

Homage to

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

and

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

南_{ㄋㄢˊ} 無_{ㄇㄨˊ} 大_{ㄉㄞˋ} 方_{ㄈㄨㄥ} 廣_{ㄍㄨㄤˇ} 佛_{ㄈㄛˊ} 華_{ㄏㄨㄚˊ} 嚴_{ㄧㄢˊ} 經_{ㄐㄩㄥ}
ná mó dà fāng guǎng fó huá yán jīng

華_{ㄏㄨㄚˊ} 嚴_{ㄧㄢˊ} 海_{ㄏㄞˇ} 會_{ㄏㄨㄟˋ} 佛_{ㄈㄛˊ} 菩_{ㄆㄨˊ} 薩_{ㄙㄚˋ}
huá yán hǎi huì fó pú sà

大^カ方^カ廣^ク佛^フ華^フ嚴^{エン}經^{キョウ}
Dà Fāng Guǎng Fó Huá Yán Jīng

十^{ジウ}地^ヂ品^{ヒン}第^{ダイ}二^ニ十^{ジウ}六^{リク}之^ノ五^ゴ
Shí Dì Pǐn Dì Èr Shí Liù Zhī Wǔ

(第八地 & 第九地)

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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

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(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 佛悉知已為說法。
rén tiān zhū qù gè gè yì fó xī zhī yǐ wèi shuō fǎ

大刹隨念變為小
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_レ如_レ比_レ丘_ニ · 具_レ足_ヲ神_ヲ通_ス · 得_レ心_ヲ自_ラ在_ル · 次_ニ第_ニ乃_ニ至_シ入_リ
pì rú bì qiū jù zú shén tōng dé xīn zì zài cì dì nǎi zhì rù

滅_ス盡_ス定_ヲ · 一_レ切_レ動_ク心_ヲ · 憶_ス想_ヲ分_レ別_ヲ · 悉_ク皆_ク止_ム息_ヲ ·
miè jìn dìng yí qiè dòng xīn yì xiǎng fēn bié xī jiē zhǐ xī

此_ニ菩_レ薩_ヲ摩_ヲ訶_ヲ薩_ヲ · 亦_レ復_ク如_レ是_ノ · 住_ス不_レ動_ク地_ヲ · 即_チ捨_テ一_レ
cǐ pú sà mó hē sà yì fù rú shì zhù bú dòng dì jí shě yī

切_レ功_ヲ用_テ行_フ · 得_レ無_ク功_ヲ用_テ法_ヲ · 身_ヲ口_ヲ意_ヲ業_ヲ · 念_ヲ務_ヲ皆_ク息_ヲ ·
qiè gōng yòng hòng dé wú gōng yòng fǎ shēn kǒu yì yè niàn wù jiē xī

住_ス於_テ報_ヲ行_フ ·
zhù yú bào hòng

譬_レ如_レ有_レ人_ノ · 夢_中見_ル身_ヲ墮_ル在_ル大_ノ河_ニ · 爲_ス欲_シ渡_ル故_ニ · 發_ス
pì rú yǒu rén mèng zhōng jiàn shēn duò zài dà hé wèi yù dù gù fā

大_ノ勇_ヲ猛_ヲ · 施_テ大_ノ方_ヲ便_ヲ · 以_テ大_ノ勇_ヲ猛_ヲ · 施_テ方_ヲ便_ヲ故_ニ · 即_チ
dà yǒng měng shī dà fāng biàn yǐ dà yǒng měng shī fāng biàn gù jí

便_ク覺_ク寤_ク · 既_チ覺_ク寤_ク已_ニ · 所_レ作_レ皆_ク息_ヲ ·
biàn jué wù jì jué wù yǐ suǒ zuò jiē xī

菩_レ薩_ヲ亦_レ爾_ル · 見_ル眾_ヲ生_ル身_ヲ在_ル四_ノ流_ノ中_ニ · 爲_ス救_シ度_ル故_ニ ·
pú sà yì ěr jiàn zhòng shēng shēn zài sì liú zhōng wèi jiù dù gù

發_ス大_ノ勇_ヲ猛_ヲ · 起_シ大_ノ精_ヲ進_ヲ · 以_テ勇_ヲ猛_ヲ精_ヲ進_ヲ故_ニ · 至_シ不_レ動_ク
fā dà yǒng měng qǐ dà jīng jìn yǐ yǒng měng jīng jìn gù zhì bú dòng

地_ヲ · 既_チ至_シ此_ニ已_ニ · 一_レ切_レ功_ヲ用_テ · 靡_レ不_レ皆_ク息_ヲ · 二_レ行_フ ·
dì jì zhì cǐ yǐ yí qiè gōng yòng mí bù jiē xī èr hòng

相_ヲ行_フ · 悉_ク不_レ現_ル前_ニ ·
xiàng hòng xī bù xiàn qián

佛_ノ子_ノ ! 如_レ生_ル梵_ノ世_ニ · 欲_シ界_ヲ煩_ヲ惱_ヲ皆_ク不_レ現_ル前_ニ · 住_ス不_レ動_ク
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_カ · 亦_レ復_ク如_ク是_ハ。一_レ切_ク心_ヲ意_ヲ識_ヲ行_ハ · 皆_レ不_レ現_ク前_ニ。
dì yì fù rú shì yí qiè xīn yì shì hòng jiē bù xiàn qián

此_ハ菩_サ薩_ハ摩_ハ訶_ハ薩_ハ · 菩_サ薩_ハ心_ヲ · 佛_ハ心_ヲ · 菩_サ提_ハ心_ヲ · 涅_ハ槃_ハ
cǐ pú sà mó hē sà pú sà xīn fó xīn pú tí xīn niè pán

心_ヲ · 尚_レ不_レ現_ク起_ル · 況_レ復_ク起_ル於_レ世_ノ間_ノ之_レ心_ヲ。
xīn shàng bù xiàn qǐ kuàng fù qǐ yú shì jiān zhī xīn

佛_ハ子_ヲ！此_ハ地_ノ菩_サ薩_ハ本_ノ願_ノ力_ノ故_ニ · 諸_レ佛_ハ世_ノ尊_ノ親_ク現_ク其_ノ前_ニ。
fó zǐ cǐ dì pú sà běn yuàn lì gù zhū fó shì zūn qīn xiàn qí qián

與_レ如_ク來_ク智_ヲ · 令_レ其_ノ得_ク入_ク法_ノ流_ノ門_ノ中_ニ。作_レ如_ク是_ハ言_フ：
yǔ rú lái zhì lìng qí dé rù fǎ liú mén zhōng zuò rú shì yán

善_ハ哉_ハ！善_ハ哉_ハ！善_ハ男_ノ子_ヲ！此_ハ忍_ノ第_一 · 順_レ諸_レ佛_ハ法_ヲ。
shàn zāi shàn zāi shàn nán zǐ cǐ rěn dì yī shùn zhū fó fǎ

然_レ善_ハ男_ノ子_ヲ！我_レ等_カ所_レ有_ク十_ノ力_ノ · 無_レ畏_ク · 十_ノ八_ノ不_レ共_ク。
rán shàn nán zǐ wǒ děng suǒ yǒu shí lì wú wèi shí bā bú gòng

諸_レ佛_ハ之_レ法_ヲ · 汝_レ今_ニ未_レ得_ク。汝_レ應_レ爲_ク欲_ク成_ク就_ク此_ハ法_ヲ · 勤_ク
zhū fó zhī fǎ rǔ jīn wèi dé rǔ yīng wèi yù chéng jiù cǐ fǎ qín

加_ク精_ヲ進_ク · 勿_レ復_ク放_ク捨_ク於_レ此_ハ忍_ノ門_ノ。
jiā jīng jìn wù fù fàng shě yú cǐ rěn mén

又_レ善_ハ男_ノ子_ヲ！汝_レ雖_レ得_ク是_ハ寂_ノ滅_ノ解_ノ脫_ノ · 然_レ諸_レ凡_ノ夫_ハ未_レ能_ク
yòu shàn nán zǐ rǔ suī dé shì jí miè jiě tuō rán zhū fán fū wèi néng

證_ク得_ク · 種_レ種_レ煩_ノ惱_ノ皆_レ悉_ク現_ク前_ニ · 種_レ種_レ覺_ノ觀_ノ常_レ相_ノ侵_ク
zhèng dé zhǒng zhǒng fán nǎo jiē xī xiàn qián zhǒng zhǒng jué guān cháng xiāng qīn

害_ク · 汝_レ當_レ愍_ク念_ク如_ク是_ハ眾_ノ生_ノ。
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 tǔ 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_カ身_シ · 無_ク量_カ音_シ聲_シ · 無_ク量_カ智_シ慧_シ · 無_ク量_カ受_シ生_シ · 無_ク量_カ
liàng shēn wú liàng yīn shēng wú liàng zhì huì wú liàng shòu shēng wú liàng

淨_シ國_ク · 教_シ化_シ無_ク量_カ眾_シ生_シ · 供_シ養_シ無_ク量_カ諸_シ佛_シ · 入_シ無_ク量_カ
jìng guó jiào huà wú liàng zhòng shēng gòng yàng wú liàng zhū fó rù wú liàng

法_シ門_シ · 具_シ無_ク量_カ神_シ通_シ · 有_シ無_ク量_カ眾_シ會_シ道_シ場_シ差_シ別_シ · 住_シ
fǎ mén jù wú liàng shén tōng yǒu wú liàng zhòng huì dào chǎng cī bié zhù

無_ク量_カ身_シ語_シ意_シ業_シ · 集_シ一_シ切_シ菩_シ薩_シ行_シ · 以_シ不_シ動_シ法_シ故_シ ·
wú liàng shēn yǔ yì yè jí yī qiè pú sà hòng yǐ bú dòng fǎ gù

佛_シ子_シ！ 譬_シ如_シ乘_シ船_シ欲_シ入_シ大_シ海_シ · 未_シ至_シ於_シ海_シ · 多_シ用_シ功_シ
fó zǐ pì rú chéng chuán yù rù dà hǎi wèi zhì yú hǎi duō yòng gōng

力_シ · 若_シ至_シ海_シ已_シ · 但_シ隨_シ風_シ去_シ · 不_シ假_シ人_シ力_シ · 以_シ至_シ大_シ
lì ruò zhì hǎi yǐ dàn suí fēng qù bù jiǎ rén lì yǐ zhì dà

海_シ · 一_シ日_シ所_シ行_シ比_シ於_シ未_シ至_シ · 其_シ未_シ至_シ時_シ設_シ經_シ百_シ歲_シ亦_シ
hǎi yī rì suǒ xíng bǐ yú wèi zhì qí wèi zhì shí shè jīng bǎi suì yì

不_シ能_シ及_シ ·
bù néng jí

佛_シ子_シ！ 菩_シ薩_シ摩_シ訶_シ薩_シ亦_シ復_シ如_シ是_シ · 積_シ集_シ廣_シ大_シ善_シ根_シ資_シ
fó zǐ pú sà mó hē sà yì fù rú shì jī jí guǎng dà shàn gēn zī

糧_シ · 乘_シ大_シ乘_シ船_シ · 到_シ菩_シ薩_シ行_シ海_シ · 於_シ一_シ念_シ頃_シ · 以_シ無_ク
liáng chéng dà shèng chuán dào pú sà hòng hǎi yú yī niàn qǐng yǐ wú

功_シ用_シ智_シ · 入_シ一_シ切_シ智_シ智_シ境_シ界_シ · 本_シ有_シ功_シ用_シ行_シ · 經_シ於_シ
gōng yòng zhì rù yī qiè zhì zhì jìng jiè běn yǒu gōng yòng hòng jīng yú

無_ク量_カ百_シ千_シ億_シ那_シ由_シ他_シ劫_シ · 所_シ不_シ能_シ及_シ ·
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_佛子_子！ 菩_菩薩_薩住_住此_此第_第八_八地_地 · 以_以大_大方_方便_便善_善巧_巧智_智 · 所_所

起_起無_無功_功用_用覺_覺慧_慧 · 觀_觀一_一切_切智_智智_智所_所行_行境_境 · 所_所謂_謂： 觀_觀

世_世間_間成_成 · 觀_觀世_世間_間壞_壞 · 由_由此_此業_業集_集故_故成_成 · 由_由此_此業_業盡_盡

故_故壞_壞 · 幾_幾時_時成_成？ 幾_幾時_時壞_壞？ 幾_幾時_時成_成住_住？ 幾_幾時_時壞_壞住_住？

皆_皆如_如實_實知_知 ·

又_又知_知地_地界_界小_小相_相 · 大_大相_相 · 無_無量_量相_相 · 差_差別_別相_相 ·

知_知水_水火_火風_風界_界小_小相_相 · 大_大相_相 · 無_無量_量相_相 · 差_差別_別相_相 ·

知_知微_微塵_塵細_細相_相 · 差_差別_別相_相 · 無_無量_量差_差別_別相_相 ·

隨_隨何_何世_世界_界中_中 · 所_所有_有微_微塵_塵聚_聚 · 及_及微_微塵_塵差_差別_別相_相 · 皆_皆

如_如實_實知_知 ·

隨_隨何_何世_世界_界中_中 · 所_所有_有地_地水_水火_火風_風界_界 · 各_各若_若干_干微_微塵_塵 ·

所_所有_有寶_寶物_物若_若干_干微_微塵_塵 · 眾_眾生_生身_身若_若干_干微_微塵_塵 · 國_國土_土身_身

若_若干_干微_微塵_塵 · 皆_皆如_如實_實知_知 ·

知_知眾_眾生_生大_大身_身 · 小_小身_身 · 各_各若_若干_干微_微塵_塵成_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_身 · 餓_鬼身_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_若干_微塵_成 · 得_如是_知微_塵差_別智_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_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_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 wèi 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_智 ·
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_智 ·
jiě cī bié pǔ yú qí zhōng shì xiàn shòu shēng zhì

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 yí qiè bù kě shuō fó guó dù 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_子！此_菩薩_遠離_一切_身想_分別_住於_平等_。
fó zǐ cǐ pú sà yuǎn lí yí qiè shēn xiǎng fēn bié zhù yú píng děng

此_菩薩_知眾_生身_。國_土身_。業_報身_。聲_聞身_。
cǐ pú sà zhī zhòng shēng shēn guó dù shēn yè bào shēn shēng wén shēn

獨_覺身_。菩_薩身_。如_來身_。智_身。_法身_。虛_空
dú jué shēn pú sà shēn rú lái shēn zhì shēn fǎ shēn xū kōng

身_。
shēn

此_菩薩_知諸_眾生_心之_所樂_。能_以眾_生身_作自_身。_。
cǐ pú sà zhī zhū zhòng shēng xīn zhī suǒ yào néng yǐ zhòng shēng shēn zuò zì shēn

亦_作國_土身_。業_報身_。乃_至虛_空身_。
yì zuò guó dù shēn yè bào shēn nǎi zhì xū kōng shēn

又_知眾_生心_之所_樂。_能以_國土_身作_自身_。亦_作
yòu zhī zhòng shēng xīn zhī suǒ yào néng yǐ guó dù shēn zuò zì shēn yì zuò

眾_生身_。業_報身_。乃_至虛_空身_。
zhòng shēng shēn yè bào shēn nǎi zhì xū kōng shēn

又_知諸_眾生_心之_所樂_。能_以業_報身_作自_身。_亦
yòu zhī zhū zhòng shēng xīn zhī suǒ yào néng yǐ yè bào shēn zuò zì shēn yì

作_眾生_身。_國土_身。_乃至_虛空_身。_。
zuò zhòng shēng shēn guó dù shēn nǎi zhì xū kōng shēn

又_知眾_生心_之所_樂。_能以_自身_作眾_生身_。國_土
yòu zhī zhòng shēng xīn zhī suǒ yào néng yǐ zì shēn zuò zhòng shēng shēn guó dù

身_。乃_至虛_空身_。隨_諸眾_生所_樂不_同。_則於_此
shēn nǎi zhì xū kōng shēn suí zhū zhòng shēng suǒ yào bù tóng zé yú cǐ

身_現如_是形_。
shēn xiàn rú shì xíng

此_菩薩_知眾_生集_業身_。報_身。_煩惱_身。_色身_。
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[×]色^金身^了。
wú sè shēn

又^了知^土國^土身^小相^相 · 大^了相^相 · 無[×]量^力相^相 · 染^界相^相 · 淨^界相^相 ·

廣^界相^相 · 倒^住住^住相^相 · 正^住住^住相^相 · 普^入入^入相^相 · 方^網網^差差^別別^相相^相 ·

知^業業^報報^身身^假假^名名^差差^別別^相相^相。
zhī yè bào shēn jiǎ míng cī bié

知^聲聲^聞聞^身身^獨獨^覺覺^身身^菩菩^薩薩^身身^假假^名名^差差^別別^相相^相。
zhī shēng wén shēn dú jué shēn pú sà shēn jiǎ míng cī bié

知^如如^來來^身身^有有^菩菩^提提^身身^願願^身身^化化^身身^力力^持持^身身^相相^相 ·

好^莊莊^嚴嚴^身身^威威^勢勢^身身^意意^生生^身身^福福^德德^身身^法法^身身^相相^相 ·

智^身身^相相^相。
zhì shēn

知^智智^身身^善善^思思^量量^相相^相 · 如^實實^決決^擇擇^相相^相 · 果^行行^所所^攝攝^相相^相 ·

世^間間^出出^世世^間間^差差^別別^相相^相 · 三^乘乘^差差^別別^相相^相 · 共^相相^相 · 不^共共^相相^相 ·

相^相 · 出^離離^相相^相 · 非^出出^離離^相相^相 · 學^相相^相 · 無^學學^相相^相 ·

知^法法^身身^平平^等等^相相^相 · 不^壞壞^相相^相 · 隨^時時^隨隨^俗俗^假假^名名^差差^別別^相相^相 ·

眾^生生^非非^眾眾^生生^法法^差差^別別^相相^相 · 佛^法法^聖聖^僧僧^法法^差差^別別^相相^相 ·

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_佛子_子！ 舉_舉要_要言_言之_之。 菩_菩薩_薩住_住此_此不_不動_動地_地。 身_身。 語_語。

意_意業_業。 諸_諸有_有所_所作_作。 皆_皆能_能積_積集_集一_一切_切佛_佛法_法。

佛_佛子_子！ 菩_菩薩_薩住_住此_此地_地。 得_得善_善住_住深_深心_心力_力。 一_一切_切煩_煩惱_惱。

不_不行_行故_故。

得_得善_善住_住勝_勝心_心力_力。 不_不離_離於_於道_道故_故。

得_得善_善住_住大_大悲_悲力_力。 不_不捨_捨利_利益_益眾_眾生_生故_故。

得_得善_善住_住大_大慈_慈力_力。 救_救護_護一_一切_切世_世間_間故_故。

得_得善_善住_住陀_陀羅_羅尼_尼力_力。 不_不忘_忘於_於法_法故_故。

得_得善_善住_住辯_辯才_才力_力。 善_善觀_觀察_察分_分別_別一_一切_切法_法故_故。

得_得善_善住_住神_神通_通力_力。 普_普往_往無_無邊_邊世_世界_界故_故。

得_得善_善住_住大_大願_願力_力。 不_不捨_捨一_一切_切菩_菩薩_薩所_所作_作故_故。

得_得善_善住_住波_波羅_羅蜜_蜜力_力。 成_成就_就一_一切_切佛_佛法_法故_故。

得_得如_如來_來護_護念_念力_力。 一_一切_切種_種一_一切_切智_智智_智現_現前_前故_故。

此_此菩_菩薩_薩得_得如_如是_是智_智力_力。 能_能現_現一_一切_切諸_諸所_所作_作事_事。 於_於諸_諸

事_事中_中無_無有_有過_過咎_咎。

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_子！此_菩薩_智地_地 · 名_為不_動地_地 · 無_能沮_壞故_故。

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

名_為不_轉地_地 · 智_慧無_退故_故。

míng wéi bù zhuǎn dì zhì huì wú tuì gù

名_為難_得地_地 · 一_切世_間無_能測_故。

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

名_為童_真地_地 · 離_一切_過失_故。

míng wéi tóng zhēn dì lí yí qiè guò shī gù

名_為生_地 · 隨_樂自_在故_故。

míng wéi shēng dì suí lè zì zài gù

名_為成_地 · 更_無所_作故_故。

míng wéi chéng dì gèng wú suǒ zuò gù

名_為究_竟地_地 · 智_慧決_定故_故。

míng wéi jiù jìng dì zhì huì jué dìng gù

名_為變_化地_地 · 隨_願成_就故_故。

míng wéi biàn huà dì suí yuàn chéng jiù gù

名_為力_持地_地 · 他_不能_動故_故。

míng wéi lì chí dì tā bù néng dòng gù

名_為無_功用_地 · 先_已成_就故_故。

míng wéi wú gōng yòng dì xiān yǐ chéng jiù gù

佛_子！菩_薩成_就如_是智_慧 · 入_佛境_界 · 佛_功德_德

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

照_照 · 順_佛威_儀 · 佛_境現_前 · 常_為如_來之_所護_念。

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

梵_釋 · 四_王 · 金_剛力_士 · 常_隨侍_衛 · 恆_不捨_捨

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

離_諸大_三昧_昧 · 能_現無_量諸_身差_別 · 於_一一_一身_身 ·

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_レ大_レ勢_レ力_カ。報_レ得_レ神_レ通_ト。三_レ昧_レ自_レ在_レ。隨_レ有_レ可_レ化_レ眾_ト。

yǒu dà shì lì bào dé shén tōng sān mèi zì zài suí yǒu kě huà zhòng

生_レ之_レ處_ト。示_レ成_レ正_レ覺_ト。

shēng zhī chù shì chéng zhèng jué

佛_ト子_ヲ！菩_レ薩_ハ如_レ是_レ入_レ大_レ乘_レ會_ト。獲_レ大_レ神_レ通_ト。放_レ大_レ光_ト。

fó zǐ pú sà rú shì rù dà shèng huì huò dà shén tōng fàng dà guāng

明_ト。入_レ無_レ礙_レ法_レ界_ト。知_レ世_レ界_ト差_レ別_ト。示_レ現_レ一_レ切_レ諸_レ大_レ。

míng rù wú ài fǎ jiè zhī shì jiè cī bié shì xiàn yí qiè zhū dà

功_レ德_ト。隨_レ意_レ自_レ在_レ。善_レ能_レ通_レ達_レ前_レ際_ト。後_レ際_ト。普_レ伏_レ。

gōng dé suí yì zì zài shàn néng tōng dá qián jì hòu jì pǔ fú

一_レ切_レ魔_レ邪_レ之_レ道_ト。深_レ入_レ如_レ來_レ所_レ行_レ境_レ界_ト。於_レ無_レ量_レ國_ト。

yí qiè mó xié zhī dào shēn rù rú lái suǒ xíng jìng jiè yú wú liàng guó

土_レ修_レ菩_レ薩_ハ行_ト。以_レ能_レ獲_レ得_レ不_レ退_レ轉_レ法_ト。是_レ故_レ說_レ名_ト：

dù xiū pú sà hòng yǐ néng huò dé bú tuì zhuǎn fǎ shì gù shuō míng

住_レ不_レ動_レ地_ト。

zhù bú dòng dì

佛_ト子_ヲ！菩_レ薩_ハ住_レ此_レ不_レ動_レ地_ト已_レ。以_レ三_レ昧_レ力_カ。常_レ得_レ現_レ。

fó zǐ pú sà zhù cǐ bú dòng dì yǐ yǐ sān mèi lì cháng dé xiàn

見_レ無_レ量_レ諸_レ佛_ト。恆_レ不_レ捨_レ離_カ。承_レ事_レ供_レ養_ト。此_レ菩_レ薩_ハ於_レ。

jiàn wú liàng zhū fó héng bù shě lí chéng shì gòng yàng cǐ pú sà yú

一_レ一_レ劫_ト。一_レ一_レ世_レ界_ト。見_レ無_レ量_レ百_レ佛_ト。無_レ量_レ千_レ佛_ト。

yī yī jié yī yī shì jiè jiàn wú liàng bǎi fó wú liàng qiān fó

乃_レ至_レ無_レ量_レ百_レ千_レ億_レ那_レ由_レ他_レ佛_ト。恭_レ敬_レ尊_レ重_ト。承_レ事_レ供_レ。

nǎi zhì wú liàng bǎi qiān yì nà yóu tā fó gōng jìng zūn zhòng chéng shì gòng

養_ト。一_レ切_レ資_レ生_レ悉_レ以_レ奉_レ施_ト。於_レ諸_レ佛_ト所_レ。得_レ於_レ如_レ來_レ。

yàng yí qiè zī shēng xī yǐ fèng shī yú zhū fó suǒ dé yú rú lái

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 shǔ 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_レ是_レ忍_レ超_レ戲_レ論_カ
chéng jiù shì rěn chāo xì lùn

一切_レ世_レ間_レ無_レ能_レ知_カ
yī qiè shì jiān wú néng zhī

住_カ於_レ此_レ地_カ不_レ分_レ別_カ
zhù yú cǐ dì bù fēn bié

如_レ夢_レ渡_レ河_レ覺_レ則_レ無_レ
rú mèng dù hé jué zé wú

以_レ本_レ願_レ力_カ蒙_レ勸_レ導_カ
yǐ běn yuàn lì méng quàn dǎo

語_カ言_レ我_レ等_レ眾_レ佛_レ法_レ
yǔ yán wǒ děng zhòng fó fǎ

汝_レ雖_レ已_レ滅_レ煩_レ惱_レ火_レ
rǔ suī yǐ miè fán nǎo huǒ

當_レ念_レ本_レ願_レ度_レ眾_レ生_レ
dāng niàn běn yuàn dù zhòng shēng

法_レ性_レ真_レ常_レ離_レ心_レ念_レ
fǎ xìng zhēn cháng lí xīn niàn

不_レ以_レ此_レ故_レ為_レ世_レ尊_レ
bù yǐ cǐ gù wéi shì zūn

甚_レ深_レ不_レ動_レ恆_レ寂_レ滅_レ
shèn shēn bú dòng héng jí miè

心_レ相_レ取_レ著_レ悉_レ皆_レ離_レ。
xīn xiàng qǔ zhuó xī jiē lí

譬_レ如_レ比_レ丘_レ入_レ滅_レ定_レ
pì rú bì qiū rù miè dìng

如_レ生_レ梵_レ天_レ絕_レ下_レ欲_レ。
rú shēng fàn tiān jué xià yù

歎_レ其_レ忍_レ勝_レ與_レ灌_レ頂_レ
tàn qí rěn shèng yǔ guàn dǐng

汝_レ今_レ未_レ獲_レ當_レ勤_レ進_レ。
rǔ jīn wèi huò dāng qín jìn

世_レ間_レ惑_レ焰_レ猶_レ熾_レ然_レ
shì jiān huò yàn yóu chì rán

悉_レ使_レ修_レ因_レ趣_レ解_レ脫_レ。
xī shǐ xiū yīn qù jiě tuō

二_レ乘_レ於_レ此_レ亦_レ能_レ得_レ
èr shèng yú cǐ yì néng dé

但_レ以_レ甚_レ深_レ無_レ礙_レ智_レ。
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_カ地_カ功_ク德_ク無_ク邊_ク際_ハ
cǐ dì gōng dé wú biān jì

復_レ以_レ供_ク佛_ク善_ク益_ク明_ク
fù yǐ gòng fó shàn yì míng

菩_サ薩_ハ住_ス此_ノ第_ハ八_ノ地_カ
pú sà zhù cǐ dì bā dì

演_シ說_ク三_ノ乘_ノ無_ク有_ク窮_ク
yǎn shuō sān shèng wú yǒu qióng

一_ノ念_ノ所_レ獲_ク諸_ノ三_ノ昧_ク
yí niàn suǒ huò zhū sān mèi

諸_ノ所_レ作_ク事_ノ悉_ク亦_レ然_ク
zhū suǒ zuò shì xī yì rán

菩_サ薩_ハ第_ハ八_ノ不_レ動_ク地_カ
pú sà dì bā bú dòng dì

若_シ欲_シ次_ノ第_ハ廣_ク分_ク別_ク
ruò yù cì dì guǎng fēn bié

千_ニ萬_ニ億_ノ劫_ノ說_ク不_レ盡_ク
qiān wàn yì jié shuō bú jìn

如_シ王_ノ頂_ノ上_ノ莊_ニ嚴_ニ具_ハ。
rú wáng dǐng shàng zhuāng yán jù

多_ク作_ク梵_ノ王_ノ千_ノ界_ノ主_ク
duō zuò fàn wáng qiān jiè zhǔ

慈_ク光_ク普_ク照_ク除_ク眾_ノ惑_ク。
cí guāng pǔ zhào chú zhòng huò

百_ニ萬_ニ世_ノ界_ノ微_ク塵_ノ等_ク
bǎi wàn shì jiè wéi chén děng

願_シ力_ク示_ク現_ク復_ク過_ク是_ノ。
yuàn lì shì xiàn fù guò shì

我_ガ爲_シ汝_ノ等_ノ已_レ略_ク說_ク
wǒ wèi rǔ děng yǐ luè shuō

經_ニ於_レ億_ノ劫_ノ不_レ能_ク盡_ク。
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.