

*Homage to*

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

*and*

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

南<sub>ㄋㄢˊ</sub> 無<sub>ㄇㄨˊ</sub> 大<sub>ㄉㄞˋ</sub> 方<sub>ㄈㄤ</sub> 廣<sub>ㄍㄨㄤˇ</sub> 佛<sub>ㄈㄛˊ</sub> 華<sub>ㄏㄨㄚˊ</sub> 嚴<sub>ㄧㄢˊ</sub> 經<sub>ㄐㄩㄥ</sub>  
ná mó dà fāng guǎng fó huá yán jīng

華<sub>ㄏㄨㄚˊ</sub> 嚴<sub>ㄧㄢˊ</sub> 海<sub>ㄏㄞˇ</sub> 會<sub>ㄏㄨㄟˋ</sub> 佛<sub>ㄈㄛˊ</sub> 菩<sub>ㄆㄨˊ</sub> 薩<sub>ㄙㄚˋ</sub>  
huá yán hǎi huì fó pú sà

大<sup>カ</sup>方<sup>カ</sup>廣<sup>ク</sup>佛<sup>フ</sup>華<sup>フ</sup>嚴<sup>エン</sup>經<sup>キョウ</sup>  
Dà Fāng Guǎng Fó Huá Yán Jīng

十<sup>シ</sup>地<sup>ヂ</sup>品<sup>ヒン</sup>第<sup>ダイ</sup>二<sup>ニ</sup>十<sup>シ</sup>六<sup>リク</sup>之<sup>ノ</sup>五<sup>ゴ</sup>  
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)

THE AVATAMSAKA SUTRA

Chapter 26 “The Ten Grounds”

Part 5 -- 8th & 9th Grounds

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

一切見者兩足尊  
yī 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  
yī máo 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  
yī máo 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 bǐ yī qiè chà tǔ zhōng

隨順一切眾生心  
suí shùn yī 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 wēi chén shù

於中安住說妙法  
yú zhōng ān zhù shuō miào fǎ

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

各隨自業受果報  
gè suí zì yè shòu guǒ bào

悉有如來演妙音  
xī yǒu rú lái yǎn miào yīn

為轉最上淨法輪  
wèi 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 身中復有種種刹  
chà zhōng zhǒng zhǒng zhòng shēng shēn shēn zhōng fù yǒu zhǒng zhǒng chà

人天諸趣各各異 佛悉知已爲說法。  
rén tiān zhū qù gè gè yì fó xī zhī yǐ wèi shuō fǎ 。

大刹隨念變爲小  
dà chà suí niàn biàn wéi xiǎo

小刹隨念亦變大  
xiǎo chà suí niàn yì biàn dà

如是神通無有量  
rú shì shén tōng wú yǒu liàng

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

稱讚如來功德已  
chēng zàn rú lái gōng dé yǐ

眾會歡喜默然住  
zhòng huì huān xǐ mò rán zhù

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

今此眾會皆寂靜  
jīn cǐ zhòng huì jiē jí jìng

願說隨次之所入  
yuàn shuō suí cì zhī suǒ rù

第八地中諸行相  
dì bā dì zhōng zhū hòng xiàng

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,

善清淨諸道 · 善集助道法。大願力所攝。如來  
 shàn qīng jìng zhū dào shàn jí zhù dào fǎ dà yuàn lì suǒ shè rú lái  
 力所加。自善力所持。常念如來力。無所畏。  
 lì suǒ jiā zì shàn lì suǒ chí cháng niàn rú lái lì wú suǒ wèi  
 不共佛法。善清淨深心思覺。能成就福德智慧。  
 bú gòng fó fǎ shàn qīng jìng shēn xīn sī jué néng chéng jiù fú dé zhì huì  
 大慈大悲不捨眾生。入無量智道。  
 dà cí dà bēi bù shě zhòng shēng rù wú liàng zhì dào

入一切法。本來無生。無起。無相。無成。無  
 rù yí qiè fǎ běn lái wú shēng wú qǐ wú xiàng wú chéng wú  
 壞。無盡。無轉。無性為性。初中後際。皆悉  
 huài wú jìn wú zhuǎn wú xìng wéi xìng chū zhōng hòu jì jiē xī  
 平等。無分別如如智之所入處。離一切心意識  
 píng děng wú fēn bié rú rú zhì zhī suǒ rù chù lí yí qiè xīn yì shì  
 分別想。無所取著。猶如虛空。入一切法如虛  
 fēn bié xiǎng wú suǒ qǔ zháo yóu rú xū kōng rù yí qiè fǎ rú xū  
 空性。是名：得無生法忍。  
 kōng xìng shì míng dé wú shēng fǎ rěn

佛子！菩薩成就此忍。即時得入第八不動地。  
 fó zǐ pú sà chéng jiù cǐ rěn jí shí dé rù dì bā bú dòng dì  
 為深行菩薩。難可知。無差別。離一切相。一  
 wéi shēn hòng pú sà nán kě zhī wú cī bié lí yí qiè xiàng yí  
 切想。一切執著。無量無邊。一切聲聞。辟支  
 qiè xiǎng yí qiè zhí zhuó wú liàng wú biān yí qiè shēng wén bì zhī  
 佛。所不能及。離諸諍諍。寂滅現前。  
 fó suǒ bù néng jí lí zhū zhēng zhēng jí miè xiàn qián

skillfully purified all ways and skillfully accumulated  
 “dharma 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<sub>レ</sub>如<sub>レ</sub>比<sub>レ</sub>丘<sub>ニ</sub> · 具<sub>レ</sub>足<sub>ヲ</sub>神<sub>ヲ</sub>通<sub>ス</sub> · 得<sub>レ</sub>心<sub>ヲ</sub>自<sub>ラ</sub>在<sub>ル</sub> · 次<sub>ニ</sub>第<sub>ニ</sub>乃<sub>ニ</sub>至<sub>シ</sub>入<sub>リ</sub>  
pì rú bì qiū jù zú shén tōng dé xīn zì zài cì dì nǎi zhì rù

滅<sub>ス</sub>盡<sub>ス</sub>定<sub>ヲ</sub> · 一<sub>レ</sub>切<sub>レ</sub>動<sub>ス</sub>心<sub>ヲ</sub> · 憶<sub>ス</sub>想<sub>ヲ</sub>分<sub>レ</sub>別<sub>ス</sub> · 悉<sub>ク</sub>皆<sub>ク</sub>止<sub>ス</sub>息<sub>ス</sub> ·  
miè jìn dìng yí qiè dòng xīn yì xiǎng fēn bié xī jiē zhǐ xī

此<sub>ニ</sub>菩<sub>レ</sub>薩<sub>ヲ</sub>摩<sub>ヲ</sub>訶<sub>ヲ</sub>薩<sub>ヲ</sub> · 亦<sub>レ</sub>復<sub>ク</sub>如<sub>レ</sub>是<sub>ニ</sub> · 住<sub>ス</sub>不<sub>レ</sub>動<sub>ス</sub>地<sub>ヲ</sub> · 即<sub>チ</sub>捨<sub>テ</sub>一<sub>レ</sub>  
cǐ pú sà mó hē sà yì fù rú shì zhù bú dòng dì jí shě yī

切<sub>レ</sub>功<sub>ヲ</sub>用<sub>テ</sub>行<sub>フ</sub> · 得<sub>レ</sub>無<sub>ク</sub>功<sub>ヲ</sub>用<sub>テ</sub>法<sub>ヲ</sub> · 身<sub>ヲ</sub>口<sub>ヲ</sub>意<sub>ヲ</sub>業<sub>ヲ</sub> · 念<sub>ヲ</sub>務<sub>ヲ</sub>皆<sub>ク</sub>息<sub>ス</sub> ·  
qiè gōng yòng hòng dé wú gōng yòng fǎ shēn kǒu yì yè niàn wù jiē xī

住<sub>ス</sub>於<sub>テ</sub>報<sub>ヲ</sub>行<sub>フ</sub> ·  
zhù yú bào hòng

譬<sub>レ</sub>如<sub>レ</sub>有<sub>レ</sub>人<sub>ノ</sub> · 夢<sub>中</sub>見<sub>ル</sub>身<sub>ヲ</sub>墮<sub>ル</sub>在<sub>ル</sub>大<sub>ノ</sub>河<sub>ニ</sub> · 爲<sub>ス</sub>欲<sub>シ</sub>渡<sub>ル</sub>故<sub>ニ</sub> · 發<sub>ス</sub>  
pì rú yǒu rén mèng zhōng jiàn shēn duò zài dà hé wèi yù dù gù fā

大<sub>ノ</sub>勇<sub>ヲ</sub>猛<sub>ヲ</sub> · 施<sub>テ</sub>大<sub>ノ</sub>方<sub>ヲ</sub>便<sub>ヲ</sub> · 以<sub>テ</sub>大<sub>ノ</sub>勇<sub>ヲ</sub>猛<sub>ヲ</sub> · 施<sub>テ</sub>方<sub>ヲ</sub>便<sub>ヲ</sub>故<sub>ニ</sub> · 即<sub>チ</sub>  
dà yǒng měng shī dà fāng biàn yǐ dà yǒng měng shī fāng biàn gù jí

便<sub>ク</sub>覺<sub>ス</sub>寤<sub>ス</sub> · 既<sub>チ</sub>覺<sub>ス</sub>寤<sub>ス</sub>已<sub>ニ</sub> · 所<sub>レ</sub>作<sub>レ</sub>皆<sub>ク</sub>息<sub>ス</sub> ·  
biàn jué wù jì jué wù yǐ suǒ zuò jiē xī

菩<sub>レ</sub>薩<sub>ヲ</sub>亦<sub>レ</sub>爾<sub>ル</sub> · 見<sub>ル</sub>眾<sub>ヲ</sub>生<sub>ル</sub>身<sub>ヲ</sub>在<sub>ル</sub>四<sub>ノ</sub>流<sub>ノ</sub>中<sub>ニ</sub> · 爲<sub>ス</sub>救<sub>シ</sub>度<sub>ル</sub>故<sub>ニ</sub> ·  
pú sà yì ěr jiàn zhòng shēng shēn zài sì liú zhōng wèi jiù dù gù

發<sub>ス</sub>大<sub>ノ</sub>勇<sub>ヲ</sub>猛<sub>ヲ</sub> · 起<sub>ス</sub>大<sub>ノ</sub>精<sub>ヲ</sub>進<sub>ヲ</sub> · 以<sub>テ</sub>勇<sub>ヲ</sub>猛<sub>ヲ</sub>精<sub>ヲ</sub>進<sub>ヲ</sub>故<sub>ニ</sub> · 至<sub>シ</sub>不<sub>レ</sub>動<sub>ス</sub>  
fā dà yǒng měng qǐ dà jīng jìn yǐ yǒng měng jīng jìn gù zhì bú dòng

地<sub>ヲ</sub> · 既<sub>チ</sub>至<sub>シ</sub>此<sub>ニ</sub>已<sub>ニ</sub> · 一<sub>レ</sub>切<sub>レ</sub>功<sub>ヲ</sub>用<sub>テ</sub> · 靡<sub>レ</sub>不<sub>レ</sub>皆<sub>ク</sub>息<sub>ス</sub> · 二<sub>レ</sub>行<sub>フ</sub> ·  
dì jì zhì cǐ yǐ yí qiè gōng yòng mí bù jiē xī èr hòng

相<sub>ヲ</sub>行<sub>フ</sub> · 悉<sub>ク</sub>不<sub>レ</sub>現<sub>ス</sub>前<sub>ニ</sub> ·  
xiàng hòng xī bù xiàn qián

佛<sub>ノ</sub>子<sub>ノ</sub> ! 如<sub>レ</sub>生<sub>ル</sub>梵<sub>ノ</sub>世<sub>ニ</sub> · 欲<sub>シ</sub>界<sub>ノ</sub>煩<sub>ヲ</sub>惱<sub>ヲ</sub>皆<sub>ク</sub>不<sub>レ</sub>現<sub>ス</sub>前<sub>ニ</sub> · 住<sub>ス</sub>不<sub>レ</sub>動<sub>ス</sub>  
fó zǐ rú shēng fàn shì yù jiè fán nǎo jiē bù xiàn qián zhù bú 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<sub>カ</sub> · 亦<sub>レ</sub>復<sub>ク</sub>如<sub>ク</sub>是<sub>ハ</sub>。一<sub>レ</sub>切<sub>ク</sub>心<sub>ヲ</sub>意<sub>ヲ</sub>識<sub>ヲ</sub>行<sub>ハ</sub>。皆<sub>レ</sub>不<sub>レ</sub>現<sub>ク</sub>前<sub>ニ</sub>。  
dì yì fù rú shì yí qiè xīn yì shì hòng jiē bù xiàn qián

此<sub>ハ</sub>菩<sub>サ</sub>薩<sub>ハ</sub>摩<sub>ハ</sub>訶<sub>ハ</sub>薩<sub>ハ</sub>。菩<sub>サ</sub>薩<sub>ハ</sub>心<sub>ヲ</sub>。佛<sub>ハ</sub>心<sub>ヲ</sub>。菩<sub>サ</sub>提<sub>ハ</sub>心<sub>ヲ</sub>。涅<sub>ハ</sub>槃<sub>ハ</sub>。  
cǐ pú sà mó hē sà pú sà xīn fó xīn pú tí xīn niè pán

心<sub>ヲ</sub> · 尚<sub>レ</sub>不<sub>レ</sub>現<sub>ク</sub>起<sub>ル</sub>。況<sub>レ</sub>復<sub>ク</sub>起<sub>ル</sub>於<sub>レ</sub>世<sub>ノ</sub>間<sub>ノ</sub>之<sub>レ</sub>心<sub>ヲ</sub>。  
xīn shàng bù xiàn qǐ kuàng fù qǐ yú shì jiān zhī xīn

佛<sub>ハ</sub>子<sub>ヲ</sub>！此<sub>ハ</sub>地<sub>ノ</sub>菩<sub>サ</sub>薩<sub>ハ</sub>本<sub>ノ</sub>願<sub>ノ</sub>力<sub>ノ</sub>故<sub>ニ</sub>。諸<sub>レ</sub>佛<sub>ハ</sub>世<sub>ノ</sub>尊<sub>ノ</sub>親<sub>ク</sub>現<sub>ク</sub>其<sub>ノ</sub>前<sub>ニ</sub>。  
fó zǐ cǐ dì pú sà běn yuàn lì gù zhū fó shì zūn qīn xiàn qí qián

與<sub>レ</sub>如<sub>ク</sub>來<sub>ク</sub>智<sub>ヲ</sub>。令<sub>レ</sub>其<sub>ノ</sub>得<sub>ク</sub>入<sub>ク</sub>法<sub>ノ</sub>流<sub>ノ</sub>門<sub>ノ</sub>中<sub>ニ</sub>。作<sub>レ</sub>如<sub>ク</sub>是<sub>ハ</sub>言<sub>フ</sub>：  
yǔ rú lái zhì lìng qí dé rù fǎ liú mén zhōng zuò rú shì yán

善<sub>ハ</sub>哉<sub>！</sub>善<sub>ハ</sub>哉<sub>！</sub>善<sub>ハ</sub>男<sub>ノ</sub>子<sub>ヲ</sub>！此<sub>ハ</sub>忍<sub>ノ</sub>第<sub>一</sub>。順<sub>レ</sub>諸<sub>レ</sub>佛<sub>ハ</sub>法<sub>ヲ</sub>。  
shàn zāi shàn zāi shàn nán zǐ cǐ rěn dì yī shùn zhū fó fǎ

然<sub>レ</sub>善<sub>ハ</sub>男<sub>ノ</sub>子<sub>ヲ</sub>！我<sub>レ</sub>等<sub>ノ</sub>所<sub>レ</sub>有<sub>ク</sub>十<sub>ノ</sub>力<sub>ノ</sub>。無<sub>レ</sub>畏<sub>ク</sub>。十<sub>ノ</sub>八<sub>ノ</sub>不<sub>レ</sub>共<sub>ク</sub>。  
rán shàn nán zǐ wǒ děng suǒ yǒu shí lì wú wèi shí bā bú gòng

諸<sub>レ</sub>佛<sub>ハ</sub>之<sub>レ</sub>法<sub>ヲ</sub>。汝<sub>レ</sub>今<sub>ニ</sub>未<sub>レ</sub>得<sub>ク</sub>。汝<sub>レ</sub>應<sub>レ</sub>爲<sub>ク</sub>欲<sub>ク</sub>成<sub>ク</sub>就<sub>ク</sub>此<sub>ハ</sub>法<sub>ヲ</sub>。勤<sub>ク</sub>。  
zhū fó zhī fǎ rǔ jīn wèi dé rǔ yīng wèi yù chéng jiù cǐ fǎ qín

加<sub>ク</sub>精<sub>ヲ</sub>進<sub>ク</sub>。勿<sub>レ</sub>復<sub>ク</sub>放<sub>ク</sub>捨<sub>ク</sub>於<sub>レ</sub>此<sub>ハ</sub>忍<sub>ノ</sub>門<sub>ノ</sub>。  
jiā jīng jìn wù fù fàng shě yú cǐ rěn mén

又<sub>レ</sub>善<sub>ハ</sub>男<sub>ノ</sub>子<sub>ヲ</sub>！汝<sub>レ</sub>雖<sub>レ</sub>得<sub>ク</sub>是<sub>ハ</sub>寂<sub>ノ</sub>滅<sub>ノ</sub>解<sub>ノ</sub>脫<sub>ノ</sub>。然<sub>レ</sub>諸<sub>レ</sub>凡<sub>ノ</sub>夫<sub>ハ</sub>未<sub>レ</sub>能<sub>ク</sub>。  
yòu shàn nán zǐ rǔ suī dé shì jí miè jiě tuō rán zhū fán fū wèi néng

證<sub>ク</sub>得<sub>ク</sub>。種<sub>レ</sub>種<sub>レ</sub>煩<sub>ノ</sub>惱<sub>ノ</sub>皆<sub>レ</sub>悉<sub>ク</sub>現<sub>ク</sub>前<sub>ニ</sub>。種<sub>レ</sub>種<sub>レ</sub>覺<sub>ノ</sub>觀<sub>ノ</sub>常<sub>レ</sub>相<sub>ノ</sub>侵<sub>ク</sub>。  
zhèng dé zhǒng zhǒng fán nǎo jiē xī xiàn qián zhǒng zhǒng jué guān cháng xiāng qīn

害<sub>ク</sub>。汝<sub>レ</sub>當<sub>レ</sub>愍<sub>ク</sub>念<sub>ク</sub>如<sub>ク</sub>是<sub>ハ</sub>眾<sub>ノ</sub>生<sub>ノ</sub>。  
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 indeed, 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  
yòu shàn nán zǐ rǔ dāng yì niàn běn suǒ shì yuàn pǔ dà ráo yì yī qiè

眾生。皆令得入不可思議智慧之門。  
zhòng shēng jiē lìng dé rù bù kě sī yì zhì huì zhī mén

又善男子！此諸法法性。若佛出世。若不出世。  
yòu shàn nán zǐ cǐ zhū fǎ fǎ xìng ruò fó chū shì ruò bù chū shì

常住不變異。諸佛不以得此法故。名為如來。一  
cháng zhù bú yì zhū fó bù yǐ dé cǐ fǎ gù míng wéi rú lái yī

切二乘。亦能得此無分別法。  
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。  
yòu shàn nán zǐ rǔ guān wǒ děng shēn xiàng wú liàng zhì huì wú liàng

國土無量。方便無量。光明無量。清淨音聲亦  
guó tǔ wú liàng fāng biàn wú liàng guāng míng wú liàng qīng jìng yīn shēng yì

無有量。汝今宜應成就此事。  
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  
yòu shàn nán zǐ rǔ jīn shì dé cǐ yī fǎ míng suǒ wèi yī qiè fǎ

無生。無分別。善男子！如來法明。無量入。  
wú shēng wú fēn bié shàn nán zǐ rú lái fǎ míng wú liàng rù

無量作。無量轉。乃至百千億那由他劫。不可  
wú liàng zuò wú liàng zhuǎn nǎi zhì bǎi qiān yì nà yóu tā jié bù kě

得知。汝應修行。成就此法。  
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 limitlessly many hallmarks the Buddha’s bodies have; how limitlessly vast is our wisdom; how limitlessly many our countries are; how limitlessly many expedients we employ; how limitlessly great is our radiance; and how our pure voices are also limitlessly 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  
fó zǐ zhū fó shì zūn yǔ cǐ pú sà rú shì děng wú liàng qǐ

智門。令其能起 · 無量無邊差別智業。  
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  
fó zǐ ruò zhū fó bù yǔ cǐ pú sà qǐ zhì mén zhě bǐ shí

即入究竟涅槃 · 棄捨一切利眾生業。  
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  
yǐ zhū fó yǔ rú shì děng wú liàng wú biān qǐ zhì mén gù yú yí niàn

頃 · 所生智業 · 從初發心 · 乃至七地 · 所修諸  
qǐng suǒ shēng zhì yè cóng chū fā xīn nǎi zhì qī dì suǒ xiū zhū

行 · 百分不及一 · 乃至百千萬億那由他分 · 亦不  
hèng bǎi fēn bù jí yī nǎi zhì bǎi qiān yì nà yóu tā fēn yì bù

及一。如是阿僧祇分 · 歌羅分 · 算數分 · 譬諭  
jí yī rú shì ā sēng qí fēn gē luó fēn suàn shù fēn pì yù

分 · 優波尼沙陀分 · 亦不及一。何以故？  
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  
fó zǐ shì pú sà xiān yǐ yī shēn qǐ xíng jīn zhù cǐ dì dé wú

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

Disciples of the Buddha, the Buddhas, World Honored Ones, bestow limitlessly 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<sub>カ</sub>身<sub>リ</sub> · 無<sub>ク</sub>量<sub>カ</sub>音<sub>ヲ</sub>聲<sub>ノ</sub> · 無<sub>ク</sub>量<sub>カ</sub>智<sub>ヲ</sub>慧<sub>ノ</sub> · 無<sub>ク</sub>量<sub>カ</sub>受<sub>ヲ</sub>生<sub>ノ</sub> · 無<sub>ク</sub>量<sub>カ</sub>  
liàng shēn wú liàng yīn shēng wú liàng zhì huì wú liàng shòu shēng wú liàng

淨<sub>ス</sub>國<sub>ヲ</sub> · 教<sub>ス</sub>化<sub>ス</sub>無<sub>ク</sub>量<sub>カ</sub>眾<sub>ヲ</sub>生<sub>ノ</sub> · 供<sub>ス</sub>養<sub>ス</sub>無<sub>ク</sub>量<sub>カ</sub>諸<sub>ヲ</sub>佛<sub>ヲ</sub> · 入<sub>リ</sub>無<sub>ク</sub>量<sub>カ</sub>  
jìng guó jiào huà wú liàng zhòng shēng gòng yàng wú liàng zhū fó rù wú liàng

法<sub>ヲ</sub>門<sub>ヲ</sub> · 具<sub>ス</sub>無<sub>ク</sub>量<sub>カ</sub>神<sub>ヲ</sub>通<sub>ヲ</sub> · 有<sub>リ</sub>無<sub>ク</sub>量<sub>カ</sub>眾<sub>ヲ</sub>會<sub>ス</sub>道<sub>ノ</sub>場<sub>ノ</sub>差<sub>ヲ</sub>別<sub>ヲ</sub> · 住<sub>ス</sub>  
fǎ mén jù wú liàng shén tōng yǒu wú liàng zhòng huì dào chǎng cī bié zhù

無<sub>ク</sub>量<sub>カ</sub>身<sub>ヲ</sub>語<sub>ヲ</sub>意<sub>ヲ</sub>業<sub>ヲ</sub> · 集<sub>ス</sub>一<sub>ニ</sub>切<sub>ニ</sub>菩<sub>ヲ</sub>薩<sub>ヲ</sub>行<sub>ニ</sub> · 以<sub>テ</sub>不<sub>レ</sub>動<sub>ス</sub>法<sub>ヲ</sub>故<sub>ニ</sub> ·  
wú liàng shēn yǔ yì yè jí yī qiè pú sà hòng yǐ bú dòng fǎ gù

佛<sub>ノ</sub>子<sub>ノ</sub>！ 譬<sub>ス</sub>如<sub>シ</sub>乘<sub>シ</sub>船<sub>ヲ</sub>欲<sub>シ</sub>入<sub>リ</sub>大<sub>ノ</sub>海<sub>ニ</sub> · 未<sub>レ</sub>至<sub>ル</sub>於<sub>テ</sub>海<sub>ニ</sub> · 多<sub>ク</sub>用<sub>シ</sub>功<sub>ヲ</sub>  
fó zǐ pì rú chéng chuán yù rù dà hǎi wèi zhì yú hǎi duō yòng gōng

力<sub>ヲ</sub> · 若<sub>シ</sub>至<sub>ル</sub>海<sub>ニ</sub>已<sub>レ</sub> · 但<sub>シ</sub>隨<sub>フ</sub>風<sub>ヲ</sub>去<sub>ル</sub> · 不<sub>レ</sub>假<sub>シ</sub>人<sub>ノ</sub>力<sub>ヲ</sub> · 以<sub>テ</sub>至<sub>ル</sub>大<sub>ノ</sub>  
lì ruò zhì hǎi yǐ dàn suí fēng qù bù jiǎ rén lì yǐ zhì dà

海<sub>ニ</sub> · 一<sub>ニ</sub>日<sub>ノ</sub>所<sub>レ</sub>行<sub>ニ</sub>比<sub>シ</sub>於<sub>テ</sub>未<sub>レ</sub>至<sub>ル</sub> · 其<sub>レ</sub>未<sub>レ</sub>至<sub>ル</sub>時<sub>ノ</sub>設<sub>シ</sub>經<sub>ニ</sub>百<sub>ニ</sub>歲<sub>ノ</sub>亦<sub>レ</sub>  
hǎi yī rì suǒ xíng bǐ yú wèi zhì qí wèi zhì shí shè jīng bǎi suì yì

不<sub>レ</sub>能<sub>レ</sub>及<sub>ス</sub> ·  
bù néng jí

佛<sub>ノ</sub>子<sub>ノ</sub>！ 菩<sub>ヲ</sub>薩<sub>ヲ</sub>摩<sub>ヲ</sub>訶<sub>ヲ</sub>薩<sub>ヲ</sub>亦<sub>レ</sub>復<sub>シ</sub>如<sub>シ</sub>是<sub>ノ</sub> · 積<sub>ス</sub>集<sub>ス</sub>廣<sub>ク</sub>大<sub>ノ</sub>善<sub>ヲ</sub>根<sub>ヲ</sub>資<sub>ヲ</sub>  
fó zǐ pú sà mó hē sà yì fù rú shì jī jí guǎng dà shàn gēn zī

糧<sub>ヲ</sub> · 乘<sub>シ</sub>大<sub>ノ</sub>乘<sub>ノ</sub>船<sub>ヲ</sub> · 到<sub>リ</sub>菩<sub>ヲ</sub>薩<sub>ヲ</sub>行<sub>ニ</sub>海<sub>ニ</sub> · 於<sub>テ</sub>一<sub>ニ</sub>念<sub>ノ</sub>頃<sub>ノ</sub> · 以<sub>テ</sub>無<sub>ク</sub>  
liáng chéng dà shèng chuán dào pú sà hòng hǎi yú yī niàn qǐng yǐ wú

功<sub>ヲ</sub>用<sub>シ</sub>智<sub>ヲ</sub> · 入<sub>リ</sub>一<sub>ニ</sub>切<sub>ニ</sub>智<sub>ヲ</sub>智<sub>ヲ</sub>境<sub>ノ</sub>界<sub>ニ</sub> · 本<sub>シ</sub>有<sub>リ</sub>功<sub>ヲ</sub>用<sub>シ</sub>行<sub>ニ</sub> · 經<sub>ニ</sub>於<sub>テ</sub>  
gōng yòng zhì rù yī qiè zhì zhì jìng jiè běn yǒu gōng yòng hòng jīng yú

無<sub>ク</sub>量<sub>カ</sub>百<sub>ニ</sub>千<sub>ノ</sub>億<sub>ノ</sub>那<sub>ヲ</sub>由<sub>テ</sub>他<sub>ノ</sub>劫<sub>ノ</sub> · 所<sub>レ</sub>不<sub>レ</sub>能<sub>レ</sub>及<sub>ス</sub> ·  
wú liàng bǎi qiān yì nà yóu tā jié suǒ bù néng jí

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

In those lands he teaches limitlessly many sentient beings, makes offerings to limitlessly many Buddhas, enters limitlessly many Dharma doors, becomes replete with limitlessly many psychic powers, has limitlessly many differences assemblies in Bodhimandas, abides in limitlessly 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<sub>子</sub>！ 菩<sub>薩</sub>住<sub>此</sub>第<sub>八</sub>地<sub>地</sub> · 以<sub>大</sub>方<sub>便</sub>善<sub>巧</sub>智<sub>智</sub> · 所<sub>起</sub>  
fó zǐ pú sà zhù cǐ dì bā dì yǐ dà fāng biàn shàn qiǎo zhì suǒ

無<sub>功</sub>用<sub>覺</sub>慧<sub>觀</sub>一<sub>切</sub>智<sub>智</sub>所<sub>行</sub>境<sub>境</sub> · 所<sub>謂</sub>： 觀<sub>世</sub>  
qǐ wú gōng yòng jué huì guān yí qiè zhì zhì suǒ xíng jìng suǒ wèi guān

世<sub>間</sub>成<sub>成</sub> · 觀<sub>世</sub>間<sub>壞</sub> · 由<sub>此</sub>業<sub>集</sub>故<sub>成</sub> · 由<sub>此</sub>業<sub>盡</sub>  
shì jiān chéng guān shì jiān huài yóu cǐ yè jí gù chéng yóu cǐ yè jìn

故<sub>壞</sub> · 幾<sub>時</sub>成<sub>成</sub>？ 幾<sub>時</sub>壞<sub>壞</sub>？ 幾<sub>時</sub>成<sub>住</sub>？ 幾<sub>時</sub>壞<sub>住</sub>？  
gù huài jǐ shí chéng jǐ shí huài jǐ shí chéng zhù jǐ shí huài zhù

皆<sub>如</sub>實<sub>知</sub> ·  
jiē rú shí zhī

又<sub>知</sub>地<sub>界</sub>小<sub>相</sub> · 大<sub>相</sub> · 無<sub>量</sub>相<sub>相</sub> · 差<sub>別</sub>相<sub>相</sub> ·  
yòu zhī dì jiè xiǎo xiàng dà xiàng wú liàng xiàng cī bié xiàng

知<sub>水</sub>火<sub>風</sub>界<sub>小</sub>相<sub>相</sub> · 大<sub>相</sub> · 無<sub>量</sub>相<sub>相</sub> · 差<sub>別</sub>相<sub>相</sub> ·  
zhī shuǐ huǒ fēng jiè xiǎo xiàng dà xiàng wú liàng xiàng cī bié xiàng

知<sub>微</sub>塵<sub>細</sub>相<sub>相</sub> · 差<sub>別</sub>相<sub>相</sub> · 無<sub>量</sub>差<sub>別</sub>相<sub>相</sub> ·  
zhī wéi chén xì xiàng cī bié xiàng wú liàng cī bié xiàng

隨<sub>何</sub>世<sub>界</sub>中<sub>中</sub> · 所<sub>有</sub>微<sub>塵</sub>聚<sub>聚</sub> · 及<sub>微</sub>塵<sub>差</sub>別<sub>相</sub>相<sub>相</sub> · 皆<sub>皆</sub>  
suí hé shì jiè zhōng suǒ yǒu wéi chén jù jí wéi chén cī bié xiàng jiē

如<sub>實</sub>知<sub>知</sub> ·  
rú shí zhī

隨<sub>何</sub>世<sub>界</sub>中<sub>中</sub> · 所<sub>有</sub>地<sub>水</sub>火<sub>風</sub>界<sub>界</sub> · 各<sub>若</sub>干<sub>微</sub>塵<sub>塵</sub> ·  
suí hé shì jiè zhōng suǒ yǒu dì shuǐ huǒ fēng jiè gè ruò gān wéi chén

所<sub>有</sub>寶<sub>物</sub>若<sub>干</sub>微<sub>塵</sub> · 眾<sub>生</sub>身<sub>身</sub>若<sub>干</sub>微<sub>塵</sub> · 國<sub>土</sub>身<sub>身</sub>  
suǒ yǒu bǎo wù ruò gān wéi chén zhòng shēng shēn ruò gān wéi chén guó dù shēn

若<sub>干</sub>微<sub>塵</sub> · 皆<sub>如</sub>實<sub>知</sub> ·  
ruò gān wéi chén jiē rú shí zhī

知<sub>眾</sub>生<sub>大</sub>身<sub>身</sub> · 小<sub>身</sub> · 各<sub>若</sub>干<sub>微</sub>塵<sub>塵</sub>成<sub>成</sub> ·  
zhī zhòng shēng dà shēn xiǎo shēn gè ruò gān wéi chén chéng

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 · 各若若干微塵成。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 xiàng dà

相 · 無量相 · 差別相。得如是觀三界差別智。  
xiàng wú liàng xiàng cī bié xiàng 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

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

此菩薩於一千大千世界 · 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 bú 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。  
nǎi zhì bù kě shuō fó chà zhòng huì zhōng xī xiàn qí shēn

佛子！此菩薩隨諸眾生。身心信解。種種差別。  
fó zǐ cǐ pú sà suí zhū zhòng shēng shēn xīn xìn jiě zhǒng zhǒng cī bié

於彼佛國眾會之中。而現其身。所謂：於沙門  
yú bǐ fó guó zhòng huì zhī zhōng ér xiàn qí shēn suǒ wèi yú shā mén

眾中示沙門形。婆羅門眾中示婆羅門形。刹利  
zhòng zhōng shì shā mén xíng pó luó mén zhòng zhōng shì pó luó mén xíng chà lì

眾中示刹利形。如是。毘舍眾。首陀眾。居士  
zhòng zhōng shì chà lì xíng rú shì pí shè zhòng shǒu tuó zhòng jū shì

眾。四天王眾。三十三天眾。夜摩天眾。兜率  
zhòng sì tiān wáng zhòng sān shí sān tiān zhòng yè mó tiān zhòng dōu shuài

陀天眾。化樂天眾。他化自在天眾。魔眾。梵  
tuó tiān zhòng huà lè tiān zhòng tā huà zì zài tiān zhòng mó zhòng fàn

眾。乃至阿迦尼吒天眾中。各隨其類。而為現  
zhòng nǎi zhì ā jiā ní zhà tiān zhòng zhōng gè suí qí lèi ér wèi xiàn

形。  
xíng

又應以聲聞身得度者。現聲聞形。應以辟支佛  
yòu yīng yǐ shēng wén shēn dé dù zhě xiàn shēng wén xíng yīng yǐ bì zhī fó

身得度者。現辟支佛形。應以菩薩身得度者。  
shēn dé dù zhě xiàn bì zhī fó xíng yīng yǐ pú sà shēn dé dù zhě

現菩薩形。應以如來身得度者。現如來形。  
xiàn pú sà xíng yīng yǐ rú lái shēn dé dù zhě xiàn rú lái xíng

佛子！菩薩如是於一切不可說佛國土中。隨諸  
fó zǐ pú sà rú shì yú yī qiè bù kě shuō fó guó tǔ zhōng suí zhū

眾生信樂差別。如是如是而為現身。  
zhòng shēng xìn yào cī bié rú shì rú shì ér wèi xiàn shēn

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 Brahmas, 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.

佛<sub>子</sub>！此<sub>菩</sub>薩<sub>遠</sub>離<sub>一</sub>切<sub>身</sub>想<sub>分</sub>別<sub>住</sub>於<sub>平</sub>等<sub>。</sub>  
fó zǐ cǐ pú sà yuǎn lí yí qiè shēn xiǎng fēn bié zhù yú píng děng

此<sub>菩</sub>薩<sub>知</sub>眾<sub>生</sub>身<sub>。</sub>國<sub>土</sub>身<sub>。</sub>業<sub>報</sub>身<sub>。</sub>聲<sub>聞</sub>身<sub>。</sub>  
cǐ pú sà zhī zhòng shēng shēn guó dù shēn yè bào shēn shēng wén shēn

獨<sub>覺</sub>身<sub>。</sub>菩<sub>薩</sub>身<sub>。</sub>如<sub>來</sub>身<sub>。</sub>智<sub>身</sub>。<sub>法</sub>身<sub>。</sub>虛<sub>空</sub>  
dú jué shēn pú sà shēn rú lái shēn zhì shēn fǎ shēn xū kōng

身<sub>。</sub>  
shēn

此<sub>菩</sub>薩<sub>知</sub>諸<sub>眾</sub>生<sub>心</sub>之<sub>所</sub>樂<sub>。</sub>能<sub>以</sub>眾<sub>生</sub>身<sub>作</sub>自<sub>身</sub>。<sub>。</sub>  
cǐ pú sà zhī zhū zhòng shēng xīn zhī suǒ yào néng yǐ zhòng shēng shēn zuò zì shēn

亦<sub>作</sub>國<sub>土</sub>身<sub>。</sub>業<sub>報</sub>身<sub>。</sub>乃<sub>至</sub>虛<sub>空</sub>身<sub>。</sub>  
yì zuò guó dù shēn yè bào shēn nǎi zhì xū kōng shēn

又<sub>知</sub>眾<sub>生</sub>心<sub>之</sub>所<sub>樂</sub>。<sub>能</sub>以<sub>國</sub>土<sub>身</sub>作<sub>自</sub>身<sub>。</sub>亦<sub>作</sub>  
yòu zhī zhòng shēng xīn zhī suǒ yào néng yǐ guó dù shēn zuò zì shēn yì zuò

眾<sub>生</sub>身<sub>。</sub>業<sub>報</sub>身<sub>。</sub>乃<sub>至</sub>虛<sub>空</sub>身<sub>。</sub>  
zhòng shēng shēn yè bào shēn nǎi zhì xū kōng shēn

又<sub>知</sub>諸<sub>眾</sub>生<sub>心</sub>之<sub>所</sub>樂<sub>。</sub>能<sub>以</sub>業<sub>報</sub>身<sub>作</sub>自<sub>身</sub>。<sub>亦</sub>  
yòu zhī zhū zhòng shēng xīn zhī suǒ yào néng yǐ yè bào shēn zuò zì shēn yì

作<sub>眾</sub>生<sub>身</sub>。<sub>國</sub>土<sub>身</sub>。<sub>乃</sub>至<sub>虛</sub>空<sub>身</sub>。<sub>。</sub>  
zuò zhòng shēng shēn guó dù shēn nǎi zhì xū kōng shēn

又<sub>知</sub>眾<sub>生</sub>心<sub>之</sub>所<sub>樂</sub>。<sub>能</sub>以<sub>自</sub>身<sub>作</sub>眾<sub>生</sub>身<sub>。</sub>國<sub>土</sub>  
yòu zhī zhòng shēng xīn zhī suǒ yào néng yǐ zì shēn zuò zhòng shēng shēn guó dù

身<sub>。</sub>乃<sub>至</sub>虛<sub>空</sub>身<sub>。</sub>隨<sub>諸</sub>眾<sub>生</sub>所<sub>樂</sub>不<sub>同</sub>。<sub>則</sub>於<sub>此</sub>  
shēn nǎi zhì xū kōng shēn suí zhū zhòng shēng suǒ yào bù tóng zé yú cǐ

身<sub>現</sub>如<sub>是</sub>形<sub>。</sub>  
shēn xiàn rú shì xíng

此<sub>菩</sub>薩<sub>知</sub>眾<sub>生</sub>集<sub>業</sub>身<sub>。</sub>報<sub>身</sub>。<sub>煩</sub>惱<sub>身</sub>。<sub>色</sub>身<sub>。</sub>  
cǐ pú sà zhī zhòng shēng jí yè shēn bào shēn fán nǎo shēn sè shēn

Disciples of the Buddha, this Bodhisattva leaves all thoughts of different bodies far behind, and abides in equanimity.

This Bodhisattva knows sentient beings' bodies, the countries body, the karmic retributions body, the Voice-hearer body, the Solitarily Enlightened body, the Bodhisattva body, the Thus Come One body, the wisdom body, the Dharma body, and the empty space body.

This Bodhisattva knows what makes sentient beings happy, and he can adopt sentient beings' bodies as his own body. He can do this as well with the countries body, the karmic retributions body, and the rest, up to and including the empty space body.

Further, he knows what makes sentient beings happy, and he can adopt the countries body as his own body. He can do this as well with the living beings body, the karmic retributions body, and the rest, up to and including the empty space body.

Further, he knows what makes sentient beings happy, and he can adopt the karmic retributions body as his own body. He can do this as well with the living beings body, the countries body, and the rest, up to and including the empty space body.

Further, he knows what makes sentient beings happy, and he can turn his own body into living beings body, countries body, and the rest, up to and including the empty space body. He adapts to all different things that make living beings happy and make such bodies appear from this very body.

This Bodhisattva knows living beings' bodies that accumulate karma, that accumulate retribution, that accumulate afflictions, their formed bodies and their

無<sup>×</sup>色<sup>金</sup>身<sup>了</sup>。  
wú sè shēn

又<sup>了</sup>知<sup>土</sup>國<sup>土</sup>身<sup>小</sup>相<sup>相</sup> · 大<sup>相</sup>相<sup>相</sup> · 無<sup>量</sup>量<sup>相</sup>相<sup>相</sup> · 染<sup>染</sup>相<sup>相</sup> · 淨<sup>淨</sup>相<sup>相</sup> ·

廣<sup>廣</sup>相<sup>相</sup> · 倒<sup>住</sup>住<sup>相</sup>相<sup>相</sup> · 正<sup>住</sup>住<sup>相</sup>相<sup>相</sup> · 普<sup>入</sup>入<sup>相</sup>相<sup>相</sup> · 方<sup>網</sup>網<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup> ·

知<sup>業</sup>業<sup>報</sup>報<sup>身</sup>身<sup>假</sup>假<sup>名</sup>名<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup>。  
zhī yè bào shēn jiǎ míng cī bié

知<sup>聲</sup>聲<sup>聞</sup>聞<sup>身</sup>身<sup>獨</sup>獨<sup>覺</sup>覺<sup>身</sup>身<sup>菩</sup>菩<sup>薩</sup>薩<sup>身</sup>身<sup>假</sup>假<sup>名</sup>名<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup>。  
zhī shēng wén shēn dú jué shēn pú sà shēn jiǎ míng cī bié

知<sup>如</sup>如<sup>來</sup>來<sup>身</sup>身<sup>有</sup>有<sup>菩</sup>菩<sup>提</sup>提<sup>身</sup>身<sup>願</sup>願<sup>身</sup>身<sup>化</sup>化<sup>身</sup>身<sup>力</sup>力<sup>持</sup>持<sup>身</sup>身<sup>相</sup>相<sup>相</sup> ·

好<sup>莊</sup>莊<sup>嚴</sup>嚴<sup>身</sup>身<sup>威</sup>威<sup>勢</sup>勢<sup>身</sup>身<sup>意</sup>意<sup>生</sup>生<sup>身</sup>身<sup>福</sup>福<sup>德</sup>德<sup>身</sup>身<sup>法</sup>法<sup>身</sup>身<sup>相</sup>相<sup>相</sup> ·

智<sup>智</sup>身<sup>身</sup>。  
zhì shēn

知<sup>智</sup>智<sup>身</sup>身<sup>善</sup>善<sup>思</sup>思<sup>量</sup>量<sup>相</sup>相<sup>相</sup> · 如<sup>實</sup>實<sup>決</sup>決<sup>擇</sup>擇<sup>相</sup>相<sup>相</sup> · 果<sup>行</sup>行<sup>所</sup>所<sup>攝</sup>攝<sup>相</sup>相<sup>相</sup> ·

世<sup>間</sup>間<sup>出</sup>出<sup>世</sup>世<sup>間</sup>間<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup> · 三<sup>乘</sup>乘<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup> · 共<sup>共</sup>共<sup>相</sup>相<sup>相</sup> · 不<sup>不</sup>不<sup>共</sup>共<sup>相</sup>相<sup>相</sup> ·

相<sup>相</sup> · 出<sup>離</sup>離<sup>相</sup>相<sup>相</sup> · 非<sup>出</sup>出<sup>離</sup>離<sup>相</sup>相<sup>相</sup> · 學<sup>學</sup>相<sup>相</sup> · 無<sup>無</sup>無<sup>學</sup>學<sup>相</sup>相<sup>相</sup> ·

知<sup>法</sup>法<sup>身</sup>身<sup>平</sup>平<sup>等</sup>等<sup>相</sup>相<sup>相</sup> · 不<sup>壞</sup>壞<sup>相</sup>相<sup>相</sup> · 隨<sup>時</sup>時<sup>隨</sup>隨<sup>俗</sup>俗<sup>假</sup>假<sup>名</sup>名<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup> ·

眾<sup>生</sup>生<sup>非</sup>非<sup>眾</sup>眾<sup>生</sup>生<sup>法</sup>法<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup> · 佛<sup>法</sup>法<sup>聖</sup>聖<sup>僧</sup>僧<sup>法</sup>法<sup>差</sup>差<sup>別</sup>別<sup>相</sup>相<sup>相</sup> ·

formless bodies.

Further, he knows the small attributes of the countries bodies, as well as their big attributes, their immeasurable attributes, their impure attributes, their pure attributes, their extensive attributes, their inverted residing attributes, their proper residing attributes, their all-pervading attributes, their differing interlaced attributes.

He knows the differing false names of the karmic retributions bodies.

He knows the differing false names of the Voice-hearer bodies, the Solitary-awakened bodies, and the Bodhisattva bodies.

He knows the Tathagata bodies have bodies of Bodhi, of vows, of transformations, of bodies held with strength, of bodies made splendid with features and characteristics, of bodies with awe-inspiring power, of bodies born of intentions, of bodies with blessings and virtue, of Dharma-bodies, and of wisdom bodies.

He knows the wisdom body's attributes that come from wholesome thoughts, the attributes that come from actual selection, the attributes that come from "reward practices," the attributes that come from the differences between mundane and world-transcending, the attributes that come from the differences among the three vehicles, the shared attributes, the special attributes, the transcendent attributes, the non-transcendent attributes, the learned attributes, and the attributes beyond learning.

He knows the impartial attributes of the Dharma-body, its indestructible attributes, its different attributes that accord with the times and with the conventions of false names, the different attributes of living beings dharmas and non-living beings dharmas, and the different attributes of the dharmas of Buddhas and the Sangha of Sages.

知虛空身無量相 · 周遍相 · 無形相 · 無異相 ·  
zhī xū kōng shēn wú liàng xiàng zhōu biàn xiàng wú xíng xiàng wú yì xiàng

無邊相 · 顯現色身相 ·  
wú biān xiàng xiǎn xiàn sè shēn xiàng

佛子！菩薩成就如是身智已 · 得命自在 · 心自在 ·  
fó zǐ pú sà chéng jiù rú shì shēn zhì yǐ dé mìng zì zài xīn zì

在 · 財自在 · 業自在 · 生自在 · 願自在 · 解自在 ·  
zài cái zì zài yè zì zài shēng zì zài yuàn zì zài jiě zì

在 · 如意自在 · 智自在 · 法自在 ·  
zài rú yì zì zài zhì zì zài fǎ zì zài

得此十自在故 · 則為不思議智者 · 無量智者 ·  
dé cǐ shí zì zài gù zé wéi bù sī yì zhì zhě wú liàng zhì zhě

廣大智者 · 無能壞智者 ·  
guǎng dà zhì zhě wú néng huài zhì zhě

此菩薩如是入已 · 如是成就已 · 得畢竟無過失 ·  
cǐ pú sà rú shì rù yǐ rú shì chéng jiù yǐ dé bì jìng wú guò shī

身業 · 無過失語業 · 無過失意業 ·  
shēn yè wú guò shī yǔ yè wú guò shī yì yè

身 · 語 · 意業隨智慧行 · 般若波羅蜜增上 ·  
shēn yǔ yì yè suí zhì huì xíng bō rě bō luó mì zēng shàng

大悲為首 · 方便善巧 · 善能分別 · 善起大願 ·  
dà bēi wéi shǒu fāng biàn shàn qiǎo shàn néng fēn bié shàn qǐ dà yuàn

佛力所護 · 常勤修習利眾生智 · 普住無邊差別 ·  
fó lì suǒ hù cháng qín xiū xí lì zhòng shēng zhì pǔ zhù wú biān cī bié

世界 ·  
shì jiè

He knows the immeasurable attributes of the empty space body, its pervasive attributes, its shapeless attributes, its non-differing attributes, its boundless attributes and its attributes that are revealed in form bodies.

Disciples of the Buddha, when the Bodhisattva has accomplished wisdom like that concerning bodies, he obtains sovereignty over his life spans, sovereignty over his thoughts, sovereignty over material wealth, sovereignty over his karma, sovereignty over his rebirths, sovereignty over his vows, sovereignty over his understandings, sovereignty over his wish-fulfillment, sovereignty over wisdom, and sovereignty over Dharma.

Because he obtains those ten kinds of sovereignties, he becomes someone with inconceivable wisdom, someone with limitless wisdom, someone with vast, great wisdom, and someone with indestructible wisdom.

After the Bodhisattva masters this wisdom and has these accomplishments, he gets ultimately flawless bodily karma, speech karma and mental karma.

His karma of body, speech and mind operate in accord with wisdom. His Prajna Paramita increases.

He makes great compassion foremost.

He is skilled in expedient means.

He is good at discernment and he is skillful in bringing forth great vows.

The Buddhas' power protects him and he always diligently cultivates wisdom that helps sentient beings.

He resides everywhere in boundlessly many different world-systems.



佛<sub>佛</sub>子<sub>子</sub>！ 舉<sub>舉</sub>要<sub>要</sub>言<sub>言</sub>之<sub>之</sub>。 菩<sub>菩</sub>薩<sub>薩</sub>住<sub>住</sub>此<sub>此</sub>不<sub>不</sub>動<sub>動</sub>地<sub>地</sub>。 身<sub>身</sub>。 語<sub>語</sub>。

意<sub>意</sub>業<sub>業</sub>。 諸<sub>諸</sub>有<sub>有</sub>所<sub>所</sub>作<sub>作</sub>。 皆<sub>皆</sub>能<sub>能</sub>積<sub>積</sub>集<sub>集</sub>一<sub>一</sub>切<sub>切</sub>佛<sub>佛</sub>法<sub>法</sub>。

佛<sub>佛</sub>子<sub>子</sub>！ 菩<sub>菩</sub>薩<sub>薩</sub>住<sub>住</sub>此<sub>此</sub>地<sub>地</sub>。 得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>深<sub>深</sub>心<sub>心</sub>力<sub>力</sub>。 一<sub>一</sub>切<sub>切</sub>煩<sub>煩</sub>惱<sub>惱</sub>。

不<sub>不</sub>行<sub>行</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>勝<sub>勝</sub>心<sub>心</sub>力<sub>力</sub>。 不<sub>不</sub>離<sub>離</sub>於<sub>於</sub>道<sub>道</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>大<sub>大</sub>悲<sub>悲</sub>力<sub>力</sub>。 不<sub>不</sub>捨<sub>捨</sub>利<sub>利</sub>益<sub>益</sub>眾<sub>眾</sub>生<sub>生</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>大<sub>大</sub>慈<sub>慈</sub>力<sub>力</sub>。 救<sub>救</sub>護<sub>護</sub>一<sub>一</sub>切<sub>切</sub>世<sub>世</sub>間<sub>間</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>陀<sub>陀</sub>羅<sub>羅</sub>尼<sub>尼</sub>力<sub>力</sub>。 不<sub>不</sub>忘<sub>忘</sub>於<sub>於</sub>法<sub>法</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>辯<sub>辯</sub>才<sub>才</sub>力<sub>力</sub>。 善<sub>善</sub>觀<sub>觀</sub>察<sub>察</sub>分<sub>分</sub>別<sub>別</sub>一<sub>一</sub>切<sub>切</sub>法<sub>法</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>神<sub>神</sub>通<sub>通</sub>力<sub>力</sub>。 普<sub>普</sub>往<sub>往</sub>無<sub>無</sub>邊<sub>邊</sub>世<sub>世</sub>界<sub>界</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>大<sub>大</sub>願<sub>願</sub>力<sub>力</sub>。 不<sub>不</sub>捨<sub>捨</sub>一<sub>一</sub>切<sub>切</sub>菩<sub>菩</sub>薩<sub>薩</sub>所<sub>所</sub>作<sub>作</sub>故<sub>故</sub>。

得<sub>得</sub>善<sub>善</sub>住<sub>住</sub>波<sub>波</sub>羅<sub>羅</sub>蜜<sub>蜜</sub>力<sub>力</sub>。 成<sub>成</sub>就<sub>就</sub>一<sub>一</sub>切<sub>切</sub>佛<sub>佛</sub>法<sub>法</sub>故<sub>故</sub>。

得<sub>得</sub>如<sub>如</sub>來<sub>來</sub>護<sub>護</sub>念<sub>念</sub>力<sub>力</sub>。 一<sub>一</sub>切<sub>切</sub>種<sub>種</sub>一<sub>一</sub>切<sub>切</sub>智<sub>智</sub>智<sub>智</sub>現<sub>現</sub>前<sub>前</sub>故<sub>故</sub>。

此<sub>此</sub>菩<sub>菩</sub>薩<sub>薩</sub>得<sub>得</sub>如<sub>如</sub>是<sub>是</sub>智<sub>智</sub>力<sub>力</sub>。 能<sub>能</sub>現<sub>現</sub>一<sub>一</sub>切<sub>切</sub>諸<sub>諸</sub>所<sub>所</sub>作<sub>作</sub>事<sub>事</sub>。 於<sub>於</sub>諸<sub>諸</sub>

事<sub>事</sub>中<sub>中</sub>無<sub>無</sub>有<sub>有</sub>過<sub>過</sub>咎<sub>咎</sub>。

Disciples of the Buddha, to summarize, when the Bodhisattva stays on this Unmoving Stage, everything he does with his body, speech and mind can accumulate the Buddhas' Dharma.

Disciples of the Buddha, when the Bodhisattva stays on this Stage, because here no afflictions run, he gets good at staying in the strength of deep thoughts.

Because he does not leave the Way, he gets good at staying in the strength of sublime thoughts.

Because he does not abandon benefiting sentient beings, he gets good at staying in the strength of great compassion.

Because he saves and protects all in the world, he gets good at staying in the strength of great kindness.

Because he does not forget the Dharma, he gets good at staying in the strength of dharani.

Because he is able to contemplate and discern all dharmas, he gets good at staying in the strength of eloquence.

Because he goes to boundlessly many world-systems, he gets good at staying in the strength of psychic powers.

Because he does not abandon what all Bodhisattvas do, he gets good at staying in the strength of great vows.

Because he accomplishes all Buddhas' Dharmas, he gets good at staying in the strength of the Paramitas.

Because the wisdom of all modes appears before him, he gains the strength from being protected and remembered by the Tathagatas.

When the Bodhisattva obtains those powers of wisdom, he can make appear all sorts of activities, all of them entirely free from error.

佛<sub>子</sub>！此<sub>菩</sub>薩<sub>智</sub>地<sub>地</sub> · 名<sub>為</sub>不<sub>動</sub>地<sub>地</sub> · 無<sub>能</sub>沮<sub>壞</sub>故<sub>故</sub>。

fó zǐ cǐ pú sà zhì dì míng wéi bú dòng dì wú néng jǔ huài gù

名<sub>為</sub>不<sub>轉</sub>地<sub>地</sub> · 智<sub>慧</sub>無<sub>退</sub>故<sub>故</sub>。

míng wéi bù zhuǎn dì zhì huì wú tuì gù

名<sub>為</sub>難<sub>得</sub>地<sub>地</sub> · 一<sub>切</sub>世<sub>間</sub>無<sub>能</sub>測<sub>故</sub>。

míng wéi nán dé dì yí qiè shì jiān wú néng cè gù

名<sub>為</sub>童<sub>真</sub>地<sub>地</sub> · 離<sub>一</sub>切<sub>過</sub>失<sub>故</sub>。

míng wéi tóng zhēn dì lí yí qiè guò shī gù

名<sub>為</sub>生<sub>地</sub> · 隨<sub>樂</sub>自<sub>在</sub>故<sub>故</sub>。

míng wéi shēng dì suí lè zì zài gù

名<sub>為</sub>成<sub>地</sub> · 更<sub>無</sub>所<sub>作</sub>故<sub>故</sub>。

míng wéi chéng dì gèng wú suǒ zuò gù

名<sub>為</sub>究<sub>竟</sub>地<sub>地</sub> · 智<sub>慧</sub>決<sub>定</sub>故<sub>故</sub>。

míng wéi jiù jìng dì zhì huì jué dìng gù

名<sub>為</sub>變<sub>化</sub>地<sub>地</sub> · 隨<sub>願</sub>成<sub>就</sub>故<sub>故</sub>。

míng wéi biàn huà dì suí yuàn chéng jiù gù

名<sub>為</sub>力<sub>持</sub>地<sub>地</sub> · 他<sub>不</sub>能<sub>動</sub>故<sub>故</sub>。

míng wéi lì chí dì tā bù néng dòng gù

名<sub>為</sub>無<sub>功</sub>用<sub>地</sub> · 先<sub>已</sub>成<sub>就</sub>故<sub>故</sub>。

míng wéi wú gōng yòng dì xiān yǐ chéng jiù gù

佛<sub>子</sub>！菩<sub>薩</sub>成<sub>就</sub>如<sub>是</sub>智<sub>慧</sub> · 入<sub>佛</sub>境<sub>界</sub> · 佛<sub>功</sub>德<sub>德</sub>

fó zǐ pú sà chéng jiù rú shì zhì huì rù fó jìng jiè fó gōng dé

照<sub>照</sub> · 順<sub>佛</sub>威<sub>儀</sub> · 佛<sub>境</sub>現<sub>前</sub> · 常<sub>為</sub>如<sub>來</sub>之<sub>所</sub>護<sub>念</sub>。

zhào shùn fó wēi yí fó jìng xiàn qián cháng wéi rú lái zhī suǒ hù niàn

梵<sub>釋</sub> · 四<sub>王</sub> · 金<sub>剛</sub>力<sub>士</sub> · 常<sub>隨</sub>侍<sub>衛</sub> · 恆<sub>不</sub>捨<sub>捨</sub>

fàn shì sì wáng jīn gāng lì shì cháng suí shì wèi héng bù shě

離<sub>諸</sub>大<sub>三</sub>昧<sub>昧</sub> · 能<sub>現</sub>無<sub>量</sub>諸<sub>身</sub>差<sub>別</sub> · 於<sub>一</sub>一<sub>一</sub>身<sub>身</sub> ·

lí zhū dà sān mèi néng xiàn wú liàng zhū shēn cā bié yú yī yī shēn

Disciples of the Buddha, this stage of wisdom of a Bodhisattva is called the Unmoving Stage, because it is indestructible.

It is called the Stage of Not Turning, because one's wisdom no longer retreats.

It is called the Stage that is Difficult to Attain, because no one in the world can fathom it.

It is called the Stage of Innocence, because it is free from all errors.

It is called the Stage of Creation, because here one has self-mastery to realize one's wishes.

It is called the Stage of Accomplishment, because there is nothing further to be done.

It is called the Ultimate Stage, because here one's wisdom is decisive.

It is called the Stage of Transformations, because here one's vows are realized.

It is called the Stage That is Held by Strength, because here one becomes immovable.

It is called the Stage of Effortlessness, because effortlessness has already been accomplished.

Disciples of the Buddha, when the Bodhisattva accomplishes those kinds of wisdom, he masters the states of a Buddha.

The meritorious virtues of a Buddha illumine him.

He accords with the awe-inspiring departments of a Buddha, and the states of a Buddha appear to him.

He is always protected and remembered by the Thus Come Ones.

Brahma, Shakra, the Four Heavenly Kings, and the Vajra Power Knights always accompany and attend upon him.

He never abandons the major samadhis. He can make limitlessly many bodies appear. In each and every body he

有<sub>レ</sub>大<sub>レ</sub>勢<sub>レ</sub>力<sub>カ</sub>。報<sub>レ</sub>得<sub>レ</sub>神<sub>レ</sub>通<sub>ト</sub>。三<sub>レ</sub>昧<sub>レ</sub>自<sub>レ</sub>在<sub>レ</sub>。隨<sub>レ</sub>有<sub>レ</sub>可<sub>レ</sub>化<sub>レ</sub>眾<sub>ト</sub>。

生<sub>レ</sub>之<sub>レ</sub>處<sub>ト</sub>。示<sub>レ</sub>成<sub>レ</sub>正<sub>レ</sub>覺<sub>ト</sub>。

佛<sub>ト</sub>子<sub>ヲ</sub>！菩<sub>レ</sub>薩<sub>ハ</sub>如<sub>レ</sub>是<sub>レ</sub>入<sub>レ</sub>大<sub>レ</sub>乘<sub>レ</sub>會<sub>ト</sub>。獲<sub>レ</sub>大<sub>レ</sub>神<sub>レ</sub>通<sub>ト</sub>。放<sub>レ</sub>大<sub>レ</sub>光<sub>ト</sub>。

明<sub>ト</sub>。入<sub>レ</sub>無<sub>レ</sub>礙<sub>レ</sub>法<sub>レ</sub>界<sub>ト</sub>。知<sub>レ</sub>世<sub>レ</sub>界<sub>ト</sub>差<sub>レ</sub>別<sub>ト</sub>。示<sub>レ</sub>現<sub>レ</sub>一<sub>レ</sub>切<sub>レ</sub>諸<sub>レ</sub>大<sub>レ</sub>。

功<sub>レ</sub>德<sub>ト</sub>。隨<sub>レ</sub>意<sub>レ</sub>自<sub>レ</sub>在<sub>レ</sub>。善<sub>レ</sub>能<sub>レ</sub>通<sub>レ</sub>達<sub>レ</sub>前<sub>レ</sub>際<sub>ト</sub>。後<sub>レ</sub>際<sub>ト</sub>。普<sub>レ</sub>伏<sub>レ</sub>。

一<sub>レ</sub>切<sub>レ</sub>魔<sub>レ</sub>邪<sub>レ</sub>之<sub>レ</sub>道<sub>ト</sub>。深<sub>レ</sub>入<sub>レ</sub>如<sub>レ</sub>來<sub>レ</sub>所<sub>レ</sub>行<sub>レ</sub>境<sub>レ</sub>界<sub>ト</sub>。於<sub>レ</sub>無<sub>レ</sub>量<sub>レ</sub>國<sub>ト</sub>。

土<sub>レ</sub>修<sub>レ</sub>菩<sub>レ</sub>薩<sub>ハ</sub>行<sub>ト</sub>。以<sub>レ</sub>能<sub>レ</sub>獲<sub>レ</sub>得<sub>レ</sub>不<sub>レ</sub>退<sub>レ</sub>轉<sub>レ</sub>法<sub>ト</sub>。是<sub>レ</sub>故<sub>レ</sub>說<sub>レ</sub>名<sub>ト</sub>：

住<sub>レ</sub>不<sub>レ</sub>動<sub>レ</sub>地<sub>ト</sub>。

佛<sub>ト</sub>子<sub>ヲ</sub>！菩<sub>レ</sub>薩<sub>ハ</sub>住<sub>レ</sub>此<sub>レ</sub>不<sub>レ</sub>動<sub>レ</sub>地<sub>ト</sub>已<sub>レ</sub>。以<sub>レ</sub>三<sub>レ</sub>昧<sub>レ</sub>力<sub>カ</sub>。常<sub>レ</sub>得<sub>レ</sub>現<sub>レ</sub>。

見<sub>レ</sub>無<sub>レ</sub>量<sub>レ</sub>諸<sub>レ</sub>佛<sub>ト</sub>。恆<sub>レ</sub>不<sub>レ</sub>捨<sub>レ</sub>離<sub>カ</sub>。承<sub>レ</sub>事<sub>レ</sub>供<sub>レ</sub>養<sub>ト</sub>。此<sub>レ</sub>菩<sub>レ</sub>薩<sub>ハ</sub>於<sub>レ</sub>。

一<sub>レ</sub>一<sub>レ</sub>劫<sub>ト</sub>。一<sub>レ</sub>一<sub>レ</sub>世<sub>レ</sub>界<sub>ト</sub>。見<sub>レ</sub>無<sub>レ</sub>量<sub>レ</sub>百<sub>レ</sub>佛<sub>ト</sub>。無<sub>レ</sub>量<sub>レ</sub>千<sub>レ</sub>佛<sub>ト</sub>。

乃<sub>レ</sub>至<sub>レ</sub>無<sub>レ</sub>量<sub>レ</sub>百<sub>レ</sub>千<sub>レ</sub>億<sub>レ</sub>那<sub>レ</sub>由<sub>レ</sub>他<sub>レ</sub>佛<sub>ト</sub>。恭<sub>レ</sub>敬<sub>レ</sub>尊<sub>レ</sub>重<sub>ト</sub>。承<sub>レ</sub>事<sub>レ</sub>供<sub>レ</sub>。

養<sub>ト</sub>。一<sub>レ</sub>切<sub>レ</sub>資<sub>レ</sub>生<sub>レ</sub>悉<sub>レ</sub>以<sub>レ</sub>奉<sub>レ</sub>施<sub>ト</sub>。於<sub>レ</sub>諸<sub>レ</sub>佛<sub>ト</sub>所<sub>レ</sub>。得<sub>レ</sub>於<sub>レ</sub>如<sub>レ</sub>來<sub>レ</sub>。

gains great strength, spiritual powers obtained as reward, and self-mastery with samadhis.

Wherever there are sentient beings who can be taught, he shows up to realize Right Enlightenment.

Disciples of the Buddha, when the Bodhisattva joins the gatherings of the Mahayana in these ways, he gets massive spiritual powers. He emits vast light.

He enters Dharma Realms without any obstacles.

He knows the differences in worlds.

He makes great meritorious virtues appear, because he has mastery over his mind.

He is good at connecting the limits of past and future.

He is able everywhere to subdue the crooked ways of demons.

He thoroughly masters the states cultivated by Tathagatas.

Within limitlessly many lands he cultivates Bodhisattva's practices.

Because he can gain the dharmas of no further retreat, he is therefore said to remain upon the Immovable Stage.

Disciples of the Buddha, once the Bodhisattva stays upon the Un-moving Stage, with the power of samadhi, he constantly sees limitlessly many Buddhas. He never ceases serving them and making offerings to them.

This Bodhisattva, in every kalpa in every world, sees limitless hundreds of Buddhas, limitless thousands of Buddhas, continuing on in that way up to and including countless hundreds of thousands of *kotis* of *nayutas* of Buddhas. He respects and reveres them, serves and makes offerings to them, offering all the necessities of life.

In the presence of those Buddhas he obtains a treasury of

甚深法藏。受世界差別等無量法明。若有問難  
shèn shēn fǎ zàng shòu shì jiè cī bié děng wú liàng fǎ míng ruò yǒu wèn nàn

世界差別。如是等事。無能屈者。如是經於無  
shì jiè cī bié rú shì děng shì wú néng qū zhě rú shì jīng yú wú

量百劫。無量千劫。乃至無量百千億那由他劫。  
liàng bǎi jié wú liàng qiān jié nǎi zhì wú liàng bǎi qiān yì nà yóu tā jié

所有善根。轉增明淨。  
suǒ yǒu shàn gēn zhuǎn zēng míng jìng

譬如真金。治作寶冠。置閻浮提主。聖王頂  
pì rú zhēn jīn zhì zuò bǎo guān zhì yán fú tí zhǔ shèng wáng dǐng

上。一切臣民諸莊嚴具。無與等者。  
shàng yí qiè chén mín zhū zhuāng yán jù wú yǔ děng zhě

此地菩薩。所有善根。亦復如是。一切二乘。  
cǐ dì pú sà suǒ yǒu shàn gēn yì fù rú shì yí qiè èr shèng

乃至第七地菩薩。所有善根。無能及者。  
nǎi zhì dì qī dì pú sà suǒ yǒu shàn gēn wú néng jí zhě

以住此地大智光明。普滅眾生煩惱黑闇。善能  
yǐ zhù cǐ dì dà zhì guāng míng pǔ miè zhòng shēng fán nǎo hēi àn shàn néng

開闡智慧門故。  
kāi chǎn zhì huì mén gù

佛子！譬如千世界主。大梵天王。能普運慈心。  
fó zǐ pì rú qiān shì jiè zhǔ dà fàn tiān wáng néng pǔ yùn cí xīn

普放光明。滿千世界。此地菩薩亦復如是。能  
pǔ fàng guāng míng mǎn qiān shì jiè cǐ dì pú sà yì fù rú shì néng

放光明。照百萬佛刹微塵數世界。令諸眾生。  
fàng guāng míng zhào bǎi wàn fó chà wéi chén shù shì jiè lìng zhū zhòng shēng

profound Dharma of the Tathagatas.

He receives limitless methods of understanding the differences in worlds.

He is never confused by difficult questions concerning the differences in worlds.

In that way he passes through limitless hundreds of kalpas, limitless thousands of kalpas, up to and including limitless hundreds of thousands of *kotis* of *nayutas* of *kalpas*, and all of his wholesome qualities become progressively brighter and more fine.

It is just as when real gold is fashioned into a fine crown and placed upon the head of a sage-king who rules *Jambudvīpa*, none of the finery adorning the ministers of state or citizens can compare to it.

All the wholesome qualities of the Bodhisattva upon this Stage are the same, in that none of the roots of the Two Vehicles, or even Bodhisattvas of the Seventh Stage can compare to them.

That is because when he stays on this Stage, the light of his wisdom thoroughly destroys the darkness of sentient beings' afflictions, and he is skillful in explaining the doors to wisdom for them.

Disciples of the Buddha, it is the same way that a King ruling the Great Brahma Heaven, a sovereign of the three-fold, large, thousand-world system can convey a kind mind everywhere, and can radiate light that fills a thousand world-system.

The Bodhisattva upon this Stage can also shine light that illumines as many world-systems as there are motes of dust in a million Buddha-kshetras, extinguishing the fire

滅煩惱火。而得清涼。此菩薩。十波羅蜜中。  
miè fán nǎo huǒ ér dé qīng liáng cǐ pú sà shí bō luó mì zhōng

願波羅蜜增上。餘波羅蜜。非不修行。但隨力。  
yuàn bō luó mì zēng shàng yú bō luó mì fēi bù xiū xíng dàn suí lì

隨分。是名：略說諸菩薩摩訶薩第八不動地。  
suí fèn shì míng lüè shuō zhū pú sà mó hē sà dì bā bú dòng dì

若廣說者。經無量劫。不可窮盡。  
ruò guǎng shuō zhě jīng wú liàng jié bù kě qióng jìn

佛子！菩薩摩訶薩住此地。多作大梵天王。主  
fó zǐ pú sà mó hē sà zhù cǐ dì duō zuò dà fàn tiān wáng zhǔ

千世界。最勝自在。善說諸義。能與聲聞。辟  
qiān shì jiè zuì shèng zì zài shàn shuō zhū yì néng yǔ shēng wén bì

支佛。諸菩薩波羅蜜道。若有問難世界差別。  
zhī fó zhū pú sà bō luó mì dào ruò yǒu wèn nán shì jiè cī bié

無能退屈。布施。愛語。利行。同事。如是。一  
wú néng tuì qū bù shī ài yǔ lì xíng tóng shì rú shì yí

切諸所作業。皆不離念佛。乃至不離念一切種  
qiè zhū suǒ zuò yè jiē bù lí niàn fó nǎi zhì bù lí niàn yí qiè zhǒng

一切智智。  
yí qiè zhì zhì

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

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

此菩薩若以發起大精進力。於一念頃。得百萬  
cǐ pú sà ruò yǐ fā qǐ dà jīng jìn lì yú yí niàn qǐng dé bǎi wàn

of sentient beings' afflictions and making them cool and refreshed.

This Bodhisattva, emphasizes the Paramita of Vows from among the Ten Paramitas. He does not fail to cultivate the others, but only does so according to his strength and his position.

This is a general description of the Bodhisattvas' Mahasattvas' Eighth Stage called the Un-moving Stage. Even in limitlessly many aeons it could not be completely described.

Disciples of the Buddha, for the most part, a Bodhisattva, Mahasattva who inhabits this Stage becomes King of the Great Brahma Heavens and rules a thousand-fold world-system.

Having complete sovereignty, he is skillful at discussing doctrines, and can give the Bodhisattvas' Path of the Paramitas to Sound Hearers and Pratyekabuddhas.

No difficult question concerning differences in worlds can confuse him.

In everything he does involving generosity, kind words, service, and cooperation, he never leaves behind mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of the Sangha, even including never leaving behind mindfulness of the wisdom of all modes.

He further makes the following reflection: "Among all sentient beings I should be a leader, I should be supreme, I should have the wisdom of all wisdom and be someone upon whom others can rely."

If this Bodhisattva uses the strength of great vigor, within a single interval of thought, he obtains as many samadhis

三千大千世界微塵數三昧。乃至示現百萬三千

sān qiān dà qiān shì jiè wéi chén shù sān mèi nǎi zhì shì xiàn bǎi wàn sān qiān

大千世界微塵數菩薩。以為眷屬。若以菩薩殊

dà qiān shì jiè wéi chén shù pú sà yǐ wéi juàn shǔ ruò yǐ pú sà shū

勝願力。自在示現。過於是數。乃至百千萬億那

shèng yuàn lì zì zài shì xiàn guò yú shì shù nǎi zhì bǎi qiān yì nà

由他劫不能數知。

yóu tā jié bù néng shù zhī

爾時。金剛藏菩薩。欲重宣其義。而說頌曰：

ěr shí jīn gāng zàng pú sà yù chóng xuān qí yì ér shuō sòng yuē

七地修治方便慧

qī dì xiū zhì fāng biàn huì

復得人尊所攝持

fù dé rén zūn suǒ shè chí

功德成就恆慈愍

gōng dé chéng jiù héng cí mǐn

聞法能生決定力

wén fǎ néng shēng jué dìng lì

知法無生無起相

zhī fǎ wú shēng wú qǐ xiàng

離有平等絕分別

lí yǒu píng děng jué fēn bié

善集助道大願力

shàn jí zhù dào dà yuàn lì

為求勝智登八住。

wèi qiú shèng zhì dēng bā zhù

智慧廣大等虛空

zhì huì guǎng dà děng xū kōng

是則寂滅無生忍。

shì zé jí miè wú shēng rěn

無成無壞無盡轉

wú chéng wú huài wú jìn zhuǎn

超諸心行如空住。

chāo zhū xīn hòng rú kōng zhù

as there are motes of dust in a million three-fold, great, thousand world-system, up to and including making appear as many Bodhisattvas as there are motes of dust in a million three-fold, great, thousand world-systems as his community.

If he uses a Bodhisattva's supreme power of vows to display effortless self-mastery, the number exceeds that amount by so much that it could not be counted or known, even in as many as a hundred thousand kotis of nayutas of aeons.

At that time, Vajra Treasury Bodhisattva, wishing to restate his meaning, spoke the following verses:

On the Seventh Stage,  
you cultivate wisdom and expedient means,  
You gather aids to the Way and strong vows,  
The One Whom People Honor sustains you.  
In search of supreme wisdom, you ascend the Eighth Stage.

With merit and virtue accomplished,  
you are always kind and sympathetic;  
With wisdom vast and great,  
your measure equals empty space.  
Upon hearing the Dharma, you become strong and resolute;  
This is serene patience when dharmas no longer arise.

You know how dharmas neither appear nor begin;  
How they neither come into being, perish, evolve or change;  
How they surpass mere existence, all identical,  
far beyond distinctions,  
You transcend the workings of the mind,  
abiding like empty space.

成就<sub>レ</sub>是<sub>レ</sub>忍<sub>レ</sub>超<sub>レ</sub>戲<sub>レ</sub>論<sub>カ</sub>  
chéng jiù shì rěn chāo xì lùn

一切<sub>レ</sub>世<sub>レ</sub>間<sub>レ</sub>無<sub>レ</sub>能<sub>レ</sub>知<sub>カ</sub>  
yī qiè shì jiān wú néng zhī

住<sub>カ</sub>於<sub>レ</sub>此<sub>レ</sub>地<sub>カ</sub>不<sub>レ</sub>分<sub>レ</sub>別<sub>カ</sub>  
zhù yú cǐ dì bù fēn bié

如<sub>レ</sub>夢<sub>レ</sub>渡<sub>レ</sub>河<sub>レ</sub>覺<sub>レ</sub>則<sub>レ</sub>無<sub>レ</sub>  
rú mèng dù hé jué zé wú

以<sub>レ</sub>本<sub>レ</sub>願<sub>レ</sub>力<sub>カ</sub>蒙<sub>レ</sub>勸<sub>レ</sub>導<sub>カ</sub>  
yǐ běn yuàn lì méng quàn dǎo

語<sub>カ</sub>言<sub>レ</sub>我<sub>レ</sub>等<sub>カ</sub>眾<sub>レ</sub>佛<sub>レ</sub>法<sub>レ</sub>  
yǔ yán wǒ děng zhòng fó fǎ

汝<sub>レ</sub>雖<sub>レ</sub>已<sub>レ</sub>滅<sub>レ</sub>煩<sub>レ</sub>惱<sub>レ</sub>火<sub>レ</sub>  
rǔ suī yǐ miè fán nǎo huǒ

當<sub>レ</sub>念<sub>レ</sub>本<sub>レ</sub>願<sub>レ</sub>度<sub>レ</sub>眾<sub>レ</sub>生<sub>レ</sub>  
dāng niàn běn yuàn dù zhòng shēng

法<sub>レ</sub>性<sub>レ</sub>真<sub>レ</sub>常<sub>レ</sub>離<sub>レ</sub>心<sub>レ</sub>念<sub>レ</sub>  
fǎ xìng zhēn cháng lí xīn niàn

不<sub>レ</sub>以<sub>レ</sub>此<sub>レ</sub>故<sub>レ</sub>爲<sub>レ</sub>世<sub>レ</sub>尊<sub>レ</sub>  
bù yǐ cǐ gù wéi shì zūn

甚<sub>レ</sub>深<sub>レ</sub>不<sub>レ</sub>動<sub>レ</sub>恆<sub>レ</sub>寂<sub>レ</sub>滅<sub>レ</sub>  
shèn shēn bú dòng héng jí miè

心<sub>レ</sub>相<sub>レ</sub>取<sub>レ</sub>著<sub>レ</sub>悉<sub>レ</sub>皆<sub>レ</sub>離<sub>レ</sub>。  
xīn xiàng qǔ zhuó xī jiē lí

譬<sub>レ</sub>如<sub>レ</sub>比<sub>レ</sub>丘<sub>レ</sub>入<sub>レ</sub>滅<sub>レ</sub>定<sub>レ</sub>  
pì rú bì qiū rù miè dìng

如<sub>レ</sub>生<sub>レ</sub>梵<sub>レ</sub>天<sub>レ</sub>絕<sub>レ</sub>下<sub>レ</sub>欲<sub>レ</sub>。  
rú shēng fàn tiān jué xià yù

歎<sub>レ</sub>其<sub>レ</sub>忍<sub>レ</sub>勝<sub>レ</sub>與<sub>レ</sub>灌<sub>レ</sub>頂<sub>レ</sub>  
tàn qí rěn shèng yǔ guàn dǐng

汝<sub>レ</sub>今<sub>レ</sub>未<sub>レ</sub>獲<sub>レ</sub>當<sub>レ</sub>勤<sub>レ</sub>進<sub>レ</sub>。  
rǔ jīn wèi huò dāng qín jìn

世<sub>レ</sub>間<sub>レ</sub>惑<sub>レ</sub>焰<sub>レ</sub>猶<sub>レ</sub>熾<sub>レ</sub>然<sub>レ</sub>  
shì jiān huò yàn yóu chì rán

悉<sub>レ</sub>使<sub>レ</sub>修<sub>レ</sub>因<sub>レ</sub>趣<sub>レ</sub>解<sub>レ</sub>脫<sub>レ</sub>。  
xī shǐ xiū yīn qù jiě tuō

二<sub>レ</sub>乘<sub>レ</sub>於<sub>レ</sub>此<sub>レ</sub>亦<sub>レ</sub>能<sub>レ</sub>得<sub>レ</sub>  
èr shèng yú cǐ yì néng dé

但<sub>レ</sub>以<sub>レ</sub>甚<sub>レ</sub>深<sub>レ</sub>無<sub>レ</sub>礙<sub>レ</sub>智<sub>レ</sub>。  
dàn yǐ shèn shēn wú ài zhì

Once you accomplish this patience,  
you transcend frivolous debate.

With wisdom most profound, unshakeable,  
ever serene and tranquil.

Unknowable to ordinary people in the world,  
This is wisdom free from hallmarks of mind and  
beyond grasping and attachment.

When abiding on this Stage, you do not discriminate,  
Like a Bhikshu who has entered  
the samadhi of still quiescence,  
The way a dream of escaping a river is gone  
when one awakens,  
Or how one born in the Brahma Heaven  
does not desire a lower level.

Through the strength of past vows, you get  
the Buddhas' exhortation;  
They praise your samadhi as supreme and  
Anoint the crown of your head,  
Saying: "The many Buddha-dharmas we bestow  
Are not yet yours; you should diligently advance.

"Though you have extinguished afflictions' fires,  
The blaze of Worldly beings' delusions still burns.  
Remember your past vows to rescue sentient beings,  
So they all cultivate the cause and tend to liberation.

"The Dharma-nature, true and everlasting,  
exists beyond thoughts,  
Cultivators on the Two Vehicles also know this.  
This is not how you become Honored By the World,  
Rather only through profound and unobstructed wisdom."

如是人天所應供  
rú shì rén tiān suǒ yīng gòng

無邊佛法悉得成  
wú biān fó fǎ xī dé chéng

菩薩住茲妙智地  
pú sà zhù zī miào zhì dì

一念分身遍十方  
yí niàn fēn shēn biàn shí fāng

心無功用任智力  
xīn wú gōng yòng rèn zhì lì

諸界種種各殊異  
zhū jiè zhǒng zhǒng gè shū yì

三千大千世界四大地種  
sān qiān shì jiè sì dà zhǒng

及以眾寶微塵數  
jí yǐ zhòng bǎo wéi chén shù

菩薩能知一切身  
pú sà néng zhī yí qiè shēn

國土無量種種別  
guó tǔ wú liàng zhǒng zhǒng bié

與此智慧令觀察  
yǔ cǐ zhì huì lìng guān chá

一念超過曩眾行。  
yí niàn chāo guò nǎng zhòng xíng。

則獲廣大神通力  
zé huò guǎng dà shén tōng lì

如船入海因風濟。  
rú chuán rù hǎi yīn fēng jì。

悉知國土成壞住  
xī zhī guó tǔ chéng huài zhù

小大無量皆能了。  
xiǎo dà wú liàng jiē néng liǎo。

六趣眾生身各別  
liù qù zhòng shēng shēn gè bié

以智觀察悉無餘。  
yǐ zhì guān chá xī wú yú

為化眾生同彼形。  
wéi huà zhòng shēng tóng bǐ xíng

悉為現形無不遍。  
xī wéi xiàn xíng wú bú biàn

This is how those worthy of gods' and humans' offerings,  
Give wisdom to you and help you contemplate,  
So you realizes the boundless Buddha-dharma,  
And in a single thought transcends your prior practices.

The Bodhisattva abiding on this stage of wonderful wisdom  
Then attains the strength of psychic powers;  
In a single thought his division bodies pervade  
the ten directions,  
The way a ship on the ocean sails with the wind.

Through the power of wisdom, with effortless practice,  
You know how lands come into being, abide and decay;  
The varieties of realms' and their individual characteristics,  
Whether large, small, limitless – you know them all.

Using the four elements in a three thousand-fold  
world-system,  
In the various bodies of beings in the six destinies,  
And in the multitudes of jewels, to the number of  
dust particles,  
Your wisdom contemplates this, all without exception.

The Bodhisattva knows each and every body, and  
To transform those beings, takes on shapes like theirs.  
In limitlessly many lands, with all their differences,  
He makes his forms appear, omitting none.



譬如日月住虛空  
pì rú rì yuè zhù xū kōng

住於法界無所動  
zhù yú fǎ jiè wú suǒ dòng

隨其心樂各不同  
suí qí xīn yào gè bù tóng

聲聞獨覺與菩薩  
shēng wén dú jué yǔ pú sà

眾生國土業報身  
zhòng shēng guó tǔ yè bào shēn

虛空身相皆平等  
xū kōng shēn xiàng jiē píng děng

十種聖智普觀察  
shí zhǒng shèng zhì pǔ guān chá

所有佛法皆成就  
suǒ yǒu fó fǎ jiē chéng jiù

十力成就不動搖  
shí lì chéng jiù bú dòng yáo

諸佛護念天王禮  
zhū fó hù niàn tiān wáng lǐ

一切水中皆現影  
yí qiè shuǐ zhōng jiē xiàn yǐng

隨心現影亦復然。  
suí xīn xiàn yǐng yì fù rán。

一切眾中皆現身  
yí qiè zhòng zhōng jiē xiàn shēn

及以佛身靡不現。  
jí yǐ fó shēn mí bú xiàn。

種種聖人智法身  
zhǒng zhǒng shèng rén zhì fǎ shēn

普為眾生而示作。  
pǔ wèi zhòng shēng ér shì zuò。

復順慈悲作眾業  
fù shùn cí bēi zuò zhòng yè

持戒不動如須彌。  
chí jiè bú dòng rú xū mí。

一切魔眾無能轉  
yí qiè mó zhòng wú néng zhuǎn

密跡金剛恆侍衛。  
mì jì jīn gāng héng shì wèi。

Like the moon, which remains in empty space,  
While its reflections appear in water everywhere,  
In the Dharma Realm he rests unmoving, while  
Reflections of him appear, According to beings' thoughts.

In every kind of assembly, a body of yours appears.  
According to what beings like, each one unique,  
Whether a Voice-Hearer, One Enlightened To Conditions,  
or a Bodhisattva,  
Or a Buddha's body – none of these fails to appear.

Bodies of sentient beings, of lands, and of karmic retribution,  
Bodies of the various Sages, and wisdom and Dharma bodies,  
The body of empty space, its characteristics all alike,  
You makes these appear for sentient beings everywhere.

With Ten Sages' wisdom you contemplate everywhere,  
And from kindness and compassion you create good deeds;  
Bringing to accomplishment all the Buddhas' Dharmas,  
You hold precepts without moving, like Mount Sumeru.

You make perfect the Ten Powers, without wavering,  
Hordes of demons have no way to turn you;  
Remembered and protected by Buddhas,  
celestial Kings bow to you;  
Secret Trace Vajra Spirits always surround and  
attend upon you.

此<sub>カ</sub>地<sub>カ</sub>功<sub>ク</sub>德<sub>ク</sub>無<sub>ク</sub>邊<sub>ク</sub>際<sub>ハ</sub>  
cǐ dì gōng dé wú biān jì

復<sub>レ</sub>以<sub>テ</sub>供<sub>ク</sub>佛<sub>ク</sub>善<sub>ク</sub>益<sub>ク</sub>明<sub>ク</sub>  
fù yǐ gòng fó shàn yì míng

菩<sub>サ</sub>薩<sub>ハ</sub>住<sub>ス</sub>此<sub>ノ</sub>第<sub>ハ</sub>八<sub>ノ</sub>地<sub>カ</sub>  
pú sà zhù cǐ dì bā dì

演<sub>シ</sub>說<sub>ク</sub>三<sub>ノ</sub>乘<sub>ノ</sub>無<sub>ク</sub>有<sub>ク</sub>窮<sub>ク</sub>  
yǎn shuō sān shèng wú yǒu qióng

一<sub>ノ</sub>念<sub>ノ</sub>所<sub>レ</sub>獲<sub>ク</sub>諸<sub>ノ</sub>三<sub>ノ</sub>昧<sub>ク</sub>  
yí niàn suǒ huò zhū sān mèi

諸<sub>ノ</sub>所<sub>レ</sub>作<sub>ク</sub>事<sub>ノ</sub>悉<sub>ク</sub>亦<sub>レ</sub>然<sub>ク</sub>  
zhū suǒ zuò shì xī yì rán

菩<sub>サ</sub>薩<sub>ハ</sub>第<sub>ハ</sub>八<sub>ノ</sub>不<sub>レ</sub>動<sub>ク</sub>地<sub>カ</sub>  
pú sà dì bā bú dòng dì

若<sub>シ</sub>欲<sub>シ</sub>次<sub>ニ</sub>第<sub>ハ</sub>廣<sub>ク</sub>分<sub>ク</sub>別<sub>ク</sub>  
ruò yù cì dì guǎng fēn bié

千<sub>ニ</sub>萬<sub>ニ</sub>億<sub>ノ</sub>劫<sub>ノ</sub>說<sub>ク</sub>不<sub>レ</sub>盡<sub>ク</sub>  
qiān wàn yì jié shuō bú jìn

如<sub>シ</sub>王<sub>ノ</sub>頂<sub>ノ</sub>上<sub>ノ</sub>莊<sub>ニ</sub>嚴<sub>ニ</sub>具<sub>ハ</sub>。  
rú wáng dǐng shàng zhuāng yán jù

多<sub>ク</sub>作<sub>ク</sub>梵<sub>ノ</sub>王<sub>ノ</sub>千<sub>ノ</sub>界<sub>ノ</sub>主<sub>ク</sub>  
duō zuò fàn wáng qiān jiè zhǔ

慈<sub>ク</sub>光<sub>ク</sub>普<sub>ク</sub>照<sub>ク</sub>除<sub>ク</sub>眾<sub>ノ</sub>惑<sub>ク</sub>。  
cí guāng pǔ zhào chú zhòng huò

百<sub>ニ</sub>萬<sub>ニ</sub>世<sub>ノ</sub>界<sub>ノ</sub>微<sub>ク</sub>塵<sub>ノ</sub>等<sub>ク</sub>  
bǎi wàn shì jiè wéi chén děng

願<sub>シ</sub>力<sub>ク</sub>示<sub>ク</sub>現<sub>ク</sub>復<sub>レ</sub>過<sub>ク</sub>是<sub>ノ</sub>。  
yuàn lì shì xiàn fù guò shì

我<sub>ガ</sub>爲<sub>シ</sub>汝<sub>ノ</sub>等<sub>ノ</sub>已<sub>レ</sub>略<sub>ク</sub>說<sub>ク</sub>  
wǒ wèi rǔ děng yǐ luè shuō

經<sub>ニ</sub>於<sub>テ</sub>億<sub>ノ</sub>劫<sub>ノ</sub>不<sub>レ</sub>能<sub>ク</sub>盡<sub>ク</sub>。  
jīng yú yì jié bù néng jìn

The meritorious virtues of this Stage are limitless,  
In billions of *kalpas* you could not fully describe them;  
The light shed from the benefits of his offerings to Buddhas,  
Are like the ornaments upon the crown of a king.

Most often a Bodhisattva abiding on this Eighth Stage,  
Will appear as a Brahma King,  
a lord of a thousand-fold realm;  
He never stops speaking of the Three Vehicles,  
The illumination from his light of kindness  
dispells all delusion.

The samadhis you acquire in a single thought  
Are as many as the dust particles in millions of worlds,  
And the deeds you do are that many, as well.  
If you make it happen through the power of vows,  
the amount is greater still.

I have now already described for all in the assembly,  
The Bodhisattva's Eighth Stage that of Unmoving Stability,  
If you wish to know its detail in sequence,  
After *kotis* of *kalpas* you might still not reach its end.