth Ground's practices.”

Just then, Vajra Treasury Bodhisattva said to Moon of Liberation Bodhisattva: “Disciples of the Buddha, the Bodhisattva Mahasattva, on the Seventh Ground is able to achieve the wisdom of blessings and virtue because he has skillfully cultivated expedient wisdom,

善_ノ清_ノ淨_ノ諸_ノ道_ノ。 善_ノ集_ノ助_ノ道_ノ法_ノ。 大_ノ願_ノ力_ノ所_ノ攝_ノ。 如_ノ來_ノ
shàn qīng jìng zhū dào shàn jí zhù dào fǎ dà yuàn lì suǒ shè rú lái
力_ノ所_ノ加_ノ。 自_ノ善_ノ力_ノ所_ノ持_ノ。 常_ノ念_ノ如_ノ來_ノ力_ノ。 無_ノ所_ノ畏_ノ。
lì suǒ jiā zì shàn lì suǒ chí cháng niàn rú lái lì wú suǒ wèi
不_ノ共_ノ佛_ノ法_ノ。 善_ノ清_ノ淨_ノ深_ノ心_ノ思_ノ覺_ノ。 能_ノ成_ノ就_ノ福_ノ德_ノ智_ノ慧_ノ。
bú gòng fó fǎ shàn qīng jìng shēn xīn sī jué néng chéng jiù fú dé zhì huì
大_ノ慈_ノ大_ノ悲_ノ不_ノ捨_ノ眾_ノ生_ノ。 入_ノ無_ノ量_ノ智_ノ道_ノ。
dà cí dà bēi bù shě zhòng shēng rù wú liàng zhì dào

入_ノ一_ノ切_ノ法_ノ。 本_ノ來_ノ無_ノ生_ノ。 無_ノ起_ノ。 無_ノ相_ノ。 無_ノ成_ノ。 無_ノ
rù yí qiè fǎ běn lái wú shēng wú qǐ wú xiāng wú chéng wú
壞_ノ。 無_ノ盡_ノ。 無_ノ轉_ノ。 無_ノ性_ノ爲_ノ性_ノ。 初_ノ中_ノ後_ノ際_ノ。 皆_ノ悉_ノ
huài wú jìn wú zhuǎn wú xìng wéi xìng chū zhōng hòu jì jiē xī
平_ノ等_ノ。 無_ノ分_ノ別_ノ如_ノ如_ノ智_ノ之_ノ所_ノ入_ノ處_ノ。 離_ノ一_ノ切_ノ心_ノ意_ノ識_ノ
píng děng wú fēn bié rú rú zhī zhī suǒ rù chù lí yí qiè xīn yì shì
分_ノ別_ノ想_ノ。 無_ノ所_ノ取_ノ著_ノ。 猶_ノ如_ノ虛_ノ空_ノ。 入_ノ一_ノ切_ノ法_ノ如_ノ虛_ノ
fēn bié xiǎng wú suǒ qǔ zháo yóu rú xū kōng rù yí qiè fǎ rú xū
空_ノ性_ノ。 是_ノ名_ノ： 得_ノ無_ノ生_ノ法_ノ忍_ノ。
kōng xìng shì míng dé wú shēng fǎ rěn

佛_ノ子_ノ！ 菩_ノ薩_ノ成_ノ就_ノ此_ノ忍_ノ。 即_ノ時_ノ得_ノ入_ノ第_ノ八_ノ不_ノ動_ノ地_ノ。
fó zǐ pú sà chéng jiù cǐ rěn jí shí dé rù dì bā bù dòng dì
爲_ノ深_ノ行_ノ菩_ノ薩_ノ。 難_ノ可_ノ知_ノ。 無_ノ差_ノ別_ノ。 離_ノ一_ノ切_ノ相_ノ。 一_ノ
wéi shēn hèng pú sà nán kě zhī wú cī bié lí yí qiè xiàng yí
切_ノ想_ノ。 一_ノ切_ノ執_ノ著_ノ。 無_ノ量_ノ無_ノ邊_ノ。 一_ノ切_ノ聲_ノ聞_ノ。 辟_ノ支_ノ
qiè xiǎng yí qiè zhí zhuó wú liàng wú biān yí qiè shēng wén bì zhī
佛_ノ。 所_ノ不_ノ能_ノ及_ノ。 離_ノ諸_ノ誼_ノ諍_ノ。 寂_ノ滅_ノ現_ノ前_ノ。
fó suǒ bù néng jí lí zhū xuān zhēng jí miè xiān qián

skillfully purified all ways and skillfully accumulated “dharma_s that aid the Way”. He is supported by great vows, aided by the Tathagata’s strength, supported by the strength of his own goodness, and through constant mindfulness of the Tathagata’s powers, fearlessnesses, and dharmas special to a Buddha. He has also skillfully purified deep thoughts and awareness. Because of great kindness and compassion, he does not abandon sentient beings and he masters the way of limitless wisdom.

He fathoms how all dharmas actually are not created, nor do they come into being, they have no attributes, they are not made, nor are they destroyed, they do not end, nor do they evolve, and how no-nature is their nature.

For him, the boundaries of past, present and future are identical. He has embodied this place of “wisdom as-it-is,” beyond discrimination.”

He is free from the mind’s thoughts, ideas, consciousness, and discriminations. He neither grasps nor attaches to them. He embodies the nature of all dharmas that is like empty space. This is known as realizing the state of Patience When Dharmas No Longer Arise.

“Disciples of the Buddha, when the Bodhisattva achieves this patience, he immediately attains entry to the Eighth Ground, that of Stability. He becomes a Bodhisattva with deep practice. He is hard to know, has no discriminations, is free from all characteristics, all thought, and all attachments. He is limitless and boundless, and no Sound Hearers or Pratyekabuddhas can reach him. He leaves behind all clamor and dispute, and still quiescence appears to him.

譬^々如^々比^々丘^々 · 具^々足^々神^々通^々 · 得^々心^々自^々在^々 · 次^々第^々乃^々至^々入^々
 pì rú bì qiū jù zú shén tōng dé xīn zì zài cì dì nǎi zhì rù
 滅^々盡^々定^々 · 一^々切^々動^々心^々 · 憶^々想^々分^々別^々 · 悉^々皆^々止^々息^々。
 miè jìn dìng yí qiè dòng xīn yì xiǎng fēn bié xī jiē zhǐ xī
 此^々菩^々薩^々摩^々訶^々薩^々 · 亦^々復^々如^々是^々。住^々不^々動^々地^々 · 即^々捨^々一^々
 cǐ pú sà mó hē sà yì fù rú shì zhù bù dòng dì jí shě yí
 切^々功^々用^々行^々 · 得^々無^々功^々用^々法^々。身^々口^々意^々業^々 · 念^々務^々皆^々息^々。
 qiè gōng yòng héng dé wú gōng yòng fǎ shēn kǒu yì yè niàn wù jiē xī
 住^々於^々報^々行^々。
 zhù yú bào héng

譬^々如^々有^々人^々 · 夢^々中^々見^々身^々墮^々在^々大^々河^々。爲^々欲^々渡^々故^々 · 發^々
 pì rú yǒu rén mèng zhōng jiàn shēn duò zài dà hé wèi yù dù gù fā
 大^々勇^々猛^々 · 施^々大^々方^々便^々。以^々大^々勇^々猛^々 · 施^々方^々便^々故^々 · 即^々
 dà yǒng měng shī dà fāng biàn yǐ dà yǒng měng shī fāng biàn gù jí
 便^々覺^々寤^々。既^々覺^々寤^々已^々 · 所^々作^々皆^々息^々。
 biàn jué wù jì jué wù yǐ suǒ zuò jiē xí
 菩^々薩^々亦^々爾^々，見^々眾^々生^々身^々在^々四^々流^々中^々。爲^々救^々度^々故^々 ·
 pú sà yì ěr jiàn zhòng shēng shēn zài sì liú zhōng wèi jiù dù gù
 發^々大^々勇^々猛^々 · 起^々大^々精^々進^々。以^々勇^々猛^々精^々進^々故^々 · 至^々不^々動^々
 fā dà yǒng měng qǐ dà jīng jìn yǐ yǒng měng jīng jìn gù zhì bù dòng
 地^々。既^々至^々此^々已^々 · 一^々切^々功^々用^々 · 魔^々不^々皆^々息^々。二^々行^々 ·
 dì jì zhì cǐ yǐ yí qiè gōng yòng mí bù jiē xī èr héng
 相^々行^々 · 悉^々不^々現^々前^々。
 xiāng héng xī bù xiàn qián
 佛^々子^々！ 如^々生^々梵^々世^々 · 欲^々界^々煩^々惱^々皆^々不^々現^々前^々。住^々不^々動^々
 fó zǐ rú shēng fàn shì yù jiè fán nǎo jiē bù xiàn qián zhù bù dòng

“He is like a Bhikshu endowed with psychic powers who realizes sovereignty of mind, and then can go on in succession and finally enter the Samadhi of Still Quiescence. For him, all movements of mind, thought and discriminations cease.

“The same thing happens to this Bodhisattva: when he rests on the Ground of Stability, he immediately lets go of all actions that require deliberate effort, and he realizes the teachings of effortlessness. For him, all karma of body, mouth and mind and all subtle connections of thought cease, and he rests in response-practices.

“He is like somebody who in a dream sees himself fall into a big river and who, while trying to get to the other side, exerts great effort and does whatever he can to get out of the river.

His hard work and expedient skills wake him from the dream and once awake, all his struggles stop.

This Bodhisattva is the same, in that he sees sentient beings caught in the four kinds of rapids, and to help them get to the other shore, has exerts great effort and applies great strength.

His work and his vigor bring him to the Ground of Stability. Once there, all his efforts stop. Duality practices and image practices completely cease to appear.

“Disciples of the Buddha, it is like being reborn in the Brahma Realm: once there, afflictions that arise in the Desire Realm no longer appear. When one rests on the Ground

地^ㄉ · 亦^一復^ㄉ如^ㄉ是^ㄉ。 一切^ㄉ心^ㄉ意^ㄉ識^ㄉ行^ㄉ · 皆^ㄉ不^ㄉ現^ㄉ前^ㄉ。
 dì yì fù rú shì yí qiè xīn yì shì héng jiē bù xiàn qián

此^ㄉ菩^ㄉ薩^ㄉ摩^ㄉ訶^ㄉ薩^ㄉ · 菩^ㄉ薩^ㄉ心^ㄉ · 佛^ㄉ心^ㄉ · 菩^ㄉ提^ㄉ心^ㄉ · 涅^ㄉ槃^ㄉ
 cǐ pú sà mó hé sà pú sà xīn fó xīn pú tí xīn niè pán

心^ㄉ · 尚^ㄉ不^ㄉ現^ㄉ起^ㄉ · 況^ㄉ復^ㄉ起^ㄉ於^ㄉ世^ㄉ間^ㄉ之^ㄉ心^ㄉ。
 xīn shàng bù xiàn qǐ kuàng fù qǐ yú shì jiān zhī xīn

佛^ㄉ子^ㄉ！ 此^ㄉ地^ㄉ菩^ㄉ薩^ㄉ本^ㄉ願^ㄉ力^ㄉ故^ㄉ · 諸^ㄉ佛^ㄉ世^ㄉ尊^ㄉ親^ㄉ現^ㄉ其^ㄉ前^ㄉ。
 fó zǐ cǐ dì pú sà běn yuàn lì gù zhū fó shì zūn qīn xiàn qí qián

與^ㄉ如^ㄉ來^ㄉ智^ㄉ · 令^ㄉ其^ㄉ得^ㄉ入^ㄉ法^ㄉ流^ㄉ門^ㄉ中^ㄉ。 作^ㄉ如^ㄉ是^ㄉ言^ㄉ：
 yǔ rú lái zhì lìng qí dé rù fǎ liú mén zhōng zuò rú shì yán

善^ㄉ哉^ㄉ！ 善^ㄉ哉^ㄉ！ 善^ㄉ男^ㄉ子^ㄉ！ 此^ㄉ忍^ㄉ第^ㄉ一^ㄉ · 順^ㄉ諸^ㄉ佛^ㄉ法^ㄉ。
 shàn zāi shàn zāi shàn nán zǐ cǐ rěn dì yī shùn zhū fó fǎ

然^ㄉ善^ㄉ男^ㄉ子^ㄉ！ 我^ㄉ等^ㄉ所^ㄉ有^ㄉ十^ㄉ力^ㄉ · 無^ㄉ畏^ㄉ · 十^ㄉ八^ㄉ不^ㄉ共^ㄉ。
 rán shàn nán zǐ wǒ děng suǒ yǒu shí lì wú wèi shí bā bù gòng

諸^ㄉ佛^ㄉ之^ㄉ法^ㄉ · 汝^ㄉ今^ㄉ未^ㄉ得^ㄉ。 汝^ㄉ應^ㄉ爲^ㄉ欲^ㄉ成^ㄉ就^ㄉ此^ㄉ法^ㄉ · 勤^ㄉ
 zhū fó zhī fǎ rǔ jīn wèi dé rǔ yīng wèi yù chéng jiù cǐ fǎ qín

加^ㄉ精^ㄉ進^ㄉ · 勿^ㄉ復^ㄉ放^ㄉ捨^ㄉ於^ㄉ此^ㄉ忍^ㄉ門^ㄉ。
 jiā jīng jìn wù fù fàng shě yú cǐ rěn mén

又^ㄉ善^ㄉ男^ㄉ子^ㄉ！ 汝^ㄉ雖^ㄉ得^ㄉ是^ㄉ寂^ㄉ滅^ㄉ解^ㄉ脫^ㄉ · 然^ㄉ諸^ㄉ凡^ㄉ夫^ㄉ未^ㄉ能^ㄉ
 yòu shàn nán zǐ rǔ suī dé shì jí miè jiě tuō rán zhū fán fū wèi néng

證^ㄉ得^ㄉ · 種^ㄉ種^ㄉ煩^ㄉ惱^ㄉ皆^ㄉ悉^ㄉ現^ㄉ前^ㄉ · 種^ㄉ種^ㄉ覺^ㄉ觀^ㄉ常^ㄉ相^ㄉ侵^ㄉ
 zhèng dé zhǒng zhǒng fán nǎo jiē xī xiàn qián zhǒng zhǒng jué guān cháng xiāng qīn

害^ㄉ · 汝^ㄉ當^ㄉ愍^ㄉ念^ㄉ如^ㄉ是^ㄉ眾^ㄉ生^ㄉ。
 hài rǔ dāng mǐn niàn rú shì zhòng shēng

of Stability, it is the same, in that functions of mind and consciousness no longer arise.

For this Bodhisattva, Mahasattva, a Bodhisattva's resolve, a Buddha's resolve, the Bodhi resolve and the resolve for Nirvana no longer arise, how much the less do worldly thoughts occur.

“Disciples of the Buddha, through the power of this Bodhisattva's fundamental vows, all the Buddhas, World Honored Ones, appear to him in person. They give him the wisdom of a Tathagata, so that he can master the method of this Dharma-stream.”

They say to him: “Excellent! Good ineed, good man! This patience is the very best because it corresponds with all Buddhas' Dharmas. However, good man, you have not yet attained all of the ten powers, the fearlessnesses, and the eighteen dharmas special to a Buddha, dharmas characteristic of the Buddhas. Be diligent and vigorous in order to realize them. Do not let them go because of this door of patience.

“Furthermore, good man, although you have mastered the liberation of serenity, ordinary living beings have not yet realized it.

They still struggle with every affliction; all kinds of awarenesses harm them.

Take pity on those sentient beings.

又善男子！汝當憶念本所誓願。普大饒益一切眾生。皆令得入不可思議智慧之門。

yòu shàn nán zǐ rǔ dāng yì niàn běn suǒ shì yuàn pǔ dà ráo yì yí qìe zhòng shēng jiē lìng dé rù bù kě sī yì zhì huì zhī mén

又善男子！此諸法性。若佛出世。若不出世。常住不異。諸佛不以得此法故。名爲如來。一切二乘。亦能得此無分別法。

yòu shàn nán zǐ cǐ zhū fǎ fǎ xìng ruò fó chū shì ruò bù chū shì cháng zhù bù yì zhū fó bù yǐ dé cǐ fǎ gù míng wéi rú lái yí qiè èr shèng yì néng dé cǐ wú fēn bié fǎ

又善男子！汝觀我等。身相無量。智慧無量。國土無量。方便無量。光明無量。清淨音聲亦無量。汝今宜應成就此事。

yòu shàn nán zǐ rǔ guān wǒ děng shēn xiàng wú liàng zhì huì wú liàng guó dù wú liàng fāng biàn wú liàng guāng míng wú liàng qīng jìng yīn shēng yì wú yǒu liàng rǔ jīn yí yīng chéng jiù cǐ shì

又善男子！汝今適得此一法明。所謂：一切法無生。無分別。善男子！如來法明。無量入。無量作。無量轉。乃至百千億那他劫。不可知。汝應修行。成就此法。

yòu shàn nán zǐ rǔ jīn shì dé cǐ yī fǎ míng suǒ wèi yí qiè fǎ wú shēng wú fēn bié shàn nán zǐ rú lái fǎ míng wú liàng rù wú liàng zuò wú liàng zhuǎn nǎi zhì bǎi qiān yì nà yóu tā jié bù kě dé zhī rǔ yīng xiū xíng chéng jiù cǐ fǎ

“Furthermore, good man, recall the fundamental vows you made to help all sentient beings, so that they can all master inconceivable wisdom.

“Furthermore, good man, the nature of all dharmas abides forever no matter whether Buddhas appear or do not appear in the world. Buddhas are known as Tathagatas not because they realize this Dharma. All adherents of the Two Vehicles’ Paths can also realize this non-discriminating Dharma.”

“Furthermore, good man, observe how endlessly many hallmarks the Buddha’s bodies have; how endlessly vast is our wisdom; how endlessly many our countries are; how endlessly many expedients we employ; how endlessly great is our radiance; and how our pure voices are also endlessly pure many. You can now accomplish all these qualities.”

“Moreover, good man, it is right you have understood this dharma/fact, that is to say, that all dharmas neither come into being nor are they different from one another.

Even so, good man, the Tathagata’s understanding of phenomena: their unlimited mastery, unlimited creation, and unlimited evolution, could not be known in as many as a hundred thousand kotis of nayutas of kalpas. You should cultivate and achieve their understanding.”

又善男子！汝觀十方無量國土，無量眾生。
yòu shàn nán zǐ rǔ guān shí fāng wú liàng guó dù wú liàng zhòng shēng
無量法，種種差別。悉應如實通達其事。
wú liàng fǎ zhǒng zhǒng cī bié xī yīng rú shí tōng dá qí shì

佛子！諸佛世尊，與此菩薩，如是等，無量起智門。令其能起，無量無邊差別智業。
fó zǐ zhū fó shì zūn yǔ cǐ pú sà rú shì děng wú liàng qǐ zhì mén lìng qí néng qǐ wú liàng wú biān cī bié zhì yè

佛子！若諸佛，不與此菩薩，起智門者，彼時即入究竟竟涅槃，棄捨一切利眾生業。
fó zǐ ruò zhū fó bù yǔ cǐ pú sà qǐ zhì mén zhě bǐ shí jí rù jiù jìng niè pán qì shě yí qiè lì zhòng shēng yè

以諸佛與如是等，無量無邊起智門故，於一念頃，所生智業，從初發心，乃至七地，所修諸行，百分不及一，乃至百千億那由他分，亦不及一。如是阿僧祇分，歌羅分，算數分，譬喻分，優波尼沙陀分，亦不及一。何以故？
yǐ zhū fó yǔ rú shì děng wú liàng wú biān qǐ zhì mén gù yú yí niàn qǐng suǒ shēng zhì yè cóng chū fā xīn nǎi zhì qī dì suǒ xiū zhū héng bǎi fēn bù jí yī nǎi zhì bǎi qiān yì nà yóu tā fēn yì bù jí yī rú shì ā sēng qí fēn gē luó fēn suàn shù fēn pì yù fēn yōu bō ní shā tuó fēn yì bù jí yī hé yǐ gù

佛子！是菩薩先以一身起行，今住此地，得無

“Moreover, good man, as you contemplate all the various differences in the endlessly many countries of the ten directions, their endlessly many sentient beings, and endlessly many phenomena, you should thoroughly comprehend the attributes as they really are.”

Disciples of the Buddha, the Buddhas, World Honored Ones, bestow endlessly many methods for initiating wisdom such as these upon the Bodhisattva, so that he can initiate limitless and boundlessly many wise actions.

Disciples of the Buddha, if the Buddhas did not bestow the methods for initiating wisdom upon the Bodhisattva, he would realize ultimate Nirvana right then, and he would abandon his work of helping living beings.

Because the Buddhas give to the Bodhisattva boundlessly many methods for initiating wisdom such as these, the deeds of wisdom that now arise through in the interval of a single thought are many. If we were to compare them with all the practices that he cultivated from his initial Bodhi resolve to the time he reached the Seventh Ground, all those practice would amount to only one part in a hundred, and so on through amounting to one part in a hundred thousand kotis of nayutas, going on in that way to amounting to one part in an asamkhyeya, in a kala, one part in any quantity that can be reckoned, that can be expressed by analogy, or one part in a quantity as small as an upanishad. And why is that?

Disciples of the Buddha, before, the Bodhisattva used his only body to cultivate his practices. But now, as he stays

量_無身_無 · 無_無量_無音_無聲_無 · 無_無量_無智_無慧_無 · 無_無量_無受_無生_無 · 無_無量_無
 liàng shēn wú liàng yīn shēng wú liàng zhì huì wú liàng shòu shēng wú liàng
 淨_國。教_化無_量眾_生 · 供_養無_量諸_佛 · 入_無量_無
 jìng guó jiào huà wú liàng zhòng shēng gòng yāng wú liàng zhū fó rù wú liàng
 法_門 · 具_無量_無神_通 · 有_無量_無眾_會道_場差_別 · 住_無
 fǎ mén jù wú liàng shén tōng yǒu wú liàng zhòng huì dào chǎng cī bié zhù
 無_量身_語意_業 · 集_一切_菩薩_行 · 以_不動_法故_。
 wú liàng shēn yǔ yì yè jí yí qiè pú sà héng yǐ bú dòng fǎ gù

佛_子！譬_如乘_船欲_入大_海 · 未_至於_海 · 多_用功_。
 fó zǐ pì rú chéng chuán yù rù dà hǎi wèi zhì yú hǎi duō yòng gōng
 力_。若_至海_已 · 但_隨風_去 · 不_假人_力。以_至大_海
 lì ruò zhì hǎi yǐ dàn suí fēng qù bù jiǎ rén lì yǐ zhì dà
 海_。一_日所_行比_於未_至 · 其_未至_時設_經百_歲亦_。
 hǎi yí rì suǒ xíng bǐ yú wèi zhì qí wèi zhì shè jīng bǎi suì yì
 不_能及_。
 bù néng jí

佛_子！菩_薩摩_訶薩_亦復_如是_。積_集廣_大善_根資_糧
 fó zǐ pú sà mó hē sà yì fù rú shì jī jí guǎng dà shàn gēn zī
 糧_。乘_大乘_船 · 到_菩薩_行海_。於_一念_頃 · 以_無
 liáng chéng dà shèng chuán dào pú sà héng hǎi yú yí niàn qǐng yǐ wú
 功_用智_。入_{一切}智_智境_界。本_有功_用行_。經_於
 gōng yòng zhì rù yí qiè zhì zhì jìng jiè běn yǒu gōng yòng héng jīng yú
 無_量百_千億_那由_他劫_。所_不能_及。
 wú liàng bǎi qiān yì nà yóu tā jié suǒ bù néng jí

upon this ground, he gets endlessly many bodies, endlessly many voices, endlessly many wisdoms, endlessly many births, and endlessly many pure lands.

In those lands he teaches endlessly many sentient beings, makes offerings to endlessly many Buddhas, enters endlessly many Dharma doors, becomes replete with endlessly many psychic powers, has endlessly many differences assemblies in Bodhimandas, abides in endlessly many deeds of body, speech and mind, and amasses all the practices of a Bodhisattva. All these accomplishments happen because of this unmoving dharma.

Disciples of the Buddha, it is like portaging a sail boat to the ocean. It requires a lot of effort to reach the water. But once you get to the shoreline and raise the sail, the boat can travel by the wind's power alone, without requiring further human strength. Under sail, the distance it can travel in one day is far more than it could have traveled in a hundred years before you reached the ocean.

Disciples of the Buddha, the Bodhisattva Mahasattva is also that way, in that he assembles the provisions of vast good roots and portages the Prajna boat to the ocean of a Bodhisattva's practices.

His mastery of the states of Omniscient Wisdom, in the interval of a single thought, by means of the wisdom of effortless practice, reach further than his prior effortful practices would have in limitless hundreds of thousands of kotis of nayutas of kalpas.

佛子！菩薩住此第八大地。以大方便善巧智。所起無功用覺慧。觀一切智智所行境。所謂：觀世間成。觀世間壞。由此業集故成。由此業盡故壞。幾時成？幾時壞？幾時成住？幾時壞住？皆如實知。

又知地界小相。大相。無量相。差別相。
知水火風界小相。大相。無量相。差別相。
知微塵細相。差別相。無量差別相。
隨何世界中。所有微塵聚。及微塵差別相。皆如實知。

隨何世界中。所有地水火風界。各若干微塵。
所有寶物若干微塵。眾生身若干微塵。國土身若干微塵。皆如實知。

知眾生大身。小身。若干微塵成。

Disciples of the Buddha, when the Bodhisattva stays on the eighth ground, the effortless wisdom that comes up, arises from his clever and wholesome expedient wisdom and he uses it to contemplate the states of omniscience that he practices.

That is to say, he contemplates how worlds come into being and how they perish; he contemplates the karma that accumulates in the process of their coming into being and how when this karma ends, the worlds perish. He contemplates when they come into being and when they perish; he contemplates when their coming into being is established and when their perishing is established. He knows all this as it really is.

Also, he knows the lesser characteristics of the earth element and its greater characteristics. He knows their unlimited characteristics as well as their varied characteristics.

Also, he knows the lesser characteristics of the water, fire and wind elements and their greater characteristics. He knows their unlimited characteristics as well as their varied characteristics. He knows their extremely fine characteristics, their varied characteristics and their limitlessly many varied characteristics.

He knows as they really are, in any world, all the gathering of tiny particles of dust, as well as the extremely fine characteristics therein.

He knows as they really are, in any world, all of the tiny dust particles that make up all the realms of earth, water, fire and air. As well as any of the tiny dust particles in all the treasures there. He knows as well any of the tiny dust particles that make up the bodies of living beings, as well as any of the tiny particles of dust in the lands therein.

He knows how any of the tiny dust particles come into being that make up the large and small bodies of living beings.

知地獄身 · 畜生身 · 餓鬼身 · 阿脩羅身 · 天身 ·
zhī dì yù shēn chù shēng shēn è guǐ shēn ā xiū luó shēn tiān shēn

人身 · 各若千微塵成。得如是知微塵差別智。
rén shēn gè ruò gān wéi chén chéng dé rú shì zhī wéi chén cī bié zhì

又知欲界 · 色界 · 無色界成。知欲界 · 色界 ·
yòu zhī yù jiè sè jiè wú sè jiè chéng zhī yù jiè sè jiè

無色界壞。知欲界 · 色界 · 無色界小相 · 大
wú sè jiè huài zhī yù jiè sè jiè wú sè jiè xiǎo xiāng dà

相 · 無量相 · 差別相。得如是觀三界差別智。
xiāng wú liàng xiāng cī bié xiāng dé rú shì guān sān jiè cī bié zhì

佛子！此菩薩復起智明 · 教化眾生。所謂：善
fó zǐ cǐ pú sà fù qǐ zhì míng jiào huà zhòng shēng suǒ wèi shàn

知眾生身差別 · 善分別眾生身 · 善觀察所生處。
zhī zhòng shēng shēn cī bié shàn fēn bié zhòng shēng shēn shàn guān chá suǒ shēng chù

隨其所應而爲現身 · 教化成熟。
suí qí suǒ yìng ér wéi xiàn shēn jiào huà chéng shóu

此菩薩於一三千大千世界 · 隨眾生身信解差別。
cǐ pú sà yú yī sān qiān dà qiān shì jiè suí zhòng shēng shēn xìn jiě cī bié

以智光明普現受生。如是 · 若二 · 若三 · 乃至
yǐ zhì guāng míng pǔ xiàn shòu shēng rú shì ruò èr ruò sān nǎi zhì

百千 · 乃至不可說三千大千世界 · 隨眾生身信
bǎi qiān nǎi zhì bù kě shuō sān qiān dà qiān shì jiè suí zhòng shēng shēn xìn

解差別 · 普於其中示現受生。
jiě cī bié pǔ yú qí zhōng shì xiàn shòu shēng

此菩薩成就如是智慧故 · 於一佛刹其身不動。
cǐ pú sà chéng jiù rú shì zhì huì gù yú yī fó chà qí shēn bù dòng

He has discriminating wisdom of the varied characteristics of the tiny dust particles that make up the bodies of beings in the hells, among the animals, among the hungry ghosts, among the ashuras and among the devas and the humans.

Also, he knows how the desire realm, how the form realm, and how the formless realm are created; he knows how the desire realm, the form realm and the formless realm are destroyed. Also, he knows the lesser characteristics the desire realm, the form realm, and the formless realm and its greater characteristics, its unlimited characteristics as well as its varied characteristics. He gains this wisdom of contemplating the distinctions among the three realms.

Disciples of the Buddha, this Bodhisattva further brings up the light of wisdom to teach living beings. That is to say, he is skillful at knowing the differences among the bodies of sentient beings. He is skillful at distinguishing among their bodies. He is skillful at contemplating their birthplaces. He appears to them as is appropriate, to teach them and bring them to maturity.

This Bodhisattva, adapts himself to the differences in bodies, faith and understanding on the part of its sentient beings anywhere throughout a three-fold, large, thousand-world universe. Using the light of his wisdom, he appears and is reborn everywhere within it.

He does the same thing no matter whether it is one, two, three, up to a hundred or a thousand three-thousand three-fold large thousand-world universe. He may continue in that way until he appears in an ineffable number of universes. He adapts himself to the differences in their bodies, faith and understandings and appears to be reborn everywhere within those universes.

Because the Bodhisattva accomplishes wisdom such as this, his body, within a single Buddha land, rests unmoving, yet

乃至不可說佛刹眾會中 · 悉現其身。

佛子！此菩薩隨諸眾生 · 身心信解 · 種種差別 ·

於彼佛國眾會之中 · 而現其身。所謂：於沙門

眾中示沙門形 · 婆羅門眾中示婆羅門形 · 刹利

眾中示刹利形。如是 · 毘舍眾 · 首陀羅眾 · 居士

眾 · 四天王眾 · 三十三天眾 · 夜摩天眾 · 兜率

陀天眾 · 化樂天眾 · 他化自在天眾 · 魔眾 · 梵

眾 · 乃至阿迦尼吒天眾中 · 各隨其類 · 而爲現

形。

又應以聲聞身得度者 · 現聲聞形。應以辟支佛

身得度者 · 現辟支佛形。應以菩薩身得度者 ·

現菩薩形。應以如來身得度者 · 現如來形。

佛子！菩薩如是於一切不可說佛國土中 · 隨諸

眾生信樂差別 · 如是 · 而爲現身。

he makes his body appear within inexpressibly many Buddha lands' assemblies.

Disciples of the Buddha, this Bodhisattva adapts himself to all the various differences in bodies, faith and understanding of living beings, and appears within their assemblies in their Buddha lands. That is to say, he appears as a Shramana within assemblies of Shramanas. He appears as a Brahman within assemblies of Brahmans. He appears as a Kshatriya within assemblies of Kshatriyas.

In each assembly, in the same way, whether it be an assembly of Vaishyas, an assembly of Shudras, an assembly of laypeople, an assembly of the Four Kings of the Heavens, an assembly in the Heaven of the Thirty-Three, an assembly in the Suyama Heaven, an assembly in the Tushita Heaven, an assembly in the Heaven of Bliss From Transformations, an assembly in the Heaven of Sovereignty Over Others' Transformations, an assembly of demons, an assembly of Brahma, and so forth, up to and including an assembly of the Akanishtha Heaven, he accords with each kind of being and appears in a form appropriate to teach them.

Furthermore, for those who can be taken across by the body of a Voice Hearer, he appears in the form of a Voice Hearer. For those who can be taken across by the body of a Pratyekabuddha, he appears in the form of a Pratyekabuddha. For those who can be taken across by the body of a Bodhisattva, he appears in the form of a Bodhisattva. For those who can be taken across by the body of a Tathagata, he appears in the form of a Tathagata.

Disciples of the Buddha, this is how the Bodhisattva, makes bodies appear in various ways, according to the differences in the faith and inclinations of ineffably many lands' sentient beings.