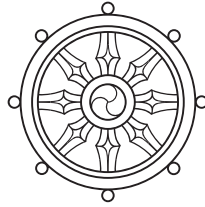


THE TEN GROUNDS SUTRA

The Daśabhūmika Sūtra

To refrain from doing any manner of evil,
to respectfully perform all varieties of good,
and to purify one's own mind—
This is the teaching of all buddhas.

The Ekottara Āgama Sūtra
(T02 n.125 p.551a 13–14)



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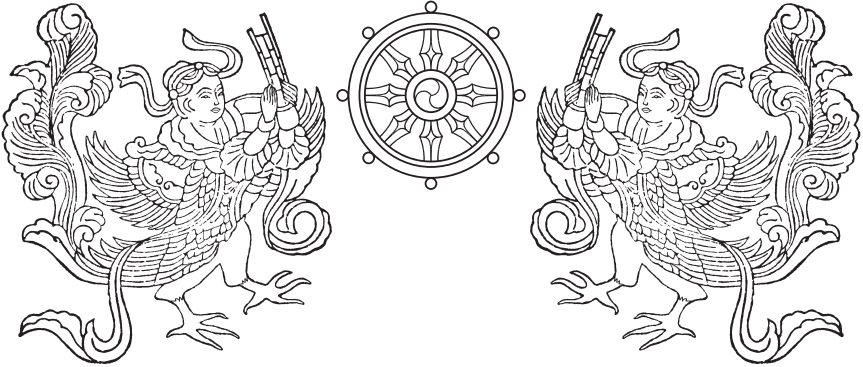
THE TEN GROUNDS SUTRA

The Daśabhūmika Sūtra

*The Ten Highest Levels of Practice
On the Bodhisattva's Path to Buddhahood*

As Translated from Sanskrit by Tripiṭaka Master Kumārajīva
(c 410 CE)

An Annotated English Translation by Bhikshu Dharmamitra
Including the Entire P. L. Vaidya Sanskrit Text



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DEDICATION

Dedicated to the memory of the selfless and marvelous life of the Venerable Dhyāna Master Hsuan Hua, the Guiyang Ch'an Patriarch and the very personification of the bodhisattva's six perfections.

DHYĀNA MASTER HSUAN HUA

宣化禪師

1918–1995

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Were it not for the ongoing material support provided by my late guru's Dharma Realm Buddhist Association and the serene translation studio provided by Seattle's Bodhi Dhamma Center, creation of this translation would have been impossible.

Additionally, it would have been impossible for me to produce this translation without the Dharma teachings and personal inspiration provided to me by my late guru, the awesomely wise and compassionate Dhyāna Master Hsuan Hua, the Guiyang Ch'an patriarch, Dharma teacher, and exegete.

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OUTLINING IN THIS WORK

The ten chapter titles in this work are from the Taisho Chinese text. All other outline headings originate with the translator. Buddhist canonical texts are often so structurally dense that they are best navigated with the aid of at least a simple outline structure such as I have supplied here.

LIST OF ABBREVIATIONS

AN	Aṅguttara Nikāya
BB	Buddhabhadra (T278)
BCSD	Hirakawa's <i>Buddhist Chinese-Sanskrit Dictionary</i>
BDK	Bukkyo Dendo Kyokai English Tripiṭaka
BHSD	Edgerton's <i>Buddhist Hybrid Sanskrit Dictionary</i>
BR	Bodhiruci (T1522)
CBETA	Chinese Buddhist Electronic Text Association's digital edition of the Taisho Chinese Buddhist canon.
DN	<i>Dīgha Nikāya</i>
DR	Dharmarakṣa (T278)
DSBC	Digital Sanskrit Buddhist Canon's digitized edition of <i>Daśabhūmikasūtram</i> , edited by P. L. Vaidya.
HH	Venerable Hsuan Hua
KB	Kumārajīva assisted by Buddhayaśas (T286)
KJ	Kumārajīva
LTX	Li Tongxuan (李通玄)
MDPL	<i>Materials for a Dictionary of the Prajñāpāramitā Literature</i>
MLDB	<i>The Middle Length Discourses of the Buddha</i>
MN	<i>Majjhima nikāya</i>
Mppu	<i>Mahāprajñāpāramitā upadeśa</i>
MW	Monier Williams' <i>A Sanskrit-English Dictionary</i>
N	Nāgārjuna
PDB	Princeton Dictionary of Buddhism
QL	Qing Liang (唐清涼山大華嚴寺沙門澄觀)
QLSC	Qing Liang's <i>Huayan Shuchao</i> (大方廣佛華嚴經疏鈔會本. L130 no. 1557)
SYMG	The Song, Yuan, Ming, Gong editions of the Chinese Buddhist canon.
SA	Śikṣānanda (T279)
SD	Śīladharma (T287)
T	Taisho Chinese Buddhist Canon via CBETA (Version 2004. ed.) Taipei)
VB	Venerable Bhikkhu Bodhi
XHYJL	<i>Xin huayanjing lun</i> (新華嚴經論 – T36, no. 1739) by Li Tongxuan.

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TRANSLATOR'S INTRODUCTION

As a continuation of my efforts to bring forth translations of important bodhisattva path texts from the golden age of Classic Indian and Chinese Mahāyana Buddhism, I present here my English translation of *The Ten Grounds Sutra* (*Daśabhūmika-sūtra*) as translated into Chinese from Sanskrit in the early 5th century by Tripiṭaka Master Kumārajīva with the assistance of Tripiṭaka Master Buddhayaśas. The subject of this scripture is the bodhisattva's progress through ten "grounds," "planes," or "levels" of spiritual path cultivation as he ascends from his initial state as a common person ensconced in cyclic existence up to that of a fully enlightened buddha who has reached the utmost, right, and perfect enlightenment.

There is no agreement on the actual origin of this *Ten Grounds Sutra* text. According to the tradition, it was originally the "Ten Grounds" chapter of the immense *Avataṃsaka Sutra*, but later circulated independently as *The Ten Grounds Sutra*. A number of academics prefer to think that it was first an independently circulating scripture which was only later included in the *Avataṃsaka Sutra*. In any case, in addition to the later Sanskrit, Tibetan, and Mongolian editions of this text, there are six relatively early surviving Chinese editions as follows:

- Dharmarakṣa (c. 297), T 283;
- Kumārajīva assisted by Buddhayaśas (c. 408–412 CE),¹ T 286;
- Buddhabhadra (c. 418–20 CE), as *Avataṃsaka Sutra* Ch. 22, T 278;
- Bodhiruci (c. 508–511 CE), embedded in Vasubhandu's commentary, T 1522;
- Śikṣānanda (c. 695–699 CE), as *Avataṃsaka Sutra* Ch. 26, T 279;
- Śīladharma (c. 790 CE), T 287.

There have been several translations of this text into English in one or another of its classical contexts, as follows:

- Megumu Honda from the Sanskrit of the *Daśabhūmika-sūtra*;²
- Buddhist Text Translation Society (partial) of Śikṣānanda's rendering of the *Avataṃsaka Sutra*'s Chapter 26;
- Thomas Cleary, supposedly (but not really) from Śikṣānanda's edition of the *Avataṃsaka Sutra*, this as Chapter 26 of his *Flower Ornament Scripture*.³

The Megumu Honda translation was done in 1961–62 when he was still a student at Yale, and, although perhaps useful for beginning students of Sanskrit, its utility is diminished by the author's early difficulties with both Sanskrit and English.

The BTTS effort is so far only a partial, consisting as it does of a translation of the first four of the ten grounds. I have been advised by a member of that translation team that, as of July, 2018, the tentative publication date for the rest of the Ten Grounds chapter is still two or more years away.

Regarding this *Ten Grounds Sutra* itself, Thomas Cleary's translation, although represented as a translation of Chapter 26 of the Śikṣānanda edition of the *Avataṃsaka Sutra*, is instead apparently a loose translation of the P. L. Vaidya Sanskrit edition of the *Daśabhūmika-sūtra*.

Although there are other schemas describing the levels of cultivation through which one passes in cultivating the bodhisattva path, the "ten grounds" arrangement described in this text is really quite standard for the Classic Indian Mahāyana tradition. As listed in the introductory section of this chapter, these ten levels of progress along the bodhisattva path are as follows:

- 1) The Ground of Joyfulness (*pramuditā*);
- 2) The Ground of Stainlessness (*vimalā*);
- 3) The Ground of Shining Light (*prabhākārī*);
- 4) The Ground of Blazing Brilliance (*arciṣmatī*);⁴
- 5) The Difficult-to-Conquer Ground (*sudurjayā*);
- 6) The Ground of Direct Presence (*abhimukhī*);
- 7) The Far-Reaching Ground (*dūraṃgamā*);
- 8) The Ground of Immovability (*acalā*);
- 9) The Ground of Excellent Intelligence (*sādhumatī*);⁵
- 10) The Ground of the Dharma Cloud (*dharma-megha*).

Each of these grounds is correlated with the practice of one of these ten perfections:

- The perfection of giving (*dāna-pāramitā*);
- The perfection of moral virtue (*śīla-pāramitā*);
- The perfection of patience (*kṣānti-pāramitā*);
- The perfection of vigor (*vīrya-pāramitā*);
- The perfection of *dhyāna* meditation (*dhyāna-pāramitā*);
- The perfection of wisdom (*prajñā-pāramitā*);
- The perfection of skillful means (*upāya-pāramitā*);

The perfection of vows (*prañidhāna-pāramitā*);
 The perfection of powers (*bala-pāramitā*);
 The perfection of knowledge (*jñāna-pāramitā*).

There are also other correlations between particular grounds and important bodhisattva skills and capacities. Examples include:

The four means of attraction on the first four grounds;
 The thirty-seven enlightenment factors on the fourth ground;
 The four truths on the fifth ground;
 The twelve links of conditioned arising on the sixth ground;
 The unproduced-dharmas patience on the eighth ground;
 The four unimpeded knowledges on the ninth ground.

According to this text, as the bodhisattva moves from one level to another in his cultivation of the ten grounds, he sees more and more buddhas, manifests more and more bodhisattva transformation bodies attended by bodhisattva retinues, and appears as a bodhisattva king in higher and higher stations of existence. This bodhisattva kingship phenomenon begins with his appearance as a king over the continent of Jambudvīpa on the first ground after which he appears as a king over all four continents on the second ground, appears as a king of the Trāyastriṃśa Heaven on the third ground, and so forth, finally culminating with his appearance as a king of the Akaniṣṭha Heaven on the tenth ground.

There were a number of difficulties that I encountered in translating this sutra from Chinese, most of which involve ambiguities in meaning introduced by the limitations of Chinese language in accurately reflecting Sanskrit technical term nuances. This problem is well evidenced by the particular Chinese-language technical term translations chosen by Kumārajīva. (The challenges I encountered in translating Śikṣānanda's "Ten Grounds" chapter of the *Avataṃsaka Sutra* were nearly identical.) Fortunately, because I could consult the surviving Sanskrit edition, it was for the most part possible to trace the antecedent Sanskrit terms and then choose somewhat more accurate English technical term translations than would have resulted from simply trying to translate Kumārajīva's terms directly from Chinese. Relative clarity in this matter was aided somewhat by J. Rahder's *Glossary*.⁶ Even though the P. L. Vaidya Sanskrit edition dates from roughly a millennium after the Śikṣānanda and Kumārajīva editions, I think it is still mostly valid to rely on it for this purpose because, even as aspects of meaning at

the sentence and paragraph level of the Sanskrit manuscript morph over time with each recopying or transcription from memory, technical terms still tend to remain unchanged. The same cannot be said for the actual text of the scripture because we can readily observe very obvious differences between the Sanskrit edition and the very early Śikṣānanda and Kumārajīva editions.

The first and most obvious problem is the difficulty which the Chinese translations have in reliably reflecting the difference between technical terms such as *jñāna* (knowledge, cognition, etc.) and *prajñā* (wisdom). In an ideal translation world, Kumārajīva and Śikṣānanda would have very rigorously stuck with simply *zhi* (智) for “*jñāna* / knowledge” and *zhīhui* (智慧) for “*prajñā* / wisdom,” but this is not the case, especially in the translation of verse lines where the need for extreme economy in composing Chinese 5- or 7-character verse lines where it often became necessary to shorten *zhīhui* (智慧) to simply *zhi* (智), thereby accidentally obscuring for the Chinese reader the difference between “wisdom” and “knowledge.” I found that this problem was fairly easily overcome through consulting the Sanskrit.

Other technical terms which initially produced difficulties due to the widely varying and sometimes deceptive Chinese translations were *adhyāsaya* (usually “higher aspirations,” etc.), *āśaya* (usually “intentions,” “resolute intentions,” “dispositions,” “inclinations,” etc.), and *adhimukti* (usually “resolute beliefs,” “resolute faith,” “convictions,” etc.). Had I not closely tracked the Sanskrit text, it would have been nearly impossible to accurately translate these terms and preserve their distinctions.

Due to the particular need of specialists and advanced students to closely track and distinguish technical terms and other issues such as these, I have embedded the alphabetical Sanskrit section headings of the P. L. Vaidya Sanskrit edition. These very helpful alphabetical section markers originate with Johannes Rahder who embedded them in his 1923 and 1926 editions of the *Daśabhūmika-Sūtra*.⁷ In all cases I have placed these alphabetical section headings within the texts in bolded reduced-font “curly brackets” or “braces” as follows: {A}, {B}, {AA}, etc.

In bringing forth this translation, I making no claims to absolute accuracy. Though I have been assisted by critical comments from about a half dozen colleagues, it is still possible that there is room for improvement even after going through the manuscript so many

times. I hope that readers who notice errors or infelicities will favor me with constructive email criticism via the Kalavinka website. I hope that this edition will at least encourage a deeper study of this text by students of the Dharma.

Bhikshu Dharmamitra

Seattle

July 4, 2019

Introduction Endnotes

1. Citing Kusugai, Richard Robinson (*Early Mādhyamika in India and China*, p. 76) says that Kumārajīva is said to have “procrastinated about starting work on the *Daśabhūmika* until Buddhayaśas joined him in the undertaking.” Buddhayaśas arrived in Chang’an in 408, so the translation must date from around that time.
2. Sinor, D., Raghu Vira, Honda, Megumu, & Permanent International Altaistic Conference. (1968). *Studies in South, East, and Central Asia : Presented as a memorial volume to the late Professor Raghu Vira* (Śata-piṭaka series ; v. 74). New Delhi: International Academy of Indian Culture.
3. Cleary, T. (1984). *The Flower Ornament Scripture : A Translation of the Avatamsaka Sutra*. Boulder : [New York]: Shambhala Publications ; Distributed in the U.S. by Random House.
4. SA,SD, and Prajñā all translate the name of this *bhūmi* as “the Ground of Blazing Intelligence” (焰慧地). This appears to be the result of an error arising from misinterpreting the Sanskrit name (*arciṣmatī*) by mistaking a suffix indicating possession (*-mat* modified to agree with the feminine noun *bhūmi* to become *-matī*) for a completely unrelated word that means “intelligence,” “intellect,” “mind” (*matī*). (BB, BR, KB, and the Tibetan all recognize *-matī* as a possessive suffix and hence accord with the Sanskrit meaning.) I have chosen to “bridge” the problem by translating the name of this ground as “the Ground of Blazing Brilliance” in order to allow both meanings to be reflected in the word “blazing” and thus more or less accurately translate both the (seemingly erroneous) SA translation and the correct meaning of the Sanskrit.
5. There seem to be two distinctly different understandings of the meaning of this ground:
DR, SA, BB, BR, SD, and Prajñā all translate the name of this *bhūmi* as “the Ground of Excellent Intelligence” (善慧地). DR translates that same meaning slightly differently: (善哉意). The Tibetan translation also corresponds to this with “the Ground of Excellent Insight” (*legs pa'i blo gros*). Strictly speaking, one could infer that most of these renderings appear to be the result of an error arising from misinterpreting the Sanskrit name (*sādhumatī*) by mistaking a suffix indicating possession (*-mat* modified to agree with the feminine noun *bhūmi* to become *-matī*) for a completely unrelated word that means “intelligence,” “intellect,” or “mind” (*matī*).

Of all of the Chinese and Tibetan translators, it appears that the Kumārajīva-Buddhayaśas translation team may have been the only one to render the name of this *bhūmi* more or less in accordance with the above-referenced “strictly correct” interpretation of the Sanskrit term as “the Ground of Sublime Goodness” (妙善地). The KB edition only employs the possibly erroneous Chinese and Tibetan default rendering once (in its initial listing of the ten bodhisattva grounds), but otherwise accords with the strictly grammatically correct interpretation of the term throughout its detailed discussion of the ninth *bhūmi* itself.

6. Glossary of the Sanskrit, Tibetan, Mongolian, and Chinese Versions of the *Daśabhūmika-Sūtra*. Compiled by J. Rahder. (Buddhica, Documents et Travaux pour l’Étude du Bouddhisme publiés sous la direction de J. Przyluski; Deuxième Série; Documents—Tome I). Paris: Librairie Orientaliste Paul Geuthner, 1928.
7. On page vii in his Introduction to his *Glossary of the Sanskrit, Tibetan, Mongolian and Chinese Versions of the Daśabhūmika-Sūtra*, Rahder says, “capital letters between brackets refer to the sections of the chapters as indicated in my edition (1926).” (They are also present in his 1923 edition of the *Daśabhūmikasūtra* that was published together with the *Bodhisattvabhūmi* with only the minor oversight of having left out “A” and “B” at the very beginning of the first *bhūmi*.)

THE TEN GROUNDS SUTRA

The Daśabhūmika Sūtra

(Taisho T10, no. 286, pp. 497c01–535a20)

Translated from Sanskrit to Chinese in the Later Qin Era¹
by Tripiṭaka Master Kumārajīva² from the State of Kucha.³

Chinese to English Translation by Bhikshu Dharmamitra

CHAPTER ONE

The Joyfulness Ground⁴

I. THE INTRODUCTORY SECTION

A. THE SETTING AND AUDIENCE

{A} Thus I have heard. At one time, the Buddha was residing in Maṇi Jewel Hall within the palace of the Paranirmita Vaśavartin Heaven King together with an assembly of great bodhisattvas, all of whom were irreversible in their progression toward *anuttarasamyaksambodhi*. They had all assembled there from the realms of other regions.

B. THE GREAT BODHISATTVAS AND THEIR QUALITIES

These bodhisattvas had all achieved sovereign mastery in those places where all bodhisattvas' wisdom is practiced and had all entered into all those places that all *tathāgatas'* wisdom enters.⁵ They were well able to teach the inhabitants of all worlds and were freely able at any time to everywhere manifest the spiritual superknowledges and other such phenomena.

In each and every mind-moment, they were entirely able to perfectly accomplish what all bodhisattvas have vowed to accomplish. In all worlds, in all kalpas, and in all lands, they always cultivated all of the bodhisattva practices and endlessly carried on the perfection of all bodhisattvas' merit and knowledge.

They were able to act for the benefit of all and were able to reach the perfection of all bodhisattvas' wisdom and skillful means. They were able to reveal for beings the gateway leading from *saṃsāra* to nirvāṇa and never desisted from coursing in the practices of all bodhisattvas.

They skillfully roamed in all of the bodhisattva's *dhyāna* concentrations, liberations, samādhis, spiritual superknowledges, and clear knowledges.⁶ In all the endeavors to which they devoted themselves, they were well able to manifest all of the bodhisattva's effortlessly-implemented bases of psychic powers,⁷ all of which they had already acquired.

In but a single mind-moment, they were able to go forth to the great assemblies of all buddhas throughout the ten directions

wherein they entreated them to initiate teachings, freely posed queries to them, and received and retained the teachings brought forth through the turning of the Dharma wheel.⁸

They always devoted their great minds to presenting offerings to all buddhas and they remained ever able to cultivate the works practiced by all great bodhisattvas. Their bodies manifested in countless worlds. Their voices were universally heard, reaching everywhere without exception. Their minds had achieved a penetrating level of comprehension whereby they were able to clearly see all bodhisattvas of the three periods of time. They perfectly cultivated and practiced all the meritorious qualities. The meritorious qualities of these bodhisattva *mahāsattvas*⁹ were so measureless and boundless that they could never be completely described even in countless kalpas.

C. THE NAMES OF THE BODHISATTVAS IN ATTENDANCE

Their names were:¹⁰

Vajragarbha Bodhisattva Mahāsattva;
 Jeweled Treasury Bodhisattva;
 Lotus Treasury Bodhisattva;
 Treasury of Qualities Bodhisattva;
 Treasury of Lotus Qualities Bodhisattva;
 Solar Treasury Bodhisattva;
 Lunar Treasury Bodhisattva;
 Pure Moon Treasury Bodhisattva;
 Treasury of Adornments Illuminating All Worlds Bodhisattva;
 Treasury of Wisdom¹¹ Illumination Bodhisattva;
 Treasury of Sublime Qualities Bodhisattva;
 Treasury of Candana's Qualities Bodhisattva;
 Treasury of Floral Qualities Bodhisattva;
 Utpala Blossom Treasury Bodhisattva;
 Treasury of Celestial Qualities Bodhisattva;
 Treasury of Merit Bodhisattva;
 Treasury of Unimpeded Pure Knowledge Qualities Bodhisattva;
 Treasury of Meritorious Qualities Bodhisattva;
 Treasury of Nārāyaṇa's Qualities Bodhisattva;
 Treasury of Stainlessness Bodhisattva;
 Treasury of Defilement Transcendence Bodhisattva;
 Treasury of Adornment with All Forms of Eloquence Bodhisattva;
 Great Brilliance Net Treasury Bodhisattva;
 Treasury of the King of Pure Light's Awesome Qualities Bodhisattva;

Treasury of the King of the Great Golden Mountain of Light's
 Awesome Qualities Bodhisattva;
 Treasury of Adornment With the Pure Qualities of All Marks
 Bodhisattva;
 Treasury of Adornment With Vajra Flames' Marks Bodhisattva;
 Treasury of Blazing Flames Bodhisattva;
 Treasury of the Constellation Kings' Radiance Bodhisattva;
 Treasury of the Unimpeded Sublime Sound of Emptiness Bodhisattva;
 Treasury of Dhāraṇī Qualities and Vows Sustaining All Worlds
 Bodhisattva;
 Treasury of Oceanic Adornment Bodhisattva;
 Treasury of a Sumeru of Qualities Bodhisattva;
 Treasury of the Purification of All Meritorious Qualities Bodhisattva;
 Tathāgata Treasury Bodhisattva;
 Treasury of Buddha Qualities Bodhisattva;
 And Liberation Moon Bodhisattva.

Bodhisattva *mahāsattvas* such as these were present there in measureless, boundless, inconceivable, and indescribable numbers.¹² Vajragarbha Bodhisattva Mahāsattva served as their head.

D. VAJRAGARBHA ENTERS SAMĀDHI AND COUNTLESS BUDDHAS MANIFEST

(B) At that time, Vajragarbha Bodhisattva Mahāsattva aided by the Buddha's awesome spiritual power, entered "the bodhisattva's great wisdom light samādhi."¹³ (C) Then, off in one of the directions among the worlds of the ten directions, beyond worlds as numerous as the atoms in ten *koṭis*¹⁴ of buddha lands, there immediately appeared a Tathāgata named Vajragarbha. And in this same manner, there were in sequence buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all named Vajragarbha, who manifested their bodies. And so it was as well in all worlds of the ten directions.

E. THE BUDDHAS PRAISE HIM AND ENCOURAGE HIM TO TEACH THE TEN GROUNDS

All of them together, as if with a single voice, uttered their praises, saying:

It is good indeed, good indeed, Vajragarbha, that you are now able to enter the great wisdom light samādhi. In this way, buddhas as numerous as the atoms in the worlds of the ten directions, all of them of the same name, augment your awesome spiritual power.

This is also due to the power of the original vows of Rocana Buddha,¹⁵ also because you possess great wisdom,¹⁶ and also so

that you will bestow upon all bodhisattvas the inconceivable Dharma light of all buddhas, in particular doing so:

- (D) To cause their entry into the grounds of wisdom;¹⁷
 - To facilitate their gathering of all roots of goodness;
 - To enable their skillful differentiation and selection of all dharmas of the Buddha;
 - To enable their vast knowing of all dharmas;
 - To enable their decisively resolute explication of all dharmas;
 - To cause their skillful differentiation with non-discriminating knowledge;
 - To ensure that they cannot be defiled by any worldly dharma;
 - To facilitate their purification of roots of world-transcending goodness;
 - To enable their acquisition of the inconceivable powers of knowledge;
 - To enable their acquisition of the sphere of knowledge of those possessed of all-knowledge;
 - To also cause their acquisition of the bodhisattva's ten grounds;
 - To present a reality-accordant explanation of the differentiating aspects of the bodhisattva's ten grounds;
 - To present a differentiating explanation of the non-attachment associated with the dharmas that are free of the contaminants;¹⁸
 - To enable their own adornment through skillful analysis using the light of great wisdom;
 - To cause their entry into the gateway of fully accomplished knowledge;
 - To enable them to provide sequential explanations appropriate to the circumstances in which they abide;
 - To facilitate their acquisition of the light of unimpeded eloquence;
 - To cause their complete fulfillment of the grounds of great unimpeded knowledge without ever losing the bodhisattva's resolve;
 - To enable their teaching and complete development of all realms¹⁹ of beings;
 - And also in order to cause their acquisition of definitive knowledge that reaches everywhere.
- (E) Additionally, Vajragarbha Bodhisattva, you should explain the differentiating aspects associated with these Dharma gateways, doing so:

On account of the Buddhas' spiritual powers;
 To be able to take on the Tathāgata's spiritual powers;
 To facilitate purification of one's own roots of goodness;
 To purify the realms of the Dharma realm;²⁰
 To benefit the realms of beings;
 To cause beings to acquire the pure Dharma body and knowledge body;
 To enable the receiving of the prediction from all buddhas;
 To enable acquisition of the most lofty and grand body in the entire world;
 To enable stepping beyond all worldly paths;
 And also to facilitate purification of world-transcending roots of goodness.

F. THE BUDDHAS BESTOW QUALITIES AND ABILITIES ON VAJRAGARBHA

{F} The Buddhas of the Ten Directions then immediately bestowed the following things on Vajragarbha Bodhisattva:

They bestowed the genuine and unsurpassable body of a buddha;²¹
 They bestowed the skill of unimpededly eloquent discourse;
 They bestowed skillfully differentiating pure wisdom;²²
 They bestowed the ability to skillfully remember and never forget;
 They bestowed a skillfully decisive intelligence;²³
 They bestowed the bases for universally extensive omniscience;
 They bestowed all buddhas' powers of invincibility;
 They bestowed the fearlessnesses and absence of timidity;²⁴
 They bestowed all buddhas' unimpeded knowledges²⁵ that distinguish all dharmas and skillfully open the Dharma gateways;
 And they also bestowed all buddhas' supremely sublime functions of body, speech, and mind.

{G} Why did this occur?:

This was due to his acquisition of the bodhisattva's great wisdom light samādhi;
 Due to the power of the bodhisattva's original vows;
 Due to the purification of his higher aspirations;²⁶
 Due to the brilliantly pristine purity of his wisdom;²⁷
 Due to his having well accumulated the dharmas constituting the provisions assisting realization of the path;²⁸
 Due to his having skillfully cultivated karmic works in the past;
 Due to his ability to sustain a measurelessly capacious memory;
 Due to his resolute faith²⁹ in the pure and radiant Dharma;

Due to his skillful acquisition of the *dhāraṇī*³⁰ gateways that are free of discriminations;
 And it was also due to his being well-sealed by the seal of knowledge of the Dharma realm.³¹

G. VAJRAGARBHA EMERGES FROM SAMĀDHI AND SPEAKS OF THE TEN GROUNDS

(H) At that time, the Buddhas of the Ten Directions all extended their right hands and rubbed the crown of Vajragarbha Bodhisattva's head. (I) Vajragarbha Bodhisattva then immediately arose from samādhi. (J) Having emerged, he then informed the bodhisattvas:

Sons of the Buddha, as for these endeavors of all bodhisattvas, from the very beginning, they have all involved definite resolve and have remained entirely free of faults and free of discriminations. They have been pure, utterly brilliant, as vast as the Dharma realm itself, and as ultimately far-reaching as empty space. They have universally extended to cover all beings in all buddha worlds of the ten directions. They have been undertaken for the sake of rescuing and liberating the inhabitants of all worlds and have been carried forth under the protection of the spiritual powers of all buddhas.

And how has this come to be? All bodhisattva *mahāsattvas* enter the grounds of knowledge of all buddhas of the past and also enter the grounds of knowledge of all buddhas of the future and the present.

1. VAJRAGARBHA SETS FORTH THE NAMES OF THE TEN GROUNDS

Sons of the Buddha, what are the grounds of knowledge of the bodhisattva *mahāsattvas*? Sons of the Buddha, the grounds of knowledge of the bodhisattvas are ten in number. All buddhas of the past, future, and present have proclaimed them, do now proclaim them, and shall proclaim in the future. It is for the sake of these very grounds that I set forth such a proclamation as this. What then are the ten? They are:³²

- First, the Ground of Joyfulness;
- Second, the Ground of Stainlessness;
- Third, the Ground of Shining Light;
- Fourth, the ground of Blazing Brilliance;
- Fifth, the Difficult-to-Conquer ground;
- Sixth, the Ground of Direct Presence;
- Seventh, the Far-Reaching Ground;
- Eighth, the Ground of Immovability;
- Ninth, the Ground of Excellent Intelligence;³³

Tenth, the Dharma Cloud Ground.

Sons of the Buddha, all buddhas of the three periods of time have proclaimed these ten grounds in the past, do proclaim them in the present, and shall also proclaim them in the future. I have not seen that there exists any buddha land anywhere wherein these ten bodhisattva grounds have not been proclaimed. And why is this? These ten grounds constitute the bodhisattvas' most supreme and sublime path and the most supreme gateway into Dharma's light and purity. We refer here to the differentiation of the matters pertaining to these ten stations.

Sons of the Buddha, these matters are inconceivable. We refer here to the wisdom³⁴ of the bodhisattva *mahāsattvas* as they progress through the grounds.

2. VAJRAGARBHA BODHISATTVA FALLS SILENT

(K) Then, having set forth the names of the bodhisattvas' ten grounds, Vajragarbha Bodhisattva Mahāsattva fell silent, remained in place, and did not proceed to present a differentiating explanation of their meanings and import.

H. THE CONGREGATION IS CAUSED TO WONDER WHY THERE IS NO EXPLANATION

At that time, having heard the names of the bodhisattvas' ten grounds, the entire congregation of bodhisattvas all gazed up at him with thirst-like anticipation, wishing to hear him set forth an explanation. They all had this thought, "Due to what causes and what conditions does Vajragarbha Bodhisattva, having set forth the names of the bodhisattvas' ten grounds, then fall silent and remain in place without presenting any further explanation?"

I. LIBERATION MOON BODHISATTVA'S FIRST REQUEST FOR DHARMA TEACHING

At that time, within that congregation of bodhisattvas, there was a bodhisattva *mahāsattva* named Liberation Moon. Knowing the thoughts in the minds of those bodhisattvas, he then employed verses to inquire of Vajragarbha Bodhisattva, asking:³⁵

"O mindful and sagacious man possessed of pure knowledge,
why do you, having uttered the names
of the bodhisattvas' grounds,
then fall silent without proceeding to explain them? (1)

Now, the great bodhisattvas
are all beset by thoughts of hesitation,
Why is it that you utter these names
and yet refrain from proclaiming their meanings? (2)

These greatly wise bodhisattvas
all wish to hear
the meanings of such grounds as these.
Please distinguish and explain them for their sakes. {3}

This entire congregation of bodhisattvas
is pure and free of flaws or defilements.
They abide securely in the solid and genuine Dharma
and are entirely complete in knowledge and meritorious qualities. {4}

With reverential minds,
they all gaze longingly up to you, O Humane One,
wishing to be able to hear what you will proclaim,
just as those beset by thirst long for the elixir of sweet-dew.” {5}

J. VAJRAGARBHA EXPLAINS HIS SILENCE

Then, Vajragarbha Bodhisattva,
having heard him speak on this matter
and wishing to please those in that great assembly,
immediately uttered verses, saying: {6}

The matter of the practices of all bodhisattvas
is the most difficult of subjects to fathom.
A differentiating explanation of these grounds,
the very origin of all buddhas, {7}

is a matter subtle, sublime, and extremely difficult to perceive.
This is not something that is accessible to thought.
It comes forth from the wisdom of the Buddha and is such that,
if one hears it, one may become submerged in confusion. {8}

Those whose minds have a capacity for retention as solid as vajra,
who possess a profound faith in the wisdom³⁶ of the Buddha,
and who take it to be the most supremely sublime—
It is these whose minds would remain free of doubts and difficulties.

Those who have transcended thoughts conceiving of a self
and the grounds wherein thought is active—
it is only bodhisattvas of this sort
who are then capable of hearing this. {9}

As for the quiescent knowledge that is free of contaminants,
a differentiating explanation of it would be extremely difficult.
It would be like painting a mural in space
or like seizing the wind as it moves through empty space. {10}

As I bring to mind the wisdom of the Buddha,
the foremost among all inconceivable subjects,

I see that there are but few beings able to believe in this.
It is for these reasons that I remain silent. ^[11]

K. LIBERATION MOON BODHISATTVA'S SECOND REQUEST FOR DHARMA TEACHING

[L] Having heard him declare this, Liberation Moon Bodhisattva then addressed Vajragarbha Bodhisattva, saying:

O Son of the Buddha, as for those within this congregation of great bodhisattvas, they:

Are possessed of pure resolute intentions;³⁷
Have well practiced the bodhisattva path;
Have well assembled the provisions for realization of the path.³⁸
Have been well able to make offerings to and revere all buddhas;
Have extensively planted roots of goodness under countless buddhas;
Have perfected measurelessly many extremely well-developed meritorious qualities;
Have abandoned delusions, doubts, and regrets;
Are free of covetous attachments and the hindrances associated with the fetters;
Have developed securely established and unshakable resolute intentions and resolute faith;
And, as they abide in this Dharma, do not follow other sorts of teachings.

Therefore, O Son of the Buddha, aided by the Buddha's powers, you should extensively expound on the meaning of these things. These bodhisattvas are all able to realize and understand these profound dharmas.

At that time, Liberation Moon Bodhisattva, wishing to restate this idea, then spoke verses, saying:

Please explain these dharmas ensuring peace and security,
the bodhisattva's supreme practices,
by presenting differentiating explanations of the grounds,
thereby causing their wisdom to become purified.

The knowledge of this congregation is pure and free of defilement.
They are securely established in deep resolute faith,
have dwelt in the company of incalculably many buddhas, and
will realize and understand the ten grounds' meanings.

L. VAJRAGARBHA FURTHER EXPLAINS HIS RETICENCE TO TEACH THIS DHARMA

[M] At that time, Vajragarbha Bodhisattva then responded, saying:

O Son of the Buddha, although those in this congregation are all pure, have abandoned delusion, doubts, and regrets, and do not follow others' teachings with regard to these matters, still, when others who delight in lesser dharmas hear of extremely profound and inconceivable matters such as these, they may well bring forth doubts and regrets about them. People such as these will then be bound to undergo all manner of ruin and torment for a long time. It is because I feel pity for people such as these that I have therefore become silent.

At that time, Vajragarbha Bodhisattva, wishing to fully clarify this meaning, thereupon uttered verses, saying:

Although those in this assembly are pure,
are deeply knowledgeable, have abandoned doubts and regrets,
are already possessed of decisive resolve,
are not inclined to again follow others' teachings,
are as unshakable as Mount Sumeru,
and are as imperturbable as the great ocean,
still, there are yet others not of long duration in their practice
whose wisdom has not yet become utterly brilliant,
who follow consciousness rather than knowledge,
and who, on hearing this, will generate doubts and regrets.
They will then be bound to fall into the wretched destinies.
It is out of pity for them that I therefore become silent.

M. LIBERATION MOON BODHISATTVA'S THIRD REQUEST FOR DHARMA TEACHING

[N] Liberation Moon Bodhisattva then said:

O Son of the Buddha, aided by the powers of the Buddha, please skillfully differentiate these inconceivable dharmas, these matters borne in the protective mindfulness of the Buddhas, and thus allow others to easily develop resolute faith in them.

And why? When it comes to the skillful explanation of the meaning of the ten grounds, the Dharma of the buddhas of the ten directions requires that they should extend their protective mindfulness to all bodhisattvas in this circumstance. It is due to their receiving such protection in these matters that those bodhisattvas are then able to pursue diligent and vigorous practice.

And why is this? This is because these matters constitute the most supreme practices undertaken by these bodhisattvas, for these are the means that allow them to finally succeed in reaching the dharmas of all buddhas. This is analogous to the circumstance holding for all literature wherein, in every case, the bases of its creation are entirely subsumed in one's initial alphabet³⁹ and

that initial alphabet serves as their very origin, for there is not even a single alphabetical character not already subsumed within that initial alphabet.

In this same manner, O Son of the Buddha, these ten grounds constitute the very origin of all dharmas of the Buddha. It is through the bodhisattva's complete practice of these ten grounds that he is able to gain all-knowledge.

Therefore, O Son of the Buddha, please do explain the meaning of these. The Buddhas shall provide their protective mindfulness and shall bestow the aid of their spiritual powers whereby others will be caused to develop indestructible faith and acceptance.

At that time, Liberation Moon Bodhisattva, wishing to completely set forth his meaning, thereupon uttered verses, saying:

It would be good indeed, O Son of Wisdom
perfectly fulfilled in the pure practices
if you would please present an exposition of the ten grounds' practices

together with the dharmas of the ten grounds that one enters
whereby one reaches perfection in wisdom
and through which one gains the realization of bodhi.

All buddhas of the ten directions,
those most supreme of those honored among men—
They all join in affording you protective mindfulness
as you explain the ten grounds' meanings.

The ten grounds constitute their very origin.
These are the very bases of the implementation of knowledge.
and also constitute the ultimate path
and the repository of the Buddha's measurelessly many dharmas.

They are analogous to the alphabetic characters of all literature
that are all subsumed even in one's initial alphabet.

Just so, the ten grounds constitute the very origin
of all of the Buddha's meritorious qualities and knowledge.

N. THE BODHISATTVA CONGREGATION JOINS IN REQUESTING THIS TEACHING

{0} At that time, all of the bodhisattvas present there, at the same time and with a single voice, uttered verses requesting Vajragarbha Bodhisattva to speak, saying:

O man of supreme and sublime wisdom
whose eloquence is measureless
and whose virtue is as weighty as the king of mountains—
Feeling sympathetic kindness, please explain the ten grounds. {12}

You of moral virtue, mindfulness, and purified wisdom—
 please explain the meaning of these ten grounds
 which constitute the very origin of the ten powers
 and the foundational practices for gaining unimpeded knowledge. {13}

The qualities of moral virtue, concentration, and wisdom
 are all gathered in the mind of the Humane One.

Arrogance and all erroneous views
 have already been utterly extinguished.

This congregation is entirely free of doubting thoughts
 and wishes only to hear you skillfully explain this. {14}

In this, they are like the thirsty in their yearning for water,
 like the hungry imagining delicious food,
 like the sick thinking of an especially good physician,
 and like bees desiring to feast on honey.

We are all just like this
 in our wishing to hear the flavor of the sweet dew Dharma. {15}

Therefore, you of such a vast mind—
 Please open the gates to the first ground
 as well to the rest of them including the tenth ground,
 expounding on them in sequence for our sakes. {16}

O. THE BUDDHA EMITS BRILLIANT LIGHT FROM BETWEEN HIS EYEBROWS

{P} At that time, Śākyamuni Buddha emitted from the white hair mark between his eyebrows “the brilliant flaming light of bodhisattva powers,” a light attended by a retinue of a hundred thousand *asaṃkhyeyas*⁴⁰ of light rays. After he had emitted this light, it then everywhere illuminated all buddha worlds of the ten directions, having none that it did not entirely pervade. The sufferings of the three wretched destinies all subsided. It entirely illuminated the great assemblies of all buddhas of the ten directions as well as the multitudes attending upon their proclamation of the Dharma while also revealing the inconceivable powers of the Tathāgatas.

After this light had everywhere illuminated the bodies of all bodhisattvas in the great assemblies of all buddhas of the ten directions, it then ascended into space wherein it formed an immense terrace of light clouds.

P. ALL BUDDHAS EMIT LIGHT THAT UTTERS VERSES REQUESTING DHARMA

The Buddhas of the ten directions proceeded in this very same way with every one of them emitting “the brilliant flaming light of bodhisattva powers,” a light attended by a retinue of a hundred thousand *asaṃkhyeyas* of light rays. It everywhere revealed

the inconceivable powers of the Tathāgatas, entirely illuminated the great assemblies of all buddhas, and also illuminated the great assembly of the Sahā World's Śākyamuni Buddha while also shining on both Vajragarbha Bodhisattva Mahāsattva and his lion throne. Having provided this illumination, it then ascended into empty space wherein it formed an immense terrace of light clouds. Then, due to the spiritual power of the Buddhas, from the midst of this light cloud terrace there came forth a voice uttering verses, saying:

The Buddhas, the equals of the unequaled,
 who are like empty space⁴¹ in their possession of qualities
 that include the ten powers, the fearlessnesses, and the rest—
 These most revered of all the lords of the world
 appear here before Śākyamuni Buddha
 and manifest these spiritual powers. {17}

Employ here the powers of the Buddhas to open and show
 the treasury of the Dharma King, the Lion among Men.
 Proclaim the practices taken up on the grounds
 and the distinctions in meaning associated with the grounds.
 Taking on the powers of the Buddhas, proclaim here
 what is invulnerable to refutation by anyone. {18}

If a person is able to hear the jewel of Dharma,
 he will be protected by all buddhas. {19}

When one gradually and sequentially perfects the grounds,
 he shall then succeed in gaining buddhahood. {20}

If there is anyone capable of hearing this,
 even though he is out in the midst of the great ocean
 or in the middle of the kalpa-ending fire,
 he will still definitely be able to hear this scripture. {21}

If there is anyone who, deluded, has doubts or misgivings,
 he will never be able to succeed in hearing it. {22}

Therefore, O Son of the Buddha, now is the time
 for you to expound on the grounds' path of knowledge,
 its entry, its strengths, its contemplation dharmas,
 its sequences, how to cultivate and practice them,
 and how then to succeed in reaching the other grounds,
 showing too the benefits arising by successfully reaching each one.
 That you might thus bestow benefit on everyone in the entire world,
 please explain these matters. Do not allow them to be cut off. {23}

Q. VAJRAGARBHA'S PRELIMINARY VERSES ON THE DIFFICULTY OF THIS EXPLANATION

(Q) At that time, Vajragarbha Bodhisattva regarded the ten directions and, wishing to cause those in that immense assembly to develop increased faith and reverence, thereupon set forth verses, saying:

The path of the Buddhas, the lords among the Āryas,
is subtle, sublime, extremely difficult to comprehend,
and inaccessible to realization through thought's deliberations,
It is a region coursed in only by those possessed of knowledge.
Its essential nature, from its origins on forth to the present,
is quiescently still and without either production or extinction. (24)

From its origins on forth to the present, it is that emptiness
wherein all sufferings and torments are utterly extinguished.
It departs far beyond all of the destinies of rebirth
and is characterized by its identity with nirvāṇa itself.

In it, there is no middle and no end.
It is not amenable to description through words and phrases.
It transcends the three periods of time
and, in character, is comparable to empty space. (25)

This region wherein the Buddhas course
is that of purity and deep quiescent cessation.
It is difficult for verbal descriptions to approach it.
So too it is with the practices coursed in on the grounds.
If even describing them remains such a difficulty,
how much the more so would it be to reveal them to others. (26)

The wisdom of the Buddhas⁴²
transcends the path of the mental factors,
cannot be conceived of by thought or described in words, and
is not a place wherein aggregates, sense realms, or sense bases exist.
One can only come to know it through knowledge
as it is not such as can be reached through the consciousnesses. (27)

It is as difficult to describe as the track [of a bird⁴³] through the air.
How then could one succeed in revealing its aspects?
The meanings associated with the ten grounds are just like this.
They are not such as a mind not boundlessly vast can ever know. (28)

Although these matters are difficult,
one brings forth vows, coursing thence in kindness and compassion.
One's gradual fulfillment of practice on the ten grounds
is not such that the mind can reach it. (29)

This sort of practice on the grounds
is subtle, sublime, and especially difficult to perceive.
One cannot know them through the mind.
One must take on the powers of the Buddhas to describe them.
You should all now attend to this with reverence
wherein everyone joins together in single-minded listening. {30}

The practices one utilizes in entering the grounds and their aspects
as well as the Dharma gates one cultivates in going forth therein—
Though one might discuss them for countless *koṭis* of kalpas,
one could still never be able to reach the end of their explanation.
Now I will present a reality-accordant summary discussion
of their meanings, leaving nothing therein unaddressed. {31}

Attend upon it with single-minded reverence
as, receiving the power of the Buddhas, I proceed here to speak
with the great voice, proclaiming in a manner reliant on analogies
the concepts and designations in a mutually non-contradictory way.
{32}

In doing so, the immeasurably vast spiritual powers of the Buddhas
shall now all reside here within my person.
Even so, that upon which I proceed to expound here
will be comparable only to a single drop in what is a vast sea. {33}

II. THE MAIN DOCTRINAL TEACHING SECTION

A. THE FIRST GROUND: THE JOYFULNESS GROUND

1. VAJRAGARBHA LISTS THE FIRST GROUND'S QUALIFICATIONS & MOTIVATIONS

(R) Having uttered these verses, Vajragarbha Bodhisattva then informed the great assembly:

Sons of the Buddha, if there is a being:

Who has assembled thick roots of goodness;

Who has cultivated the good practices;

Who has well accumulated the dharmas facilitating realization of the path;⁴⁴

Who has made offerings to the Buddhas;

Who has assembled the white dharmas of pristine purity;

Who has been under the protection of the good spiritual guide;

Who has entered the resolute and vast intentions;

Who has become resolutely disposed toward the great Dharma mind;⁴⁵

Who has for the most part tended toward implementation of kindness and compassion;

And who delights in seeking the Buddha's wisdom—

(S) A being such as this then becomes capable of bringing forth the resolve to gain *anuttarasamyaksambodhi*, doing so:

For the sake of acquiring the knowledge of all modes;

For the sake of gaining the ten powers;

For the sake of gaining the great fearlessnesses;

For the sake of achieving the complete fulfillment of the dharmas of buddhahood;

For the sake of rescuing all worlds;

For the sake of purifying the mind of great kindness and great compassion;

For the sake of proceeding toward the unimpeded knowledge of everything without exception throughout the ten directions;

For the sake of bringing about the purification of all buddha worlds without exception;

For the sake of knowing in the space of a single mind-moment all phenomena throughout the three periods of time;

And for the sake of turning the wheel of the great Dharma with sovereign mastery, thus broadly manifesting the spiritual powers of the Buddha.

(T) All bodhisattva *mahāsattvas* bring forth this very sort of resolve.

2. THE QUALITIES OF THE BODHISATTVA'S RESOLVE

Sons of the Buddha, this resolve:

Takes the great compassion as foremost;
 Takes wisdom as its predominant condition;
 Is guarded by skillful means;
 [Is sustained by] by consummately realized higher aspirations
 and resolute intentions;⁴⁶
 Is invested with a capacity commensurate with the powers of
 the Buddha;
 Is accompanied by skillful assessment of beings' powers and
 the Buddha's powers;
 Is directed toward unimpeded knowledge;
 Is accordant with spontaneous knowledge;⁴⁷
 Is able to incorporate all dharmas of the Buddha in using wis-
 dom in transformative teaching;
 And is as vast as the Dharma realm, as ultimately extensive
 as empty space, and so enduring as to reach the very end of
 future time.

3. THE CONSEQUENCES OF GENERATING THE BODHISATTVA VOW

{U} Sons of the Buddha, when the bodhisattva brings forth just
 such a resolve as this, he immediately:

Passes beyond the grounds of the common person;
 Enters the station of the bodhisattva;
 Becomes born into the clan of the Buddhas;
 Acquires a lineage that none can disparage;
 Passes beyond all worldly paths;
 Enters the world-transcending path;
 Dwells in the bodhisattva dharmas;
 Abides in the ranks of the bodhisattvas;
 Equally enters the three periods of time;
 And becomes definitely bound for the ultimate realization of
anuttarasamyakṣambodhi in the lineage of the Tathāgatas.

{V} The bodhisattva who dwells in dharmas such as these is known
 as one who dwells on the Ground of Joyfulness, this on account of
 the dharma of imperturbability.

Sons of the Buddha, the bodhisattva *mahāsattva* who abides in
 this Ground of Joyfulness is endowed with:

Abundant joy;
 Abundant faith;
 Abundant purity;

Abundant ebullience;
 Abundant pliancy;
 Abundant tolerance;
 [Abundant] disinclination to disputatiousness;
 [Abundant] disinclination to harming or interfering with other
 beings;
 And [abundant] disinclination to anger.⁴⁸

4. THE BASES FOR THE FIRST GROUND BODHISATTVA'S JOYFULNESS

{W} Sons of the Buddha, those bodhisattvas who dwell on this
 Ground of Joyfulness:

Have joyful thoughts due to calling to mind the Buddhas;
 Have joyful thoughts due to calling to mind the Dharma of the
 Buddhas;
 Have joyful thoughts due to calling to mind the bodhisattva
mahāsattvas;
 Have joyful thoughts due to calling to mind the conduct prac-
 ticed by the bodhisattvas;
 Have joyful thoughts due to calling to mind the characteristic
 purity of the *pāramitās*;
 Have joyful thoughts due to calling to mind the bodhisattvas'
 especially supreme qualities in comparison to those of every-
 one else;
 Have joyful thoughts due to calling to mind the indestructibil-
 ity of the bodhisattvas' powers;
 Have joyful thoughts due to calling to mind the teaching meth-
 ods of the Tathāgatas;
 Have joyful thoughts due to calling to mind the ability to be of
 benefit to beings;
 And have joyful thoughts due to calling to mind the gateways
 to wisdom⁴⁹ and skillful means entered by all buddhas and
 all bodhisattvas.

{X} Sons of the Buddha, the bodhisattva also brings forth this
 thought:

I have joyful thoughts due to having turned away from and
 abandoned all worldly states;
 I have joyful thoughts due to entering the uniform equality of
 all buddhas;
 I have joyful thoughts due to departing far from the grounds of
 the common person;
 I have joyful thoughts due to drawing close to the grounds of
 knowledge;⁵⁰

I have joyful thoughts due to severing all vulnerability to entering any of the wretched destinies;
 I have joyful thoughts due to becoming a refuge for all beings;
 I have joyful thoughts due to drawing near to and seeing all buddhas;
 I have joyful thoughts due to being born into the domain of the Buddhas;
 I have joyful thoughts due to entering the ranks of all bodhisattvas;
 And I have joyful thoughts due to leaving behind the fear of all circumstances that would cause hair-raising terror.

5. THE FIRST GROUND BODHISATTVA'S FIVE KINDS OF FEARLESSNESS

(Y) Why is it that when this bodhisattva *mahāsattva* gains the Ground of Joyfulness, all types of fearfulness are immediately left far behind? In particular, they are:

The fear of failing to survive;
 The fear of a bad reputation;
 The fear of death;
 The fear of falling into the wretched destinies;
 And the fear of the awesomeness of great assemblies.⁵¹

He leaves behind all such forms of fearfulness. And why is this? It is because this bodhisattva has abandoned any perception of a self.⁵² He does not even covet his own body. How much the less might he covet whatever things it happens to use. As a consequence, he has no fear of failing to survive.

His mind does not cherish any hope of receiving offerings or reverence from anyone, but instead thinks, 'I should make offerings to beings of whatever they require. Therefore he has no fear of a bad reputation.

He has abandoned any view conceiving of the existence of a self. Because he has no perception of the existence of a self,⁵³ he has no fear of death.

He also has this thought: 'When, after I have died, I am reborn, I most certainly will not take rebirth somewhere apart from the Buddhas and the bodhisattvas.' As a consequence of this, he has no fear of falling into the wretched destinies.

He thinks: "The object of my resolve and that in which I delight have no equal anywhere, how much the less might there be anything that could be superior to it?" Consequently, he has no fear of the awesomeness of great assemblies.

Sons of the Buddha, bodhisattvas of this sort have left behind the fear of circumstances that would cause hair-raising terror as well as all such fearsome circumstances.

6. THE BODHISATTVA'S GROUNDS PURIFYING PRACTICES

{Z} Sons of the Buddha, this bodhisattva takes the great compassion as what is foremost and is possessed of a profound and vast resolve that is solid. Thus he redoubles his diligent cultivation of all roots of goodness, specifically doing so:

- {AA} Through making faith predominant;
- Through extensive practice of pure thought;⁵⁴
- Through possessing pure convictions;⁵⁵
- Through extensive reliance on the faith-imbued mind in making differentiating judgments;
- Through bringing forth the mind imbued with compassion and kindly pity;
- Through perfection of the great kindness;
- Through remaining free of any tendency to become weary or to withdraw from his efforts;
- Through being adorned with a sense of shame and dread of blame;
- Through achieving consummate proficiency in patience and mental pliancy;
- Through respectfully according with the Buddhas' teaching dharma with strong faith and veneration;
- {BB} Through always and insatiably cultivating roots of goodness day and night;
- Through drawing near to good spiritual guides;
- Through always cherishing and delighting in the Dharma;
- Through insatiably pursuing extensive learning;
- Through carrying forth right contemplation accordant with the Dharma one has learned;⁵⁶
- Through refraining from mental attachments;
- Through not seeking offerings, renown, or reverence from others;
- Through remaining free of miserliness regarding life-supporting material possessions;
- Through always and tirelessly bringing forth jewel-like resolve;⁵⁷
- {CC} Through happily striving to reach the ground of all-knowledge;
- Through always questing to gain realization of the Buddha's powers, fearlessnesses, and exclusive dharmas;

Through seeking to acquire the dharmas assisting proficiency
in the *pāramitās*;
Through abandoning all flattery and deceptiveness;
Through being able to practice in accordance with what has
been taught;
Through always practicing truthful speech;
Through never defiling the house of the Buddhas;
Through never relinquishing the moral precepts in which the
bodhisattvas train;
Through bringing forth a resolve set on realization of all-knowl-
edge that is as unshakeable as the king of mountains;
Through finding no pleasure in any worldly matters as he per-
fects the world-transcending roots of goodness;
Through insatiably gathering together the dharmas comprising
the factors assisting realization of bodhi;
And through always striving to achieve realization of the most
supreme of all superior paths.

Sons of the Buddha, the bodhisattva *mahāsattva* who completely
develops such dharmas for purifying the grounds as these thereby
becomes established on the bodhisattva's Ground of Joyfulness.

7. THE BODHISATTVA'S TEN GREAT VOWS

{DD} The bodhisattva who becomes established in this manner on
the Ground of Joyfulness makes all of the great vows entailing
the generation of just such decisive resolve. Specifically, they are:⁵⁸

"I vow that I shall make gifts of every sort of offering to all bud-
dhas without exception, freely making such offerings with
pure resolute faith." In making such a great vow as this, his
implementation of it is as vast as the Dharma realm and as
extensive as empty space as he continues on until the end of
future time, exhaustively making offerings of every sort of
great gift to all buddhas.

{EE} He also vows that he will uphold and preserve the scriptural
Dharma proclaimed by all buddhas, that he will take on the
realization of the *anuttarasamyakṣambodhi* of all buddhas, that
he will always accord with the Dharma taught by all bud-
dhas, and that he will always be able to protect and preserve
the Dharma of all buddhas. In making such a great vow as
this, his implementation of it is as vast as the Dharma realm
and as extensive as empty space as he continues on inces-
santly until the end of future time, exhaustively protecting
and preserving the Dharma of all buddhas in every kalpa.

{FF} He also vows that, in all worlds, with the arrival of all buddhas, when they come down from the Tuṣita Heaven, enter the womb, abide in the womb, are first born, leave behind the home life, and then gain buddhahood, in every case he will entreat them to turn the great wheel of the Dharma, vowing too that, when they manifest entry into the great nirvāṇa, “I will in every case go there, make offerings, and serve as a leader in the compilation of their Dharma,” vowing to do these things in order to facilitate [the Dharma wheel’s] turning throughout the three periods of time. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly raising up offerings to all buddhas.

{GG} He also vows that he will teach all of the practices coursed in by the bodhisattvas, so vast, lofty, and far-reaching, so immeasurable, indestructible, and free of discriminations, those practices that are subsumed within the *pāramitās*, that are purified on the grounds, that generate the dharmas assisting realization of the path, that constitute the path of signs and the path of signlessness, teaching how they may conduce to success and how they may lead to ruination, teaching the path of the grounds coursed in by all bodhisattvas, teaching too the *pāramitās*’ foundational practices, teaching these things to others in a manner whereby they are caused to take up their practice and bring forth increased resolve. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly employing the practices coursed in by all bodhisattvas to provide teaching in accord with Dharma for the ripening of beings.

{HH} He also vows that he will teach all beings, whether possessed of form or formless, whether possessed of perception, free of perception, or abiding in a state of neither perception nor non-perception, whether egg-born, womb-born, moisture-born, or transformationally born, teaching them all, no matter to which of the stations in the triple world they have become connected, no matter in which of the six destinies of rebirth they have taken birth, no matter in which place they have taken rebirth, thus teaching all who are subsumed in the sphere of name-and-form, proceeding thus for the sake of teaching and ripening all beings, for the sake of influencing

them to cut off their coursing through all the destinies of worldly existence, for the sake of influencing them to abide in the Dharma of the Buddha, for the sake of influencing them to accumulate all-knowledge,⁵⁹ teaching all of them without exception. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly teaching all beings.

- (iii) He also vows to directly know all of the differentiating aspects of all worlds throughout the ten directions, including all aspects of those worlds that are wide, narrow, extremely towering, of so countless many varieties one could never distinguish them all, including those that are immovable, and those that are indescribably coarse, subtle, upright, inverted, formed with their crowns and bases opposing each other, flat, spherical, or cubical, thus being able in this knowing to freely enter the knowledge of all such worlds, knowing them as existing in a manner comparable to appearances in the net-like canopy of Indra wherein things manifest like the phenomena in a conjuration. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly carrying on the direct and complete knowing⁶⁰ of all such worlds.
- (iii) He also vows to bring about the purification of all buddha lands wherein all buddha lands enter a single buddha land, a single buddha land enters all buddha lands, and each and every buddha land is adorned with measurelessly many radiant phenomena, wherein they all become filled with measurelessly many wise beings⁶¹ who have abandoned all defilements and perfected the path of purification, and wherein he always possesses the power of all buddhas' great superknowledges, accords with the mental dispositions of beings, and thus appears for their sakes. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly purifying lands such as these.
- (KK) He also vows that he will be of like mind with and pursue the same studies as all other bodhisattvas, joining together with them in the accumulation of every sort of goodness, remaining free of enmity or jealousy toward them, that when all are engaged in a single endeavor, he will maintain thoughts of

equal regard toward them, maintaining harmonious relations with them, never becoming mutually estranged from them, being able as well to manifest buddha bodies according to what suits the needs of others, being able in one's own mind to completely understand and know the domains, spiritual powers, and powers of cognition of all buddhas, always being able to freely employ spiritual superknowledges to roam at will to all lands, manifesting the appearance of one's body in the assemblies of all buddhas, being able as well to everywhere take up births into all stations of rebirth, being possessed of all such inconceivably great wisdom, and perfecting the practices of the bodhisattvas. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly carrying forth the practice of just such a great path of wisdom.

(LL) He also vows that he will take up the irreversible turning of the wheel of Dharma, that he will course in the bodhisattva path, that, of all of his physical, verbal, and mental actions, none will be such as are done in vain, that any being who merely sees him will thereby immediately become bound for definite success in the Buddha's Dharma, that, "Any being who so much as hears my voice will thereby immediately become bound for success in the path of genuine wisdom,"⁶² that, "Any being who merely lays eyes on me will immediately be filled with joyous delight and abandon afflictions," that, in this, he will become like the great king of medicine trees, and that, in order to develop such resolve as this, he will course in the bodhisattva path. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly coursing along in the path of irreversibility, ensuring that none of his actions will have been done in vain.

(MM) He also vows that he will gain the realization of *anuttarasamyaksambodhi* in all worlds, that even in those places manifesting within the tip of a single hair, he will manifest entry into the womb, leaving behind the home life, sitting in the *bodhimaṇḍa*, gaining buddhahood, turning the wheel of Dharma, bringing about the liberation of beings, and manifesting the appearance of entering the great nirvāṇa, that he will manifest the great spiritual and cognitive powers of

the *tathāgatas*, that he will adapt to the circumstances of all individual beings and that, according to what is appropriate for their liberation, he will, even in every successive mind-moment, manifest realization of the buddha path, facilitate the liberation of beings, and bring about the extinguishing of their suffering and afflictions, that he will gain the cognition that realizes all dharmas are characterized by identity with nirvāṇa, that, employing a single voice, he will be able to cause all beings to become established in joyfulness, that, even though he manifests entry into the great nirvāṇa, he will nonetheless never cut off his coursing in the bodhisattva practices, that he will reveal to beings the grounds of great knowledge, that he will cause them to realize all dharmas are in every case false and deceptive, accomplishing these endeavors by resort to great wisdom,⁶³ great superknowledges, and freely manifested spiritual transformations. In making such a great vow as this, his implementation of it is as vast as the Dharma realm and as extensive as empty space as he continues on until the end of future time and throughout all kalpas, incessantly persisting in accomplishing the works associated with the path to buddhahood, in seeking great wisdom,⁶⁴ and in acquiring the great spiritual powers and other such realizations.

Sons of the Buddha, the bodhisattva dwelling on the Ground of Joyfulness takes these ten vows as foremost while also generating additional hundreds of myriads of *asaṃkhyeyas* of other great vows. [NN] He employs ten infinity dharmas to facilitate the generation of these vows, doing so to instigate the diligent practice of vigor for the sake of bringing these vows to fulfillment. What then are those ten? They are:

- First, beings cannot end;
- Second, worlds cannot end;
- Third, empty space cannot end;
- Fourth, the Dharma realm cannot end;
- Fifth, nirvāṇa cannot end;
- Sixth, the buddhas' coming forth into the world cannot end;
- Seventh, the Buddhas' wisdom⁶⁵ cannot end;
- Eighth, conditions taken as objects of mind cannot end;
- Ninth, the arising of knowledge cannot end;
- Tenth, the varieties of worldly paths, the varieties of Dharma paths, and the varieties of paths of wisdom⁶⁶ cannot end.

[Accordingly, he vows that]:

If beings were to come to an end, then my vows might come to an end. If the worlds were to come to an end, if empty space were to come to an end, if the Dharma realm were to come to an end, if nirvāṇa were to come to an end, if the Buddhas' coming forth into the world were to come to an end, if the Buddhas' wisdom⁶⁷ were to come to an end, if the conditions taken as objects of mind were to come to an end, if the arising of wisdom were to come to an end, and if the varieties of paths were to come to an end, then my vows might come to an end.

However, in truth, beings cannot possibly ever come to an end. So, too, the worlds, empty space, the Dharma realm, nirvāṇa, the Buddhas' coming forth into the world, the Buddhas' wisdom,⁶⁸ conditions taken as objects of mind, the arising of knowledge, and the varieties of paths—none of them could ever possibly come to an end. Consequently, the meritorious qualities associated with these vows cannot possibly ever come to an end, either.

8. THE MENTAL QUALITIES & FAITH ACQUIRED BY THE 1ST GROUND BODHISATTVA

(100) Sons of the Buddha, once the bodhisattva has brought forth that resolve through which he makes these great vows, he then acquires:⁶⁹

The beneficent mind;
 The supple mind;
 The subdued and adaptive mind;
 The mind inclined toward goodness;
 The quiescent mind;
 The harmoniously smooth mind;
 The straight mind;
 The unscattered mind;
 The undisturbed mind;
 And the unsullied mind.

If one is of this sort, he becomes one possessed of faith who delights in the aspects of the mind of faith and distinguishes their respective meritorious qualities. [In particular]:⁷⁰

He has faith in the path originally coursed in by the Buddhas;
 Has faith in being able to develop the practice of the *pāramitās*;
 Has faith in being able to thoroughly enter into the grounds especially superior qualities;
 Has faith in being able to perfect the ten powers of the Buddha;

Has faith in being able to achieve perfect fulfillment of the four fearlessnesses;
 Has faith in the indomitable dharmas exclusive to the Buddhas;
 Has faith in the inconceivable Dharma of the Buddhas;
 Has faith in the Buddhas' powers as transcendent of either any middle or polar extremes;
 Has faith in the Tathāgata's countless gateways of practice;
 And has faith in realizing the fruits [of the path] as a consequence that results from their respective causes and conditions.

To speak of it in terms of the essentials, he has faith in the universally applied bodhisattva practices as well as the meritorious qualities, wisdom,⁷¹ powers, and other attributes of the Buddhas.

9. THE BODHISATTVA'S REFLECTIVE CONTEMPLATION ON DHARMA AND BEINGS

{PP} Sons of the Buddha, the bodhisattva has the following thought:

The right Dharma of the Buddhas is characterized by:

Such extreme profundity;
 Such transcendence of signs;
 Such quiescence;
 Such emptiness;
 Such signlessness;
 Such wishlessness;
 Such non-defilement;
 Such measurelessness;
 Such vastness;
 And such insurmountability.

{QQ} And yet common people:

Allow their minds to fall into wrong views;
 Allow their wisdom eyes to be covered over by the darkness of ignorance;
 Always raise up the banner of arrogance;
 Fall into the net of craving;
 Follow the course of flattery and deceptiveness;
 Always embrace miserliness and jealousy through which they create the causes and conditions for their subsequent stations of rebirth;
 Extensively accumulate those desires, hatreds, delusions whereby they create all manner of heavy karma;
 So set the fierce wind of their hatefulness and animosity blowing upon the flames of the mind inclined toward

karmic offenses that they are always caused to blaze intensely;

Become such that, whatever actions they pursue are reflections of the inverted views;⁷²

And become such that the flood of desire, the flood of becoming, the flood of ignorance, and the flood of views⁷³ continuously generate seeds associated with the mind and mental consciousness in the field of the three realms of existence that in turn grow forth the sprouts of suffering and affliction.

(RR) Specifically, this occurs as follows:

The conjunction of [the aggregates of] name-and-form⁷⁴ then leads to the development of the six sense bases.⁷⁵

The paired conjunctions of the sense bases with their corresponding objective sense dusts generate contact.

Because of the cause and condition of contact, there then occurs the arising of feelings.

Because of a deep delight in feelings, there then occurs the generation of desire.

Because of increased desire, there then follows the generation of grasping.

Due to an increase in grasping, there then follows the production of subsequent existence.

Because of the causes and conditions inhering in existence, there then occur birth, aging, worry, sorrow, suffering, and the afflictions.

It is through causes and conditions such as these that they accumulate such a mass of suffering. In this circumstance wherein beings undergo all manner of suffering and affliction, there is no self, nothing belonging to a self, no agent of actions, no one who undergoes anything at all, and no one who is possessed of any knowing awareness. This circumstance is just as if consisting solely of shrubs, trees, tiles, and stones. It is also comparable to mere reflections.

These common people are so pitiable. In all of this, they are unknowing and unaware and thus become bound to undergo such suffering and affliction.

10. THE BODHISATTVA'S RESOLVE, RENUNCIATION, AND GROUNDS PURIFICATION

(SS) At this point, observing that these beings are unable to avoid all these sufferings, the bodhisattva immediately brings forth wisdom in association with the great compassion, thinking, "We should all strive to rescue these beings." He also wishes to cause

them to be able to abide in the happiness of the Buddha's ultimate path and so immediately brings forth wisdom in association with the great kindness.

(TT) When, in accordance with the dharmas of the great kindness and the great compassion, the bodhisattva *mahāsattva* avails himself of deep and marvelous resolve and abides on the first ground, he becomes free of any covetous cherishing for anything at all and, out of profound veneration for the great and marvelous knowledge of the Buddhas, cultivates the great relinquishing through which he is immediately able to entirely give away everything that can be given. This includes his food and seed grains, the contents of his storehouses and treasuries, gold, silver, *maṇi* jewels, agate, carnelian, lapis lazuli, coral, amber, precious shells, jewel necklaces, adornments for the body, all manner of precious jewels and such, as well as elephants, horses, carriages, rickshaws, workers, servants, members of his own retinue, states, cities, villages, shelters, parks, forests, viewing terraces, wives, children, both male and female, and whatsoever else one might hold dear, relinquishing all of these things. He is also able to give away even his own head, eyes, ears, nose, limbs, hands, feet, and entire body, giving all of these things because of his profound esteem for the knowledge of the Buddha, doing so without retaining any possessive cherishing for them. The bodhisattva *mahāsattva* who dwells on the first ground is thereby able to carry forth the practice of the great relinquishing.

(UU) Utilizing the mind of great compassion and the mind of great relinquishing in his striving to rescue all beings, this bodhisattva redoubles his efforts aimed at implementing all forms of worldly and world-transcending beneficial endeavor and perseveres in this tirelessly.

As a consequence of this, this bodhisattva develops the quality of tirelessness through which he is able to open forth and comprehend all of the scriptural texts. He thereby develops the qualities associated with knowing the contents of the scriptures and acquires the wisdom⁷⁶ arising from such knowledge of the scriptural texts. He becomes able then to well assess how he should and should not proceed in relation to beings of superior, middling, and inferior capacities and thus accords with what is appropriate in subsequent related endeavors. He then accords with whoever comes to rely on and draw close to him, adapting to their capacities in his efforts to benefit them.

Thus it is that the bodhisattva develops the qualities associated with worldly knowledge. Having acquired these qualities associated with worldly knowledge, he then becomes aware of what constitutes correct timeliness and correct measure in these endeavors. Then, graced with a sense of shame and dread of blame, he cultivates the path of benefiting self and benefiting others. Because of this, he develops the qualities associated with possessing a sense of shame and dread of blame.

In his implementation of these qualities, he engages in the intensely diligent cultivation of irreversible resolve.⁷⁷ Through this quality of vigor in irreversible resolve, he immediately acquires the power of enduring fortitude. Having acquired this power of enduring fortitude, he then diligently engages in making offerings to all buddhas, according with whatever the Buddha has taught, and practicing in accord with whatever the Buddha has taught.

Sons of the Buddha, thus it is that this bodhisattva comes to comprehensively know all of the dharmas through which one brings forth such purification of the grounds, namely:⁷⁸

- Faith;
- Kindness;
- Compassion;
- Renunciation;
- Indefatigability;
- Knowledge of the scriptures and texts;
- Thorough comprehension of worldly dharmas;
- A sense of shame and dread of blame;
- The power of fortitude;
- The making of offerings to the Buddhas while practicing in accordance with the teachings.⁷⁹

11. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

{vv} Furthermore, due to having made vows, this bodhisattva dwelling on the Ground of Joyfulness obtains a vast vision of the Buddhas, thereby becoming able to see the Buddhas, seeing many hundreds, seeing many thousands, or seeing even many myriads of *koṭis* of *nayutas* of buddhas. When the bodhisattva sees the Buddhas, his mind is filled with great joyfulness and deep-minded cherishing reverence. He then makes offerings to the Buddhas of whatsoever things would be pleasing to bodhisattvas, also making offerings to their Sangha assemblies as well. He then

dedicates the merit of these offerings to his eventual realization of *anuttarasamyaksambodhi*.

12. THE BODHISATTVA'S PRACTICE OF THE MEANS OF ATTRACTION

Due to having made offerings to the Buddhas, this bodhisattva develops the dharmas through which one carries out the teaching of beings, for the most part using two of the means of attraction in his drawing beings forth. Specifically, these are giving and pleasing words. He only employs the remaining two means of attraction⁸⁰ in a manner commensurate with his own powers of faithful comprehension, for his practice of them has not yet reached a state of consummate skillfulness.

In a manner corresponding to the offerings he has made to the Buddhas and his efforts in the teaching of beings, this bodhisattva in all cases becomes able to take on the practice of the dharmas involved in purifying cultivation of the grounds. He naturally dedicates all the merit from these actions to all-knowledge. As he proceeds in this fashion, they increase in their shining brightness to the point where they can be put to use.

13. THE BODHISATTVA'S GROUNDS PURIFICATION COMPARED TO REFINING GOLD

Sons of the Buddha, this circumstance is analogous to that of a goldsmith who, in his refining of gold, employs the power of fire in the smelting and softening of gold through which it becomes increasingly radiant and lustrous. So too it is with the bodhisattva who, commensurate with his making of offerings to the Buddhas and his teaching of beings, takes on the practice of those dharmas used in the purifying cultivation of the grounds and then naturally dedicates all the merit therefrom to the acquisition of all-knowledge. As they become ever more brightly radiant, he thus becomes able to freely put them to use however he wishes.

14. THE BODHISATTVA'S ACQUISITION OF FURTHER KNOWLEDGE OF THE GROUNDS

(www) Furthermore, Sons of the Buddha, with regard to the first ground, the bodhisattva *mahāsattva* should consult, present requests for clarification, and receive instruction regarding its characteristic aspects and acquired fruits, seeking teachings on the dharmas involved in success on this ground, insatiably requesting these teachings from buddhas, bodhisattvas, and good spiritual guides.

As he dwells on the first ground, this bodhisattva should consult, present requests for clarification, and receive instruction regarding the second ground's characteristic aspects and

acquired fruits, insatiably requesting these teachings from buddhas, bodhisattvas, and good spiritual guides. So too should he proceed in these requests for teachings regarding the characteristic aspects and acquired fruits associated with the third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth grounds. Thus it is that he should request teachings on successful development of the dharmas associated with the ten grounds, insatiably requesting these teachings from buddhas, bodhisattvas, and good spiritual guides.

This bodhisattva should then:

Thoroughly know with respect to all of the grounds those dharmas that are either contradictory or conducive to their successful cultivation;

Thoroughly know the circumstances conducing to success or to ruination of progress on the grounds;

Thoroughly know the characteristic aspects of the causes and effects associated with the grounds;

Thoroughly know what is involved in the successive acquisition and relinquishing of each of the grounds;

Thoroughly know the practice aspects associated with purification of the grounds;

Thoroughly know with respect to all the grounds the practices involved in progressing from any single ground to the next ground;

Thoroughly know with respect to all of the grounds what is and is not the correct station;

Thoroughly know with respect to the grounds what is involved in changing the station in which one is abiding;

Thoroughly know with respect to the grounds the distinctions in initially-occurring and subsequently-occurring phenomena;

And thoroughly know with respect to the grounds the characteristic signs of achieving irreversibility, and so forth until we come to his thoroughly knowing of all of the dharmas involved in purification of the grounds and his thoroughly knowing what is involved in entering the ground of the Tathāgata's knowledge.

Sons of the Buddha, so it is that the bodhisattvas thoroughly know the characteristic signs associated with all of the grounds from that point wherein one has not yet gained the first ground on through to the tenth ground, possessing unimpeded knowledge of these things. It is through their acquisition of the light

of wisdom in relation to the grounds that they become able to acquire the light of all buddhas' wisdom.⁸¹

15. THE BODHISATTVA'S PATH KNOWLEDGE COMPARED TO A CARAVAN GUIDE

Sons of the Buddha, this circumstance is analogous to that of a great leader of merchants who is preparing to lead forth many merchants wishing to reach some great city. In such a circumstance, he needs to first inquire about the roads, about any possibly ruinous conditions that might require turning back, and about any circumstances on the road by which anyone might be harmed.

Even before first setting out, he finds out in advance where one will be able to rest each night and comes to thoroughly know all of the matters related to successfully reaching that city. He develops the ability to employ his wisdom⁸² and reasoned assessments in the preparation of all of the provisions they will use, thus ensuring that they will not fall short of anything they need as he correctly leads that group of people on through to successful arrival at that great city. He thereby ensures that, while on that dangerous road, they will be able to avoid calamitous difficulties that might befall either himself or any of the others, thus making sure that everyone may remain free of worry or affliction.

Sons of the Buddha, the bodhisattva *mahāsattva* is just like this. Even while dwelling on the first ground, he comes to thoroughly know all of the grounds' contradictory and conducive dharmas and so forth on through to his thoroughly knowing all bodhisattva's grounds-purification dharmas and his thoroughly knowing entry into the ground of the Tathāgata's knowledge.

At this time, the bodhisattva sees to the accumulation of the provisions consisting of great merit and wisdom.⁸³ He then proceeds to serve beings like that leader of merchants. Thus he then accords with what is appropriate in teaching them and influencing them to escape the dangers, difficulties, and wretched destinies of *saṃsāra*'s cyclic births and deaths and shows them the safe and secure path, continuing to do so until he causes them to dwell in the great city of the wisdom⁸⁴ of all-knowledge wherein they become free of any vulnerability to ruin or affliction.

Therefore, O Sons of the Buddha, the bodhisattva *mahāsattva* should always bring forth tireless resolve in his diligent cultivation of all of the foundational practices associated with the grounds, doing so on through to the point where he thoroughly

knows the means used in entering the ground of the Tathāgata's knowledge.

16. VAJRAGARBHA'S FINAL STATEMENTS ABOUT THE 1ST GROUND BODHISATTVA

Sons of the Buddha, this constitutes a summary discussion of the bodhisattva *mahāsattva*'s entry into the gateway of the Ground of Joyfulness. Were one to take up an extensive discussion of this, this would involve the treatment of countless hundreds of thousands of myriads of *koṭis* of *asaṃkhyeyas* of specific topics.

17. THE BODHISATTVA'S SOCIAL STATION AND DHARMA PRACTICE

{xx} The bodhisattva *mahāsattva* dwelling on this ground often becomes a monarch reigning over the continent of Jambudvīpa who is a member of the aristocratic nobility that, acting with sovereign freedom, is able to draw forth beings through great giving.⁸⁵ He is skilled in doing away with beings' filth of miserliness as he always practices great giving and never lessens the good karmic works in which he engages.

a. THE BODHISATTVA'S MINDFULNESS

No matter whether he is engaged in the meritorious practices of giving, pleasing words, beneficial actions, or joint endeavors, still:

He never departs from his mindfulness of the Buddha;
 He never departs from his mindfulness of the Dharma;
 He never departs from his mindfulness of all of his companions
 among the bodhisattva *mahāsattvas*;
 He never departs from his mindfulness of the path practiced by
 the bodhisattvas;
 He never departs from his mindfulness of the *pāramitās*;
 He never departs from his mindfulness of the ten grounds;
 He never departs from his mindfulness of the powers, the fear-
 lessnesses, and the dharmas exclusive to buddhas;
 And so forth until we come to his never departing from his
 mindfulness of the quest to completely perfect his realization
 of the knowledge of all modes.

b. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always has this thought: "For all of these beings, I should serve them as a leader, as one who is supreme in this, as one who is grand, as one who is sublime, as one who is superior, as one who is unsurpassably superior, as one who serves them as a guide, as one who serves them like a general, as one who serves them as a teaching master, as one who is worthy of their reverence, and

as one who serves them in other such ways up to and including serving them as one upon whom they can rely.”

C. THE RESULT OF THE BODHISATTVA’S LEAVING THE HOUSEHOLD LIFE

Sons of the Buddha, if this bodhisattva *mahāsattva* wishes to relinquish the home life, once he applies himself to this, with but a moment’s application of effort, he will become able to relinquish the home life along with his wife and children and the five desires. Having succeeded in leaving the home life under the auspices of the Buddha’s Dharma, then, through but a moment’s application of diligent effort:

He will be able to acquire a hundred samādhis, see a hundred buddhas, and know a hundred buddhas’ spiritual powers;

He will be able to cause tremors throughout a hundred buddha worlds;

He will become able to fly across the span of a hundred buddha worlds;

He will become able to illuminate a hundred buddha worlds;

He will become able to teach the beings within a hundred buddha worlds;

He will become able to abide for a lifespan of a hundred kalpas;

He will become able to know the events of a hundred kalpas of both the past and the future;

He will become able to skillfully enter a hundred gateways into the Dharma;

He will become able to create a hundred transformation bodies;

And he will be able to manifest a hundred bodhisattvas to serve in the retinue of each of them.

(XV) Were he to avail himself of the power of vows, he could freely manifest these phenomena in even greater numbers so large that one could never count them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.⁸⁶

18. VAJRAGARBHA BODHISATTVA’S SUMMARIZING VERSES

At that time, wishing to reiterate and clarify these meanings, Vajragarbha Bodhisattva Mahāsattva then uttered verses, saying:

If there be any being
who liberally cultivates the accumulation of roots of goodness,
who perfects a hundred dharmas,
who draws close to the Buddhas,

whose power of pure faith is immense,
and who accords with the minds of kindness and compassion—
A person such as this is capable of bringing forth
the immeasurably vast knowledge of the Buddha. {1}

Questing to acquire the all-knowledge of the Buddhas,
their incalculably vast powers and purity,
with solid and enduring power of endurance,
he perfects all dharmas of the Buddhas,
with the mind of compassion, he rescues those in the world,
purifies all of the buddha lands,
turns the wheel of Dharma through its extensive proclamation,
and brings forth this most unexcelled of vows. {2}

In order, in a single mind-moment, to know the three periods of time,
and yet still have no discriminations in this regard,
in order to manifest within the world
in all of the various sorts of eras, each distinct from the other,
and, to state it briefly, in order to strive
to acquire all of the Buddhas' meritorious qualities,
he brings forth the vast resolve
that is comparable in its scope to empty space. {3}

Taking the compassionate mind and wisdom as foremost,
cultivating in conjunction with skillful means,
due to having pure faith and resolute intentions,
his powers in this become immeasurably vast.

In whatever he turns his mind to, he is unimpeded
so that he need not rely on the instruction from others.
In these matters, he achieves parity with the Buddhas
and thereby brings forth the great resolve. {4}

All sons of the Buddha should give birth to
just such a jewel-like⁸⁷ resolve as this.
By this, one immediately abandons the actions of a common person
and enters into the conduct engaged in by the Buddha.

One thus immediately achieves birth into the family of the Buddhas
that is beyond any bases for criticism or censure,
and then will become the same as the Buddhas
by being definitely bound to gain the unsurpassed enlightenment. {5}

When one gives birth to just such a resolve as this,
he thereupon immediately gains the first ground.
His resolve therein is as unshakeable
as the king of mountains.

This bodhisattva then has
the signs of great joyfulness manifest in him.
His resolve is thenceforth always pure
and is such that it can take on great endeavors. ⁽⁶⁾

His mind finds no pleasure in disputatiousness,
is not fond of tormenting beings,
is entirely free of hateful thought,
and delights in a sense of shame, dread of blame, and respectfulness.

He also practices straight-mindedness,
guarding his sense faculties,
always bearing in mind rescuing those in the world,
and bearing in mind his quest for the Buddhas' knowledge.
Thus his mind becomes joyful
and he thinks: "I am bound to achieve success in these matters." ⁽⁷⁾

When he gains the Ground of Joyfulness,
he immediately passes beyond five types of fearfulness:
Fear of failing to survive, the fear of death,
the fear of ill-repute,
the fear of the three wretched destinies,
and the fear of the awesome virtue of great assemblies.

It is due to having no covetous attachment to a self
or anything belonging to a self
that the sons of the Buddha
become able to abandon all forms of fearfulness. ⁽⁸⁾

He always puts into practice the kind and compassionate mind,
is constantly possessed of faith and reverence,
is replete in a sense of shame, a dread of blame, and the qualities,
and, both day and night, increases the good dharmas.
He delights in genuine benefit provided by meritorious qualities
and does not delight in any of the desires. ⁽⁹⁾

Whatever dharma he has happened to hear,
he is able to always subject to skillful contemplation.
He has no behavior motivated by covetous attachment
and has cut off all ideation pertaining to offerings or support.

He always delights in bodhi
and strives single-mindedly to acquire the Buddha's knowledge.
He practices all of the *pāramitās*
and abandons all thought tending toward flattery or deviousness. ⁽¹⁰⁾

He is able to practice in accordance with what has been proclaimed,
and establishes himself securely in truthful speech.

He never defiles the house of the Buddhas,
never relinquishes the bodhisattva training,

distances himself from worldly endeavors and karmic actions,
and delights in bestowing happiness and benefit in the world.

He seeks out good dharmas insatiably
and vigorously quests for ever-increasing progression. ^[11]

In this way, the bodhisattvas
are fond of and delight in all meritorious qualities
and bring forth their great vows
by which they aspire to see the Buddhas,
vow to protect the Dharma, to go wherever the Buddhas dwell,
and vow to practice the bodhisattva's marvelous practices. ^[12]

They vow to engage in teaching that matures all beings,
vow to take up the purification of all buddha lands,
vow that "My buddha land shall be
one that is filled with great bodhisattvas,"

vow, "I shall maintain a mind the same as that of all bodhisattvas,
shall become one who, if but heard or seen, it shall not be in vain,
and I shall bring it about that, even within every single atom,
buddhas shall appear, showing their realization of buddhahood." ^[13]

He brings forth vows such as these,
vows that are incalculable and boundless in their reach.

These vows are as endless
as empty space, as beings,
as the Dharma realm, as the worlds, as nirvāṇa,
as the coming forth of buddhas, as their wisdom, ⁸⁸ ^[14]

as objects of mind, as arisings of knowledge, and path's variations. ⁸⁹
He vows: "My vows shall endure in a manner equal to these." ^[15]

Thus it is that they bring forth great vows,
carrying them forth with pliant, subdued, and concordant minds.
They are able to maintain faith in Buddha's meritorious qualities and,
in their contemplations with regard to beings,

realize that their circumstances arise from causes and conditions,
whereupon they bring forth the minds of kindness and compassion,
and thus immediately reflect with regard to suffering beings:
"I should rescue them and bring them to liberation." ^[16]

For the sake of these beings,
 he then engages in all the different sorts of giving,
 specifically relinquishing to them marvelous lands,
 all sorts of supremely wondrous and precious jewels,
 elephants, horses, carriages,
 his retinue, the services of his countrymen,
 and even his head, eyes, hands, feet,
 and flesh, relinquishing them all with no regrets. ^[17]

He seeks to acquire knowledge of the many different scriptures,
 doing so with tireless mind,
 gains an understanding of their meanings and purport,
 and is able to practice them in a manner adapted to the world.

The sense of shame, the dread of blame, the mind of forbearance—
 He gradually brings about growth in these,
 and is able to bring forth a reverential mind
 in making offerings to countless buddhas, ^[18]

The wise, both day and night,
 always carry forth their cultivation in this manner,
 thus causing their roots of goodness to shine brightly,
 just as when one engages in the refinement of gold.

The bodhisattva who dwells on this ground
 becomes able to understand all ten of the grounds
 so that, as his cultivation progresses,
 he has nothing that obstructs his advancement. ^[19]

He is comparable to a leader of traveling traders
 who, wishing be of benefit to all those merchants,
 first inquires about the conditions encountered on the road and
 what sorts of hazardous and difficult circumstances they may meet.

The bodhisattva dwelling on the first ground
 should learn all of the practices associated with the grounds
 so that he will remain free of all obstacles
 and be well able to arrive at the ground of buddhahood. ^[20]

One who dwells on this first ground
 often becomes a monarch on the continent of Jambudvīpa
 who is skillful in his knowing of all dharmas
 and always employs the minds of kindness and compassion.

He thereby teaches and leads in accordance with the Dharma,
 causing everyone to bring forth faith and reverence,
 encouraging them to engage in the practice of giving,
 and thereby strive to acquire the Buddha's wisdom. ⁹⁰ ^[21]

If the bodhisattva chooses to relinquish his country,
 leave the home life, and enter the Buddha's Dharma,
 through diligent practice pursued with vigor,
 he immediately succeeds in acquiring a hundred samādhis,
 in being able to see a hundred buddhas,
 in being able to cause tremors in a hundred lands,
 in being able to illuminate a hundred lands,
 and in being able to fly across just such an expanse. ⁽²²⁾

He becomes able, too, to teach the beings in a hundred lands,
 to enter a hundred gateways into the Dharma,
 to call to mind the events of a hundred kalpas,
 and manifest a hundred bodies

while also being able to bring forth a hundred bodhisattvas
 to manifest in the retinue of each of them.

If he avails himself of his power of vows,
 he is able to exceed these numbers by an incalculably great amount.
⁽²³⁾

In this clarification of the ideas related to the first ground, I now
 merely offer a summary explanatory description.

If one wished to present an expansively comprehensive description,
 one could not complete it even in a *koṭi* of kalpas.

This first of bodhisattva grounds,
 is known as the station of joyfulness.

I hereby now conclude this differentiating discussion
 of this one who bestows such benefit on beings. ⁽²⁴⁾

The End of Chapter One

CHAPTER TWO

The Stainlessness Ground

B. THE SECOND GROUND: THE STAINLESSNESS GROUND

1. THE SECOND GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

Once that entire assembly of bodhisattvas
had heard the explanation of the previous ground's meaning,
their minds all became purified
and they experienced boundless joyfulness. ⁽¹⁾

From the places in which they sat,
they ascended upwards and stood in empty space,
removed their marvelous upper cloaks
and scattered them down before Vajragarbha. ⁽²⁾

They all then praised him in unison, saying:
"It is good indeed, Vajragarbha,
that the greatly wise and fearless one
so well explains the grounds of the bodhisattva." ⁽³⁾

The greatly eminent master, Liberation Moon,
knowing that the minds of those in the assembly were pure
and desirous of hearing, with respect to the second ground,
an explanation of its characteristic aspects, ⁽⁴⁾

then immediately requested this of Vajragarbha, saying:
"O Greatly Wise One. We pray that you will please explain
the characteristic aspects of the second ground,
for everyone here wishes to hear this explained." ⁽⁵⁾

2. VAJRAGARBHA COMMENCES THE SECOND GROUND'S EXPLANATION

^(A) At that time, Vajragarbha Bodhisattva Mahāsattva replied to
Liberation Moon Bodhisattva, explaining thus:

3. THE TEN RESOLUTE INTENTIONS AS BASES FOR ENTERING THE 2ND GROUND

O Son of the Buddha, those bodhisattva *mahāsattvas* who have
already completely fulfilled their practice on the first ground and
who then wish to succeed in reaching the second ground should
bring forth ten types of resolute intentions⁹¹ to facilitate this. What
then are those ten? They are as follows:⁹²

First, the resolute intention to be gentle;

Second, the resolute intention to be harmonious;

Third, the resolute intention to be capable;
 Fourth, the resolute intention to be good;
 Fifth, the resolute intention to be serene;
 Sixth, the resolute intention to be genuine;
 Seventh, the resolute intention to be unmixed [in moral purity];
 Eighth, the resolute intention to be unattached;
 Ninth, the resolute intention to be happy;⁹³
 And tenth, the resolute intention to be magnanimous.

If bodhisattva *mahāsattvas* already perfectly fulfilled in the first ground's practices wish to succeed in reaching the second ground, they must first develop these ten types of resolute intentions.

4. THE BODHISATTVA'S OBSERVANCE OF TEN COURSES OF GOOD KARMIC ACTION⁹⁴

a. AVOIDANCE OF KILLING

(B) Sons of the Buddha, the bodhisattva wishing to abide on the Ground of Stainlessness, from the very beginning on up to the present, has already abandoned the killing of beings, has already cast aside swords and staves, has already developed a mind free of hatefulness, has already imbued himself with a sense of shame and dread of blame, has already brought forth the minds of kindness and compassion for all beings, has already always sought to bring about circumstances conducing to their happiness, and has never even produced evil thoughts envisioning his inflicting distress upon other beings, how much the less might he have engaged in any of the coarse forms of such evildoing.

b. AVOIDANCE OF TAKING WHAT IS NOT GIVEN

(C) He has abandoned all forms of theft, is always easily satisfied regarding life-sustaining possessions, and does deprive others of their valuables. As for whatever is owned by someone else, used by someone else, or appropriated by someone else, he will not take any such thing that has not been given to him, not even a blade of grass or a leaf. How much the less might he take anything of greater significance than that.

c. AVOIDANCE OF SEXUAL MISCONDUCT

(D) He has abandoned sexual misconduct, has naturally found satisfaction in relationship with his own wife, and does not seek to indulge desires elsewhere. Regarding women are under the protection of others, he does not even have those sorts of thoughts, how much the less might he pursue such affairs.

d. AVOIDANCE OF FALSE SPEECH

{E} He has abandoned false speech and always practices genuine speech, reality-based speech, speech reflecting truth, and direct speech.⁹⁵ He does not tell hate-filled lies and does not even commit false speech in his dreams, how much the less might he deliberately tell a lie.

e. AVOIDANCE OF DIVISIVE SPEECH

{F} He has abandoned divisive speech and remains free of any intent to disparage others. Thus he does not tell that person what he heard from this person and does not relate to this person what he has heard from that person. In circumstances involving people engaged in disputes who have become estranged, he is always favors harmoniousness.

f. AVOIDANCE OF HARSH SPEECH

{G} He has abandoned harsh speech, including all speech that is coarse, fierce, bitter, and vile, which incites others to hatred, or which, attended by glowering or arrogance, incites fearfulness, affliction, or heated anger in others. This includes speech that would not please others, that no one would enjoy, that could bring harm to himself, or that could bring harm to others. He has entirely cast aside and abandoned all such forms of speech as these.

Whatever he says is of a sort that others might find extremely delightful, that is fine, sublime, and pleasing to the ear, that is able to transform the minds of others, that is perfectly infused with harmoniousness and softness, that the multitude would cherish and remember, and that has the capacity to cause others to be delighted, pleased, and happy. He always practices these very sorts of speech.

g. AVOIDANCE OF FRIVOLOUS SPEECH

{H} He has abandoned frivolous speech⁹⁶ and always guards against errors in what he might say, assessing it as to whether it should or should not be pursued. He is always aware of the importance of speech that is timely, speech that is truthful, speech that is beneficial, speech that accords with the Dharma, and speech that involves careful reflection. He does not engage in merely comedic speech and even when indulging in humor, he still refrains from merely frivolous speech, how much the less might he actually deliberately practice it.

h. AVOIDANCE OF COVETOUSNESS

(H) He does not covet the possessions of others. Regarding whatever belongs to someone else, whatever is the object of another's own covetous attachment, or whatever has been appropriated by someone else for their own use, he does not think: "I should take that thing."

i. AVOIDANCE OF ILL WILL

(I) He abandons thoughts inclined toward hatred or injury, thoughts of begrudging enmity, and thoughts intended to persecute and anger others. With respect to other beings, he always entertains thoughts seeking fine circumstances for them, fond thoughts, thoughts motivated to benefit them, and thoughts motivated by kindness and compassion.

j. AVOIDANCE OF WRONG VIEWS

(J) He abandons practices such as divination, consistently maintains right views, and possesses definite and profoundly deep belief in causes and conditions as the determinants of karmic offenses and merit. He abandons all flattery and deviousness, possesses sincere faith in the Three Jewels, and brings forth decisive resolve.

It is in this manner that the bodhisattva always guards his adherence to the courses of good karmic action.

5. THE BODHISATTVA'S REFLECTIONS ON TEN GOOD AND BAD KARMIC ACTIONS

(L) He reflects in this manner:

Those beings who fall into the wretched destinies in every case do so due to causes and conditions associated with the unwholesome courses of karmic action. I should now dwell within the dharmas of the ten good karmic deeds and should also explain all good dharmas for their sakes, revealing for them the bases of right practice. And why should I proceed in this manner? It is because, if one were to fail to personally practice goodness himself and yet nonetheless expected that he could cause others to dwell in goodness simply by explaining such dharmas for their sakes, it would be impossible to succeed in this.

a. REFLECTIONS ON THEIR GENERATION OF THE SIX REBIRTH DESTINIES

(M) Contemplating yet more deeply, this bodhisattva also thinks:

It is due to the causes and conditions associated with practicing the ten courses of unwholesome karmic action that beings fall into the hell realms, into the animal realms, and into the realms of the hungry ghosts. It is due to the causes and conditions

associated with practicing the ten courses of good karmic action that beings are then born into the station of human rebirth and are born into the other stations of rebirth on up to the station at the peak of existence.

b. REFLECTIONS ON GENERATION OF THE FRUITS OF THE 3 VEHICLES' PATHS

Also, if these ten courses of good karmic action are cultivated in conjunction with the wisdom, then, in the case of those whose resolve is inferior and weak, who take pleasure in lesser levels of merit, who abhor and fear existence in the three realms, whose mind of great compassion is but slight, and who have heard the Dharma from others, their cultivation ultimately culminates in the Śrāvaka-disciple Vehicle.

(N) There are yet others who practice the ten courses of good karmic action who do not derive their understanding through hearing teachings from others, who spontaneously develop knowing awareness on their own, who are unable to completely perfect the skillful means associated with the great compassion, and who become able to deeply penetrate the many dharmas of causes and conditions. For these, their course of cultivation ultimately leads them to the Pratyekabuddha Vehicle.

(O) There are yet others who are consummately pure in their practice of the ten courses of good karmic action, whose minds are measurelessly and boundlessly vast, who have brought forth great kindness and great compassion for beings, who possess the power of skillful means, and whose resolve in their vows is solid. Because they do not forsake any being, because they strive to acquire the Buddha's great wisdom, because they engage in purifying cultivation of the bodhisattva grounds, and because they are able to purify their practice of the *pāramitās*, they are then able to enter the deep and vast practices.

(P) There are yet others who are able to engage in the purifying practice of these ten courses of good karmic action even up to the point that they are able to acquire the Buddha's ten powers, four fearlessnesses, four unimpeded knowledges, the great kindness, and the great compassion, and then finally reach the point where they achieve complete fulfillment of the knowledge of all modes and accumulate all dharmas of the Buddha. Therefore, we should all course in the practice of the ten good karmic deeds and should always strive to acquire all-knowledge.

c. REFLECTIONS ON THE 10 TRANSGRESSIONS' 10 KARMIC RETRIBUTIONS

(Q) This bodhisattva additionally contemplates thus:

The highest level of transgression in these ten courses of unwholesome karmic action produces the causes and conditions for descent into the hell realms. The middling level of transgression in them produces the causes and conditions for descent into the animal realms. The lowest level of transgression in them produces the causes and conditions for descent into the realms of the hungry ghosts.

Of these, the karmic offense of killing is able to cause beings to descend into the realms of the hell realms, animal realms, and hungry ghost realms. If they are then able to gain rebirth into the human realm, they encounter two kinds of retribution: First, a short lifespan. Second, extensive illness.

The karmic offense of stealing also causes beings to descend into the destinies of the hell-dwellers, animals, and hungry ghosts. If they are then able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are poverty-stricken. Second, they have any wealth they possess held in common with others so that they remain unable to freely use it.

The karmic offense of sexual misconduct also causes beings to descend into the destinies of the hell-dwellers, animals, and hungry ghosts. If they are then able to gain rebirth into the human realm, they encounter two kinds of retribution: First, their spouse is not virtuous. Second, they acquire a retinue that fails to be responsive to their wishes.

The karmic offense of false speech also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are often slandered. Second, they are constantly deceived by many people.

The karmic offense of divisive speech also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they acquire a corrupt and evil retinue. Second, they acquire a discordant retinue.

The karmic offense of harsh speech also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they always hear unpleasant sounds. Second, whatever conversations they are able to engage in constantly involve disputation.

The karmic offense of frivolous speech also causes beings to descend into the three wretched destinies. If they are able to

gain rebirth into the human realm, they encounter two kinds of retribution: First, their utterances are neither believed nor accepted by others. Second, whatever they utter is perceived by others to be deficient in clarity.

The karmic offense of covetousness also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are beset by many desires. Second, they are insatiable.

The karmic offense of ill will also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are always subjected to fault-finding by others. Second, they are always subjected to torment and injury by others.

The karmic offense of wrong views also causes beings to descend into the three wretched destinies. If they are able to gain rebirth into the human realm, they encounter two kinds of retribution: First, they are always reborn into a household ruled by wrong views. Second, their minds tend toward flattery and deviousness.

Sons of the Buddha, so it is that the ten courses of unwholesome karmic action constitute the causes and conditions for an immense aggregation of the many sorts of suffering.

d. RENUNCIATION OF 10 BAD ACTIONS & ROUSING OF 10 ALTRUISTIC MINDS

{R} The bodhisattva also thinks: “Why do we not leave these ten courses of unwholesome karmic action behind and instead practice the ten courses of good karmic action while also influencing others to practice these ten courses of good karmic action?”

{S} Having thought in this manner, he then immediately leaves behind the ten courses of unwholesome karmic action, abides securely in the ten courses of good karmic action, and also causes others to bring forth the resolve to abide in the courses of good karmic action. {T} With respect to all beings, this bodhisattva then brings forth:⁹⁷

A mind intent on ensuring their peace and security;

A mind intent on establishing them in happiness;

A mind of kindness;

A mind of compassion;

A mind of kindly pity;

A beneficial mind;

A protective mind;
 A mind that sees them as teachers;
 A mind that sees them as great teaching masters;
 And a mind that sees them as like himself.

6. HIS REFLECTIONS ON THE PLIGHT OF BEINGS & RESOLVE TO RESCUE THEM

(u) He then thinks in this manner:

These beings have fallen into wrong views, pursue the course of wrong thinking, and travel wrong and dangerous paths. In this, they are extremely pitiable. We should cause these beings to instead abide in the path of right views and in dharmas that accord with reality.

(v) They are always embroiled in mutual hatred and disputation. They distinguish between others and themselves. We should cause these beings to abide in the unsurpassable great kindness.

(w) These beings are insatiable, always covet the wealth and possessions of others, and constantly sustain themselves through wrong livelihoods. We should cause these beings to abide in pure actions of body, speech, and mind.

(x) These beings pursue the causes and conditions of desire, hatred, and delusion. They are always burned by the great blazing fire of the many different sorts of afflictions and never seek to acquire the means to escape. We should cause these beings to extinguish the great flames of the afflictions and become securely established in the station of clarity and coolness.

(y) These beings are always covered over by the darkness of ignorance. They have entered the great darkness and have left behind the light of wisdom. Having entered the greatly hazardous path of *saṃsāra*, they follow all different sorts of wrong views. We should cause these beings to acquire the unimpeded purified wisdom eye. Using this eye, they can know all dharmas in accordance with their true character so that, without needing to rely on others' instruction, they can acquire the unimpeded knowledge of all things in accordance with reality.

(z) These beings have fallen into the hazardous paths of cyclic births and deaths and are on the verge of plummeting into the deep chasm of the hells, hungry ghosts, and animals. They have entered the net of evil and wrong views wherein they are covered over by the dense forest of the many different sorts of delusions. They follow the roads of false and erroneous paths. They are always blinded by stupidity and depart far from wise spiritual guides. What is not a path of escape, they take to be the

actual means of escape. They fall into the paths of evil *māras*,⁹⁸ obey the will of Māra, and depart far from the intentions of the Buddha. We should cause these beings to cross beyond the difficulties of *saṃsāra*'s hazardous destinies to a secure place by influencing them to dwell in the omniscient ones' great city of fearlessness that is free of the adversity or afflictions.

{AA} These beings have all become submerged in the great flood of the afflictions. They are always tossed along in the flood of desire, the flood of existence, the flood of views, and the flood of ignorance and so always follow the course of cyclic births and deaths, doing so continuously and without respite. They have entered the great river of love wherein they are devoured by the power of the afflictions, remaining entirely unable to find a route to serve as a means of escape.

They are always injured by the evil serpents of desire-ridden thought, hate-filled thought, and thoughts intent upon harming others. They are also seized by the river-serpent *rākṣasa* of the view imputing the existence of a true self in association with one's body.⁹⁹ They have entered into the disastrous circumstance of being caught in the deep and swiftly roiling whirlpools of the five desires. They have become dirtied and defiled by the mud of ardent love. They are roasted and withered on the plain of pride in self. They have no place in which to seek refuge, have entered into the village of the hostile insurgents of the twelve sense fields and remain unable to succeed in escaping.

They have been unable to encounter a spiritual guide who can enable their rightly-guided liberation. We should bring forth great kindness and great compassion for these beings and employ the power of great roots of goodness to extricate and rescue them so that they might then be able to dwell in a peaceful and secure location on the jeweled isle of all-knowledge, well apart from their present submersion in the midst of terrifying circumstances.

{BB} The minds of these beings have deep-seated inclinations toward covetous attachment, are extensively beset with the calamitous difficulties inflicted upon them by worry, lamentation, and bitter affliction. They have become tied up by the bonds of hatred and love, are tethered by the shackles of desires, and have entered the dense forest of the ignorance characteristic of existence in the three realms. We should cause these beings to abandon their attachments within the three realms of existence and should cause them to abide in the *nirvāṇa* that transcends signs and is free of obstacles.

(CC) These beings are deeply attached to self and the possessions of a self and remain unable to escape on their own from the cave of the five aggregates. They always follow the four inverted views and abide in the empty village of the six sense bases in which they are assailed and injured by the poisonous serpents of the four great elements, and are slain by the many thieves of the afflictions. As for those who are afflicted by these countless sufferings, we should cause these beings to abandon their covetous attachment and then abide in the path to the cognition of the emptiness and absence of a self, namely in nirvāṇa's severance of all obstacles.

(DD) The minds of these beings are narrow and inferior. They delight in small dharmas and depart far from the unexcelled state of all-knowledge. Because they are covetously attached to the Small Vehicle, they fail to avail themselves of the dharmas of transcendence offered by the unfathomably deep Great Vehicle. We should cause these beings to abide in the vast resolve and within the realm of the measureless and boundless Dharma of the Buddhas, that is to say, within the unexcelled Great Vehicle.

Sons of the Buddha, this bodhisattva, in accordance with his power to uphold the moral precepts, is well able to bring forth vast resolve in his exercise of the mind of great kindness and the mind of great compassion.

7. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

(EE) This bodhisattva who dwells on the Ground of Stainlessness succeeds in being able to see many hundreds of buddhas on up to many thousands of myriads of *koṭis* of *nayutas* of buddhas. Having succeeded in seeing the Buddhas, he makes offerings to the Buddhas wherever they dwell and brings forth the reverential mind as he presents offerings consisting of robes, food and drink, bedding, medicines and whatever other things are useful in sustaining their lives.

Additionally, he takes on the ten courses of good karmic action and, having taken them on, never lets his practice lapse at any point along the way, continuing on in this manner all the way to his realization of *anuttarasamyakṣambodhi*. Because this bodhisattva has already abandoned the filth of miserliness and transgressions against moral precepts for many hundreds, many thousands, and so forth until we come to many hundreds of thousands of myriads of *koṭis* of kalpas, he maintains purity in his cultivation of giving and the upholding of the moral precepts.

8. THE BODHISATTVA'S GROUNDS PURIFICATION COMPARED TO REFINING GOLD

Sons of the Buddha, this process is analogous to the smelting of real gold wherein, when one places it together with *kāsīsa*,¹⁰⁰ all of its impurities are entirely driven off and it manifests a more radiant degree of purity. So too it is with the bodhisattva residing on the Ground of Stainlessness who, for many hundreds, many thousands, and so forth until we come to incalculably many hundreds of thousands of myriads of kalpas, has separated himself from the filth of miserliness and transgressions against the moral precepts and has engaged in the purifying cultivation of giving and in the observance of the moral precepts.

9. THE BODHISATTVA'S PRACTICE OF MEANS OF ATTRACTION AND PĀRAMITĀS

During his time as a bodhisattva, among the four means of attraction, he has most extensively cultivated "pleasing words" and, among the ten *pāramitās*, he has become especially supreme in the practice of the moral-virtue *pāramitā*. In this, it has not been the case that he fails to cultivate and accumulate proficiency in the other *pāramitās*. Rather, he simply accords with the growth in them that corresponds to his level of practice on this ground.

10. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 2ND GROUND BODHISATTVA

Sons of the Buddha, this is what constitutes the character of the bodhisattva *mahāsattva*'s abiding on the second ground, the Ground of Stainlessness.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes a wheel-turning sage king serving as a great Dharma sovereign who has developed vast powers in the Dharma, who is abundantly endowed with the seven precious things, who is possessed of masterfully exercised powers, who is able to rid all beings of their defilements associated with miserliness and transgressions against the moral precepts, who employs skillful means to cause beings to abide in the ten courses of good karmic action, who carries on the practice of great giving and, in this, endlessly pursues the good karmic deeds in which he is perpetually engaged.

b. THE BODHISATTVA'S MINDFULNESS

No matter whether it be in his practice of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from his mindfulness of the Buddha, never departs from his mindfulness of the Dharma, never departs from his mindfulness of his companions among the bodhisattva *mahāsattvas* never departs from

his mindfulness of the path coursed in by the bodhisattvas, never departs from his mindfulness of the *pāramitās*, never departs from his mindfulness of the ten grounds, never departs from his mindfulness of the powers, the fearlessnesses, and the dharmas exclusive to the Buddhas, and so forth on up to the point where he never departs from his mindfulness of progression toward complete fulfillment of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always thinks, "I should become a leader among beings, one who is supreme, one who is great, one who is marvelous, one who is superior, one who is unsurpassable, one who serves them as a guide, as a general, as a teacher, as one worthy of their veneration, and as one who serves them in other such ways up to and including serving them as one upon whom all beings can rely."

d. THE RESULT OF THE BODHISATTVA'S LEAVING THE HOUSEHOLD LIFE

Sons of the Buddha, if this bodhisattva *mahāsattva* wishes to leave behind the home life and take up the diligent practice of vigor, he will be able in but a moment of abiding in the Dharma of the Buddha to relinquish his household, his wife and children, and the five desires. Having succeeded in leaving the home life, taking up the diligent practice of vigor, in but a moment:

He will be able to acquire a thousand samādhis, see a thousand buddhas, and know a thousand buddhas' spiritual powers;
 He will be able to cause tremors in a thousand buddha worlds;
 He will be able to fly across the span of a thousand buddha worlds;
 He will be able to illuminate a thousand buddha worlds;
 He will be able to teach the beings in a thousand worlds;
 He will be able to abide for a lifespan of a thousand kalpas;
 He will be able to know the events of a thousand kalpas of the past and the future;
 He will be able to skillfully enter a thousand gateways into the Dharma;
 He will be able to create a thousand transformation bodies;
 And he will be able to manifest a thousand bodhisattvas to appear in the retinue of each and every one of them.

Were he to avail himself of the power of vows, he could freely manifest these phenomena in even greater numbers so large that one could never count them even in however many hundreds

of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.¹⁰¹

11. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva Mahāsattva wishing to again clarify the meaning of this, thereupon uttered verses, saying:

The bodhisattva develops the gentle mind,
the harmonious mind, the capable mind,
the mind imbued with goodness, the serene mind,
the genuine mind, the unmixed mind,
the unattached mind,
the happy mind, and the magnanimous mind.
Once he has acquired these ten kinds of minds,
he succeeds in entering the second ground. {6}

The bodhisattva dwelling on this ground
perfects all of the meritorious qualities,
always abandons the killing of beings,
and does not inflict distress on any of them.

He always abandons stealing,
does not produce thoughts inclined toward sexual misconduct,
practices truthful speech, refrains from divisive speech,
and does not engage in harsh speech or frivolous speech. {7}

With regard to the possessions of others,
he has no covetous thoughts,
does not visit anguish on any being,
and, employing the straight mind, courses in right views.

He has no arrogant thoughts
nor does he indulge flattering or devious thought.
He is pliant-minded and refrains from neglectfulness,
while protecting and upholding the Dharma of the Buddhas. {8}

Realizing that all those severe sufferings and torments
endured in the hell realms, in the animal realms,
and by the hungry ghosts in their flaming bodies
all come into existence due to evil thought,
He thinks, "I have now already eternally abandoned
all such circumstances associated with practicing what is evil. {9}

Practice in accordance with genuine principles,
the good dharmas associated with quiescence,
and all circumstances in which one may experience happiness,
from the human realm on up to the peak of existence,

including the bliss found in *dhyāna* and in the Three Vehicles—
This all arises through practicing the ten good karmic deeds.”¹⁰⁾

Having concluded such deliberations,
his mind always refrains from neglectfulness
as he personally maintains purity in the moral precepts
and also teaches others, thus inspiring them to uphold them as well.

He contemplates how all beings everywhere
undergo all the different sorts of suffering and anguish, and,
having thus been moved to pitying mindfulness of their plight,
develops an ever stronger mind of profound compassion for them.¹¹⁾

Thinking, “Common people are so very pitiable.
Having descended into all manner of wrong views,
their minds so often cherish hatefulness
and are ever fond of disputation.

They always delight in the five objects of desire
and lust after them insatiably,
thereby generating causes and conditions linked to the three poisons.
I should strive to liberate these very sorts of beings.”¹²⁾

“Deeply submerged in the darkness of stupidity,
they have fallen into the perilous destinies of cyclic births and deaths.
They have entered into the great net of erroneous views
and have tumbled down into the cage of worldly existences.

They are always assailed and brought to ruin
by the afflictions instigated by Māra’s marauders.
Such beings as these are so extremely pitiable.
I should strive to bring about their liberation.¹³⁾

“They have become submerged in the deep waters of the afflictions
and are engulfed and swept along in the four floods.
Within the three realms of existence, they undergo in their entirety
all of the hundred varieties of sufferings’ poisons.

They abide in the deep cave of the five aggregates,
wherein they form conceptions of a self and the possessions of a self.
In order to bring about their liberation from this suffering,
I must diligently cultivate the path.¹⁴⁾

“For these who forsake the unexcelled knowledge of the Buddha
and bring forth inferior and mean thoughts,
I must bring forth measureless vigor
to cause them to abide in the Buddha’s great knowledge.”¹⁵⁾

The bodhisattva who dwells on this ground
accumulates an immeasurably great stock of meritorious qualities,

succeeds in encountering the Buddhas,
in serving them, and in thereby making offerings to them.

It is on the basis of these causes and conditions
that their roots of goodness shine ever more brightly in their purity
just as happens with the finest real gold
when it is refined with the aid of *kāśīśa*. ⁽¹⁶⁾

The son of the Buddha who dwells on this ground
tends to always become a wheel turning monarch
who causes the various classes of beings
to abide within the ten courses of good karmic action.

All of that merit that he cultivates and accumulates
from when he brings forth the initial resolve on forward—
He vows to employ it in rescuing those who abide in the world
and in influencing them to acquire the ten powers of the Buddha. ⁽¹⁷⁾

If he wishes to relinquish the royal throne
to leave behind the home life and course in the study of the path,
and if, with diligent resolve, he courses in the practice of vigor,
he then succeeds in acquiring entry into a thousand samādhis,
in seeing many thousands of buddhas,
in making offerings to them, and in hearing and receiving Dharma.
⁽¹⁸⁾

The bodhisattva dwelling on this ground
becomes able to manifest in just such circumstances as these.
If he avails himself of his power of vows,
the phenomena linked to his manifesting spiritual superknowledges
and to his bringing about the liberation of beings
then exceed these numbers to an immeasurably great degree. ⁽¹⁹⁾

As for those herein who always act for the sake of those in the world,
diligently striving to create the finest of circumstances for them—
This concludes the explanation of these matters
as they relate to this second ground. ⁽²⁰⁾

End of Chapter Two

CHAPTER THREE

The Shining Light Ground

C. THE THIRD GROUND: THE SHINING LIGHT GROUND

1. THE THIRD GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

When all those bodhisattvas had heard this discourse on these
inconceivable practices of the bodhisattva,
their minds all became greatly joyful
and became filled with immeasurably great reverence.

Then, from the midst of space, they immediately
rained down the many sorts of fine flowers and incense
that then draped down like clouds,
presenting their offerings to Vajragarbha. ⁽¹⁾

All in unison, they praised him, exclaiming, "It is good indeed,
good indeed, Vajragarbha,
that you have so well proclaimed how the great personages
guard and maintain their practice of purity in the moral precepts.

With a mind deeply imbued with kindly pity
toward all beings,
you have set forth this expansive proclamation explaining
the second ground's realm of practice. ⁽²⁾

"You have explained these bodhisattvas' sublime practices
that are true, real, and free of anything that deviates,
have explained as well the realm of the practice of purity
coursed in by all such bodhisattvas as these,

and have always sought the finest circumstances
for all beings.

Thus this explanation of all such matters
related to the second ground of radiant purity has come to an end. ⁽³⁾

"The devas and humans abiding here in reverence
pray that you will proceed to discuss the third ground,
skillfully revealing the endeavors of the wise
and that which the bodhisattvas practice therein. ⁽⁴⁾

"We pray you will explain with regard to these great personages
just how it is that they practice giving,
the upholding of moral precepts, patience,
vigor, and how they practice *dhyaṇa* concentration,

wisdom, and skillful means
 as well as the minds of kindness and compassion,
 and how it is, in practicing these dharmas,
 they carry on purifying cultivation of the practices of the Buddha.”⁽⁵⁾

Liberation Moon Bodhisattva
 then addressed Vajragarbha, saying,
 “In the case of a bodhisattva who has arrived at the third ground,
 of which types of mind should he avail himself?”⁽⁶⁾

2. VAJRAGARBHA COMMENCES THE THIRD GROUND’S EXPLANATION

{A} Vajragarbha Bodhisattva Mahāsattva then informed Liberation Moon Bodhisattva, saying:

3. THE TEN RESOLUTE INTENTIONS AS BASES FOR ENTERING THE THIRD GROUND

O Son of the Buddha, in the case of the bodhisattva *mahāsattvas* who have already completed their profoundly pure-minded practices on the second ground and who then aspire to reach the third ground, they should then avail themselves of ten types of resolute intentions¹⁰² through which they may achieve entry into the third ground. What then are these ten? They are:¹⁰³

- First, the resolute intention set on purity;
- Second, the resolute intention set on intense acuity;
- Third, the resolute intention set on renunciation;
- Fourth, the resolute intention set on abandonment;
- Fifth, the resolute intention set on irreversibility;
- Sixth, the resolute intention set on solidity;
- Seventh, the resolute intention set on flourishing brilliance;
- Eighth, the resolute intention set on unquenchable zeal;
- Ninth, the resolute intention set on happiness;
- And tenth, the resolute intention set on magnanimity.

{B} Sons of the Buddha, this bodhisattva *mahāsattva* employs these ten minds to gain entry into the third ground.

4. THE BODHISATTVA’S CONTEMPLATION OF ALL CONDITIONED DHARMAS

Through his contemplations, he becomes able to see the true character of all conditioned dharmas. Specifically, he observes that they are characterized by:

- Impermanence;
- Suffering;
- Emptiness of intrinsic existence;
- Absence of anything constituting a self;
- Impurity;

Inability to long endure;
 Certainty of ruination;
 Unreliability;
 Production and destruction in each successive mind-moment;
 And also by being neither produced nor destroyed, by not having coming forth from any point in the past, by not going forth to any point in the future, and by not abiding in the present moment.

(C) It is in this manner that the bodhisattva contemplates the true character of all conditioned dharmas. He thus knows these dharmas:

As uncreated;
 As non-arising;
 As neither coming nor going;
 As being such that, even so, beings experience worry, sorrow, suffering, and anguish on their account;
 As bound up with hatred and love;
 As involving ceaseless accumulation;
 As being such that beings have no fixed station of rebirth;
 As being such that beings may only be burned up in the fires of covetousness, hatred, and stupidity;
 As increasing the bonfire of suffering and torments undergone in future lifetimes;
 And as like magical conjurations in their absence of any true nature.

5. THE BODHISATTVA'S RENUNCIATION & QUEST FOR BUDDHA'S KNOWLEDGE

(D) Having observed all this, he redoubles the strength of his renunciation of all conditioned dharmas and his striving to progress toward the Buddha's wisdom. This bodhisattva realizes that the wisdom of the Tathāgata:¹⁰⁴

Is inconceivable;
 Is immeasurable;
 Is possessed of immense power;
 Is insuperable;
 Is characterized by absence of admixture with anything else;
 Is free of the sufferings of ruination, anguish, worry, or sorrow;
 Is capable of reaching all the way to the great city of fearlessness and security;
 Is irreversible;
 And is able to rescue countless suffering beings.

6. THE BODHISATTVA'S TEN SYMPATHETIC MENTAL INTENTIONS TOWARD BEINGS

(E) Having thus observed that the knowledge of the Buddha is immeasurably vast and having observed that conditioned dhar-mas involve immeasurably vast suffering and anguish, he then brings forth ten especially supreme types of mental intentions toward all beings.¹⁰⁵ What then are these ten? They are worthy of pity because:¹⁰⁶

They are alone, with no one who might come to their rescue;
 They are poverty-stricken and have no one to rely on;
 They are ceaselessly burned by the fires of the three poisons;
 They are confined in the solidly-constructed prison of the three realms of existences;
 They always abide in the forest of the afflictions' wickedly inju-rious thorns;
 They are bereft of the power of correct contemplation;
 They possess only feeble aspirations to cultivate the dharmas of goodness;
 They have lost the marvelous Dharma of the Buddha;
 They always follow the course of the flowing stream of cyclic births and deaths;
 And they are frightened at the prospect of entering nirvāṇa.

7. THE BODHISATTVA'S GENERATION AND PRACTICE OF GREAT VIGOR

(F) Observing that beings are beset by just so very many sorts of ruinous torments, this bodhisattva brings forth great vigor, think-ing with regard to these beings:¹⁰⁷

I should rescue them;
 I should liberate them;
 I should cause them to develop purity;
 I should cause them to gain liberation;
 I should see to their becoming situated in a place of goodness;
 I should cause them to abide securely;
 I should cause them to become joyful;
 I should cause them to know what is most fitting;
 I should cause them to succeed in reaching liberation;
 I should influence them to achieve the cessation of suffering.

(G) So it is that the bodhisattva skillfully abandons all conditioned dharmas and becomes deeply mindful of all beings. He sees that the omniscience of the Buddhas has countless benefits. Hence, because he immediately wishes to equip himself with the wisdom

of the Buddha in order to rescue and liberate beings, he diligently practices the bodhisattva path.

He then has this thought: "Using which causes and conditions and which skillful means should I extricate these beings who have fallen down into the afflictions associated with immense suffering so that I may cause them to abide forever in ultimate and eternal bliss?"

(H) He then immediately realizes that it is only through coming to abide in the unimpeded wisdom of liberation that one can accomplish this. He realizes, too, that this unimpeded wisdom of liberation is inseparable from the knowledge that penetratingly comprehends dharmas in accordance with reality which is the practice wisdom that cognizes the non-existence of any [inherently existent] action at all.¹⁰⁸

[He also thinks]: "From what does one acquire the light of such wisdom as this? One should realize that it is inseparable from the definitive wisdom associated with extensive learning."

He again reflects, "What constitutes the very origin of unimpeded liberation and the other dharmas of the Buddha? They are inseparable from hearing the teaching of Dharma. That is their origin."

(I) Having thought in this manner, whenever there is an opportunity to advance his quest for Dharma, the bodhisattva brings forth ever increasing vigor to the point that, day and night, he always insatiably and tirelessly:¹⁰⁹

Delights in hearing the Dharma,
Finds joy in the Dharma;
Cherishes the Dharma;
Relies upon the Dharma;
Accords with the Dharma;
Deeply esteems the Dharma;
Strives to achieve the ultimate realization of the Dharma;
Takes refuge in the Dharma;
Rescues the Dharma;
And complies with the practice of the Dharma.

(J) It is in this manner that the bodhisattva employs such skillful means in pursuit of the Dharma. As for any of the precious jewels, wealth, material possessions, gold, silver, or contents of storehouses and treasuries, he has none of them that he sees as difficult to obtain or worthy of cherishing esteem. He does not

conceive of such things as rare, for he only conceives of those who explain the Dharma as rarely encountered.

Were it to be for the sake of seeking the Dharma, there is nothing then in the sphere of inward or outward possessions that he would not be able to relinquish. No matter what there is in the world that one might be able to give as a gift, be it countries, peoples, retinues, agricultural labor, wealth, material possessions, precious *maṇi* pearls, gold, silver, storehouses, treasuries, elephants, horses, carriages, necklaces made of the many sorts of jewels, every sort of physical adornment, one's wife, sons, daughters, or one's limbs, feet, hands, ears, eyes, nose, tongue, or entire body, he would be able to give away all of these without retaining any cherishing for them.

Additionally, for the sake of seeking the Dharma, he does everything he can think of to pursue the respectful making of offerings, supplying and serving whoever speaks the Dharma. He eliminates all arrogance, pride in self, and great pride. He is able to endure being subjected to every sort of evil, suffering, torment, and unprincipled circumstance for the sake of fulfilling his deeply sincere quest to acquire the Dharma.

Were he to merely be able to acquire a single sentence of Dharma he had never heard before, he would consider that to be superior to acquiring precious jewels sufficient to completely fill a great trichiliocosm.

Were he to simply be able to hear but a single stanza of right Dharma, he would consider that to be superior to becoming a wheel-turning sage king or to ascending to the station of a Śakra Devānām Indra or of a king of the Brahma Heaven wherein he might reign for countless kalpas.

If someone came before this bodhisattva and spoke these words: "I will bestow on you a single sentence of Dharma spoken by the Buddha by which you will be able to purify your cultivation of the path practiced by bodhisattvas. However, I will only allow you to hear it if you are able to enter a huge fire pit and endure immense suffering. If you can do that, I will give it to you."

This bodhisattva would then have this thought:

If I were to be able to receive but a single sentence of such Dharma, I would even leap from the height of the Brahma Heaven down into a fire pit the size of a great trichiliocosm. How much the less might I shrink from descending into such a relatively small fire pit as this. In our seeking of the Dharma, we should be able to entirely endure even all the sufferings of the

hell realms. Even then, we should still pursue the acquiring of Dharma. How much the less might one shrink from these lesser sufferings and torments encountered in the human realm.

For the sake of seeking the Dharma, he is able to bring forth just such resolve as this. Also, whatever Dharma he hears causes his mind to feel ever joyful and he is able to make it all the focus of right contemplation.

(K) Having heard the Dharma, this bodhisattva proceeds to subdue his mind. In a secluded location, he guides his mind in thoughts such as this: “It is only through cultivating in a manner concordant with what one has been taught that one may acquire the Buddha’s Dharma. One cannot accomplish this solely through the spoken word.”

8. THE BODHISATTVA’S CONQUEST OF THE MEDITATIVE ABSORPTIONS

So it is that the bodhisattva is able to abide on the Ground of Shining Light. He immediately separates himself from all desires and from all evil and unwholesome dharmas, whereupon, still possessed of ideation and possessed of mental discursion, experiencing joy and bliss arising through separation, he enters the first *dhyāna*.

Then, extinguishing ideation and mental discursion, establishing himself in inward purity, focusing his mind in a single place, becoming free of ideation and free of discursion, and experiencing joy and bliss arising through concentration, he enters the second *dhyāna*.

Due to separating himself from joyfulness, coursing in equanimity in the sphere of the formative factors aggregate, being possessed of mindfulness, establishing himself in discerning knowing, experiencing physically-based bliss the likes of which the Worthies and the Aryas are able to say of it that one is able to maintain equanimity toward it, and always abiding in mindfulness as he experiences such bliss, he enters the third *dhyāna*.

Due to cutting off suffering and cutting off bliss and on account of having earlier extinguished both sorrow and joy, experiencing neither suffering nor bliss, and coursing in equanimity and mindfulness that are pure, he enters the fourth *dhyāna*.

Due to going beyond all perceptions¹¹⁰ of form, extinguishing all perceptions of [sensory] impingement, and not bearing in mind any perceptions of differentiation, this bodhisattva acquires a knowing awareness of boundless space and then immediately

enters the formless realm absorption corresponding to the station of [boundless] space.

Going beyond the perception of everything as empty space, he develops a knowing awareness of boundless consciousness and then immediately enters the formless realm absorption corresponding to the station of boundless consciousness.

Going beyond the perception of everything as consciousness, he develops a knowing awareness of the existence of nothing whatsoever and thus immediately enters the formless realm absorption corresponding to the station of nothing whatsoever.

Going beyond the station of nothing whatsoever, he develops a knowing awareness of the stability constituted by a state of neither perception nor non-perception and thus then immediately enters the formless realm absorption corresponding to the station of neither perception nor non-perception.

Because he only accords with the practice of dharmas, he does not indulge any pleasure-based attachments.

9. THE BODHISATTVA'S DEVELOPMENT OF THE FOUR IMMEASURABLES

(L) Employing the mind of kindness developed to the point of loftiness, vastness, and immeasurability, this bodhisattva becomes entirely free of hatred, free of enmity, free of any tendency to annoy or harm others, and, employing the power of resolute belief, he expands that contemplation until it pervades one direction, two directions, three directions, four directions, the four midpoints, the zenith, and the nadir in just the same manner.

He also cultivates the mind of compassion, the mind of sympathetic joy, and the mind of equanimity until they are lofty, vast, immeasurable, free of hatred, free of enmity, and free of any tendency to annoy or harm others. Through the power of resolute belief, he expands those contemplations until, in just the same way, they pervade one direction, two directions, three directions, four directions, the four midpoints, the zenith, and the nadir.

10. THE BODHISATTVA'S DEVELOPMENT OF THE SPIRITUAL SUPERKNOWLEDGES

(M) This bodhisattva possesses the power of all different sorts of spiritual superknowledges by which:

- He is able to cause the entire great earth to tremor;
- He is able to create many bodies from his own single body;
- He is able to make those many bodies become a single body, either making them become manifest or making them disappear and return to invisibility;

He is able also to go directly through the obstructions of rock, cliffs, and mountains just as easily as if they were empty space;
 He is able to travel in full lotus through the air just as bird does;
 He is able to enter into and emerge from solid ground no differently than if it were merely water;
 He is able to walk across the surface of the water as if it were solid ground;
 He is able to emit smoke and flames from his body just as if he had become a great bonfire;
 He is able to employ the awesome power of his great spiritual virtue to reach up and stroke the sun and moon;
 And he is able to freely exercise his personal powers all the way up to the Brahma Worlds.

11. THE BODHISATTVA'S HEAVENLY EAR

This bodhisattva employs the purified heavenly ear in a manner exceeding the powers of the human ear so that he is able to entirely hear all of the sounds of both humans and devas, whether they be far or near.

12. THE BODHISATTVA'S KNOWLEDGE OF OTHERS' THOUGHTS

Using the knowledge of others' thoughts, this bodhisattva knows in accordance with reality the thoughts in the minds of others. When they have thoughts defiled [by desire], he knows in accordance with reality that they are thoughts defiled [by desire]. When they have thoughts that have abandoned defilement [by desire], he knows in accordance with reality that they are thoughts that have abandoned defilement [by desire].¹¹¹ He knows when they have thoughts affected by hatred or thoughts that have abandoned hatred, when they have thoughts affected by delusion or thoughts that have abandoned delusion, when they have defiled thoughts or thoughts that have abandoned defilement, and when they have petty thoughts or great thoughts.

When they have thoughts that are scattered and disordered, he knows in accordance with reality that they are thoughts that are scattered and disordered. So too, he knows when they have concentrated thoughts or unconcentrated thoughts and when they have thoughts that are in bondage or have thoughts that are liberated.

When others have surpassable thoughts or unsurpassable thoughts, he knows in accordance with reality that they have

surpassable thoughts or unsurpassable thoughts. In this way, he uses his own mind to know the minds of others.

13. THE BODHISATTVA'S RECALL OF PAST LIVES

This bodhisattva remembers with respect to past lifetimes all of the places in which he has taken rebirth, remembering this with respect to a single lifetime, two lifetimes, three lifetimes, four lifetimes, five lifetimes, up to ten, twenty, thirty, forty, and fifty lifetimes, and so forth on up to a hundred lifetimes, a thousand lifetimes, and a myriad lifetimes, remembering even a hundred thousand myriads of *koṭis* of *nayutas* of lifetimes. He knows them as they have transpired across the course of one kalpa, two kalpas, and so forth on up to a hundred thousand myriads of *koṭis* of *nayutas* of measureless kalpas, knowing too with respect to all of those kalpas all of the causal circumstances he passed through during those kalpas' innumerable many creation phases and destruction phases.

He is able to remember them all, recalling: "I was born in that place, belonged to this type of clan, was a member of a family bearing this surname, consumed just such food and drink as this, endured just such sorts of suffering and happiness as these, and dwelt there for just this long, after which I died in that location, was then reborn again in this circumstance, then died in this circumstance and was reborn again in yet another circumstance." Thus it is that he is able to entirely remember with regard to all of those causal circumstances all of the many different sorts of physical appearances that he bore.

14. THE BODHISATTVA'S HEAVENLY EYE

This bodhisattva employs the purified heavenly eye in a manner exceeding the powers of the human eye so that he is able to entirely observe the births and deaths of other beings, observing whether they were of fine or hideous physical appearance, whether they were inclined toward goodness or evil, whether they were poverty-stricken and of only low social station or were wealthy and of aristocratic social station, whether they then proceeded toward the good destinies or toward the wretched destinies, undergoing retributions in accordance with their karmic deeds. He knows all of these things just as they really are, specifically knowing with regard to these beings how, because they have created bad physical karmic deeds, have created bad verbal karmic deeds, have created bad mental karmic deeds, have obstructed and gone against the Worthies and the Āryas, have

accepted teachings characterized by wrong views, and have generated causes and conditions associated with karmic offenses, they have then fallen at death into the wretched destinies and have thus been reborn in the hells.

So too is he able to observe how beings, because they have created good physical karmic deeds, have created good verbal karmic deeds, have created good mental karmic deeds, have refrained from any action obstructive of the Worthies and the Āryas, have believed in and taken on right views, and have cultivated the causes and conditions of good karmic actions, after they die, they are then born into good stations of existence, including up in the heavens.

15. THE BODHISATTVA'S VOW-DETERMINED REBIRTH APART FROM THE DHYĀNAS

This bodhisattva is able to enter and emerge from the *dhyāna* absorptions, *samādhis*, and liberations while still not acquiescing in taking on their corresponding stations of rebirth. Rather, he simply observes which places present him with the bases for carrying out his cultivation of the dharmas assisting the realization of bodhi and then, availing himself of the power of his vows, he is able to take rebirth in just such circumstances.

16. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

{N} This bodhisattva who dwells on the Ground of Shining Light sees many hundreds of thousands of myriads of *koṭis* of *nayutas* of buddhas and pays reverence to them, makes offerings to them, venerates them, and praises them. He presents them with robes, food and drink, bedding, and medicines. He draws close to the Buddhas, listens to and takes in the Dharma of the sutras, and then, having listened to and taken in the Dharma, he puts it into practice in a manner befitting his powers to do so.

17. THE BODHISATTVA'S PURIFICATION & ITS COMPARISON TO REFINING GOLD

This bodhisattva then contemplates all dharmas as neither produced nor destroyed and as existing through the conjunction of a multitude of conditions.

{O} The bonds of desire that he has created across the course of hundreds of thousands of myriads of *koṭis* of kalpas gradually become attenuated and all of the bonds of becoming and all of the bonds of ignorance also become attenuated. They are no longer accumulated. Because they are no longer accumulated, he entirely severs wrong desire, wrong hatred, and wrong delusion.

Sons of the Buddha, it is just as with real gold which, when it is refined by a skilled artisan, it becomes ever more pure and fine and shines with doubly increased radiance. So too it is with the bodhisattva dwelling on the Ground of Shining Light who, because he no longer accumulates three types of bonds, cuts off all wrong desire, wrong hatred, and wrong delusion. His roots of goodness then become ever more radiantly purified.

This bodhisattva's inclination to be patient, his inclination to be gentle, his inclination to be beautifully sublime, his inclination to remain indestructible, his inclination to remain imperturbable, his inclination to remain unmuddled, his inclination to refrain from elevating himself, his inclination to refrain from judgments of "superiority," his inclination to refrain from judgments of "inferiority," his inclination to not seek gratitude for anything he does, his inclination to reward even the smallest deeds done by others, his inclination to refrain from flattery or deviousness, his inclination to remain undefiled and unconfused—all of these become ever more purified.¹¹²

18. THE BODHISATTVA'S PRACTICE OF MEANS OF ATTRACTION AND PĀRAMITĀS

At this time, among the dharmas constituting the four means of attraction, the bodhisattva focuses more strongly on the practice of "pleasing words" and "beneficial actions," whereas, among the ten *pāramitās*, he focuses more strongly on the patience *pāramitā* and the vigor *pāramitā*.¹¹³ As for the remaining dharmas assisting the realization of bodhi, they all become ever more radiantly purified.

19. VAJRAGARBHA'S FINAL STATEMENTS ABOUT THE 3RD GROUND BODHISATTVA

Sons of the Buddha, this is what constitutes the third bodhisattva ground, the Ground of Shining Light.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

(P) The bodhisattva dwelling on this ground often becomes Śakra Devānām Indra. Using wisdom that is fiercely sharp, he is able to use the causes and conditions of skillful means to turn beings in such a way that they are influenced to abandon sensual desire.

b. THE BODHISATTVA'S MINDFULNESS

In all of the good karmic deeds he does, whether in the sphere of "giving," "pleasing words," "beneficial actions," or "joint endeavors," he never departs from his mindfulness of the Buddha, mindfulness of the Dharma, and so forth until we come to his never

departing from mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always brings to mind the thought, "Oh, when will I be able to become among beings, one who serves them as a leader, and one who is worthy of veneration?" and so forth until we come to his thinking, "Oh, when will I be able to become for all beings one upon whom they can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this person wishes to apply himself to the diligent practice of vigor, then, in but a moment's time, he will be able to acquire a hundred thousand samādhis and so forth until we come to his being able to manifest a hundred thousand bodhisattvas to serve in his retinue. In accordance with the power of vows, through sovereign mastery in the spiritual superknowledges, he could manifest these phenomena in incalculable numbers so large that one could never count them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

20. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, wishing to make his meaning even more clear, Vajragarbha Bodhisattva then uttered verses, saying:

By using the types of resolute intentions, the bodhisattva becomes able to succeed in reaching the third ground: the pure mind, the intensely acute mind, the mind of renunciation, the mind of abandonment, the non-retreating mind, the solid mind, the mind capable of withstanding whatever comes,¹¹⁴ the happy mind, and the magnanimous mind. Employing such types of mind as these, he succeeds in entering the third ground. ^[7]

One who is wise, dwelling on the Ground of Shining Light, contemplates conditioned and created dharmas as impure, impermanent, suffering, devoid of self, as characterized by being bound to perish, as having no enduring or solid nature, as not lasting long, and as destroyed in each succeeding moment. He meditates upon them in this way and realizes that they are characterized as well by having no coming or going. ^[8]

He observes that all conditioned dharmas
are comparable to a sickness, like an abscess, and like a sore,
that beings are bound up in the bonds of their love-obsessed minds,
that they generate all manner of worry, sorrow, and suffering,
that their existence is only one of being burned up
by the fierce flames of covetousness, hatred, and stupidity,
and that, from the onset of their beginningless lifetimes onward,
this blaze has always burned on incessantly. ⁽⁹⁾

He immediately renounces
everything in the three realms of existence
and feels revulsion for all conditioned dharmas.
His mind then remains free of covetous attachments.

He devotes himself solely to acquiring the knowledge of the Buddhas
that, immeasurable and boundless,
is extremely profound, difficult to conceive of, difficult to describe,
pure, and free of all forms of suffering. ⁽¹⁰⁾

Having seen in this way that the Buddha's knowledge
is free of all suffering and anguish,
he feels sympathetic pity for all beings
in their poverty-stricken state bereft of merit and wisdom,
for they are always burned by the fires of the three poisons,
have no one to rescue and protect them,
and have become bound to fall down into the hell realms
wherein they are sliced by the hundred kinds of sufferings. ⁽¹¹⁾

These neglectful common people
have become immersed in a mass of afflictions,
are blind, totally unable to see,
and have lost the jewel of the Buddha's Dharma.

They forever follow the flowing currents of cyclic births and deaths
and have no fear of that, yet remain fearful of emptiness.
He then thinks, "I should be diligent
in bringing about the liberation of these beings ⁽¹²⁾

and hence should vigorously pursue wisdom
in order to become one who benefits them."
He contemplates which skillful means, if employed,
could be successful in rescuing and protecting them,
realizes that it can only be that quality of the Tathāgatas,
their profound, sublime, and unimpeded knowledge,
and thus ponders, "What does such knowledge take as its cause?"
and then realizes, "It can only arise from wisdom." ⁽¹³⁾

He then reasons that this wisdom
 can itself only come forth from extensive learning.
 Having assessed the matter in this way,
 he diligently seeks to acquire the dharma of extensive learning,
 becoming ever vigorous both day and night
 in tirelessly listening to and absorbing the teachings,
 and in studying, reciting, cherishing, and delighting in the Dharma,
 taking only the Dharma as worthy of being esteemed as valuable. ⁽¹⁴⁾

Thus, desiring to pursue his quest to acquire the Dharma,
 he bestows gifts of the various sorts of precious jewels and such,
 as well as his dearly beloved wife and children,
 while also freely granting the services of his retinue,

his country, its cities,
 and all the fine possessions useful to supporting one's life.
 He joyfully presents all of these as gifts
 with a mind free of anything it affectionately cherishes. ⁽¹⁵⁾

Hence, no matter whether it be his head, eyes, ears, nose, tongue,
 teeth, his hands, or his feet,
 and no matter whether it be his limbs or body, his flesh or blood,
 his heart, liver, marrow, or brain,

he is able to give all such things away to others
 while still not taking this to be particularly difficult.
 Rather, he considers the ability to hear right Dharma
 as what is the most supremely difficult thing to encounter. ⁽¹⁶⁾

Supposing that there was a person
 who told this bodhisattva,
 "If you are now able to plunge into
 this immense and fiercely blazing bonfire,

then, after you have done that, I will bestow on you
 Dharma that has been spoken by the Buddhas,"
 having heard this, he would immediately be filled with delight
 and would throw himself into that bonfire. ⁽¹⁷⁾

Even if there was a bonfire entirely filling up
 a great chiliocosm into which
 he had to leap from the heights of Sumeru or the Brahma Worlds,
 he would still not see that as sufficient to be seen as difficult

if, in doing so, it was in order to seek a single sentence
 of the Dharma proclaimed by the Buddhas
 with which he might rescue those embroiled in suffering,
 for it is obtaining that which he would see as extremely difficult. ⁽¹⁸⁾

He thinks, “For the sake of fulfilling my quest to acquire all dharmas, I would even endure all of the sufferings occurring in the Avīci Hells beginning from the time I first brought forth the resolve and continuing on until I reach the realization of buddhahood, undergoing it to the very end of all these kalpas that transpire during the intervening time, how much the more so would I take on such minor sufferings as are endured within the human realm?” (19)

On account of having heard the Dharma, he becomes able to develop right mindfulness. Due to developing right mindfulness, he becomes able to bring forth the *dhyaṇa* absorptions, the profoundly marvelous equally-regarding samādhis,¹¹⁵ and the phenomena associated with the five spiritual superknowledges. He is able to bring them all forth in sequence with sovereign mastery, so does not acquiesce in their power to determine one’s rebirths. (20)

The bodhisattva dwelling on this ground is able with decisive resolve to present many offerings to the Buddhas, hear and accept the Dharma they explain, cut off all wrongly generated desire, hatred, and such, and reduce residual afflictions to the point that they are but feeble, doing so in a manner comparable to refining gold so that it is evenly purified, thereby reaching its ideal state. (21)

The bodhisattva dwelling on this ground is possessed of an entirely full treasury of meritorious qualities, often becomes the Trāyastriṃśa Heaven King who freely offers instruction in the abandonment of sensual desire and who, because he cherishes the qualities of the Buddha, teaches and leads forth an immeasurably vast assembly of devas in a manner whereby they all succeed in coming to abide within the unsurpassably superior path of the Buddha. (22)

The bodhisattva dwelling on this ground who is able to employ a pliant mind in the diligent application of vigor will gain realization of a hundred thousand samādhis and will become able to see the Buddhas with bodies graced by the major marks and subsidiary signs. For one whose resolve is even more intensely strong, the results of his vow power are especially superb. (23)

In this, he always diligently strives
to bring about whatever is best for all beings.
This concludes the differentiating explanation
of this third ground, the Ground of Shining Light. {24}

End of Chapter Three

CHAPTER FOUR

The Blazing Brilliance Ground

D. THE FOURTH GROUND: THE BLAZING BRILLIANCE GROUND

1. THE FOURTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

When those Buddha's Sons had finished listening to this explanation of such aspects and meanings associated with this ground, so deep, sublime, and immeasurable, their minds were all filled with joyous delight. They then scattered the many sorts of fine flowers and incense as offerings to the Tathāgata. {1}

Thereupon the entire earth was gripped with strong tremors, all waters of the great seas were roiled, and the celestial nymphs and others, high in the air above, joined their subtle and sublime voices in singing the praises of this supreme Dharma. {2}

The King of the Transformation of Others' Bliss Heaven, immensely joyful at hearing this, rained down *maṇi* pearl jewels that sprinkled on down to the Buddha from on high.

He then arose and uttered praises, declaring:
"Good indeed! The Buddha has come forth into the world. His treasury of meritorious qualities is here distributed in order to benefit us all. {3}

"I have just now been able to hear this teaching on the characteristics and meanings of this bodhisattva ground. This event is one that, even in a hundred thousand kalpas, would be a rarity to hear, and yet I have been able to hear it here. {4}

"We only pray that you will explain the ground that follows in order to be of benefit to both devas and humans. Everyone here would delight in it and hence we wish to hear of the aspects of the practices involved in reaching this ground." {5}

Liberation Moon Bodhisattva

then once again presented a request to Vajragarbha, saying:

"We pray that, for the sake of all bodhisattvas, you will explain the practices used in reaching the fourth ground." {6}

2. VAJRAGARBHA COMMENCES THE FOURTH GROUND'S EXPLANATION

{A} At that time, Vajragarbha Bodhisattva Mahāsattva informed Liberation Moon Bodhisattva, saying:

3. 10 GATEWAYS TO DHARMA LIGHT AS BASES FOR ENTERING THE 4TH GROUND

O Son of the Buddha, those bodhisattva *mahāsattvas* who have completed the purifying cultivation of the third ground and then wish to reach the fourth ground should avail themselves of ten gateways to the light of Dharma¹¹⁶ in order to gain entry into this fourth ground. What then are these ten? They are:

- First, contemplation of the realms of beings;
- Second, contemplation of the Dharma realm;
- Third, contemplation of the realms of the worlds;
- Fourth, contemplation of the realms of empty space;
- Fifth, contemplation of the realms of consciousness;
- Sixth, contemplation of the desire realm;
- Seventh, contemplation of the form realm;
- Eighth, contemplation of the formless realm;
- Ninth, contemplation of the realms of happy [resolute intentions and] resolute convictions;¹¹⁷
- Tenth, contemplation of the realms of magnanimous resolute intentions [and resolute convictions].¹¹⁸

Sons of the Buddha, by employing these ten gateways to the light of Dharma, the bodhisattva is able to advance from the third ground into the fourth ground.

4. 10 KNOWLEDGE-MATURING DHARMAS FOR BIRTH IN THE BUDDHAS' CLAN

{B} Sons of the Buddha, if the bodhisattva *mahāsattva* reaches the fourth ground, the Ground of Blazing Brilliance, he immediately acquires ever more strength in the clan of the Tathāgatas and then, due to acquiring its inner dharmas,¹¹⁹ he comes to possess ten kinds of knowledge [maturing dharmas].¹²⁰ What then are these ten? They are:

- First, non-retreating resolve;
- Second, the knowledge associated with acquiring indestructible and ultimately pure faith in the Three Jewels;
- Third, cultivation of the contemplation of production and extinction;
- Fourth, cultivation of understanding all dharmas as originally unproduced;
- Fifth, constant cultivation of understanding the actions involved in the generation and dissolution of worlds;

- Sixth, cultivation of an understanding of how birth occurs due to karmic actions' causes and conditions;
- Seventh, cultivation of the gateway of discerning the different factors involved in *saṃsāra* and *nirvāṇa*;
- Eighth, cultivation of understanding the different factors involved in beings' karma;
- Ninth, cultivation of understanding the different factors associated with the past and the future;
- Tenth, cultivation of the practice of understanding [all phenomena's] constant destruction and non-abiding in this very moment.

It is through cultivation of these knowledge-maturing intentional practices that one is born into the clan of the Buddhas and develops ever more strength within it.

5. THE BODHISATTVA'S PRACTICE OF THE 37 ENLIGHTENMENT FACTORS

a. THE FOUR STATIONS OF MINDFULNESS

(c) Then again, O Sons of the Buddha, the bodhisattva *mahāsattva* dwelling on this fourth ground carries on the body-examining contemplation in regard to his own body and, through energetically diligent single-mindedness in this, succeeds in ridding himself of desires and distress associated with the world.

He carries on as well the body-examining contemplation in regard to the bodies of others, and, through energetically diligent single-mindedness in this, succeeds in ridding himself of desires and distress associated with the world.

So too does he carry on the body-examining contemplation in regard to both his own and others' bodies, and, through energetically diligent single-mindedness in this, succeeds in ridding himself of desires and distress associated with the world.

So too, he contemplates his own feelings, the feelings of others, and the feelings experienced by both himself and others, contemplates his own mind, the minds of others, and the minds of both himself and others, and, using the dharma-examining contemplation, contemplates subjectively associated dharmas, objectively-associated dharmas, and dharmas that are both subjectively associated and objectively associated, thereby bringing energetic and diligent single-mindedness to bear in ridding himself of desire and distress associated with the world.¹²¹

b. THE FOUR RIGHT EFFORTS

This bodhisattva strives to bring forth diligently applied vigor and resolves to rightly cut off any not yet arisen evil and unwholesome dharmas, doing so for the sake of preventing their arising.

He strives to bring forth diligently applied vigor and resolves to rightly cut off any already arisen evil and unwholesome dharmas, doing so for the sake of cutting them off.

He strives to bring forth diligently applied vigor and resolves to carry out right practice of any not yet arisen good dharmas, doing so in order to ensure their arising.

And he also strives to bring forth diligently applied vigor and resolves to carry out that right practice by which one cultivates, increases, and broadens any already arisen good dharmas for the sake of ensuring that they will continue and not be lost.¹²²

c. THE FOUR BASES OF PSYCHIC POWER

This bodhisattva also cultivates the four bases of psychic power. In his cultivation of the bases of psychic power, his establishment of the severance practice associated with zeal-based concentration is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹²³ So too is this true of his establishment of the severance practice associated with vigor-based concentration as he cultivates the bases of psychic power, his establishment of the severance practice associated with mind-based concentration as he cultivates the bases of psychic power, and his establishment of the severance practice associated with contemplation-based concentration as he cultivates the bases of psychic power, for they all are done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹²⁴

d. THE FIVE ROOTS

This bodhisattva's cultivation of the root-faculty of faith is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment. So too, his cultivation of the root-faculty of vigor, the root-faculty of mindfulness, the root-faculty of concentration, and the root-faculty of wisdom is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹²⁵

e. THE FIVE POWERS

This bodhisattva's cultivation of the power of faith is done based upon detachment, based upon dispassion, based upon cessation,

and directed toward relinquishment. So too, his cultivation of the power of vigor, the power of mindfulness, the power of concentration, and the power of wisdom is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹²⁶

f. THE SEVEN LIMBS OF ENLIGHTENMENT

This bodhisattva's cultivation of the mindfulness limb of enlightenment is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment. So too, his cultivation of the dharma-selection limb of enlightenment, the vigor limb of enlightenment, the joyfulness limb of enlightenment, the pliancy limb of enlightenment, the concentration limb of enlightenment, and the even-mindedness limb of enlightenment is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹²⁷

g. THE EIGHTFOLD PATH

This bodhisattva's cultivation of right views is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment. So too, his cultivation of right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration is done based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹²⁸

h. THE BODHISATTVA'S TEN AIMS UNDERLYING HIS 37 FACTORS PRACTICE

(D) The bodhisattva engages in these practices:

Due to his resolve to refrain from forsaking beings;
 Due to the power of his original vows;
 In order to take the great compassion as what is foremost;
 In order to combine his practice with the great kindness;
 In order to accumulate all-knowledge;
 In order to engage in the adornment of buddha lands;
 In order to become completely equipped with the Buddha's powers, fearlessnesses, dharmas exclusive to the Buddhas, thirty-two marks, and eighty subsidiary signs;
 In order to become perfectly endowed with his voice;¹²⁹
 In order to accord with the Buddha's profoundly deep liberation;
 And in order to reflect upon great wisdom and skillful means.

6. THE BODHISATTVA'S LEAVING OF WRONG VIEWS, ATTACHMENTS, AND ACTIONS

(E) Sons of the Buddha, the bodhisattva *mahāsattvas* dwelling on the Ground of Blazing Brilliance confront all of the attachments related to the view imputing the existence of a true self in association with the body. These include the attachment to the existence of self, the attachment to the existence of a being, and the attachments to the existence of a person, an entity possessed of a lifespan, a knower, a perceiver in association with clinging to the five aggregates, the twelve sense bases, or the eighteen sense realms.

They observe that whatever arises in this connection, including whatsoever is contracted or extended, is withdrawn or set forth, or is caused to emerge or sink away is all carried forth by discursive thought's perception of something deemed to be a refuge or an individual territory worthy of affectionate attachment or something worthy of being valued as precious. Consequently they completely sever all of these attachments.¹³⁰

7. MENTAL & PERSONAL QUALITIES GAINED IN PATH CULTIVATION

(F), (G) This bodhisattva then redoubles his vigor in the dharmas constituting provisions for the path¹³¹ that are developed through wisdom and skillful means. In accordance with what he cultivates his mind becomes ever more.¹³²

Gentle;
 Harmonious;
 Tractable to use;
 Mentally inexhaustible;
 Inclined to seek increasingly superior dharmas;
 Possessed of increased wisdom;
 Devoted to rescuing everyone in the world;
 Compliant with teachers;
 Respectful in receiving teachings;
 And compliant in practice with what has been taught.

(H) At this time, this bodhisattva:¹³³

Is cognizant of kindnesses received;
 Knows to repay kindnesses;
 Has a mind that becomes ever more inclined to congeniality
 and goodness;
 Dwells happily together with others;
 Is possessed of a straight mind;
 Is possessed of a pliant mind;
 Is free of any form of deviousness;

Implements the practice of right meditative concentration;
 Is free of arrogance and is consequently easy to engage in discussion;
 Complies with teaching instructions;
 And realizes the intent of those who speak to him.

It is in just such a manner as this that he becomes completely equipped with the good mind, the pliant mind, the quiescent mind, and the patient mind, purifies the dharmas associated with the grounds, and proceeds with well-considered cultivation.

8. THE BODHISATTVA'S ACQUISITION OF TEN KINDS OF VIGOR

(i) At this time, as this bodhisattva perfects non-retreating vigor he becomes possessed of:¹³⁴

Vigor that is never forsaken;
 Indestructible vigor;
 Insatiable vigor;
 Tireless vigor;
 Vast vigor;
 Boundless vigor;
 Fiercely intense vigor;
 Utterly matchless vigor;
 Vigor that pursues the rescue of all beings;
 And vigor that distinguishes what is and is not the path.

9. OTHER QUALITIES DEVELOPED IN THE BODHISATTVA'S 4TH GROUND PRACTICE

(j) This bodhisattva's aspirations have become purified, he never loses his resolute intentions, and his resolute convictions are bright and sharp. His roots of goodness increase, and he abandons worldly defilements. He has already utterly extinguished disbelief, doubtfulness and regretfulness, and other such factors. His freedom from doubtfulness and regretfulness are manifestly complete. He never grows weary of or abandons any of the endeavors associated with his great resolute faith in all buddhas and he naturally practices and delights in them. His resolute intentions in relation to the immeasurable minds¹³⁵ are always directly and presently manifest.

10. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

(k) The bodhisattva dwelling on this fourth ground, the Ground of Blazing Brilliance, becomes able to see the Buddhas, seeing up to many hundreds, many thousands, and on up to many thousands of myriads of *koṭis* of *nayutas* of buddhas to all of whom he

then makes offerings and demonstrates his reverence, venerating them, praising them, and presenting offerings to them of robes, food and drink, bedding, and medicines. He draws close to all of these buddhas, listens single-mindedly to their teachings on Dharma, and, having listened to and accepted the Dharma, he is then able to have faith in it and uphold it in practice, often leaving behind the home life to cultivate the path in the presence of buddhas.

11. THE BODHISATTVA'S PURIFICATION & ITS COMPARISON TO REFINING GOLD

This bodhisattva's higher aspirations and resolute intentions as well as his purified resolute faith and equal regard for others¹³⁶ shine forth ever more brightly. He abides here for a span of many kalpas, for indefinably many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas during which his roots of goodness become ever more supremely bright and sharp.

Sons of the Buddha, this is comparable to the use of the best real gold in the making of objects of adornment that all other lesser grades of gold cannot match. So too it is with the bodhisattva *mahāsattvas* who dwell on this bodhisattva's Ground of Blazing Brilliance. Their roots of goodness shine forth with ever more brilliance and sharpness that could never be matched by those of the bodhisattvas abiding on lower grounds.

12. THE RADIANCE OF THIS BODHISATTVA'S ROOTS LIKE THAT OF A MAṆI JEWEL

This is analogous to the pure and radiant light of the *maṇi* jewel that is able to illuminate the four directions and cannot be matched in this by any other sort of jewel and cannot be dimmed in the brilliance of its radiance even by the soaking of rains or immersion by floods. So too it is with the bodhisattva dwelling on the Ground of Blazing Brilliance. He cannot be matched by any bodhisattva dwelling on a lower ground and none of the *māras* or any of the afflictions are able to overcome his wisdom.

13. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 4TH GROUND BODHISATTVA

Sons of the Buddha, this has been a concise explanation of what constitutes the bodhisattva *mahāsattva's* fourth ground, the Ground of Blazing Brilliance.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva *mahāsattva* dwelling on this ground often becomes a Suyāma Heaven King who is extensively devoted to instructing beings in doing away with the conception of a truly existent self.¹³⁷

b. THE BODHISATTVA'S MINDFULNESS

In all of the good karmic works that he does, whether in the sphere of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from his mindfulness of the Buddha, never departs from his mindfulness of the Dharma, never departs from his mindfulness of his companions among the bodhisattva *mahāsattvas* and so forth until we come to his never departing from his mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always brings to mind this thought: "Oh, when will I finally be able to become one who serves all beings as a leader, one worthy of veneration?" and so forth until we come to his thinking, "Oh, when will I finally be able to become one upon whom all beings can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S APPLICATION OF VIGOR

If this bodhisattva *mahāsattva* wishes to bring diligent vigor to bear, then, in but a moment, he will become able to acquire a hundred *koṭis* of samādhis, and so forth until we come to his becoming able to manifest a hundred *koṭis* of bodhisattvas. Were he to avail himself of the power of vows, he could freely manifest these phenomena in even greater numbers so large that one could never count them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

14. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again clarify his meaning, thereupon uttered verses, saying:

"Bodhisattvas, having already completely
cultivated the Ground of Shining Light,
then contemplate the realms of beings,
the Dharma realm, the realms of the worlds,
the realms of empty space, the realms of consciousness,
the three realms, and [the realms of] resolute intentions and
resolute convictions.¹³⁸ Then, due to having purified
[the previous ground], they are able to enter the fourth ground.¹³⁹ {7}
They immediately acquire increasing strength
within the clan of the Tathāgatas
through irreversible [resolute intentions] in the path to buddhahood,
indestructible faith in the Three Jewels,
contemplation of production and extinction, and non-production, {8}

understanding of the actions involved in worlds' transformations,
 understanding that it is due to karmic actions that birth exists,
 understanding of the distinctions involved in *saṃsāra* and *nirvāṇa*,
 understanding of all the karmic actions of beings,
 contemplation of dharmas' past and future, and understanding
 their characteristics of non-abiding and constant destruction.
 Thereby born into Buddha's clan, they develop strength within it.¹⁴⁰ {9}

When great bodhisattvas and such
 have successfully acquired such dharmas as these,
 they feel kindly pity for all beings,
 practice the contemplation of body, feelings, mind, and dharmas
 in inward and outward focus on the four stations of mindfulness, {10}

and, in this, rely upon detachment and rely upon dispassion
 while also relying upon quiescence,¹⁴¹

dedicating this then to the realization of *nirvāṇa*.

Through ridding themselves of bad dharmas,
 good dharmas then successfully increase and grow,
 this through practice of the four dharmas of the right efforts.

They cultivate the four factors essential to psychic powers,
 cultivate the five root-faculties,
 also use them in cultivating the five powers,
 cultivate the seven limbs of bodhi,
 and practice the eightfold path of the Āryas.¹⁴² {11}

Their cultivation of all such dharmas,
 is done entirely for the sake of beings,
 in order to be assisted by their original vows, in order to
 practice kindness and keep the mind of compassion foremost,
 in order to facilitate their quest to acquire all-knowledge,
 in order to engage in purification of the buddha lands,
 in order to develop the meritorious qualities of the ten powers, {12}

the fearlessnesses, the dharmas exclusive to the Buddhas,
 their voices and modes of speech,
 and the dharmas of the extremely profound and sublime path,
 as well as in order to accord with their unimpeded liberations, and
 to further contemplation of their great wisdom and skillful means.¹⁴³
 {13}

With the view imputing an existent self associated with the body
 as chief among the sixty-two views that include
 views conceiving existence of beings and existence of persons,
 and views conceiving of the existence of a lifespan and a knower,
 as well as all the bases of attachment

within the aggregates, sense realms and sense bases—
 Upon acquiring entry into this fourth ground,
 all of them are entirely cut off and done away with. {14}

As karmic actions associated with the afflictions are cut off,
 their minds become correspondingly more purified.
 All the good karmic actions in which they then engage
 are done entirely for the sake of rescuing inhabitants of the world. {15}

The bodhisattva possesses a gentle mind
 that is never allowed to fall into negligence,
 the mind tractable to use, the straight mind,
 and the mind that strives to be of benefit to beings.

All such matters that he strives to accomplish
 are done in order to acquire the unsurpassable path's
 station of consecration wherein one is possessed of great wisdom
 and in order to be of benefit to those in the world. {16}

He acts with a deep mind in revering and supporting his teachers,
 delights in cultivating in the manner he is taught,
 is cognizant of kindnesses received, knows to repay kindnesses,
 is easy to teach, is free of hatred or enmity,

is free of any sort of devious motivation,
 is gently congenial, dwells happily together with others,
 and cultivates such dharmas as these
 vigorously and without retreating from them. {17}

As for the resolute intentions and higher aspirations
 of the bodhisattva dwelling on this ground,
 he purifies his intentions and resolute faith to the point that
 that they all become ever more brightly shining in their purity.

He increases all his roots of goodness
 while entirely ridding himself
 of defiling turbidity, the dharmas of doubt and regret,
 and all other such matters. {18}

The bodhisattvas who abide here
 on the fourth ground, the Ground of Blazing Brilliance,
 are able to encounter countless many buddhas
 and inquire into and receive the Dharma that they teach.

In all the places where these buddhas dwell,
 they leave the home life and become difficult to impede,
 and, in this, they are comparable to true gold used in adornments
 that is such that no other sort of gold can match it. {19}

The meritorious qualities, resolute intentions,

wisdom, and skillful means
involved in the pure path coursed in
by the bodhisattva who dwells on this ground

are such that even a thousand *koṭis* of *māras*
all assailing him in unison could not destroy.
He becomes like a marvelously radiant pearl
that cannot be ruined even by floods or rains. ⁽²⁰⁾

The bodhisattva dwelling on this ground
is one to whom both devas and humans present offerings.
He often becomes a Suyāma Heaven king
well able to overturn any of the wrong views.

All the good karmic deeds he carries out
are done for the sake of gaining the Buddha's wisdom.
His resolve is forever solid
and such that it cannot be shaken or turned back. ⁽²¹⁾

If he devotes himself to the diligent practice of vigor,
he succeeds in acquiring a hundred *koṭis* of *samādhis*,
becomes able to see a hundred *koṭis* of buddhas,
and, if resorting to the power of vows, can exceed even this. ⁽²²⁾

We now come here to the end
of this explanatory discussion of the fourth ground
which, practiced by one with measureless merit and wisdom,
is pure and renowned as "the ground of Blazing Brilliance." ⁽²³⁾

The End of Chapter Four

CHAPTER FIVE

The Difficult-to-Conquer Ground

E. THE FIFTH GROUND: THE DIFFICULT-TO-CONQUER GROUND

1. THE FIFTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

When all the bodhisattvas there came to the end of hearing this teaching on the fourth ground's practice dharmas, their minds were all so filled with great joyfulness, that they were moved to boundless exultation.

There rained down the devas' many sorts of jewels and blossoms that floated softly down like falling snow.

They all then uttered praises in unison: "It is good indeed, Vajragarbha, O Greatly Eminent One." ^{1}

The Paranirmita Vaśavartin Heaven King together with his entire retinue and others, abiding above in space, all felt immense joyous delight, ^{2}

emanated a multitude of marvelously radiant light rays, created all manner of celestial music, and sang praises of the meritorious qualities of the Buddha and that assembly of bodhisattvas.

The celestial nymphs and others, each with a clear and sublime voice, united their voices in praising the Buddha, and thereupon uttered these words: ^{3}

"That which the Bhagavat has so assiduously and arduously sought and vowed to bring about from long ago until the present, namely, realization of the unsurpassable genuine path, now, for the first time, has finally been obtained.

"This benefactor of devas and men, after so long, we have now been able to see: Śākyamuni buddha has now arrived here in this celestial palace. ^{4}

"What from long ago in the past till the present, is unprecedented, we now for the first time meet as the stirring of extraordinary signs. What from long ago in the past till the present, is unprecedented, we now for the first time meet as the emanation of marvelous light.

“What beings have not had from long ago on up to the present, they now first acquire as such peace and happiness.

What they have not heard from long ago onward, they now hear as this sound of the great kindness and the great compassion. {5}

“The crossing on over to the far shore of meritorious qualities, from long ago till now, never reached, they now are able to reach, including what the King of Āryas has been able to entirely demolish, namely, arrogance, conception of the existence of a self, and such. {6}

“The one incomparable as an object of offerings, we have now become able here to present with offerings, It is he who is able to open forth the path to the heavens and bring about the realization of all-knowledge. {7}

“The Bhagavat’s profound purity is so immeasurably vast as to be comparable to empty space. He remains undefiled by any of the dharmas of the world, and, in this, he is comparable to a lotus blossom residing atop the water.

“He abides in the world as the one who is the most lofty and great, and, in this, compares to Mount Sumeru, king of golden mountains, that abides in the middle of the great sea.

Thus it is that we now, so filled with joy, bow here in reverence.” {8}

Thus it was that these celestial maidens, each with a multitude of marvelous sounds, and with reverent minds, having finished their songs of praise, then fell silent and thereupon gazed up at the Buddha. {9}

Liberation Moon bodhisattva then presented a request to Vajragarbha, asking about the causes and conditions of the characteristic features of the bodhisattva’s acquisition of the fifth ground. {10}

2. VAJRAGARBHA BEGINS THE FIFTH GROUND’S EXPLANATION

{A} Vajragarbha Bodhisattva Mahāsattva then informed Liberation Moon Bodhisattva, saying:

3. TEN IMPARTIAL RESOLUTE INTENTIONS ENABLING FIFTH GROUND ACCESS

O, Son of the Buddha, those bodhisattva *mahāsattovas* who have already completely fulfilled their practice on the fourth ground and then wish to be able to enter the fifth ground then employ ten types of equally regarding resolute intentions¹⁴⁴ to enable entry into the fifth ground. What then are those ten? They are:

First, equally regarding resolute intentions toward the Dharma of the buddhas of the past.

Second, equally regarding resolute intentions toward the Dharma of the buddhas of the future.

Third, equally regarding resolute intentions toward the Dharma of the buddhas of the present.

Fourth, pure equally regarding resolute intentions toward the moral precepts.

Fifth, pure equally regarding resolute intentions toward the mind.¹⁴⁵

Sixth, pure equally regarding resolute intentions toward ridding oneself of views, doubts, and regretfulness.

Seventh, pure equally regarding resolute intentions toward the knowledge of what is and is not the path.

Eighth, pure equally regarding resolute intentions toward the knowledge and vision associated with the practices.

Ninth, pure equally regarding resolute intentions toward achieving ever increasing supremacy in [the practice of] the dharmas constituting the limbs of bodhi.

And tenth, pure equally regarding resolute intentions toward the equal teaching of beings.

Sons of the Buddha, it is through these ten types of equally regarding pure resolute intentions that the bodhisattva *mahāsattvas* become fully able to enter the fifth ground.

4. THE BODHISATTVAS' BASES FOR BUDDHAHOOD AND IRREVERSIBLE RESOLVE

(B) It is due to thorough cultivation of the dharmas assisting realization of bodhi, due to purification of resolute intentions,¹⁴⁶ and due to striving for ever more superior progress on the path that they succeed in achieving buddhahood.

It is due to acquiring the power of great vows, due to relying on the mind of kindness and compassion to never forsake anyone, due to acquiring the power of the mindful and wise mind's reasoning, due to cultivating merit and knowledge; due to never relinquishing the creation of skillful means; due to striving to acquire the ever more superior path's dharmas enabling illumination and contemplation of higher grounds, and due to receiving the protection of the Buddhas' spiritual powers that this bodhisattva then brings forth the definite and irreversible resolve.

5. THE BODHISATTVA'S KNOWLEDGE OF THE TRUTHS

(C) He knows in accordance with reality: "This is the Āryas' truth of suffering, this is the truth of the accumulation of suffering, this

is the truth of the cessation of suffering, and this is the truth of the path to the cessation of suffering.” This bodhisattva:

Knows well worldly truth;¹⁴⁷
 Knows well the truth of the supreme meaning;¹⁴⁸
 Knows well the truth of characteristic signs;¹⁴⁹
 Knows well the truth of differentiating distinctions;¹⁵⁰
 Knows well the truth of the manifestation of establishment;¹⁵¹
 Knows well the truth of phenomena;¹⁵²
 Knows well the truth of production;¹⁵³
 Knows well the truth of cessation with no further production;¹⁵⁴
 Knows well the truth of the causation for entering the path;¹⁵⁵
 And, by sequentially successful establishment in all of the grounds of the bodhisattva, he knows well the truth associated with the cultivation of the Tathāgata’s knowledge.¹⁵⁶

At this time, the bodhisattva:

Knows well the truth of the supreme meaning through always residing within the One Vehicle;¹⁵⁷
 Knows worldly truth through adapting to beings’ mental intentions and thereby causing them to be delighted;¹⁵⁸
 Knows the truth of characteristic signs through distinguishing dharmas’ individual characteristic signs;¹⁵⁹
 Knows the truth of differentiating distinctions through knowing the individual differences between dharmas;¹⁶⁰
 Knows the truth of the manifestation of establishment through distinguishing the aggregates, sense realms, and sense bases;¹⁶¹
 Knows the truth of suffering through the suffering and anguish associated with body and mind;¹⁶²
 Knows the truth of accumulation through the continuities in rebirths in all the paths of rebirth;¹⁶³
 Knows the truth of cessation through the ultimate extinguishing of all the heat of the afflictions;¹⁶⁴
 Knows the truth of the path through bringing forth the dharma of non-duality;¹⁶⁵
 And knows well the truth associated with cultivating the Tathāgata’s knowledge through using the knowledge of all modes to know the sequence involved in all dharmas and in perfection of all the bodhisattva grounds.¹⁶⁶

It is because of the power of resolute faith¹⁶⁷ that he achieves such a knowing awareness, for this is not a case of his having acquired the inexhaustibly complete knowledge of these truths.

6. THE BODHISATTVA'S RESULTANT GENERATION OF COMPASSION & KINDNESS

(D) So it is that the bodhisattva, through the knowledge associated with these truths, knows all conditioned dharmas as false and deceptive, as characterized by ruination, as merely conventionally and momentarily abiding, and as conducive to the deception and delusion of the common person.

At this time, the bodhisattva's great compassion for beings becomes ever more supreme and directly manifest and he is then able to bring forth the light of great kindness.

7. THE BODHISATTVA'S CONTEMPLATION OF THE CAUSALITY OF BEINGS' PLIGHT

(E) Having acquired the power of knowledge such as this, he never forsakes any being and always strives to acquire the Buddha's knowledge. He contemplates all past and future conditioned dharmas in accordance with reality and thereby knows that it is from previous ignorance, becoming, and craving that beings produce their flowing along in cyclic births and deaths wherein they are unable to move to escape from their place of refuge within the five aggregates and thus increase their great accumulation of suffering and anguish. He knows that, within this, there is no self, nothing belonging to a self, no being, no person, no agent of knowing, and no entity possessed of a lifespan. He knows this is also just so in the future and also knows whether or not there is any escape to be had from this ceaseless deluded covetous attachment and boundless ignorance.

(F) He then thinks:

Common people and other beings are all so very strange. Because of their ignorance and delusion, they take on a countless and unbounded number of *asamkhyeyas*¹⁶⁸ of bodies that have been destroyed, are now being destroyed, and will be destroyed in the future. In this way, they are forever subject to births and deaths. They are unable to bring forth thoughts of renunciation for the body, but rather ever increase the mechanisms for producing bodies subject to suffering.

They are always swept along in the waters of the stream of cyclic births and deaths wherein they are unable to go against its current. They take refuge in the abode of the five aggregates and are unable to abandon it. They do not fear the poisonous snakes of the four great elements and are unable to extricate the arrows of their own pride and views. They are unable to extinguish the blazing fire of their desire, hatred, and delusion, are unable to destroy the darkness of ignorance and delusion, and

are unable to dry up the great sea of their cravings and attachments.

They do not seek to encounter the great *ārya* and guide who possesses the ten powers. They always follow along with resolute intentions influenced by *māras*¹⁶⁹ and, within the city of cyclic births and deaths, they are for the most part diverted by bad ideation and mental discursion.¹⁷⁰

(G) Such suffering, solitary, and poverty-stricken beings have no one to rescue them, no one to shelter them, and no one possessed of the ultimate path. There is only myself, this one person, who, with no comparable companions, will proceed to cultivate and accumulate merit and wisdom. I will then use these provisions to cause all these beings to dwell in a state of utmost purity and then continue on in this until they are caused to acquire the Buddha's unimpeded power of wisdom with respect to all dharma.

8. THE BODHISATTVA'S COMPASSIONATE DEDICATION OF ROOTS OF GOODNESS

(H) He also contemplates thus: "It is through right contemplation that one is able to develop the power of knowledge." He vows that he will devote all the roots of goodness he accumulates to the liberation of beings, doing so for the sake of:¹⁷¹

Rescuing all beings;
 Seeking the best circumstances for all beings;
 Seeking happiness for all beings;
 Benefiting all beings;
 Bringing about the liberation of all beings;
 Causing all beings to have no more suffering or anguish;
 Causing all beings to leave behind all coarse and evil endeavors;
 Causing the purification of all beings' minds;
 Causing all beings to adopt the training;
 And causing the extinguishing of all beings' misery and suffering while also bringing about the fulfillment of their wishes.

9. THE FIFTH GROUND BODHISATTVA'S QUALITIES AND THEIR BASES

(I) As for this bodhisattva dwelling on this fifth ground, the Difficult-to-Conquer Ground:

Through never forgetting any dharma, he becomes one possessed of mindfulness;
 Through resolute and definite wisdom, he becomes one who is wise;
 Through understanding the intent of the scriptural texts and their correct sequence, he becomes one possessed of the path;

- Through his attention to guarding both himself and others,
he becomes one possessed of a sense of shame and dread of
blame;
- Through never relinquishing his upholding of the moral pre-
cepts, he becomes one who possesses solidity of mind;
- Through skill in contemplative assessment of what constitute
correct and incorrect bases, he becomes one possessed of
awakened awareness;¹⁷²
- Through not according with anything else, he becomes one who
accords with knowledge;¹⁷³
- Through his ability to skillfully distinguish the intended mean-
ings implicit in all Dharma compositions and statements, he
becomes one who accords with wisdom;¹⁷⁴
- Through skillful cultivation of the *dhyāna* absorptions, he
becomes one possessed of the spiritual superknowledges;
- Through adapting to worldly dharmas in his practice, he
becomes one possessed of skillful means;
- ¶ Through thoroughly accumulating the provision of merit,¹⁷⁵
he becomes one who is insatiable;
- Through always seeking to acquire the causes and conditions
for wisdom,¹⁷⁶ he becomes one who never abandons his quest;
- Through his accumulation of the causes and conditions for
great kindness and great compassion,¹⁷⁷ he becomes one who
is tireless;
- Through always practicing right mindfulness, he becomes one
who utterly abandons the breaking of moral precepts;
- Through his deep resolve in seeking to acquire the Buddha's ten
powers, four fearlessnesses, and eighteen dharmas exclusive
to the Buddhas, he become one who is ever mindful of the
Buddha's Dharma;
- Through always causing of beings to abandon what is bad and
cultivate what is good, he becomes one who adorns buddha
lands;
- Through planting the merit for acquiring the adornments of
the thirty-two major marks and eighty subsidiary signs, he
becomes one who practices the many different sorts of good
karmic deeds;
- Through seeking to acquire the physical, verbal, and mental
qualities adorning the Buddha, he becomes one who always
practices vigor;
- Through making offerings to all Dharma-teaching bodhisatt-
vas, he becomes one who delights in great reverence;

Through having a mind unimpeded by aversion for the expedient means all bodhisattvas resort to in the world, he becomes one whose mind is unimpeded;

And through always delighting in teaching beings, he becomes one who, both day and night, abandons any other sorts of intentions.

10. THE METHODS USED BY THE BODHISATTVA IN HIS TEACHING OF BEINGS

(K) While the bodhisattva engages in such practices as these:

He also practices giving as a means of teaching beings;

He also uses pleasing words, beneficial actions, and joint endeavors as means of teaching beings;

He also uses the manifestation of form bodies as a means of teaching beings;

He also uses the speaking of Dharma to teach beings;

He also manifests the endeavors associated with the bodhisattva practices to teach beings;

He also manifests the great endeavors of all buddhas to teach beings;

He also reveals the transgressions associated with *saṃsāra* to teach beings;

He also reveals the benefits of all buddhas' wisdom to teach beings;

And, as the bodhisattva cultivates in this manner, he uses the path that involves great spiritual powers as well as skillful means employing all different sorts of causes and conditions to teach beings.

Although this bodhisattva uses skillful means involving many different sorts of causes and conditions, his resolve always remains intent upon the knowledge of the Buddha. Thus he never retreats from or loses his roots of goodness.

11. THE BODHISATTVA'S ADOPTION OF AN ARRAY OF MEANS TO BENEFIT BEINGS

(L) Additionally, he always seeks ever more supreme dharmas with which to benefit beings. In order to be of benefit to beings, he becomes adept in all of the classics, skills, and cultural arts of the world, including writing, mathematical calculation, classical works on the nature of stones,¹⁷⁸ and medical procedures for the treating of diseases such as wasting diseases, children's diseases, diseases involving possession by ghosts, diseases involving poisoning by sorcerers, leprosy, and other such disorders.

He acquires knowledge of the classics devoted to such arts as music, singing, dance, humor, and entertainment while also

becoming knowledgeable in matters regarding the state, cities, regions beyond the city walls, villages, buildings and homes, parks, viewing terraces, ponds, springs, flowers, fruit, medicinal herbs, and trees.

He becomes knowledgeable about gold, silver, *maṇi* pearls, lapis lazuli, coral, amber, mother-of-pearl, carnelian, the discovery of jewel deposits, the courses of the sun, moon, five stars, and twenty-eight constellations, and the interpretation of the relative auspiciousness of signs including the strange signs appearing in association with earthquakes, dreams, and writings, and all signs appearing on a person's body.

So, too, he becomes knowledgeable regarding the practice of giving, the observance of moral precepts, the focusing of one's mind, the *dhyāna* absorptions, the spiritual superknowledges, the four *dhyānas*, the four immeasurable minds, the four formless absorptions, whatever other matters that would cause no distress to beings, and whatever matters would bring happiness to beings.

Then, out of kindly pity for beings, he brings forth these dharmas¹⁷⁹ in order to influence beings to enter the unsurpassed Dharma of all buddhas.

12. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

{M} The Bodhisattva dwelling on this Difficult-to-Conquer Ground encounters many hundreds, many thousands, or many myriads of *koṭis* of buddhas to whom he makes offerings, expresses his veneration, makes praises, and presents offerings of robes, food and drink, bedding, and medicines. He draws close to them, listens to their teaching of Dharma, and, having received those teachings on Dharma, he leaves behind the home life. Having left behind the home life, he listens to and accepts the Dharma of the Sutras in the presence of those buddhas and becomes a teacher of the Dharma who proclaims the benefits of the Dharma.

13. THE BODHISATTVA'S PURIFICATION OF QUALITIES AND ROOTS OF GOODNESS

He ever increases the supremacy of his extensive learning and accumulation of *samādhis* up to the point where he is able to carry on such activities beyond a period of even hundreds of thousands of myriads of *koṭis* of kalpas during which he never neglects these endeavors. During this time, the meritorious qualities and roots of goodness of this bodhisattva shine forth ever more brightly in their purity.

14. GOOD ROOTS PURIFICATION LIKE REFINING GOLD & CELESTIAL PHENOMENA

Sons of the Buddha, this circumstance is analogous to the refining of real gold that, when polished to a luster with *musāragalva*,¹⁸⁰ shines ever more supremely in its brightness. Because of the power of his skillful means and wisdom, the meritorious qualities and roots of goodness of this bodhisattva who dwells on this ground shine forth ever more supremely in their purity, doing so to a degree that those on lower grounds cannot even approach. He also becomes comparable to the sun, moon, stars, constellations, and heavenly palaces that wind-like forces support and propel along in their courses in such a way that they never depart from the normal course of things.

For such a son of the Buddha who is a bodhisattva dwelling on the Difficult-to-Conquer Ground, because of his skillful means and contemplative thought, his meritorious qualities and roots of goodness shine forth ever more brightly in their purity. Even so, he still refrains from seizing on the ultimate realization and also refrains from swiftly reaching the culmination of the path to buddhahood.

15. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 5TH GROUND BODHISATTVA

Sons of the Buddha, this has been a general explanation of all bodhisattva *mahāsattvas*' Difficult-to-Conquer Ground.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva *mahāsattva* who dwells on this ground often becomes a Tuṣita Heaven king possessed of fiercely sharp faculties who is able to utterly defeat in debate the proponents of all non-Buddhist traditions.

b. THE BODHISATTVA'S MINDFULNESS

In whatsoever endeavors he takes up, whether that be the practice of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from his mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of his bodhisattva companions, and so forth until we come to his never departing from mindfulness of his quest to achieve the perfect acquisition of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He thinks: "Oh, when will I finally become able to serve beings as a leader, as one worthy of veneration?" and so forth until we come to his thinking, "Oh, when will I be able to become one upon whom all beings can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this bodhisattva wishes to bring to bear just such diligence in the practice of vigor, in but a moment, he becomes able to acquire a thousand *koṭis* of samādhis and able to manifest up to a thousand *koṭis* of transformation bodhisattvas to serve as his retinue. Were he to avail himself of the power of vows, through sovereign mastery in the spiritual powers, he could manifest these phenomena in even greater numbers so large that one could never count them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.¹⁸¹

16. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At this time, Vajragarbha Bodhisattva, wishing to clarify his meaning, then reiterated it in verses, saying:

After the bodhisattvas complete
the practice dharma associated with the fourth ground,
they equally contemplate the Buddhas of the three periods of time,
the precepts, also equally contemplate the mind itself,
equally contemplate riddance of views, doubts, and regrets,
equally contemplate what practices are and are not the path,
and, having engaged in these equally regarding contemplations,
they become able to enter the fifth ground. (11)

They employ the four stations of mindfulness as bow,
the root faculties as their sharp arrows,
the four right efforts as their steed,
the four bases of psychic power as their vehicle,
the five powers as their sturdy armor,
and are thus able to crush the insurgent afflictions.
They are heroically brave and non-retreating
and thereby directly enter the fifth ground. (12)

They are cloaked in the stainlessness of a sense of shame and blame.
Purity in the moral precepts serves them as fragrant incense,
the seven limbs of enlightenment serve as a floral garland,
and the *dhyāna* absorptions serve them as perfume.

All of their different sorts of thought involving
wisdom together with skillful means serve as adornments.
Thus it is that they succeed in entering
into the parks and groves of the *dhāraṇīs*. (13)

The four bases of psychic power serve as their feet,
right mindfulness as the crown of their heads,

kindness and compassion as their bright and pure eyes,
while it is sharp wisdom that serves as their teeth.

With the roar of emptiness and non-existence of self,
he scatters the insurgent afflictions.

Thus it is that the lion among men
becomes able to enter the fifth ground. ⁽¹⁴⁾

When this bodhisattva succeeds in reaching
and then dwelling within the fifth ground,
he increasingly cultivates the dharmas of supreme purity,
all for the sake of success in the path to buddhahood.

He always implements the minds of kindness and compassion,
is never overcome by disaffection or weariness,
and has as his sole aim the cultivation
of the fifth ground's practice dharmas. ⁽¹⁵⁾

He deeply cultivates the accumulation of the two types of provisions
consisting of merit and wisdom,
implements the power of all different sorts of skillful means,
and aspires to acquire the highest clarity in contemplation.

He is always protected by the Buddha,
succeeds in perfecting mindfulness and wisdom,
and is able to sequentially engage in skillful contemplation
of the truths in accordance with their reality, ⁽¹⁶⁾

namely the truth of the supreme meaning, worldly truth,
the truth of differentiating distinctions, the truth of establishment,
the truths regarding phenomena, arising, cessation, and the path,
on through to the truth associated with what is unimpeded.¹⁸² ⁽¹⁷⁾

Thus it is that he contemplates the truths
with a mind that is subtle, sublime, and pure.
Although he has not yet been able to acquire
the unimpeded liberation,

through his ability to possess wisdom
together with the power of faith,
he succeeds in being that which is supreme over all
of the types of wisdom anywhere in the entire world. ⁽¹⁸⁾

Contemplating the truths in this way,
he is able to entirely realize that conditioned dharmas
are false, artificial, deceptive,
and entirely devoid of any aspect that is substantially real.

He is able to acquire from that radiance possessed by the Buddhas,
a portion of the radiant light of their kindness and compassion

and, for the sake of all beings,
focuses his mind on his quest to acquire the wisdom of the Buddha.
(19)

He knows the nature of prior and later aspects of the conditioned,
realizes that beings are extremely pitiable,
that they have fallen into the darkness of ignorance, and
that they are tied up by the bonds of craving's causes and conditions.

This bodhisattva becomes able to extricate
inhabitants of the world from their suffering and anguish.
He realizes dharmas are devoid of any entity possessed of a lifespan
and that, in this sense, they are analogous to grass, trees, and so
forth. (20)

He realizes too, because beings are always beset by two types
of afflictions and their associated causes and conditions,
just as they have come forth from earlier lives to the present,
so too shall they proceed in the same way on to their future lives,
continuing on without cease,
never being able to find the end of suffering's bounds.
He feels pity and sadness for these beings
and thinks, "I should see to their liberation." (21)

"They never escape from the house of the five aggregates,
do not fear the injury wrought by the four great elements,
fail to ever extricate the arrow of the wrong views,
and never extinguish the blazing flames of the three poisons.

"They fail to dispel the darkness of ignorance,
fall down into the great sea of desire,
and remain bereft of the light of wisdom
due to having abandoned their great guiding teacher." (22)

Having come to know these matters,
he ever increases his application of diligence in the practice of vigor.
Whatever endeavors he initiates
are all done for the sake of liberating beings.

He always bears in mind right mindfulness and wisdom.
In cultivating the path he possesses the senses of shame and blame.
Utilizing solid resolve together with wisdom,
he causes them to increase even more. (23)

He is insatiable in the cultivation of merit and wisdom,
upholds the moral precepts so that they are not allowed to weaken,
tirelessly strives to develop extensive learning,
and rightly cultivates the practices that purify the buddha lands.

He is insatiable in planting the causes and conditions
for acquiring a buddha's major marks, subsidiary signs, and voice,
and devotes all of the good works he does
for the purpose of benefiting beings. (24)

For the sake of serving the benefit of the inhabitants of the world,
he sees to the production and establishment of classic texts and such,
learns the nature of stones,¹⁸³ ghost-possession, medical formulae, (25)
song, dance, humor, and other such topics

such as methods for establishing halls, towers, gardens, and groves,
and methods for making clothing as well as food and drink.
He shows others where to find deposits of all sorts of precious gems.
Thus it is that he causes the many to be filled with joyous delight. (26)

He is able to interpret signs associated with the sun, moon, five stars,
the twenty-eight constellations, and so forth,
is able to interpret omens of earthquakes, good and bad fortune,
dream writings, and the various sorts of strange events.

He practices giving, observance of the moral precepts, and the rest,
abandons desire, cultivates the *dhyāna* absorptions,
the four immeasurables, and the spiritual superknowledges,
doing so in order to bring happiness to inhabitants of the world. (27)

The bodhisattva possessed of great wisdom
who succeeds in reaching this Difficult-to-Conquer Ground
then makes offerings to many *koṭis* of buddhas
and listens to Dharma taught by those buddhas.

The roots of goodness he thus cultivates
are all brought to a state of shining purity,
just as when, using precious *musāragalva*,
one is able thereby to polish real gold to lustrousness. (28)

Just as the bejeweled celestial palaces, that,
accordant with wind-like forces, never depart their normal course,
even amidst worldly dharmas, he bestows benefit, yet is not defiled.
Thus, in this, he is also like a lotus blossom floating atop the water. (29)

The bodhisattva who dwells on this ground
often becomes a Tuṣita Heaven King
whose faculties become ever more fiercely sharp
such that he is able to utterly refute the views of the non-Buddhists.

All of the good works he does
are done for the sake of acquiring the wisdom of the Buddha
and in order to acquire the Buddha's powers and fearlessnesses
with which to be able to liberate beings. (30)

If this bodhisattva diligently cultivates
and thus grows ever more supreme in his power of vigor,
he becomes able to acquire a thousand myriads of *koṭis*
of every sort of deep and marvelous samādhi.

He makes offerings to a thousand *koṭis* of buddhas,
becomes able to cause a thousand worlds to tremble,
and, commensurate with the power of vows he brings to bear,
may go well beyond such numbers to the point of immeasurability. ^{31}

And so it is that we reach the end
of this Dharma-accordant explanation
of the fifth ground and the supremely wise eminence there
who is equipped with many different sorts of skillful means. ^{32}

The End of Chapter Five

CHAPTER SIX

The Direct Presence Ground

F. THE SIXTH GROUND: THE DIRECT PRESENCE GROUND

1. THE SIXTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

When the bodhisattvas had heard the explanation
of the characteristic features of this supreme ground's practices,
they showered down many sorts of marvelous and precious jewels
from the midst of the skies above,

that, emitting pure and radiant light,
they presented there as offerings to the Bhagavat.
Everyone then uttered praises, saying, "This is good indeed,
good indeed, Vajragarbha Bodhisattva." ⁽¹⁾

There were at that time countless many *koṭis*
of devas there who all rejoiced and,
from up above in space,
showered down many sorts of precious powdered incense.

The rays of light wove together in an elegantly patterned array
that was subtle, marvelous, and utterly pleasing
as the many sorts of incense, flowers, necklaces,
and canopies showered down to the Buddha from above. ⁽²⁾

The King of the Paranirmita Vaśavartin Heaven,
together with his retinue and others,
rained down many sorts of marvelous and precious objects
that sprinkled gently down, as if descending in a cloud.

They sang forth verses as offerings to the Buddha
and as praises to Vajragarbha,
all in unison proclaiming, "How good indeed.
This is good indeed. May you soon explain these matters." ⁽³⁾

A thousand myriads of *koṭis* of celestial nymphs,
from where they were abiding in space above,
sent forth many sorts of heavenly musical sounds
singing forth their praises of the Buddha's meritorious qualities

and all in unison uttered these words:
"That which the Tathāgata has proclaimed
is subtle, sublime, and possessed of incalculable import,
for it is able to extinguish all afflictions, ⁽⁴⁾

reveals all dharmas as, in their fundamental nature, empty,
 as devoid of any mark even so small as the point of a tiny hair,
 as, in their emptiness, beyond the range of discriminations,
 as analogous in this to empty space itself,
 as devoid of any mark of either coming forth or abiding,
 as beyond the range of frivolous theoretical ideation,
 as fundamentally eternally pure,
 as in a state of true suchness, and as beyond discriminating thought.

(5)

If one is able to reach a penetrating comprehension
 of the nature of all dharmas,
 his mind remains unshaken
 with respect to what exists or what does not exist.

His sole priority is to use the mind of great compassion
 for the sake of liberating beings.

One such as this is a son of the Buddhas
 born from the Dharma proclaimed by the Buddha. (6)

He is always devoted to the practice of giving
 and to bestowing benefit on beings.

Having already become thoroughly pure,
 he thus upholds the moral precepts, doing so with solid resolve.

Knowing the dharmas as free of any basis for harming,
 he is thus devoted to the practice of patience.

Knowing dharmas are by nature transcendent,¹⁸⁴
 he thus courses in the practice of vigor. (7)

Having previously extinguished the afflictions,
 he thus enters all the *dhyānas*.

Having previously comprehended the emptiness of dharmas,
 he thus selectively distinguishes dharmas.

Though his knowledge of quiescent cessation is extensive,
 he still strives to be of benefit to those abiding in the world.

Whosoever is thus able to extinguish every form of evil
 is one who qualifies as great person." (8)

After the celestial nymphs had thus employed
 a hundred thousand sublime sounds
 in singing forth verses in praise,
 they all fell silent and quietly gazed up at the Buddha. (9)

Liberation Moon Bodhisattva

then posed a request to Vajragarbha Bodhisattva, inquiring:
 "Availing oneself of which characteristic attributes
 might one then succeed in gaining the sixth ground?" (10)

2. VAJRAGARBHA COMMENCES THE FIFTH GROUND'S EXPLANATION

{A} Vajragarbha Bodhisattva then replied:

3. THE TEN DHARMAS OF IDENTITY ENABLING ACCESS TO THE SIXTH GROUND

O Sons of the Buddha, the bodhisattva *mahāsattva* who, having already completely fulfilled the fifth ground's practices, then wishes to enter the sixth ground, should take up the cultivation of ten dharmas of identity¹⁸⁵ to succeed in entering the sixth ground. What then are these ten? They are as follows:¹⁸⁶

First, all dharmas are the same due to their absence of any inherent nature;

Second, all dharmas are the same due to their signlessness;¹⁸⁷

Third, all dharmas are the same due to being unproduced;

Fourth, all dharmas are the same due to being undestroyed;

Fifth, all dharmas are the same due to being fundamentally pure;

Sixth, all dharmas are the same due to being beyond frivolous theoretical ideation;

Seventh, all dharmas are the same due to being beyond either grasping or relinquishing;

Eighth, all dharmas are the same due to being entirely transcendent;

Ninth, all dharmas are the same due to being like a conjured illusion, like a dream, like a shadow, like an echo, like the moon reflected on water, like an image in a mirror, like a mirage, and like a magical transformation;¹⁸⁸

Tenth, all dharmas are the same due to the inherent non-duality in their existence and non-existence.

4. 6TH GROUND ENTRY, ACQUIESCENT PATIENCE, AND PRIMACY OF COMPASSION

Sons of the Buddha, the bodhisattva *mahāsattvas* who have already completely fulfilled the fifth ground's practices and who then employ these ten dharmas of identity become able thereby to achieve entry into the sixth ground.

Sons of the Buddha, when the bodhisattva *mahāsattva* becomes able to contemplate the nature of all dharmas in this way he becomes able to employ patience that is acquiescent and gains the sixth ground. Although the unproduced-dharmas patience has not yet become directly manifest, his mind will then have already acquired clarity and acuity and he thus then successfully develops the acquiescent patience.¹⁸⁹

(B) When this bodhisattva contemplates all dharmas as characterized in these ways, he takes the great compassion as what is foremost and progressively extends the degree to which completely develops it.

5. THE BODHISATTVA'S CONTEMPLATION OF CAUSALITY IN CYCLIC EXISTENCE¹⁹⁰

(C) He additionally employs a superior contemplation through which he contemplates the signs of production and cessation in the world.

As a consequence, he reflects thus:¹⁹¹

In all circumstances throughout the entire world wherein one takes on physical rebirth, it occurs due to attachment to a self. Were one to abandon all attachment to a self, then there would be no further circumstance in which one would take rebirth in the world.

a. CONTEMPLATION OF THE SEQUENTIAL CONTINUITY OF CAUSAL FACTORS

All common people are blinded by delusion and hence are attached to the existence of a self. They always delight in pursuit of existence and always follow the course of erroneous conceptions. Thus they pursue deviant and false paths and habitually bring forth three sorts of actions: actions involving karmic offenses, actions productive of karmic merit, and imperturbable actions.¹⁹² Through these sorts of actions, they instigate the germination of seeds within the mind. Due to thought characterized by the contaminants and *grasping*, they instigate the birth of a body subject to *birth* and *death* in a circumstance wherein *volitional actions* are the soil, *consciousness* is the seed, *ignorance* is what keeps it covered over, the water of *craving* is what moistens it, the thought conceiving of the existence of a "self" keeps it irrigated, and the generation of all the different sorts of views promotes its growth and gives birth to the sprout of *name-and-form*.

It is due to *name-and-form* that the growth of the *sense faculties* occurs.

It is due to the impingement [of the sense objects] on the *sense faculties* that *contact* is then generated.

It is from *contact* that one then generates *feeling*.

Through delighting in *feeling*, one generates *craving*.

It is due to the growth in *craving* that the four-fold *grasping*¹⁹³ occurs.

It is due to the causes and conditions constituted by the four-fold *grasping* that one thus generates *actions*.

Through *becoming*, one generates the five-aggregate body. This is what constitutes *birth*.

The subsequent deterioration occurring in the five aggregates constitutes *aging*.

The culmination of that deterioration in destruction constitutes *death*.

Because of the causes and conditions constituted by *aging* and *death*, *worry*, *lamentation*, intense *torment*, and the many sorts of *suffering* then accumulate. Now, within these twelve causes and conditions, there is no entity that accumulates, and yet these naturally accumulate. There is no entity that becomes scattered, and yet scattering naturally occurs. When the causes and conditions come together, then these things exist. When the causes and conditions scatter, then they become nonexistent.

So it is that the bodhisattva *mahāsattva* on the sixth ground carries on the progressive contemplation of the twelve causes and conditions.

b. THE BODHISATTVA CONTEMPLATES THE DEFINITIONS OF CAUSAL LINKS

(d) He also reflects in this manner:

It is because of failing to know the ultimate meaning of the truths in accordance with reality that one comes to have *ignorance* covering over the mind.

The karmic effect of *ignorance* is what constitutes *volitional actions*.

It is based on *volitional actions* that there occurs the initial arising of *consciousness*.

The four appropriated aggregates arise together with *consciousness*.

It is based on the appropriated aggregates that *name-and-form* exist.

With development of *name-and-form*, there exist *the six sense faculties*.

Due to *the sense faculties'* interactions with the sense objects, there exist *consciousnesses*.

From the coming together of these factors, there then develops *contact* characterized by the contaminants.

Arising together with *contact* there then exists *feeling*.

It is the desire for and delight in *feelings* that constitute *craving*.

The increase and development of *craving* is what constitutes *grasping*.

From *grasping*, there then arise *volitional actions* characterized by the presence of the contaminants.

With the existence of *volitional actions*, there develops the resultant retributive effect of *becoming* occurring in the form of the five aggregates that then constitutes *birth*.

The maturation of the five aggregates is what constitutes *aging*.

It is the destruction of the five aggregates that constitutes *death*.

With the separation occurring at the time of *death*, the agitation arising in the clinging mind of the foolish person brings about *worry* and *lamentation* together with wailing and weeping.

This experience as it occurs in association with the five sense consciousnesses is what constitutes *suffering* here, whereas it is that of the intellectual mind consciousness that is associated with *worry*.

As *worry* and *suffering* become increasingly great, they constitute *torment*.

In a circumstance such as this, there can only be the growth of a great tree of suffering, a great mass of suffering.

Yet, in such a mass of suffering associated with the twelve-fold chain of causes and conditions, there does not exist either any “self” or anything belonging to a self. There is no agent of actions or any entity that directs the performance of actions, either.

The bodhisattva continues to reflect in this manner:

If an agent of actions existed, then there would also be endeavors that it would perform. If no agent of actions existed, then there would be no such endeavors performed. From the standpoint of ultimate truth, no agent of actions exists, nor do there exist any endeavors that are performed.

C. THE BODHISATTVA’S CONTEMPLATION OF MIND AS THE BASIS OF EXISTENCE

(E) He additionally thinks:

The three realms of existence themselves are false, for they are mere creations of the mind. (F) The Tathāgata has stated that all of the factors constituting the twelve causes and conditions depend entirely on the mind. And why? It is in accordance with particular circumstances that a thought of desire arises. This thought is identical with *consciousness*, whereas the particular circumstances themselves constitute the basis of *volitional actions*. The delusion of the mind in the context of the *volitional actions* is what constitutes *ignorance*. The location upon which the *consciousness* depends is *name-and-form*. It is in reliance upon the sense bases that a thought of desire is generated. This is an

emblematic characteristic of *the six sense bases*. It is through the conjunction of the three factors that there exists *contact*. That which arises in conjunction with *contact* is *feeling*. It is the desire-based attachment for that which is experienced as *feeling* that constitutes *craving*. When *craving* is not relinquished, then this is what constitutes the basis of *grasping*. It is on account of the coming together associated with this that *becoming* then occurs. The additional existence continuing forth from this is what then brings about *birth*. It is the maturation unfolding after *birth* that constitutes *aging*. The destruction that comes about with aging is what constitutes *death*.

d. THE CONTEMPLATION OF 2 FUNCTIONS OF EACH CAUSAL CHAIN LINK

(G) Among these, *ignorance* has two functions: First, it constitutes the delusion operative in the midst of conditions. Second, it serves as the cause for the generation of *volitional actions*.

Volitional actions also have two functions: First, they generate future retribution. Second, they serve as the cause of *consciousness*.

Consciousness also has two functions: First, it is able to cause the occurrence of continuity. Second, it serves as the cause of *name-and-form*.

Name-and-form also have two functions: First, they are mutually cooperative in their establishment. Second, they serve as the cause of *the six sense bases*.

The six sense bases also have two functions: First, they are able to take the six sense objects as objective conditions. Second, they serve as the cause of *contact*.

Contact also has two functions: First, it is able to contact objective conditions. Second, it serves as the cause of *feeling*.

Feeling also has two functions: First, it manifests an awareness of circumstances that are either detested or loved. Second, it serves as the cause of *craving*.

Craving also has two functions: First, it generates thoughts of desire toward what may cause defilement. Second, it serves as the cause of *grasping*.

Grasping also has two functions: First, it is able to bring about an increase in the afflictions. Second, it serves as the cause of *becoming*.

Becoming also has two functions: First, it is able to bring about *birth* within other destinies of rebirth. Second, it serves as the cause of *birth*.

Birth also has two functions: First, it is able to bring about the arising of the five aggregates. Second, it serves as the cause of *aging*.

Aging also has two functions: First, it causes the maturation of all of the sense faculties. Second, it serves as the cause of *death*.

Death also has two functions: First, it brings about the destruction of the five-aggregate body. Second, because there is then no conscious awareness, it thus allows this process to continue on and not be cut off.

e. THE CONTEMPLATION OF CAUSAL CHAIN PRODUCTION AND DESTRUCTION

(H) In this context, where *ignorance* serves as a condition for *volitional actions*, it is because *ignorance* causes *volitional actions* to continue on without cease and because it facilitates the establishment of *volitional actions*.

Where *volitional actions* serve as a condition for *consciousness*, it is because *volitional actions* cause *consciousness* to continue on without cease and because they facilitate the establishment of *consciousness*.

Where *consciousness* serves as a condition for *name-and-form*, it is because *consciousness* causes *name-and-form* to continue on without cease and because it facilitates the establishment of *name-and-form*.

[So too does this principle hold true] on through to *birth's* serving as a condition for *aging, death, worry, lamentation, suffering, and torment*. *Birth* then is ceaseless, this because it continuously facilitates the establishment of *name-and-form*.

f. CONTEMPLATION OF THE 12 LINKS' ASSOCIATION WITH INSEPARABILITY.

[So too does this same principle hold true where,] if *ignorance* ceases, then *volitional actions* cease, and so forth on through to *aging, death, worry, lamentation, suffering, and torment*.

In this context, if *ignorance* becomes nonexistent, then *volitional actions* also become nonexistent. If the cause is destroyed, then the effect is destroyed. This also holds true for the remaining factors as well.

g. THE TWELVE LINKS AS CONSTITUENTS OF THREE PATHS

(H) Among these factors, it is the three factors of *ignorance, craving, and grasping* that constitute the ceaseless *path of afflictions*. The factors extending from *volitional actions* on through to *becoming* constitute the ceaseless *path of karmic volitional actions*. The remaining factors in the chain of causes and conditions constitute the ceaseless *path of suffering*.

Because of the ceaseless prior and subsequent continuity involved in these, these three paths themselves are ceaseless. These three paths' constituents exist apart from any self or possessions of a self and yet still undergo a process of production and extinction wherein they are analogous to two stalks of bamboo that, by virtue of their leaning one against the other, they are thus able to remain standing.¹⁹⁴ By themselves, they are not solidly established and yet they are thus able [in this manner] to exist in a manner resembling a state of being solidly established.

h. THE TWELVE LINKS' CORRELATION WITH THE THREE PERIODS OF TIME

{J} Where *ignorance* serves as a cause and condition for *volitional actions*, this refers to past circumstances. *Consciousness, name-and-form, the six sense bases, contact, and feeling* are circumstances associated with the present. *Craving, grasping, becoming, birth, aging, and death* are circumstances associated with the future.

There is in these factors a progression going forth through the three periods of time. Where it is stated that, with the extinguishing of *ignorance*, *volitional actions* are then consequently extinguished, this constitutes an explanation of how continuity is severed.

i. THE TWELVE LINKS' CORRELATION WITH THE THREE KINDS OF SUFFERING

{K} This twelve-fold chain of causes and conditions describes *the three sufferings*. *Ignorance, volitional actions, consciousness, name-and-form, and the six sense bases* collectively constitute *the suffering associated with the karmic formative factors*.¹⁹⁵ *Contact and feeling* constitute *the suffering of suffering*.¹⁹⁶ *Craving, grasping, becoming, birth, death, worry, lamentation, suffering, and torment* constitute *the suffering of deterioration*.¹⁹⁷

j. CONTEMPLATION OF THEIR ARISING & CEASING BY CAUSES AND CONDITIONS

Where it is stated that, because *ignorance* is extinguished, *volitional actions* are then consequently extinguished, and so forth on through to *birth* and *death*, this constitutes an explanation of how continuity in *the three sufferings* is severed.

{L} With *ignorance* as the cause, *volitional actions* are then consequently produced. So too it is with the remaining factors. With the extinguishing of *ignorance*, *volitional actions* are then consequently extinguished. Because *volitional actions* are devoid of any inherently essential nature, the same follows for all of the remaining factors as well.

k. CONTEMPLATION OF THEIR CREATION AND DESTRUCTION OF THE BONDS

Where it is stated that *ignorance* serves as a cause and condition for the generation of *volitional actions*, this corresponds to the explanation of how the development of the bonds develops. Where it is stated that, because *ignorance* is extinguished, *volitional actions* are thus consequently extinguished, this corresponds to the explanation of how the bonds are destroyed. This same principle applies to the remaining factors as well.

l. CONTEMPLATION OF "UTTER NONEXISTENCE" & "UTTER CESSATION"

Where it is stated that *ignorance* serves as a cause and condition for *volitional actions*, this is a statement accordant with the "utter nonexistence" contemplation.

Where it is stated that, because *ignorance* is extinguished, *volitional actions* are thus consequently extinguished, this is a statement accordant with the "utter cessation" contemplation. This same principle applies to the remaining factors as well.

m. A SUMMARY LISTING OF 10 CONTEMPLATIONS OF THE 12 CAUSAL FACTORS

{M} It is in this manner that one engages in ten types of sequential and counter-sequential contemplations of the dharma of the twelve-fold chain of causes and conditions.¹⁹⁸ Specifically, they are:¹⁹⁹

Contemplation of the sequential continuity of the causal factors;
Contemplation of their reducibility to body and mind;²⁰⁰

Contemplation of it as a dharma wherein each factor assists in its establishment;

Contemplation of their inseparability;

Contemplation of their conforming to proceeding along in the three paths;²⁰¹

Contemplation distinguishing their associations with the past and the future;

Contemplation distinguishing their associations with the three types of suffering;

Contemplation of their arising based on causes and conditions;

Contemplation of their association with the creation and destruction of the bonds;

Contemplation in terms of "utter nonexistence" and "utter cessation."

6. THE BODHISATTVA'S ACQUISITION OF THE THREE GATES TO LIBERATION

{N} At this time, pursuant to his reflections on the twelve-fold chain of causes and conditions, the bodhisattva contemplates and

observes the nonexistence of self, the nonexistence of beings, the non-existence of any entity possessed of a life, the nonexistence of any person, the absence of any inherently existent nature, and the transcendence of any agent of actions, any director of actions, or any subjective entity, he observes that, because they belong to a multiplicity of subsidiary causes and conditions, they are devoid of anything at all that exists. When he contemplates in this manner, he then acquires the direct manifestation of *the emptiness gate to liberation*.²⁰²

Due to perceiving the cessation of these phenomena so that they no longer demonstrate any continuity of existence, he acquires what is known as the direct manifestation of *the signlessness gate to liberation*.²⁰³

Having realized both of these things, he then no longer feels any pleasure in taking on rebirths with the sole exception of doing so to implement the mind of great compassion in the transformative teaching of beings. He then acquires the direct manifestation of *the wishlessness gate to liberation*.²⁰⁴

When the bodhisattva cultivates these *three gates to liberation*, he abandons any mark of others or a self, abandons any mark of any agent of actions or anyone who undergoes experiences, and abandons any mark of either existence or nonexistence.

7. THE BODHISATTVA'S COMPASSIONATE RELUCTANCE TO ENTER FINAL NIRVĀṆA

(o) His mind of compassion thus progressively increases. As a consequence of his emphasis on the importance of the mind of compassion, he becomes diligent in the practice of vigor. Thus, whichever dharmas facilitating bodhi he has not yet brought to complete fulfillment, he then wishes to bring to complete fulfillment. Hence the bodhisattva then reflects thus:

It is due to a circumstance involving a conjunction of factors that conditioned entities continue on. When those factors scatter, they are then destroyed. It is because a multiplicity of conditions are completely present that they continue on and it is because of their becoming incomplete that they are then destroyed.

Because I am now aware of the many faults of conditioned dharmas, I should not indulge the complete fulfillment of such conjunctions of causes and conditions. However, in order to carry on the transformative teaching of beings, I should still refrain from bringing about the ultimate destruction of conditioned dharmas.

Sons of the Buddha, so it is that the bodhisattva realizes the manifold faults of conditioned dharmas and realizes that they are devoid of any inherently existent nature, that they exist apart from any characteristic of solidly established durability, and that they are neither produced nor destroyed. Even so, he becomes conjoined with the great kindness and great compassion, refrains from forsaking beings, and then immediately acquires the direct manifestation of the light of unimpeded *prajñāpāramitā*.

Having acquired just such wisdom, he proceeds to completely perfect the cultivation and gathering together of the causes and conditions for acquiring *anuttarasamyakṣambodhi*, and yet, even in doing so, refrains from abiding in the midst of conditioned dharmas. He contemplates the nature of conditioned dharmas as characterized by quiescent cessation and yet refrains from abiding in this either. This is because he wishes to completely perfect the factors leading to the unsurpassable bodhi.

8. THE BODHISATTVA'S SAMĀDHIS RELATED TO THE THREE GATES TO LIBERATION

(P) The bodhisattva abiding on the Ground of Direct Presence acquires:²⁰⁵

- The penetration of emptiness samādhi;
- The emptiness of any inherently existent nature samādhi;
- The emptiness of the supreme meaning samādhi;
- The foremost emptiness samādhi;
- The great emptiness samādhi;
- The emptiness of unities samādhi;
- The emptiness of production samādhi;
- The reality-accordant non-discriminating emptiness samādhi;
- The all-embracing emptiness samādhi;
- And the transcendent yet not transcendent emptiness samādhi.

He acquires the direct manifestation of a myriad such emptiness samādhis. So too does this occur in the same manner with the signlessness samādhis and the wishlessness samādhis.

9. THE BODHISATTVA'S TEN TYPES OF RESOLUTE INTENTIONS

(Q) This bodhisattva who abides on the Ground of Direct Presence develops:²⁰⁶

- The determined resolute intention;²⁰⁷
- The definitely certain resolute intention;
- The sublime resolute intention;²⁰⁸
- The profound resolute intention;
- The non-retreating resolute intention;

The unrelenting resolute intention;
 The vast resolute intention;
 The boundless resolute intention;
 The resolute intention that delights in knowledge;
 And the resolute intention joining wisdom and skillful means.

10. 10 CONSEQUENCES OF THE BODHISATTVA'S 10 TYPES OF RESOLUTE INTENTIONS

(R) Because he brings such resolute intentions as these to ever more supreme degrees of development, he:

Accords with *anuttarasamyaksambodhi*;
 Becomes one that none of the treatise masters of other traditions can cause to quaver in the slightest;
 Enters the grounds of knowledge;
 Turns away from the Śrāvaka-disciples and the Pratyekabuddhas;
 Progresses resolutely toward the knowledge of the Buddha;
 Becomes invulnerable to being controlled by any of the many sorts of *māras* or afflictions;
 Becomes securely established in the light of the bodhisattva's wisdom;
 Skillfully cultivates the emptiness, signlessness, and wishlessness gates to liberation;
 Devotes himself to the employment of wisdom conjoined to skillful means;
 And practices the dharma assisting the realization of bodhi.

11. THE BODHISATTVA'S PRAJÑĀPĀRAMITĀ PRACTICE AND PATIENCE ACQUISITION

(S) This bodhisattva who dwells on the Ground of Direct Presence develops ever more supreme practice of *prajñāpāramitā* and acquires the third of the patiences, the supremely acquiescent patience,²⁰⁹ this due to acting in accordance with and never contrary to this dharma.

12. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

The bodhisattva dwelling on this Ground of Direct Presence succeeds in being able to see many hundreds of buddhas, many thousands of buddhas, and so forth on up to many hundreds of thousands of myriads of *koṭis* of buddhas, making offerings to them, paying reverence to them, venerating them, praising them, and presenting them with robes, food and drink, bedding, and medicines. He draws close to the Buddhas and listens to the teaching of the Dharma in the presence of the Buddhas. Having heard their teachings on Dharma, he employs the light of reality-concordant wisdom to implement those teachings in practice in a manner

accordant with the way they were taught, doing so in a manner that delights all buddhas.

This person becomes ever more superior in his knowledge of the Dharma treasury of the Buddhas, continuing in this way for a time extending even up to countless many hundreds of thousands of myriads of *koṭis* of kalpas during which his roots of goodness become ever more marvelous in the shining brilliance of their purity.

13. PURIFYING GOOD ROOTS LIKE POLISHING GOLD & MOONLIGHT'S COOLNESS

Sons of the Buddha, this is analogous to that circumstance wherein one uses a lapis lazuli jewel in polishing real gold to such lustrousness that its brilliant appearance becomes ever more supremely radiant. So too, the bodhisattva who abides on this Ground of Direct Presence, through employing wisdom together with skillful means, develops roots of goodness that become ever more supreme in the radiance, purity, and quiescence through which they become unapproachable by the roots of goodness of those abiding on other grounds.

Sons of the Buddha, in this, their radiance is analogous to the light of the moon that is able to cause the bodies of beings to experience a sense of pristine purity that not even the blowing of the four kinds of winds could diminish. The roots of goodness of the bodhisattva *mahāsattva* dwelling on this Ground of Direct Presence increase in their supremacy to the point that they can extinguish the fires of the afflictions of countless many beings while also becoming invulnerable to destruction even by any of the four kinds of evil *māras*.

14. VAJRAGARBHA'S FINAL STATEMENTS ABOUT THE 6TH GROUND BODHISATTVA

Sons of the Buddha, this has been a description of the bodhisattva *mahāsattva*'s Ground of Direct Presence.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva who abides on this ground often becomes a king of the Fine Transformations Heaven²¹⁰ possessed of fiercely sharp wisdom that is able to demolish anyone's overweening pride and that can never be exhausted by the challenging questions of any *śrāvaka*-disciple.

b. THE BODHISATTVA'S MINDFULNESS

In all endeavors he takes up, he employs giving, pleasing words, beneficial actions, and joint endeavors and never departs from mindfulness of the Buddha, mindfulness of the Dharma,

mindfulness of his bodhisattva companions, and so forth until we come to his never departing from mindfulness of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always brings forth a vow in which he states, "I shall become one who serves as a leader for beings, one worthy of veneration..." and so forth until we come to his thinking, "I shall become one upon whom all beings can rely."

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this bodhisattva wishes to bring forth the diligent practice of vigor, then, in but an instant, he becomes able to acquire tens of myriads of *koṭis* of samādhis and so forth until we come to his ability to manifest tens of myriads of *koṭis* of bodhisattvas to serve him as a retinue. Were he to avail himself of the power of vows, he could manifest these phenomena in even greater numbers so large that one could never calculate them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

15. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to further clarify the meaning of this discourse, thereupon uttered verses, saying:

When bodhisattvas have already succeeded
in completely fulfilling the fifth ground's practices,
realizing dharmas' sameness through absence of inherent nature,²¹¹
signless, unproduced, undestroyed,

originally and always pure,
and beyond frivolous theoretical ideation—
through cultivation and accumulation of knowledge such as this—
they then succeed in entering the sixth ground. {11}

So too with dharmas' sameness due to always transcending signs,
due to being beyond either grasping or relinquishing,
due to being empty by nature and like mere conjurations,
due to transcending duality, and due to being beyond discrimination.

If they are able to accord with such
a subtle and sublime import
so that their minds refrain from opposing it,
they may then succeed in entering the sixth ground. {12}

Through abiding in clarity and acquiescent patience
and through the development of strength in wisdom,
they contemplate all
characteristic signs of production and destruction in the world
and thus realize that the entire world
in all cases comes forth from the darkness of delusion
and that, were the darkness of delusion to be destroyed,
then the entire world could no longer exist. (13)

Contemplatively investigating the dharma of causes and conditions,
they observe its accordance with the ultimate meaning
even as it does not contradict karmic conditions, retribution,
actions, or conventional designations,

observing too that, in reality, no agent of actions exists at all,
and observing that no entity undergoing experience exists, either.
They contemplate all that is conditioned in just this way,
seeing it all as like clouds wherein nothing substantial exists. (14)

Failure to realize meaning in accordance with ultimate truth
is what constitutes *ignorance*.

It is from this that one generates thought
and pursues physical and verbal *actions* that engender retributions.

It is from *actions* that there exists *consciousness*
and then the immediate development of *name-and-form*.

It is in this manner that one comes to be born into the world,
arriving then amidst birth, death, and a mass of suffering. (15)

If one utterly realizes that the three realms of existence
all exist entirely from the mind

and realizes too that the twelve causes and conditions
reside entirely within the purview of a single thought—

if one develops this realization, then one sees birth and death
as coming forth solely from the mind
and sees that, if one but succeeds in extinguishing this thought,
birth and death will then become extinguished as well. (16)

The two functions of *ignorance*

whereby it serves to produce delusion and instigate actions,
and so forth on through to *aging-and-death's*

destructive ruination of the five aggregates—

it is from the sphere of these very factors
that one entirely brings forth all of this suffering and affliction. (17)

But if these factors were to all be brought to an end,
then this suffering and affliction would also be brought to an end.

So long as *ignorance* is fully present,
then the continuity of this process will not be cut off.

However, if these causes and conditions are not fully present,
then one may thereby cut off this very continuity.

Ignorance on through to *craving* and *grasping*
are synonymous with *the path of afflictions*.

Actions and *becoming* comprise *the path of karmic deeds*.

The remaining factors then are what constitute *the path of suffering*. {18}

Ignorance on through to the *six sense bases*
constitute *the suffering associated with the karmic formative factors*.

Contact and *feeling* constitute *the suffering of suffering*.

The remaining factors are what constitute *the suffering of deterioration*.

If one extinguishes the continuities underlying *the three sufferings*,
then the self itself will no longer exist. {19}

Ignorance as well as *actions*
are associated with the past.

Consciousness on through to *feeling*—
these are associated with the present.

It is on the basis of *craving* that one then generates suffering.

These then are associated with the future.

If one extinguishes *ignorance*,
with this, one then will become free of suffering. {20}

This delusion arises from multiple conditions
and then generates the fetters.

If the multiple conditions are destroyed,
then one thereby destroys the fetters.

It is on the basis of causes that one then generates effects.

If the cause is destroyed, then the effect is destroyed.

Through contemplating all dharmas in this manner,
one observes that they are empty of any inherently existent nature. {21}

It is through following the course of *ignorance*
that the entire world emerges.

“If one acts in a manner that counteracts *ignorance*,
this being the case, then one thereby cuts off *becoming*.”

“It is from having this factor that one then has this other factor,”

“If this factor does not exist, then this other factor no longer exists.”

In just this manner, one carries out *the ten kinds of contemplations*
regarding this extremely profound dharma of causes and conditions,
contemplating the continuity of causes and conditions
as they occur in the past, in the future, and in the present. {22}

Not apart from their presence within a single thought,
 one distinguishes *the three paths*,
 pursuing the contemplation of *the three kinds of suffering*
 as well as that of the dharma of production and destruction,
 that of “utter nonexistence,” and that of “utter cessation,”
 being able to carry out both reversed and sequential contemplations.
 (23)

So it is that the bodhisattva enters into
 the dharma of the twelve causes and conditions.
 Thus he realizes that dharmas are analogous to mere conjurations,
 that they are like a dream, like shadows,
 like a mirage, like magical transformations,
 and that they are false, deceptive, and devoid of any agent of actions.
 (24)

So too, he realizes that they are devoid of any recipient of experiences
 and that they only deceive foolish people.
 It is in this manner that he contemplates causes and conditions
 and emptiness as cultivated by the wise, observing that,
 if the conditions do not exist, then their associated signs do not exist.
 Realizing that these two phenomena are themselves empty and false,
 he then becomes free of anything he might wish for
 within all that exists among them.
 His sole aspiration then is to use the mind of great compassion
 in order to liberate beings with kindness. (25)

It is in this way that the greatly eminent masters
 cultivate the gates to liberation.
 With a mind suffused with compassion, he cherishes the Buddha’s
 countless meritorious qualities
 and realizes that conditioned dharmas
 all exist due to the conjoining of factors. (26)

He then immediately acquires a myriad emptiness absorptions
 and also gains the same number for signlessness and wishlessness.
 His wisdom progressively increases,
 culminating in his acquisition of the supremely acquiescent patience.
 He gains the bodhisattvas’ realizations
 of the unconditioned, wisdom, and liberation.
 Such roots of goodness as these
 become increasingly superior in their radiant purity and acuity. (27)

He makes offerings to countless many buddhas,
 is praised by all buddhas,
 and always, wherever buddhas dwell,
 leaves the home life to pursue study of the Buddha’s path.

Arriving within the treasury of the Buddha's Dharma,
 his roots of goodness continually develop
 until they become like real gold
 when polished with a lapis lazuli jewel,
 the radiance of which then grows ever more pristine.
 Just so is the simile most fitting for this. ⁽²⁸⁾

Just as the purity of the full moon's light
 as it hangs in the middle of an empty sky
 is invulnerable then to the blowing of the four winds
 that remain unable to cause it to diminish or cease,
 so too, the light of the bodhisattva's wisdom
 in its extinguishing of the heat of all afflictions
 is such that not even the four types of *māras* can subdue it.
 Just so is the simile most fitting for this. ⁽²⁹⁾

The bodhisattva abiding on this ground
 often becomes a king of the Skillful Transformations Heaven
 who, possessed of faculties that are fiercely sharp,
 is thus well able to dispel anyone's overweening pride.

All the good works that he does
 in every case conform to guidance by wisdom
 of a sort that the challenging questions of *śrāvaka*-disciples
 still remain unable to ever exhaust. ⁽³⁰⁾

Should this son of the Buddha wish
 to bring to bear such diligent application of vigor,
 he becomes able then to acquire hundreds of thousands
 of *koṭis* of *samādhis*,

and becomes able as well to see hundreds of thousands
 of *koṭis* of buddhas abiding throughout the ten directions
 just as, on a clear spring day,
 the sun's light shines forth with pure brightness. ⁽³¹⁾

So it is that this sixth ground
 has such profound sublimity that it is so difficult to know or see
 that no *śrāvaka*-disciple could ever completely fathom it.
 Thus ends this general description of such greatly eminent masters.
⁽³²⁾

End of Chapter Six

CHAPTER SEVEN

The Far-Reaching Ground

G. THE SEVENTH GROUND: THE FAR-REACHING GROUND

1. THE SEVENTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

At that time, the congregation of devas
abiding above in space
rained down incense, flowers, and precious jewels
that, resembling clouds, spread about above the Buddha.
Exultant with delight and making sublimely wonderful music,
they all sang praises, saying: ⁽¹⁾

“It is good indeed, good indeed, O Vajragarbha,
that you possess such excellent awareness of the ultimate meaning,
possess such an aggregation of countless meritorious qualities,
and are a lotus blossom among men
who expounds on these supremely marvelous practices,
thereby bestowing such benefit on the entire world.” ⁽²⁾

The King of the Paranirmita Vaśavartin Heaven
then rained down light, flowers, and incense
that gently floated down as offerings
to he who dispels worries and afflictions. ⁽³⁾

The devas there along with that king of the devas
then chorused forth sublime voicings in which they said:
“If one but hears of the meaning of this ground,
he will thereby be able to garner great benefit.” ⁽⁴⁾

They then created a hundred thousand varieties
of supremely marvelous music wherein,
by availing themselves of the Buddha's spiritual powers,
those celestial nymphs sang this splendid song: ⁽⁵⁾

“The Buddha is possessed of the most supreme quiescence
and he is able to influence those who are evil to become good.
He is one for whom those in all worlds
all join in expressing their reverence. ⁽⁶⁾

“Although he has entirely transcended the world,
he nonetheless manifests in the midst of worldly dharmas.
He knows the body as identical to dharmas' true character,
and so manifests many different types of bodies.

Although he uses all manner of words and speech
to proclaim the dharma of quiescent cessation,
he still realizes that all speech
is devoid of any of the signs associated with its sounds. {7}

“He is able to travel beyond a hundred thousand lands
to present the most supremely marvelous offerings to all buddhas,
even while knowing the body, buddhas, and lands
with sovereign mastery in the knowledge that relinquishes signs. {8}

“Although he engages in the teaching of beings,
he still remains free of any conception of either ‘others’ or ‘self.’
He pursues extensive accumulation of great meritorious qualities,
yet does not indulge in any attachment for them, {9}

“for he perceives that it is because of seizing upon signs
that the fire of the three poisons burns up the entire world.
He refrains from seizing on any signs whatsoever, and yet
raises forth vigor in implementing kindness and compassion.” {10}

Then all of the devas and the celestial nymphs,
filled with delight, presented offerings,
and, having finished their singing of praises,
they fell silent and gazed up at the Buddha. {11}

At that time, Liberation Moon Bodhisattva
extended a request to Vajragarbha Bodhisattva, saying:
“Everyone in this entire assembly is pure.
They wish you will now explain the features of the seventh ground.”
{12}

2. VAJRAGARBHA COMMENCES THE SEVENTH GROUND’S EXPLANATION

Vajragarbha Bodhisattva then said:

3. TEN TYPES OF SUBLIME PRACTICE ENABLING SEVENTH GROUND ACCESS

{A} Sons of the Buddha, where there is a bodhisattva *mahāsattva*
who has already completely fulfilled the sixth ground’s practices
and who then wishes to gain entry into the seventh bodhisattva
ground, he should draw upon skillful means and wisdom²¹² to
bring forth ten types of sublime practice. What then are these ten?
They are:

Although this bodhisattva thoroughly cultivates emptiness,
signlessness and wishlessness, he still uses the mind of kind-
ness and compassion as he resides among beings;

Although he complies with all buddhas’ dharma of uniform
equality, he still never relinquishes his practice of presenting
offerings to all buddhas;

Although he always delights in the gateway to wisdom of contemplating emptiness, he still engages in extensive cultivation and accumulation of the provision of merit;²¹³

Although he has become detached from the three realms of existence, he is still able to engage in the adornment of the three realms of existence;

Although he has achieved the final extinguishing of the flames of all afflictions, he still brings forth for beings the dharmas for extinguishing the flames of their afflictions of greed, hatred, and delusion;

Although he accords with his realization that all dharmas are like conjurations, like dreams, like shadows, like echoes, like magical transformations, like the moon reflected on the water, and like images in a mirror, and also accords with his realization that they are characterized by non-duality, he still brings forth distinctions in the many different sorts of afflictions and also never errs in his understanding of karmic actions' resulting retributions;

Although he realizes that, due to their emptiness, all buddha lands are like empty space, and although he also realizes that all lands transcend their characteristic signs, he still brings forth the practices by which one purifies buddha lands;

Although he realizes that all buddhas' Dharma body free of any "body," he still brings forth as self-adornment the form body's thirty-two marks and eighty subsidiary signs;

Although he realizes that the voice of all buddhas is characterized by ineffability and although he has a resolute conviction that the Tathāgata's voice is fundamentally characterized by quiescence, he still accords with all beings by bringing forth for them many different sorts of well-adorned voices;

And although he knows that, in but a single mind-moment, all buddhas achieve a penetrating comprehension of all phenomena throughout the three periods of time, he still acquires the knowledge of the many different appearances, many different temporal circumstances, and many different types of kalpas in which buddhas' realize *anuttarasamyaksambodhi*. Then, in order to adapt to beings' minds and resolute beliefs, he provides them with teachings accordant with this.

Sons of the Buddha, this is what is meant by generating ten kinds of sublime practice from wisdom and skillful means. The bodhisattva *mahāsattva* who has already completely fulfilled the sixth

ground's practices cultivates these sublime practices and thereby succeeds in entering the seventh ground.

Sons of the Buddha, it is on the basis of the direct manifestation of just such skillful means and wisdom that one achieves entry into the seventh ground.

4. THE BODHISATTVA'S TWENTY KINDS OF PENETRATING COMPREHENSION

(B) When this bodhisattva abides on the seventh ground:

He acquires a penetrating comprehension of the measurelessly many realms of beings;

He acquires a penetrating comprehension of the measurelessly many dharmas used by the Buddhas in their teaching of beings;

He acquires a penetrating comprehension of the measurelessly many world realms;

He acquires a penetrating comprehension of the Buddhas' measurelessly many pure lands;

He acquires a penetrating comprehension of the differences in the measurelessly many dharmas;

He acquires a penetrating comprehension of the Buddhas' measureless knowledge associated with their realization of the unsurpassable path;²¹⁴

He acquires a penetrating comprehension of the calculation of the measurelessly many kalpas;

He acquires a penetrating comprehension of the Buddhas' measureless fathoming of the three periods of time;

He acquires a penetrating comprehension of the differences in beings' measurelessly many different resolute convictions;

He acquires a penetrating comprehension of the particular differences in the Buddhas' measurelessly many form bodies;²¹⁵

He acquires a penetrating comprehension of the Buddhas' [knowledge of] the measurelessly many differences in beings' mental dispositions and faculties;²¹⁶

He acquires a penetrating comprehension of the measurelessly many voices and languages through which the Buddhas inspire delight in beings;

He acquires a penetrating comprehension of the Buddhas' [knowledge of] beings' measurelessly many different minds and courses of thought;²¹⁷

He acquires a penetrating comprehension of the Buddhas' measurelessly many wisdom-concordant actions;

- He acquires a penetrating comprehension of the measurelessly many sorts of resolute convictions of adherents of the Śrāvaka-disciple Vehicle;
- He acquires a penetrating comprehension of the measurelessly many sorts of proclamations of the causes and conditions of the path set forth by the Buddhas in inspiring beings' resolute faith;
- He acquires a penetrating comprehension of *pratyekabuddhas* measurelessly many sorts of practice and wisdom development;
- He acquires a penetrating comprehension of the measurelessly many sorts of extremely profound wisdom proclaimed by the Buddhas;
- He acquires a penetrating comprehension of the measurelessly many sorts of paths coursed in by bodhisattvas;
- And he acquires a penetrating comprehension of the measurelessly many works accumulated and accomplished in the Great Vehicle that, when described by the Buddhas, then influence beings to succeed in entering them.

5. HIS ADOPTION OF NON-DISCRIMINATING MIND & MEDITATIVE PRACTICE

(C) The bodhisattvas reflect in this manner:

Such measureless, boundless, and immense powers as these could never be known even through calculations performed across the course of however many hundreds of thousands of myriads of *koṭis* of kalpas. I should accumulate all such powers of the Buddhas as these, however I shall not succeed in this through the forced distinguishing of this from that, but rather shall succeed in this through refraining from making discriminating distinctions and through refraining from seizing on signs.

(D) Availing himself of wisdom such as this, this bodhisattva applies himself to skillful meditative contemplations and always cultivates great wisdom and skillful means whereby he is caused to become well established in the wisdom of the path to buddhahood. By resort to the dharma of immovability, whenever he wishes to engage in the constant implementation of the many different courses of action that liberate beings, he remains so utterly unimpeded in his efforts that he is able to bring forth these courses of action that liberate beings when coming, when going, and when sitting, lying down, or standing. In doing so, he remains free of the hindrances, abides in the awesome deportment, and never abandons thought such as this.

6. HIS PRACTICE OF TEN PĀRAMITĀS & OTHER DHARMAS LEADING TO BODHI

In each successive mind-moment, this bodhisattva achieves complete fulfillment of the bodhisattva's ten *pāramitās* and the ten grounds' practices. And how is this the case? This is because, in each successive mind-moment, this bodhisattva *mahāsattva* takes the great compassion as what is foremost and it is also because, as he cultivates all of the dharmas of the Buddha, he directs all of this to the realization of the Tathāgata's knowledge.

As for the ten *pāramitās*:

The bodhisattva's bestowal on all beings of all roots of goodness he cultivates in pursuing the path to buddhahood constitutes *dāna pāramitā*;

His ability to extinguish all heat associated with the afflictions constitutes *śīla pāramitā*;

His taking of kindness and compassion as foremost and his refraining from harming any being are what constitute *kṣānti pāramitā*;

His insatiable striving to acquire ever more supreme roots of goodness constitutes *vīrya pāramitā*;

His preventing the path-cultivating mind from becoming scattered as he always progresses toward all-knowledge constitutes *dhyāna pāramitā*;

His acquiescent patience in the originally and perpetually unproduced nature of all dharmas constitutes *prajñā pāramitā*;

His ability to bringing forth countless gateways to knowledge constitutes the *pāramitā* of skillful means;

His aspiration to ever more superior wisdom constitutes the *pāramitā* of vows;

His ability to remain invulnerable to obstruction or ruin by any followers of non-Buddhist paths or by any of the *māras* constitutes the *pāramitā* of the powers;

His accomplishment of knowing the characteristic aspects of all dharmas in accordance with reality constitutes the *pāramitā* of knowledge.

It is in this way that, in each successive mind-moment, he completely fulfills the ten *pāramitās*. Even as this bodhisattva perfects the ten *pāramitās* in each successive mind-moment, he also perfects the four means of attraction, the dharma of the thirty-seven factors facilitating realization of bodhi, and the three gates to liberation. To state the essential point, he perfects all of the dharmas conducing to *anuttarasamyaksambodhi* in each successive mind-moment.

7. VIMUKTICANDRA ASKS ABOUT THE PERFECTION OF BODHYAṄGA DHARMAS

(E) At that time, Liberation Moon Bodhisattva inquired of Vajragarbha Bodhisattva: “O Son of the Buddha, does the bodhisattva *mahāsattva* only perfect the dharmas facilitating realization of bodhi on the seventh ground or can he perfect them on all of the grounds?”

8. VAJRAGARBHA ON THE PERFECTION OF BODHYAṄGAS ON ALL GROUNDS

Vajragarbha Bodhisattva replied:

O Son of the Buddha, the bodhisattva *mahāsattva* may perfect all of the dharmas facilitating realization of bodhi on all ten of the grounds. It is only because they become supremely well implemented on the seventh ground that the seventh ground is accorded this particular designation. How does this come to be the case? It is because the bodhisattva *mahāsattvas*’ implementation of effortful preparatory practice²¹⁸ reaches complete fullness on this seventh ground and then enables their entry into the path of wisdom and spiritual superknowledges.²¹⁹

Son of the Buddha, on the first ground, it is through generation of the vow taking all dharmas of buddhahood as its objective focus that the bodhisattva perfects the dharmas facilitating realization of bodhi.

On the second ground, it is through ridding himself of defilements of mind that he perfects the dharmas facilitating realization of bodhi.

On the third ground, it is through increased development in implementation of vows and through acquisition of the radiant brilliance associated with the Dharma that he perfects the dharmas facilitating realization of bodhi.

On the fourth ground, it is through success in entering the path that he perfects the dharmas facilitating realization of bodhi.

On the fifth ground, it is through adapting his practice to the ways of the world that he perfects the dharmas facilitating realization of bodhi.

On the sixth ground, it is through entering extremely profound Dharma gateways that he perfects the dharmas facilitating realization of bodhi.

On this seventh ground, it is through bringing forth all Buddha dharmas that he perfects the dharmas assisting realization of bodhi.

(F) And how is this so? Sons of the Buddha, it is on this ground that the bodhisattva *mahāsattva* acquires all paths reached through wisdom. Due to the power arising from this, he naturally succeeds in reaching the eighth ground.

Sons of the Buddha, it is as if there were two great trichilocosms of which one is definitely pure and the other is definitely defiled and it is so difficult to pass from one to the other that it is only by resort to the power of great vigor, the power of great spiritual superknowledges, and the power of great vows that one may then successfully pass from one to the other.

Sons of the Buddha, just so it is for the bodhisattvas who pursue a mixed path and thus find it difficult to successfully pass beyond it. It is only by resort to the power of great vows, the power of great wisdom, and the power of great skillful means that they then succeed in passing beyond it.

9. VIMUKTICANDRA ASKS ABOUT TRANSCENDENCE OF AFFLICTIONS

Liberation Moon Bodhisattva then inquired, “Is the seventh ground characterized by pure practices or by defiled practices?”

10. VAJRAGARBHA EXPLAINS THE TRANSCENDENCE OF AFFLICTIONS

Vajragarbha Bodhisattva replied:

Beginning with the first ground, the Ground of Joyfulness, and continuing on forward from there, whatever the bodhisattva practices is devoted to abandoning actions involving afflictions and karmic offenses. How is this the case? This is because all that he does is dedicated to realization of *anuttarasamyaksambodhi*. However, because the purity of what he practices corresponds to that of the particular ground on which he abides, this circumstance cannot yet be referred to as one in which he has gone entirely beyond such actions.

11. VAJRAGARBHA’S CAKRAVARTIN SAGE KING ANALOGY

Sons of the Buddha, this circumstance is analogous to that of a wheel-turning sage king who roams the four continents mounted on his precious elephant. In so doing, he becomes well aware that there are those beset by poverty, suffering, and afflictions. Still, the fault in that circumstance does not lie with the King. Rather this is simply due to the King’s having not yet avoided rebirth in a human body. However, if he were to relinquish his king’s body

and take rebirth in the Brahma World, he could then dwell in a Brahma Heaven deva's palace wherein he could roam the chil-iocosm's worlds displaying a Brahma Heaven king's awesome powers. In that case, he would have then abandoned the circumstances attendant upon having a human body.

Sons of the Buddha, so too it is with the bodhisattva. From the first ground onward, as he abides in the vehicle of the *pāramitās*, he becomes aware of the actions of all beings' minds and their affliction-related defilements. Even so, he remains unsullied by such affliction-related defilements because he abides in the courses of good karmic action. Still, he does not yet qualify as having gone entirely beyond such circumstances.

If the bodhisattva leaves behind the path involving cultivation of all of the deliberately effortful preliminary practices, he then advances from the seventh ground into the eighth ground. At that time, he becomes one who abides in the bodhisattva's pure vehicle wherein he is entirely cognizant of all worlds' affliction-related defilements even as he remains unsullied by those afflictions. At that point, he too qualifies as having gone beyond them.

Sons of the Buddha, the bodhisattva abiding on this seventh ground has for the most part gone beyond the multitudes beset by desire and the other afflictions. One who resides on the seventh ground is not designated as possessed of afflictions nor is he designated as entirely free of the afflictions. Why is this so? It is because he does not generate any of the afflictions that he is not designated as possessed of the afflictions. However, because he desires to acquire the Tathāgata's knowledge and he has not yet fulfilled his aspirations, he is not yet designated as entirely free of afflictions, either.

[G] The bodhisattva abiding on this seventh ground perfects deeply purified physical karmic actions, deeply purified verbal karmic actions, and deeply purified mental karmic actions. As for all bad courses of karmic action censured by all Buddhas and all of the defilements associated with the secondary afflictions, this bodhisattva has already passed beyond all such karmic actions. And as for whatever all Buddhas have praised, these are the actions that he always practices.

Additionally, as for the world's classics, texts, skills, and cultural arts, his actions here are as described earlier in relation to the fifth ground. Here, his knowledge of these is naturally acquired. He is the most rare of any who reside anywhere in all the worlds of the great trichilocosm. He succeeds in becoming a

greatly eminent teacher whose resolute intentions and marvelous practices cannot be rivaled by any being with the sole exception of a *tathāgata* or those bodhisattvas who have entered the eighth ground.

Although this bodhisattva has not yet reached the point wherein all of his *dhyāna* concentrations, spiritual superknowledges, liberations, and samādhis are spontaneously produced as a matter of karmic reward, he is still freely able to invoke them at will. In each successive mind-moment, the bodhisattva who abides on this Far-reaching Ground completely implements his cultivation and accumulation of the power of skillful means and wisdom as well as all dharmas assisting realization of bodhi, all of which become ever more supremely fulfilled herein.

12. THIS CONQUEST OF SAMĀDHIS & UNPRODUCED-DHARMAS PATIENCE

(H) As he abides on the Far-Reaching Ground, he becomes able to enter:²²⁰

The bodhisattva's samādhi of skillful investigative contemplation;

The skillful consideration of meanings samādhi;

The mind-augmenting samādhi;

The distinguishing of the treasury of meanings samādhi;

The selection of dharmas in accordance with reality samādhi;

The secure abiding in solidly established roots samādhi;

The gateway to knowledge²²¹ and spiritual superknowledges samādhi;

The Dharma realm samādhi;

The Tathāgata's benefit samādhi;

The treasury of many different meanings samādhi;

And the samādhi leading neither toward *saṃsāra* nor toward nirvāṇa.²²²

In this way, he completely acquires hundreds of myriads of bodhisattva samādhis whereby he is able to carry out the purifying cultivation of this ground.

(I) Having acquired these samādhis, due to thoroughly purifying wisdom and skillful means and due to deep realization of the great compassion's power, this bodhisattva then becomes one who has passed beyond the grounds of *śrāvaka*-disciples and *pratyekabuddhas* and progressed toward the ground of the Buddha's wisdom.²²³

(j) The bodhisattva dwelling on this ground engages in countless signlessness practices related to physical karma, countless signlessness practices related to verbal karma, and countless signlessness practices related to mental karma. Due to his purification of these practices, this bodhisattva then manifests the illumination of the unproduced-dharmas patience.

13. VIMUKTICANDRA: “DOESN’T THE 1ST GROUND SURPASS THE TWO VEHICLES?”

Liberation Moon Bodhisattva then asked, “O Son of the Buddha, is it not the case that the measurelessly many physical deeds, measurelessly many verbal deeds, and measurelessly many mental deeds of the bodhisattva dwelling on the first ground are already able at that point to surpass the practices characteristic of the *śrāvaka*-disciple and *pratyekabuddha* grounds?”

14. VAJRAGARBHA: “IN ASPIRATION, YES. BY VIRTUE OF PRACTICE, NOT YET”

Vajragarbha Bodhisattva then replied, “Because they take the great Dharma as their objective, they are able to surpass them, but they have not yet done so through the power of their actual practice. However, on this seventh ground, it is because of the power of their actual practice that they cannot be overcome by any *śrāvaka*-disciple or *pratyekabuddha*.

15. VAJRAGARBHA’S ANALOGY OF A PRINCE NOT YET ASCENDED TO POWER

Son of the Buddha, this circumstance is analogous to that of someone born as a prince in a royal family who thereby immediately achieves supremacy over even the many ministers and the hundred officials. Why does this occur? It is due to the power of his power as one of aristocratic and venerable birth. Once he has grown to adulthood and his wisdom has become fully established, he then truly acquires supremacy.

Sons of the Buddha, when the bodhisattva *mahāsattva* first brings forth his resolve, he has right then already achieved supremacy over all *śrāvaka*-disciples and *pratyekabuddhas*. This is due to having already brought forth the great vow with pure resolute intentions. Now, however, on this ground, he achieves superiority due to the power of his own knowledge.

16. THIS BODHISATTVA’S UNIQUE PRACTICE & RESTRAINT FROM FINAL NIRVĀṆA

(k) Sons of the Buddha, the bodhisattva dwelling on the seventh ground acquires the ability to engage in extremely profound and secluded non-practice even as, in his actions of body, speech, and mind, he strives ever more to acquire the supreme Dharma and

thereby refrains from abandoning that quest. It is because of this intention to reach what is ever more superior that, although he practices in accordance with ultimate reality, he still refrains from bringing about the complete realization of ultimate reality.²²⁴

17. VIMUKTICANDRA: "WHEN CAN ONE ENTER THE CESSATION SAMĀDHI?"

(L) Liberation Moon Bodhisattva then inquired, "O Son of the Buddha, beginning with which of the grounds is the bodhisattva *mahāsattva* able to enter into quiescent cessation?"

18. VAJRAGARBHA: "FROM 6TH GROUND ON; NOW HE ENTERS & ARISES AT WILL"

Vajragarbha Bodhisattva then replied:

It is beginning with the sixth ground that the bodhisattva *mahāsattva* has the ability to enter quiescent cessation. Now, even as he abides on this ground, he is able, even in each successive thought, to enter into quiescent cessation while nonetheless still refraining from entering absolute realization of quiescent cessation. This is what is known as the bodhisattva's perfection of the inconceivable karma of body, speech, and mind wherein he courses in the sphere of ultimate reality and yet still refrains from entering the absolute realization of ultimate reality.

19. VAJRAGARBHA LIKENS PRACTICE TO SAILING ON THE OPEN OCEAN

Son of the Buddha, this circumstance is analogous to that of a person who has set sail in a boat out into the great ocean and who, well versed in the methods of such travel, is skillful in recognizing the signs occurring on the water so that he is thereby able to avoid injury through a calamity at sea. In this same way, the bodhisattva *mahāsattva* dwelling on this ground who has set sail in the ship of the *pāramitās*, is able to travel along in the sphere of ultimate reality and yet refrain from absolute realization of ultimate reality.

20. 10 PARADOXICAL ASPECTS OF THE 7TH GROUND BODHISATTVA'S PRACTICE

(M) Because of the power of his great vows, because he has acquired the power of wisdom, and because he brings forth the power of skillful means from his *dhyāna* absorptions and wisdom:

Although he has a deep fondness for nirvāṇa, he still manifests bodies in *saṃsāra*;

Although he may be surrounded by a retinue of followers, his mind is still always detached;

Although, employing the power of vows, he takes on births within the three realms of existence, he still remains undefiled by worldly dharmas;

Although his mind is always thoroughly quiescent, through the power of skillful means, he may appear as if ablaze even as, although ablaze, he is not burned;

Although he practices in accordance with the knowledge of the Buddha, he still manifests transformations on the grounds of the Śrāvaka-disciples and the Pratyekabuddhas;

Although he succeeds in acquiring the Dharma treasury of the Buddhas,²²⁵ he still manifests within the realms of *māras*.

Although he has already stepped beyond the paths of the four types of *māras*,²²⁶ he may still manifest as practicing the *māras*' practices;

Although he may manifest practices characteristic of non-Buddhist traditions, his resolute intentions still never relinquishes the Dharma of the Buddha;

Although he manifests bodies in all worlds, his mind still always abides in the world-transcending Dharma.

And although all of his adorning phenomena are superior to those of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinṇaras*, *mahoragas*, humans, non-humans, the Four Heavenly Kings, Śakra Devānām Indra, or the Brahma Heaven King, he still never relinquishes his delight in the Dharma or his cherishing of the Dharma.²²⁷

21. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

{N} Having completely developed wisdom such as this, the bodhisattva dwelling on this Far-Reaching Ground encounters hundreds of thousands of *koṭis* of myriads of *nayutas* of buddhas, making offerings to them, paying reverence to them, venerating them, praising them, and presenting them with robes, food and drink, bedding, and medicines. Having made offerings to all those buddhas, he then guards and sustains the Dharma of the Buddhas and becomes one who can never be overcome by the wisdom or challenging questions of any *śrāvaka*-disciple or *pratyekabuddha*.

Because of this bodhisattva's kindly pity for beings, his patience with respect to dharmas becomes ever more purified. The roots of goodness of this bodhisattva become increasingly supreme in their purification across the course of countless hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas.

22. GOOD ROOTS PURIFICATION LIKENED TO GOLD INLAY AND SUNLIGHT

Sons of the Buddha, this circumstance is comparable to when, in fashioning adornments of real gold, one inlays it with fine jewels, thus making it ever more supremely fine in its radiance so that it cannot be rivaled in its beauty by any other sort of jewelry. Sons of the Buddha, so too it is with the bodhisattva dwelling on the bodhisattva's Far-Reaching Ground whose roots of goodness born from skillful means and wisdom become ever more supremely bright in their radiance so that they then remain invulnerable to ruin by anyone.

Sons of the Buddha, this circumstance is comparable to the sun's radiance that cannot even be approached by the light of stars, constellations, or the moon in its ability to dry up all of the muddy waters throughout the entire continent of Jambudvīpa. So too it is with the bodhisattva dwelling on this Far-Reaching Ground whose roots of goodness become so developed in their supremacy that no *śrāvaka*-disciple or *pratyekabuddha* can ever rival them in their ability to dry up the defiling mud of beings' afflictions.

23. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 7TH GROUND BODHISATTVA

Sons of the Buddha, this has been a description of the bodhisattva *mahāsattva*'s seventh ground, the Far-Reaching Ground.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva *mahāsattva* dwelling on this ground often becomes a king of the Paranirmita Vaśavartin Heaven, one whose faculties are so fiercely sharp that he is able to bring forth those wholesome causes²²⁸ and conditions facilitating beings' awakening to the path.

b. THE BODHISATTVA'S MINDFULNESS

In all of the good karmic deeds that he carries out, whether they be done with the aid of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from his mindfulness of the Buddha, never departs from his mindfulness of the Dharma, never departs from his mindfulness of all of his companions among the bodhisattva *mahāsattvas* and so forth until we come to his never departing from his mindfulness of his quest to reach perfect fulfillment of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always brings forth this thought: "Oh, when will I be able to finally become one who can serve as a leader for beings, one

worthy of their veneration, and one who serves them in other such ways up to and including being able to serve them as one upon whom all beings can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this bodhisattva wishes to bring the diligent practice of vigor to bear in this, in but a moment, he becomes able to acquire hundreds of thousands of *koṭis* of *nayutas* of *samādhis*, and so forth until we come to his becoming able to manifest hundreds of thousands of *koṭis* of *nayutas* of bodhisattvas serving him as a retinue. Were he to avail himself of the power of vows, this bodhisattva could freely manifest these phenomena in even greater numbers so large that one could never calculate them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

24. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again clarify the meaning of his discourse, thereupon uttered verses, saying:

When, with deep wisdom and concentrated mind,
he has already completed the practice of the sixth ground,
he simultaneously brings forth skillful means
together with wisdom and then enters the seventh ground. ⁽¹³⁾

Although he practices emptiness, signlessness, and wishlessness,
he still cultivates the minds of kindness and compassion.
Though he complies with the Buddha's dharma of uniform equality,
he still makes offerings to all buddhas.

Although availing himself of knowledge in contemplating emptiness,
he is still insatiable in his cultivation of merit.
As a consequence, he then becomes able to enter
the seventh ground, the Far-Reaching Ground. ⁽¹⁴⁾

Although he is able to carry on the adornment of the three realms,
his mind still delights in detachment from them.
Though his own mind is always quiescent,
he still facilitates the extinguishing of others' afflictions.

Although he practices emptiness and perceives dharmas as non-dual,
as like mere conjurations, as like a dream, and so forth,
he still implements the minds of kindness and compassion
and thus succeeds in entering the seventh ground. ⁽¹⁵⁾

Although, through contemplation, he observes all lands
as empty and as comparable to empty space,

he is still able to carry forth skillful adorning practices whereby he pursues the purification of all buddha lands.

Although he realizes that the bodies of all buddhas are identical to dharmas' aspects in their signlessness, he still plants the causes for acquiring the thirty-two marks and all of the eighty subsidiary signs.

Although he realizes that, as it is present in all buddhas, it is characterized by its ineffability, he still avails himself of the adornments of the Buddha's voice to cause delight in the inhabitants of the world.

Although he knows that as it occurs among all buddhas, realization of the path takes place in but a single mind-moment, he still appears in all periods of time and all enumerations of kalpas in order to provide guidance to all beings. ⁽¹⁶⁾

If one possesses just such knowing awareness of Dharma as this, then one succeeds in acquiring the radiant illumination of Dharma. The bodhisattva who has become of this sort immediately succeeds in entering the seventh ground.

One who abides on this ground becomes able to contemplate the measurelessly many beings and their actions while also comprehending the Buddhas' powers that are themselves so immeasurably extensive. ⁽¹⁷⁾

He also comprehends the worlds, the kalpas, and the realms of dharmas, all of which are measureless, while also comprehending what all beings desire and what they delight in.

He comprehends and proclaims the dharmas of the Three Vehicles, all of which are measureless, reflecting, "I should engage in such teaching to bring about the complete development of these beings." ⁽¹⁸⁾

Utilizing contemplative reflection such as this along with the combination of skillful means and wisdom, he always practices a path such as this in the midst of all four of the awesome deportments.

Even in each successive thought, he is able to perfectly implement the bodhi-realization factors, in particular the ten types of *pāramitās* and the other such associated dharmas. ⁽¹⁹⁾

Bodhisattvas such as these
take the merit arising from what they cultivate
and bestow all of it on beings.
It is this that constitutes the perfection of *dāna pāramitā*.

It is the utter extinguishing of mental defilements
that constitutes the perfection of *śīla pāramitā*.
Refraining from harm inflicted for the sake of the six sense objects
is what constitutes the perfection of *kṣānti pāramitā*.

His ability to bring forth increasingly superior dharmas
is what constitutes the perfection of the vigor *pāramitā*.
It is remaining unmoving even as one pursues the path
that constitutes the perfection of *dhyāna pāramitā*. {20}

It is realization of the unproduced-dharmas patience that defines
the perfection of *prajñāpāramitā*.
It is dedication of one's endeavors to realization of the buddha path
that constitutes the perfection of the skillful means *pāramitā*.

It is the pursuit of ever more supreme dharmas
that defines the perfection of the *pāramitā* of vows.
Becoming one who cannot be overcome by anyone
is what constitutes the perfection of the powers *pāramitā*.

The ability to comprehend discourse accordant with reality
is what constitutes the perfection of the knowledge *pāramitā*.
He is able in each successive mind-moment
to subsume all of these dharmas assisting the realization of bodhi. {21}

It is because he brings forth the vast and magnificent vow
taking the great endeavor as the object of his resolve
that his meritorious qualities as possessed on the very first ground
qualify then as fully implemented.

On the second ground, this qualification is defined
by his ridding the mind of evil's defilements.
On the third ground, it is through his vow's increasing brilliance.
On the fourth ground, it is through his then abiding in the path.

On the fifth, this is defined by practice adapted to those in the world.
On the sixth, this is defined by entry into deep dharmas
through partial acquisition of aspects of the unproduced's realization
that then gradually develop thereafter. {22}

On the seventh ground, he accumulates all
dharmas conducing to realization of bodhi,
and becomes able to develop all of the meritorious qualities
while also availing himself of all of the vows.

Such meritorious qualities as these
cause the development of that circumstance on the eighth ground
wherein everything that he practices
is then naturally characterized by purity. {23}

The Far-Reaching Ground is difficult to pass beyond.
Those possessed of the power of great wisdom are able to do so.
This circumstance is analogous to one wherein there are two lands
in which it is difficult to be able to pass from one into the other.

On the seventh ground,
his avoidance of defilements is comparable to that of the sage king,
for, while he still abides in these paths,
he cannot yet qualify as having passed on beyond them all. {24}

In that circumstance where he reaches the eighth
bodhisattva wisdom ground,
he then passes beyond the sphere of deliberately intentional practice
and then abides in karmic deeds arising from knowledge.

This circumstance is comparable to that of the Brahma Heaven King
who, as he observes the world, no longer qualifies as merely human.
This bodhisattva is unsullied by any karmic offenses and,
in this, he is analogous to the lotus blossom resting on the water. {25}

The bodhisattva dwelling on this ground
has himself passed beyond the various sorts of afflictions.
Thus he cannot be designated as one possessed of afflictions.
Still, he has not yet entirely exhausted all of the afflictions.

Having entered into this right path,
he does not possess any of the afflictions.
Nonetheless, having vowed to continue on the path to buddhahood,
he is not one who puts a complete end to the afflictions. {26}

He is one who is naturally able to entirely fathom
all of those matters in the world
that are associated with the classics, texts, technical skills, arts,
literature, poetry, proficiency in the use of mantras, and such.

He cultivates and practices all of the *dhyāna* absorptions
as well as all of the spiritual superknowledges and such.
Employing the immeasurable minds, he strives to benefit the world.
Thus he is able to bring forth all of these endeavors. {27}

It is at this point in time that this bodhisattva
passes beyond the practices associated with the Two Vehicles
and becomes securely established in the bodhisattva practices
associated with the seventh ground.

He first acquires this supremacy due to the power of his great vow brought forth at the time of bringing forth the initial resolve. Now, in abiding on this ground, it is due to the power of wisdom that he is established in supremacy. This circumstance is analogous to that of a son born to a king who, even when young, is superior by virtue of aristocratic caste, but who later, due to accomplishment in meritorious service, indeed becomes, among all the people, the one who is supreme. ^[28]

Abiding herein, he acquires profoundly deep wisdom and increasingly brings forth the supreme practice of vigor. In each successive moment, he is immersed in quiescent cessation and yet still refrains from opting for its absolute realization. This circumstance is like that of a person setting sail in a ship who, having ventured out onto the great sea is able to avoid being brought to harm by the waves even though he may encounter difficult conditions in deep waters. ^[29]

The practice of the bodhisattva becomes increasingly supreme due to skillful means and wisdom. His acquisition of meritorious qualities becomes entirely complete and such that it would be difficult to fathom by anyone in the world. He makes offerings to countless many buddhas and, due to the purification of his mind, he becomes comparable to real gold wherein the various jewels have been inlaid in order to adorn it. ^[30]

He acquires the brilliant light of the Buddha's wisdom whereby he becomes able to dry up the waters of the desires just as the light of the sun dries up the pools of muddy water. The bodhisattva who abides on this ground may become a king of the Paranirmita Vaśavartin Heaven who, possessed of faculties that are all fiercely sharp, acquires a penetrating comprehension of the fruits of the path. ^[31]

If he wishes to avail himself of the diligent application of vigor, he becomes able to see tens of thousands of myriads of *koṭis* of *nayutas* of buddhas. By resort to the power of his vows, the number exceeds even this. ^[32]

The purification of the wisdom characteristic of the seventh ground is such that even all inhabitants of the world and the Two Vehicles combined would find difficult to completely fathom. Here we now conclude a brief explanation of the seventh ground. ^[33]

End of Chapter Seven

CHAPTER EIGHT

The Immovability Ground

H. THE EIGHTH GROUND: THE IMMOVABILITY GROUND

1. THE EIGHTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

The Paranirmita Vaśavartin Deva King
along with all the devas and bodhisattvas,
on hearing the explanation of these superior practices,
were all moved to feelings of great exultation.
Presenting offerings to the Buddha and those sons of the Buddha, ⁽¹⁾
they then showered down supremely marvelous blossoms, incenses,
jeweled necklaces, many sorts of banners and canopies,
powdered scents, robes embroidered with gems,
real and wondrous *maṇi* jewels,
and all manner of other bodily adornments,
all of them descending like a cloud from space above,
sprinkling down on the Buddha and that immense congregation. ⁽²⁾
Then, from their place in the space above, the celestial nymphs
made many and various sorts of music
as their offering to the Tathāgata
and to all of the bodhisattvas as well,
while also uniting in a chorusing of sublime voices
in which they sang forth verses praising their meritorious qualities: ⁽³⁾
“He who is possessed of all-knowledge
and who, among all beings, is the most revered,
Because of his kindly pity for the inhabitants of the world,
the Buddha manifests the power of his spiritual superknowledges,
thereby causing these blossoms, incenses, jewels, and other such gifts
to also send forth these very same sounds. ⁽⁴⁾
Within every point of hair, mote of dust, or grain of sand,
there are manifest *nayutas*
of countless many buddhas,
who are proclaiming the Dharma therein. ⁽⁵⁾
Even in the tip of but a single hair,
one sees countless many buddha lands,
Sumerus, Iron Ring Mountains, and seas,
even as those worlds all reside therein without any constriction. ⁽⁶⁾

Even within the tip of but a single hair,
There exist in their entirety the three wretched destinies,
the devas, the humans, and the *asuras*, in each and every one of which
there is the undergoing of their karmic retributions therein. ⁽⁷⁾

One sees in all of these buddha lands
all buddhas holding forth with their marvelous voices,
turning the wheel of the unsurpassable Dharma
in accordance with the thoughts arising in the minds of beings. ⁽⁸⁾

Within the lands of the Buddhas,
the bodies of the beings therein are of all different sorts.
These lands contain the bodies of these beings
and these beings' bodies themselves contain lands as well.

All of the devas and humans therein
in every case dwell separately from each other.
After first closely contemplating them, the Buddhas
afterward speak the Dharma for their sakes. ⁽⁹⁾

In those lands residing within even the finest atoms,
it is in correspondence to beings' thoughts that they appear minute,
whereas, in the case of lands that manifest as large,
it is in correspondence to beings' thoughts that they appear large. ²²⁹

The Buddhas manifest such phenomena as these as a function of
the power of their many different sorts of spiritual superknowledges.
Even if all beings at once attempted to describe them all, their
narration of such phenomena could never be brought to an end." ⁽¹⁰⁾

It was in this way that they used such sublime sounds
to set forth the praises of the Bhagavat.
The minds of everyone there were filled with immense delight
as they then became silent and gazed up at the Buddha.

Liberation Moon Bodhisattva
then set forth the request to Vajragarbha Bodhisattva, saying:
"O Son of the Buddha, could it be that you will now explain
the characteristic features of the eighth ground?" ⁽¹¹⁾

2. VAJRAGARBHA COMMENCES THE EIGHTH GROUND'S EXPLANATION

[A] Vajragarbha Bodhisattva then replied, saying:

3. 10 ACCOMPLISHMENTS ASSOCIATED WITH ENTERING THE 8TH GROUND

O Son of the Buddha, here we have those bodhisattva *mahāsattvas*
who, on seven grounds:

- Have already implemented sublime practices;
- Have followed the path of wisdom and skillful means;

Have, with purity, well accumulated the dharmas assisting realization of the path;
 Have, due to the power of their great vows, caused their resolve to endure and never cease;²³⁰
 Have become protected by the spiritual powers of the Buddhas;²³¹
 Have acquired the power arising from their roots of goodness;²³²
 Have remained ever mindful of and compliant with the Tathāgata's powers, fearlessnesses, and exclusive dharmas;²³³
 Have well purified their higher aspirations and intentions;²³⁴
 Have completely developed the power of merit and wisdom;²³⁵
 And, by resort to the greatly kind and compassionate mind, have refrained from ever forsaking any being. So it is that they cultivate the path of measureless knowledge.²³⁶

4. 10 TYPES OF COMPREHENSION ASSOCIATED WITH 8TH GROUND ACCESS

(B) They have become able to penetratingly comprehend all dharmas:²³⁷

As originally unproduced;
 As undestroyed;
 As signless;
 As neither coming forth into existence nor being lost;
 As neither going nor coming;
 As, by nature, devoid of any inherent existence;
 As the same in the past, the present, and the future;
 As not differing when penetrated by the Tathāgata's non-discriminating cognition;
 As beyond any covetous grasping by the mind and mental consciousness's discriminations;
 And they penetratingly comprehend all dharmas as, by nature, like empty space.

(C) This is what defines the bodhisattvas' acquisition of the unproduced-dharmas patience and marks their entry into eighth ground.

5. THE UNPRODUCED DHARMAS PATIENCE BASIS OF "PROFOUND PRACTICE"

It is on this basis that they immediately gain this eighth ground, the Ground of Immovability, and become known as "profound practice" bodhisattvas, those who have achieved a state that is difficult to know, one impenetrable by anyone's discriminating thought, one that has transcended all characteristic signs, one that has left behind all conceptual thought and all covetous attachment, one that is measureless, boundless, inconceivable,

insurmountable by any *śrāvaka*-disciple or *pratyekabuddha*, and one in which deep and vast transcendence is directly manifest.

6. "PROFOUND PRACTICE" LIKE A MONK WITH SUPERKNOWLEDGES & DHYĀNAS

Sons of the Buddha, this circumstance is comparable to that of a bhikshu who has acquired the spiritual superknowledges, whose mind has achieved sovereign mastery, and who has sequentially pursued the acquisition of the absorptions to the point of entering the absorption of complete cessation wherein all movement of mind, all recollective thought, all discriminations, and all endeavors carried out by the mind have become entirely extinguished. So too it is with this bodhisattva who, dwelling on this Far-Reaching Ground, suddenly extinguishes all of his urgent involvements and thereby reaches a state entirely free of physical, verbal, and mental undertakings wherein he abides in a state of great detachment.

7. 8TH GROUND LIKENED TO AWAKENING FROM A RIVER-FORDING DREAM

Sons of the Buddha, his situation is like that of a man in the midst of a dream in which he is striving to get across a deep river. This man then exerts intensely vigorous effort in pursuing some great means to cross over this river. When he has still not gotten all the way across, beset by distress, he wakes up, whereupon he immediately entirely abandons his urgently pursued efforts.

Sons of the Buddha, so too it is with the bodhisattva *mahāsattva* who from the very beginning on forth to the present, has been engaged in exerting himself with great vigor, applying himself in the vast endeavor of cultivating the path. On arriving at the Ground of Immovability, all urgent endeavors are entirely relinquished. He does not course in duality-based thought. There is no longer any present manifestation of any sort of recollective thought.

8. 8TH GROUND LIKENED TO THE BRAHMA WORLD'S ABSENCE OF AFFLICTIONS

This circumstance is comparable to that of someone reborn into the Brahma World Heavens wherein none of the desire realm afflictions any longer manifest in him. So it is, O Sons of the Buddha, with this bodhisattva dwelling on the Ground of Immovability. None of the mental activity associated with the intellectual mind consciousness is any longer presently manifest in him. He does not even bring forth any further manifestation of thought associated with buddhahood, thought associated with bodhi, or thought

associated with nirvāṇa, how much the less might he bring forth any sorts of worldly thoughts.

9. THE BUDDHAS' MANIFESTATION BEFORE THE 8TH GROUND BODHISATTVA

Sons of the Buddha, as this bodhisattva *mahāsattva* follow along in accordance with this ground, he does so in reliance upon the power of his original vows. Additionally, the Buddhas manifest their bodies before him so that, as he abides on the grounds, he abides within the flow of the Dharma wherein the wisdom of the Tathāgatas serves for him as a cause and condition.

10. THE BUDDHAS' PRAISE & INSTRUCTIONS FOR THE 8TH GROUND BODHISATTVA

(D) The Buddhas then say to him:

It is good indeed, good indeed, Son of Good Family, that you have acquired the foremost form of patience through which you accord with the Dharma of all buddhas. Son of Good Family. We are possessed of the ten powers of the Buddhas, the four fearlessness, and the eighteen dharmas exclusive to the Buddhas. You, however, have now still not acquired them. For the sake of acquiring these very qualities, you should bring diligence and vigor to bear even while you must still not allow yourself to relinquish this gateway of patience.

(E) Son of Good Family. Although you have acquired this foremost and extremely profound quiescent liberation, still, the common people and the other beings are not skilled in this and thus have not achieved this quiescence. They always bring forth all manner of afflictions and are injured by the many different sorts of ideation and discursive thought. You should extend your kindly pity to these beings.

(F) Furthermore, Son of Good Family. You should recall what you originally vowed to do in aspiring to bestow great benefit on beings and in aspiring to bring about their successful entry into the gateway of inconceivable wisdom.

(G) Additionally, Son of Good Family. Whether buddhas are present or buddhas are not present, the nature of all dharmas and the character of all dharmas always abide no differently. It is not on the basis of acquiring this dharma that the Tathāgatas are referred to as buddhas. Both *śrāvaka*-disciples and *pratyekabuddhas* are also able to acquire this dharma of quiescence and non-discrimination.

(H) Son of Good Family. Regard our measureless pure physical signs, our measureless wisdom, our measureless pure lands, our generation of measureless wisdom and measureless skillful means, our measureless light auras,²³⁸ and our measureless

pure voices. You should now bring forth these very phenomena yourself.

(i) Also, Son of Good Family. You have now acquired this one Dharma light,²³⁹ namely the quiescence and absence of differentiating distinctions of all dharmas.²⁴⁰ The light of the dharma of non-production that we have already acquired is such that it could never be known through calculations carried on across the course of an immeasurable and boundless number of however many *koṭis* of kalpas. It is for the sake of acquiring just such light as this that you should raise forth dharmas such as these.

(j) Son of Good Family. As you contemplate all the countless many lands, all the countless many beings, and all the countless many dharmas throughout the ten directions so possessed as they are of their distinct differences, you should develop an utterly penetrating reality-based comprehension of these phenomena that accords with knowledge such as this.

The Buddhas bestow upon this bodhisattva just so very countless and boundlessly many gateways into the generation of the causes and conditions associated with the development of wisdom. It is through employing these countless many gateways that this bodhisattva becomes able to generate countless many different wise karmic works and then bring them to complete realization.

11. THE IMPORTANCE OF BUDDHAS' APPEARING TO 8TH GROUND BODHISATTVAS

(k) Sons of the Buddha, I shall now explain this for your sakes. If the Buddhas did not cause this bodhisattva to dwell within gateways to wisdom such as these, this bodhisattva would then choose to enter into the absolute and final nirvāṇa, thereby abandoning his devotion to benefiting all beings. It is because the Buddhas bestow upon this bodhisattva just so countless and boundlessly many causes and conditions associated with the generation of wisdom that the wisdom he is then able to generate in but a single moment becomes such that all of that already produced from the first ground on through to the end of the seventh ground could not constitute even a single part in a hundred parts, a single part in a thousand myriads of *koṭis* of parts, a single part in a hundred thousand myriads of *koṭis* of *naṃyutas* of parts, and so forth until we come to its not being able to equal even a single part in countless and boundlessly many *asaṃkhyeyas* of parts, and its being unable to equal even a single part in a number of parts describable only by calculation or analogy.

12. THE REASONS 8TH GROUND BODHISATTVA PRACTICES ARE SO MEASURELESS

And why is this the case? This is because all of the meritorious qualities cultivated and accumulated so far have been the product of but a single body's progression along the path. Now, beginning with this ground, he acquires countless many bodies in which he cultivates the bodhisattva path, employing as he does so countless many voices and countless many expressions of wisdom in countless many places of rebirth, and in countless many pure lands wherein, in all such circumstances, he engages in teaching countless many beings and in making offerings to, providing for, and serving countless many buddhas.

This is because, in doing so, he accords with the Dharma of countless many Buddhas and avails himself of the power of countless many sorts of spiritual superknowledges. It is because he engages in these practices in the context of countless many different sorts of congregations and carries forth countless many physical, verbal, and mental deeds in accumulating the path practices engaged in by all bodhisattvas, doing so in reliance upon the dharma of immovability.

13. THIS BODHISATTVA'S PRACTICES LIKENED TO SAILING OUT ONTO THE OCEAN

Sons of the Buddha, in this, he is comparable to someone embarking on a boat, aspiring to set sail on the great ocean. Before he can even succeed in setting sail on the great ocean, he must first devote a great deal of effort, perhaps even having to use the strength of his own arms to set forth. If he does indeed succeed in reaching the great ocean, only then may he desist from further exertion, for he then requires only the power of the wind to continue traveling. Were one to compare all of the effortful exertion initially required in reaching the ocean to that required after successfully launching out onto the great ocean, the distance travelled in a single day at sea could not be matched by even a hundred thousand years of his previous types of effort.

Sons of the Buddha, so too it is with the bodhisattva *mahāsattva*. He must first assemble abundant provisions in the form of his roots of goodness, whereupon he then boards the ship of the Great Vehicle. Having reached the great ocean of wisdom coursed in by the bodhisattvas, in the course of but a single instant during which he does not devote any effortful application of his powers, he is then able to draw near to that wisdom that is employed by all buddhas. All of those accumulated efforts that he originally devoted to this could not even approach his current capacities

even if they were similarly employed for an entire kalpa or even if they were employed for a hundred thousand myriads of kalpas.

14. THE BODHISATTVA'S CONTEMPLATION OF BUDDHA'S ALL-KNOWLEDGE

(1) Sons of the Buddha, the bodhisattva *mahāsattva* who has reached the eighth ground gives birth to effortless functioning of mind arising from great²⁴¹ skillful means and knowledge. Then, as he abides on the bodhisattva path, he contemplates the power of all buddhas' wisdom.

15. HIS KNOWLEDGE OF WORLDS' ARISING, DETERIORATION, & DESTRUCTION

In particular, he thereby knows of the production of worlds, the destruction of worlds, the deterioration of worlds, and the creation of worlds. He knows on account of the cessation of which karmic causes and conditions worlds then deteriorate and he knows on account of the aggregation of which karmic causes and conditions worlds are then created.

16. HIS KNOWLEDGE OF THE FOUR ELEMENTAL PHASES

This bodhisattva knows with respect to the earth element its character when small, knows with respect to the earth element its character when large, knows with respect to the earth element its character when manifest on an immeasurable scale, knows with respect to the earth element its character in its different manifestations, and knows too with respect to the water, fire, and wind elements, their character when small, their character when large, their character when manifest on an immeasurable scale, and their character in their different manifestations.

17. HIS KNOWLEDGE OF ATOMS' MANIFESTATIONS IN WORLDS AND BEINGS

He knows too with respect to atoms their character when minute and knows with respect to atoms their character in their different manifestations. He is able to completely know with respect to a single world system all of the different manifestations of the atoms contained within it, is able to completely know with respect to the earth element within this single world system precisely how many atoms are contained within it, and is able to completely know with respect to the water, fire, and wind element, precisely how many atoms are associated with each of them.

He knows however many precious things are contained therein, knows the volume and weight of atoms contained therein, knows the number of atoms contained in the beings therein, and knows with respect to the myriad things within that world system all of differences in the atoms comprising them.

He is able to distinguish with respect to the beings therein the character of their bodies when large and the character of their bodies when minute, knows how many atoms comprise the bodies of those born into the hell realms, knows how many atoms comprise the bodies of those born into the animal realms, knows how many atoms comprise the bodies of those born into the hungry ghost realms, knows how many atoms comprise bodies of those born into the celestial realms, and knows how many atoms comprise bodies of those born into the human realm. He completely knows all of these things. This bodhisattva accesses such forms of knowledge as are capable of distinguishing these manifestations of the atoms contained therein.

18. HIS KNOWLEDGE OF THE THREE REALMS OF EXISTENCE

He knows too with respect to the desire realm the character of destruction as it takes place therein, knows with respect to the desire realm the character of creation as it takes place therein, knows with respect to the form realm the character of destruction as it take place therein, knows with respect to the form realm the character of creation as it takes place therein, knows with respect to the formless realm the character of destruction as it takes place therein, and knows with respect to the formless realm the character of creation as it takes place therein. So it is that he knows with respect to the desire realm, form realm, and formless realm the character of creation and destruction as they take place therein.

He knows with respect to the desire realm the character of phenomena when they are small, knows with respect to the desire realm the character of phenomena when they are large, knows with respect to the desire realm the character of phenomena when they are manifest to an immeasurably vast extent, and knows with respect to the desire realm the character of phenomena in their various different manifestations.

He knows too with respect to form realm and formless realm phenomena their character when small, their character when large, their character when manifest to an immeasurably vast extent, and their character in their different manifestations. Just so is the character of his knowing of the three realms of existence.

19. HIS APPLICATION OF KNOWLEDGE IN ADAPTIVE BIRTHS TO TEACH BEINGS

These factors constitute aspects contributing to the bodhisattva's light of knowledge used in teaching beings. He thoroughly assesses the differences in the various bodies of beings and thoroughly contemplates into which circumstances he should take on rebirth. He accords with the circumstances into which beings are born and adapts to the types of bodies into which beings are born and thereby takes on bodies for their benefit.

This bodhisattva manifests bodies filling all places everywhere throughout the worlds of a great trichiliocosm that adapt to the types of bodies into which beings are born, adapting to each and every one of their different types. In this, he is comparable to the sun that manifests its reflected image in every single body of water. Whether it is in the worlds of two great trichiliocosms, of three, four, or five great trichiliocosms, of twenty, thirty, forty, fifty, or a hundred great trichiliocosms, in the worlds of a thousand, a myriad, a hundred myriad, a thousand myriad, a *koṭi*, a hundred thousand myriad *koṭis*, or even in the worlds of a *nayuta* of great trichiliocosms, his bodies go forth everywhere within them. So too does this continue to be the case even on up to the point where, in the worlds of countless many, boundlessly many, inconceivably many, and ineffably many great trichiliocosms, his bodies go forth everywhere within them as, in each case, he takes on incarnations that adapt to the different variations in the bodies of the beings residing therein.

Having perfected wisdom such as this, even as this bodhisattva abides in but a single world in a body that remains utterly motionless, he manifests physical appearances within the great congregations of the buddhas residing in even up to an indescribably great number of buddha worlds, adapting to the types of physical incarnations taken on by beings there and adapting, too, to those beings' resolute convictions.

(M) If a being amenable to liberation abides within an assembly of *śramaṇas*, he manifests in the form of a *śramaṇa*, if within a congregation of brahmins, he manifests in the form of a brahmin, if within a congregation of *kṣatriyas*, he manifests in the form of a *kṣatriya*, and if within a congregation of the laity, he then manifests in the form of a layman. So, too, if a being abides within a congregation associated with the Four Heavenly Kings, in a congregation associated with Śakra Devānām Indra, in a congregation of *māras*, or in a congregation associated with the Brahma Heaven King, then he manifests in forms appropriate to those

circumstances up to and including the circumstance where he manifests within a Brahma Heaven congregation. And so it goes all the way on up to that circumstance of a being amenable to liberation abiding in an Akaniṣṭha Heaven congregation whereupon he manifests in the form of a resident of the Akaniṣṭha Heaven.

Where there are those who would most readily achieve liberation through the Śrāvaka-disciple Vehicle, he then manifests in the form of a *śrāvaka*-disciple. Where someone would most readily achieve liberation through the Pratyekabuddha Vehicle, he then manifests in the form of a *pratyekabuddha*. Where someone would most readily achieve liberation through the Bodhisattva Vehicle, he then manifests in the form of a bodhisattva. And for someone who would most readily achieve liberation through the appearance of a buddha's body, he then manifests in the form of a buddha's body.

20. HIS TRANSCENDENCE OF DISCRIMINATIONS & KNOWLEDGE OF 10 BODY TYPES

Sons of the Buddha, he manifests in this manner in all of the inefable numbers of buddha lands, manifesting rebirth in bodies adapting to the different physical forms of beings and adapting too to their different resolute dispositions. (N) Even so, he has actually completely abandoned any such discriminations regarding the distinctions in beings' characteristic physical features, for he always abides in the recognition of the uniformly equal character of all physical forms. This bodhisattva:

Knows beings' bodies;
 Knows the physical bodies of lands;
 Knows those bodies received as karmic retribution;
 Knows the bodies of *śrāvaka*-disciples;
 Knows the bodies of *pratyekabuddhas*;
 Knows the bodies of bodhisattvas;
 Knows the bodies of *tathāgatas*;
 Knows the body of knowledge;
 Knows the Dharma body;
 And knows empty space bodies.

a. THE BODHISATTVA'S MANIFESTATION OF DIFFERENT BODIES FOR BEINGS

So it is that the bodhisattva, knowing a being's resolute convictions, may make the body of a being into his own body. So too, he may cause a being's body:

To become the body of a land;

To become a karmic retribution body;
 To become the body of a *śrāvaka*-disciple;
 To become the body of a *pratyekabuddha*;
 To become the body of a bodhisattva;
 To become the body of a *tathāgata*;
 To become a knowledge body;
 To become the Dharma body;
 Or to become an empty space body.

So too may he turn the physical body of a land into his own body, into a body received as karmic retribution, and so forth on through to his turning of that physical body into an empty space body.

So too may he turn a body received as karmic retribution into his own body, and so forth on through to his doing this with all of the other sorts of bodies on up to and including an empty space body.

So too may he turn his own body into:
 The body of a being;
 The body of a land;
 The body received as karmic retribution;
 The body of a *śrāvaka*-disciple;
 The body of a *pratyekabuddha*;
 The body of a bodhisattva;
 The body of a *tathāgata*;
 The knowledge body;
 The Dharma body;
 Or an empty space body.

b. THE BODHISATTVA'S KNOWLEDGE OF BEINGS' BODIES

This bodhisattva knows beings' bodies associated with the accumulation of karmic deeds, their karmic retribution bodies, their bodies associated with the afflictions, their form-realm bodies, and their formless-realm bodies.

c. THE BODHISATTVA'S KNOWLEDGE OF THE BODIES OF LANDS

He also knows with regard to the lands of buddhas:

Their characteristics when small;
 Their characteristics when large;
 Their characteristics when defiled;
 Their characteristics when pure;
 Their characteristics when immeasurable;

Their characteristics when vast;
 Their characteristics when inverted;
 Their characteristics when flat;
 Their characteristics when curved;
 Their characteristics when associated with a particular spatial direction;
 And their characteristics when associated with different spatial directions.

d. HIS KNOWLEDGE OF RETRIBUTION, 2-VEHICLES, AND BODHISATTVA BODIES

He knows with respect to karmic retribution bodies the distinctions in the conventional names applied to them, knows with respect to the bodies of *śrāvaka*-disciples the distinctions in the conventional names applied to them, knows with respect to the bodies of *pratyekabuddhas* the distinctions in the conventional names applied to them, and knows with respect to the bodies of bodhisattvas the distinctions in the conventional names applied to them.

e. THE BODHISATTVA'S KNOWLEDGE OF TATHĀGATAS' BODIES

So, too, he knows with respect to the bodies of *tathāgatas* the distinctions associated with them. Thus he knows their possession of:

Bodhi bodies;
 Bodies associated with vows;
 Transformationally produced bodies;
 Bodies sustained with spiritual powers;
 Bodies graced with the major marks and subsidiary signs;
 Bodies possessed of strength;
 Mind-generated bodies;
 Merit bodies;
 The knowledge body;
 And the Dharma body.

He skillfully distinguishes and discourses in accordance with reality on the characteristic features of all of these bodies. He knows with respect to the Dharma body its characteristics of uniform equality and indestructibility and knows with respect to empty space bodies their quality of immeasurability, their quality of universal pervasion, and their quality of formlessness.

21. THE BODHISATTVA'S ACQUISITION OF TEN KINDS OF SOVEREIGN MASTERY

(o) Having developed a skillful knowing with regard to the arising of all of these bodies, this bodhisattva then acquires:

Sovereign mastery in lifespan;
 Sovereign mastery of mind;
 Sovereign mastery in wealth;
 Sovereign mastery in karmic deeds;
 Sovereign mastery in births;
 Sovereign mastery in vows;
 Sovereign mastery in resolute faith;
 Sovereign mastery in psychic power;
 Sovereign mastery in knowledge;
 And sovereign mastery in Dharma.

(P) Having acquired these ten types of bodhisattva sovereign mastery, this bodhisattva then immediately becomes one whose knowledge is inconceivable, one whose knowledge is measureless, one whose knowledge is vast, and one whose knowledge is invincible.

22. TEN CHARACTERISTIC ASPECTS OF THIS EIGHTH GROUND BODHISATTVA

According with just such wisdom as this, the bodhisattva thereby becomes:

One who remains ultimately and always pure;
 One who remains entirely free of karmic transgressions in his physical karmic deeds, verbal karmic deeds, and mental karmic deeds;
 One in whom his physical karmic deeds are carried forth in accordance with knowledge, his verbal karmic deeds are carried forth in accordance with knowledge, and his mental karmic deeds are carried forth in accordance with knowledge;
 One in whom the *prajñāpāramitā* is dominant;
 One who takes the great compassion as what is foremost;
 One who skillfully cultivates expedient means;
 One who skillfully brings forth the vows;
 One who is well protected by the spiritual superknowledges of all buddhas;
 One who never abandons his practice of that knowledge through which he carries on the practice of benefiting beings;
 And one who completely knows the different phenomena occurring within all the boundlessly many worlds.

Sons of the Buddha, to state this in terms of the most essential point, this bodhisattva dwelling on the Ground of Immovability is able to gather all dharmas of the Buddha in all that he accomplishes through his physical, verbal, and mental deeds.

23. TEN TYPES OF POWER IN WHICH THIS BODHISATTVA IS WELL ESTABLISHED

Having reached this ground, this bodhisattva:

- Is well established in the power of the pure mind through abandoning all afflictions;
- Is well established in the power of the resolute intentions²⁴² through his mind's never departing from the path;
- Is well established in the power of the great compassion through never forsaking beings.
- Is well established in the power of the great kindness through rescuing the inhabitants of all worlds;
- Is well established in the power of the *dhāraṇīs* through never forgetting Dharma he has heard;
- Is well established in the power of eloquence through distinguishing and selectively choosing from among all dharmas of the Buddha;
- Is well established in the power of the spiritual superknowledges through coursing in boundlessly many different worlds;
- Is well established in the power of vows through never abandoning anything practiced by bodhisattvas;
- Is well established in the power of the *pāramitās* through cultivating and accumulating all dharmas of the Buddha;
- And is well established in the sustaining power of the Tathāgata²⁴³ through his skillful development of the knowledge of all modes.

Because this bodhisattva has acquired powers of knowledge such as these, he remains free of fault in any of the endeavors that he brings forth.

24. THE TEN NAMES OF THIS EIGHTH BODHISATTVA GROUND

(Q) Sons of the Buddha, regarding this ground:

- Because the bodhisattva *mahāsattvas* dwelling on this ground are invincible, it is known as the Ground of Immovability;
- Because they are irreversible in their wisdom it is known as the ground of irreversibility;
- Because no one in the entire world can fathom it, it is known as the ground of awe-inspiring qualities;
- Because it is free of the faults associated with the home life, it is known as the ground of the prince;²⁴⁴
- Because they possess sovereign mastery in accomplishing everything they turn their mind to, it is known as the ground of the bodhisattva's birth;

Because there is nothing more to be done, it is known as the ground of completion;
 Because they are skillful in investigation with knowledge, it is known as the ultimate ground;
 Because they are skillful in bringing forth great vows, it is known as the ground of transformations;
 Because they are invincible in all dharmas, this ground is known as the place of victory;²⁴⁵
 And because they have skillfully cultivated and developed the earlier phases of the path, it is known as the power of effortlessness ground.

25. ADDITIONAL 8TH GROUND BODHISATTVA QUALITIES AND PRACTICE ASPECTS

(R) Sons of the Buddha, when the bodhisattva *mahāsattvas* acquire wisdom such as this, they are said to thereby gain entry into the realms of the Buddhas, are said to become illuminated by the light of the Buddha's meritorious qualities, and are said to become accordant in their practice with the awe-inspiring deportment of the Buddha. They then progress toward the Dharma of buddhahood, are always well protected by the spiritual power of all buddhas, and are respectfully received by the Four Heavenly Kings, Śakra Devānām Indra, the Brahma Heaven King, and others of this sort while also always being surrounded and served by a protective coterie of traceless vajra-wielding guardian spirits.

They are well able then to generate all of the deep *dhyāna* absorptions and are well able to create countless different bodies, all of which bodies are then invested with powerful capacities, all of which acquire the power of superknowledges as karmically generated effects, all of which achieve sovereign mastery in boundlessly many samādhis, all of which become able to receive the bestowal of countless predictions, and all of which manifest the achievement of *anuttarasamyaksambodhi* in circumstances adapted to the beings wherever this facilitates their complete development.

Having entered into such great wisdom as this, this bodhisattva skillfully achieves a penetrating comprehension of all dharmas, always sends forth the light of great wisdom, and moves along a path of unimpeded movement throughout the Dharma realm. He knows well the distinctions in the destinies associated with the worldly dharmas, is able to manifest all of the meritorious qualities, has sovereign mastery in whatever he directs his mind to, well understands both the past and the future, is able

to enter into the knowledge that turns back those ensconced in the paths of the *māras*, enters the realms in which the Tathāgata courses, and is able to practice the bodhisattva path in boundlessly many worlds. Because it is characterized by irreversibility, this ground is referred to as the Ground of Immovability.

26. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

(S) Sons of the Buddha, because the bodhisattva *mahāsattvas* dwelling on the Ground of Immovability skillfully bring forth the power of *dhyāna* absorptions, they never depart from their viewing of all of the boundlessly many buddhas even as they never abandon their practice of making gifts of material offerings and providing sustaining support to the Buddhas.

In each and every kalpa and in all worlds, this bodhisattva sees many hundreds of thousands of myriads of *koṭis* of *nayutas* of incalculably and boundlessly many *asaṃkhyeyas* of buddhas. He makes offerings to them, pays them reverence, venerates them, and praises them. He acquires everything used as offerings and then uses them to present offerings to them.

27. THE BODHISATTVA'S FURTHER ACQUISITION OF BUDDHAS' DHARMA LIGHT

He draws close to all buddhas and receives from all buddhas the light with which to illuminate the differences among worlds and other such dharmas. This person enters ever more deeply into the Dharma treasury of the Tathāgata. In this, he becomes such that no one questioning him on matters related to the differences in world realms could ever come to the end of his understanding, for it could never be exhaustively narrated even in hundreds of thousands of myriads of *koṭis* of kalpas.

28. THE RADIANCE OF GOOD ROOTS LIKENED TO A SAGE KING'S ADORNMENTS

Additionally, his roots of goodness become ever more supreme in their radiance and purity in the same way that occurs with the smelting of real gold and its skillful inlaying with various gems. After it has been made into a precious strand of jewels to be worn around the neck of the lord of the four continents, it becomes a precious object of a sort that none owned by anyone else on the continent of Jambudvīpa could ever rival its brilliance.

Sons of the Buddha, so too it is with this bodhisattva *mahāsattva* for, as he dwells on this Ground of Immovability, his roots of goodness become ever more superior in their radiance and purity, becoming such that *śrāvaka*-disciples, *pratyekabuddhas*, and even seventh-ground bodhisattvas cannot surpass them. Because the

bodhisattva dwelling on this ground skillfully distinguishes the gateways to knowledge, the light of his wisdom extinguishes the fevers of beings' afflictions.

29. THIS BODHISATTVA'S RADIANCE LIKE THAT OF A BRAHMA HEAVEN KING

Sons of the Buddha, he is comparable in this to the king of the Great Brahma Heaven, the lord of a thousand worlds, who is able in but a moment to stream forth his thoughts of compassion in a way that causes them to entirely fill all of those thousand worlds even as he is also able to send forth light to entirely illuminate all places therein.

Sons of the Buddha, so too it is with this bodhisattva *mahāsattva* who abides on the Ground of Immovability, for he is able to send forth light from his body that illuminates beings in worlds as numerous as the atoms in the worlds of ten myriads of trichilio-cosms which is then able to extinguish the fevers of all their afflictions and cause them to experience clarity and coolness.

30. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 8TH GROUND BODHISATTVA

Sons of the Buddha, this has been a summary explanation of the bodhisattva *mahāsattva*'s Ground of Immovability. Were one to describe it extensively, one could never reach the end of that presentation even by continuing it for measurelessly many kalpas.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often serves as a king of the Great Brahma Heaven, the lord over a thousand worlds. There, equipped with acutely sharp faculties, he endlessly bestows teachings on beings including *śrāvaka*-disciples and *pratyekabuddhas*, teachings on the causes and conditions of the path of the *pāramitās*. No one is able to prevail over him in discussions on the distinctions among world realms.

b. THE BODHISATTVA'S MINDFULNESS

In all of the good karmic works that he pursues, whether it be through giving, pleasing words, beneficial actions, or joint endeavors, he never departs from mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of his bodhisattva companions, and so forth until we come to his never departing from mindfulness of his quest to acquire the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always reflects, "Oh, when will I finally become able to serve beings as a leader, as one who, in this, becomes worthy of veneration?" and so forth until we come to his thinking, "Oh, when will I finally become one upon whom all beings can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this bodhisattva wishes to apply himself to the diligent practice of vigor, then, in but a moment, he acquires samādhis as numerous as the atoms in the worlds within hundreds of myriads of trichiliocosms, and so forth on up to his ability to manifest bodhisattvas in his retinue as numerous as the atoms in the worlds existing within hundreds of myriads of trichiliocosms.

(11) Were he to avail himself of the power of vows, through sovereign mastery in the spiritual superknowledges, he could manifest these phenomena in numbers even greater than this so large that one could never calculate them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

31. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again make clear these meanings, thereupon uttered verses, saying:

The bodhisattva dwelling on the seventh ground
who has already acquired skillful means and wisdom,
who has thoroughly gathered the dharma assisting the path,
who is bound by great vows,

who is under the protection of all buddhas' spiritual powers,
and whose roots of goodness have all become completely developed,
because he seeks to acquire the supreme knowledge,
he then becomes able to enter the eighth ground. (12)

He skillfully accumulates merit and knowledge²⁴⁶
while also being possessed of deep kindness and compassion.
He transcends entirely the range of merely measurable thought
through the possession of a mind like empty space.

His mind reaches decisive and resolute power
accordant with the Dharma as it was actually proclaimed.
Thus he achieves realization of the quiescent
and sublime unproduced-dharma's patience. (13)

He knows that all dharmas, from their very origin onward,
are neither produced nor destroyed,
are signless and uncreated,
and are neither lost nor continuing onward.

He knows all dharmas as, in the beginning, middle, and end,
indistinguishable from suchness.

He is free of any activity of the intellectual mind
and, in this, he is like empty space. ⁽¹⁴⁾

Having perfected patience such as this,
he becomes free of any sort of frivolous theoretical ideation
and acquires this Ground of Immovability
and the practice of its extremely deep quiescence

that no one in the entire world
could ever fathom,
for he has already utterly destroyed
all characteristic features of thought. ⁽¹⁵⁾

The bodhisattva abiding on this ground
is free of the mind consciousness's discriminations and in this is
just like one who has entered the complete cessation absorption
who thereby becomes free of recollective thought's discriminations.

He is like someone immersed in a dream wherein,
with fearful urgency, he is striving to finish fording a river.
When awakened from this, his mind experiences immense relief,
realizing then that there is really nothing at all that needs be done.

Once he has acquired this profoundly deep patience,
all thinking then becomes extinguished in him.
With this, he then becomes comparable to a Brahma Heaven king
who has become entirely free of the desire realm's afflictions. ⁽¹⁶⁾

From the very beginning, he is protected by the power of his vows.
The Buddhas now manifest to him and encourage him, saying:
"It is this very patience, the foremost among them all,
that is a position assumed by all buddhas.

Our deep knowledge and powers,
our fearlessnesses, and our dharmas exclusive to the Buddhas—
given that you do not yet possess these yourself,
you must bring forth diligence and vigor to acquire them. ⁽¹⁷⁾

Although you have now succeeded in extinguishing
all fires originating with the afflictions,
you should nonetheless contemplate that, in all worlds,
the fires of the afflictions still always blaze on fiercely.

You should call to mind the vows you originally brought forth
in which you aspired to serve the benefit of all beings,
vowed to acquire the universal knowing of all dharmas,
and vowed to engage then in the vast work of liberating everyone. (18)

The actual character of the nature of dharmas
is that it is eternally abiding and unchanging.
Even followers of the Two Vehicles succeed in realizing this.
Thus being known as a buddha is not due merely to achieving this.

It is solely due to having acquired their unimpeded,
extremely profound, and sublime knowledge along with their
utterly penetrating comprehension of the three periods of time
that one can then be known as a buddha. (19)

It is these eminences who are the equal of even the unequaled
and who are those revered by both devas and humans
who have opened these many gateways to knowledge,
thereby allowing them to enter the Dharma of the Buddhas
and completely develop the boundless, bottomless,
immeasurable, and sublime wisdom.

With this, the entirety of all of his earlier practice of dharmas
cannot match a single instant of that in which he now courses. (20)

It is in this way that the bodhisattvas
succeed in reaching the ground of sublime wisdom
and become able in but a single instant,
to send forth their bodies everywhere throughout the ten directions.

They thereby enter the gate of wisdom
and progress on the path with unimpeded swiftness
just as when, as one sails along across the great sea,
the power of the wind causes one to move forth rapidly. (21)

He then entirely abandons all deliberately effortful thought,
resides solely within karmic works guided by knowledge,
and contemplates the worlds of the ten directions,
observing their creation, their destruction, and their abiding.

He is able to know the unity of the four elements
while also knowing all of the differences therein,
their characteristics when small, when large, and when measureless,
as well as all their different sorts of differentiating aspects. (22)

He is able even to calculate all of the atoms comprising
the worlds within a great trichiliocosm
while also being able to know of all of those beings' bodies
and, of the four great elements, the number of atoms therein.

The bodies of all devas, the many jewels,
and the varying number of atoms comprising each type—
He entirely and everywhere illuminates all of these factors,
and also knows all other such factors as well. {23}

Due to the causes and conditions associated with wisdom,
his mind becomes ever more subdued and pliant.
In order to serve the benefit of all beings,
he everywhere manifests bodies in all worlds.

He is able to appear in the body of a being
and thereby make it into his own body,
doing so as well in the lands of all buddhas
in which he manifests all of the other different sorts of bodies. {24}

Just as the sun and moon, following the cosmic winds,
display their reflections on the surface of all waters,
so too the bodhisattva,
following the breeze of wisdom,
always abides in the Dharma realm,
completely clear and motionlessness,
and, for beings with pure minds,
manifests for each of them the appearance of his body. {25}

Adapting to their minds' predilections,²⁴⁷
he thus presents the appearance of taking on births
and, within all congregations of men and devas,
he manifests his bodies there.

The bodhisattva exercises sovereign mastery in this
wherever the causes and conditions come together,
even to the point of being able, in accordance with his wishes,
to manifest the body of a buddha for them. {26}

He manifests bodies of beings, physical bodies of lands,
karmic retribution bodies, bodies of worthies and *āryas*,
the knowledge body, and the Dharma body, doing so
while knowing that they are all of the same uniform equality.

Availing himself of these causes and conditions,
he is able at will to implement spiritual superknowledges
to inspire joyous delight among the inhabitants of the world
by thus manifesting for them many different sorts of bodies. {27}

He is able to acquire ten varieties
of sublime and great sovereign mastery of knowledge.
Whatever he does is carried forth in accordance with knowledge
and in compliance with the minds of kindness and compassion.

He is able to skillfully cultivate and implement
all dharmas of all buddhas
as he abides within the three types of pure karmic actions,
remaining as unmoving in doing so as Mount Sumeru itself. {28}

He is able to acquire all ten of the powers
possessed by the great bodhisattvas
and becomes one whom none of Māra's hordes
could ever cause to turn back in retreat.

He is always protected by all buddhas,
receives the reverential obeisance of Śakra and Brahmā,
and is always followed, served, and guarded
by traceless vajra-wielding spirits. {29}

The bodhisattva who has reached this ground
acquires so countless many meritorious qualities that,
even in hundreds of thousands of myriads of *koṭis* of kalpas,
one could never finish describing them.

He becomes able to draw close to countless buddhas,
and so increase his roots of goodness that their radiance
becomes like that of the real gold inlaid with various jewels
that adorns the neck of a king. {30}

The bodhisattva dwelling on this ground
often becomes a king of the Great Brahma Heaven
who rules over a thousand lands,
one who is possessed of immeasurably vast merit and wealth
and who is able to deploy the teachings of the Three Vehicles,
doing so with an inexhaustible capacity to explain their meanings.
The light from his mind of kindness everywhere illuminates
and dispels the fever of all beings' afflictions. {31}

Should he wish to do so, he is able,
in but a single moment, to acquire samādhis
as numerous as the atoms contained in
the worlds within a hundred great trichiliocosms.

He is also able to see buddhas throughout the ten directions
in equally great numbers as this, and,
should he wish to avail himself of the power of his vows,
the numbers would extend beyond this, becoming immeasurable. {32}

We have now come to the conclusion of this summary explanation
of the eighth ground's marvelous aspects.

Were one to carry forth with a vast proclamation of this,
one could never finish it even in a thousand *koṭis* of kalpas. {33}

End of Chapter Eight

CHAPTER NINE

The Sublime Goodness Ground²⁴⁸

I. THE NINTH GROUND: THE SUBLIME GOODNESS GROUND

1. THE NINTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

Once that son of the Buddha had finished holding forth on this eighth ground's sublime meaning, through the spiritual powers of the Buddha, the countless lands were then caused to tremble. {1}

The body of the Omniscient One emanated countless subtle and marvelous rays of light entirely illuminating worlds through the ten directions, whereupon the beings therein were filled with happiness. {2}

A thousand myriads of bodhisattvas standing up amidst the sky above then presented a multitude of marvelous offerings of a sort that not even the devas possessed. {3}

The Maheśvara Heaven King together with the kings of the Paranirmita Vaśavartin Heavens—all were filled with joyous delight and presented wondrous offerings in reverence to the Buddha, the great ocean of meritorious qualities. {4}

Celestial nymphs numbering in the thousands of myriads paid reverence as all of them, filled with joyous delight, united with sublimely wondrous voices in singing praises of the Buddha's meritorious qualities. {5}

Due to the spiritual powers of the Buddha, they brought forth marvelous dharmas such as these: {6}

“Those who skillfully practice quiescence are entirely free of any sorts of evil thoughts. Each of them, abiding on his respective ground, skillfully cultivates the bodhisattva practices.

In order to benefit those in the world, they roams everywhere throughout the ten directions, instructing the multitudes in the path to buddhahood, even as their minds, like empty space, remain entirely unimpeded. {7}

“Through their spiritual powers, the bodhisattvas
offered up marvelous offering gifts
superior to those that the merit of any of humans or devas
throughout the ten directions could ever bring forth.
Those sons of the Buddha that delight in wisdom,
by such phenomena as these, reveal the powers of the Buddha. (8)

“Even as they reside in a single land, unmoving,
they still manifest their presence in all places,
benefiting those in the world,
doing so in a way that is like the light and purity of the full moon.

“Even though their voices, speech,
and conceptual thought have all become quiescent,²⁴⁹
they still avail themselves of all manner of voices
that resound like echoes as they discourse on the Dharma. (9)

“Adapting to those beings of lesser capacity
whose minds have sunken into renunciation,
he reveals the path of *śrāvaka*-disciples,
thereby allowing them to succeed in escaping the many sufferings.

Where there are those beings
whose faculties are possessed of a minor degree of acuity
and who delight in the dharmas of causes and conditions,
he explains for them the way of the *pratyekabuddha*. (10)

“Adapting to those who are possessed of sharp faculties,
who are devoted to benefiting beings,
and who are possessed of the great kindness and great compassion,
he explains for them the Dharma of the bodhisattva.

For those who possess the unsurpassably great resolve
resolutely fixed in its fondness for the great endeavor,
he reveals to them the body of the Buddha
and explains for them the Buddha’s measureless Dharma. (11)

“In this he is like a master conjurer
who manifests appearances of all different sorts of physical forms
even as all such physical appearances
are devoid of any genuine phenomena.

In this same way, all of these sons of the Buddha
well know wisdom’s stratagems
whereby they are able to display all manner of actions
even as their minds have transcended existence and nonexistence.” (12)

Those celestial nymphs employed there a thousand myriads
of sublime and wondrous sounds in singing forth praises.
Having finished the singing of praises such as these,
they then became silent and gazed up at the Buddha.

Once again Liberation Moon said:

“O Son of the Buddha, those in this Great Assembly are pure.
They single-mindedly wish to delight in hearing
of right practice as it occurs beyond the eighth ground.” ^[13]

2. VAJRAGARBHA COMMENCES THE NINTH GROUND’S EXPLANATION

(A) Vajragarbha Bodhisattva then said:

3. TEN EARNESTLY PURSUED ENDEAVORS ENABLING NINTH GROUND ACCESS

O Son of the Buddha, here we have the bodhisattva *mahāsattvas*
who, resorting to such immeasurably vast knowledge as this,
have focused skillful meditative contemplation on the path to
buddhahood, and:

Have additionally sought to seek ever more superior depth of
realization in quiescent liberation;

Have sought to achieve ever more supremely deep reflection
upon the wisdom of the Tathāgata;

Have sought to achieve entry into the Tathāgata’s profound and
esoteric Dharma;

Have sought to selectively contemplate and acquire inconceiv-
ably great wisdom;

Have sought to selectively contemplate the *dhāraṇīs* and
samādhis and cause them to become doubly purified;

Have sought to cause their spiritual superknowledges to become
vast;

Have sought to adapt to the world’s different practices;

Have sought to cultivate the powers, fearlessnesses, and dhar-
mas exclusive to the Buddhas to the point where they are
invulnerable to destructive interference by anyone at all;

Have sought to accord with the power of the Buddhas’ turning
of the wheel of the Dharma;

And have sought to never relinquish the greatly compassionate
great vows that they have taken on.

It is they who then succeed in entering the ninth ground.

4. THIS BODHISATTVA’S 10 TYPES OF REALITY-BASED KNOWLEDGE OF KARMA

(B) The bodhisattvas dwelling on this ground also know in accor-
dance with reality:

The effects of practicing²⁵⁰ good dharmas, bad dharmas, or karmically neutral dharmas;
 The effects of practicing dharmas either associated with or free of the contaminants;
 The effects of practicing worldly dharmas and world-transcending dharmas;
 The effects of practicing conceivable dharmas and inconceivable dharmas;
 The effects of practicing dharmas that are definite or dharmas that are indefinite;
 The effects of practicing the dharmas associated with *śrāvaka*-disciples and *pratyekabuddhas*;
 The effects of practicing the dharmas of the bodhisattva path;
 The effects of practicing the dharmas of the Tathāgata's ground;
 The effects of practicing conditioned dharmas;
 And the effects of practicing unconditioned dharmas.

5. TEN TYPES OF REALITY-BASED KNOWLEDGE OF ENTANGLING DIFFICULTIES

(C) Pursuant to such knowledge, they know in accordance with reality the entangling difficulties²⁵¹ associated with implementing the bodhi resolve, specifically knowing:²⁵²

The entangling difficulties associated with the afflictions;
 The entangling difficulties associated with karmic actions;
 The entangling difficulties associated with the faculties;
 The entangling difficulties associated with resolute beliefs;²⁵³
 The entangling difficulties associated with sense realms;²⁵⁴
 The entangling difficulties associated with the mind's resolute intentions;²⁵⁵
 The entangling difficulties associated with latent tendencies;²⁵⁶
 The entangling difficulties associated with births;²⁵⁷
 The entangling difficulties associated with residual karmic propensities;²⁵⁸
 And the entangling difficulties associated with the differences in the three groups of beings.²⁵⁹

6. TEN TYPES OF REALITY-BASED KNOWLEDGE OF BEINGS' MENTAL ASPECTS

(D) So too do they know with regard to beings the different characteristics of their minds, specifically knowing:

The mind's characteristic of manifesting in diverse ways;
 The mind's characteristic of ready transformation;

The mind's characteristic of being either destroyed or unde-
stroyed;

The mind's characteristic of having no physical form;²⁶⁰

The mind's characteristic of being boundless and independent;²⁶¹

The mind's characteristic of having different degrees of purity;

The mind's characteristic of being either defiled or free of
defilement;²⁶²

The mind's characteristic of being either held in bondage or lib-
erated;²⁶³

The mind's characteristic of being either deceptive or straight-
forward;²⁶⁴

And the mind's characteristic of following along in accordance
with the destinies of rebirth.

They know in accordance with reality all such characteristics as
these.

7. HIS REALITY-BASED KNOWLEDGE OF THE AFFLICTIONS' CHARACTERISTICS

(E) So too in the case of the afflictions, wherein this bodhisattva:

Knows their characteristics when they have gone deep;

Knows their characteristics when they are but shallow;

Knows their characteristic of accompanying the mind;

Knows their characteristic of not being abandoned;

Knows their different characteristics when latent and when one
is entangled with them;

Knows they are characterized of being either associated with
mind or disassociated from mind;

Knows they are characterized by conducing to the undergoing
of resulting retributions when one is reborn;

Knows they are characterized by differences in each of the three
realms;

Knows that craving, ignorance, and views are characterized by
being like arrows in the depth of their penetration;

Knows that pride and delusion are characterized by association
with grave karmic offenses;

And knows they are characterized by ceaselessly serving as
causes and conditions of the three types of karmic deeds.

To state it briefly, he knows and fathoms in accordance with real-
ity even up to eighty-four thousand different characteristics asso-
ciated with the action of the afflictions.

8. HIS REALITY-BASED KNOWLEDGE OF CHARACTERISTICS OF KARMIC ACTIONS

(F) So too does this bodhisattva know with respect to karmic actions:

- Their characteristic of being good, bad, or karmically neutral;
- Their characteristic of being either distinguishable or not yet distinguishable;
- Their characteristic of occurring in association with mind;
- Their characteristic of not arising apart from mind;
- Their characteristic of naturally coming to an end;
- Their characteristic of being ended through practice of the path;
- Their characteristic of serving as seeds;
- Their characteristic of accumulating;
- Their characteristic of never failing to culminate in karmic retribution;
- Their characteristic of being sequential;
- Their characteristic of having brought forth karmic retributions or not yet having brought forth karmic retributions;
- Their characteristic of rewarding black actions with black retributions;²⁶⁵
- Their characteristic of rewarding white actions with white retributions;
- Their characteristic of rewarding a combination of black and white actions with a combination of black and white retributions;
- Their characteristic of being amenable to ending through actions that are neither black nor white;
- He knows the characteristic of karmic actions to have [corresponding] stations of existence wherein [their retribution] arises;
- He knows their characteristic of involving differing means through which their karmic [retribution] is undergone;
- He knows karmic actions' characteristic of involving countless causes and conditions in their arising;²⁶⁶
- He knows the characteristic of worldly karmic actions and world-transcending karmic actions to differ [in their corresponding retributions];
- He knows the characteristics of karmic actions when bound to generate their effects in the present life;
- He knows the characteristics of karmic actions when bound to generate their effects in the immediately ensuing incarnation;

He knows the characteristics of karmic actions when bound to generate their effects in yet more distantly subsequent incarnations;

The characteristics of karmic actions when fixed in their karmic effects;

And he knows the characteristics of karmic actions when unfixed in their karmic effects.

To state it briefly, he knows in accordance with reality even up to eighty-four thousand different characteristics associated with karmic actions.

9. HIS REALITY-BASED KNOWLEDGE OF CHARACTERISTICS OF BEINGS' FACULTIES

{G} This bodhisattva knows the characteristics associated with the faculties, specifically knowing:

Their characteristic of possessing distinct differences associated with being either weak, middling, or sharp;

Their characteristic of either possessing or not possessing distinct differences in the past and future;

Their characteristic of being either superior, middling, or inferior;

Their characteristic of being accompanied by and inseparable from the afflictions;

Their characteristic of involving either fixed or unfixed results as a function of being associated with particular vehicles;

Their characteristic of having become either completely matured or not yet completely matured;

Their characteristic of according with the actions of the mind;

Their characteristic when vulnerable to easy ruination;

Their characteristic when being deeply rooted;

Their characteristic when especially superior;

Their characteristic when invulnerable to ruination;

Their characteristic when reversible;

Their characteristic when irreversible;

Their characteristic of becoming different across the course of the three periods of time;

And their characteristic of being deeply hidden and different in the manner in which they accompany one in their arising.

To state it briefly, he knows in accordance with reality even up to eighty-four thousand different characteristics associated with the faculties.

10. HIS KNOWLEDGE OF BELIEFS, SENSE REALMS, AND RESOLUTE INTENTIONS

This bodhisattva also knows the characteristic of beings' resolute beliefs²⁶⁷ to be either weak, middling, or sharp. Briefly stated, he knows in accordance with reality even up to eighty-four thousand distinctions associated with beings' resolute beliefs.

This bodhisattva also knows the characteristic of beings' sense realms²⁶⁸ to be either weak, middling, or sharp. Briefly stated, he knows in accordance with reality even up to eighty-four thousand distinctions associated with beings' sense realms.

This bodhisattva also knows the characteristic of beings' resolute intentions²⁶⁹ to be either weak, middling, or supremely sharp. Briefly stated, he knows in accordance with reality even up to eighty-four thousand distinctions associated with beings' resolute intentions.

11. HIS KNOWLEDGE OF LATENT TENDENCIES' CHARACTERISTICS

(H) This bodhisattva also distinguishes and knows the characteristics of the latent tendencies²⁷⁰ when in an associative role, knowing:

Their characteristics when arising with thought and when not arising with thought;

Their characteristics when concomitant with mind and when not concomitant with mind;

Their characteristic of deep penetration;

Their characteristic of following and tormenting beings from the beginningless past onward;

Their characteristic of running counter to the realization of any of the *dhyāna* absorptions, liberations, or spiritual super-knowledges;

Their characteristic of holding one tightly in bondage;

Their characteristic of binding one to existence within the three realms;

Their characteristic of involvement in countless mind states even as they do not directly manifest their presence;

Their characteristic of opening the gates to every sort of karmic circumstance, even as one remains unaware of them;

Their characteristic of amenability to counteraction;

Their characteristic of being devoid of anything that exists;

Their characteristic of being devoid of any fixed circumstances;

And their characteristic of being invulnerable to the extinguishing of their activity through any means other than the path of the Āryas.

12. HIS KNOWLEDGE OF CHARACTERISTICS ASSOCIATED WITH BIRTHS

(i) This bodhisattva also knows in accordance with reality the characteristics associated with different rebirth circumstances, specifically knowing:

The characteristics associated with differences between hell realm, animal realm, hungry ghost realm, *asura* realm, human realm, and celestial realm rebirths;

The characteristics associated with differences between form realm and formless realm rebirths;

The characteristics associated with the difference between rebirths with perception and rebirths without perception;

The characteristics associated with karmic action acting as a field, cravings as water, ignorance as sheltering darkness, consciousness as seed, and the subsequent body as sprout;

The characteristics of simultaneous arising and inseparability of name and form;

The characteristic of delusion and craving to instigate continuity of existence;

The characteristics of beings whereby they desire birth, desire actions, desire feeling,²⁷¹ and desire to never be apart from pleasure;

The characteristics associated with distinguishing the differences in the three realms of existence;

And the characteristics associated with the continuity of the three realms of existence.

He knows all of these characteristics in accordance with reality.

13. HIS KNOWLEDGE OF CHARACTERISTICS OF HABITUAL KARMIC PROPENSITIES

(j) This bodhisattva also knows in accordance with reality the characteristics associated with the habitual karmic propensities,²⁷² specifically knowing:

Whether they have residual aspects or do not having residual aspects;

That there are habitual karmic propensities that follow one into the rebirth destiny where one is reborn;

That there are habitual karmic propensities that accompany beings wherever they abide;

That there are habitual karmic propensities that accord with karmic actions and afflictions;

That there are habitual karmic propensities that are good, bad, or neutral;
 That there are habitual karmic propensities associated with abandoning desire;
 That there are habitual karmic propensities that follow one into subsequent incarnations;
 That there are habitual karmic propensities that manifest sequentially as they follow along in pursuit;
 That they are characterized by deep penetration and are severed by the path;
 That they are characterized by sustenance of afflictions;
 And that, if they are abandoned, they then become nonexistent dharmas.

He knows all such things in accordance with reality.

14. HIS KNOWLEDGE OF THOSE FIXED IN RIGHT, IN WRONG, OR UNFIXED

(K) This bodhisattva also knows in accordance with reality beings' fixed and unfixed characteristics, specifically knowing:²⁷³

The characteristic of being fixed in adherence to what is right;
 The characteristic of being fixed in adherence to what is wrong;
 The characteristic of being unfixed in these regards;
 The characteristic of being fixed in what is wrong through possession of wrong views;
 The characteristic of being fixed in what is right through possession of right views;
 The characteristic of being unfixed through dissociation from both;
 The characteristic of being fixed in what is wrong through committing each of the five heinous karmic offenses.²⁷⁴
 The characteristic of being fixed in what is right through the five root faculties;
 The characteristic of being fixed in what is wrong through dwelling in stations associated with what is wrong;
 The characteristic of being fixed in what is right through dwelling in stations associated with what is right;
 The characteristic of being unfixed [in either what is right or what is wrong] through separating from these two;
 The characteristic of being difficult to turn back through deeply entering into the class [of beings]²⁷⁵ inclined toward what is wrong;

And the characteristic of having causes and conditions making one amenable to being caused to cultivate the unsurpassable path.

These characteristics of the group that is unfixed, the group that is fixed in what is wrong, and [the group] of beings preserving [what is right]—he knows them all in accordance with reality.

15. HIS KNOWLEDGE-BASED ADAPTIVE TEACHING AND LIBERATION OF BEINGS

(1) Son of the Buddha, the bodhisattva *mahāsattvas* who accord with knowledge such as this are said to dwell securely on the Ground of Sublime Goodness. The bodhisattva dwelling on this ground knows all such characteristics in beings' different practices and, adapting to what will cause them to gain liberation, then provides them with the corresponding causes and conditions.

This bodhisattva knows those dharmas appropriate to the teaching of beings, knows those dharmas conducing to the liberation of beings, and, knowing these in accordance with reality, he then teaches the Dharma for their sakes.

He knows in accordance with reality the characteristics of those with affinity for the Śrāvaka-disciple Vehicle, the characteristics of those with affinity for the Pratyekabuddha Vehicle, the characteristics of those with affinity for the Bodhisattva Vehicle, and the characteristics of those with affinity for the ground of the Tathāgata. He then adapts to the causes and conditions of these beings and teaches the Dharma for their sakes.

He adapts to the differences in their minds, adapts to the differences in their faculties, and adapts to the differences in their predilections, and then teaches the Dharma for their sakes.

So too, he adapts to their bases in practice and their bases in wisdom and then explains the Dharma for their sakes. He knows the bases for all courses of action and, adapting specifically to those, he teaches the Dharma accordingly.

He adapts to beings' sense realms²⁷⁶ and the particular entangling difficulties²⁷⁷ they have deeply entered and teaches Dharma for them accordingly.

He adapts to their rebirth destinies, adapts to the births they have taken on, adapts to their afflictions, and adapts to the permutations in their habitual karmic propensities and therefore teaches Dharma accordingly.

He adapts to whichever vehicle would conduce to liberation and therefore teaches Dharma accordingly.

16. THE BODHISATTVA'S COMMAND OF FOUR TYPES OF UNIMPEDED KNOWLEDGE

{M} This bodhisattva dwelling on this ground becomes a great expounder of the Dharma²⁷⁸ who preserves and protects the Dharma treasury of the Buddhas.

{N} He thereby becomes one who is well equipped with the profound and sublime meaning understood by a great expounder of the Dharma. Consequently he employs measurelessly many wise skillful means and the four types of unimpeded knowledge in bringing forth the bodhisattva's command of phrasing as he explains the Dharma.

This bodhisattva always accords with the four types of unimpeded knowledge²⁷⁹ and never abandons them. What then are these four? They are:

- First, unimpeded knowledge of Dharma.
- Second, unimpeded knowledge of meaning.
- Third, unimpeded knowledge of language.
- Fourth, unimpeded knowledge of eloquence.

a. TEN PERMUTATIONS OF EXPERTISE IN THE FOUR UNIMPEDED KNOWLEDGES

{O} It is through unimpeded knowledge of Dharma that this bodhisattva knows the individual characteristics of any given dharma, through unimpeded knowledge of meaning that he knows the different characteristics by which dharmas differ, through unimpeded knowledge of language that he knows how to discourse on dharmas in a manner free of discriminations, and through unimpeded knowledge of eloquence that his knowledge of all dharmas is presented as sequential and uninterrupted discourse.

{P} Additionally, it is through unimpeded knowledge of Dharma that he knows the insubstantial nature of all dharmas, through unimpeded knowledge of meaning that he knows the production and destruction of dharmas, through unimpeded knowledge of language that he knows all dharmas' conventional designations and presents uninterrupted explanations incorporating these conventional designations, and through unimpeded knowledge of eloquence that he presents boundless explanations that accord with and do no violence to these conventional designations.

{Q} Furthermore, it is through unimpeded knowledge of Dharma that he knows the different characteristics of dharmas of the present. It is through unimpeded knowledge of meaning that he knows the different characteristics of dharmas of the past and future. It is through unimpeded knowledge of language that, knowing all dharmas of the past, future, and present, he

discourses on them in a manner free of discriminations. And it is through unimpeded knowledge of eloquence that he is therefore able to discourse with boundless Dharma light on each of the periods of time.²⁸⁰

(R) Additionally, it is through unimpeded knowledge of Dharma that he knows the differences in dharmas, through unimpeded knowledge of meaning that he knows the differences in dharmas' meanings, through unimpeded knowledge of language that he is able to accord with all languages in discoursing on Dharma for others, and through unimpeded knowledge of eloquence that, in discoursing on Dharma for others, he adapts to their predilections and understandings.

(S) Then again, it is through unimpeded knowledge of Dharma that he uses Dharma knowledge to know dharmas' differentiating aspects even as he uses skillful means to know dharmas' non-differentiating aspects. It is through unimpeded knowledge of meaning that he uses comparative knowledge to know the distinctions among dharmas, through unimpeded knowledge of language that he uses worldly knowledge to discourse on dharmas' distinctions, and through unimpeded knowledge of eloquence that he knows how to discourse skillfully on ultimate truth.

(T) Additionally, it is through unimpeded knowledge of Dharma that he knows all dharmas' singular and indestructible character. It is through unimpeded knowledge of meaning that he thoroughly fathoms the dharmas of the aggregates, sense bases, sense realms, truths, and causes and conditions. It is through unimpeded knowledge of language that he employs such a subtle and wondrous voice in his discourse that all inhabitants of the world are able to understand its import. And it is through unimpeded knowledge of eloquence that whatever he discourses upon becomes ever more supremely able to cause beings to acquire the boundless light of Dharma.

(U) Then again, it is through unimpeded knowledge of Dharma that he knows the absence of differentiating distinctions among all dharmas and knows them to be entirely subsumed within the One Vehicle. It is through unimpeded knowledge of meaning that he enters the gateway of the distinctions between dharmas. It is through unimpeded knowledge of language that he is able to discourse on the meaning of the nonexistence of distinctions between the vehicles. And it is through unimpeded knowledge of eloquence that, employing but a single Dharma gateway, he discourses with boundless Dharma radiance.

(v) Additionally, it is through unimpeded knowledge of Dharma that he is able to enter the practices of all bodhisattvas, the practice of knowledge, the practice of the Dharma, and the practices following from knowledge. It is through unimpeded knowledge of meaning that he is able to distinguish and explain the differentiating aspects in meaning contained within the ten grounds. It is through unimpeded knowledge of language that he discourses without discrimination on progressing along the path of the grounds. And it is through unimpeded knowledge of eloquence that he discourses on the boundless aspects of all practices.

(w) Also, it is through unimpeded knowledge of Dharma that he knows all buddhas' realization of bodhi in but a single mind-moment, through unimpeded knowledge of meaning that he knows all of the distinctions among all different sorts of times and places, through unimpeded knowledge of language that he discourses on different matters related to all buddhas' realization of the path, and through unimpeded knowledge of eloquence that he may discourse on but a single sentence of Dharma for boundlessly many kalpas and still not come to the end of it.

(x) Furthermore, it is through unimpeded knowledge of Dharma that he knows all buddhas' proclamations as well as all buddhas' powers, fearlessnesses, dharmas exclusive to buddhas, great kindness, great compassion, unimpeded knowledges, turning of the Dharma wheel, and other such matters that follow from and accord with their all-knowledge. It is through unimpeded knowledge of meaning that he knows the manner in which the voice of the Tathāgata is brought forth in eighty-four thousand different ways adapted to beings resolute intentions,²⁸¹ adapted to their faculties, and adapted to their different resolute convictions.²⁸² It is through unimpeded knowledge of language that in he employs the Tathāgata's voice to discourse on all of the practices without making discriminations. And it is through unimpeded knowledge of eloquence that he employs the power of all buddhas' wisdom to discourse with a voice adapted to beings' resolute convictions.²⁸³

17. HIS ACQUISITION OF DHĀRAṆĪS & FURTHER RECEIPT OF BUDDHAS' DHARMA

(y) Sons of the Buddha, the bodhisattva *mahāsattva* who thoroughly knows the unimpeded knowledges in these ways dwells securely on the ninth ground wherein he is known as one who has acquired the Dharma treasury of all buddhas. He is able to become a great master of the Dharma who acquires the manifold

meanings *dhāraṇī*, the manifold dharmas *dhāraṇī*, the arising of wisdom *dhāraṇī*, the manifold illuminations *dhāraṇī*, the good intelligence *dhāraṇī*, the manifold wealth *dhāraṇī*, the *dhāraṇī* of wide renown, the awe-inspiring virtue *dhāraṇī*, the unobstructed *dhāraṇī*, the boundless *dhāraṇī*, and the treasury of various meanings *dhāraṇī*, acquiring thus a hundred myriads of *asamkhyeyas* of such *dhāraṇīs*. Adapting to what is appropriate to the circumstances, he employs skillful means in his discourse. In this way, as he expounds on the Dharma, he utilizes measurelessly many different gateways of eloquence.

Having acquired such an immeasurably great number of *dhāraṇī* gateways as these, he is able then to listen to the Dharma in the presence of all buddhas and, having heard it, he does not then forget it. According with the way that he has heard the Dharma spoken, he is able then to use measurelessly many different gateways in expounding for others.

(2) Just as this bodhisattva employs a hundred myriads of *asamkhyeyas* of *dhāraṇīs* in listening to and taking in the Dharma in the presence of a single buddha, so too does he also do so in the presence of all of the other immeasurably and boundlessly many buddhas. When this bodhisattva goes forth and pays reverence to a Buddha, the gateways of Dharma light that he then learns are so extensive that, even in a hundred thousand kalpas, a greatly learned *śrāvaka*-disciple possessed of *dhāraṇī* powers could never succeed in absorbing and retaining them.

18. HIS EXPOUNDING ON DHARMA THROUGHOUT A GREAT TRICHILIocosm

Having acquired such *dhāraṇī* power, unimpeded knowledges, and powers of eloquence as these, when this bodhisattva discourses on Dharma, even as he resides there on the Dharma throne, he speaks on Dharma throughout the worlds of a great trichiliocosm in a manner adapted to the mental dispositions²⁸⁴ of the beings therein. As he holds forth from the Dharma throne, the Dharma light acquired in the mind of this bodhisattva is paramount in its supremacy over everyone with the sole exception of buddhas and those bodhisattvas who have already received the consecration.

19. THIS BODHISATTVA'S VARIOUS VOICE-LIKE EXPRESSIONS IN TEACHING BEINGS

When this bodhisattva sits on the Dharma throne:

He may employ but a single utterance of his voice to influence everyone in an entire great assembly to gain complete

comprehension, whereupon they immediately succeed in acquiring complete comprehension.

Or he may employ many different sorts of voices to cause everyone in a great assembly to develop an understanding, whereupon they immediately develop an understanding.

Or he may remain silent and only emanate radiant light in order to cause everyone in an entire great assembly to acquire an understanding of Dharma, whereupon they immediately acquire an understanding of Dharma.

Or he may cause all of his hair pores to put forth the sounds of Dharma, or he may cause all things both with and without form throughout an entire great trichiliocosm to put forth the sounds of Dharma, or else he may cause a single sound to everywhere fill up the world, thereby causing everyone therein to gain an understanding.

20. HIS INDEPENDENT COMMAND OF COUNTLESS SIMULTANEOUS VOICES

Even if all beings in a great trichiliocosm's worlds were to simultaneously present questions to this bodhisattva while each of those beings employed a measureless and boundless number of voices that each presented different questions to him, and even as this was so for each single being, so too did all the other beings also pose entirely different questions, this bodhisattva would still be able in but a single mind-moment to absorb all such questions and then, employing but a single voice, he would be able to cause all those beings to acquire understandings corresponding to their particular questions.

So too would this be the case in a circumstance involving two great trichiliocosms filled with such beings, in a circumstance involving three, four, five, ten, twenty, thirty, forty, or fifty great trichiliocosms, in a circumstance involving a hundred trichiliocosms, in a circumstance involving a thousand great trichiliocosms, or in a circumstance involving a myriad, ten myriads, a hundred myriads, a *koṭi*, or even ten *koṭis* of great trichiliocosms, a hundred, a thousand, or even a myriad *koṭis* of *nayutas* of trichiliocosms, and so forth on up to an ineffable²⁸⁵ number of ineffably many great trichiliocosms, all of them filled with such beings. As he expounds the Dharma for them on such a vast scale, he is augmented by the spiritual power of the Buddha. Thus he is able then to engage on a vast scale in performing the works of the Buddha for the sake of all these beings.

21. THE BODHISATTVA'S VIGOR IN QUEST OF THE LIGHT OF KNOWLEDGE

He redoubles the intensity of his vigor in acquisition of the light of knowledge such as this even to this degree: Suppose that on the tip of a single hair there existed great assemblies as numerous as the atoms in an ineffable number of ineffably many world systems wherein buddhas residing in the midst of each of those assemblies were expounding Dharma for beings' sakes. Suppose as well that each buddha therein adapted his discourse on Dharma to the minds of however many beings were present therein, thereby causing each and every one of those beings to acquire in his own mind however countless many dharmas he was setting forth. Suppose also that, just as this circumstance held for any one of those buddhas, so too did it also hold for all the buddhas residing in all of those great assemblies discoursing on Dharma. And suppose too that, just as this circumstance obtained on this one single hair point, so too did it also hold for all such places throughout the worlds of all the ten directions. Even in a circumstance such as this, he is accordingly able to bring forth just such a commensurately immense power of recall that, in but a single mind-moment, he is able to absorb all of the Dharma light received from all those buddhas and still not forget even a single sentence.

In circumstances such as the above described great assemblies full of beings listening to the Dharma, he may even be present therein employing the absolutely pure light of Dharma to expound it in such a way that they are caused to understand it. He is thus able in but a single mind-moment to cause however many beings are present therein to all become filled with delight. How much the more so is he able to accomplish this for the sake of the beings in any particular number of worlds.

The roots of goodness of this bodhisattva dwelling on this ground become ever more supreme. Whether it be day or night, he has no other thought aside from his aspiration to deeply enter the realm in which the Buddhas course.²⁸⁶ Abiding within the assemblies of all buddhas, he always deeply penetrates into the bodhisattva's liberations.

22. THE BODHISATTVA'S SEEING AND SERVING OF COUNTLESS BUDDHAS

As he continues along in his compliance with knowledge such as this, this bodhisattva always sees all buddhas such that, in each and every kalpa, he sees incalculably and boundlessly many hundreds of thousands of myriads of *koṭis* of buddhas and then presents offerings of marvelous gifts to all those buddhas. In the

presence of all those buddhas, he poses all different sorts of queries to them on difficult topics and develops a penetrating comprehension of all of the *dhāraṇīs*.

23. HIS GOOD ROOTS' PURITY LIKE THE GOLD OF A CAKRAVARTIN'S CROWN

The roots of goodness of this bodhisattva become ever more supremely radiant in their purity. In the case of such sons of the Buddha as this, that purity is comparable to when one refines gold to the point where it becomes sufficiently pure to serve in adornments like the jeweled crown of a wheel-turning sage king. In such a circumstance, that crown's radiance becomes such that the necklaces of any of the lesser kings or residents of the four continents could never outshine it.

Sons of the Buddha, so too it is with this bodhisattva *mahāsattva*. As he abides on this Ground of Sublime Goodness, his roots of goodness become ever more supremely radiant in their purity, so much so that they cannot be rivaled by anyone at all. They cannot be rivaled by any *śrāvaka*-disciple, by any *pratyekabuddha*, or by any bodhisattva residing on any of the [lower]²⁸⁷ grounds.

The roots of goodness of this bodhisattva so increase in their brightness that they become able to illuminate beings' affliction-related entangling difficulties²⁸⁸ and, having illuminated them, they then recede.

24. HIS GOOD ROOTS' PURITY LIKE A BRAHMA HEAVEN KING'S RADIANCE

Sons of the Buddha, this circumstance is analogous to that of the Great Brahma Heaven King who is able to illuminate all of the entangling difficulties existing anywhere throughout the entire great trichiliocosm. So too it is in the case of this bodhisattva who, as he abides on this bodhisattva ground, the Ground of Sublime Goodness, he develops such radiant purity in his roots of goodness that he is able to illuminate beings' affliction-related entangling difficulties and, having once illuminated them, they then recede.

25. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 9TH GROUND BODHISATTVA

Sons of the Buddha, this constitutes a summary explanation of the bodhisattva *mahāsattva*'s ninth bodhisattva ground, the Ground of Sublime Goodness. Were one to engage in an extensive discussion of it, then one could never come to the end of it even in incalculably many kalpas.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often serves as a Great Brahma Heaven king in which capacity he serves as the leader overseeing a great trichiliocosm, one over whom no one can establish supremacy, one who explains principles in accordance with reality, and one who acts with sovereign mastery wherever such mastery may be exercised. He is well able to proclaim the teachings of *śrāvaka*-disciples and *pratyekabuddhas* as well as the *pāramitās* of the bodhisattvas. Should any being pose a challenging question to him, no one is able to exhaust his ability to completely respond.

b. THE BODHISATTVA'S MINDFULNESS

In all of the good works to which he devotes himself, whether they be in the sphere of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from mindfulness of the Buddha, mindfulness of the Dharma, mindfulness of his bodhisattva companions, and so forth until we come to his never departing from mindfulness of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always brings forth this thought: "Oh, when will I be able to finally become one who can serve as a leader for beings, one worthy of their veneration?" and so forth until we come to his thinking, "Oh, when will I be able to become one upon whom all beings can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If this bodhisattva wishes to devote himself to the diligent application of vigor, then in but a single mind-moment, he succeeds in acquiring *samādhis* as numerous as the atoms in a hundred myriad *asaṃkhyeyas* of trichiliocosms, and so forth until we come to his becoming able to manifest a hundred myriads of *asaṃkhyeyas* of bodhisattvas serving him as a retinue. Were he to avail himself of the power of vows, through sovereign mastery in the spiritual superknowledges, he could manifest these phenomena in even greater numbers so large that one could never describe them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

26. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again clarify his meaning, thereupon uttered verses, saying:

The bodhisattvas who accord
with the power of that immeasurably profound wisdom
that is the most sublimely subtle
and difficult for anyone in the world to know
and who pursue the benefit of beings
become able to reach to the ninth ground. ⁽¹⁴⁾

They succeed in entering the Buddha's
treasury of secrets
and become able to acquire the most supremely subtle and sublime
samādhis and *dhāraṇīs*.

Employing immense powers of spiritual superknowledges,
they skillfully penetrate the characteristic aspects of the world.
With decisive power of wisdom,
they are able to contemplate the dharmas of the Buddha
and, with great vows and compassionate resolve that is pure,
they succeed in entering the ninth ground. ⁽¹⁵⁾

One practicing in accordance with this superior ground
who preserves the treasury of the buddhas
immediately becomes able to penetratingly understand all dharmas
whether they are good, unwholesome, or neutral,
whether they are associated with or free of the contaminants,
associated with the world or transcendent of the world,
and whether they are conceivable
or they are inconceivable. ⁽¹⁶⁾

He knows of dharmas whether they are definite or indefinite
and knows the characteristic features comprising the Three Vehicles.
He contemplates and distinguishes these.
As for the characteristics of the conditioned and the unconditioned,
he brings forth a knowledge of dharmas such as these
and dispels all darkness of ignorance. ⁽¹⁷⁾

As for his mind in its accordance with knowledge such as this,
it reaches the foremost level of subtlety.
He completely knows with respect to all beings their
hazardous entangling difficulties, their minds' diverse manifesta-
tions,
their readily agitated and easily turned minds,
and their boundless and independent minds. ⁽¹⁸⁾

He knows their afflictions' deep and superficial aspects
and their accompanying and never existing apart from the mind.
He also knows the signs of entanglement with the latent tendencies
in the coursing along through continuous existences.

He knows all the different sorts of variations in their karma,
 knows each and every one of its different characteristics,
 knows that, even with destruction of causes, their effects are not lost,
 and thus has a penetrating comprehension of such matters as these.

(19)

He also knows with respect to beings
 all their various faculties, whether weak, middling, or sharp,
 as well as the vast number of other such distinctions
 including their characteristics in both the past and the future,
 their distinct differences when superior, middling, or inferior,
 as well as all of their various aspirations, predilections, and such,
 even up to the point that he is able to completely know
 their eighty-four thousand different varieties. (20)

He knows the sense realms²⁸⁹ of those in the world in this same way,
 knows their entangling difficulties connected to afflictions and
 views,

knows they remain unsevered from the beginningless past onward,
 knows their mental intentions and all their latent tendencies,
 all of which act together with the mind,
 and knows that they tie up the mind and are difficult to sever. (21)

He knows all of their latent tendencies and such,
 knows they are but discriminations arising with discursive thinking,
 knows that they are devoid of any place wherein they abide,
 knows that they are also devoid of fixed phenomenal characteristics,
 that they do not exist apart from the body,
 that they are also difficult to become aware of,
 that one is able to block them through the power of *dhyāna* samādhi,
 and knows that one becomes able to sever them on the vajra path. (22)

He is also able to know with respect to beings
 the differences in their entry into the six rebirth destinies, knows that
 cravings serve as water, ignorance serves as darkness that covers,
 karmic actions are the field, and consciousness is the seed

that gives rise to its sprout as the subsequent life's body
 wherein name-and-form develop and grow together, and that,
 throughout beginningless births and deaths up to the present,
 this continues on within the three realms of existence. (23)

He knows too with respect to the devas, the dragons, and all the rest,
 their afflicted actions and mental propensities,
 knows that, if they were to leave behind such mental propensities,
 then none of these births would occur at all,

and knows too that all beings,
in every case reside within the three categorical types of beings²⁹⁰
that may be either submerged in wrong views
or else abiding on the path of knowledge. {24}

The bodhisattva dwelling on this ground
knows entirely the mental dispositions of beings,
their faculties, their resolute beliefs,
and so forth in all their different variations.

Through profound thought and skillful contemplation,
he adapts to what is appropriate and then teaches them the Dharma.
Through penetrating comprehension of the unimpeded knowledges,
he is skillful in the use of language as he speaks. {25}

In his serving as a master of the Dharma, this bodhisattva
is like the king of the lions,
like the king of the bulls, and like the king of the mountains,
for he abides established in fearlessness,
everywhere raining down in all worlds
the flavor of the finest sweet-dew elixir.
In this, he is like the great king of the dragons
who is able to send down the rains that fill the great oceans. {26}

This bodhisattva thoroughly knows
the unimpeded knowledges of Dharma, meaning, and language
and is well able to adaptively implement
the fully accomplished power of eloquence.

He is able to acquire a hundred myriads
of *asaṃkhyeyas* of comprehensive-retention *dhāraṇīs*
through which he is able to take in the dharmas of all buddhas
just as the ocean takes in the rains sent down by the dragons. {27}

This bodhisattva acquires just such
profoundly marvelous and pure
dhāraṇīs, countless in number, and,
through the power associated with all of his samādhis,
he becomes able in just the space of a single mind-moment
to see incalculably many buddhas.
Having heard their teachings, with a pure Brahman voice,
he then expounds upon those marvelous Dharma jewels. {28}

This bodhisattva may provide instruction
to the beings inhabiting a great trichiliocosm,
adapting in this to their minds' faculties and mental dispositions,
speaking the Dharma in a way that causes them to be delighted. {29}

In a manner such as this, even in the lands throughout
an incalculable number of great trichiliocosms,
he becomes ever more intensely diligent in his application of vigor
in a manner that one could contemplate in this way:

Suppose that on the tip of a single hair
there are measurelessly many buddhas speaking Dharma
wherein, for the sake of all different sorts of people, those buddhas
are expounding on the sublime Dharma.

In such a case, this bodhisattva is able to take it all in
in a manner comparable to the earth's taking in of all seeds. {30}

Additionally, he makes a vow such as this:

"Supposing all of the beings existing
in all lands throughout the ten directions
all came together as a single assembly,

I should, in but a single mind-moment,
completely know the thoughts in all their minds
and then, employing but a single voice, proclaim the Dharma
in a manner that causes all of their nets of doubts to be cut away." {31}

The bodhisattva dwelling on this ground
serves as a king of the Dharma for both humans and devas
among whom he becomes a great Dharma proclaiming master
who adapts his teachings to accord with the minds of beings

and always, throughout both day and night,
gathers together with all buddhas and
is able to abide in the extremely profound and sublime
quiescent knowledge and liberation. {32}

As he presents offerings to countless many buddhas
and as his roots of goodness become so increasingly radiant in purity
that they become comparable in their radiance to that of the real gold
adorning the crown of the Wheel-Turning King,

his light illuminates beings'
hazardous difficulties linked to their afflictions
just as the light of the Brahma Heaven King
illuminates the worlds of the great trichiliocosm. {33}

The bodhisattva dwelling on this ground
serves the worlds of a great trichiliocosm
as a great Brahma Heaven king
whose faculties are all acutely sharp

and who is skillful in using the Dharma of the Three Vehicles
to instruct and awaken all of those beings residing therein.
The good karmic works to which he devotes himself
are all done in a manner accordant with right mindfulness. {34}

He becomes able, in but a single mind-moment,
to acquire deep and sublime samādhis
as numerous as the atoms
in measurelessly many worlds.

He is able to see the buddhas of the ten directions
speaking the Dharma with their sublimely marvelous voices.
The buddhas he sees and the power of his great superknowledges
increase through his additional generation of immeasurable vows. {35}

We hereby now conclude this summary explanation
of such aspects as these of the practice of great knowledge
as it is carried forth on the ninth ground
in profoundly marvelous way that is difficult to know or see. {36}

End of Chapter Nine

CHAPTER TEN

The Dharma Cloud Ground

J. THE TENTH GROUND: THE DHARMA CLOUD GROUND

1. THE TENTH GROUND'S INTRODUCTORY VERSES AND DHARMA REQUEST

When these unsurpassably excellent endeavors
practiced by the great bodhisattvas had been described,
the countless *nayutas*
of devas from the Śuddhāvāsa Heaven,
witnessing this from high in the sky,
felt great delight in mind
and then, with thoughts imbued with reverence,
they presented a multitude of marvelous offerings to the Buddha. ⁽¹⁾

The *nayutas* of bodhisattvas,
having felt immeasurably great delight,
then lit all manner of exotic and sublime incenses
that had the effect of extinguishing all afflictions. ⁽²⁾

The Paranirmita Vaśavartin Heaven King
as well as that great assembly of devas
that stood there in the sky
all felt great delight in their minds.

With thoughts imbued with reverence,
they all presented all different sorts of gifts as offerings
as they each scattered down raiment adorned with many jewels
that swirled down, descending from the sky. ⁽³⁾

Incalculably many *koṭis* of celestial nymphs,
with all their faculties suffused with happiness,
from on high where they stood in the sky,
with reverential minds, presented offerings to the Buddha.

They all then joined in creating measurelessly many *koṭis*
of *nayutas* of skillful musical offerings
as from all of their many gifts
there came forth voicings such as these: ⁽⁴⁾

“The Buddha sits here in this place
while everywhere pervading all
of the lands throughout the ten directions wherein,
in all of them, there are also manifestations of the Buddha

of many different sorts that are countless *koṭis* in number,
all with the major marks and subsidiary signs adorning their bodies
that, in their incomparably refined sublimity,
completely fill up the worlds. ⁽⁵⁾

Even from within a single hair pore,
there are sent forth incalculably many rays of light
that extinguish all
of the world's fires of affliction.

The number of atoms throughout the ten directions
is such as one could never calculate.

The number of light rays sent forth from but a single hair pore
are also such that one could never exhaustively count them. ⁽⁶⁾

In each of them, one sees that there are Buddha bodies
adorned with the thirty-two major marks
and the eighty subsidiary signs,
turning the unsurpassable wheel.

One may see there all the different circumstances wherein
the Buddha expounds on Dharma for beings' sakes. ⁽⁷⁾

One may see his residing in the Tuṣita Heaven,
teaching all the devas,
may see him descending from the Tuṣita Heaven,
coming down to reside in the womb,
may see him when he is first born,
and may see him in the night, leaving behind the home life. ⁽⁸⁾

One may see him sitting in the *bodhimāṇḍa*
whereupon he then achieves the unsurpassable enlightenment,
may see him turning the wheel of Dharma,
or may see him entering nirvāṇa. ⁽⁹⁾

Throughout incalculably many lands,
he brings forth all different kinds of manifestations.
It is because he wishes to bring about the liberation of beings
that, in all such cases, there come to be such circumstances as these.

In this, he is comparable to a master conjurer
who knows well the arts of conjuration
and thus presents many such displays to beings
of all different sorts of different bodies.

From the midst of such wisdom of the Buddha as this,
he is skillful in presenting manifestations
wherein he transformationally creates all manner of bodies
that manifest everywhere throughout all worlds. ⁽¹⁰⁾

Just as all dharmas are empty, quiescent,
and, from their origin onward, devoid of nature or marks
and identically comparable to empty space,
so too it is with the Great Teacher.

Having achieved entry into the ultimate truth's
sublime nature and characteristics,
he accords with dharmas' nature and characteristics
in manifesting the Buddha's great spiritual powers. ^[11]

As for the very nature of that in which the Buddhas course,
all beings themselves
in every case abide within this nature wherein signs
and whatever can be vested with signs are of the same character.

All dharmas equally
enter and abide in the ultimate truth's
meaning and purport of quiescence
wherein, in every case, they are all entirely signless. ^[12]

If one wishes to acquire the knowledge of the Buddha,
one should abandon all conceptual thought,
penetratingly comprehend both existents and non-existents,
and swiftly become a teacher of both devas and men." ^[13]

Having all sung forth
a thousand myriad sorts of marvelous voicings such as these,
that assemblage of celestial nymphs
then fell silent and gazed up at the Buddha. ^[14]

Seeing that the assembled congregation had become entirely silent,
Liberation Moon Bodhisattva
then set forth a request to Vajragarbha Bodhisattva, saying:
"O Greatly Eminent Son of the Buddha." ^[15]

"We pray that you will now present a general explanation
of all the powers of great spiritual superknowledges involved in
the bodhisattva's going forth from the ninth ground
to then arrive on the tenth ground." ^[16]

2. VAJRAGARBHA COMMENCES THE TENTH GROUND'S EXPLANATION

{A} At that time, Vajragarbha Bodhisattva then said:

3. THE CATEGORIES OF PRACTICE BEFORE ENTERING THE TENTH GROUND

O Son of the Buddha, having employed such measureless wisdom as this in skillful cultivation of the path to buddhahood on through to the ninth ground, the bodhisattva *mahāsattvas*.²⁹¹

Thoroughly accumulate every sort of white dharma;
 Accumulate the measurelessly many dharmas constituting the
 provisions for the path;
 Become protected by immense merit and wisdom;
 Practice the great compassion on a vast scale;
 Deeply know and distinguish the differences between worlds;
 Deeply penetrate beings' entangling difficulties;²⁹²
 Reach the Tathāgatas' domains of practice;
 Carry forth mindfulness in a manner concordant with the
 Tathāgata's stations of quiescent practice;
 And progress toward the powers, fearlessnesses, exclusive
 dharmas, and other such attainments of the Buddhas.

Firmly maintaining and never relinquishing these [practices],
 they thereby succeed in reaching the station [wherein they receive
 the consecration of imminent realization] of all-knowledge.

4. THIS BODHISATTVA'S SUBSEQUENT ACQUISITION OF SAMĀDHIS

{B} Sons of the Buddha, it is through practicing in accord with
 knowledge such as this that the bodhisattva *mahāsattva* nearing
 the ground of buddhahood then acquires the direct manifesta-
 tion of the bodhisattva's stainless samādhi. He then additionally
 enters:²⁹³

The distinctions within the Dharma realm samādhi;
 The adornment of the *bodhimaṇḍa* samādhi;
 The showering of all worlds with floral radiance samādhi;
 The oceanic treasury samādhi;
 The oceanic reflection samādhi;
 The vastness of empty space samādhi;
 The contemplative investigation of the nature of all dharmas
 samādhi;
 The adaptation to the minds and actions of all beings samādhi;
 The selection of all dharmas in accordance with reality samādhi;
 And the acquisition of the Tathāgata's knowledge and reliability
 samādhi.

Hundreds of myriads of *asaṃkhyeyas* of samādhis such as these all
 manifest directly before him. This bodhisattva enters all of these
 samādhis and thoroughly knows the differences in their func-
 tions. Among them, the very last samādhi is known as "enhance-
 ment of the station of all-knowledge."

5. THE FINAL SAMĀDHI'S MANIFESTATION OF AN IMMENSE RADIANT LOTUS

(C) When this samādhi manifests directly before him, there then emerges an immense bejeweled king of lotus blossoms with a circumference comparable to that of a hundred myriad great trichiliocosms. It is adorned by and inlaid with all of the many sorts of precious gems and surpasses any other that exists anywhere in any world. It comes forth from his roots of world-transcending goodness and is perfected by his practice of the wisdom that fathoms all dharmas as like mere illusions and as devoid of any inherently existent nature.

Its radiant light is able to illuminate all worlds. Its stem is composed of immense jewels and beryl that is superior to any existing anywhere in the heavens. A measurelessly immense king of *can-dana* incenses composes its central dais and huge emerald gems form its floral pistils. Radiant *jambūnada* gold forms its petals. There is measureless light shining forth from its center and every sort of marvelous gem resides there within it. It is covered over by a bejeweled net canopy and it is attended by a retinue of lotus blossoms as numerous as the atoms in ten great trichiliocosms.

6. THIS BODHISATTVA SITS ATOP A LOTUS ENCIRCLED BY RETINUE BODHISATTVAS

At that time, this bodhisattva's body, especially beautiful in its marvelousness, matches the scale of that flower throne. Because he has acquired the power of the samādhi of "enhancement of the station of all-knowledge," his body then appears atop that great lotus blossom throne. Then, on all of the lotus blossoms forming its retinue, bodhisattvas immediately appear and encircle it with each and every one of those bodhisattvas sitting atop a lotus blossom. Each of them then immediately acquires a hundred myriad samādhis and they all abide there in single-minded reverence, gazing up at that great bodhisattva.

(D) When this bodhisattva ascends that lotus blossom throne, all of the present-era worlds throughout the ten directions undergo an immense quaking, whereupon everything occurring in the wretched destinies ceases. Those light rays everywhere illuminate the worlds of the ten directions, whereupon they all become adorned and purified and everyone is able to see and hear what is transpiring in the Buddha's great assembly.

7. HIS BODY EMANATES LIGHT ILLUMINATING TEN REALMS OF BEINGS

How is it that this takes place? As this bodhisattva sits atop the throne on that immense lotus blossom, from the bottom of his feet, he suddenly puts forth a hundred myriads of *asaṃkhyeyas* of

light rays that, throughout the ten directions, illuminate the Avīci Hells as well as the rest of the hells, thus extinguishing the sufferings of the beings dwelling in them.

From his two knees, he releases just such a number of light rays that, throughout the ten directions, entirely illuminate the animal realms, thus extinguishing their sufferings. From his navel, he releases just such a number of light rays that, throughout the ten directions, illuminate the realms of hungry ghosts, thus extinguishing their sufferings.

From his right and left sides, he releases just such a number of light rays that, throughout the ten directions, illuminate the bodies of all of those in the human realms, thereby causing them to feel secure and happy. From his two hands, he releases just such a number of light rays that, throughout the ten directions, illuminate the palaces of all the devas and *asuras*.

From his two shoulders, he then releases just such a number of light rays that, throughout the ten directions, illuminate those persons who are *śrāvaka*-disciples. From his neck, he then releases just such a number of light rays that, throughout the ten directions, illuminate those who are *pratyekabuddhas*.

From his mouth, he then releases just such a number of light rays that, throughout the ten directions, illuminate the bodies of the bodhisattvas, inclusive of all of those who have reached the ninth ground.

From the white hair mark between his eyebrows, he then releases just such a number of light rays that, throughout the ten directions, illuminate the bodies of all those bodhisattvas who have reached the consecration stage and thus so cast shade on the palaces of all the *māras* that they no longer appear.

From the crown of his head, he then releases a number of light rays as numerous as the atoms in a hundred myriads of *asaṃkhyeyas* of great trichiliocosms that, throughout the ten directions, illuminate the great assemblies attending upon all buddhas.

8. THE LIGHT RAYS FORM A CANOPY THAT MAKES OFFERINGS TO ALL BUDDHAS

They then circle ten times around those worlds, dwell up in space, and then form a net-like canopy that, high above, shines with greatly radiant purity, sending forth offerings to all those buddhas.

Those offerings are so numerous that the offerings made by all the bodhisattvas, from those who have newly brought forth the resolve on through to those who have reached the ninth ground

could not compare to even a hundredth part and so forth until we come to their inability to compare to even a single part in a hundred thousand myriads of *koṭis* of parts and their inability to compare at all, even by resort to calculation or analogy.

The offerings rained down by this immense net-like canopy of light are superior to all offering gifts made anywhere throughout the worlds of the ten directions, including all floral, powdered, burnable, and unguent incenses, all raiment, banners, canopies, many-jeweled necklaces, precious *maṇi* jewels, and other such offerings. This is because they issue from world-transcending roots of goodness. This canopy that rains down the many sorts of precious treasures into each and every one of the Buddhas' great assemblies has the appearance of an immense cloud.

If any being were to even become aware that such offerings as this were taking place, one should realize that these are all beings who have already become definitely bound to succeed in realizing the unsurpassable great path.

9. THE LIGHT RAYS CIRCLE AROUND ALL BUDDHAS AND ENTER THEIR FEET

After these light rays rain down all their great offerings, they again circle ten times around those buddhas and their great assemblies and then enter the feet of all those buddhas.

At that time, all the buddhas and the great bodhisattvas become aware that in such-and-such a world, there is such-and-such a bodhisattva *mahāsattva* who has traveled this path to the point where he has succeeded in reaching the stage of consecration.

10. THE 10 REGIONS' BODHISATTVAS COME, MAKE OFFERINGS & ENTER SAMĀDHI

Sons of the Buddha, at that time, all bodhisattvas throughout the ten directions inclusive of those who dwell on the ninth ground immediately come, surround him, present grand offerings, single-mindedly and respectfully gaze up at him, and pay reverence to him, whereupon each of them acquires a myriad samādhis.

11. THEY EMANATE LIGHT FROM THEIR CHESTS THAT ENTERS HIS CHEST

Then all of those bodhisattva *mahāsattvas* who have reached the consecration stage emanate a single large beam of light from the vajra adornment symbol on their chests. This light named "destroyer of Māra's thieves" is attended by a retinue of countless many hundreds of thousands of myriads of light rays that illuminate the worlds of the ten directions, reveal measurelessly many spiritual powers, and then also arrive and enter this great

bodhisattva's chest. After this light disappears, this bodhisattva immediately acquires great powers, spiritual superknowledges, and wisdom that then increase a hundred thousand myriad fold.

12. ALL BUDDHAS SEND FORTH LIGHT THAT ENTERS THIS BODHISATTVĀ'S CROWN

(E) Sons of the Buddha, at that time, the Buddhas put forth a beam of light from the white hair mark between their eyebrows, one known as "enhancer of all-knowledge"²⁹⁴ that is attended by a retinue of measurelessly and boundlessly many light rays that illuminate all worlds of the ten directions without exception. It circles ten times around all those worlds, displaying the immense spiritual powers of all buddhas, encourages the progress of countless and boundlessly many hundreds of thousands of myriads of *koṭis* of bodhisattvas, causes all worlds throughout the ten directions to shake in six ways, extinguishes all the sufferings in the wretched destinies, obscures the palaces of the *māras* so they no longer appear, displays all those places in which buddhas achieved realization of the path, and reveals all the adorning phenomena in the great assemblies of all buddhas that are as vast as the Dharma realm and as extensive as empty space.

After those light rays have illuminated all worlds, they then gather together in the midst of space and circle around in a rightward direction, thus revealing the adornments produced by great spiritual powers, whereupon that beam of light enters the crown of this bodhisattva's head as all of its retinue light rays enter the crowns of the heads of those retinue bodhisattvas that are present there atop their own lotus blossoms.

13. THIS BODHISATTVĀ ACQUIRES SAMĀDHIS AND ALL BUDDHAS' CONSECRATION

At that point, these bodhisattvas each immediately acquire a myriad samādhis they had never previously acquired. Just as this beam of light sent out by this one buddha enters this bodhisattva's crown, so too does this occur in this very same way in the case of the beams of light sent forth by all buddhas. Just when all those beams of light sent forth from all buddhas of the ten directions enter the crown of this bodhisattva's head, he becomes known as one who has received the consecration and becomes known as one who has entered the realm of the Buddhas wherein, having completely developed the Buddha's ten powers, he is then bound to join the ranks of the Buddhas.

14. THE SIMILE OF THE CONSECRATION OF THE WHEEL TURNING SAGE KING'S SON

Sons of the Buddha, this circumstance is analogous to that of the eldest son of a wheel-turning sage king who, born to his primary wife, is replete with the marks of the wheel-turning king. That wheel-turning sage king orders his son to mount the throne of *jambūnada* gold atop his precious white elephant treasure, whereupon he takes water from each of the four great seas and, after having raised up a canopy with all different sorts of adornments, banners, and music, he takes up that gold vase of perfumed waters and pours it over the crown of his son's head, whereupon he is henceforth known as one who has received the consecration and is thereby completely invested with the status of a great king. Because he then turns the wheel of the ten courses of good karmic action, he is then able to be known as a wheel-turning sage king.

Sons of the Buddha, so too it is with the bodhisattva *mahāsattva*. At that time when he receives his consecration, the Buddhas pour the waters of knowledge onto the crown of this bodhisattva's head whereupon he becomes known as a consecrated Dharma king. Through complete development of the Buddha's ten powers he joins the ranks of the Buddhas.

15. THE CAPACITIES ARISING FROM THIS BODHISATTVA'S CONSECRATION

Sons of the Buddha, this is what is known as all bodhisattva *mahāsattvas'* great wisdom consecration. It is by means of this consecration that all bodhisattva *mahāsattvas* are able to take on countless-many hundreds of thousands of myriads of *koṭis* of austere practices and difficult endeavors. After this bodhisattva acquires this consecration, he thereupon dwells on the Dharma Cloud Ground wherein he brings about ever increasing growth in incalculably many forms of merit and wisdom.

16. THIS BODHISATTVA'S KNOWLEDGE OF ATTAINMENTS

(F) Sons of the Buddha, the bodhisattva dwelling on this Dharma Cloud Ground knows in accordance with reality:

Attainment as it takes place within the desire realm;²⁹⁵

Attainment as it takes place within the form realm;

And attainment as it takes place within the formless realm;

He knows in accordance with reality:

Attainment as it takes place within the worldly realms;

Attainment as it takes place within the realm of beings;

Attainment as it takes place within the realms of consciousness;

Attainment as it takes place within the realm of the conditioned;

Attainment as it takes place within the realm of the unconditioned;
 Attainment as it takes place within the realm of empty space;
 Attainment as it takes place within the Dharma realm;
 Attainment as it takes place within the realm of nirvāṇa;
 And attainment as it takes place in the realm of the afflictions associated with erroneous views.

He knows in accordance with reality [attainment] as it takes place in all worlds' dharmas of enactment and dharmas of returning [to dissolution]²⁹⁶ and also knows in accordance with reality:

Attainment as it takes place on the path of *śrāvaka* disciples;
 Attainment as it takes place on the path of *pratyekabuddhas*;
 Attainment as it takes place on the path of bodhisattvas;
 Attainment as it takes place with a buddha's powers, fearlessnesses, and exclusive dharmas;
 Attainment as it takes place with form bodies and the Dharma body;
 And attainment as it takes place with the cognition of all-knowledge.

In this same manner, he knows:

Attainment as it takes place in realization of the path to buddhahood;
 Attainment as it takes place in the turning of the Dharma wheel;
 And attainment as it takes place in the manifestation of crossing into a state of cessation.

To speak of what is essential, he knows in accordance with reality the distinctions occurring in attainment as it takes place in relation to all dharmas.

17. THIS BODHISATTVA'S KNOWLEDGE OF TRANSFORMATION

This bodhisattva employs wisdom such as this that accords with the bodhi practices, penetrates ever more deeply, and knows in accordance with reality:

Transformation as it takes place in beings;
 Transformation as it takes place in karmic actions;
 Transformation as it takes place among the afflictions;
 Transformation as it takes place in the views;
 Transformation as it takes place in worldly realms;
 Transformation as it takes place in the Dharma realm;
 Transformation as it takes place among *śrāvaka*-disciples;

Transformation as it takes place among *pratyekabuddhas*;
 Transformation as it takes place among bodhisattvas;
 Transformation as it takes place among *tathāgatas*;
 And transformation as it occurs in the presence and absence of
 differences.

He penetrates into all of these in a way that accords with reality.

18. THIS BODHISATTVA'S KNOWLEDGE OF SUSTAINING BASES

At that time, this bodhisattva:

Knows in accordance with reality the sustaining bases²⁹⁷ of a
 buddha's powers;
 Knows in accordance with reality the sustaining bases of the
 Dharma's abiding;
 And knows in accordance with reality the sustaining bases of
 karmic deeds.

So, too, he knows in accordance with reality:

The sustaining bases of the afflictions;
 The sustaining bases of time;
 The sustaining bases of vows;
 The sustaining bases of prior lifetimes;
 The sustaining bases of practices;
 The sustaining bases of kalpas' duration;
 And the sustaining bases of knowledge.

19. THIS BODHISATTVA'S KNOWLEDGE OF SUBTLETIES OF PRACTICE

This bodhisattva dwells in all buddhas' knowledge regarding the
 subtleties of practice on the ten grounds, specifically including:

Their knowledge regarding the subtleties involved in births and
 deaths;
 Their knowledge regarding the subtleties involved in worlds;
 Their knowledge regarding the subtleties involved in abandon-
 ing the home life;
 Their knowledge regarding the subtleties involved in achieving
 realization of the path;
 Their knowledge regarding the subtleties involved in sovereign
 mastery in the exercise of the spiritual powers;
 Their knowledge regarding the subtleties involved in turning
 the Dharma wheel;
 Their knowledge regarding the subtleties involved in the sus-
 taining of a lifespan;

Their knowledge regarding the subtleties involved in manifesting the appearance of entering nirvāṇa;
 And their knowledge regarding the subtleties involved in the long endurance of the Dharma.

He knows in accordance with reality all of the other such sorts of knowledge with regard to subtleties.

20. THIS BODHISATTVA'S KNOWLEDGE OF THE TATHĀGATAS' SECRETS

So too does he know in accordance with reality the secret circumstances of all buddhas, specifically including:

Their secrets associated with the body;
 Their secrets associated with the mouth;
 Their secrets associated with the mind;
 Their secrets associated with the assessment of what is and is not the right time;
 Their secrets associated with bestowing predictions on bodhisattvas;
 Their secrets associated with the attraction and training of beings;
 Their secrets associated with the distinctions among vehicles;
 Their secrets associated with the eighty-four thousand sorts of different root faculties;
 Their secrets associated with the doing of karmic deeds in accordance with reality;
 Their secrets associated with actions;
 And their secrets associated with the realization of bodhi.

He knows all such secrets in accordance with reality.

21. THIS BODHISATTVA'S KNOWLEDGE OF THE INTERPENETRATION OF KALPAS

This bodhisattva fathoms all of the knowledge of the Buddhas with regard to the interpenetration of kalpas [and other such measures of time], specifically knowing:

How a single kalpa may subsume an *asaṃkhyeya* of kalpas;
 How an *asaṃkhyeya* of kalpas may subsume a single kalpa;
 How an enumerated number of kalpas may subsume innumerable kalpas;
 How innumerable kalpas may subsume an enumerated number of kalpas;
 How a single mind-moment may subsume an incalculably long period of time;
 How an incalculably long period of time may subsume a single mind-moment;

How a kalpa may subsume what does not constitute a kalpa;
 How what does not constitute a kalpa may subsume a kalpa;
 How a kalpa in which there is a buddha subsumes a kalpa in
 which there is no buddha;
 How a kalpa with no buddha subsumes a kalpa in which there
 is a buddha;
 How past and future kalpas subsume the present kalpa;
 How the present kalpa subsumes past and future kalpas;
 How future and past kalpas subsume the present kalpa;
 How the present kalpa subsumes future and past kalpas;
 How long kalpas subsume short kalpas;
 And how short kalpas subsume long kalpas.

So, too, he knows in accordance with reality all the other characteristic features of how kalpas [and other such measures of time] may mutually subsume each other.²⁹⁸

22. THIS BODHISATTVA'S KNOWING OF THE BUDDHA'S PENETRATING KNOWLEDGE

This bodhisattva [knows in accordance with reality]:

The Buddhas' penetrating knowledge²⁹⁹ that knows ordinary
 common people;³⁰⁰

The penetrating knowledge that knows atoms;

The penetrating knowledge that knows [the bodies of buddha]
 lands;³⁰¹

The penetrating knowledge that knows bodies and minds;

The types of enlightened penetrating knowledge such as the
 enlightened penetrating knowledge that knows beings' bod-
 ies and minds, the enlightened penetrating knowledge that
 knows beings' actions, or the enlightened penetrating knowl-
 edge that knows universally pervasive practices;

The penetrating knowledge that knows the manifestation of
 adaptive practices;

The penetrating knowledge that knows the manifestation of
 contrary practices;

The penetrating knowledge that knows what is inconceivable;

The penetrating knowledge that knows what beings of the
 world, *śrāvaka*-disciples, *pratyekabuddhas*, and bodhisattvas
 are capable of knowing;

And the penetrating knowledge that knows what no one else is
 capable of knowing for only a *tathāgata* is capable of knowing
 it.

He penetratingly comprehends all of these in accordance with
 reality.

Sons of the Buddha, the knowledge of all buddhas is vast, measureless, and boundless. If one is a bodhisattva dwelling on this ground, then one is able to have a penetrating knowledge of wisdom such as this.

23. THIS BODHISATTVA'S ACQUISITION OF COUNTLESS LIBERATIONS

(G) Sons of the Buddha, as this bodhisattva *mahāsattva* engages in the practices associated with this ground, he acquires:

- The bodhisattva's inconceivable liberation;
- The bodhisattva's unimpeded liberation;
- The pure practice liberation;
- The light of the universal gateway liberation;
- The *tathāgata* treasury liberation;
- The accordance with the unimpeded wheel liberation;³⁰²
- The penetration of the three periods of time liberation;
- The Dharma realm treasury liberation;
- The liberation light liberation;
- The transcendence of differences liberation.

Sons of the Buddha, these ten liberations are chief among those acquired by this bodhisattva. It is on this ground that he acquires all of the measurelessly and boundlessly many hundreds of thousands of myriads of *koṭis* of *asaṃkhyeyas* of liberations such as these.

24. THIS BODHISATTVA'S SAMĀDHIS, DHĀRAṆĪS, AND SUPERKNOWLEDGES

In this very same manner, he acquires hundreds of thousands of myriads of measureless *asaṃkhyeyas* of samādhis, acquires hundreds of thousands of myriads of measureless *asaṃkhyeyas* of *dhāraṇīs*, and acquires hundreds of thousands of myriads of measureless *asaṃkhyeyas* of spiritual superknowledges.

25. THIS BODHISATTVA'S LIMITLESS MEMORY POWER

(H) In this bodhisattva's complete development of bodhi-concordant wisdom such as this, he completely develops measureless memory power. He is able in but a single mind-moment to go to the dwelling places of the measurelessly many buddhas throughout the ten directions, receiving illumination in measurelessly many dharmas and taking in the rain of measurelessly many dharmas. In every case, he is able to take in and retain all of these.

26. HIS LIMITLESS MEMORY COMPARED TO THE OCEAN'S LIMITLESS CAPACITY

Just as, with the sole exception of the great ocean, all other land is unable to take in the great rains poured down by Sāgara, the

dragon king, so too, O Sons of the Buddha, is this also the case for this bodhisattva *mahāsattva*. Because he is able to take in the great Dharma rains, he becomes able to enter into the Tathāgata's secret places. This Dharma rain is such that all beings including *śrāvaka*-disciples and *pratyekabuddhas* are in every case unable to take it in. Even all bodhisattvas from the first ground on through the ninth ground are also unable to take it in and retain it. It is only this bodhisattva *mahāsattva* who dwells on the Dharma Cloud Ground who is able to take it all in and retain it.

Sons of the Buddha, this circumstance is comparable to that of the great ocean. It is always able to take in all the rain sent down from the great clouds created by a single dragon king. So, too, even if the rain sent down from the clouds created by two dragon kings, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a myriad, a *koṭi*, a hundred *koṭis*, a thousand myriads of *koṭis* of *nayutas* of dragon kings, or even up to countless and boundlessly many dragon kings who were to all simultaneously pour down their rains, the great ocean would still be able to take it all in and retain it. How is this the case? This is because the great ocean is a vessel possessed of incalculably great capacity.

Sons of the Buddha, so too it is with this bodhisattva *mahāsattva*. As he dwells on the Dharma Cloud Ground in the abode of but a single buddha, his capacity to take in the great rain of Dharma illumination is such that, whether it be the rain which is rained down by two buddhas, three, four, five, ten, a hundred, a thousand, a myriad, a *koṭi*, and so forth up to all the rain that is rained down by countless and boundlessly many buddhas, so many buddhas that their number is indescribable and ineffable, beyond limits, and beyond calculation, he is always able even then to take in all of the rain poured down from their great Dharma clouds, doing so in but a single mind-moment. It is for this very reason that this ground is known as the Dharma Cloud Ground.

27. VIMUKTICANDRA ASKS ABOUT THE LIMITS OF THIS BODHISATTVA'S MEMORY

[Liberation Moon Bodhisattva] then asked, "Son of the Buddha, from how many buddhas is this bodhisattva *mahāsattva* able in but a single mind-moment to take in their great rain of Dharma illumination?"

28. VAJRAGARBHA'S ANALOGY TO DESCRIBE THIS BODHISATTVA'S MEMORY POWER

[Vajragarbha Bodhisattva] then replied:

This is something that one could not know even through numerical calculations. It could only be described by resort to analogy. Sons of the Buddha, suppose for instance that all the beings in worlds as numerous as the atoms in all the ineffably many hundreds of thousands of myriads of *koṭis* of *nayutas* of worlds of the ten directions had each acquired the “hearing-and-retaining” *dhāraṇī*, had each become the attendant of a buddha, had each become foremost in learning among all of the *śrāvaka*-disciples, and had each become the likes of Great Differentiation Bhikshu,³⁰³ foremost in learning among the disciples of Vajra Lotus Blossom Supremacy Buddha.³⁰⁴ Suppose too that, just as one of these beings had perfected just such power of extensive learning, so too had all of those other beings also done so in the same manner. Suppose as well that the Dharma acquired by any one of them was not duplicated in that received by the second and that this was also true of all the rest of them so that the Dharma received by every one of them was in each and every case different.

Sons of the Buddha, what do you think? Would all of that which is taken in and retained by all these beings through their powers of extensive learning be a great amount, or not?

[Liberation Moon Bodhisattva] replied, “It would be incalculably so.”

[Vajragarbha Bodhisattva] then said:

Sons of the Buddha, I should now inform you that, in but a single mind-moment, all at the same time, in the abode of but a single Buddha, this bodhisattva dwelling on this Dharma Cloud Ground is able to take in the entire Dharma realm’s Dharma treasury of all three periods of time, that which is known as “the great rain of Dharma light.”

When compared with the extensive learning power of this bodhisattva, the extensive-learning power of all those beings described above would not even amount to a hundredth part, would not even amount to a thousandth part or one part in a myriad parts, would not amount to even a single part in a thousand myriads of *koṭis* of *nayutas* of parts, and so forth until we come to its inability to become comparable even by resort to numerical calculation or analogy.

And just as this is the case regarding what he hears from one single buddha, so too is he also able in every case to simultaneously take in the great rain of Dharma light rained down by all the buddhas as numerous as the atoms in however many worlds there are throughout the ten directions.

Furthermore, he is even able in every case to take in simultaneously and in but a single mind-moment the entire great rain of Dharma light sent down by incalculably and boundlessly many more buddhas than this.

29. THE DHARMA CLOUD BODHISATTVA'S GREAT DHARMA RAIN

Additionally, O Son of the Buddha, through the power of his vows, the bodhisattva *mahāsattva* dwelling on this Dharma Cloud Ground brings forth the great kindness and compassion, thus setting loose the great Dharma thunder. His superknowledges, clarities, and fearlessnesses are the radiance of his lightning, his bringing forth of great wisdom is the blowing of his swift winds, his immense merit and roots of goodness are his dense clouds, his manifestation of all the different sorts of form bodies are his variously colored clouds, and his defeat of the *māras* through the proclamation of the Dharma is the sound of his thunder.

He is able, simultaneously and in but a single mind-moment, to reach everywhere without exception throughout all those worlds as numerous as or even greater than the above-described number of atoms and, in accordance with beings' dispositions, he rains down the sweet-dew Dharma rain of the good Dharma, extinguishing the smoke and flames of beings' ignorance-generated afflictions. It is for this reason that this is known as the Dharma Cloud Ground.

Additionally, O Sons of the Buddha, from the time this bodhisattva *mahāsattva* who dwells on the Dharma Cloud Ground descends from a world's Tuṣita Heaven on through to the time he manifests entry into *mahāparinirvāṇa*, in carrying out all the buddha works that he does, he adapts to the beings that he brings to liberation, using the power of spiritual superknowledges in every case. He also does this in the worlds contained within two great trichiliocosms and so forth on up to worlds as numerous as the atoms described above and additionally does this in a number of worlds exceeding even this, doing so even in a hundred thousand myriads of *koṭis* of *asaṃkhyeyas* of additional worlds wherein, from the time he descends from the Tuṣita Heaven to the time that he manifests entry into *mahāparinirvāṇa*, in carrying out all the buddha works that he does, he adapts to the beings that he brings to liberation, using the power of spiritual superknowledges in every case.

30. THIS BODHISATTVA'S USE OF SPIRITUAL POWERS IN TRANSFORMING WORLDS

(1) In using his wisdom, this bodhisattva who dwells on this ground acquires the power of supreme sovereign mastery. Through skillful selectivity in the application of his great wisdom, he may transform a narrow land into a broad one, a broad land into narrow one, or a defiled land into a pure one. In this manner, throughout all worldly realms, he is in every case possessed of spiritual powers such as these.

Or this bodhisattva may bring it about that an entire great trichiliocosm together with its Iron Ring Mountains and rivers is placed within a single atom even without there being any constriction occurring therein as a result of this.

Or he may manifest the entry into a single atom of all the adornments in two, three, four, five, ten, twenty, thirty, forty, fifty worlds, a hundred or a thousand worlds, a myriad *koṭis* of worlds, or measurelessly many ineffable numbers of ineffably many worlds.

Or he may manifest within the adornments associated with a single world those associated with an ineffably large number of worlds.

Or he may see to the placement into but a single world all the beings contained within up to an ineffably large number of worlds, in all such cases being able to do so without there being any constriction occurring therein.

Or it may be that he sees to the placement of the beings contained in a single world into an ineffably large number of worlds.

Or it may be that he sees to the placement onto the tip of a single hair an ineffably large number of worlds, doing so even without causing any disturbance to the beings contained within them.

Or he may manifest within but a single hair all of the adornments associated with all buddhas' spiritual powers.

31. HIS USE OF POWERS IN MANIFESTING BODIES & SUPERNATURAL PHENOMENA

Or it may be that, in but a single mind-moment, he manifests bodies as numerous as the atoms in an ineffably large number of worlds while also manifesting for each and every one of those bodies just such an incalculably great number of hands that proceed with diligent mind to make offerings to all buddhas of the ten directions. Each and every one of those hands then takes up a number of lotus blossoms as numerous as the sands of the Ganges, gathers them together, and scatters them down as offerings to the Buddhas. In the same manner, they gather up perfumes, blends

of various scents, powdered incenses, raiment, banners, canopies, and precious things to present as offerings to the Buddhas.

Additionally, for each and every one of those bodies, he may transformationally manifest a number of heads as numerous as all those atoms. For each and every one of those heads he may manifest tongues as numerous as all those atoms from each and every one of which, through the exercise of his spiritual powers, there then resound his praises of all buddhas.

In each succeeding mind-moment, he may fill up the ten directions with phenomena such as these and, in each succeeding mind-moment, he may then employ his spiritual superknowledges to manifest in countless worlds the appearances of realizing the path to buddhahood, turning the wheel of the Dharma, and so forth on through to his manifestation of entering *mahāparinirvāṇa*.

Using the powers of his spiritual superknowledges, he manifests throughout the three periods of time countless bodies while manifesting within his bodies the appearance of the Buddhas' measurelessly and boundlessly numerous adornments of buddha lands while also manifesting within his bodies the appearance of the phenomena occurring during the creation and destruction of all worlds.

He may cause all the various sorts of winds to blow forth from a single one of his hair pores while still not disturbing any being, or he may wish to form measurelessly and boundlessly many worlds into the waters of a single sea in which sea he then creates a great lotus blossom the form, color and brilliant light of which illuminate everywhere throughout measurelessly and boundlessly many worlds even as it manifests within itself the appearances of the marvelous adornments associated with the realization of bodhi, and so forth up to and including the appearances associated with acquiring the knowledge of all modes.

He may manifest within his bodies all the different sorts of light including that of precious *maṇi* pearls, lightning, the light of the sun, moon, and stars, and so forth, including all the radiant phenomena throughout the worlds of the ten directions, manifesting the appearance of all such things within his bodies.

Or it may be that, with the breath from his mouth, he is able to cause all the measurelessly and boundlessly many worlds of the ten directions to tremor while nonetheless not causing any of their beings to be seized with thoughts of terror.

Or it may be that he manifests the appearances of the kalpa-ending water disasters and kalpa-ending wind and fire disasters taking place in the worlds of the ten directions.

Or in this same way, he may manifest adornments of a being's body that accord with beings' predilections. He may wish to manifest within his own body the body of a *tathāgata*, manifest his own body within that of a *tathāgata*, manifest his own buddha land within the body of a *tathāgata*, or manifest the body of a *tathāgata* within his own buddha land.

Sons of the Buddha, the bodhisattva *mahāsattva* dwelling on this Dharma Cloud Ground may carry out just such transformations of spiritual powers as these as well as measurelessly many other sorts of extraordinary appearances produced through his sovereign mastery of the spiritual powers.

32. THE CONGREGANTS WONDER: "WHAT MORE COULD EVEN A BUDDHA DO?"

(j) At that time, there were bodhisattvas, devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinnaras*, and *mahoragas* as well as Śakra Devānām Indra, the Brahma Heaven devas, the Four Heavenly Kings, the devas' sons of the Maheśvara Heavens, and the devas of the Pure Dwelling Heaven who each had this thought: "If the powers of spiritual superknowledges and wisdom powers of this bodhisattva are so measurelessly and boundlessly great as this, what more in addition to that could be done even by a buddha?"

33. LIBERATION MOON ASKS VAJRAGARBHA FOR AN EXPLANATION

At that time, Liberation Moon Bodhisattva Mahāsattva himself well aware of the thoughts in the minds of those in that great assembly, then posed a question to Vajragarbha Bodhisattva, saying: "O Son of the Buddha, those in the great assembly all have that about which they are now beset with doubts. Having heard about this bodhisattva's great powers of spiritual penetration and wisdom, they have fallen into a net of doubts. You should now cut off all their doubting delusions by revealing the marvelous phenomena associated with this bodhisattva's spiritual superknowledges and adornments."

34. VAJRAGARBHA ENTERS "THE NATURE OF ALL BUDDHA LANDS SAMĀDHI"

Vajragarbha Bodhisattva then immediately entered "the nature of the physical form of all buddha lands samādhi."³⁰⁵ The devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, and *mahoragas* as well as Śakra Devānām Indra, the Brahma Heaven devas, the World-protecting Heavenly Kings, the devas' sons of the Maheśvara

Heavens, and the devas of the Pure Dwelling Heaven all observed their own bodies enter into the body of Vajragarbha Bodhisattva wherein they saw the multitude of adorning phenomena transpiring throughout a great trichiliocosm that were such that, even were they to spend an entire kalpa attempting to describe them all, they could never come to the end of them.

They observed therein a buddha's bodhi tree within the *bodhimāṇḍa*. It had a trunk ten myriads of trichiliocosms in circumference that was a hundred myriads of trichiliocosms in height and that shaded an area of three thousand *koṭis* of trichiliocosms. Beneath it, there was a lion throne matching in scale the height and breadth of that tree upon which sat a buddha named All-Knowledge King Tathāgata.³⁰⁶ Everyone in that great assembly observed that buddha seated upon his throne along with all the supremely marvelous offerings that, even were one to try to describe them for an entire kalpa, one could still never finish.

After Vajragarbha Bodhisattva had manifested such great spiritual powers, he caused everyone in that great assembly to return once again to their original circumstance. Then the entire great assembly had thoughts of amazement at the rarity of what they had experienced, whereupon they fell silent and single-mindedly gazed up at Vajragarbha Bodhisattva.

35. LIBERATION MOON ASKS ABOUT THIS SAMĀDHI'S NAME AND CAPACITY

Liberation Moon Bodhisattva then inquired of Vajragarbha Bodhisattva, asking, "O Son of the Buddha, this is the most profoundly rare of circumstances. This samādhi is possessed of such immense power. What then is the name of this samādhi?"

Vajragarbha Bodhisattva then replied, "This samādhi is known as "the nature of the physical form of all buddha lands samādhi."

Liberation Moon Bodhisattva then inquired, "To how many places is the power of this samādhi able to extend?"

Vajragarbha Bodhisattva then replied:

O Son of the Buddha, were a bodhisattva *mahāsattva* to well cultivate and develop the power of this samādhi, he would thus be able in this way to manifest within his own body great trichiliocosms in number as the atoms in measurelessly many Ganges' sands of worlds and would in fact be able to exceed even this number. O Son of the Buddha, the bodhisattva *mahāsattva* dwelling on this Dharma Cloud Ground acquires measurelessly and boundlessly

many hundreds of thousands of myriads of *koṭis* of such bodhisattva samādhis.

Hence the body and physical deeds of this bodhisattva dwelling on this ground are difficult to fathom. His speech and verbal deeds are difficult to fathom. His mind and mental deeds are difficult to fathom. His sovereign mastery of the spiritual powers is difficult to fathom. His ability to contemplate the dharmas of the three periods of time is difficult to fathom. The samādhis he practices and enters are difficult to fathom. The power of his knowledge is difficult to fathom. His roaming and sporting in the liberations is difficult to fathom. And as for what he accomplishes through transformations, what he accomplishes through spiritual powers, and what he accomplishes through his strength, these are all difficult for anyone to fathom. To state it briefly, all that this bodhisattva does even up to and including when he raises up and sets down his feet cannot be fathomed by any bodhisattva even up to and including one who dwells in the position of the Dharma Prince on the Ground of Sublime Goodness.

Sons of the Buddha, I have now concluded this summary explanation of such incalculable circumstances as pertain to the this bodhisattva dwelling on the Dharma Cloud Ground. Were one to attempt an extensive explanation of it, one could never finish it even in measurelessly and boundlessly many *asaṃkhyeyas* of kalpas.

36. HE ASKS: "WHAT MORE MIGHT A BUDDHA'S POWERS ACCOMPLISH?"

[Liberation Moon Bodhisattva] then inquired, "O Son of the Buddha, if the powers of the practice domain and powers of spiritual superknowledges possessed by this bodhisattva are of this sort, then what additional factors must characterize the powers of the practice domain and powers of spiritual superknowledges as possessed by a buddha?"

37. VAJRAGARBHA CONTRASTS A FEW CLUMPS OF SOIL TO ALL WORLDS

[Vajragarbha Bodhisattva] replied:

O Son of the Buddha, by way of comparison, suppose there was someone who picked up two or three clumps of earth from somewhere on the four continents and then asked, 'Is the quantity of earth element contained in all of the boundlessly many worlds of even greater quantity than this?' As I see it, the question you have just asked is of this very sort. How could it be that one might

employ the wisdom of a bodhisattva as a basis for seeking to fathom the measureless wisdom of the Tathāgata?

Sons of the Buddha, if one were to pick up a small amount of earth from somewhere on the four continents, what remains would exceed it by the most extremely great amount. If it would take measurelessly many kalpas to merely describe a minor portion of the circumstances of those bodhisattvas dwelling on the Dharma Cloud Ground, how much the less could one succeed in describing the circumstances associated with one who dwells on the ground of the Tathāgata?

38. VAJRAGARBHA COMPARES MANY BODHISATTVA'S WISDOM TO ONE BUDDHA'S

Sons of the Buddha, I shall now describe this matter, causing you to understand it in a manner to which the Buddha will now attest. Suppose for example that there existed in each and every one of the directions a number of buddha worlds as numerous as the atoms in a measurelessly and boundlessly great number of world systems, all of which were filled as densely as paddy rice or thick forests with bodhisattvas dwelling on the tenth ground who had performed measurelessly and boundlessly many deeds in cultivation of a bodhisattva's meritorious qualities, wisdom, and *dhyāna* absorptions. Even so, when compared with the power of a single *tathāgata's* merit and wisdom, theirs could not amount even to a hundredth part, could not amount even to one part in a hundred thousand myriad *koṭis* of parts, and so forth until we come to its inability to achieve comparability even by resort to numerical calculation or analogy.

39. THE NATURE OF THIS BODHISATTVA'S PRACTICE AND WISDOM LIGHT

Sons of the Buddha, employing wisdom such as this, this bodhisattva accords with the physical, verbal, and mental actions of the Tathāgata himself even while never relinquishing any of his bodhisattva *samādhis*. Thus he continues in each and every kalpa to diligently make offerings of material gifts to all buddhas, thereby making offerings to countless and boundlessly many buddhas even while being able to completely take on the spiritual powers of all buddhas. So it is that he becomes ever more supreme in his illumination.

There is no one anywhere throughout the entire Dharma realm who, challenging him with difficult questions, would ever be able to prevail over this bodhisattva even if they were to pursue such challenges for hundreds of thousands of myriads of *koṭis* of kalpas.

40. THE LIGHT OF HIS WISDOM, MERIT, AND GOOD ROOTS COMPARED TO GOLD

Sons of the Buddha, it is as if there were a great master goldsmith who was skilled in refining gold to make adornments inlaid with precious *maṇi* pearls, adornments to be worn about the neck of the Vaśavartin Heaven King³⁰⁷ that are so superior that such adornments cannot be outshone [by the radiance of] any of the other devas and cannot be rivaled by any other deva's adornments.

Sons of the Buddha, the wisdom, meritorious qualities, and roots of goodness of this bodhisattva dwelling on the tenth ground could never be rivaled by that of all the bodhisattva *mahāsattvas* dwelling on the first ground through the ninth ground. Because the bodhisattva dwelling on this ground has acquired the illuminating light of great wisdom, it is able to accord with all-knowledge. Hence it is such that the wisdom light of the others cannot outshine it.

41. THE RADIANCE OF THIS BODHISATTVA'S WISDOM COMPARED TO GOLD

Sons of the Buddha, this is analogous to the light of the Maheśvara Heaven King³⁰⁸ that cannot be rivaled by the light of any being in any other station of rebirth. It has the capacity to cause beings' bodies and minds to feel clear and cool.

Sons of the Buddha, so too it is with this bodhisattva *mahāsattva*. As he dwells on this Dharma Cloud Ground, his wisdom light cannot be rivaled by that of any *śrāvaka*-disciple or *pratyekabuddha*. So too, that of bodhisattva *mahāsattvas* dwelling on the first ground through the ninth ground is also unable to rival it. The bodhisattva dwelling on this ground is able to influence incalculably many beings to abide in the path to the realization of all-knowledge.

42. THE BUDDHAS' ONGOING TEACHING OF THIS BODHISATTVA

Sons of the Buddha, all buddhas of the ten directions expound on wisdom for the bodhisattva *mahāsattva* who dwells on this ground, thereby causing him to achieve a penetrating comprehension of the three periods of time, causing him to rightly know the characteristic features of the Dharma realm, causing him to everywhere cover all worlds with his knowledge, causing him to illuminate all worldly realms, causing him to everywhere cover all beings with great compassion and great kindness, and causing him to rightly and universally see and know all dharmas. To speak of what is essential, they completely explain the path to all-knowledge for his sake.

43. VAJRAGARBHA'S FINAL STATEMENTS ABOUT A 10TH GROUND BODHISATTVA

Sons of the Buddha, this has been the presentation on the bodhisattva *mahāsattva*'s tenth ground, the Dharma Cloud Ground.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

Dwelling on this ground, he most often becomes a Maheśvara Heaven King endowed with the penetrating light of wisdom with which he skillfully expounds on *śrāvaka*-disciple and *pratyekabuddha* practice as well as on the bodhisattva's *pāramitās*. Even if challenged with any of the difficult questions posed by anyone in the Dharma realm, there would still be no one who could exhaust his ability to answer.

b. THE BODHISATTVA'S MINDFULNESS

In all of the good works that he pursues, no matter whether it be in his practice of giving, pleasing words, beneficial actions, or joint endeavors, he never departs from his mindfulness of the Buddha, his mindfulness of the Dharma, his mindfulness of his bodhisattva companions, his mindfulness of the bodhisattva practices, his mindfulness of the *pāramitās*, and his mindfulness of all the practices associated with the grounds. He never departs from his mindfulness of the ten powers, his mindfulness of the fearlessnesses, his mindfulness of the exclusive dharmas, and so forth until we come to his never departing from his mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He always thinks, "Oh when will I become able to serve these beings as a leader, one who is supremely excellent, one who is great, one who is marvelous, one who is superior, one who is insuperable, one who serves them as guide, one who serves them as a general, one who serves them as a mentor, one who is worthy of their veneration?," and so forth on up to "...one upon whom all beings can rely?"

d. THE CONSEQUENCES OF THE BODHISATTVA'S VIGOR AND VOWS

If he wishes in this way to devote himself to the diligent practice of vigor, then, in but a single mind-moment, he succeeds in acquiring samādhis as numerous as the atoms in immeasurably many hundreds of thousands of myriads of *koṭis* of *nayutas* of ineffable numbers of ineffably many worlds and becomes able to manifest a bodhisattva retinue as numerous as just so very many atoms.

Were he to avail himself of the power of vows, through sovereign mastery in the spiritual superknowledges, he could freely manifest these phenomena in even greater numbers so large that, no matter whether we speak of his practices, of his supremely marvelous offerings, of his resolute faith, of the physical or verbal karma that he generates, of his radiance, of his faculties, of his employment of psychic powers, of his voice, or of his domains of practice, one could never enumerate them even in however many hundreds of thousands of myriads of *koṭis* of *nayutas* of kalpas one might attempt to do so.

III. THE FINAL SUMMARIZING DISCUSSION OF THE TEN GROUNDS³⁰⁹

A. HIS EVENTUAL ALL-KNOWLEDGE LIKENED TO RIVERS' FLOW INTO THE SEA

{A} Sons of the Buddha, this is what is known as the bodhisattva *mahāsattva*'s sequential progression through the grounds as he moves toward acquisition of the knowledge of all modes.

Sons of the Buddha, this circumstance is analogous to that of Lake Anavatapta from which the four rivers flow forth and completely fill the four continents' waterways, progressively increasing without ever being exhausted until they finally flow into the great ocean.

Sons of the Buddha, so too it is with the bodhisattva *mahāsattva*. The waters of roots of goodness and great vows flow forth from the bodhisattva. Employing the four means of attraction, he becomes inexhaustible in his complete satisfaction of beings' needs and continually increases in this until he finally reaches the knowledge of all modes.

B. THE 10 GROUNDS' DIFFERENCES LIKENED TO THOSE OF 10 MOUNTAIN KINGS

{B} Sons of the Buddha, these ten bodhisattva grounds each have distinct differences that all originate in the Buddha's knowledge. This is just as it is with the ten great mountain kings the existence of which originates in the great earth. What then are these ten? They are: the Snow Mountain King, the Fragrance Mountain King, the Khadira Mountain King, the Rishis-and-Āryas Mountain King, the Yugaṃdhara Mountain King, the Horse Ear Mountain King, the Nimindhara Mountain King, the Cakravāḍa Mountain King, the Manifold Features Mountain King, and the Sumeru Mountain King.

1. THE FIRST GROUND COMPARED TO THE SNOW MOUNTAIN KING

Sons of the Buddha, just as the Snow Mountain King has all the various sorts of herbs gathered thereon so abundantly that one

could never harvest them all, so too is this the case, O Sons of the Buddha, for the bodhisattva *mahāsattva* who dwells on the bodhisattva's Ground of Joyfulness, for the world's classical texts, cultural arts, literature, verse, mantras, and occult techniques are all so completely gathered together in him there that one could never come to the end of them all.

2. THE SECOND GROUND COMPARED TO THE FRAGRANCE MOUNTAIN KING

Sons of the Buddha, just as on the Fragrance Mountain King, all of the various sorts of incenses are all so abundantly gathered together there that they are endless, so too it is with the bodhisattva *mahāsattva* who dwells on the Ground of Stainlessness, for the moral precept observances, *dhūta* practices, awe-inspiring deportments, and supportive dharmas are all so completely gathered together in him there that one could never come to the end of them all.

3. THE THIRD GROUND COMPARED TO THE KHADIRA MOUNTAIN KING

Sons of the Buddha, just as the Khadira Mountain King composed solely of jewels has all the marvelous flowers so abundantly gathered together on it that one could never harvest them all, so too it is for the bodhisattva who dwells on the Ground of Shining Light, for the world's *dhyāna* absorptions, spiritual superknowledges, and samādhi gateways are all so completely gathered together in him there that one could never come to the end of them all.

4. THE 4TH GROUND COMPARED TO THE RISHIS-AND-ĀRYAS MOUNTAIN KING

Sons of the Buddha, just as on the Rishis-and-Āryas Mountain King composed solely of jewels there are endlessly many *āryas* possessed of the five spiritual superknowledges, so too it is, O Sons of the Buddha, with the bodhisattva *mahāsattva* dwelling on the Ground of Blazing Brilliance, for the causes and conditions by which beings are caused to enter the path along with his facility in responding to the many different sorts of related challenging questions are so completely gathered together in him there that one could never come to the end of them all.

5. THE FIFTH GROUND COMPARED TO THE YUGAMDHARA MOUNTAIN KING

Sons of the Buddha, just as on the Yugaṃdhara Mountain King composed solely of jewels, there are gathered together there so many *yakṣas*, those great spirits, that the aggregation of *yakṣas* and *rākṣasas* is endlessly abundant, so too it is, O Sons of the Buddha, with the bodhisattva dwelling on the bodhisattva's Difficult-to-Conquer Ground, for the sovereign masteries, psychic powers, and

spiritual superknowledges are so completely gathered together in him there that one could never describe them all.

6. THE SIXTH GROUND COMPARED TO THE HORSE EAR MOUNTAIN KING

Sons of the Buddha, just as on the Horse Ear Mountain King composed solely of jewels, the many kinds of marvelous fruits are gathered there in such abundance that one could never harvest them all, so too it is, O Sons of the Buddha, with the bodhisattva *mahāsattva* dwelling on the Ground of Direct Presence, for the profound dharmas of causes and conditions and the facility to discourse on *śrāvaka*-disciples' fruits of the path are so completely gathered together in him there that one could never come to the end of them all.

7. THE SEVENTH GROUND COMPARED TO THE NIMINDHARA MOUNTAIN KING

Sons of the Buddha, just as on the Nimindhara Mountain King composed solely of jewels all of the greatly powerful dragon spirits are so abundantly gathered together there that one could never come to the end of them, so too it is, O Sons of the Buddha, with the bodhisattva *mahāsattva* dwelling on the Far-Reaching Ground, for the many different skillful means and wisdom as well as his facility to discourse on a *pratyekabuddha*'s path are so completely gathered together in him there that one could never come to the end of them all.

8. THE EIGHTH GROUND COMPARED TO THE CAKRAVĀḌA MOUNTAIN KING

Sons of the Buddha, just as on the Cakravāḍa Mountain King composed solely of jewels, those whose minds have achieved sovereign mastery are so abundantly gathered together there that one could never come to the end of them, so too it is, O Sons of the Buddha, with the bodhisattva *mahāsattva* dwelling on the Ground of Immovability, for all bodhisattvas' paths of sovereign mastery and their abilities to discourse on the world's realms are so completely gathered together in him there that one could never come to the end of them all.

9. THE NINTH GROUND COMPARED TO THE MANIFOLD SIGNS MOUNTAIN KING

Sons of the Buddha, just as on the Manifold Signs Mountain King composed solely of jewels, all the *asuras* possessed of great spiritual powers are so abundantly present there that one could never come to the end of them, so too it is, O Sons of the Buddha, in the case of the bodhisattva dwelling on the bodhisattva's Ground of Sublime Goodness, for the practices and knowledge by which one transforms beings and discourses on the world's aspects are so

completely gathered together in him there that one could never come to the end of them all.

10. THE TENTH GROUND COMPARED TO THE SUMERU MOUNTAIN KING

Sons of the Buddha, just as on the Sumeru Mountain King, there are endlessly gathered together all of the devas and spirits, so too it is, O Sons of the Buddha, in the case of the bodhisattva dwelling on the Dharma Cloud Ground, for the Tathāgata's ten powers, four fearlessnesses, and proclamations of the Dharma of all buddhas are so completely gathered together in him there that one could never come to the end of them all.

11. THE 10 GROUNDS IN ALL-KNOWLEDGE LIKENED TO MOUNTAINS IN THE SEA

Sons of the Buddha, just as these ten jeweled mountains all abide in the midst of the great sea and possess their distinctive features based on the waters of that great sea, so too it is with the bodhisattva *mahāsattva*'s ten grounds that all reside within the knowledge of the Buddha and possess their distinctive aspects in reliance upon all-knowledge.

C. THE TEN GROUNDS COMPARED TO TEN ASPECTS OF THE GREAT OCEAN

(C) Sons of the Buddha, [these ten bodhisattva grounds] are comparable to the great ocean that, because of ten characteristic features, is inalterably referred to as “the great ocean.”³¹⁰ What then are those ten features? They are:

- First, it progresses gradually from its shallows to its depths;
- Second, it refuses to remain together with dead bodies;
- Third, all other waters lose their names on flowing into it;
- Fourth, it is of a single flavor;
- Fifth, it is a place in which an abundance of precious jewels are found;
- Sixth, it is the most extremely deep and difficult to fathom;
- Seventh, it is incalculably vast;
- Eighth, it is a place in which beings with huge bodies reside;
- Ninth, it does not move beyond its long-established boundaries;
- Tenth, it is able to take in all the great rains without ever overflowing.

Sons of the Buddha, so too it is with the bodhisattva practices that on the basis of ten causes and conditions acquire the inalterably exclusive designation “bodhisattva practices.” What then are those ten? They are:

- On the Ground of Joyfulness one gradually and sequentially develops increasingly solid vows;
- On the Ground of Stainlessness one does not abide in company with those who break the moral precepts;
- On the Ground of Shining Light one relinquishes the world's false designations;
- On the Ground of Blazing Brilliance one acquires a single-minded and indestructible pure faith in the Buddha;
- On the Difficult-to-Conquer Ground one develops incalculably many skillful means and spiritual superknowledges and initiates endeavors within the world;
- On the Ground of Direct Presence one contemplates the extremely profound dharmas of causes and conditions;
- On the Far-Reaching Ground one employs a vast mind in skillful examination and selection of dharmas;
- On the Ground of Immovability one becomes able to initiate the manifestation of immense works of adornment;
- On the Ground of Sublime Goodness one becomes able to acquire profound liberations and reach a penetrating comprehension of practice in the world that accords with reality and never goes beyond it;
- On the Dharma Cloud Ground one becomes able to take in all buddhas' great rain of Dharma light.

D. THE TEN GROUNDS COMPARED TO A LARGE MAÑI JEWEL

(D) Sons of the Buddha, this circumstance is analogous to that of a large and precious *mañi* jewel that by virtue of possessing ten characteristic aspects is able to bestow all manner of precious things on beings. What then are those ten? They are:

- First, it comes forth from the great sea;
- Second, it is enhanced by the refinements of a skillful artisan;
- Third, it is made ever more refined;
- Fourth, it is rid of defilements;
- Fifth, fire is used in its refinement;
- Sixth, it is adorned with a multitude of precious jewels;
- Seventh, it is strung with precious thread;
- Eighth, it is placed atop a tall pillar composed of lapis lazuli;
- Ninth, its light rays radiate in the four directions;
- Tenth, it rains down the many sorts of precious things in response to the King's wishes.

Sons of the Buddha, in his bringing forth the precious jewel of the resolve to realize bodhi, the bodhisattva *mahāsattva* is also possessed of ten characteristic aspects. What then are those ten? They are:

- First, from the point of bringing forth that resolve, he pursues the practice of giving and abandons miserliness;
- Second, he cultivates the observance of the moral precepts and practices the *dhūta* austerities;
- Third, through the *dhyāna* absorptions, liberations, and samādhis, he is caused to become increasingly refined in his marvelousness;
- Fourth, he brings forth purity in his path practices;
- Fifth, he trains himself in skillful means and spiritual super-knowledges;
- Sixth, he creates adornments based on the profound dharma of causes and conditions;
- Seventh, whatever he does is strung together with all the different sorts of profound skillful means and wisdom;
- Eighth, he is placed high atop the pillar of the spiritual super-knowledges and sovereign masteries;
- Ninth, he contemplates the actions of beings and then emanates the light of extensive learning and wisdom;
- Tenth, all buddhas bestow on him their consecration of his knowledge at which time he becomes able to carry out for all beings the works of a buddha and then falls in among those counted as possessed of all-knowledge.

E. THE PREREQUISITE CONDITIONS FOR HEARING THE TEN GROUNDS TEACHINGS

[E] Sons of the Buddha, as for this chapter on all bodhisattvas' practice of the Dharma gateways to the attainment of all-knowledge and the meritorious qualities, if one had not already deeply planted roots of goodness, one would be unable even to obtain a hearing of it.

F. LIBERATION MOON ASKS: "HOW MUCH MERIT BY HEARING THIS TEACHING?"

Liberation Moon Bodhisattva then asked, "If one does succeed in hearing it, how much merit does such a person thereby acquire?"

G. VAJRAGARBHA EXPLAINS MERIT AND IMPORTANCE OF 10 GROUNDS TEACHING

[Vajragarbha Bodhisattva] replied, saying, "This corresponds to the merit associated with the power of all buddhas' omniscient wisdom. Thus the merit acquired from this person's hearing of these Dharma gateways is equivalent to the merit associated with

the goal sought when bringing forth the resolve to gain all-knowledge.

“How could this be? If one did not possess the bodhisattva’s resolve, then, on hearing this Dharma gateway, one would not have resolute faith in it, would not accept it, and would not uphold it. How much the less might one be able to actually personally carry forth its cultivation and achieve success in this endeavor?

“Sons of the Buddha, therefore one should realize that this person’s pursuit of the knowledge of all modes occurs because of having been able to hear this, because of having resolute faith in it, because of accepting it, and because of maintaining it in his cultivation of the practices.”

H. THE AUSPICIOUS SIGNS THAT OCCURRED WHEN THIS SUTRA’S TEACHING ENDED

On finishing the proclamation of this sutra, because of the spiritual powers of the Buddha, worlds throughout the ten directions as numerous as the atoms in ten *koṭis* of buddha lands underwent the six types and eighteen varieties of characteristic movements. Additionally, it was because of the very nature of the Dharma that such quaking occurred. The heavens then all rained down flowers that, like a cloud, floated on down. They also rained down all manner of incenses, necklaces, precious heavenly raiment, heavenly banners and canopies, precious things from the heavens, and heavenly physical adornments while also raining down celestial music, songs, and verses. As they descended, there arose even greater sounds of praises to the extraordinarily supreme matter of the ten grounds.

I. THE TEN DIRECTIONS’ BODHISATTVAS ATTEST TO THE TEACHING’S UNIVERSALITY

Just as the proclamation of this sutra on the ten grounds was taking place in the Paranirmita Vaśavartin Heaven associated with these four continents, so too did this also occur everywhere throughout all worlds of the ten directions. Because of the Buddha’s spiritual powers, from a number of worlds throughout the ten directions greater than the number of atoms in ten *koṭis* of buddha lands, bodhisattvas in numbers equal to the atoms in ten *koṭis* of buddha lands all came there and, completely filling up the space of the ten directions, they all spoke thus:

It is good indeed, good indeed, Vajragarbha, O Son of the Buddha, that you have so well proclaimed the characteristic features of the grounds in which all bodhisattva *mahāsattvas* dwell.

Son of the Buddha, we too have all identically been given the name “Vajragarbha.” We come here from a land called “Vajra Qualities,” from that place in which Vajra Banner Buddha resides. In all those places through which we passed in coming here, there was this proclamation of this sutra.

The assembled congregations were also of this very sort. So too were the words and phrases spoken also of this very sort. And so too were their meanings of this very sort, being neither enhanced nor reduced by comparison.

O Son of the Buddha, it is because of the power of the Buddha that we have arrived here in this great assembly, offering this certifying corroboration regarding these circumstances.

Son of the Buddha, just as we have come here to this assembled congregation, so too do bodhisattvas as numerous as the atoms in ten *koṭis* of buddha lands also go forth throughout all worlds of the ten directions to each and every one of the types of world realms, proceeding then to offer this certifying corroboration in all the Mañi Jewel Palaces of the Paranirmita Vaśavartin Heaven Kings above their four-continent worlds.

J. VAJRAGARBHA’S SUMMARIZING VERSES AUGMENTED BY THE BUDDHA’S POWERS

At that time, Vajragarbha Bodhisattva contemplated the ten directions, contemplated that entire great assembly, and contemplated the deep Dharma realm, and, in order to offer praises to the generation of the resolve to gain all-knowledge, in order to reveal to beings the great power of the bodhisattvas, wishing to purify all the bodhisattva practices, wishing to draw in all beings, wishing to hold forth on the pursuit of all-knowledge, wishing to do away with all forms of worldly defilement, wishing to bestow upon all beings the causes and conditions associated with the knowledge of all modes, wishing to reveal the marvelous adorning phenomena associated with inconceivable wisdom, wishing to explain the differentiating aspects in the meritorious qualities possessed by all bodhisattvas, and wishing to cause the meaning of this to become ever more supremely and brightly manifest to beings, he took on the augmentation of the spiritual powers of the Buddha and then uttered verses, saying:

In all that bodhisattvas practice,
they delight in skillfully achieved quiescence
wherein their minds are free of any sort of attachment
and, in this, are like empty space.

They are rid of the defilements of covetousness, hatred, and delusion
and abide securely in the knowledge of the path.

Such unsurpassable practices as these
are such that one should wish to listen to them. (17)

It is in this way that bodhisattvas
throughout incalculably many kalpas
persevere with diligent minds in always cultivating
myriads of *koṭis* of types of roots of goodness,
in making offerings to countless buddhas,
pratyekabuddhas, and arhats,
and, for the sake of benefiting beings,
then bring forth the bodhi resolve. (18)

They are intensely diligent in upholding moral precept practice,
in *dhūta* austerities, and in eliminating the defilement of offenses.
Their cultivation of goodness and patience are ever more sublime.
Sensible to shame and blame, they are replete in awesome virtue.

Due to the causes and conditions provided by merit and knowledge,
they have lofty and supreme minds that are bright and pure.
They deeply delight in the knowledge of the Buddha and,
to become the same as Buddha, they generate the bodhi resolve. (19)

They present offerings to all buddhas
throughout the ten directions and the three periods of time,
bringing about the complete purification of so many lands
that they are commensurate with the expanse of empty space.

Due to skillfulness in the completely penetrating comprehension
of the uniform equality of all dharmas,
and for the sake of bringing about the liberation of all beings,
they bring forth the bodhi resolve.³¹¹ (20)

In this manner, all bodhisattvas
bring forth this incalculably vast resolve
and, on reaching the Ground of Joyfulness,
put evils to rest and delight in the practice of giving.

They acquire the power of their original vows
and give greater devotion to practicing kindness and compassion.
They institute the profound practice of the ten good karmic paths
and thereby become able to reach the Ground of Stainlessness.

Through moral precepts and learning, they develop a wealth of merit
and, with a mind imbued with kindness, they feel pity for the world.
They eternally abandon every form of defilement
and thus possess a profound mind that is always pure.

They everywhere contemplate in all worlds
the blazing fires of the three poisons.
Great eminences of this sort
are then able to enter the third ground, the Ground of Shining Light.

They contemplate the three realms as entirely empty,
as impermanent, as like a disease,
as like a boil, like an open sore shot with an arrow,
and as constantly aflame with the hundred varieties of suffering.

Observing all the faults of conditioned existence,
they have a desire to acquire a buddha's meritorious qualities,
develop the radiant flaming of a buddha's wisdom,
and then succeed in entering the Ground of Blazing Brilliance.

They perfect mindfulness and wisdom
and thus succeed in arriving in the knowledge of the path.
As they abide on this ground, they present offerings
of a hundred thousand varieties to all buddhas,
and are always able to deliberate with mindfulness
on the measureless qualities of the Buddhas.
They then succeed in entering what in all worlds
is known as the Difficult-to-Conquer Ground.

They are able to employ wisdom and skillful means
that they manifest in all different ways.
Everything to which they devote themselves
is done for the sake of benefiting those in the world.

They present offerings to all buddhas,
pursue endeavors that benefit beings,
and, keeping the dharma of the unproduced directly before them,
then enter the Ground of Direct Presence.

All that these bodhisattvas engage in
is such that everyone in the world would find difficult to know.
They are always free of any thought conceiving of a "self,"
while also having abandoned "existence" and "nonexistence" as well.

From their origin onward, all dharmas are empty and quiescent,
and function as they do because of the twelve-fold chain of causation.
They skillfully and completely fathom these subtleties
and become able then to enter the Far-Reaching Ground.

Practicing wisdom, skillful means, and such,
they realize that dharmas are characterized by quiescent cessation.
A great eminence of this sort
is someone who is difficult to fathom and difficult to rival.

Out of a desire to cause those in the world
to achieve skillful realization of quiescent cessation,
he returns to bring forth his cultivation of all of the practices
and engages in the various sorts of merit-generating endeavors.

He acquires a universally penetrating understanding
of the bases of all beings' different sorts of mental actions
and, in this manner, becomes able to enter
that ground comparable to empty space, the Ground of Immovability.

All of these bodhisattvas possessed of great wisdom
are completely able to embody the practice
of all the different sorts of wise endeavors
and acquire the power of the ten types of sovereign mastery.

Availing themselves of incalculably
and boundlessly many bodies, they are able
to manifest everywhere throughout the realms of the ten directions
and thereby expound on the sublime Dharma for others' sakes.

They have a skillful penetrating comprehension of all worldly realms
as well as of all realms of beings,
and, possessed of such great kindness and compassion as this,
they are then able to enter the Ground of Sublime Goodness.

Employing the foremost sort of marvelous and pure wisdom,
they skillfully contemplate the continuously-woven
fabric of karma and afflictions of the world's beings,
their deeply entangling and hazardous difficulties.

In order to bring beings such as these to liberation,
they acquire all buddhas' Dharma treasury
and skillfully discourse on the supreme meaning
while always remaining free of contradiction and error.

In this manner, they carry forth the sequential practice
and become completely equipped with all good dharmas,
thus progressing on to acquire the merit and wisdom
cultivated and accumulated on the ninth ground.

Wishing to acquire all buddhas' powers
and their foremost profound and marvelous benefit,
they then become able to receive the wisdom consecration
that is bestowed on them by all buddhas.

They first acquire countless meditative absorptions
with knowledge and practices that are the most ultimately vast.
At the very last, they acquire the indestructible
samādhi of the consecration of all-knowledge.

In this case where one becomes able to achieve realization of just such a samādhi of all-knowledge consecration as this, an immense lotus blossom immediately emerges, adorned with all sorts of precious jewels.

The bodhisattva, matching the scale of that lotus blossom, manifests his body as sitting on it with the other bodhisattvas, each sitting on his own lotus, all together gazing single-mindedly up at him.

At that time, that great bodhisattva, emanates from his body countless many hundreds of thousands of *koṭis* of light rays that extinguish all the world's sufferings

and then, afterward, emanates from the crown of his head hundreds of thousands of *koṭis* of light rays that everywhere illuminate the great assemblies of all buddhas throughout the ten directions.

Those rays then transform into a net-like canopy of light dwell in space up above them.

After having then made offerings to all buddhas, those rays then enter the bottoms of all buddhas' feet.

At that time, all buddhas as well as all great bodhisattvas each know that this bodhisattva has succeeded in acquiring the consecration of his knowledge.

After this occurs in this way, all buddhas then respond with a beam of light sent forth from between their eyebrows known as "[enhancer of] the station of all-knowledge" that then enters the crown of this bodhisattva's head.

The bestowal on this bodhisattva of the consecration by all the incalculably many buddhas is analogous to that of a wheel turning king when he bequeaths his position to his crown prince.

At that time, the worlds throughout the ten directions are everywhere beset with a great quaking movement that, reaching all the way down to the Avīci Hells and other such places, entirely extinguishes all of their sufferings.

It is for the sake of consummating all-knowledge that this bodhisattva acquires this consecration.

It is in this way that he then becomes one who has reached the Dharma Cloud Ground.

Dwelling on this ground,
 his wisdom then becomes boundless.
 He then thoroughly knows those causes and conditions
 by which to bring about the liberation of everyone in all worlds.
 He gains a penetrating knowledge of form and formless dharmas,
 the desire realm, the form realm, and the formless realm,
 is able to know the realms of beings,
 the realms of lands, and the Dharma realm,
 and is able as well to penetratingly fathom the enumerated dharmas,
 the innumerable dharmas,
 and so forth, on up to his ability to employ meditative contemplation
 in fathoming the countless other realms throughout empty space.
 On entering this ground, he becomes entirely replete
 with all of the bodhisattva's transformative capacities,
 the awesome spiritual powers of the Buddhas,
 their subtle knowledge, and their secret matters as well.
 He is also able then to wield an utterly penetrating comprehension
 of all enumerations of kalpas,
 while also being able to contemplate the realms of worlds
 residing even on the point of a single hair.
 All of the Tathāgatas,
 when dwelling on this unsurpassable ground,
 whether it be in their first taking on birth, their leaving the home life,
 their gaining right enlightenment, their turning the Dharma wheel,
 or their manifesting the appearance of entering nirvāṇa—
 this is all done entirely in accordance with wisdom.
 The wondrous liberation of quiescent cessation
 is brought to complete realization on this ground.
 Due to the immensity of their powers of recollection,
 those great eminences who dwell on this ground
 are able to entirely take in and retain
 the great Dharma rain of all buddhas.
 This circumstance is analogous to that of the waters of the great sea
 that are able to retain all rains sent down by the dragon kings.
 This bodhisattva's taking in of all of the great Dharma rains
 sent down by the Buddhas is just the same as this.
 If one compared the Dharma he simultaneously hears and absorbs
 in the abode of but a single buddha
 to that acquired by beings as numerous as the dusts
 in the incalculably many ten directions lands

who had all acquired hearing-and-retention *dhāraṇīs*
and had achieved the realization of the Śrāvaka Disciple Vehicle,
that of the latter could never match that gained by this bodhisattva,
and could never be made to compare even by numerical calculation.

Through the power of his great wisdom
as well as through the power of his previous³¹² great vows,
he is able in the space of but a single mind-moment to go forth and
appear throughout the incalculably many lands of the ten directions.

He sends down the sweet-dew elixir of the Dharma rain
and thereby extinguishes the fires of the afflictions.

It is for this reason that all buddhas
refer to this as “the Dharma Cloud Ground.”

The number of gifts bestowed as offerings on all buddhas
by the great eminence who dwells on this ground
surpasses that of all gifts presented by the devas.

His manifesting great spiritual powers everywhere

to appear before the many is so much more superior in its power that
it exceeds them by orders of magnitude so incalculably many times,
if one wished to calculate this through pondering it, one would then
become confused and discouraged and unable to comprehend it.

The works done by the greatly wise ones dwelling on this ground
as they raise up and set down each step
are such that not even any of the other bodhisattvas
dwelling on the ninth ground

could ever be able to fathom them.

How much the less might they be known by any other being,
including even any other *śrāvaka*-disciple or *pratyekabuddha*
throughout the three periods of time.

As he dwells herein, all buddhas reveal to him
the phenomena associated with all-knowledge
and cause him to possess a penetrating comprehension
and unobstructed knowledge of the three periods of time.

They reveal to him the quiescence of the Dharma realm,
and reveal too all of their different sorts of transformations
throughout all worlds

in the midst of all types of beings

wherein all the dharmas practiced
involve profound, subtle, hidden, and sublime phenomena.

It is in this way that all of the Buddha’s meritorious qualities
are sequentially revealed to him so that he is caused to know them.

The bodhisattva dwelling on this ground
 is able, using grand gifts presented as offerings,
 to go everywhere throughout all of the directions,
 making offerings to the Buddhas of the ten directions,
 presenting such gifts in offering
 that all of the other gifts presented by any type of being
 in any world
 remain entirely unable to rival them.

The wise one who dwells on this ground
 is in every case able to dispel
 the darkness of every sort of ignorance
 while offering instruction in the path of the Buddha.

In this, he is comparable to the Maheśvara Heaven King
 whose radiance extinguishes the afflictions of the multitudes,
 for the extinguishing of the many sorts of afflictions
 by the wisdom light of this son of the Buddha is much the same.

Those dwelling on this ground may all become
 sovereignly independent kings within the three realms of existence
 who, possessed of deeply penetrating wisdom,
 are skilled in using the Three Vehicles in their teaching.

They are able in the space of but a single mind-moment
 to acquire incalculably many samādhis
 and are able to see the buddhas of the ten directions
 in just as many numbers.

Vajragarbha Bodhisattva
 informed all of those great eminences, saying,
 “I have now concluded this general explanation
 of the marvelous practices that take place on these ten grounds.

Were one to attempt an expansive explanation,
 one could never finish it even in a thousand *koṭis* of kalpas.
 These then are what constitute
 the pure grounds of all of the great bodhisattvas.

In order to acquire the wisdom of the Buddha,
 one dwells on these grounds,
 securely abiding there, unmoving,
 like the great king of mountains.

On the first ground, one becomes completely equipped
 with the classical texts and all of the culture’s skills and arts,
 and, in this, one is comparable to the Snow Mountain King
 on which all of the many types of herbs grow in abundance.

In one's observance of moral precepts and in one's extensive learning,
one abides on the second ground
in a way comparable to the Fragrance Mountain King
on which all varieties of incenses are found gathered together there.

And just as on the Khadira Mountain King,
the many sorts of precious flowers are found abundantly together,
on the Blazing Brilliance Ground, one gathers learning and wisdom
in a way that is comparable to this.

On the Ground of Blazing Brilliance, one extensively gathers together
the indestructible Dharma jewels of the path
and becomes comparable there to the Mountain of Rishis and Āryas
where those skilled in realization of quiescence are never rare.

On the fifth ground, one's spiritual superknowledges
become of a sort that no one is able to rival
and such that make one compare to the Yugamdhara Mountain King
wherein the *yakṣas* and spirits are never rare.

On the sixth ground, one becomes skillful in distinguishing
all of the endless number of fruitions
and, in this, one becomes comparable to the Horse Ear Mountain
whereon all the varieties of fruits are found in countless numbers.

On the seventh ground, one's great wisdom
becomes such that no one is able to rival them
and, in this, one becomes comparable to Nimindhara Mountain
whereon the dragon kings are never rare.

When dwelling on the eighth ground,
one's sovereign masteries and knowledge become incalculable
and one becomes comparable then to Cakravāda Mountain whereon
there are many whose minds are possessed of sovereign mastery.

On the ninth ground, one's mind is purified
and one becomes unimpeded in expounding on Dharma
in a manner comparable to Manifold Features Mountain
whereon the *asuras* dwelling there are never rare.

The meritorious qualities of buddhas
acquired by one dwelling on the tenth ground are inexhaustible
and comparable then to Sumeru Mountain King
whereon there is a congregation of many deva spirits.

Moreover, on the first ground,
one brings forth the vast vows.

On the second, one upholds all classes of moral precepts.

On the third ground, one cultivates the meritorious qualities.

On the fourth ground, one develops singular focus.

On the fifth ground, one accomplishes many marvelous works.

On the sixth ground, it is characterized by extreme profundity.

On the seventh ground, one is possessed of the vast mind.

On the eighth ground, one practices all manner of adornments and brings forth the spiritual superknowledges.

On the ninth ground, one's thought possesses such sublime wisdom that it exceeds that present anywhere in the world.

On the tenth ground, one becomes able to take in and retain the great Dharma rain sent down by all buddhas.

Hence the great sea of this bodhisattva's practices is unshakeable and inexhaustible.

When one brings forth the initial resolve and transcends the world, one succeeds then in entering the first ground.

On the second ground, one upholds the moral precepts purely.

On the third ground, one cultivates the *dhyāna* absorptions.

On the fourth ground, one's path practices become purified.

On the fifth, one trains in skillful means and wisdom.

On the sixth, one uses causes and conditions in adorning practice.

On the seventh, one employs profound skillful means and wisdom.

On the eighth, one reaches the top of the lapis lazuli pillar.

On the ninth ground one's practice is with regard to beings wherein one addresses all of their hazardous entangling difficulties and the light of one's wisdom shines forth everywhere.

On the tenth, one receives the consecration of one's knowledge comparable to the certifying endorsement bestowed by the King.

In this way, one sequentially purifies the marvelous jewel of one's bodhi resolve.

Even if, in the space of but a single thought, one might be able to calculate and know the number of all the atoms throughout all worlds of the ten directions,

and even if, using the point of but a single hair, one could measure all of empty space, one would still find that the vast number of all buddhas' meritorious qualities herein are so measurelessly numerous as to be utterly inexhaustible.

Once this Ten Grounds Sutra had been completely expounded, the Maheśvara Heaven King, that entire assembly of devas, Liberation Moon Bodhisattva, all of the other bodhisattvas, and those residing in the all worlds were all filled with great and joyous delight, and, imbued with faith, they accepted and upheld its teachings in practice.

The End of the Ten Grounds Sutra

Translation Endnotes

1. The Later Qin (384-417) was a state of the Qiang ethnicity of the Sixteen Kingdoms during the Chinese Jin dynasty (265-420). It has been referred to as one of a number of “barbarian” dynasties because it was founded by an ethnic Qiang ruler who took on a Chinese dynastic name to describe his 33-year reign over a portion of northern China.
2. Kumārajīva (344-413 CE).
3. Kucha was an ancient Silk Road Buddhist kingdom on the northern edge of the Taklamakan Desert. Its location corresponds to Aksu Prefecture in China’s Xinjiang Province.
4. “*pramuditā bhūmi*.”
5. Although the Chinese references “wisdom” (*zhìhui* / 智慧) in two places in this passage, DSBC references “knowledge” (*jñāna*): “*sarvabodhisattvajñānaviṣayagocarapratilabdhaivihāribhiḥ, sarvatathāgatajñānaviṣayaapraveśāvatārāpratiprasrabdhagocaraiḥ*.”
6. “Clear knowledges” refers here to the “three knowledges” (*trividyā*): 1) The remembrance of previous lives (*pūrvavānīvasānusmṛti*); 2) Knowledge of beings’ rebirth destinies (*cyutyupapattijñāna*); and 3) Knowledge of the destruction of the contaminants or “taints” (*āsravakṣaya*).
7. The four bases of psychic power (*catvāra ṛddhi-pāda*) are: zeal (*chanda*); vigor (*vīrya*); [concentration of] mind/thought (*citta*); and reflective or investigative consideration, examination, or imagination (*mīmāṃsā*).
8. The “wheel of Dharma” or “Dharma wheel” (*dharmacakra*) refers to the eight-spoked wheel emblematic of the Buddha’s teaching of the eight-fold path of the Āryas or “Noble Ones” consisting of right views, right thought or intention, right speech, right physical action, right livelihood, right effort, right mindfulness, and right meditative absorption (*samādhi*).
9. A *mahāsattva* is a “great bodhisattva,” one who has practiced the bodhisattva path for countless kalpas.
10. Per DSBC, the Sanskrit names of these bodhisattva *mahāsattvas*, (37 in BB and KB, 38 in BR, 39 in SA, SD and the Sanskrit) are:
Vajragarbha, Ratnagarbha, Padmagarbha, Śrīgarbha,
Padmaśrīgarbha, Ādityagarbha, Sūryagarbha, Kṣitigarbha,
Śaśivimalagarbha, Sarvavyūhāṃkārāpratibhāsaśaṃdarśana-
garbha, Jñānavairocanaagarbha, Ruciraśrīgarbha,
Candanaśrīgarbha, Puṣpaśrīgarbha, Kusumaśrīgarbha,
Utpalaśrīgarbha, Devaśrīgarbha, Puṇyaśrīgarbha,

Anāvaraṇajñānaviśuddhigarbha, Guṇaśrīgarbha, Nārāyaṇaśrīgarbha, Amalagarbha, Vimalagarbha, Vicitrapratibhānālaṃkāragarbha, Mahāraśmijālābhāsagarbha, Vimalaprabhāsaśrītejaśrīgarbha, Sarvalakṣaṇapratimaṇḍita-
viśuddhiśrīgarbha, Vajrārciḥśrīvatsālaṃkāragarbha, Jyotirjvalanārciḥśrīgarbha, Nakṣatrarājaprabhābhāsagarbha, Gaganakośānāvaraṇajñānagarbha, Anāvaraṇasvamaṇḍala-
madhuranirghoṣagarbha, Dhāraṇīmukhasarvajagatpraṇidhi-
saṃdhāraṇagarbha, Sāgaravyūhagarbha, Meruśrīgarbha, Sarvaguṇaviśuddhigarbha, Tathāgataśrīgarbha, Buddhaśrīgarbha, and Vimukticandra.

11. Although the Chinese specifies “wisdom” (zhìhui / 智慧) here, DSBC references “knowledge” (jñāna): “*jñānavairocana*garbha.”
12. The numerical descriptors: “measureless” (*aparimāṇa* = 106th level), “boundless” (*aparyanta* = 108th level), “inconceivable” (*acintya* = 116th level), and “indescribable” (*atulya* = 114th level) represent a specific nearly unimaginably large number described in Chapter Thirty, “Asaṃkhyeyas,” of the Flower Adornment Sutra wherein each of those numbers is defined as being the square of the immediately previous number the first of which is a *lakṣa* (100,000).
13. Although the Sanskrit refers to this samādhi as “the bodhisattva samādhi known as ‘the light of the Great Vehicle’ (*mahāyānaprabhāsaṃ nāma bodhisattvasamādhim*),” this may be a later textual modification of the text, for both KB and SA refer to it as “the great wisdom light samādhi.”
14. A *koṭi* is a number that is defined in the Flower Adornment Sutra Chapter Thirty as the product of multiplying a *lakṣa* (100,000) by a *lakṣa*. Hence it equals 10,000,000, i.e. ten million.
15. “Rocana” is the name exclusively used to refer to Śākyamuni Buddha’s “reward body” (*saṃbhoghakāya*). Both the DSBC Sanskrit and SA refer instead here to “Vairocana,” a name that is sometimes used to refer to Śākyamuni Buddha’s reward body, but is also used to refer to his “Dharma body” (*dharmakāya*).
16. Although the Chinese specifies “wisdom” here (zhìhui / 智慧), DSBC references not *prajñā*, but rather the word more commonly rendered as “knowledge” (jñāna): “*puṇyajñānaviśeṣeṇa*.”
17. As above, DSBC specifies not *prajñā*, but rather *jñāna*: “*jñānabhūmyavatāraṇāya*.”
18. “Contaminants” here translates the slightly ambiguous pre-Buddhist Jain term *āsrava*, translated into Chinese as “flows” (漏). The allusion is to the defiling influence (read “influents”) of either three or four factors, as follows: 1) sensual desire (*kāma*); 2) [craving for] becoming

(*bhāva*), i.e. the craving for continued existence; 3) ignorance (*avidyā*), i.e. delusion; 4) views (*dṛṣṭi*) This fourth type is not included in some listings. Often-encountered alternate translations include “taints,” “outflows,” “influxes,” and “fluxes.”

19. In some texts including this one, the KJ and KB translation teams very often or nearly always used *xing* (性), usually translated as “nature,” to translate the Sanskrit *dhātu*, “realm.” This is just such a case. This fact is easily deduced by comparisons of their translations into Chinese with the surviving Sanskrit materials and the many parallel translations by other translators.
20. This is another instance in which the KB translation team chose to use *xing* (性), usually translated as “nature,” to translate the Sanskrit *dhātu*, “realm.” DSBC has “*dharmadhātusuparyavadāpanāya*.”

As a Buddhist technical term, “Dharma realm” or “dharma realm,” *dharmadhātu*, has at least several levels of meaning, of which this endnoted instance refers to the second of the three listed below:

- 1) At the most granular level, “dharma realm” refers to one of the eighteen sense realms, dharmas as “objects of mind” (*dharmāyatana*);
- 2) In the most cosmically and metaphysically vast sense, “Dharma realm” refers in aggregate to all conventionally-existent phenomena and the universally pervasive noumenal “true suchness” (*tathatā*) that underlies and characterizes all of those phenomena. In this sense, it is identical with the “Dharma body” (*dharmakāya*);
- 3) As a classifying term, “dharma realm” is used to distinguish realms of existence (as in the ten dharma realms consisting of the realms of buddhas, bodhisattvas, *śrāvaka* disciples, *pratyekabuddhas*, devas, *asuras*, humans, animals, hungry ghosts, hell-dwellers) or metaphysical modes of existence (as in the “four dharma realms” of the Huayan hermeneutic tradition that speaks of: a) the dharma realm of the “noumenal” [synonymous with emptiness or *śūnyatā*]; b) the dharma realm of the “phenomenal”; c) the dharma realm of the unimpeded interpenetration of the phenomenal and the noumenal; and d) the dharma realm of the unimpeded interpenetration of all phenomena with all other phenomena in a manner that resonates somewhat with quantum entanglement and non-locality).
21. I emend the Taisho text here to correct an apparent graphic-similarity scribal error, doing so by substituting the clearly intended *yu* (與) character found in most other editions for the obviously erroneous *shi* (示) character found in the Taisho edition of the KB text. BB, BR, SA, SD, and the DSBC Sanskrit are unanimous in corroborating

the first component in this list of ten enhancements bestowed on Vajragarbha by the Buddhas of the ten directions as the bestowal of an unsurpassable body. Absent this emendation, KB would be completely out of step with all of the Sanskrit and Chinese analogue editions of this ten grounds text, none of which support its reading here.

22. Although the Chinese references “wisdom” here (*zhìhuì* / 智慧),“DSBC references not *prajñā*, but rather the word more commonly rendered as “knowledge” (*jñāna*): “*suviśobhitajñānavibhaktipraveśatām ca.*”
23. “*suvinīścītamatikauśalyatām.*”
24. “*tathāgatavaiśāradyānavālīnatām.*”
25. The DSBC Sanskrit (*pratiśamvid*) makes it clear that “unimpeded knowledges” is intended to refer to the four types of unimpeded knowledge discussed at great length later in the text in the explanation of the ninth ground. Briefly, they are unimpeded knowledge of Dharma, meaning, language, and eloquence.
26. DSBC: “*supariśodhitādhyāśayatayā ca,*” i.e. “has well purified his *higher* resolute intentions (or ‘higher aspirations’).”
27. Although the Chinese references “wisdom” here (*zhìhuì* / 智慧),“DSBC references not *prajñā*, but rather the word more commonly rendered as “knowledge” (*jñāna*): “*svavadātajñānamaṇḍalatayā ca.*”
28. “*susamḃhṛtasamḃhāratayā ca.*”
29. “Resolute faith,” *xinjie* (信解), which corresponds to the Sanskrit *adhimukti* is a term that generally refers to confidently held, rationally based inclinations toward wholesome objective conditions or path-associated endeavors. That said, this term is *also* used to refer to sentient beings’ strongly held habitual interests or predilections toward the whole range of wholesome, unwholesome, or karmically neutral objective conditions or endeavors, hence it is incumbent on the teaching bodhisattva to be comprehensively cognizant of all of these different types of “resolute dispositions” along with the most skillful teaching stratagems to adopt in teaching the beings who possess them.
30. “Dhāraṇīs” refers primarily to formulae that constitute a kind of pronunciation-dependent Sanskrit code language consisting of Sanskrit syllables which may or may not have a translatable meaning but which can never be translated into another language without destroying their primary functions which are of primarily two types: a) to facilitate the remembrance and comprehensive retention of teachings and their meanings even for many lifetimes; and b) when more-or-less equivalent to mantras, to protect the practitioner

or other vulnerable beings from danger, the manifestation of karmic obstacles, and demonic influences.

Dhāraṇīs may also facilitate the bodhisattva's unproduced-dharmas patience through which he can remain in *saṃsāra* for countless kalpas as he continues to work for the spiritual liberation of all other beings. They may also be used to invoke the manifestation of beneficial supernatural powers either in conjunction with or independent of *mudras* (hand postures) and/or visualizations.

31. "dharmadhātujñānamudrāsumudritatayā ca."
32. Per DSBC, the names of the *bhūmis* are: *pramuditā*; *vimalā*; *prabhākarī*; *arciṣmatī*; *sudurjayā*; *abhimukhī*; *dūraṅgamā*; *acalā*; *sādhumatī*; *dharmameghā*.
33. This is the only place in the KB translation that the translation of the name of the ninth ground is "the Excellent Intelligence Ground" (善慧地). Everywhere else, it is rendered as "the Sublime Goodness Ground" (妙善地).
34. Although the Chinese references "wisdom" here (*zhìhuì* / 智慧)," DSBC references not *prajñā*, but rather the word more commonly rendered as "knowledge" (*jñāna*): "*acintyamidaṃ bhavanto jinaputrāḥ sthānaṃ yadidaṃ bhūmijñānamiti*."
35. For the most part, throughout the text, in the introductory and reiterative verses for this and most other grounds, for each four-line Sanskrit gatha, the KB Chinese translation team employs as few as two or as many as six, eight, or even more verse lines to translate the ideas contained in each gatha. In any case, it is not always possible to precisely map the Chinese line-by-line onto the much later and somewhat "evolved" gathas found in the extant Sanskrit editions. Although the ideas are mostly all present in both editions, the exact content and sequencing often differ somewhat. To aid correlation with the Sanskrit edition, I have appended the verse number of the DSBC Sanskrit (in reduced font bold curly braces) to the last line of each equivalent KB verse.
36. Again, although the Chinese references "wisdom" here (*zhìhuì* / 智慧)," DSBC records not *prajñā*, but rather the word more commonly rendered as "knowledge" (*jñāna*): "*buddhajñānaṃ*."
37. "Resolute intentions" (otherwise rendered simply as "intentions") here translates the Chinese *shēnxīn* (深心), one of KB's translations of the Sanskrit *āśaya*.
38. The "provisions for the realization of the path" (*bodhisamabhāra*) are the requisites for realization of buddhahood. These are often explained

as consisting of karmic merit on the one hand (*puṇya*) and “knowledge” or “wisdom” (*jñāna*) on the other.

39. “*mātrkā*.”
40. An *asaṃkhyeya* is an exceedingly large number the definition for which varies so widely in Buddhist texts that I have seen definitions ranging between 10 to the fifty-first power and 10 to a power the exponent for which is transcribed with 35 placeholders (i.e. exponent = 74,436,000,000,000,000,000,000,000,000,000).
41. Vasubandhu explains the comparison of the Buddha to empty space thus: “Again, as for ‘like empty space,’ [just as empty space cannot be stained by anything at all, so too, the Buddha] cannot be stained by worldly dharmas, this because all habitual karmic propensities associated with ignorance and afflictions have been extinguished.” (復如虛空世間法不能染。無明煩惱習氣滅故。[131c05-06])
42. Again, although the Chinese references “wisdom” here (*zhìhuì* / 智慧),” DSBC references not *prajñā*, but rather the word more commonly rendered as “knowledge” (*jñāna*): “*jñānābhiniṛhāramunīndraveditam*.”
43. DR, SA, BR, SD, and DSBC (*śakuna*) all specify “bird.” (BB follows KB exactly).
44. This is another reference to the provisions required for the realization of bodhi (*bodhisambhāra*) usually explained as consisting primarily of merit and knowledge or wisdom. DSBC: “*susambhṛtasaṃbhārāṇāṃ*.”
45. “*udārādhimuktisamanvāgatānāṃ*.”
46. It appears that the two factors reflected here in the KB translation are “*adhyāśaya*” (直心) and “*āśaya*” (深心), presented in reversed order from what we now find in DSBC: “*āśayādhyāśayopastabdham*.”
47. DSBC: “*svayaṃbhūjñānānukūlaṃ*.”
48. KB and BB identically only retain nine factors here whereas most other analogue editions have ten. DSBC gives: “*pramuditāyāṃ bodhisattvabhūmau sthito bodhisattvaḥ prāmodyabahulo bhavati prasādahulaḥ prītibahula utplāvanābahula udagribahula utsābahula utsāhabahulo saṃrambhābahulo vihiṃsābahulo krodhabahulo bhavati*.”
49. Again, although the Chinese references “wisdom” here (*zhìhuì* / 智慧),” DSBC references not *prajñā*, but rather the word more commonly rendered as “knowledge” (*jñāna*): “*sarvātathāgatajñānapraveśa*.”
50. Although the Chinese references “wisdom” here (*zhìhuì* / 智慧),” DSBC references the word more commonly rendered as “knowledge” (*jñāna*): “*jñānabhūmeḥ*.”
51. Bhikkhu Bodhi points out that this same list appears in the Pali (albeit in slightly different order and with mild differences in

- the interpretation of two of the five points). See his translation of *Numerical Discourses* 9:5, p. 1255. The most exhaustive of all treatments of this list appears to be Nāgārjuna's discussion of it in his Ten Grounds Sutra commentary, for which see my complete translation of that entire text under separate cover.
52. "Perception of a self" here reflects the extant DSBC Sanskrit: "*ātmasaṃjñā*." (The Chinese Buddhist canon in general and perhaps the KB translation team in particular often employ 相, "sign," as an abbreviation for the graphically similar 想, "perception," sometimes leading to confusion in the works of translators unaware of this fact.)
 53. Ibid.
 54. "*prasādadabahulatayā*." BHSD lists "faith" as the primary definition, although MW doesn't mention it at all and prefers definitions along the lines of "purity" and "tranquility" reflected here, hence the apparent discrepancy between KB and SA translations. BB follows KB precisely here, whilst SD similarly prefers "abundant realization of purity" (多證淨) and Bodhiruci falls somewhat farther afield with "abundant reverence" (多恭敬).
 55. "*adhimuktiviśuddhyā*."
 56. I emend the reading of the text here by preferring the variant reading in other editions and parallel texts, thereby correcting an obvious scribal error that inserted an echoed 觀 ("to contemplate") where there should be 聞 ("to learn" or "to hear").
 57. To correct a fairly definite graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the Gong edition's *bao* (寶), "jewel," to the *Taisho* edition's *shi* (實), "real." The DSBC Sanskrit (*ratnopamacittotpādātrptābhinirhāratayā*) corroborates the correctness of this emendation.
 58. In his Treatise on the Ten Grounds Sutra, (*Daśabhūmika-vibhāṣā* / 十住毘婆沙論 [T no. 1521]), Nāgārjuna devotes all of Chapter Five (T26n1521_p30b10-35a21) to an extensive explanation of the following ten vows, for an English translation of which see my translation of this entire treatise.
 59. DSBC (*sarvajñajñānapraṭiṣṭhāpanāya*) is more like "...to become established in the cognition of all-knowledge."
 60. To correct an apparent scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions' *jin* (盡), "complete, entire" to the *Taisho* edition's *jing* (淨), "pure." (None of the other editions of this text or its analogues in BB or SA support the *Taisho* reading here.)

61. DSBC doesn't specify "'wise' beings" so much as "beings possessed of knowledge": *"apramāṇajñānākaraśattva."*
62. DSBC doesn't specify "wisdom," but rather "knowledge": *"sahaghoṣo dāhārajñānānugamāya."*
63. Again, DSBC specifies "knowledge" rather than "wisdom": *"mahājñāna."*
64. Again, DSBC specifies "knowledge" rather than "wisdom": *"mahājñānābhijñābhīrharāya."*
65. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
66. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
67. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
68. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
69. The following list of ten mental qualities is present with minor variations in BB, SA, and KB, but is missing seven of these mental qualities in SD and eight of these mental qualities in BR and the (very late) surviving Sanskrit editions of the Ten Grounds Sutra.
70. DSBC lists these expressions of faith as follows:
*"tathāgatānām arhatām samyaksaṃbuddhānām
pūrvāntacaryābhīrharāpraveśam pāramitāsamudāgamam
bhūmipariniṣpattim vaiśeṣikatām balapariniṣpattim vaiśāradyaparipūrim
āveṇikabuddhadharmāsaṃhāryatām acintyām buddhadharmatām
anantamadhyam tathāgataviśayābhīrharām aparimāṇajñānānugatām
tathāgatagocarānupraveśam phalapariniṣpattim abhiśraddadhāti."*
71. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
72. This is a reference to the four inverted views (*viparyāsa*):
 - 1) Viewing as pleasurable what is in fact conducive to suffering;
 - 2) Viewing as permanent what is in fact impermanent;
 - 3) Viewing as lovely what is in fact unlovely by virtue of its impurity;
 - 4) Viewing as "self" what is in fact devoid of anything constituting an inherently and enduringly existent self.
73. These are collectively referred to as "the four floods" (*ogha*).
74. "Name-and-form" is a reference to the five aggregates of mentality and physicality that are generally construed by unenlightened beings to constitute an inherently existent "self." Specifically, they are: form, feeling, perception, karmic formative factors (*saṃskāras*), and consciousness.
75. "The six sense bases" is a reference to the six sense faculties: eye, ear, nose, tongue, body, and intellectual mind faculty. They are

commonly metaphorically referred to as a village wherein beings falsely impute the existence of an inherently existent self.

76. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
77. Where KB has this “intensely diligent cultivation of irreversible resolve” (精勤修行。心不懈退。), SA has “Diligently cultivates irreversible renunciation” (勤修出離。不退不轉。) The DSBC Sanskrit has “*naiṣkramyācārī avivartya*” for which BHSD foregrounds as definitions for “*naiṣkramya*”: “departure from the world, renunciation of worldly things,” and “renunciation as regards desires (lusts)” whilst Conze’s MDPL has: “leaving home.”
78. DSBC gives this entire list as: “*tadyathā - śraddhā karuṇā maitrī tyāgaḥ khedasahiṣṇutā śāstrajñatā lokajñatā hṛyapatrāpyaṃ dhṛtibalādhānaṃ tathāgatapūjopasthānamiti.*”
79. Although the phrasing of the Chinese text might lead one to think these are two separate dharmas, I follow QLSC in combining these two subcomponents as a single grounds-purifying dharma. The surviving Sanskrit for this tenth member of the list (per DSBC) is: “*tathāgatapūjopasthānamiti.*”
80. The remaining two means of attraction are “beneficial actions and joint endeavors.”
81. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom” in both places in this sentence.
82. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
83. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
84. DSBC makes no mention of “wisdom” here, but rather only specifies “the great city of all-knowledge” (*sarvajñatāmahanagara*).
85. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the SYMG editions’ *da* (), “great,” to the *Taisho* edition’s *bu* (), “bestow,” SD, BR, and the DSBC Sanskrit (*mahātyāgena*) all support the emendation.
86. I emend the text with the addition of “kalpas” based on the evidence provided by the numerous analogue editions of this text (including the Sanskrit) from which it is clear that the KB text is either corrupted or else the presence of the word was intended to be understood as implicit in this passage as it occurs in the descriptions of the first, second, and fifth ground. The other editions of this ten grounds text (both in sutras [BB and SA] and independently-circulating editions [Bodhiruci, etc.]) clarify that “any number of hundreds of thousands of myriads of *koṭis* of *nayutas*” is intended to refer to the number of kalpas one might exhaust in fruitlessly attempting to count the

number of manifestations the bodhisattva might bring forth when resorting to the power of vows.

87. To correct an apparent graphic-similarity scribal error, I emend the reading of the *Taisho* text here by preferring the Gong edition's *bao* (寶), "jewel," to the *Taisho* edition's *shi* (實), "genuine." SD, the DSBC Sanskrit (*sahajāticittaratanaṃ*), BB, and SA all support the emendation.
88. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
89. I insert "paths" here because the last character in this reiterative verse line, "variations" (種) is most definitely intended to echo this entire line in the prose section: "Tenth, the varieties of worldly paths, the varieties of Dharma paths, and the varieties of paths of knowledge cannot end." (十世間道種法道種智慧道種不可盡。[501c24-25])
90. DSBC specifies "knowledge" (*jñāna*) rather than "wisdom."
91. "... should bring forth ten types of resolute intentions" = DSBC: "*tasya daśa cittāśayāḥ pravartante*."
92. For these ten "resolute intentions" (*cittāśaya*), DSBC gives: *ṛjvāśaya* (= *ārjava*?), *mydvāśaya*, *karmaṇyāśaya*, *damāśaya*, *śamāśaya*, *kalyāṇāśaya*, *asaṃsṛṣṭāśaya*, *anapekṣāśaya*, *udārāśaya*, *māhātmyāśaya*.
93. Although it might seem that KB is somewhat anomalous in rendering *udāra* as "happy" (*kuai*快) here, Śīladharma gives us much the same thing with his "sublimely happy" (*miao yile*妙意樂), so, even though dictionaries don't seem to directly reflect this nuance for *udāra*, it may well have been one of its peripheral connotations in the Sanskrit Buddhist literature of the time. What's more, a sort of spontaneous, elevated, and broadly inclusive happiness is indeed a state of mind that often accompanies most of the connotations otherwise associated with *udāra*, which, per MW, includes such attributes as: "high, lofty, exalted, noble, generous, liberal, gentle, munificent, etc."
94. This refers to the avoidance of the ten courses of bad karmic action, namely: killing; taking what is not given; sexual misconduct; false speech; divisive speech; harsh speech; frivolous speech; covetousness; ill will; wrong views.
95. I emend the text here, accepting the variant found in three other editions (直) in place of the default *Taisho* reading (隨), this because the latter can only be made minimally sensible through forced interpretation.
96. "Frivolous speech" (*saṃbhinna-pralāpa*) refers to idle chatter, lewd speech, etc.

97. For these ten kinds of minds, DSBC gives: “...hitacittatām utpādayati / sukhacittatām maitracittatām kṛpācittatām dayācittatām anugrahacittatām āraṅgācittatām samacittatām acāryacittatām śāstrīcittatām utpādayati.”
98. There are four types of *māras* (*catur-māra*) that are often translated elsewhere as “demons” when not directly referencing the celestial *māras*. Those four types of *māras* are: affliction *māras* (*kleśa-māra*), the *māras* of the aggregates (*skandha-māra*), the *māras* of death (*mṛtya-māra*), and celestial *māras* (*deva-putra-māra*).
99. “The view imputing the existence of a true self in association with one’s body” corresponds to the Sanskrit *satkāya-dṛṣṭi*.
100. The SA Chinese gives “礬石,” the modern translation of which is “aluminite.” This does not correspond to the DSBC Sanskrit which specifies “*kāśīsa*,” a type of iron oxide. Hence I am compelled to prefer the Sanskrit antecedent term.
101. Again (as explained with respect to this passage as it occurs in the first ground’s text), I emend this passage by adding the word “kalpas” based on abundant evidence that its absence in the Chinese is either due to textual corruption or to the assumption that its presence here should be understood as implicit.
102. As with the previous *bhūmi*, DSBC shows “*citta āśaya*” as the antecedent for “resolute intentions” (心).
103. For these ten “resolute intentions” (*cittāśaya*), DSBC gives: *śuddha-cittāśaya*, *sthira-cittāśaya*, *nirvic-cittāśaya*, *avirāga-cittāśaya*, *avinivarta-cittāśaya*, *dṛḍha-cittāśaya*, *uttapta-cittāśaya*, *aṭṭṛpta-cittāśaya*, *udāra-cittāśaya*, and *māhātmya-cittāśaya*. (The last two correspond precisely to the last two listed for the second *bhūmi*.)
104. It appears that the KB edition is missing one element, perhaps “unequaled” (*atulya*)? DSBC gives this tenfold list as: *acintya*, *atulya*, *aprameya*, *durāsada*, *asaṃsprṛṣṭa*, *nirupadrava*, *nirupāyāsa*, *abhayaapuragamaniya*, *apunarāvṛtti*, *bahujanaparitrāṇa*.
105. Again, DSBC has “*cittāśaya*” for these ten.
106. DSBC lists these as:
 - anāthātrāṇāpratiśaraṇacittāśaya*;
 - nityadaridrāpratiśaraṇacittāśaya*;
 - rāga dveṣa moha gñāsaṃpradīpta*pratiśaraṇacittāśaya;
 - bhava cārakāvaruddha*pratiśaraṇacittāśaya;
 - satatasamitaklaśaga*henāṇvṛtaprasuptapra^{ti}śaraṇacittāśaya;
 - vilokana*samarthapra^{ti}śaraṇacittāśaya;
 - kuśala*dharma^cchanda^rahita^rapra^{ti}śaraṇacittāśaya;
 - buddha*dharma^ramuṣita^rapra^{ti}śaraṇacittāśaya;
 - saṃsāra*strotonuvāhipra^{ti}śaraṇacittāśaya;

mokṣopāyapraṇaṣṭapraṭiśaraṇacittāśaya.

107. DSBC seems to leave out part of this list, but it is complete in Rahder (herein bracketed): "...*paritrāṭavyāḥ parimocayitavyāḥ [pariśodhayitavyā uttārayitavyā niveśayitavyāḥ pratiṣṭhāpayitavyāḥ] paritoṣayitavyāḥ saṃropayitavyā vinetavyāḥ parinirvāpayitavyā....*" The KB rendering is somewhat variant.
108. Both the BB and KB editions appear to dispense with "non-production" here. (It is retained in SA, BR, SD, and the Sanskrit.) DSBC: "*sa ca sarvadharmayathāvadavabodho nānyatra apracārānutpādacārinyāḥ prajñāyāḥ.*"
109. DSBC lists these ten as: "...*dharmārāmo dharmarato dharmapraṭiśaraṇo dharmanimmo dharmapravaṇo dharmaprāḡbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo dharmānudharmacārī.*"
110. Here and in four additional instances in the next two paragraphs, I emend the Taisho scribal error (相) to accord with the obviously intended character (想), this in accordance with four alternate editions of the text as well as the very precise testimony of the Indian Buddhist descriptions of these meditation states. (KB's translation team seems at times to use these two characters more or less interchangeably. A particularly obvious case in point is his translation of the Diamond Sutra wherein this idiosyncrasy occurs many times.)
111. DR, BB, SA, SD, and DSBC all indicate that KB's "defilement" and "abandonment of defilement" refer specifically to "desire." For instance DSBC specifies: "*sarāgaṃ cittam sarāgacittamiti yathābhūtaṃ prajānāti | virāgaṃ cittam virāgacittamiti prajānāti.*"
112. The DSBC Sanskrit text clarifies that *xin* (心), otherwise legitimately translated as "minds," in fact refers more specifically to "resolute intentions," "dispositions," "mental intentions," or "inclinations" (*āśaya*).
113. The DSBC Sanskrit, SA, BR, and SD all speak here of only one means of attraction (beneficial action) and only one *pāramitā* (patience). However, BB and KB (the chronologically earlier extant analogue editions) both speak here of two means of attraction (pleasing words and beneficial actions) and two *pāramitās* (patience and vigor).
114. The KB text here leaves out two of the ten types of resolute intention found at the beginning of the third ground's text that this verse is attempting to echo, namely "flourishing brilliance" and "unquenchable zeal" for which it substitutes a single resolute intention not otherwise found on this ground, "the mind capable of withstanding whatever comes." This is a resolute intention that was listed not

- on this ground, but rather was listed as the third of the ten resolute intentions set forth at the beginning of the *second* ground.
115. This is a reference to the four immeasurable minds (*apramāṇa-citta*), all of which require identifying with all beings everywhere as equally deserving of kindness, compassion, sympathetic joy, and equanimity.
 116. “*dharmālokapraveśa*.”
 117. KB apparently chose to subsume “resolute intentions” (*āśaya*) within “convictions” (*adhimukti*) in this next to last list component, hence my bracketed emendation. The DSBC Sanskrit text clarifies this ambiguity. It gives us “*udāra-āśaya-adhimukti-dhātu-vicaraṇāloka-praveśena*.”)
 118. KB here collapses “convictions” (*adhimukti*) into “intentions” (*āśaya*), hence my bracketed emendation. The DSBC Sanskrit text provides the much clearer “*māhātmya-āśaya-adhimukti-dhātu-vicaraṇāloka-praveśena*.”
 119. “*tadātmakadharmā*.”
 120. “*jñānaparipācakaīrdharma*.”
 121. These contemplations are anchored to the four stations of mindfulness focusing on the body, feelings, thought / mind, and dharmas (*catuḥ-smṛty-upasthāna*).
 122. This is a summation of the bodhisattva’s exercise of the four right efforts (*samyak-pradhāna*).
 123. “*vivekaniśritaṃ virāgaṇiśritaṃ nirodhaniśritaṃ vyavasargaparīṇataṃ*.”
 124. This is a summation of the bodhisattva’s practice of the four foundations of psychic power.
 125. This is a summation of the bodhisattva’s practice of the five root faculties.
 126. This is a summation of the bodhisattva’s practice of the five powers.
 127. This is a summation of the bodhisattva’s practice of the seven limbs of enlightenment.
 128. This is a summation of the bodhisattva’s practice of the eight-fold right path, hereby concluding the narration of the bodhisattva’s practice of the thirty-seven enlightenment factors.
 129. The extant edition of KB’s translation of this list follows BB fairly precisely. DR, BB, and KB differ from SA, BR, SD, and the DSBC Sanskrit in their failure to include what constitutes the eighth item in all of those later ten-fold lists: “In order to search for ever more supreme dharmas” (*uttarottara-vaiśeṣika-dharma-parimārgaṇatayā*).”

130. KB and BB do not have a short section found at this point in the text in SA, BR, SD, and the Sanskrit that, per SA reads as follows: "Whenever this bodhisattva observes that there are karmic actions that have been censured by the Tathāgata and are defiled by the afflictions, he entirely relinquishes and abandons them. Whenever he observes that there are karmic actions that accord with the bodhisattva path and have been praised by the Tathāgata, in all such cases he cultivates them." DSBC's corresponding text is:

*"sa yānīmāni karmāṇyakaraṇīyāni samyaksambuddhavarṇitāni
saṃkleśopasaṃhitāni, tāni sarveṇa sarvaṃ prajahāti / yāni
cemāni karmāṇi karaṇīyāni samyaksambuddhaprasastāni
bodhimārgasaṃbhārānukūlāni, tāni samādāya vartate /"*

131. "bodhimārgasaṃbhāra."

132. KB is virtually identical in this ten-fold list to BB (554a24-26) and somewhat variant from the later mostly similar editions by SA, BR, SD, and the Sanskrit, all of which are mostly mutually consistent as reflected here in DSBC's tenfold list:

*"snigdhaścittaśca bhavati, maducittaśca karmaṇyaścittaśca
hitasukhāvacittaśca aparikṣiṭtaścittaśca uttarottaraviśeṣaparimārga
ṇaścittaśca jñānaviśeṣaṇābhilāṣaścittaśca sarvajagatparitrāṇaścittaśca
gurugauravānukūlaścittaśca yathāśrutadharmapratipatticittaśca."*

133. KB is virtually identical in this list to BB (554a26-29). They both include "implementation of the practice of right concentration." Hence they are somewhat variant from the later mostly similar editions by SA, BR, SD, and the Sanskrit, all of which are quite mutually consistent as reflected here in DSBC's tenfold list:

*"... sa kṛtajñāśca bhavati, kṛtavedī ca sūrataśca sukhasaṃvāsaśca rjuśca
mṛduśca agahanacārī ca nirmāyanirmāṇaśca suvacāśca pradakṣiṇagrāhī
ca."*

134. The lists of ten types of vigor are generally quite consistent in most of the extant editions with the exception of BB's non-inclusion of the final member of the other lists: "The vigor that distinguishes what is and is not the Path." DSBC gives us:

*"aprasrabdhavīryaśca bhavati aparikṣiṭaḥ / apratyudāvartyavīryaśca
vipulavīryaśca anantavīryaśca uttaptavīryaśca asaṃavīryaśca
asaṃhāryavīryaśca sarvasattvapariṇāpanavīryaśca
nayānayaṃvibhaktavīryaśca bhavati."*

135. "apramāṇacittāśaya."

136. "āśayādhyāśayādhimuktisamatā viśudhyati" Most editions (BB, KB, DSBC, SD) have not only SA's two-fold "intentions" (āśaya) and "resolute faith" (adhimukti) but also include "higher aspirations" (adhyāśaya) and "impartiality" (samatā), thus producing a list of four

- elements. BR is slightly ambiguous and appears to include all but “higher aspirations.”
137. DSBC: “*satkāyadṛṣṭi*.”
138. Here this verse itself and KB even more so radically condense the ninth and tenth members of the ten-fold list opening the discussion of this *bhūmi*: “Ninth, contemplation of the realms of happy [resolute intentions and] resolute convictions; Tenth, contemplation of the realms of magnanimous resolute intentions [and resolute convictions],” the corresponding DSBC Sanskrit for which is:
- udārāśayādhimuktidhātu-vicaraṇālokapraveśena ca
māhātmyāśayādhimuktidhātuvicaraṇālokapraveśena.*
139. These first two quatrains condense the first ten-fold list (“the ten gateways to Dharma illumination”) that opens the initial discussion of this ground.
140. The twelve lines concluding here are a condensation of the second ten-fold list set forth earlier in the discussion of this *bhūmi*, “the ten kinds of knowledge-maturing dharmas.”
141. “Relying upon quiescence” here most likely refers to *dhyāna* meditation.
142. The sixteen lines that conclude here summarize the earlier discussion of the bodhisattva’s cultivation of the thirty-seven enlightenment factors.
143. The twelve lines concluding here summarize the ten aims behind cultivation of the thirty-seven enlightenment factors that were brought up earlier in the discussion of this fourth ground.
144. “*āśayaviśuddhisamatā*.”
145. HH explains this pure and equally regarding mental disposition “toward the mind” as primarily meaning “toward the minds of beings.”
146. Although DSBC gives us “*adhyāśaya*” here (“higher aspirations”), this is not supported by any other of the Chinese editions except the very latest one done by Śīladharma in 790 CE who renders this as “especially supreme dispositions / aspirations” (增上意樂). BB, KB, BR, and SA are all clearly translating simply “*āśaya*,” (“resolute intentions” or “intentions”).
147. “*saṃvṛtisatya*.”
148. “*paramārthasatya*.”
149. “*lakṣaṇasatya*.”
150. “*vibhāgasatya*.”

151. "nistīraṇasatya."
152. "vastusatya."
153. "prabhavasatya."
154. "kṣayānutpādasatya."
155. "mārgajñānāvātārasatya."
156. "sarvabodhisattvabhūmikramānusaṃdhiniṣpādanatayā yāvāt tathāgatajñānasamudayasatya."
157. "ekanayasamavasaraṇātparamārthasatyaṃ prajānāti."
158. "sa parasattoñāṇaṃ yathāśayasamtoṣaṇātsaṃvṛtisatyaṃ prajānāti."
159. "svasāmanyalakṣaṇānubodhāllakṣaṇasatyaṃ prajānāti."
160. "dharmavibhāgavyavasthānānubodhādvibhāgasatyaṃ prajānāti."
161. "skandhadhātāvāyatanavyavasthānānubodhānnistīraṇasatyaṃ prajānāti."
162. "cittaśarīraprapīḍanopanipātītatoḍvastusatyaṃ."
163. "gatisaṃdhisambandhanatvātprabhavasatyaṃ."
164. "sarvajvaraparidāhātyantopaśamātkṣayānutpādasatyaṃ."
165. For this passage, DSBC gives us the following: "advayānutpādasatyaṃ, advayābhinirhāranmārgajñānāvātārasatyaṃ."
166. DSBC:
"sarvākārābhisambodhitsu sarvabodhisattvabhūmikramānusaṃdhiniṣpādanatayā yāvattathāgatajñānasamudayasatyaṃ prajānāti."
167. "adhimukti."
168. Although, for easy readability in English, I have herein simplified the manner by which one attempts to represent the particular enumeration given in the text, "countless," "boundless," and "asaṃkhyeya" are actually three categories of huge numbers yielding an unimaginably large number arrived at by each of them being used to multiply the immediately following number. These are but three of many Sanskrit numbers defined in the "Asaṃkhyeya" chapter of the Floral Adornment Sutra.
169. "mārāśayagahana."
170. Although the extant Sanskrit refers here only to *akuśalavitarka* ("bad initial ideation"), the Chinese texts of most editions (BB, KB, SA, and SD) use the translation for both *vitarka* and *vicāra* ("ideation and mental discursion").
171. All editions seem to vary somewhat, but only slightly. DSBC has:
*tatsarvasattoaparitrāṇāyārabhate, sarvasattvahitāya,
 sarvasattvasukhāya, sarvasattvānukampāyai, sarvasattvānupadravāya,
 sarvasattvaparimocanāya, sarvasattvānukarṣāya,*

*sarvasattvaprasādanāya, sarvasattvavinayāya, sarvasattvaparinirvāṇāy
ārabhate.*

172. “*buddhi*.”
173. “*jñāna*.”
174. “*prajñā*.”
175. “*puṇyasam̐bhāra*.”
176. “*jñānasam̐bhāra*.”
177. “*mahāmaitrikrpāsam̐bhāra*.”
178. Emendation: 石 in place of 名, this to correct a scribal error involving graphic similarity, the emendation here being supported by four other editions of the KB text (SYMG) as well as by BB, SA, BR, and the dictates of sensibility.
179. Emendation: Following four other editions of the KB text (SYMG), I insert “these dharmas” (此法) after “brings forth” (出).
180. MW defines *musāragalva* as “a kind of coral.” Other definitions state that it is a kind of shell or mother-of-pearl.
181. Again (as explained with respect to this passage as it occurs in the first ground’s text), I emend this passage by adding the word “kalpas” based on abundant evidence that its absence in the Chinese is either due to textual corruption or to the assumption that its presence here should be understood as implicit.
182. As is often the case with these radically and tersely condensed verse lines, this one can only be made sensible by referring back to information solely available in the main text of this *bhūmi*. For comparison here, we have the following:
 DSBC is equally terse: “... on up to the truth associated with what is unimpeded,” (*yāvantānāvaraṇasatya samosaranti* [Rahder footnotes a variant ending the line as “*samāsaranti*”]).
 SA: “...and so on up to the truth of what, for the Tathāgata, is unimpeded,” (乃至如來無礙諦). This is clarified as “unimpeded knowledge” by SA’s fifth ground text.
 SD: “... on up to truth associated with the unimpeded knowledge of the Buddha,” (乃至無礙佛智諦). SD is the only truly clear edition here, for only it can stand on its own without supplementation by information found in the main fifth ground text.
 BB is a complete outlier barely relating in these verse lines to any of the other editions. And of course BR has no verses at all, only the main text of the Sutra itself.
183. Just as in the prose section, so too here in the reiterative verse, I make the following emendation: *shi* (石), “stones,” in place of *ming* (名),

- “names,” this to correct a scribal error involving graphic similarity, the emendation here being supported by four other editions of the KB text as well as by BB, SA, and VB.
184. “Knowing *dharma*s are by nature transcendent” (知法性離) corresponds to DSBC’s “*sarvadharmāviviktāḥ*” which infers that all *dharma*s “are beyond distinctions or discriminations,” hence my translation of the Chinese as “transcendent.”
185. “*dharmasamatā*.”
186. Most extant editions are quite similar but slightly variant in a few list components. The DSBC Sanskrit gives us:
animitta; alakṣaṇa; anutpāda; ajāta; vivikta; adviśuddhi; niṣprapañca; anāvvyūhānirvyūha; māyāsvapnapratibhāsapraṭiśrutkodakacandrapratibi mbanirmāṇa; bhāvābhāvādvaya.
187. I emend the text here, substituting *xiang* (相) for the graphically-similar *xiang* (想), this to rectify an obvious scribal error, the emendation being supported here by the reading of the corresponding passage as it appears in BR, SA, and BB. It is, by the way, not the least bit uncommon, in reading the Chinese canon, to find the two characters often employed more-or-less interchangeably with the one as a short-form for the other. This seems to be especially common in translation manuscripts issuing from Kumārajīva’s translation bureau.
188. Nāgārjuna provides an extensive discussion of these similes in his Mppu (T25.1509.101c6-105c18 [fasc. 6]).
189. DSBC: “*ānulomikyā kṣāntiyā*.” (In MDPL, Conze suggests “adaptable patience” for *ānulomikī kṣānti*.)
190. The rather long (6 pages) ensuing discussion of causality more or less follows the listing of “the ten types of sequential and counter-sequential contemplation of the factors involved in conditioned arising” with which the discussion ends.
191. In the following discussion of origination through causes and conditions (*pratitya-samutpāda*), each of the characteristic features associated with the twelve links is italicized to enhance the reader’s ease of understanding.
192. DSBC: “*punṇāpunṇyāneñjyānabhisaṃskāra*.” Regarding the third of these three types of actions, in commenting on this phrase in the SA translation, QL interprets “imperturbable actions” as referring to the pure karma of the eight levels of *dhyāna* (which, of course would refer not only to abiding in those levels of meditative absorption, but also would refer to taking rebirth in the corresponding heavens). He also notes that this “pure karma of the eight *dhyānas* also qualifies as being a function of delusion,” the rationale for that statement being

that, rarified as these modes of existence are, as an end in themselves, they still do not constitute or conduce to liberation from cyclic existence and hence function as erroneous karmic paths.

193. The four kinds of grasping: desire; views; moral regulations; and ideation rooted in the conception of a self.
194. *Erzhu* (二竹) is a KB attempt to render in terms familiar to Chinese the Sanskrit *naḍa-kalāpa*, standing sheaves of reeds (as, for instance, *Phragmites karka india*), wherein, whether as they grow in naturally-occurring stands, or as they may be deliberately bundled together in the construction of shelters and such in order to remain upright, each reed serves to support the others while simultaneously relying entirely upon the support of the others to keep from collapsing. Hence we have in this phenomenon an analogy for the utter codependence of these three subsets of “links” comprising the twelve-fold chain of serially-unfolding conditioned coproduction. This is of course equally true of the mutually supporting and sustaining nature of all twelve of the links *individually* as well.

Bhikkhu Bodhi points out a scriptural citation for the “sheaves of reeds” causality analogy as *Samyutta Nikāya* 12-67: “The Sheaves of Reeds.”

195. “Suffering associated with the karmic formative factors” = *xingku* (行苦) = *saṃskāraduḥkhatā*.
196. *Suffering of suffering* = *kuku* (苦苦) = *duḥkhaduḥkhatā*.
197. *Suffering associated with deterioration* = *huaiku* (壞苦) = *pariṇāmaduḥkhatā*.
198. “*sa evaṃ dvādaśākāraṃ pratītyasamutpādaṃ pratyavekṣate ‘nulomapratilomaṃ.*”
199. Most editions are fairly consistent throughout this list of ten contemplations with the exception of a possible textual corruption in the second contemplation in the KB edition wherein “body” is included where the other editions have only “thought” (or “mind”). DSBC gives the list as follows:

bhavāṅgānusaṃdhitaśca;
ekacittasamavasaraṇataśca;
svakarmāsaṃbhedataśca;
avinirbhāgataśca;
trivartmānuvartanataśca;
pūrvāntapratyutpannāparāntāvekṣaṇataśca;
triduḥkhatāsamudayaśca;
hetupratyayaprabhavaśca;
utpādayayavinibandhanataśca;
abhāvākṣayatāpratyavekṣaṇataśca.

200. In most other editions this contemplation refers to reducibility to a single thought (or to “the one mind”).
201. In commenting on the SA edition, HH identifies these as the three paths discussed earlier in this passage on conditioned origination: the path of afflictions, the path of karmic actions, and the path of suffering.
202. “*śūnyatāvimokṣaṃukha*.”
203. “*ānimittavimokṣaṃukha*.”
204. “*apraṇihitavimokṣaṃukha*.”
205. These ten emptiness samādhis, per DSBC: *avatāraśūnyatā; svabhāvaśūnyatā; paramārthaśūnyatā; paramaśūnyatā; mahāśūnyatā; saṃprayogaśūnyatā; abhinirhāraśūnyatā; yathāvadavikalpaśūnyatā; sāpekṣaśūnyatā; vinirbhāgāvinirbhāgaśūnyatā*.
206. These ten types of resolute intentions per DSBC: *abhedyāśaya; niyatāśaya; kalyāṇāśaya; gambhīrāśaya; apratyudāvartyāśaya; apratiprasrabdhāśaya; vimalāśaya; anantāśaya; jñānābhilāśāśaya; upāyaprajñāsaṃprayogāśaya*.
207. Context often requires a somewhat adaptive translation of *āśaya* that otherwise may mean “mental intention,” “mental disposition,” “intent,” “resolution,” or “mentality.” Here I prefer Conze’s (MDPL) “resolute intention.”
208. DSBC has *kalyāṇāśaya*, “the mental disposition toward goodness.”
209. “Acquiescent patience” = *ānulomikī kṣānti*. In his XHYJL, LTX points out that this “acquiescent patience” is the third of “the five types of patience” and the second of “the ten types of patience” and that in both cases, it is the level of patience acquired just before realizing “the unproduced-dharmas patience” (*anutpattika-dharma-kṣānti*). (T36n1739_p0899b7-12)
210. “King of the Fine Transformations Heaven” (善化天王) = *sunirmita-deva-rāja*. Bodhiruci translates this as “King of the Delight in Transformations Heaven” (化樂天王). This is a clear reference to the Nirmāṇarati Heaven, the heaven just above the Tuṣita Heaven within the six desire-realm heavens.
211. In accordance with the other editions as well as BB and SA, I emend the text here to eliminate a clearly accidental repetition of the two-character term referring to “signlessness” (*wuxiang* - 無相), doing so by following the variant editions in replacing the *xiang* (相) in the third line with *xing* (性).
212. None of the Chinese editions (DR, BB, BR, KB, SA, SD) agree with the Sanskrit’s inclusion of three instead of two factors here: skillful means, wisdom, and knowledge (*upāyaprajñājñāna*).

213. “Merit” (*puṇya*) is one of the two primary provisions (*bodhisambhāra*) required for realization of the highest enlightenment.
214. “*apramāṇaṃ ca buddhānāṃ bhagavatāṃ jñānābhisambodhimavatarati.*”
215. SA, BR, and SD all specify “name-and-form bodies,” whereas BB, KB, and the Sanskrit all refer only to “form bodies” (*rūpakāya*).
216. Only BB and KB mention “buddhas” here at all, and, of the two of them, a strict reading of KB would infer that the bodhisattva penetratingly comprehends such differences in mental dispositions and faculties of both buddhas and beings, a reading which does not comport with buddhas’ complete transcendence of such limitations, hence my brackets to correct an apparent corruption or Sanskrit translation error in the transmitted KB editions. The bracketed change here aligns the KB reading with the very clear reading in BB: “He acquires a penetrating comprehension of the Buddhas’ knowledge of the measurelessly many differences in beings’ mental dispositions and faculties.” (入無量諸佛知眾生志行諸根差別.)
217. Only the KB edition mentions “buddhas” here and, again, a strict reading of it would infer that the bodhisattva fathoms the mind of a buddha, a doctrinal impossibility: “He acquires a penetrating comprehension of the Buddhas’ and beings’ measurelessly many different minds and courses of thought.” One can only infer then that, once again, there is either a corruption or translation error in the transmitted text. I believe that my bracketed emendation produces the only doctrinally sensible reading of the text.
218. “*prāyogikacaryā.*”
219. “*jñānābhijñānacaryākramaṇī.*”
220. Most editions are fairly consistent here with the exception that BB and KB list eleven samādhis here, whereas most others collapse the final two list members in BB and KB into a single samādhi. DSBC provides the following list: *suvcitavicayaṃ; suvcintitārthaṃ; viśeṣamatīṃ; prabhedārthakośaṃ; sarvārthavicayaṃ; supratīṣṭhitadr̥ḍhamūlaṃ; jñānābhijñānamukhaṃ; dharmadhātu(pari)karmaṃ; tathāgatānuśaṃsaṃ; vicitrārthakośasaṃsāranirvāṇamukhaṃ.*
221. I emend the text here per the Sanskrit and four other editions (SYMG) by replacing KB’s *zhi* (知), “knowing,” with *zhi* (智), “knowledge.”
222. The BB edition has: “The samādhi that turns away from *saṃsāra* and toward nirvāṇa.” (背生死向涅槃三昧) whereas SA has a single tenth samādhi that joins this samādhi and the immediately previous “treasury of many different meanings samādhi”: “The samādhi of the treasury of many different meanings and the gateway to *saṃsāra* and

nirvāṇa.” So, too, the Sanskrit: “*vicitrārthakośasaṃśāranirvāṇamukhaṃ ca.*”

223. BB and KB have “progress toward the ground of the Buddha’s wisdom” (趣佛智地). DSBC: “*prajñājñānavicāraṇābhūmeḥ.*” (“The ground of contemplating wisdom and knowledge.”)
224. The Sanskrit text makes it clear that KB’s “ultimate reality” (實際) apparently refers here not to its usual Sanskrit antecedent (*bhūta-koṭi*), but rather to *nirodha*, i.e. to a state of quiescent cessation synonymous with nirvāṇa.
225. “Dharma treasury of the Buddhas corresponds to DSBC’s “*buddhajñānaviśayakośa.*”
226. There are four types of *māras* (*catur-māra*) that are often translated elsewhere as “demons” when not directly referencing the celestial *māras*. The four types of *māras* (*catur-māra*): affliction *māras* (*kleśa-māra*), the *māras* of the aggregates (*skandha-māra*), the *māras* of death (*mṛtya-māra*), celestial *māras* (*deva-putra-māra*).
227. HH clarifies that these “adorning phenomena” refer to the bodhisattva’s cultivation and accumulation of many different sorts of roots of goodness and meritorious qualities with which he, figuratively speaking, “adorns” buddha lands: “菩薩以他修積的種種善 根功德，莊嚴佛的國土，無不超過天、龍，及八部神祇、帝釋、梵王、四大天王等所有的莊嚴之事。”
228. I emend the reading of the text here, inserting the translation of a character missing from the Taisho text (因) that is found in five other editions.
229. Were one to attempt a strictly literal rendering of KB, it would read:
 “In the lands within atomic particles, the thoughts in beings’ minds are fine. / Because the lands are coarse the thoughts in beings’ minds are coarse.”

Either the Sanskrit text from which the KB team made its translation was very, very different from all other extant editions or else the KB manuscript became corrupted or its translation was terribly incorrect in the first place. Consequently, in producing my translation of these two lines, I had to refer to the other editions and interpolate meanings derived from them to improve the meaning so that it is consistent with the ideas in the text.

Compare SA who, reflecting the same sensibility as the Sanskrit and SD, has:

“Large lands, in response to thought, transform, becoming small.
 Small lands, in response to thought, transform, becoming large.”

230. Vasubandhu correlates this with the bodhisattva's first ground practice.
231. Vasubandhu correlates this with the bodhisattva's second ground practice.
232. Vasubandhu correlates this with the bodhisattva's third ground practice.
233. Vasubandhu correlates this with the bodhisattva's fourth ground practice.
234. Vasubandhu correlates this with the bodhisattva's fifth ground practice. DSBC: "*supariśodhitādhyaśayasaṃkalpa*."
235. Vasubandhu correlates this with the bodhisattva's sixth ground practice.
236. Vasubandhu correlates this with the bodhisattva's seventh ground practice and also mentions that it is because of his encounters with measurelessly many realms of beings that the bodhisattva "enters the path of measureless knowledge."
237. All editions' lists vary somewhat. DSBC has:
"ajātatām ca; alakṣaṇatām ca; asaṃbhūtatām ca; avināśitām ca; anīṣṭhitatām ca; apravṛttitām ca; anabhinivṛttitām ca; abhāvasvabhāvatām ca; ādimadhyaparyavasānasamatām ca; tathatāvikal pasarvajñajñānapraveśatām ca."
238. BB (圓光), BR (光輪), KB (圓光), SD (光輪), and the Sanskrit (*prabhāmaṇḍala*) all specify "aura."
239. "*dharmāloka*."
240. "*sarvadharmanirvikalpālokaḥ*."
241. I emend the text here to correct an obvious graphic-similarity scribal error, substituting *da* (大) for *ben* (本). The emendation is supported by four other editions of the text (SYMG), the Sanskrit, and Bodhiruci's translation.
242. "*āśayabala*."
243. DSBC: "*tathāgatādhiṣṭhānabala*."
244. "*kumārabhūmi*."
245. I emend the text here to correct an obvious graphic-similarity scribal error arising from graphic similarity, substituting *huai* (壞) for *huai* (懷) in accordance with the superior sensibility of four alternative editions (SYMG).
246. I emend the text here to favor the reading preserved in four other editions, this through substituting *hui* (慧 = "knowledge") for *de* (德 = "merit; qualities; etc.") which apparently must have entered the

text as a scribal error substituting the character for a very common compound for “merit.” The content of the earlier prose section here reiterated in verse corroborates the correctness of the emendation. So too with the Sanskrit text (*puṇyajñānupagatāḥ*).

247. “*āśaya*.”

248. There seem to be two distinctly different understandings of the meaning of this ground:

DR, SA, BB, BR, SD, and Prajñā all translate the name of this *bhūmi* as “the Ground of Excellent Intelligence” (善慧地). DR translates that same meaning slightly differently: (善哉意). The Tibetan translation also echoes this interpretation “the Ground of Excellent Insight” (*legs pa'i blo gros*). Strictly speaking, one could infer that these renderings all appear be the result of an error arising from misinterpreting the Sanskrit name (*sādhumatī*) by mistaking a suffix indicating possession (*-mat* modified to agree with the feminine noun *bhūmi* to become *-matī*) for a completely unrelated word that means “intelligence,” “intellect,” “mind” (*matī*).

Of all of the Chinese and Tibetan translators, it appears that the Kumārajīva-Buddhayaśas translation team may have been the only one to render the name of this *bhūmi* more or less in accordance with the above-referenced “grammatically correct” interpretation of the Sanskrit term as “the Ground of Sublime Goodness” (妙善地). The KB edition only employs the possibly erroneous Chinese and Tibetan default rendering once (in its initial listing of the ten bodhisattva grounds), but otherwise accords with the grammatically strict interpretation of the term throughout its detailed discussion of the ninth *bhūmi* itself.

249. “*praśamita*.”

250. “Effects of practicing” (lit. “actions”) = Skt. *abhisamkāra*. (BHSD foregrounds “performance,” “accomplishment,” and “accumulation.”) The intended reference here is to this bodhisattva’s knowing in accordance with reality the karmic effects of implementing the various categories of dharmas arrayed in this list.

251. “Entangling difficulty” = Skt. *gahana*. SA, BR, and SD all translate this as *choulin* (稠林) which means “thicket.”

252. Each of these “entangling difficulties” (*gahana*) is explored in greater detail below in the subsections corresponding to the Sanskrit text’s sections “E” through “K.”

253. “Resolute beliefs” = Skt. *adhimukti*. There appears to be either a corruption of the KB text or original mistranslation into Chinese of the Sanskrit for list items numbers four, six, and seven (願樂 for *adhimukti*, 志心 for *āśaya*, and 深心 for *anuśaya*).

254. "Sense realms" = Skt. *dhātu*. This refers to the eighteen sense realms: the six sense faculties, the six sense objects, and the six sense consciousnesses.
255. "āśaya."
256. "Latent tendencies" = "anuśaya."
257. "upapatti."
258. "vāsana anusam̐dhi."
259. These "three groups" (三聚) refer to:
 1) those fixed in their adherence to what is wrong;
 2) those fixed in their adherence to what is right;
 3) those who are "unfixed" as to their adherence to either what is wrong or what is right.
260. "Devoid of physical form" = Rahder Skt. *āśarīratām*. (There is an error in DSBC which has *śarīratām*.)
261. Bhikkhu Bodhi points out that this is a reference to the Buddha's statements on the boundlessness of consciousness found in DN 11 and MN 49 wherein "consciousness" there may be equated with "mind" as intended here. See *Long Discourses*, Walshe, p. 179 and *The Middle Length Discourses*, Bhikkhus Ñāṇamoli & Bodhi, p. 428.
262. The KB edition splits these opposites into two separate characteristics. I have collapsed them into one to accord with all other Chinese editions and the Sanskrit.
263. Ibid.
264. Ibid.
265. Bhikkhu Bodhi points out that this list item (together with the next three list items) is an allusion to a fourfold classification of karma at AN 4:232-233 for which see *The Numerical Discourses of the Buddha*, Bhikkhu Bodhi, p.601.
266. DR, SA, SD, and the Sanskrit (*karmakṣetrāpramāṇatām ca*) all reference a "farm fields" metaphor with different degrees of conceptual opacity. Of those four editions, DR's translation is the most conceptually penetrable through its mentioning of the types of seeds that are planted, namely "karmic offense and merit," as follows: "[The characteristic of having] farm fields of karmic offense and merit that are measureless" (罪福田地, 則無有量).
- KB, BB, and BR all skip the metaphor entirely, preferring a brief explanation of the concept. For instance BR (very similar to KB and BB whose translations here are identical) has: "karmic actions' characteristic of involving measureless causes" (業因無量相).
267. "Resolute beliefs" = "adhimukti."

268. "Sense realms" = "*dhātu*."
269. "Resolute intentions" = "*āśaya*."
270. "Latent tendencies" = Skt. *anuśaya*. It is apparent from the Sanskrit as well as from the other analogue texts that KB's Chinese scribes accidentally recorded the Chinese translation for "fetters" here (結使) instead of the obviously intended and nearly identical alternate Chinese rendering for "latent tendencies" (使). This is also made clear by the fact that the order of items in this section of the text is simply discussing in the same order the items originally listed above in the section on the "thickets" or "difficulties" (Skt. *gahana*) at 524c11.
271. I emend the reading here by substituting 愛, this in accordance with four other editions of the text, the demands of sensibility, the testimony of the "Ten Grounds" chapter of the Avatamsaka Sutra, and the relative obviousness that the reading in Taisho edition of the text reflects a graphic-similarity scribal error.
272. "Habitual karmic propensities" = "*vāsanā*."
273. Again, this listing refers to the "three groups" of beings mentioned above as the last of the "entangling difficulties" in Sanskrit section C above.
274. "Five heinous karmic offenses" refers to patricide, matricide, killing an arhat, spilling the blood of a buddha, and causing a sectarian schism in the monastic community.
275. This refers to the first of these three types: 1) those fixed in their adherence to what is wrong; 2) those fixed in their adherence to what is right; 3) those who are "unfixed" as to their adherence to either what is wrong or what is right.
276. "*dhātu*."
277. "*gahana*," lit. "thickets."
278. "Expounder" = "*dharmabhāṇaka*."
279. "Four unimpeded knowledges" = "*catuḥpratisaṃvid*." These are: *dharmapratisaṃvid*, *arthapratisaṃvid*, *niruktiḥpratisaṃvid*, and *pratibhānapratisaṃvid*.
280. I emend the Taisho text here, substituting "light" (明) for "characteristic" (相) to correct a graphic-similarity scribal error, this in accordance with three other editions of this text (S,Y,M), Bodhiruci, BB, SA, and the DSBC Sanskrit (*pratibhānapratisaṃvidā ekaikamadhvānamārabhya aparyantadharmālokatayā dharmāṇi deśayati*).
281. "*āśaya*."
282. "*adhimukti*."
283. "*adhimukti*."

284. *“āśaya.”*
285. An “ineffable”(*anabhilāpya*) is a specific nearly unimaginably large number that is the 120th of 123 numbers described in Chapter Thirty of the Flower Adornment Sutra wherein each of those numbers is defined as being the square of the immediately previous number the first of which is a *lakṣa* (100,000).
286. *“buddhagocara.”*
287. The Sanskrit, Bodhiruci, and SD all specify “lower” grounds. Hence, aside from KB, only BB fails to specify this rather obvious point.
288. “Affliction-related entangling difficulties” = *kleśacittagahana*.
289. *“dhātu.”*
290. This refers to these three categorical types (三聚):
- 1) those fixed in their adherence to what is wrong;
 - 2) those fixed in their adherence to what is right;
 - 3) those who are “unfixed” as to their adherence to either what is wrong or what is right.
291. Neither BB nor KB include a first list component (just before “white dharmas”) found in the later editions SA, BR, SD, and the Sanskrit that refers to thorough investigation (*svucitavicayaḥ*). (SA translates it as 善思惟修習: “Engages in thorough meditative contemplation on cultivation.”)
292. This is clearly a reference to the ten types of “entangling difficulties” (*gahana*) discussed at some length in relation to the ninth ground beginning with their listing at 524c10–12.
293. DR, BB, and KB are identical in their treatment of this acquisition of one preliminary samādhi known as “stainless” immediately followed by the acquisition of ten listed samādhis whereas all other editions simply give a list of ten samādhis beginning with the “stainless samādhi.”
294. I emend the Taisho edition of the KB text to correct the scribal error involving an erroneously included “station” (*wei* [位]) that simply echoes the name of the samādhi treated in the previous endnote. The emendation is supported by four other editions as well as by BB, BR, SD, and the Sanskrit. That said, SA, BR, SD, and the Sanskrit are quite different in that they all reference augmentation with the superknowledges associated with all-knowledge. For instance, SA has the name of this light as “the enhancer of all-knowledge’s superknowledges” (增益一切智神通) whereas the DSBC Sanskrit has: *“sarvajñatābhijñāvatyo nāma.”*

295. Although the entire ensuing section of the Chinese text employs the Chinese character most commonly associated in Buddhist doctrinal discussions with the second of the four truths, i.e. “accumulation” or “origination” of suffering (集 [ji] = Skt. *samudaya*), as context demonstrates and the Sanskrit text corroborates, that is *not* the concept intended here. In this instance, the Sanskrit antecedent term is not *samudaya* but rather *samudāgama* which refers instead to “attainment.” (MW = “Full or complete knowledge.” BHSD = “approach [to], arrival [of], attainment [of], a religious goal, esp. enlightenment, which is to be understood when no goal is specifically named.”) This being the case, I translate this character in this context as “attainment.”
296. This text’s ambiguity in this statement is clarified by reference to both Śikṣānanda and Bodhiruci, both of whom render the Sanskrit of this sentence as “attainment as it applies to the creation and destruction of worlds” (世界成壞集).
297. “Sustaining bases” (持) = *adhiṣṭhāna*. Although this technical term is often translated as “empowerment,” that would not be an appropriate rendering here as many of the members of this list may or may not be sustained through empowerments as they are for the most part causally sustained by past karmic actions.
298. I emend the text here, replacing 想 with 相, this to correct an obvious graphic-similarity scribal error. The correctness of the emendation is supported by five other editions of the text.
299. “Knowledge that penetratingly comprehends” = “*avatārajñāna*.”
300. “Ordinary common people,” on the face of it, might appear to be a mistranslation of the Chinese term recorded here as 毛道, i.e. “hair path.” But, as it turns out, this in fact is the very literal translation of the Sanskrit *vāla-patha*, lit. “hair path,” apparently a traditional Sanskrit corruption of *bāla* that is in turn an abbreviation for *bāla-prthagjana*, literally “foolish common person.”
301. “*buddhakṣetrakāyābhisambodhyavatārajñānaṃ*.”
302. I emend the reading here to correct a fairly obvious scribal error by replacing *lun* (論), “discourse,” with *lun* (輪), “wheel.” BB and KB, both have *lun* (論), “discourse,” whereas all other editions have the graphically very similar *lun* (輪), “wheel” also occurring in one alternate edition of BB. The Sanskrit edition also supports this “wheel” translation (*apratihatacakrānugataṃ*).
303. “*mahāvijayo bhikṣu*.”
304. “*vajrapadmottarasya tathāgata*.”
305. This *samādhi* per DSBC: “*sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ nāma bodhisattvasamādhiṃ*.”

306. *"sarvābhijñāmatirājaṃ nāma tathāgataṃ."*
307. *"vaśavartino devarāja."*
308. *"maheśvarasya devarājasya."*
309. The DSBC edition of the surviving Sanskrit refers to this final section as the *"parīndanāparivartaḥ"* or "bequest."
310. Bhikkhu Bodhi points out that eight of these ten comparisons are found in Anguttara Nikāya 8:19 (The Simile of the Ocean).
311. From this point on, the verses in the surviving Sanskrit edition diverge entirely from those found in any of the Chinese texts. Because their composition must be of relatively recent origin, there appears to be no clear way to correlate these Sanskrit verses with those of any of the much earlier Chinese texts, whether it be DR, BB, SA, KB, or SD.
312. In accordance with five alternative editions (SYMG and Sen), I emend the reading here to correct an obvious scribal error by substituting *xian* (先), "previous," for *sheng* (生), "to produce, etc."

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APPENDIX: THE P.L. VAIDYA SANSKRIT TEXT¹

|| DAŚABHŪMIKASŪTRAM ||

1 pramuditā nāma prathamā bhūmiḥ |

A

evaṃ mayā śrutam | ekasmin samaye bhagavān paranirmitavaśa-
vartiṣu devabhuvaneṣu viharati sma acirābhisambuddho dvitīye
saptāhe vaśavartino devarājasya vimāne maṇiratnagarbhe prabhā-
svare prāsāde mahatā bodhisattvagaṇena sārddham sarvairavai-
vartikairekajātīpratibaddhaiḥ | yaduta anuttarāyāṃ samyaksam-
bodhāvanyonyalokadhātusaṃnipatitaiḥ | sarvaiḥ sarvabodhisattva-
jñānaviṣayagocarapratilabdhavihāribhiḥ sarvatathāgatajñānaviṣaya-
praveśāvatārāpratiprasrabdhagocaraiḥ sarvajagatparipācanavinaya-
yathākālakṣaṇādhiṣṭhānasarvakriyāsaṃdarśanakuśalaiḥ sarvabodhi-
sattvapraṇidhānābhīnirhārāpratiprasrabdhagocaraiḥ kalpārtha-
kṣetracaryāsaṃvāsibhiḥ sarvabodhisattvapuṇyajñānārddhisam-
bhārasupariṇākṣayasarvajagadupajīvyatāpratipannaiḥ sarva-
bodhisattvaprajñopāyaparamapāramitāprāptaiḥ saṃsāranirvāṇa-
mukhasaṃdarśanakuśalaiḥ bodhisattvacaryopādānāvyaavacchinaiḥ
sarvabodhisattvadhyānavimokṣasaṃdhisaṃpātyabhiññānānavikrī-
ḍitābhijñāsarvakriyāsaṃdarśanakuśalaiḥ sarvabodhisattvarddhibala-
vaśitāprāptānabhisamskāraccittakṣaṇasaratathāgataparśanmaṇḍalop-
asaṃkramaṇapūrvamaṃgamaṃkathāpuruṣaiḥ sarvatathāgatadharma-
cakrasaṃdhāraṇavipulabuddhapūjopasthānābhyyutthitaiḥ sarva-
bodhisattvakarmasaṃdānasamatāprayogasarvalokadhātukāyapra-
bhāsaprāptaiḥ sarvadharmadhātvasaṃgasvararutaghoṣānuravita-
sarvatryadhvāsaṃgacittajñānaviṣayaspharaṇaiḥ sarvabodhisattva-
guṇapratipattisupariṇānābhilāpyakalpādhiṣṭhānasamprakāśan-
āparikṣiṇaguṇavarṇanirdeśakaiḥ | yadidamvajragarbheṇa ca
bodhisattvena mahāsattvena | ratnagarbheṇa ca | padmagarbheṇa ca
| śrīgarbheṇa ca | padmaśrīgarbheṇa ca | ādityagarbheṇa ca | sūrya-
garbheṇa ca | kṣīṭigarbheṇa ca | śaśivimalagarbheṇa ca | sarvavyūh-
ālaṃkārapratibhāsaṃdarśanagarbheṇa ca | jñānavairocana-
garbheṇa ca | rucirāśrīgarbheṇa ca | candanaśrīgarbheṇa ca | puṣpa-
śrīgarbheṇa ca | kusumaśrīgarbheṇa ca | utpalaśrīgarbheṇa ca |
devaśrīgarbheṇa ca | puṇyaśrīgarbheṇa ca | anāvaraṇajñānavi-
śuddhigarbheṇa ca | guṇaśrīgarbheṇa ca | nārāyaṇaśrīgarbheṇa ca |

amalagarbheṇa ca | vimalagarbheṇa ca | vicitrapratibhānālaṃkāra-
garbheṇa ca | mahāraśmijālāvabhāsagarbheṇa ca | vimalaprabhāsa-
śrītejoṛājagarbheṇa ca | sarvalakṣaṇapratimaṇḍitaviśuddhīśrī-
garbheṇa ca | vajrārciḥśrīvatsālaṃkāragarbheṇa ca | jyotirjvalan-
ārciḥśrīgarbheṇa ca | nakṣatrarājaprabhāvabhāsagarbheṇa ca |
gaganakośānāvaraṇajñānagarbheṇa ca | anāvaraṇasvamaṇḍala-
madhuranirghoṣagarbheṇa ca | dhāraṇīmukhasarvajagatpraṇidhi-
saṃdhāraṇagarbheṇa ca | sāgaravyūhagarbheṇa ca | meruśrī-
garbheṇa ca | sarvaguṇaviśuddhigarbheṇa ca | tathāgataśrīgarbheṇa
ca | buddhaśrīgarbheṇa ca | vimukticandreṇa ca bodhisattvena
mahāsattvena | evaṃpramukhairaparimāṇāprameyāsamkhyey-
ācintyātulyāmāpyānantāparyantāsīmāprāptānabhilāpyānabhilāpyair
bodhisattvairmahāsattvaiḥ sārddhaṃ nānābuddhakṣetrasaṃnipatitair-
vajragarbhabodhisattvapūrvamgamaiḥ ||

B

atha khalu vajragarbho bodhisattvayāṃ velāyāṃ buddhānubhāvena
mahāyānaprabhāsaṃ nāma bodhisattvasamādhim samāpadyate sma
|

C

samanantarasaṃpannaśca vajragarbho bodhisattva imaṃ mahā-
yānaprabhāsaṃ nāma bodhisattvasamādhim,atha tāvadeva daśasu
dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnām-
apareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamāstathāgatā
mukhānyupardaśayāmāsum yadidaṃ vajragarbhasamanāmakā eva |
te cainaṃ buddhā bhagavanta evamūcuḥ-sādhu sādhu bho jinaputra,
yastvamimaṃ mahāyānaprabhāsaṃ bodhisattvasamādhim samā-
padyase | api tu khalu punastvaṃ kulaputra, amī daśasu dikṣu daśa-
buddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnāmapareṇa
daśabuddhakṣetrakoṭiparamāṇurajaḥsamāstathāgatā adhiṭiṣṭhanti
sarve vajragarbhasamanāmānaḥ asyaiva bhagavato vairocanaśya
pūrvapraṇidhānādhiṣṭhānena tava ca puṇyajñānaviśeṣeṇa sarva-
bodhisattvānāṃ ca acintyabuddhadharmālokaprabhāvanājñāna-
bhūmyavatāraṇāya |

D

sarvakuśalamūlasaṃgrahaṇāya | sarvabuddhadharmanirdeśāya |
asaṃbhinnajñānavyavadānāya | sarvalokadharmānupalepāya |
lokottarakuśalamūlapariśodhanāya | acintyajñānaviṣayādhipgamāya

l yāvatsarvajñānaviṣayādhigamāya | yadidaṃ daśānām bodhisattva-
bhūmīnāmārambhapratilambhāya | yathāvadbodhisattvabhūmi-
vyavasthānanirdeśāya | sarvabuddhadharmādhyāmbanāya |
anāsravadharmaprabhāgavibhāvanāya | suvicitavicayamahā-
prajñālokaśālyāya | sunistīritakaśālyajñānamukhāvātārāṇāya |
yathārhassthānāntaraprabhāvanāmandapratibhānālokaṇāya | mahā-
pratisaṃvidbhūministīrāṇāya | bodhicittasmr̥tyasaṃpramoṣāya |
sarvasattvadhātuparipācanāya | sarvatrānugatavinīścayakaśālyā-
pratilambhāya |

E

api tu khalu punaḥ kulaputra pratibhātu te'yaṃ dharmālokaśālyā-
prabhedakaśālyadharmaparyāyo buddhānubhāvena tathāgata-
jñānālokaśālyānāna svakuśalamūlapariśodhanāya dharmadhātu-
suparyavadāpanāya sattvadhātvanugrahāya dharmakāyajñāna-
śārīrāya sarvabuddhābhiṣekasaṃpraticchanāya sarvalokaśālyudgat-
ātmabhāvasaṃdarśanāya sarvalokagatisamatikramāya lokotta-
dharmagatipariśodhanāya sarvajñajñānaparipūraṇāya ||

F

atha khalu te buddhā bhagavanto vajragarbhasya bodhisattvasya
anabhibhūtātmabhāvatām copasaṃharanti sma | asaṅgapratibhāna-
nirdeśatām ca suviśobhitajñānavibhaktipravesatām ca smṛtyasaṃ-
prabhoṣādhiṣṭhānatām ca suvinīścitamatikaśālyatām ca sarvatrānu-
gatabuddhyanutsargatām ca samyaksambuddhabalānavamṛdyatām
ca tathāgatavaiśāradyānavalinatām ca sarvajñajñānapratisaṃvid-
vibhāgadharmanayanistīrāṇatām ca sarvatathāgatasuvibhakta-
kāyavākacittālaṃkārabhinirhāratām copasaṃharanti sma |

G

tatkasmāddhetoḥ? yathāpi nāma asyaiva samādherdharmatā-
pratilambhena pūrvam prañidhānābhīrharāṇa ca supariśodhitā-
dhyāśayataṇḍalāya ca svavadātajñānamāṇḍalatayā ca susaṃbhṛta-
saṃbhāratayā ca sukṛtaparikarmatayā ca apramāṇasmr̥tibhājanatayā
ca prabhāsvarādhimuktiviśodhanatayā ca supratividvadhāraṇi-
mukhāsaṃbhedanatayā ca dharmadhātujñānamudrāsumudritatayā
ca ||

H

atha khalu te buddhā bhagavantastatrasthā eva ṛddhyanubhāvena
dakṣiṇān pāṇīn prasārya vajragarbhasya bodhisattvasya śīrṣaṃ

saṃpramāṛjayanti sma ।

I

samanantarasprṣṭaśca vajragarbho bodhisattvastairbuddhair-
bhagavadbhiḥ, atha tāvadeva samādhestasmād vyutthāya tān
bodhisattvānāmantrayate sma - suvinīścitamidaṃ bhavanto jinaputrā
bodhisattvapraṇidhānamasaṃbhinnamanavalokyaṃ dharmadhātu-
vipulaṃ ākāśadhātuparyavasānamaparāntakoṭiniṣṭhaṃ sarvasattva-
dhātuparitrāṇam । yatra hi nāma bhavanto jinaputrā bodhisattvā
atītānāmapi buddhānām bhagavatām jñānabhūmimavataranti,
anāgatānāmapi buddhānām bhagavatām jñānabhūmimavataranti
pratyutpannānāmapi buddhānām bhagavatām jñānabhūmim-
avataranti, tatra bhavanto jinaputrā daśa bodhisattvabhūmayo
buddhānām bhagavatām jñānabhūmimavataranti, tatra bhavanto
jinaputrāśca daśa bodhisattvabhūmayo'tītānāgatapratyutpannair-
buddhairbhagadbhirbhāṣitāśca bhāṣiṣyante ca bhāṣyante ca, yāḥ
saṃdhāya ahaṃ evaṃ vadāmi । katamā daśa ? yaduta pramuditā ca
nāma bodhisattvabhūmiḥ । vimalā ca nāma । prabhākari ca nāma ।
arciṣmatī ca nāma । sudurjayā ca nāma । abhimukhī ca nāma । dūr-
aṃgamā ca nāma । acalā ca nāma । sādhumatī ca nāma । dharma-
meghā ca nāma bodhisattvabhūmiḥ । imā bhavanto jinaputrā daśa
bodhisattvānām bodhisattvabhūmayāḥ, yā atītānāgatapratyut-
pannairbuddhairbhagavadbhirbhāṣitāśca bhāṣiṣyante ca bhāṣyante
ca । nāhaṃ bhavanto jinaputrāstaṃ buddhakṣetraprasaraṃ samanu-
paśyāmi, yatra tathāgatā imā daśa bodhisattvabhūmīna pra-
kāṣayanti । tatkāya hetoḥ ? sāmūtkarṣiko'yaṃ bhavanto jinaputrā
bodhisattvānām mahāsattvānām bodhi(sattva)mārgapariśodhana-
dharmamukhāloko yadidaṃ daśabhūmiprabhedavyavasthānam ।
acintyamidaṃ bhavanto jinaputrāḥ sthānaṃ yadidaṃ bhūmi-
jñānamiti ॥

K

atha khalu vajragarbho bodhisattva āsāṃ daśānām bodhisattva-
bhūmīnām nāmadheyamātraṃ parikīrtya tūṣṇīm babhūva, na
bhūyaḥ prabhedaśo nirdiśati sma । atha khalu sā sarvāvatī bodhi-
sattvaparaṣat paritṛṣitā babhūva āsāṃ daśānām bodhisattva-
bhūmīnām nāmadheyamātraśravaṇena bhūmivibhāgānudīraṇena ca
। tasyā etadabhavat-ko nu khalvatra hetuḥ kaśca pratyayaḥ, yad-

vajragarbho bodhisattva āsām bodhisattvabhūmīnām nāmadheya-
mātram parikīrtya tūṣṇīmbhāvena atināmayati, na bhūyaḥ
prabhedaśo nirdiśatīti ?

tena khalu punaḥ samayena tasminneva bodhisattvapaṛṣatsaṃnipāte
vimukticaṇḍro nāma bodhisattvastasyā bodhisattvapaṛṣadaścittā-
śayavicāramājñāya vajragarbham bodhisattvaṃ gāthābhigītena
parigṛcchati sma -

kimartham śuddhasaṃkalpasmṛtijñānaguṇānvita |
samudīryottamā bhūmīna prakāśayase vibho || 1 ||

viniścita ime sarve bodhisattvā mahāyaśaḥ |
kasmādudīrya bhūmīśca(stvaṃ) pravibhāgaṃ na bhāṣase || 2 ||

śrotukāmā ime sarve jinaputrā viśāradaḥ |
vibhajyārthagatiṃ samyagarabhūmīnām samudāhara || 3 ||

paṛṣadvi viprasanneyaṃ kausīdyāpagatā śubhā |
śuddhā pratiṣṭhitā sāre guṇajñānasamanvitā || 4 ||

nirīkṣamāṇā anyonyaṃ sthitāḥ sarve sagauravaḥ |
kṣaudraṃ hyaneḍakaṃ yadvatkāṅkṣanti tvamṛtopamam || 5 ||

tasya śrutvā mahāprajño vajragarbho viśāradaḥ |
paṛṣatsaṃtoṣaṇārthaṃ hi bhāṣate sma jinātmajaḥ || 6 ||

duṣkaraṃ paramametadadbhutaṃ
bodhisattvacaritaḥ pradarśanam |
bhūmikāraṇavibhāga uttamo
buddhabhāvasamudāgamo yataḥ || 7 ||

sūkṣma durdṛśa vikalpavarjita-
ścittabhūmivigato durāsadaḥ |
gocaro hi viduṣāmanāsravo
yatra muhyati jagacchave sati || 8 ||

vajropamaṃ hṛdayaṃ sthāpayitvā
 buddhajñānaṃ paramaṃ cādhimucya |
 anātmānaṃ cittabhūmiṃ viditvā
 śakyaṃ śrotaṃ jñānametatsusūkṣmaṃ || 9 ||

antarīkṣa iva raṅgacitraṇā
 mārutaḥ khagapathāsrito yathā |
 jñānamevamiha bhāgaśaḥ kṛtaṃ
 durdṛśaṃ bhagavatāmanāsravam || 10 ||

tasya me bhavati buddhirīdṛśī
 durlabho jagati yo'sya vedakaḥ |
 śraddhadhīta ca ya etaduttamaṃ
 na prakāśayitumutsahe yataḥ || 11 ||

L

evamukte vimukticandro bodhisattvo vajragarbhaṃ bodhisattvam-
 etadavocāt - supariśuddho batāyaṃ bho jinaputra parṣatsaṃnipātaḥ
 supariśodhitādhyāśayānāṃ bodhisattvānāṃ supariśodhita-
 saṃkalpānāṃ sucaritacaraṇānāṃ suparyupāsītābahubuddhakoṭi-
 śatasahasrānāṃ susaṃbhṛtasambhārāṇāmaparimitaguṇajñāna-
 samanvāgatānāmapagatavimatisaṃdehānāmanaṅgaṇānāṃ supra-
 tiṣṭhitādhyāśayādhimuktīnāmaparapratyayānāmeṣu buddha-
 dharmeṣu | tatsādhu bho jinaputra, prabhāśasva | pratyakṣavihāriṇo
 hyate bodhisattvā atra sthāne ||

M

vajragarbha āha - kiṃcāpi bho jinaputra ayaṃ bodhisattvaparṣat-
 saṃnipātaḥ supariśuddhaḥ | peyālaṃ | atha ca punarye'nye
 imānyevamrūpāṇyacintyāni sthānāni śṛṇuyuh, śrutvā ca
 vimatisaṃdehamutpādayeyuh, teṣāṃ tatsyāddīrgharātramanarthāya
 ahitāya duḥkhāya | iyaṃ me kāruṇyacittatā, yena
 tūṣṇīmbhāvamevābhirocayāmi ||

N

atha khalu vimukticandro bodhisattvaḥ punareva vajragarbhaṃ
 bodhisattvamevārthamadhyeṣate sma - tatsādhu bho jinaputra,
 prabhāśasva | tathāgatasyaivānubhāvena imānyevamrūpāṇy-
 acintyāni sthānāni svārakṣitāni śraddheyāni bhaviṣyanti | taskasya
 hetoḥ? tathā hi bho jinaputra asmin bhūminirdeśe bhāṣyamāṇe

dharmatāpratīlambha eṣa yatsarvabuddhasamanvāhāro bhavati |
 sarve bodhisattvāśca asyā eva jñānabhūmerārakṣārthamautsukyam-
 āpadyante | tatkāśya hetoḥ? eṣa hyādicaryā | eṣa samudāgamō
 buddhadharmānām | tadyathāpi nāma bho jīnaputra sarva-
 lipyakṣarasamkhyānirdeśo mātṛkāpūrvamgamō mātṛkāpary-
 avasānaḥ nāsti sa lipyakṣarasamkhyānirdeśo yo vinā mātṛkānir-
 deśam, evameva bho jīnaputra sarve buddhadharmā bhūmipūrvam-
 gamāśca caryāpariniṣpattito bhūmiparyavasānaḥ svayambhūjñān-
 ādhigamatayā | tasmātarhi bho jīnaputra, prabhāśasva | tathāgatā
 eva arhantaḥ samyakṣambuddhā ārakṣāmadhiṣṭhāsyanti ||

O

atha khalu te sarve bodhisattvā ekasvarasamgītena tasyām velāyām
 vajragarbham bodhisattvam gāthābhigītenaiva tamartham-
 adhyeṣante sma -

pravaravaravimalabuddhe svabhidhānānantaghaṭitapratibha |
 pravyāhara madhuravarām vācam paramārthasamyuktām || 12 ||

smṛtidhṛtviśuddhabuddhe daśabalabalābhamāśayaviśuddhim |
 pratisamviddaśavicayaṁ bhāśasva daśottamā bhūmīḥ || 13 ||

śamanīyamanibhṛtasumanāḥ prahīnamadamānadṛṣṭisamkleśā |
 niṣkāṅkṣā parṣadiyaṁ prārthayate bhāṣitāni tava || 14 ||

tṛṣṭa iva śītamudakaṁ bubhukṣito'nnam subheṣajamivārtaḥ |
 kṣaudramiva sa madhukaragaṇastava vācamudīkṣate parṣat || 15 ||

tatsādhu vimalabuddhe bhūmiviśeṣān vadasva virajaskān |
 daśabalayuktāsaṅgām sugatagatimudīrayannikhilām || 16 ||

P

atha khalu tasyām velāyām bhagavataḥ śākyamunerūrṇākośād
 bodhisattvabalālōko nāma raśmirniścacāra samkhyeyāsamkhyeya-
 raśmiparivārā | sā sarvāsu daśasu dikṣu sarvalokadhātupra-
 sarānavabhāśya sarvāpāyaduḥkhāni pratiprasrabhya sarvamāra-
 bhavanāni dhyāmīkṛtya aparimitāni buddhapaṛśanmaṇḍalāny-
 avabhāśya acintyaṁ buddhaviśayākāraprabhāvaṁ nidarśya sarvāsu
 daśasu dikṣu sarvalokadhātuprasareṣu sarvatathāgatapaṛśan-

maṇḍaleṣu dharmadeśanādhiṣṭhānādhiṣṭhitān bodhisattvān-
 avabhāsyā acintyaṃ buddhavikurvaṇaṃ saṃdarśya uparyantarikṣe
 mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthau | teṣāmapi
 buddhānāṃ bhagavatāmūrṇākośebhya evameva bodhisattvabalālokā
 nāma rāsmayo niśceraḥ | niścarya asaṃkhyeyāsaṃkhyeyarāsmi-
 parivārāstāḥ sarvāsu....pe...buddhavikurvaṇamādarśya idaṃ
 bhagavataḥ śākyamuneḥ parśanmaṇḍalaṃ vajragarbhasya bodhi-
 sattvasyātmabhāvamavabhāsyā uparyantarikṣe evameva mahāraśmi-
 ghanābhrajālakūṭāgāraṃ kṛtvā tasthuḥ | iti hi ābhiśca bhagavataḥ
 śākyamunerūrṇākośaprasṛtābhī rāsmibhiste lokadhātavastāni ca
 buddhapaṛśanmaṇḍalāni teṣāṃ ca bodhisattvānāṃ kāyā āsanāni ca
 sphuṭānyavabhāsītāni saṃdṛśyante sma | teṣāṃ ca aparimāṇeṣu
 lokadhātuṣu buddhānāṃ bhagavatāmūrṇākośaprasṛtābhī rāsmi-
 bhirayaṃ trisāhasramahāsāhasralokadhāturidaṃ ca bhagavataḥ
 śākyamuneḥ parśanmaṇḍalaṃ vajragarbhasya ca bodhisattvasya
 kāyā āsanaṃ sphuṭamavabhāsitaṃ saṃdṛśyante sma | atha khalu
 tato mahāraśmighanābhrajālakūṭāgārādvuddhānubhāvena ayam-
 evaṃrūpaḥ śabda niścaraṭi sma –

asamasamākāśamairdaśabalavṛṣabhairanantamukhyaguṇaiḥ |
 śākyakulajasya dharmairdevamanuṣyottamaiḥ kṛtamadhiṣṭhānam ||
 17 ||

anubhāvātsugatānāṃ koṣaṃ vivṛṇusva dharmarājānāṃ |
 caryāvarāmudārāṃ prabhedaśo jñānabhūmiṃ ca || 18 ||

adhiṣṭhitāste sugatairdhāritā bodhisattvaiśca |
 yeṣāṃ śrotrapathāgataḥ śreṣṭho yo dharmaparyāyaḥ || 19 ||

daśa bhūmīrvirajasah pūrayitvānupūrveṇa |
 balāni daśa ca prāpya jinatāmarpayiṣyanti || 20 ||

sāgarajale nimagnāḥ kalpoddāheṣu prakṣiptāḥ |
 bhavyāste dharmaparyāyamimaṃ śrotumasamdigdhāḥ || 21 ||

ye tu vimatisaktāḥ saṃśayaīścābhyupetāḥ |
 sarvaśo na hi teṣāṃ prāpsyate śrotrametat || 22 ||

bhūmijñānapatham śreṣṭham praveśasthānasamkramam |
anupūrveṇa bhāṣasva caryāviṣayameva ca || 23 ||

Q

atha khalu vajragarbho bodhisattvo daśa diśo vyavalokya bhūyasyā
mātrayā tasyāḥ parśadaḥ samprasādarnārtham tasyām velāyāmimā
gāthā abhāṣata -

sūkṣmam durājñeyapadam maharṣiṇā-
makalpapakalpāpagataṁ suduḥsprṣam |
anāvilaṁ paṇḍitavijñaveditaṁ
svabhāvasāntam hyanirodhasambhavam || 24 ||

svabhāvasūnyam praśamādvayakṣayam
gatyā vimuktaṁ samatāptinirvṛtam |
anantamadhyaṁ vacasānudīritaṁ
triyaghvavimuktaṁ nabhasā samānakam || 25 ||

sāntam praśāntam sugatapraveditaṁ
sarvairudāhārapadaiḥ sudurvacam |
bhūmiśca caryāpi ca tasya tādṛśī
vaktuṁ suduḥkhaḥ kuta eva śrotum || 26 ||

taccintayā cittapathaiśca varjitaṁ
jñānābhinirhāramunīndraveditaṁ |
na skandhadhātvāyanaprabhāvitam
na cittagamyam na manovicintitaṁ || 27 ||

yathāntarīkṣe śakuneḥ padam budhai-
rvaktuṁ na śakyam na ca darśanopagam |
tathaiva sarvā jinaputra bhūmayo
vaktuṁ na śakyāḥ kuta eva śrotum || 28 ||

pradeśamātram tu tato'bhidhāsyē
maitrīkrpābhyāṁ praṇidhānataśca |
yathānupūrvaṁ na ca cittagocaram
zñānena tāḥ pūrayatām yathāśayam || 29 ||

etādṛśo gocara durdṛśo'sya
vaktuṃ na śakyaḥ sa hi svāśayasthaḥ |
kiṃ tu pravakṣyāmi jinānubhāvataḥ
śṛṇvantu sarve sahitāḥ sagauravāḥ || 30 ||

jñānapraveśaḥ sa hi tādṛśo'sya
vaktuṃ na kalpairapi śakyate yat |
samāsatastacchṛṇuta bravīmyaham
dharmārthatattvaṃ nikhilaṃ yathāsthitaṃ || 31 ||

sagauravāḥ santa(h) sajjā bhavanto
vakṣyāmyaham sādhu jinānubhāvataḥ |
udīrayiṣye varadharmaghoṣaṃ
dṛṣṭāntayuktaṃ sahitaṃ samākṣaram || 32 ||

suduṣkaraṃ tadvacasāpi vaktuṃ
yaścāprameyaḥ sugatānubhāvaḥ |
mayi praviṣṭaḥ sa ca raśmimūrti-
ryasyānubhāvena mamāsti śaktiḥ || 33 ||

R

tatra bhavanto jinaputrāḥ sūpacitakuśalamūlānāṃ sucarita-
caraṇānāṃ susaṃbhṛtasambhārānāṃ suparyupāsitaḥ buddh-
otpādānāṃ suparipiṇḍitaśukladharmānāṃ superigṛhītakalyāṇa-
mitrānāṃ suviśuddhāśayānāṃ vipulāghyāśayopagatānāṃ udārādhi-
muktisamanvāgatānāṃ kṛpākaruṇābhīmukhānāṃ (bodhi)sattvānāṃ
bodhāya cittamutpādyate |

S

buddhajñānābhilāṣāya daśabalabalādhigamāya mahāvaiśārady-
ādhigamāya samatābuddhadharmapratilambhāya sarvajagatpari-
trāṇāya mahākṛpākaruṇāviśodhanāya daśadigaśeṣajñānādhigamāya
sarvabuddhakṣetrāsaṅgapariśodhanāya tryadhvaikakṣaṇavibodhāya
mahādharmacakrapravartanavaiśāradyāya ca taccittamutpādyate
bodhisattvānāṃ

T

mahākaruṇāpūrvamaṅgamaṃ prajñājñānādhipateyamupāyakaśālya-
parigṛhītamāśayādhyāśayopastabdhamaṃ tathāgatabalāprameyaṃ

sattvabalabuddhibalasuvicitavicayamasam̐bhinnajñānābhimukhaṃ
svayaṃbhūjñānānukūlaṃ sarvabuddhadharmaprajñājñānāvavā-
dasam̐pratyēṣakaṃ dharmadhātuparamamākāśadhātusthita-
kama-parāntakoṭiṇiṣṭhaṃ ।

U

yena cittotpādena sahotpannena bodhisattvo'tikrānto bhavati, pṛtha-
gñānabhūmīmavakrānto bhavati, bodhisattvaniyāmaṃ jāto bhavati,
tathāgatakule'navadyo bhavati, sarvajātivādena vyāvṛtto bhavati,
sarvalokagatibhyo'vakrānto bhavati, lokottarāṃ gatiṃ sthito bhavati,
bodhisattvadharmatāyāṃ suvyavasthito bhavati, bodhisattvāva-
sthānena samatānugato bhavati, tryaghvatathāgatavaṃśaniyato
bhavati saṃbodhiparāyaṇaḥ । evaṃrūpadharmavyavasthito
bhavanto jinaputrā bodhisattvaḥ pramuditāyāṃ bodhisattvabhūmau
vyavasthito bhavatyacalanayogena ।।

V

atra bhavanto jinaputrāḥ pramuditāyāṃ bodhisattvabhūmau sthito
bodhisattvaḥ prāmodyabahulo bhavati prasādashulaḥ prītibahula
utplāvanābahula udagrībahula utsābahula utsāhabahulo'saṃ-
rambhabahulo'vihimsābahulo'krodhabahulo bhavati ।

W

iti hi bhavanto jinaputrāḥ pramuditāyāṃ bodhisattvabhūmau sthito
bodhisattvan pramudito bhavati, buddhān bhagavato'nusmaran
buddhadharmān bodhisattvān bodhisattvacaryāḥ pāramitāvi-
śuddhiṃ bodhisattvabhūmiviśeṣān bodhisattvāsam̐hāryatāṃ tathā-
gatāvavādānuśāsanīṃ sattvārthasaṃprāpaṇam । pramudito bhavati
sarvatathāgatajñānapraveśaprayogamanusmaran । bhūyaḥ prāmod-
yavān bhavati –

X

vyāvṛtto'smi sarvajagadviśayāt, avatīrṇo'smi buddhabhūmisam̐pam,
dūrībhūto'smi bālapṛthagjanabhūmeḥ, āsanno'smi jñānabhūmeḥ,
vyavacchinno'smi sarvāpāyadurgativinipātāt, pratiśaraṇabhūto'smi
sarvasattvānām, āsannadarśano'smi sarvatathāgatānām, saṃ-
bhūto'smi sarvabuddhaviśaye, sarvabodhisattvasamatām-
upagato'smi । vigatāni me sarvabhayaatrāsacchambhitatvānīti
prāmodyamutpādayati ।

Y

tatkasya hetoḥ ? tathā hi bhavanto jinaputrā bodhisattvasya asyāḥ

pramuditāyā bodhisattvabhūmeḥ sahapratilambhena yānīmāni bhayāni bhavanti - yadidamājīvikābhayaṃ vā aślokabhayaṃ vā maraṇabhayaṃ vā durgatibhayaṃ vā parśacchāradyaabhayaṃ vā, tāni sarvāṇi vyapagatāni bhavanti | tatkāśya hetoḥ ? yathāpi idam-ātmasaṃjñāpagamādātmasneho'sya na bhavati, kutaḥ punaḥ sarvopakaraṇasnehaḥ ? ato'sya ājīvikābhayaṃ na bhavati | na ca kaṃcit-satkāraṃ kasyacitsakāśātpratīkāṅkṣati, anyatra mayaiva teṣāṃ sattvānāṃ sarvopakaraṇabāhulyamupanāmayitavyamiti, ato'sya aślokabhayaṃ na bhavati | ātmadrṣṭivigamācca asyātmasaṃjñā na bhavati, ato'sya maraṇabhayaṃ na bhavati | mṛtasyaiva me niyatam buddhabodhisattvairna virahito bhaviṣyāmīti, ato'sya durgatibhayaṃ na bhavati | nāsti me kaścidāśayena sarvaloke samasamaḥ, kutaḥ punaruttara ityato'sya parśacchāradyaabhayaṃ na bhavati | evaṃ sarvabhayaatrāsacchambhitatvaromaharṣāpagataḥ | |

Z

atha khalu punarbhavanto jinaputrā bodhisattvo mahākaruṇāpuraskṛtatvādanupahatena aprākṛtenādhyāśayena bhūyasyā mātrayā prayujyate sarvakuśalamūlamudāgamāya |

AA

sa śraddhādhipateyatayā prasādabahulatayā adhimuktiviśuddhyā avakalpanābahulatayā kṛpākaruṇābhīnirhāratayā mahāmaitryupetatayā aparikhinnamānasatayā hryapatrāpyālaṅkāratayā kṣāntisauratyopetatayā tathāgatārhatśamyaksambuddhaśāsana-gauravacitrīkaraṇatayā

BB

rātriṃdivātrīptakuśalamūlopacayatayā kalyāṇamitrāṇiṣevānatayā dharmārāmābhiratatayā atīptabāhuśrutyaparyeṣaṇatayā yathāśrutadharmayoniśaḥpratyavekṣaṇatayā aniketamānasatayā anadhyavasitalābhasatkāraślokatayā anabhinanditopakaraṇasnehatayā ratnopamacittotpādātīptābhīnirhāratayā

CC

sarvajñabhūmyabhilāṣaṇatayā tathāgatabalavaiśāradyāveṇika-buddhadharmādhyālambanatayā pāramitāsaṅgaparyeṣaṇatayā māyāśāṭhyaparivarjanatayā yathāvāditathākāritayā satatasamitam satyavacanānurakṣaṇatayā tathāgatakulabhūṣaṇatayā bodhisattvaśīkṣānutsarjanatayā mahāśailendrarājopamasarvajñatācittā-prakampanatayā sarvalokakriyānabhilakṣaṇatayā utsargalokottara-

pathopetatayā atṛptabodhyaṅgasambhāropacayatayā satatasamita-
mutterottaraviśeṣaparimārgaṇatayā | evaṃrūpairbhavanto jinaputrā
bhūmipariśodhakaīrdharmaiḥ samanvāgato bodhisattvaḥ supra-
tiṣṭhito bhavati pramuditāyāṃ bodhisattvabhūmau ||

DD

so'syāṃ pramuditāyāṃ bodhisattvabhūmau sthitaḥ san imānyevaṃ-
rūpāṇi mahāpraṇidhānāni mahāvyaśāsāyān mahābhīnirhārāna-
bhīnirharati - yaduta aśeṣaṇiḥśeṣānavaśeṣasarvabuddhapūjo-
pasthāpanāya sarvākāraavaropetamudārādhimuktiviśuddhaṃ
dharmadhātuvipulamākāśadhātuparyavasānamaparāntakotiṇiṣṭhaṃ
sarvakalpasamkhyābuddhotpādaṃsamkhyāpratiprasrabdhaṃ
mahāpūjopasthānāya prathamam mahāpraṇidhānamabhīnirharati |

EE

yaduta sarvatathāgatabhāṣitadharmanetrīsaṃdhārāṇāya sarva-
buddhabodhisattvasuparigrahāya sarvasamyaksambuddha-
śāsanaparirakṣaṇāya....buddhotpādasaddharmaparigrahāya
dvitīyam |

FF

yaduta sarvabuddhotpādaniravaśeṣasarvalokadhātuprasareṣu tuṣita-
bhavanavāsamādiṃ kṛtvā cyavanāsaṃkramaṇagarbha-
sthitijanmakumārakṛdāntaḥpuravāsābhiniṣkramaṇaduṣkaracaryābo-
dhimaṇḍopa-saṃkramaṇamāragharṣaṇābhisaṃbodhyadhyeṣaṇa-
mahādharmacakrapravartanamahāparinirvāṇopasaṃkramaṇāya
pūjādharmasaṃgrahaprayogapūrvamaṃgamam kṛtvā sarvatraikakāla-
vivartanāya...buddhotpāda....yāvanmahāparinirvāṇopasaṃkramaṇā
ya tṛtīyam |

GG

yaduta sarvabodhisattvacaryāvipulamahadgatāpramāṇasaṃbhinna-
sarvapāramitāsaṃgrhītasarvabhūmipariśodhanam sāṅgopāṅga-
nirhārasalakṣaṇasaṃvartavivartasarvabodhisattvacaryābhūtayathāva
dbhūmipathopadeśapāramitāparikarmāvavādānuśāsanyanupradāno
pastabdhacittotpādābhīnirhārāya...caryā...cittotpādābhīnirhārāya
caturtham |

HH

yaduta niravaśeṣasarvasattvadhāturūpyarūpisaṃjñāsaṃjñānaiva-
saṃjñānāsaṃjñānāṇḍajajārāyujasaṃsvedajaupapāduka-... traidhātuka-
paryāpannaśaḍgatisamavasṛtasarvopapattiparyāpannanāmarūpasam

gr̥hītāśeṣasarvasattvadhātuparipācanāya sarvabuddhadharm-
 āvatāraṇāya sarvagatisaṃkhyāvyavacchedanāya sarvajñāñānaprati-
 ṣṭhāpanāya...sattvadhātu...sarvasattvadhātuparipācanāya pañcamam
 |

II

yaduta niravaśeṣasarvalokadhātuvipulasamkṣiptamahadgatāpramā-
 ṇa-
 sūkṣmaudārikavyatyastāvamūrdhasamatalapraveśasamavarasaraṇā
 nugatendrajālāvibhāgadaśadigaśeṣavimātratāvibhāgapraveśajñānān
 ugamapratyakṣatāyai...lokadhātu...lokadhātuvaimātryāvatāraṇāya
 ṣaṣṭham |

JJ

yaduta sarvakṣetraikakṣetraikakṣetrasarvakṣetrasamavasaraṇapariśod-
 hana
 mapramāṇabuddhakṣetraprabhāvyūhālaṃkārapratimaṇḍitaṃ sarva-
 kleśāpanayanapariśuddhapathopetamapramāṇajñānākaraśattvapari-
 pūrṇamudārabuddhaviśayasamavasaraṇaṃ yathāśayasarvasattva-
 saṃdarśanasamtoṣaṇāya...buddhakṣetra...sarvabuddhakṣetrapariśod-
 hanāya saptamam |

KK

yaduta sarvabodhisattvaikāśayaprayogatāyai niḥsapatnakuśalamūl-
 opacayāya ekālambanasarvabodhisattvasamatāyai avirahitasatatasa-
 mitabuddhabodhisattvasamavadhānāya yatheṣṭabuddhotpādasam-
 darśanāya svacittotpādatathāgataprabhāvajñānānugamāya acyut-
 ānugāminyabhijñāpratilambhāya sarvalokadhātvanuvicaraṇāya
 sarvabuddhapaṇṣaṇmaṇḍalapratibhāsaprapṛtaye sarvopapattisva-
 śārīrānugamāya acintyamahāyānopetatāyai bodhisattvacaryā-
 caraṇāvyavacchedāya...caryā...mahāyānāvatāraṇāya aṣṭamam |

LL

yaduta avivartyacakrasamārūḍhabodhisattvacaryācaraṇāya amogha-
 kāyavānmanaskarmaṇe sahadarśananiyatabuddhadharmatvāya
 sahaḡhoṣodāhārajñānānugamāya sahaprasādakleśavinivartanāya
 mahābhaisajyarājopamāśrayapratilambhāya cintāmaṇivat-
 kāyapratilambhāya sarvabodhisattvacaryā-
 caraṇāya...caryā...amoghasarvaceṣṭatāyai navamam |

MM

yaduta sarvalokadhātuṣvanuttarasamyaksambodhyabhisambodhāya

ekavālapathāvyativṛttasarvabālapṛthagjanajanmopapatyabhinīṣkram
 aṇavikurvaṇabodhimaṇḍadharma cakrapravartanamahāparinirvāṇop
 adarśanāya mahābuddhaviśaya prabhāvajñānānugamāya sarva-
 sattvadhātuyathāśayabuddhotpādakṣaṇakṣaṇavibhaṅgavibodhaprasā
 amaprāṇasaṃdarśanāya ekābhisambodhisarvadharmānirmāṇa-
 spharaṇāya ekaghoṣodāhārasarvasattvacittāśayasamtoṣaṇāya mahā-
 parinirvāṇopadarśanacaryābalāvyavacchedāya mahājñānabhūmi-
 sarvadharmavyavasthāpanasaṃdarśanāya dharmajñānārddhim-
 āyābhijñāsarvalokadhātuspharaṇāya abhisambodhimahājñānābhijñ-
 ābhinirhārāya daśamam | iti hi bhavanto jinaputrā imānyevaṃ-
 rūpāṇi mahāpraṇidhānāni mahāvyavasāyān mahābhinirhārān daśa
 praṇidhānamukhāni pramukhaṃ kṛtvā paripūrṇāni daśapraṇidhān-
 āsaṃkhyeyaśatasahasrāṇi yāni bodhisattvaḥ pramuditāyāṃ bodhi-
 sattvabhūmau sthito'bhinirharati pratilabhate ca ||

NN

tāni ca mahāpraṇidhānāni daśabhirniṣṭhāpadairabhinirharati |
 katamairdaśabhiḥ? yaduta sattvadhātuniṣṭhaya ca lokadhātuniṣṭhaya
 ca ākāśadhātuniṣṭhaya ca dharmadhātuniṣṭhaya ca nirvāṇadhātu-
 niṣṭhaya ca buddhotpādadhātuniṣṭhaya ca tathāgatajñānadhātu-
 niṣṭhaya ca cittālambanadhātuniṣṭhaya ca buddhaviśaya jñāna-
 praveśadhātuniṣṭhayaḥ ca lokavartanīdharmavartanījñāna-
 vartanīdhātuniṣṭhaya ca | iti hi yā niṣṭhā sattvadhātuniṣṭhāyāḥ, sā
 me niṣṭhā eṣāṃ mahāpraṇidhānānāṃ bhavatu | yā niṣṭhā
 yāvajñānavartanīdhātuniṣṭhāyāḥ, sā me niṣṭhā eṣāṃ mahāpraṇi-
 dhānānāṃ bhavatu | iti hyaniṣṭhā sattvadhātuniṣṭhā | aniṣṭhānīmāni
 me kuśalamūlāni bhavantu | aniṣṭhā yāvajñānavartanīdhātuniṣṭhā |
 aniṣṭhānīmāni me kuśalamūlāni bhavantviti ||

OO

sa evaṃ svabhinirhṛtapraṇidhānaḥ karmaṇyacitto mṛducitto'saṃ-
 hāryaśraddho bhavati | so'bhiśraddadhāti tathāgatānāmarhatāṃ
 samyaksaṃbuddhānāṃ pūrvāntacaryābhinirhārapraveśaṃ pāramit-
 āsamudāgamam bhūmipariniṣpattim vaiśeṣikatāṃ balapariṣpattim
 vaiśāradyaparipūrimāvenīkabuddhadharmāsaṃhāryatāmacintyāṃ
 buddhadharmatāmanantamādhyam tathāgataviśayābhinirhārama-
 parimāṇajñānānugataṃ tathāgataḥ carānupraveśaṃ phalapari-
 niṣpattimabhiśraddadhāti | samāsataḥ sarvabodhisattvacaryāṃ
 yāvattathāgatabhūmijñānanirdeśādhiṣṭhānamabhiśraddadhāti ||

PP

tasyaivam bhavati - evam gambhīrāḥ khalu punarime buddha-dharmāḥ evam viviktāḥ evam śāntāḥ evam śūnyāḥ evamānimittaḥ evamapraṇihitaḥ evam nirupalepāḥ evam vipulāḥ evamaparimāṇāḥ evamudārāḥ evam durāsadāsceme buddhadharmāḥ ।

QQ

atha ca punarime bālapṛthagjanāḥ kudrṣṭipatitayā saṃtatyā avidy-āndhakārapayarvanaddhamānasena mānadhvajasaṃucchritaiḥ saṃkalpaistrṣṇājālābhilaṣitairmanasikāirmāyāsāthyagahanānucarit aiścittāśayairīrṣyāmātsaryasaṃprayuktairgatyupapattiprayogai rāga-dveṣamohaparcittaiḥ karmopacayaiḥ krodhopanāhasaṃdhukṣit-ābhiścittajvālābhīrviparyāsaṃprayuktaiḥ karmakriyābhīnirhārāiḥ kāmabhavāvidyāsravānubaddhaiścittamanovijñānabījais

RR

traidhātuke punarbhavāṅkuramabhinirvartayanti yadidaṃ nāma-rūpasahajāvinirbhāgatam । tenaiva ca nāmarūpeṇa vivardhiteṇa eṣāṃ ṣaḍāyatanagrāmaḥ saṃbhavati । saṃbhūteṣvāyatanēṣv-anyonyasparśanipātato vedanā saṃbhavati । tāmeva vedanāṃ bhūyo bhūyo'bhinandatām trṣṇopādānaṃ vivardhate । vivṛddhe trṣṇopādāne bhavaḥ saṃbhavati । saṃbhūte ca bhava jātijārāma-raṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ prādurbhavanti । evameteṣāṃ sattvānāṃ duḥkhaskandho'bhīnirvartate ātmātmīya-vigato riktastucchaḥ śūnyo nirīho niśceṣṭo jaḍastrṇakāṣṭhakuḍya-vartmapratibhāsopamaḥ । na caivamavabudhyanta iti ।

SS

teṣāmevaṃrūpeṇa sattvānāṃ duḥkhaskandhāvipramokṣaṃ dṛṣṭvā sattveṣu mahākaruṇonmiñjaḥ saṃbhavati - eteśmābhiḥ sattvāḥ paritrātavyāḥ parimocayitavyā ato mahāsaṃmohāt, atyantasukhe ca nirvāṇe pratiṣṭhāpayitavyāḥ iti । ato'sya mahāmaitryunmiñjaḥ saṃbhavati ।

TT

evam kṛpāmaitryanugatena khalu punarbhavanto jinaputrā bodhisattvo'dhyāsayena prathamāyāṃ bodhisattvabhūmau vartamānaḥ sarvavastuṣu sāpekṣacittaṃ parivarjya buddhajñāne ca udāraspṛh-ābhilāṣabuddhirmahātyāgeṣu prayuñjate । sa ya ime tyāgāḥ - yaduta dhanadhānyakośakoṣṭhāgāraparityāgo vā hiraṇyasuvarṇamaṇimukt-āvaiddūryaśaṅkhaśīlāpravālaajātarūparajataparityāgo vā ratnābharaṇa-

vibhūṣaṇaparityāgo vā hayarathagajapativāhanaparityāgo vā
 udyānatapovanavihāraparityāgo vā dāsīdāsakarmakarapauruṣeya-
 parityāgo vā grāmanagaranigamajanapadarāṣṭrarājadhānīparityāgo
 vā bhāryāputraduhitrparityāgo vā sarvapriyamanāpavastuparityāgo
 vā śīraḥkarṇanāsākaraḥcarāṇanayanāsvamāṃsaṇitāsthimajjā-
 medaśchavicarmahṛdayasarvātmabhāvaparityāgo vā, teṣvanapekṣo
 bhūtvā sarvavastuṣu buddhajñāne ca udāraspṛhābhilāṣabuddhiḥ
 parityajati | evaṃ hyasya prathamāyāṃ bodhisattvabhūmau
 sthitasya mahātyāgaḥ saṃbhavati ||

UU

sa evaṃ karuṇāmaitrītyāgāśayo bhūtvā sarvasattvaparityānārthaṃ
 bhūyo bhūyo laukikalokottarānarthān parimārgate parigaveṣate |
 parimārgamāṇaḥ parigaveṣamāṇaśca aparikhedacittamutpādayati |
 evamasyāparikhedaḥ saṃbhavati | aparikhinnaśca sarvasāstra-
 viśārado bhavati | ato'sya śāstrajñatā saṃbhavati | sa evaṃ śāstr-
 opetaḥ kriyākriyāvicāritayā buddhyā hīnamadhyaprañīteṣu sattveṣu
 tathatvāya pratipadyate yathābalaṃ yathābhajamānam | ato'sya
 lokajñatā saṃbhavati | lokajñāśca kālavelāmātracārī hryapatrāpyavi-
 bhūṣitayā saṃtatyā ātmārthaparārtheṣu prayujyate | ato'sya
 hryapatrāpyaṃ saṃbhavati | teṣu ca prayogeṣu naiṣkramyacārī
 avivartyāpratyaudāvartyabalādhānaprāpto bhavati | evamasya
 dhṛtibalādhānamājataṃ bhavati | dhṛtibalādhānaprāptaśca
 tathāgatapūjopasthāneṣu prayujyate, śāsane ca pratipadyate | evaṃ
 hyasyeme daśa bhūmipariśodhakā dharmā ājātā bhavanti | tadyathā
 - śraddhā karuṇā maitrī tyāgaḥ khedasahiṣṇutā śāstrajñatā lokajñatā
 hryapatrāpyaṃ dhṛtibalādhānam tathāgatapūjopasthānamiti ||

VV

tasya asyāṃ pramuditāyāṃ bodhisattvabhūmau sthitasya bodhi-
 sattvasya bahavo buddhā ābhāsamāgacchanti audārikadarśanena
 prañidhānabalena ca | bahūni buddhaśatāni bahūni buddha-
 sahasrāṇi bahūni buddhaśatasahasrāṇi bahūni buddhanayuta-
 śatasahasrāṇi bahavo buddhakoṭyo bahūni buddhakoṭīśatāni bahūni
 buddhakoṭīśahasrāṇi bahūni buddhakoṭīśatasahasrāṇi bahūni
 buddhakoṭīnayutaśatasahasrāṇyābhāsamāgacchanti audārika-
 darśanena prañidhānabalena ca | sa tāṃstathāgatānarhataḥ samyak-
 saṃbuddhān dṛṣṭvā udārādhyāśayena satkaroti gurukaroti mānayati
 pūjayati, cīvarapiṇḍapātraśayānāsanaglānapratyayabhaiṣajya-

pariṣkāraiśca pratipādayati | bodhisattvasukhopadhānaṃ copa-
 saṃharati | saṃghagaṇasaṃmānatāṃ ca karoti | tāni ca kuśala-
 mūlānyanuttarāyāṃ samyaksambodhau pariṇāmayati | tāṃśca asya
 buddhān bhagavataḥ pūjayataḥ sattvapariṇāpāka ājāto bhavati | sa
 sattvāṃśca pariṇāpāyati dānena priyavadyena ca adhimuktibalena ca
 | asyopari dve arthasaṃgrahavastūnyāyāyete na tu khalvaśeṣajñāna-
 prativedhapratilambhena | tasya daśabhyāḥ pāramitābhyo dāna-
 pāramitā atiriktatamā bhavati, na ca pariśeṣāsu na samudāgacchati
 yathābalaṃ yathābhajamānaṃ | sa yathā yathā buddhāṃśca
 bhagavataḥ pūjayati, sattvapariṇāpākāya ca prayujya tānimān daśa
 bhūmipariśodhakān dharmān samādāya vartate, tathā tathāśya tāni
 kuśalamūlāni sarvajñatāpariṇāmitāni bhūyasyā mātrayottapyante,
 pariśuddhyanti, karmaṇyāni ca bhavanti yathākāmatayā | tad-
 yathāpi nāma bhavanto jinaputrā jātārūpaṃ kuśalena karmāreṇa
 yathā yathāgnau prakṣipyate, tathā tathā pariśuddhyati karmaṇyaṃ
 ca bhavati vibhūṣaṇālampaṅkāravidhiṣu yathākāmatayā, evameva
 bhavanto jinaputrā yathā yathā bodhisattvo-
 ...peyālaṃ...yathākāmatayā ||

WW

punaraparaṃ bhavanto jinaputra bodhisattvena asyāṃ
 prathamāyāṃ bodhisattvabhūmau sthiteṇa asyā eva prathamāyā
 bodhisattvabhūmerākārapratilambhaniṣyandāḥ parimārgitavyāḥ
 parigaveṣitavyāḥ paripraṣṭavyāḥ | buddhabodhisattvānāṃ kalyāṇa-
 mitrāṇāṃ ca sakāśādatṛptena ca bhavitavyaṃ bhūmyaṅgapariṇi-
 śpādanāya | evaṃ yāvaddaśamyā bodhisattvabhūmeraṅgapariṇi-
 śpādanāya | tena bhūmipakṣapratipakṣakuśalena ca bhavitavyaṃ
 bhūmisamvartavartakuśalena ca bhūmyākāraniṣyandakuśalena ca
 bhūmipratilambhaviḥvānākuśalena ca bhūmyaṅgapariśodhana-
 kuśalena ca bhūmerbhūmisamkramaṇakuśalena ca bhūmibhūmi-
 vyavasthānakuśalena ca bhūmibhūmiviśeṣajñānakuśalena ca bhūmi-
 bhūmipratilambhāpratyudāvartyakuśalena ca sarvabodhisattva-
 bhūmipariśodhanatayā tathāgatajñānabhūmyākramaṇakuśalena ca
 bhavitavyaṃ | evaṃ bhūmyākārābhinihārakuśalasya hi bhavanto
 jinaputrā bodhisattvasya prathamāyā bodhisattvabhūmer-
 ucchalitasya niṣṭhānaṃ na saṃbhavati yāvaddaśabhūmibhūmy-
 ākramaṇamiti | mārgādhiṣṭhānāgamena ca bhūmejñānālokena ca
 buddhajñānālokaṃ prāpnoti | tadyathāpi nāma bhavanto jinaputrāḥ

kuśalaḥ sārthavāho mahāsārthaparikaṣaṇābhiprāyo mahānagara-
manuprāpayitukāmaḥ ādāveva mārgaguṇaṃśca mārgavivarta-
doṣaṃśca mārgasthānāntaraviśeṣaṃśca mārgasthānāntaravivarta-
doṣaṃśca mārgakriyāpathyodanakāryatām ca parimārgayati pari-
gaveṣayate | sa yāvanmahānagarānuprāptaye kuśalo bhavaty-
anuccalita eva prathamānmārgāntarasthānāt | sa evaṃ jñāna-
vicāritayā buddhyā mahāpathyodanasamṛddhyā anupūrveṇa mahā-
sārthena sārddham yāvanmahānagaramanuprāpnoti, na cāṭavikānt-
āradoṣaiḥ sārthasya vā ātmano vāsyopaghātaḥ saṃpadyate | evam-
eva bhavanto jinaputrā bodhisattvaḥ kuśalo mahāsārthavāho yadā
prathamāyāṃ bodhisattvabhūmau sthito bhavati, tadā bhūmipakṣa-
pratipakṣakuśalo bhavati, bhūmisaṃvartavivartakuśalo bhavati,
bhūmyākāraṇiṣyandakuśalo bhavati, bhūmipratilambhavibhāvan-
ākuśalo bhavati, bhūmyaṅgapariśodhanakuśalo bhavati, bhūmer-
bhūmisaṃkramaṇakuśalo bhavati, bhūmibhūmivyavasthānakūśalo
bhavati, bhūmibhūmiviśeṣajñānakūśalo bhavati, bhūmibhūmiprati-
lambhāpratyudāvartyakuśalo bhavati, sarvabodhisattvabhūmi-
pariśodhanatayā tathāgatajñānabhūmyākramaṇakuśalaśca bhavati |
tadā bodhisattvo mahāpuṇyasambhārapathyodanasusamgṛhito
jñānasambhārasukṛtavicayo mahāsattvasārthaparikaṣaṇābhiprāyaḥ
sarvajñatāmahānagaramanuprāpayitukāmaḥ ādāveva bhūmimārga-
guṇaṃśca bhūmimārgavivartadoṣaṃśca bhūmimārgasthānāntara-
viśeṣaṃśca bhūmimārgasthānāntaravivartadoṣaṃśca mahāpuṇya-
jñānasambhārapathyadanakriyākāryatām ca parimārgate pari-
gaveṣate buddhānāṃ bhagavatāṃ bodhisattvānāṃ kalyāṇamitrāṇāṃ
ca sakāśāt | sa yāvatsarvajñatāmahānagarānuprāptikuśalo bhavaty-
anuccalita eva prathamānmārgāntarasthānāt | sa evaṃ jñāna-
vicāritayā buddhyā mahāpuṇyajñānasambhārapathyadanasaṃ-
ruddhayā mahāntaṃ sattvasārthaṃ yathāparipācitaṃ saṃsārāṭavikā-
ntāradurgādatikramya yāvatsarvajñatāmahānagaramanuprāpayati
| na saṃsārāṭavikāntāradōṣaiḥ sattvasārthasya vā ātmano vā asy-
opaghātaḥ saṃpadyate | tasmāttarhi bhavanto jinaputrā bodhi-
sattvena aparikhinnena bhūmiparikarmaparikarmaviśeṣābhiyuktena
bhavitavyam | ayaṃ bhavanto jinaputrā bodhisattvasya
prathamāyāḥ pramuditāyā bodhisattvabhūmermukhapraveśaḥ
samāsato nirdiśyate ||

XX

yo'syāṃ pratiṣṭhito bodhisattvo bhūyastvena jambūdvīpeśvaro
 bhavati mahaiśvaryādhipatyapratilabdho dharmānurakṣī kṛti
 prabhuḥ sattvān mahātyāgena saṃgrahītukuśalaḥ sattvānāṃ
 mātṣaryamalavinivṛttaye'paryanto mahātyāgārambhaiḥ | yacca kiṃ-
 citkarmārabhate dānena vā priyavadyatayā vā arthakriyayā vā sam-
 ānārthatayā vā, tatsarvamavirahitaṃ buddhamanasikārairdharma-
 manasikāraiḥ saṃghamanasikārairbodhisattvamanasikārairbodhi-
 sattvacaryāmanasikāraiḥ pāramitāmanasikārairbhūmimanasikārair-
 balamanasikārairvaiśāradyamanasikārairāveṇikabuddhadharma-
 manasikārairyāvatsarvākāraropetasarvajñajñānamanasikaraiḥ |
 kimiti ? sarvasattvānāmagryo bhaveyaṃ śreṣṭho jyeṣṭho varaḥ
 pravara uttamo' nūttamo nāyako vināyakaḥ pariṇāyako yāvatsarva-
 jñajñānapraṭīśaraṇo bhaveyam iti | ākāṅkṣaṃśca tathārūpaṃ
 vīryamārabhate yathārūpeṇa vīryārambheṇa sarvagṛhakalatra-
 bhogānutsṛjya tathāgataśāsane pravrajati | pravrajitaśca san eka-
 kṣaṇalavamuhūrtena samādhiśataṃ ca pratilabhate samāpadyate ca
 | buddhaśataṃ ca paśyati, teṣāṃ cādhiṣṭhānaṃ saṃjñānīte | loka-
 dhātuśataṃ ca kampayati | kṣetraśataṃ cākramati | lokadhātuśataṃ
 cāvabhāsayati | sattvaśataṃ ca paripācayati | kalpaśataṃ ca tiṣṭhati |
 kalpaśataṃ ca pūrvāntāparāntataḥ praviśati | dharmamukhaśataṃ
 ca pravacinoti | kāyaśataṃ cādarśayati | kāyaṃ kāyaṃ ca bodhi-
 sattvaśataparivāramādarśayati |

YY

tathā uttare praṇidhānabalikā bodhisattvāḥ praṇidhānaviśeṣikatayā
 vikurvanti yeṣāṃ na sukarā saṃkhyā kurtuṃ kāyasya vā prabhāyā
 vā ṛdervā cakṣuṣo vā gocarasya vā svarasya vā caryāyā vā vyūhasya
 vā adhiṣṭhānasya vā adhimuktervā abhisamṣkāraṇāṃ vā yāva-
 devatāvadbhirapi kalpakotiṇiyutaśatasahasrairiti ||

pramuditā nāma prathamā bhūmiḥ ||

[Beginning of first bhūmī's final gathas]

1 pramuditā nāma prathamā bhūmiḥ ।

upakramaḥ ।

te śukladharmupacitāḥ kuśalopapetāḥ
paryupāsītāḥ sugatamaitrakṛpānukūlāḥ ।
adhimuktyudāra kuśalāśaya śuddhabhāvā-
ścittam janenti atulaṃ jinajñānahetoḥ ॥ 1 ॥

sarvajñabuddhabalaśodhanavīryasthāmā
jinadharmaniṣpattijagatparitrāyaṇārthāḥ ।
mahākṛpocayavartanadharmacakraṃ
jinakṣetraśodhamupapadyati cittaśreṣṭham ॥ 2 ॥

tryadhvaikavīkṣaṇavibuddhananirvikalpā
nānāvidhe jagati kālaviśodhanārtham ।
saṃkṣepasarvaguṇa eṣitu nāyakānām
ākāśatulya samudeti udāracittam ॥ 3 ॥

prajñādhipatya kṛpapūrvamupāyayuktam
adhimukti - āśaya - viśuddha - balāpramāṇam ।
āsaṅgatābhimukhatā - aparapraṇeyam
samatopapeta - sugataṃ varacittajātam ॥ 4 ॥

sahajāticittaratanaṃ sugatātmajānām
atīkrānta bālacari buddhacari hyupetaḥ ।
jātaḥ kule daśabalāna anodyapadyaḥ
samatām jine anugato niyatāgrabodhiḥ ॥ 5 ॥

ekasmi citta upapadyati bhūmilābho
bhavate acalyu girirājasamāśayaśca ।
prāmodyapṛitibahulaśca prasādavāṃśca
utsāhavegavipulaḥ sadudagracittaḥ ॥ 6 ॥

saṃrambhahiṃsavigataśca akrodhanaśca
 hrīgauravārjavataraśca susaṃvṛtaśca |
 jagatāyanam smarati apratimānājñānam
 prītiṃ janetyupagatasprhameta sthānam || 7 ||

pañcā bhayā apagatāḥ sahabhūmilābho
 ājivikā maraṇa kīrtiyatha durgatiśca |
 parśadbhayaṃ ca vigataṃ tatha chambhitatvaṃ
 kiṃ kāraṇaṃ tatha hi ātmaniketu nāsti || 8 ||

te chambhitatvavigatāḥ kṛpamaitrayuktāḥ
 śraddhāsagauravahriyopagatā guṇādhyāḥ |
 rātriṃdivaṃ kuśalapakṣa niṣevamāṇāḥ
 satyārtha dharmaniratā na tu kāmabhogaiḥ || 9 ||

śrutadharmacintakuśalā aniketacittā
 lābhādaśīcittagatā uta bodhicittāḥ |
 jñānābhilāṣi balaśodhanabuddhadharmā
 eṣanti pāramita varjitamāyaśāṭhyāḥ || 10 ||

yathāvādinastathakriyāḥ sthitasatyavākya
 na tu dūṣaṇā jīnakule cari bodhiśikṣāḥ |
 lokakriyāya vigatā niratā jagāṛthaṃ
 śuklairatṛpta bhumayottarimārabhante || 11 ||

te eva dharmaniratā guṇārthayuktā
 abhinirharanti prañidhiṃ jīnadarśanāya |
 saddharmadhāraṇa upasaṃkramaṇā ṛṣiṇām
 abhinirharanti prañidhiṃ varacārikāyām || 12 ||

paripākasattvapariśodhanabuddhakṣetraṃ
 te cāśya kṣetra sphuṭikā jīnaaurasehi |
 ekāśayā jīnasutehi amoghatāyāḥ
 sarvatra bālāpathi buddhiya hetumarthe || 13 ||

etāṃśca naikaprañidhīnabhinirharanti
 te co anantavipulāya anantatāyai |

ākāśadhātusattvadharmatanirvṛtaṃ ca
loko hyaniṣṭha jinamutpadi jñānabhūmī || 14 ||

cittasya no viṣayajñānapraveśaniṣṭhā
yā vartani trividhaniṣṭha jagatyanantā |
prañidhānaniṣṭhitu bhavenna mamaivarūpā
yatha eta niṣṭha tatha carya samā labheyam || 15 ||

evaṃ sunirhṛtasumārdavasnigdhacittāḥ
śraddheta buddhaguṇa sattva vilokayantaḥ |
prītyāntulambhupagataḥ kṛpamaitratām ca
paritāyitavya maya sattva dukhārditāni || 16 ||

teṣārthi tyāga vividhaṃ puna ārabhante
rājyaṃ varaṃ vividharatnahayān gajāmśca |
śīrahastapādanayanā svakamātmamāmśam
sarvaṃ tyajanti na ca dīnamanā bhavanti || 17 ||

eṣanti śāstra vividhānna ca khedamenti |
śāstrajña lokacaritānyanuvartayanti |
lokajñātāmupagatā hriyatā dhṛtiṃ ca
pūjyanti cāpratisamān gurugauraveṇa || 18 ||

eṣābhiyuktavidunā divarātri nityam
uttapyate kuśala svarṇa yathaiva agnau |
so cāpi eva parikarma daśāna bhūmī
kṛtvā asaṅgatamupeti aviṣṭhihantā || 19 ||

yatha sārthavāha mahasārthahitāya yukto
pucchitva mārḡaguṇa kṣematamabhyupeti |
emeva bhūmi prathamā sthita bodhisattvaḥ
kṛtaniṣkramo daśabhibodhimupetyasaṅgaḥ || 20 ||

atra sthitā guṇadharā nṛpatī bhavanti
dharmānuśāsaka ahiṃsaka maitrayuktāḥ |
jambudhvajaṃ sakalarāja praśāsayantaḥ
sthāpenti tyāgi janatām varabuddhajñāne || 21 ||

ākāṅkṣamāṇa vṛṣabhā vijahitva rājyaṃ
 jinaśāsane upagatāścari ārabhantaḥ |
 labdhvā samādhiśata buddhaśataṃ ca paśyī
 kampenti kṣetraśatu bhāsi atikramanti || 22 ||

śodhyanti sattvaśata dharmamukhān viśanti
 praviśanti kalpaśatakāyaśataṃ nidarśi |
 pūrṇaṃ śataṃ jinasutāna nidarśayanti
 bhūyottari praṇidhiśreṣṭhabalāpramāṇāḥ || 23 ||

ityeṣā prathamā bhūmirnidiṣṭā sugatātmajāḥ |
 sarvalokahitaiṣīṇāṃ bodhisattvānanutamā || 24 ||

[End of first bhūmi's final gathas]

[Beginning of second bhūmī's initial gathas]

2 vimalā nāma dvitīyā bhūmiḥ ।

upakramagāthāḥ ।

śrutvaitaduttamaṃ sthānaṃ bhūmyāḥ śreṣṭhaṃ manoramam ।
prasannamanasaṃkalpahaṣṭitaḥ sugatātmajāḥ ॥ 1 ॥

abhyutthitā āsanebhya abhyudgamyā khagapathe ।
abhyokiranti kusumaiḥ sādhviti vyāharī girā ॥ 2 ॥

sādhu sādhu mahāprājña vajragarbha viśārada ।
yannirdiṣṭā tvayā bhūmi bodhisattvāna yā carī ॥ 3 ॥

parśaddhi viprasannā tu vimukticandraḥ pṛcchati ।
uttariṃ kīrtiyā bhūmiṃ dvitīyāṃ sugatātmajāḥ ॥ 4 ॥

kīḍṛśā manasaṃkalpā dvitīyāmbhilakṣataḥ ।
pravyāhara mahāprājña śrotukāmā jinātmaajāḥ ॥ 5 ॥

[End of second bhūmī's initial gathas]

2 vimalā nāma dvitīyā bhūmiḥ ।

A

vajragarbho bodhisattva āha—yo’yaṃ bhavanto jinaputrā bodhisattvaḥ prathamāyāṃ bodhisattvabhūmau superikarmakṛto dvitīyāṃ bodhisattvabhūmimabhilaṣati, tasya daśa cittāśayāḥ pravartante । katame daśa? yaduta ṛjvāśayatā ca mṛdvāśayatā ca karmaṇyāśayatā ca damāśayatā ca śamāśayatā ca kalyāṇāśayatā ca asaṃsṛṣṭāśayatā ca anapekṣāśayatā ca udārāśayatā ca mātātmyāśayatā ca । ime daśa cittāśayāḥ pravartante । tato dvitīyāyāṃ bodhisattvabhūmau vimalāyāṃ pratiṣṭhito bhavati ॥

B

tatra bhavanto jinaputrā vimalāyāṃ bodhisattvabhūmau sthito bodhisattvaḥ prakṛtyaiva daśabhiḥ kuśalaiḥ karmaṣaṭṭhāyikāḥ samanvāgato bhavati । katamairdaśabhiḥ? yaduta prāṇātipātātpativirato bhavati । nihataḍaṇḍo nihataśastro nihatavairo lajjāvān dayāpannaḥ sarvaprāṇibhūteṣu hitasukhānukampī maitracittaḥ । sa saṃkalpāpī api prāṇivihimsāṃ na karoti, kaḥ punarvādaḥ parasattveṣu sattva-saṃjñīnaḥ saṃcintyaudārikakāyaviheṭhanayā ॥

C

adattādānātprativirataḥ khalu punarbhavati svabhogasaṃtuṣṭaḥ parabhogānabhilāṣī anukampakaḥ । sa paraparigṛhītebhya vastubhyaḥ paraparigṛhītasamjñī steyacittamupasthāpya antaśaṣṭṭāpāraṇamapi nādattamādātā bhavati, kaḥ punarvādo’nyebhyaḥ jīvitopakaraṇebhyaḥ ॥

D

kāmamithyācārātprativirataḥ khalu punarbhavati svadārasaṃtuṣṭaḥ paradārānabhilāṣī । sa paraparigṛhītāsu strīṣu parabhāryāsu gotradhvajadharmarakṣitāsu abhidhyāmapī notpādayati, kaḥ punarvādo dvīndriyasamāpatyā vā anaṅgavijñāptyā vā ॥

E

anṛtavacanātprativirataḥ khalu punarbhavati satyavādī bhūtavādī kālavādī, yathāvādī tathākārī । so’ntaṣaḥ svapnāntaragato’pi vini-dhāya dṛṣṭiṃ kṣāntiṃ ruciṃ matiṃ prekṣāṃ viśaṃvādanābhīprāyo nānṛtāṃ vācaṃ niścārayati, kaḥ punarvādaḥ samanvāhṛtya ।

F

piśunavacanātprativirataḥ khalu punarbhavati abhedāviheṭh-

āpratipannaḥ sattvānām | sa netaḥ śrutvā amutrākhyātā bhavatyam-
iṣaṃ bhedāya | na amutaḥ śrutvā ihākhyātā bhavatyēṣaṃ bhedāya |
na saṃhitān bhinatti, na bhinnānāmanupradānaṃ karoti | na
vyagrārāmo bhavati na vyagrarato na vyagrakaraṇīm vācam bhāṣate
sadbhūtāmasadbhūtām vā ||

G

paruṣavacanātpratvirataḥ khalu punarbhavati | sa yeyaṃ vāgadeśā
karkaśā parakaṭukā parābhisaṃjananī anvakṣānvakṣapragbhārā
grāmyā pāthagjanakī anelā akarṇasukhā krodharoṣaṇiścāritā
hṛdayaparidahanī manaḥsaṃtāpakarī apriyā amanaāpā amanojñā
svasaṃtānaparasamānavināśinī | tathārūpām vācam prahāya
yeyaṃ vāk snigdā mṛdvī manojñā madhurā priyakaraṇī mana-
āpakaraṇī hitakaraṇī nelā karṇasukhā hṛdayaṃgamā premaṇīyā
paurī varṇavispaṣṭā vijñeyā śravaṇīyā niśritā bahujaṇeṣṭā bahujana-
kāntā bahujanapriyā bahujanamanaāpā vijñāpannā sarvasattvahita-
sukhāvahā samāhitā manautplāvanakarī manaḥprahlādanakarī sva-
saṃtānaparasamānaprasādanakarī tathārūpām vācam niścārayati ||

H

saṃbhinnapralāpātpratvirataḥ khalu punarbhavati suparihārya-
vacanaḥ kālavādī bhūtavādī arthavādī dharmavādī nyāyavādī
vinayavādī | sa nidānavatiṃ vācam bhāṣate kālena sāvadānam | sa
cāntaśa itihāsapūrvakamapi vacanaṃ parihārya pariharati, kaḥ
punarvādo vāgvikṣepeṇa ||

I

anabhidhyāluḥ khalu punarbhavati parasveṣu parakāmeṣu para-
bhogeṣu paravittopakaraṇeṣu | paraparigṛhīteṣu spṛhāmapi n-
otpādayati, kimiti yatpareṣaṃ tannāma syāditi nābhidhyā-
utpādayati, na prārthayate na praṇidadhāti, na lobhacittam-
utpādayati ||

J

avyāpannacittaḥ khalu punarbhavati | sarvasattveṣu maitracitto
hitacitto dayācittaḥ sukhacittaḥ snigdhacittaḥ sarvajagadanugraha-
cittaḥ sarvabhūtahitānukampācittaḥ | sa yānīmāni krodhopanāha-
khilamalavyāpādaparidāhasaṃdhukṣitapratigḥadyāni tāni prahāya
yānīmāni hitopasaṃhitāni maitryupasaṃhitāni sarvasattvahita-
sukhāya vitarkitavicāritāni, tānyanuvitarkayitā bhavati ||

K

samyagdr̥ṣṭiḥ khalu punarbhavati samyakpathagataḥ kautuka-
maṅgalanānaprakāraakuśīladr̥ṣṭivigatarjudr̥ṣṭiraśaṭho'māyāvī
buddhadharmasamghanīyatāsayaḥ | sa imān daśa kuśalān
karmapathān satatasamitamanurakṣan

L

evaṃ cittāśayamabhinirharati - yā kācitsattvānāmapāyadurgati-
vinipātaprajñaptiḥ sarvā sā eṣāṃ daśānāmakuśalānāṃ karma-
pathānāṃ samādānahetoḥ | hanta ahamātmanaiva samyakprati-
pattisthitaḥ parān samyakpratipattau sthāpayiṣyāmi | tatkasya
hetoḥ? asthānametadanavakāśo yadātmā vipratipattisthitaḥ parān
samyakpratipattau sthāpayet, naitasthānaṃ vidyata iti |

M

sa evaṃ pravacinoti - eṣāṃ daśānāṃ akuśalānāṃ karmapathānāṃ
samādānahetornirayatiryagyoniyamalokagatayaḥ prajñāyante |
punaḥ kuśalānāṃ karmapathānāṃ samādānahetormanuṣy-
opapattimādiṃ kṛtvā yāvadbhavāgramityupapattayaḥ prajñāyante |
tata uttamra ta eva daśa kuśalāḥ karmapathāṃ prajñākāreṇa pari-
bhāvyamānāḥ prādeśikacittatayā traidhātukotrastamānasatayā
mahākaruṇāvīkalatayā parataḥ śravaṇānugamena ghoṣānugamena
ca śrāvakayānaṃ samvartayanti |

N

tata uttarataraṃ parīśodhitā aparapraṇeyatayā svayaṃbhūtv-
ānukūlatayā svayamabhisambodhanatayā parato'parimārgaṇatayā
mahākaruṇopāyavīkalatayā gambhīredaṃpratyayānubodhanena
pratyekabuddhayānaṃ samvartayati |

O

tata uttarataraṃ parīśodhitāvīpulāpramāṇatayā mahākaruṇopetayatā
upāyakausālasaṃgrhītayā sambaddhamahāpraṇidhānatayā sarva-
sattvāparityāgatayā buddhajñānavīpuladhyālabhanatayā bodhi-
sattvabhūmiparīśuddhyai pāramitāparīśuddhyai caryāvīpulatvāya
samvartante |

P

tata uttarataraṃ parīśodhitāḥ sarvākāraparīśodhitatvādyāvaddaśa-
balabalatvāya sarvabuddhadharmāḥ samudāgamāya samvartante |
tasmāt tarhyasmābhiḥ samābhīnirhāre sarvākāraparīśodhanābhi-
nirhāra eva yogaḥ karaṇīyaḥ ||

Q

sa bhūyasyā mātrayā evaṃ pratisaṃśīkṣate - ime khalu punardaśā-
 kuśalāḥ karmaṣādhimātravādāsevītā bhāvitā bahulikṛtā nir-
 ayaheturmadhyatvāt tiryagyoniheturmṛdutyāmalokahetuḥ |
 tatra prāṇātipāto nirayamupanayati tiryagyonimupanayati, yama-
 lokamupanayati | atha cetpunarmanuṣyeṣu upapadyate, dvau
 vipākāvabhinirvartayati alpāyuskatām ca bahuglānyatām ca |
 adattādanam...peyālam...paritābhogātām ca sādharāṇābhogātām ca |
 kāmamithyācāro...anājāneyaparivāratām ca sasapatnadāratām ca |
 mṛṣāvādo...abhyākhyānabahulātām ca parairviśaṃvādanātām ca |
 paīśunyaṃ...bhinnaparivāratām ca hīnaparivāratām ca | pārūṣyaṃ-
 ...amanāpaśravaṇātām ca kalahavacanātām ca | saṃbhinnapralāpo-
 ...anādeyavacanātām ca anīcitapratibhānatām ca | abhidhyā-
 ...asaṃtuṣṭitām ca mahecchatām ca | vyāpādo...ahitaiṣitām ca
 parotpīḍanatām ca | mityādṛṣṭiḥ...kudṛṣṭipatitaśca bhavati śaṭhaśca
 māyāvī | evaṃ khalu mahato'parimāṇasya duḥkhaskandhasya ime
 daśākuśalāḥ karmaṣāḥ samudāgamāya saṃvartante |

R

hanta vyaṃ imān daśākuśalān karmaṣāḥ vivarjya dharmārāma-
 ratiratā viharāma |

S

sa imān daśākuśalān karmaṣāḥ prahāya daśākuśalakarmaṣāḥ
 pratiṣṭhitāḥ parāṃsteṣveva pratiṣṭhāpayati |

T

sa bhūyasyā mātrayā sarvasattvānāmāntike hitacittatām utpādayati |
 sukhacittatām maitracittatām kṛpācittatām dayācittatāmanugraha-
 cittatāmārakṣācittatām samacittatāmacāryacittatām śāstṛcittatām-
 utpādayati |

U

tasyaivaṃ bhavati - kudṛṣṭipatitā bateme sattvā viśamamatayo
 viśamāśayā utpathagahanacāriṇaḥ | te'smābhīr bhūtapathasamyag-
 dṛṣṭimārgayāthātathye pratiṣṭhāpayitavyāḥ |

V

bhinnavigrhitacittavivādo papannā bateme sattvāḥ satatasamitām
 krodhohanāhasaṃduḥkṣitāḥ | te'smābhiranuttare mahāmaitry-
 upasaṃhāre pratiṣṭhāpayitavyāḥ |

W

atṛptā bateme sattvāḥ paravittābhilāṣiṇo viṣamājīvānucaritāḥ |
teśmābhiḥ pariśuddhakāyavānmanaskarmāntājīvikāyāṃ prati-
ṣṭhāpayitavyāḥ |

X

rāgadveṣamohatrinidānānugatā bateme sattvā vividhakleśāgni-
jvālābhiḥsatatasamitaṃ pradīptāḥ | na ca tato'tyantaniḥsaraṇopāyaṃ
parimārgayanti | teśmābhiḥ sarvakleśaprasame nirupadrave nirvāṇe
pratiṣṭhāpayitavyāḥ |

Y

mahāmohatamastimirapaṭalāvidyāndhakārāvṛtā bateme sattvā mah-
āndhakāragahanānupraviṣṭāḥ prajñālokasudūribhūtā mahāndha-
kārapraskannāḥ kudṛṣṭikāntārasamavasṛtāḥ | teṣāmasmābhir-
anāvaraṇaṃ prajñācakṣurviśodhayitavyaṃ yathā sarvadharmā-
yāthātathyāparapraṇayatāṃ pratilapsyante |

Z

mahāsaṃsārāṭavīkāntāramārgaprapannā bateme sattvā ayoga-
kṣemiṇo' nāśvāsaprāptā mahāprapātapatitā nirayatiryagyoniyam-
alokagatiprapātābhimukhāḥ kudṛṣṭiviṣamajālānuparyavanaddhā
mohagahanasaṃchannā mithyāmārgavipathaprayātā jātyandhī-
bhūtāḥ pariṇāyakavikalā aniḥsaraṇe niḥsaraṇasaṃjñīno namucipāśa-
baddhā viśayataskaropagrhitāḥ kuśalapariṇāyakavirahitā mārāśaya-
gahanānupraviṣṭā buddhāśayadūribhūtāḥ | teśmābhirevaṃvidhāt
saṃsārāṭavīkāntāradurgāduttārayitavyā abhayapure ca sarvajñatā-
nagare nirupadrave nirupatāpe pratiṣṭhāpayitavyāḥ |

AA

mahaughormyāmathairnimagnā bateme sattvāḥ kāmabhavāvidyā-
drṣṭiyoghasamavasṛṣṭāḥ saṃsārasrotonuvāhinastrṣṇānadīprapannā
mahāvegagrastā avilokanasamarthāḥ kāmavyāpādavihiṃsāvītarka-
pratānānucaritāḥ satkāyadrṣṭyudakarākṣasagrhitāḥ kāmagan-
āvartānupraviṣṭā nandīrāgamadhyasaṃchannā asmimānasthal-
otsannā dauḥśīlyaviṣamācārāntaḥpuṭībhūtāḥ śaḍāyatanagrāma-
bhayatīramanuccalitāḥ kuśalasaṃtārakavirahitā anāthā aparāyaṇā
aśaraṇāḥ | teśmābhirmahākaraṇākuśalamūlabalenoddhṛtya nirupa-
drave'rajasi kṣeme śive'bhaye sarvabhayatrāsāpagate sarvajñatā-
ratnadvīpe pratiṣṭhāpayitavyāḥ |

BB

ruddhā bateme sattvā bahuduḥkhadaurmanasyopāyāsabahule-

‘nunayapratighapriyāpriyavinibandhane saśokaparidevānucarite
tṛṣṇānigaḍabandhane māyāśāṭhyāvidyāgahanasaṃchanne trai-
dhātukacārake | teśmābhiḥ sarvatraidhātukaviveke sarvaduḥkh-
opaśame’ nāvaraṇanirvāṇe pratiṣṭhāpayitavyāḥ |

CC

ātmātmīyābhiniviṣṭā bateme sattvāḥ skandhālayānuccalitās-
caturviparyāsānuprayātāḥ ṣaḍāyatanaśūnyagrāmasaṃniśritās-
caturmahābhūtoragābhidrutāḥ skandhavadhakataskarābhighātītā
aparimānaduḥkhapratisaṃvedinaḥ | teśmābhiḥ paramasukhe sarva-
niketavigame pratiṣṭhāpayitavyā yaduta sarvāvaraṇaprahāṇanirvāṇe
|

DD

hīnalīnadīnādhimuktā bateme sattvā agryasarvajñajñānacittavikalāḥ
sati niḥsaraṇe mahāyāṇe śrāvakaḥpratyekabuddhayānāvatīrṇam-
atayaḥ | teśmābhirudārābuddhadharmamativipulādhyālabhena
sarvajñajñānalocanataḥ anuttare mahāyāṇe pratiṣṭhāpayitavyāḥ ||

iti hi bhavanto jinaputrā evaṃ śīlabalādhānānugatasya bodhi-
sattvasya kṛpākaruṇāmaitryabhinirhārakuśalasya sarvasattvān-
avadhiṣṭakalyāṇamitrasyaāparityaktasarvasattvasya kriyākriyābhi-
nirhārakuśalasya

EE

vimalāyāṃ bodhisattvabhūmau pratiṣṭhitasya bahavo buddhā
ābhāsabhāgacchānti...audārika...peyālaṃ...pariṇāmayati | tāṃśca
tathāgatānarhataḥ samyaksambuddhān paryupāsate, teṣāṃ ca
sakāśebhyo gauraveṇemāneva daśa kuśalān karmapathān prati-
grhṇāti, yathāpratigrhītāṃśca nāntarā praṇāśayati | so’nekān kalpān-
anekāni kalpaśatāni anekāni kalpasahasrāṇi anekāni kalpaśata-
sahasrāṇi anekāni kalpaniyutaśatasahasrāṇi anekakalpakoṭīranekāni-
kalpakoṭīśatāni anekāni kalpakoṭīśatasahasrāṇi anekāni kalpakoṭi-
niyutaśatasahasrāṇi mātṣaryadauḥśīlyamalāpanītatayā tyāgāśīla-
viśuddhau samudāgacchati | tadyathāpi nāma bhavanto jinaputr-
āstadeva jātarūpaṃ kāsīsaprakṣiptaṃ bhūyasyā mātrayā sarvama-
lāpagataṃ bhavati, evameva bhavanto jinaputrāstadeva jātarūpaṃ
kāsīsaprakṣiptaṃ bhūyasyā mātrayā sarvamaḥmalāpagataṃ bhavati,
evameva bhavanto jinaputrā bodhisattvo’śyāṃ vimalāyāṃ bodhi-
sattvabhūmau sthito’nekān kalpān yāvadanekāni kalpakoṭīniyuta-

śatasahasrāṇi mātsaryadauḥśīlyamalāpanītatayā tyāgaśīlaviśudvau
 samudāgacchati | tasya caturbhyaḥ saṃgrahavastubhyaḥ priya-
 vadyatā atiriktatamā bhavati | daśabhyaḥ pāramitābhyaḥ śīla-
 pāramitā atiriktatamā bhavati | na ca pariśeṣāsu na samudāgacchati
 yathābalaṃ yathābhajamānam ||

iyaṃ bhavanto jinaputrā bodhisattvasya vimalā nāma dvitīyā
 bodhisattvabhūmiḥ samāsanirdeśataḥ, yasyāṃ pratiṣṭhito bodhi-
 sattvo bhūyastvena rājā bhavati cakravartī caturdvīpādhipatidharm-
 ādhipatyapratilabdhaḥ saptaratnasamanvāgataḥ kṛtī prabhuḥ
 sattvānāṃ dauḥśīlyamalavinivartanāya kuśalaḥ sattvān daśasu
 kuśaleṣu karmapathēṣu pratiṣṭhāpayitum | yacca kiṃcit karm-
 ārabhate...peyālam ||

vimalā nāma dvitīyā bhūmiḥ ||

[Beginning of 2nd bhūmī's final gathas]

upasaṃhāragāthāḥ ।

te mārḍavārjavamṛdūkarmaṇīyacittāḥ
kalyāṇaāśaya damāśayatābhyupetāḥ ।
saṃsargapekṣavigatāśca udārabuddhi
māhātmya āśayavid dvitīyākramanti ॥ 6 ॥

atra sthitā guṇadharāḥ kuśalopapetāḥ
prāṇātipātavigatā avihiṃsacittāḥ ।
adattadānapagatāḥ paradāratām ca
satyānvitā apīśunaḥ puruṣapradhānāḥ ॥ 7 ॥

parabhogabhidyavigatā vidu maitracittāḥ
samyakpathe upagatā aśaṭhajñakāśca ।
nirmāṇakāyagrahaṇāśca supēśalāśca
rakṣanti śāstuśaraṇaṃ sada apramattāḥ ॥ 8 ॥

duḥkhāni yāni niraye tatha tiryagyonau
yamaśāsane jvalitaāśrayanīyupetāḥ ।
sarve ti pāpapatitākṣalāḥ prabhonti
hantā vivarjīya upemahi satyadharmam ॥ 9 ॥

āḍau ca kṛtva manuḥjānupapattimiṣṭām
yāvadbhavāgramaraṇāśayadhyānu śikṣām ।
pratyekayānamatha śrāvakabuddhayānaṃ
sarve ito daśabhi śuklapathaiḥ prabhūtam ॥ 10 ॥

evaṃ viditva satatam vidu apramattāḥ
śīleṣu saṃsthita parānapi sthāpayanti ।
bhūyottare karuṇaāśayatābhyupetāḥ
sattvān viditva dukhitān kṛpa saṃjanenti ॥ 11 ॥

hanto vidṛṣṭipatitā imi bālabuddhī
krodhopanāhadrutacitta vivādaprāptāḥ ।

satataṃ atrpta viṣaye bhuyu prārthayanti
trinidāna sattva parimocayitavya ete || 12 ||

mahaandhakāratamasāvṛta mohachannāḥ
kāntāramārgapatitā mahadr̥ṣṭijāle |
saṃsārapañjaragatā ripu dharṣayanti
mokṣāmyaḥaṃ namucipañjaramadhyaprāptān || 13 ||

kleśormibhahriyata oghacaturnimagnā
traidhātuke dukhaśataiḥ paripīḍyamānāḥ |
skandhālayābhyupagatā vṛtaātmasaṃjñā
teṣārthi yujyami ahaṃ dukhamocanārtham || 14 ||

avasṛjya śreṣṭhapravaraṃ ima buddhajñānaṃ
sati eva niḥsaraṇi hīnamatiṃ janenti |
sthāpemi tān vimalajñāni tathāgatānāṃ
vīryārabhanti atulaṃ vidu bodhihetoḥ || 15 ||

atra sthitā guṇaśatopacitā maharṣi
paśyanti naikasugatānapi pūjayanti |
teṣāṃ śubhaṃ bhuyu uttapyati kalpakoṭyāṃ
kāśisakāñcanavaraṃ ca yathā nikṣiptam || 16 ||

atra sthitā jīnasutā nṛpacakravarti
bhūtvā praṇenti daśabhiḥ kuśalebhi sattvān |
yaccaiva saṃci śubhasaṃcaya saṃcinanti
trātā bhavema jagato daśabhirbalāḍhyaiḥ || 17 ||

ākāṅkṣamāṇa vijahitva ca rajabhogān
pravrajya śāsanavare upagamyā dhīrāḥ |
vīryānvitā labhiya śreṣṭhavarāṃ samādhim
buddhā sahasra paripūrṇa kṣeṇe dṛśanti || 18 ||

evaṃvidhā gaṇanayā bhuyu anya nekā
ādarṣayanti vṛṣabhī sthita atra bhūmau |
ata uttari praṇidhijñānavarābhyupetā
naikā vikurvitavidhau vinayanti sattvān || 19 ||

ityeṣā dvitīyā bhūmīrñirdiṣṭā sugatātmajāḥ ।
sarvalokahitaiṣīṇāṃ bodhisattvānanuttamā ॥ 20 ॥

[End of 2nd bhūmī's final gathas]

[Beginning of third bhūmī's initial gathas]

3 prabhākārī nāma tṛtīyā bhūmīḥ ।

upakramagāthāḥ ।

evaṃ śruṇitva caribhūmimuttamāṃ
bodhisattvaviṣaye acintiyāṃ ।
harṣita jinasutāḥ sagauravāḥ
puṣpamegha nabhataḥ pramuñciṣuḥ ॥ 1 ॥

sādhu sādhu girisārasākaya (?)
deśito viduna śīlasaṃvaraḥ ।
sarvasattvakaruṇāya āśayo
bhūmīśreṣṭha dvitīyāya gocaraḥ ॥ 2 ॥

bhūtatattva vitathāmananyathā
bodhisasattvacaraṇaṃ manoramam ।
sarvalokahitaśaukhyacintanā
deśitaṃ tu paramaprabhāsvaram ॥ 3 ॥

bhūyu bhūyu naradevapūjitāṃ
bhūmīśreṣṭha tṛtīyāmudāhara ।
dharmajñānakriyamukti sūcaya
yādṛśo'nubhava tādr(śo) gocaraḥ ॥ 4 ॥

dānaśīlacaraṇaṃ maharṣiṇāṃ
kṣāntivīryaśamaprajñupāyatām ।
maitraśreṣṭha karuṇāya mārgaṇaṃ
bhāṣadhvaṃ jinacarivīśodhanam ॥ 5 ॥

vimukticandra uvāca vajragarbhaviśāradam ।
tṛtīyā saṃkramantānāmāśayaṃ bhaṇa sūraṇa ॥ 6 ॥

[End of third bhūmī's initial gathas]

3 prabhākārī nāma tṛtīyā bhūmiḥ ।

A

vajragarbho bodhisattva āha - yo'yaṃ bhavanto jinaputrā bodhisattvo dvitīyāyāṃ bodhisattvabhūmau supariśodhitādhyāsayastṛtīyāṃ bodhisattvabhūmimākramati, sa daśabhiścittāsayamanaskārairākramati । katamairdaśabhiḥ ? yaduta śuddhacittāsayamanaskāreṇa ca sthiracittāsayamanaskāreṇa ca nirviccittāsayamanaskāreṇa ca avirāgacittāsayamanaskāreṇa ca avinivartacittāsayamanaskāreṇa ca dṛḍhacittāsayamanaskāreṇa ca uttaptacittāsayamanaskāreṇa ca atṛptacittāsayamanaskāreṇa ca udāracittāsayamanaskāreṇa ca mātmyacittāsayamanaskāreṇa ca । ebhirdaśabhiścittāsayamanaskārairākramati ।

B

sa khalu punarbhavanto jinaputrā bodhisattvastṛtīyāyāṃ bodhisattvabhūmau sthito'nityatām ca sarvasaṃskāragatasya yathābhūtaṃ pratyavekṣate, duḥkhatām ca aśubhatām ca anāśvāsikatām ca vipralopatām ca acirasthīkatām ca kṣaṇikotpādanīrodhatām ca pūrvantāsaṃbhavatām ca aparāntāsaṃkrāntitām ca pratyutpannāvyavasthitatām ca sarvasaṃskāragatasya pratyavekṣate ।

C

sa evaṃbhūtaṃ sarvasaṃskāragataṃ saṃpaśyannanabhisaram nirākrandaṃ saśokaṃ saparidevaṃ sopāyāsaṃ priyāpriyavinibaddha duḥkhadaurmanasyopāyāsābahulamasamnicayabhūtaṃ rāga dveṣa mohāgnisampradīptamānekavyādhivivardhitam ca ātma-bhāvaṃ saṃpaśyan

D

bhūyasyā mātrayā sarvasaṃskārebhyaścittamuccālayati, tathāgatajñāne ca saṃpreṣayati । sa tathāgatajñānasyācintyatām ca samanupaśyati, atulyatām ca aprameyatām ca durāsadatām ca asaṃsprṣṭatām ca nirupadravatām ca nirupāyāsātām ca abhayapuraga-manīyatām ca apunarāvṛttitām ca bahujanaparitrāṇatām ca samanupaśyati ।

E

sa evamapramāṇatām ca tathāgatajñānasya samanupaśyan evaṃ bahūpadravatām ca sarvasaṃskāragatasya vyupaparīkṣamāṇo bhūyasyā mātrayā sattvānāmantike daśa cittāsayānupasthāpayati ।

katamān daśa? yaduta anāthātrāṇāpratiśaraṇacittāśayatām ca nitya-
daridrapratiśaraṇacittāśayatām ca rāgadveṣamohāgnisaṃpradīpta-
pratiśaraṇacittāśayatām ca bhavacārakāvaruddhapratiśaraṇa-
cittāśayatām ca satatasamitaklaśagahenāvṛtaprasuptapraśaraṇa-
cittāśayatām ca vilokanasamarthapraśaraṇacittāśayatām ca kuśala-
dharmacchandarahitapraśaraṇacittāśayatām ca buddhadharma-
pramuṣitapraśaraṇacittāśayatām ca saṃsārasrotonuvāhipra-
śaraṇacittāśayatām ca mokṣopāyapraṇaṣṭapraśaraṇacittāśayatām ca
| imān daśa cittāśayanupasthāpayati ||

F

sa evaṃ bahūpadravam sattvadhātum samanupaśyan evaṃ vīryam-
ārabhate - mayaivaite sattvāḥ paritrātavyāḥ parimocayitavyāḥ pari-
toṣayitavyāḥ saṃropayitavyā vinetavyāḥ parinirvāpayitavyā iti |

G

sa evaṃ nirvidanugataśca sarvasaṃskāragatyā upekṣānugataśca
sarvasattveṣu anuśaṃsānugataśca sarvajñajñāne tathāgatajñāna-
pratiśaraṇaḥ sarvasattvapariśrāṇyābhiyuktaḥ evaṃ vyupaparīkṣate
- katamena khalu upāyamārgena śakyā ime sattvā evaṃ bahuduḥ-
khopakleśaprapatitā abhyuddhartum, atyantasukhe ca nirvāṇe prati-
ṣṭhāpayitum, sarvadharmāṇiḥsaṃśayatām cānuprāpayitumiti?

H

tasya bodhisattvasyaivaṃ bhavati - nānyatra anāvaraṇavimokṣa-
jñānasthānāt | tacca anāvaraṇajñānavimokṣasthānam nānyatra sarva-
dharmayathāvadavabodhāt | sa ca sarvadharmayathāvadavabodho
nānyatra apracārānutpādacāriṇyāḥ prajñāyāḥ | sa ca prajñāloko
nānyatra dhyānakauśalyaviniścayabuddhipratyavekṣaṇāt | tacca
dhyānakauśalyaviniścayabuddhipratyavekṣaṇam nānyatra śrūta-
kauśalyāditi ||

I

sa evaṃ pratyavekṣitajñāno bhūyasyā mātrayā saddharmaparyeṣaṇ-
ābhiyukto viharati | rātridivam dharmasravaṇārthiko dharmakām-
ātrptāpratiprasrabdho buddhardharmaparyeṣṭihetoḥ | dharmārāmo
dharmaurato dharmapraśaraṇo dharmānimno dharmapraṇaṇo
dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo
dharmānudharmacārī |

J

sa evaṃ buddhadharmaparyeṣaṇābhiyukto nāsti tatkiṃcid dravya-

vittajātaṃ vā dhanadhānyakośakoṣṭhāgārajātaṃ vā hiraṇyasuvārṇa-
maṇimuktāvajravaiḍūryaśaṅkhaśilāpravālaajātarūparajatajātaṃ vā
yāvatsarvāṅgapratyaṅgaparityāgo vā yanna parityajati tayā dharmā-
kāmatayā | na ca tasmādduṣkarasaṃjñī bhavati anyatra tasminneva
dharmabhāṇakapudgale duṣkarasaṃjñī bhavati yo'syaikadharma-
padamapi deśayati | sa dharmahetornāsti tatkiṃcidupātaṃ bāhyaṃ
vastu yanna parityajati | nāsti tatkiṃcidādhyātmikaṃ vastu yanna
parityajati | nāsti tatkiṃcidguruparicaryopasthānaṃ yannopādatte |
nāsti sā kācid mānābhīmānotsarganirmāṇopacāratā yāṃ nopādatte |
nāsti sā kācitkāyikī pīḍā yāṃ nopādatte | sa citro bhavatyāśruta-
dharmapada śravaṇena, na tveva trisāhasramahāsāhasralokadhātu-
pratimena ratnarāśipratilambhena | sa citro bhavatyekasubhāṣita-
gāthāśravaṇena na tveva cakravartirāyapratilambhena | sa citro
bhavatyāśrutadharmapadaśravaṇena bodhisattvacaryāpari-
śodhanena na tveva śakratvabrahmatvapratilambhena bahukalpa-
śatasahasraparyavasānena | sacedidaṃ kaścidevaṃ brūyāt – eva-
maṃ tulyamidaṃ dharmapadaṃ samyaksaṃbuddhohanītaṃ bodhi-
sattvacaryāpariśodhanam saṃśrāvayeyam, sacettvaṃ mahatyām-
agnikhadāyāṃ saṃprajvalitāyāmekajvalībhūtāyāmātmānaṃ pra-
pātayeḥ, mahāntaṃ ca duḥkhavedanopakramaṃ svaśārīreṇ-
opādadyā iti | tasyaivaṃ bhavati - utsahe'hamekasyāpi dharmā-
padasya samyaksaṃbuddhohanītasya bodhisattvacaryāpari-
śodhanasyārthāya trisāhasramahāsāhasralokadhātāvagniparipūrṇe
brahmalokādātmānamutsraṣṭum, kiṃ punaḥ prākṛtāyāṃ agni-
khadāyāṃ | api tu khalu punaḥ sarvairnirayāpāyaduḥkhasaṃvāsair-
apyasmābhirbuddhadharmāḥ paryeṣitavyāḥ, kiṃ punarmanuṣya-
duḥkhasaṃvāsairiti | sa evaṃrūpeṇa vīryārambheṇa dharmān
paryeṣate | yathāśruteṣu dharmeṣu ca yoniśaḥ pratyavakṣeṇajātīyo
bhavati |

K

tāṃśca dharmān śrutvā svacittanidhyaptyā eko rahogata evaṃ
mīmāṃsate - dharmānudharmapratipattyā ime buddhadharmā anu-
gantavyā na kevalaṃ vākkarmapariśuddhyeti | so'syāṃ prabhā-
karyāṃ bodhisattvabhūmau sthito bodhisattvo dharmānudharma-
pratipattihetorviviktaṃ kāmairviviktaṃ pāpakairakuśaladharmair-
savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathamam dhyānam-
upasaṃpadya viharati | sa vitarkavicārāṇaṃ vyupaśamādadhyātma-

saṃprasādācchetasa ekotibhāvādavitarkamavicāraṃ samādhijam
 prītisukhaṃ dvitīyaṃ dhyānamupasaṃpadya viharati | sa prīter-
 virāgādupekṣako viharati smṛtimān saṃprajānan | sukhaṃ ca
 kāyena pratisaṃvedayati yattadāryā ācakṣante - upekṣakaḥ
 smṛtimān | sukhavihārī niṣprītikaṃ tṛtīyaṃ dhyānamupasaṃpadya
 viharati | sa sukhasya ca prahāṇādduḥkhasya ca prahāṇātpūrvam-
 eva ca saumanasyadaurmanasyayorastaṃgamādaduḥkhāsukham-
 upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānamupasaṃpadya viharati
 | sa sarvaśo rūpasamjñānām samatikramāt pratighasaṃjñānām-
 astaṃgamānnānātvasamjñānāmamanasikārādanantakamākāśamityā
 kāśānantyāyatanamupasaṃpadya viharati | sa sarvaśa ākāśānanty-
 āyatanasamatikramādanantaṃ vijñānamiti vijñānānantyāyatanam-
 upasaṃpadya viharati | sa sarvaśo vijñānānantyāyatanasamati-
 kramānnāsti kiṃcidityākiṃcanyāyatanamupasaṃpadya viharati | sa
 sarvaśa ākiṃcanyāyatanasamatikramānnaivasamjñānāśamjñ-
 āyatanamupasaṃpadya viharati tenānabhiratipadasthānena n-
 ānyatra dharmānudharmapratipattimupādāya |

L

sa maitrīśahagatena cittena vipulena mahadgatenādvayenāpra-
 māṇenāvaireṇāsapatnenānāvaraṇenāvyābādhena sarvatṛānugatena
 dharmadhātuparame loka ākāśadhātuparyavasāne sarvāvantaṃ
 lokaṃ spharītvpasaṃpadya viharati | evaṃ karuṇāśahagatena
 cittena | muditāśahagatena cittena | upekṣāśahagatena cittena
 viharati ||

M

so'nekavidhāṃ ṛddhividhiṃ pratyanubhavati | pṛthivīmapi
 kampayati | eko'pi bhūtvā bahudhā bhavati | bahudhāpi bhūtvaiako
 bhavati | āvirbhāvaṃ tirobhāvamapi pratyanubhavati | tiraḥ-
 kuḍyaṃ tiraḥprākāraṃ parvatamapyasajjan gacchati tadyathāpi
 nāma ākāśe | ākāśe'pi paryaṅkena krāmati tadyathāpi nāma pakṣi-
 śakuniḥ | pṛthivyāmapyunmajjananimajjanam karoti tadyathāpi
 nāma udake | udake'pyamañjan gacchati tadyathāpi pṛthivyām |
 dhūmayati prajvalati, tadyathāpi nāma mahānagniskandhaḥ | sva-
 kāyādapi mahāvāridhārā utsṛjati tadyathāpi nāma mahāmeghaḥ |
 yābhīrvāridhārābhīrayaṃ trisāhasramahāsāhasro lokadhāturādīptaḥ
 pradīptaḥ saṃprajvalito'gninā ekajvālībhūto nirvāpyate | imāvapi
 candrasūryāvevaṃmaharddhikau evaṃmahānubhāvau pāṇinā

parāmr̥ṣati parimārṣṭi yāvadbrahmalokamapi kāyena vaśaṃ
vartayati ||

sa divyena śrotradhātunā [viśuddhenā]tikrāntamānuṣyakena
ubhayān śābdān śṛṇoti divyān mānuṣyākān, sūkṣmānaudārikāṃśca |
ye dūre'ntike vā antaśo daṃśamaśakakīṭamaksikāṇāmapi śābdān
śṛṇoti | [eṣā divyaśrotrābhijñā] ||

sa parasattvānāṃ parapudgalānāṃ cetasaiva cittaṃ yathābhūtaṃ
prajānāti | sarāgaṃ cittaṃ sarāgacittamiti yathābhūtaṃ prajānāti |
virāgaṃ cittaṃ virāgacittamiti prajānāti | sadoṣaṃ...vigatadoṣaṃ...
samohaṃ...vigatamohaṃ...sakleśaṃ...niḥkleśaṃ...parītaṃ...
vipulaṃ...mahadgataṃ...apramāṇaṃ...saṃkṣiptaṃ...[vistīrṇaṃ]...
samāhitaṃ...asamāhitaṃ...vimuktaṃ...avimuktaṃ...sāṅganam...
anaṅganam...audārikaṃ cittamaudārikacittamiti yathābhūtaṃ
prajānāti | anaudārikaṃ cittamanaudārikaṃ cittamiti yathābhūtaṃ
prajānāti | iti parasattvānāṃ parapudgalānāṃ cetasaiva cittaṃ
yathābhūtaṃ prajānāti | [ityeṣā paracittajñānāmijñā] ||

so'nekavidhaṃ pūrvanivāsamanusmarati | ekāmapī jātīmanusmarati
| dve tisraścataśaḥ pañca daśa viṃśatiḥ triṃśataṃ catvāriṃśataṃ
pañcāśataṃ jātīśatamanusmarati | anekānyapi jātīśatāni | anekāny-
api jātīśatasahasrāṇi | saṃvartakalpamapi vivartakalpamapi | anek-
ānapi saṃvartavivartakalpānāpyanusmarati | kalpaśatamapi kalpa-
sahasramapi kalpakotīṃmapi kalpakotīśatamapi kalpakotīśahasramapi
kalpakotīśatasahasramapi yāvadanekānyapi kalpakotīniyutaśata-
sahasrāṇyanusmarati - amutrāhamāsaṃ evaṃnāmā | evaṃgotraḥ
evaṃjātiḥ evamāhāra evamāyuhpramāṇaḥ evaṃ cirasthitiḥ evaṃ
sukhaduḥkhapratiśaṃvedī | so'haṃ tataścyuto'tropapannaḥ | tataś-
cyuta ihopapannaḥ | iti sākāraṃ soddeśaṃ sanimittamanekavidhaṃ
pūrvanivāsamanusmarati | [eṣā pūrvanivāsānusmṛtyabhijñā] ||

sa divyena cakṣuṣā viśuddhenātīkrāntamānuṣyakeṇa sattvān paśyati
cyavamānānupapadyamānān suvarṇān durvarṇān sugatān durgatān
praṇītān hīnān | yathākarmopagān sattvān yathābhūtaṃ prajānāti -
ime bhavantaḥ sattvāḥ kāyaduścaritena samanvāgatā vāgduścaritena
samanvāgatā [manoduścaritena samanvāgatāḥ] | āryāṇāmapavādakā

mithyādr̥ṣṭayaḥ mithyādr̥ṣṭikarmasamādānahetostaddhetuṃ tat-
 pratyayaṃ kāyasya bhadātparaṃ maraṇādapāyadurgativinipātanir-
 ayeṣūpapadyante | ime punarbhavantaḥ sattvāḥ kāyasucaritena
 samanvāgatā [vāksucaritena samanvāgatā manaḥsucaritena
 samanvāgatā] āryāṇāmanapavādakāḥ | samyagdr̥ṣṭikarmasam-
 ādānahetostaddhetuṃ tatpratyayaṃ kāyasya bhedāt paraṃ maraṇ-
 ātsugatau svarge devalokeṣūpapadyanta iti | [prajānāti | evaṃ]
 divyena cakṣuṣā viśuddhenātikrāntamanuṣyeṇa sākāraṃ soddeśaṃ
 sanimittam sattvān paśyati | cyavamānānupapadyamānān...yathā-
 bhūtaṃ paśyati ||

sa imāni dhyānāni vimokṣān samādhīn samāpattiśca samāpadyate,
 vyuttiṣṭhete | na ca teṣāṃ vaśenopapadyate'nyatra yatra bodhyaṅga-
 paripūriṃ paśyati tatra saṃcintya praṇidhānavaśenopapadyate | tat-
 kasya hetoḥ? tathā hi tasya bodhisattvasyopāyakaauśalyābhinirhatā
 cittasaṃtatiḥ ||

N

tasya asyāṃ prabhākaryāṃ bodhisattvabhūmau sthitasya bodhi-
 sattvasya bahavo buddhā ābhāsamāgacchanti | peyālaṃ | pari-
 ṇāmayati | tāṃśca tathāgatānarhataḥ samyaksambuddhān pary-
 upāste | teṣāṃ ca dharmadeśanāṃ satkṛtya śrṇoti udgr̥hṇāti
 dhārayati | śrūtvā ca yathābhajamānaṃ pratipattiyā samādayati | sa
 sarvadharmāṇāmasaṃkrāntitāṃ ca avināśitāṃ ca pratītya praty-
 ayatayā vyavalokayati ||

O

tasya bhūyasyā mātrayā sarvāṇi kāmabandhanāni tanūni bhavanti |
 sarvāṇi rūpabandhanāni sarvāṇi bhavabandhanāni sarvāṇyavidyā-
 bandhanāni tanūni bhavanti | dr̥ṣṭikṛtabandhanāni ca pūrvameva
 prahīṇāni bhavanti | tasya asyāṃ prabhākaryāṃ bodhisattva-
 bhūmau sthitasya bodhisattvasya...peyālaṃ...anupacayaṃ mithy-
 ārāgaḥ prahāṇaṃ gacchati anupacayaṃ mithyādoṣaḥ prahāṇaṃ
 gacchati, anupacayaṃ mithyāmohaḥ prahāṇaṃ gacchati | tāni cāsyā
 kuśalamūlānyuttapyante paśiuddhyanti karmaṇyāni ca bhavanti |
 tadyathāpi nāma bhavanto jinaputrāstadeva jātārūpaṃ kuśalasya
 karmārasya hastagataṃ tulyadharaṇameva pramāṇenāvatiṣṭhate,
 evameva bhavanto jinaputrā bodhisattvasya asyāṃ prabhākaryāṃ
 bodhisattvabhūmau sthitasya anekān kalpān yāvadānekāni kalpa-

koṭīniyutaśatasahasrāṇi....prahāṇaṃ gacchanti | tasya bhūyasyā
 mātrayā kṣāntisauratyāśayatā ca pariśuddhyati, sākhyamādhury-
 āśayatā ca akopyāśayatā ca akṣubhitāśayatā ca alubhitāśayatā ca
 anunnāmavanāmāśayatā ca sarvakṛtapratikṛtānāṃ niḥkāṅkṣāśayatā
 ca sattvakṛtapratikṛtānāṃ kāṅkṣāśayatā ca asāṭhyamāyāvitāśayatā ca
 agahanāśayatā ca pariśuddhyati | tasya caturbhyaḥ saṃgraha-
 vastubhyo'rthacaryā atiriktatamā bhavati | daśabhyaḥ pāra-
 mitābhyaḥ kṣāntipāramitā atiriktatamā bhavati | na ca pariśeṣāsu na
 samudāgacchati yathābalaṃ yathābhajamānam | iyaṃ bhavanto
 jina-putrā bodhisattvasya prabhākārī nāma tṛtīyā bodhisattvabhūmiḥ
 samāsanirdeśataḥ,

P

yasyāṃ pratiṣṭhito bodhisattvo bhūyastvena indro bhavati devarājas-
 tridaśādhipatiḥ kṛtī prabhuḥ sattvānāṃ kāmarāgavinivartanopāy-
 opasaṃhārāya kuśalaḥ sattvān kāmapaṅkādabhyuddhartum, yacca
 kiṃcit...peyālaṃ...yathārūpeṇa vīryārambheṇa ekakṣaṇalava-
 muhūrtena samādhiśatasahasraṃ ca pratilabhate... |

prabhākārī nāma tṛtīyā bhūmiḥ ||

[Beginning of third bhūmi's final gathas]

upasamhāragāthāḥ ।

te śuddhaāśaya guṇākara tīkṣṇacittā
nirviṇṇa rāgavigatā anivartiyāśca ।
dṛḍhacitta taptadhṛtiyukti udāravegā
māhātmyatāśayavidū tṛtiyākramanti ॥ 7 ॥

atra sthitā vidu prabhākaribhūmideśe
duḥkhaṃ anityamaśuciṃ ca pralopadharmam ।
acirasthitāka kṣaṇikaṃ ca nirodhakaṃ ca
vicinanti saṃskṛtagatīkamanāgatīkam ॥ 8 ॥

te rogabhūtasahaśokaparadevanam ca
sopāyasaṃ ca priya apriyatānubaddham ।
duḥkhadaurmanasyanilayaṃ jvalitāgnikalpaṃ
paśyanti saṃskṛtamananta samujjvalanti ॥ 9 ॥

udvigna sarva tribhave anapekṣacittā
jñānābhilāṣa sugatānamananyabuddhiḥ ।
avicintiyaṃ atuliyam asaṃtāpāraṃ
saṃpaśyate nirupatāpa jināna jñānam ॥ 10 ॥

te buddhajñāna nirupadravamīkṣamāṇā
atrāṇa nātharahitā vrajate caranti ।
nityaṃ daridra tribhiragnibhi saṃpradīptā
bhavacārake dukhaśatairvinibaddhacittāḥ ॥ 11 ॥

kleśāvṛtāśca avilokana chandahīnāḥ
sugatāna dharmaratanānupranaṣṭa bālāḥ ।
saṃsārasrotaanuvāhina mokṣatrastā
me trāyitavya dṛḍha vīrya samārabhante ॥ 12 ॥

jñānābhilāṣa anapekṣa jagāṛthacārī
vyuparīkṣate katama hetu jagasya mokṣe ।

nānyatra nāvaraṇajñāna tathāgatānām
jñānaṃ ca prajñāprabhavaṃ sugatānanantam || 13 ||

prajñā śrutāttu iti cintayi bodhisattvo
jñātvā tamārabhati vīrya śrutārthacārī |
rātriṃdivaṃ śravaṇahetu ananyakarmā
arthārthiko bhavati dharmaparāyaṇaśca || 14 ||

maṇimuktiratnanilayān priyabāndhavāṃśca
rājyaṃ ananta vividhān pura sthānaśreṣṭhān |
bhāryāsutāṃśca parivāra manonukūlān
anapekṣacittu tyajate vidu dharmahetoḥ || 15 ||

śira hastapāda nayana svakamātmanāṃśam
jihvā ca daṃṣṭra śrava nāsika śoṇitaṃ ca |
hṛdayaṃ tupādya priya majja parityajanti
nā duṣkaretamatha duṣkara yacchrṇoti || 16 ||

yadi kaścidenamupagamyā vadeyya evaṃ
yadi agnigarbha prapate jvalitāpi ghoram |
prāpiṣya dharmaratanaṃ sugatopanītaṃ
śrutvā adīnamanasaḥ prapate guṇārthī || 17 ||

ekasya dharmapada artha sumerumūrdhnā
trisahasra agnirucitaṃ api brahmalokāt |
sūdūrlabhā imi jinasya udārabodhiḥ
ye mānuṣyeṇa sukha labhyati evarūpam || 18 ||

yāvattareṇa pavararṣiṇa jñānalābha-
stāvattaraṃ dukhamavīcikamutsahyami |
kiṃ vā punarvividhamānuṣaduḥkhaskandhaṃ
hantābhyupemi varadharmipadārthiduḥkham || 19 ||

dharmam ca śrutva puna yoniṣu cintayāti
dhyānāpramāṇa caturaśca tathā arūpyā |
pañcāpyabhijñā pravarā abhinirharanti
nā cāpi teṣu vaśitā upapadya yāti || 20 ||

atra sthitā guṇadharā bahubuddhakoṭyaḥ
 pūjyanti niścitanā śṛṇuvanti dharmam ।
 tanubhūtvā mithyāpagatāḥ parīsuddhayanti
 svarṇe yathā vigatadoṣa pramāṇatulyam ॥ 21 ॥

atra sthitā guṇadharāstridaśādhipatyam
 kārenti īśvara nivartitu kāmāgāḥ ।
 marusaṃgha nekavividhān kuśalāna mārge
 sthāpentyananyamana buddhaguṇābhilāṣe ॥ 22 ॥

atra sthitā jīnasutā viriyārabhante
 labdhvā samādhina sahasraśataṃ anūnam ।
 paśyanti buddhavaṛa lakṣaṇacitrigātrāṃ
 bhūyo ataḥ praṇidhiśreṣṭha guṇāpramāṇāḥ ॥ 23 ॥

ityeṣā tṛtiyā bhūminirdiṣṭā sugatātmajāḥ ।
 sarvalokahitaiṣiṇāṃ bodhisattvānanuttamā ॥ 24 ॥

[End of third bhūmī's final gathas]

[Beginning of fourth bhūmi's initial gathas]

4 arciṣmatī nāma caturthī bhūmiḥ ।

upakramagāthāḥ ।

evaṃ śrūṇitva caraṇaṃ vipulaṃ
bhūmyuttamaṃ manuramaṃ pravaram ।
saṃharṣitā jinasutāttamanā
abhyokiranti kusumbhi jinam ॥ 1 ॥

saṃkampitā lavaṇatoyadharā
iha dharmadeśanamudīrayatām ।
marukanyakā abhimanorucirāḥ
saṃgītiyukta varadharmaratāḥ ॥ 2 ॥

vaśavarti devapatirāttamanā
maṇiratna divya sugatasya kṣipī ।
vācaṃ abhāṣi atha eva jino
utpanna artha guṇapāragato ॥ 3 ॥

kiṃ kāraṇaṃ tatha hi dharmavaraṃ
saṃbodhisattvacaraṇaṃ paramam ।
bhūmirvidū na iyamadya śrutā
yasyāśravo durlabha kalpaśataiḥ ॥ 4 ॥

bhūyaḥ prabhāṣa naradevahitā
caryāvaraṃ jinasutān vidū ।
śroṣyanti te marutasamghagaṇā
bhūtaṃ viniścayamananyapadam ॥ 5 ॥

vimukticandraḥ punarvīro ālapī sugatātmajam ।
caturthī saṃkramantānāṃ gocaraṃ bhaṇa uttamam ॥ 6 ॥

[End of fourth bhūmi's initial gathas]

4 arciṣmatī nāma caturthī bhūmiḥ ।

A

vajragarbha āha - yo'yaṃ bhavanto jinaputrā bodhisattvastrīyāyāṃ bodhisattvabhūmau supariśuddhālokaścaturthī bodhisattvabhūmim-ākramati, sa daśabhirdharmālokapraveśairākramati । katamair-daśabhiḥ? yaduta sattvadhātuvicāraṇālokapraveśena ca lokadhātu-vicāraṇālokapraveśena ca dharmadhātuvicāraṇālokapraveśena ākāśadhātuvicāraṇālokapraveśena ca vijñānadhātuvicāraṇā loka-praveśena ca kāmadhātuvicāraṇālokapraveśena ca rūpadhātu-vicāraṇālokapraveśena ca ārūpyadhātuvicāraṇālokapraveśena udārāśayādhimuktidhātuvicāraṇālokapraveśena ca mātmyāśay-ādhimuktidhātuvicāraṇālokapraveśena । ebhirdaśabhirdharmāloka-praveśairākramati ।।

B

tatra bhavanto jinaputrā arciṣmatyā bodhisattvabhūmeḥ sahapratilambhena bodhisattvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya daśabhirjñānaparipācakairdharmaiḥ । katamairdaśabhiḥ? yaduta apratyudāvartyāśayatayā ca triratn-ābhedyaprasādaniṣṭhāgamanatayā ca saṃskārodayavyaya-vibhāvanatayā ca svabhāvanutpattyāśayatayā ca lokapavṛttinivṛtty-āśayatayā ca karmabhavopapattyāśayatayā ca saṃsāranirvāṇ-āśayatayā ca sattvaśṣṭrakarmāśayatayā ca pūrvāntāparāntāśayatayā abhāvakṣayāśayatayā ca । ebhirdbhavanto jinaputrā daśabhirjñānaparipācakairdharmaiḥ samanvāgato bodhisattvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya ।

C

sa khalu punarbhavanto jinaputrā bodhisattvo'syāmarciṣmatyāṃ bodhisattvabhūmau pratiṣṭhito'dhyātmaṃ kāye kāyānudarśī viharati ātāpī saṃprajānaṃ smṛtīmān vinīya loke'bhidyādaurmanasye bahirdhā kāye...adhyātmaṃ bahirdhā kāye । evamevādhyātmaṃ vedanāsu bahirdhā vedanāsu adhyātmaṃ bahirdhā vedanāsu । evamadhyātmaṃ citte bahirdhā cittedhyātmaṃ citte । adhyātmaṃ dharmeṣu dharmānudarśī...bahirdhā dharmeṣu dharmānudarśī...evamadhyātmaṃ bahirdhā dharmeṣu... । so'nutpannānāṃ pāpakānāmakuśalānāṃ dharmānāmanutpādāya cchandaṃ janayati vyāyacchate vīryamārabhate cittam pragṛhṇāti samyakpraṇidadhāti

l utpannānām pāpakānāmakuśalānām dharmānām prahāṇāya... |
 anutpannānām kuśalānām dharmānamutpādāya... | utpannānām
 kuśalānām dharmānām sthitayeśampramoṣāya vaipulyāya
 bhūyobhāvāya bhāvanāya paripūraye... | chandasamādhiprahāṇa-
 samskārasamanvāgatam ṛddhipādam bhāvayati vivekaniśritam
 virāganiśritam nirodhaniśritam vyavasargapariṇatam vīrya-
 pariṇatam cittapariṇatam mīmāṃsāpariṇatam | sa śraddhendriyam
 bhāvayati vivekaniśritam...vīryendriyam...smṛtīndriyam...-
 samādhīndriyam...prajñendriyam...sa | śraddhābalaṃ
 bhāvayati...vīryabalaṃ...smṛtibalaṃ...samādhibalaṃ...prajñābalaṃ... |
 smṛtisambodhyaṅgam bhāvayati dharmapravicaya...vīrya...prīti-
 ...prasrabdhi...samādhī...upekṣā... | samyakdṛṣṭim bhāvayati-
 ...samyaksamkalpaṃ...samyagvācaṃ...samyakkarmāntaṃ...samyagājī-
 vaṃ...samyagvyāyāmaṃ...samyaksmṛtiṃ...samyaksamādhiṃ... |

D

tacca sarvasattvasāpekṣatayā ca pūrvaprañidhānābhinirhār-
 opastabdhatayā ca mahākaruṇāpūrvamgamatayā ca mahāmaitry-
 upetatayā ca sarvajñajñānādhyāmbanātayā ca buddhakṣetraviṭha-
 panālaṃkārabhinirhāratayā ca tathāgatabalavaiśāradyāveṇika-
 buddhadharmalakṣaṇānuvyañjanasvaraghoṣasamṣadabhinirhāratayā
 ā ca uttarottaravaiśeṣikadharmaparimārgaṇatayā ca gambhīra-
 buddhadharmavimokṣaśravaṇānugamanatayā ca mahopāya-
 kauśalyabalavicāraṇatayā ca |

E

tasya khalu punarbhavanto jinaputrā bodhisattvasya asyām-
 arciṣmatyām bodhisattvabhūmau sthitasya yānīmāni
 satkāyadṛṣṭipūrvamgamāni ātmasattvajīvapoṣapudgalaskandha-
 dhātvyātanābhiniveśasamucchritāni unmiñjitāni nimiñjitāni
 vicintitāni vitarkitāni kelāyitāni mamāyitāni dhanāyitāni niketa-
 sthānāni, tāni sarvāṇi vigatāni bhavanti sma |

F

sa yānīmāni karmāṇyakaraṇīyāni samyaksambuddhavivarnītāni
 samkleśopasaṃhitāni, tāni sarveṇa sarvaṃ prajahāti | yāni cemāni
 karmāṇi karaṇīyāni samyaksambuddhaprasastāni bodhimārga-
 sambhārānukūlāni, tāni samādāya vartate |

G

sa bhūyasyā mātrayā yathā yathopāyaprajñābhinirhṛtāni mārgasam-

udāgamāya mārḡāṅgāni bhāvayati, tathā tathā snigdha-cittaśca bhavati, maducittaśca karmaṇyacittaśca hitasukhāvahacittaśca aparikliṣṭacittaśca uttarottaraviśeṣaparimārgaṇacittaśca jñāna-viśeṣaṇābhilāṣacittaśca sarvajagatparitrāṇacittaśca gurugauravānukūlacittaśca yathāśrutadharmapratipatticittaśca bhavati |

H

sa kṛtajñāśca bhavati, kṛtavedī ca sūrataśca sukhasaṃvāśca ṛjuśca mṛduśca agahanacārī ca nirmāyanirmāṇaśca suvacāśca pradakṣiṇagrāhī ca bhavati | sa evaṃ kṣamopeta evaṃ damopeta evaṃ śamopeta evaṃ kṣamadamaśamopeta uttarāṇi bhūmipariśodhakāni mārḡāṅgāni manasi kurvāṇaḥ samudācaran

I

aprasrabdhavīryaśca bhavati aparikliṣṭaḥ | apratyudāvartyavīryaśca vipulavīryaśca anantavīryaśca uttaptavīryaśca asamavīryaśca asaṃhāryavīryaśca sarvasattvapariṇāpanavīryaśca nayānayavibhaktavīryaśca bhavati |

J

tasya bhūyasyā mātrayā āśayadhātuśca viśuddhyati, adhyāśayadhātuśca na vipravasati, adhimuktidhātuścotpadyate, kuśalamūlavivṛddhiścopajayate, lokamalakaśāyatā cāpagacchati, sarvasaṃśayavimatisaṃdehāścāsyocchidyante, niṣkāṅkṣābhimukhatā ca paripūryate, prītiprasabdhi ca samudāgacchati, tathāgatādhiṣṭhānaṃ cābhimukhībhavati, apramāṇacittāśayatā ca samudāgacchati ||

K

tasya asyāmarciṣmatyāṃ bodhisattvabhūmau sthitasya bodhisattvasya...peyālaṃ...| bhūyastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati | tasya bhūyasyā mātrayā āśayādhyāśayādhimuktisamatā viśuddhyati | tasya asyāmarciṣmatyāṃ bodhisattvabhūmau sthitasya bodhisattvasya...āśayādhyāśayādhimuktisamatāviśuddhiḥ stīṣṭhati, tāni cāsyā kuśalamūlāni sūttaptāni prabhāśvaratārāṇi ca bhavanti | tadyathāpi nāma bhavanto jinaputrāstadeva jātārūpaṃ kuśalena karmāreṇābharaṇīkṛtamasāṃhāryaṃ bhavati tadanyairakṛtābharaṇairjātārūpaiḥ, evameva bhavanto jinaputrā bodhisattvasya asyāmarciṣmatyāṃ bodhisattvabhūmau sthitasya tāni kuśalamūlānyasaṃhāryāni bhavanti tadanyeṣāmadharabhūmisthitānāṃ bodhisattvānāṃ kuśalamūlaiḥ |

tadyathāpi nāma bhavanto jinaputrā maṇiratnaṃ jātāprabhaṃ pariśu-
ddharaśmimaṇḍalamālokapramuktamasamhāryaṃ bhavati tadanyai-
rapi śuddhaprabhai ratnajātaiḥ, anācchedyaprabhaṃ ca
bhavati sarvamārutodakapravarṣaiḥ, evameva bhavanto jinaputrā
bodhisattvośyāmarciṣmatyāṃ bodhisattvabhūmau sthitaḥ sanna-
samhāryo bhavati tadanyairadharabhūmisthitairbodhisattvaiḥ,
anācchedyajñānaśca bhavati sarvamāraśleśasamudācāraiḥ | tasya
caturbhyaḥ saṃgrahavastubhyaḥ samānārthatā atiriktatamā bhavati
| daśabhyaḥ pāramitābhyo vīryapāramitā atiriktatamā bhavati, na ca
pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam | iyaṃ
bhavanto jinaputrā bodhisattvasyārciṣmatī nāma caturthī bhūmiḥ
samāsanirdeśataḥ, yasyāṃ pratiṣṭhito bodhisattvo bhūyastvena
suyāmo bhavati devarājaḥ kṛtī prabhuḥ sattvānāṃ satkāyaḍṛṣṭi-
samuddhātāya kuśalaḥ sattvān samyagdarśane pratiṣṭhāpayitum |
yacca kiṃcit..... ||

arciṣmatī nāma caturthī bhūmiḥ ||

[Beginning of fourth bhūmi's final gathas]

upasaṃhāragāthāḥ ।

parikarmitā tṛtīyabhūmiprabhaṃkarāya
sattvacaryaloka tatha dharma vicāryamāṇaḥ ।
ākāśadhātu manadhātu trayaśca dhātu
adhimukti āśaya viśuddhi samākramanti ॥ 7 ॥

sahaprāptu arciṣmati bhūmi mahānubhāvaḥ
saṃvṛttu śāstu kulu bhūyu vivartiyatve ।
abhedya buddharatane tatha dharmasaṃghe
udayavyayasthiti nirīhaka prekṣamāṇaḥ ॥ 8 ॥

lokapravṛtti kriyakarma bhavopapattiṃ
saṃsāranirvṛtтивibhāvana kṣetrasattvān ।
dharmāñca pūrvamaparānta kṣayānutpādaṃ
saṃvṛttu bhāvayati śāstu kulānuvartī ॥ 9 ॥

so eṣu dharmu samupetu hitānukampī
bhāveti kāyamapi vedana cittadharmaṃ ।
adhyātmaabāhyubhayathā vidu bhāvayāti
smṛtyopasthānabhāvana nīketavarjitā ॥ 10 ॥

pāpakṣayātkuśaladharmavivardhitā ca
samyakprahāṇa caturo vidu bhāvayanti ।
catuṣdhipāda bala indriya bhāvayanti
bodhyaṅgaratna ruciraṃ tatha mārga śreṣṭham ॥ 11 ॥

bhāventi tān janayatāṃ samavekṣya buddhim
upastambhayanti praṇidhiṃ kṛtapūrvamaitrāḥ ।
sarvajñajñānamabhiprārthana buddhakṣetraṃ
balaśreṣṭhamuttamapathaṃ anucintayantaḥ ॥ 12 ॥

vaiśāradaṃ api ca dharma ahārya śāstuḥ
varavuddhaghoṣamabhiprārthayamāna dhīrāḥ ।
gambhīramārgaratanaṃ ca vimokṣasthānaṃ

mahatāmupāya samudāgama bhāvayanti || 13 ||

satkāyadr̥ṣṭivigatāśca dviṣaṣṭidr̥ṣṭī
attāttamīyavigatāstatha jīvalābham |
skandhāstu dvāra tatha dhātuniketasthānaṃ
sarvaprāhāṇa viduṣaṃ catuthāya bhūmyām || 14 ||

so yānimāni sugatena vivarṇitāni
karmāṇi kleśasahajāni anarthakāni |
tāni prāhāya vidu āśayato viśuddhā
dharmārabhanti kuśalaṃ jaga-tāyaṇārtham || 15 ||

susnigdha-citta bhavati vidu apramatto
mṛducittu sārjava hitāsukhaāvahaśca |
aparikliṣṭaśca parimārgati uttamārtham
jñānābhiṣekamābhilāṣi jagārthacārī || 16 ||

gurugauraveṣupagataḥ pratipattikāmo
bhavate kṛtajña sumanāśca akūhakāśca |
nirmāyatāgahana āśayasūrataśca
avivartyavīryu bhavate samudānayantaḥ || 17 ||

tasyātra bhūmi rucirāya pratiṣṭhitasya
adhyāśayaṃ api ca śuddhamupeti dharmam |
adhimukti tapyati vivardhati śukladharmo
malakalmaṣaṃ vimati śaṃśaya sarva yānti || 18 ||

atra sthitā naravararṣabha bodhisattvāḥ
sugatānanekanayutānabhipūjayanti |
śṛṇvanti dharma yatha śāsani pravrajanti
asaṃhārya śakya kṛtakāñcanabhūṣaṇaṃ vā || 19 ||

atra sthitāna vidunā guṇamāśayaṃ ca
jñānaṃ upāya caraṇaṃ ca viśuddhimārgaḥ |
no śakyu māranayutebhi nivartanāya
ratnaprabheva yatha varṣajalairahāryā || 20 ||

atra sthitā naramarudgaṇapūjanārḥā
 bhontī suyāmapatirīśvara dharmacārī |
 sattvāni dṛṣṭīgahanādvivinivartayanti
 saṃbhārayanti kuśalā jinajñānahetoḥ || 21 ||

viryopapeta śatakoṭi maraṣabhānām
 paśyantyanyamanasaḥ susamāhitatvāt |
 tata uttarim bahukalpamabhinirharanti
 jñānākārā praṇidhiśreṣṭha guṇārthacārī || 22 ||

caturthī itiyam bhūmirviśuddhā śubhacāriṇī |
 guṇārthajñānayuktānām nirdiṣṭā sugatātmajāḥ || 23 ||

[End of fourth bhūmi's final gathas]

[Beginning of fifth bhūmī's initial gathas]

5 sudurjayā nāma pañcamī bhūmih ।

upakramagāthāḥ ।

caraṇamatha śruṇitvā bhūmīśreṣṭhāṃ vidūnāṃ
jinasuta parituṣṭā harṣitā dharmahetoḥ ।
gagani kusumavarṣaṃ utsrjantī udagrāḥ
sādhu sugataputra vyāhṛtaṃ te mahātmā ॥ 1 ॥

marupati vaśavartī sārdha devāgaṇena
svagagata sugatasya pūjanārthaṃ udagrā ।
vividharucirameghāḥ snigdhaābhā manojñāḥ
abhikira sugatasya harṣitāḥ prīṇitāśca ॥ 2 ॥

gītaruta manojñā vādyatūryābhinādā
devavadhuprayuktāḥ śāstu saṃpūjanārtham ।
jina puna tatharūpaṃ darśayanti sma sthānaṃ
sarvarutasvarebhī eva śabdaḥ prayuktaḥ ॥ 3 ॥

sucireṇa āśayu prapūrṇa muneḥ
sucireṇa bodhi śīva prāpta jinaḥ ।
sucireṇa drṣṭa naradevahitaḥ
saṃprāpta devapuri śākyamuniḥ ॥ 4 ॥

sucireṇa sāgarajalāḥ kṣubhitāḥ
sucireṇa ābha śubha munni jane ।
sucireṇa sattva sukhitaḥ -
sucireṇa śāsu śruta kāruṇikaḥ ॥ 5 ॥

sucireṇa saṃgamu mahāmuninā
saṃprāpta sarvagūṇapāramitaḥ ।
mada māna darpa prajahitva tamaṃ
pūjārhu pūjima mahāśramaṇam ॥ 6 ॥

(iha pūji kṛtva khagamārgagatā)
 iha pūji kṛtva sukha nekavidham ।
 iha pūji kṛtva dukhasarvakṣaye
 iha pūji kṛtva jina jñānavaram ॥ 7 ॥

gaganopamaḥ paramuśuddhu jinu
 jagatī aliptu yatha padmu jale ।
 abhyudgato udadhi meruriva
 harṣitva cittu jina pūjayathā ॥ 8 ॥

athābravīdvajragarbhaṃ vimukticanthro viśāradaḥ ।
 pañcamyā bhūmya ākarān nirdīśasva viśārada ॥ 10 ॥

[End of fifth bhūmi's initial gathas]

5 sudurjayā nāma pañcamī bhūmiḥ ।

A

vajragarbha āha - yo'yaṃ bhavanto jinaputrā bodhisattvaś-
caturthyāṃ bodhisattvabhūmau suparipūrṇamārgaḥ pañcamīm
bodhisattvabhūmimavatarati, sa daśabhiścittāśayaviśuddhi-
samatābhiravatarati । katamābhirdaśabhiḥ? yaduta atītabuddha-
dharmaviśuddhyāśayasamatayā ca anāgatabuddhadharmaviśuddhyā-
śayasamatayā ca pratyutpannabuddhadharmaviśuddhyāśaya-
samatayā ca śīlaviśuddhyāśayasamatayā ca cittaviśuddhyāśaya-
samatayā ca dṛṣṭikāṅkṣāvimativilekhāpanayanaviśuddhyāśaya-
samatayā ca mārgāmārgajñānaviśuddhyāśayasamatayā ca pratipat-
prahāṇajñānaviśuddhyāśayasamatayā ca sarvabodhipakṣyadharm-
ottarottaravibhāvanaviśuddhyāśayasamatayā ca sarvasattvapari-
pācanaviśuddhyāśayasamatayā ca । ābhirdaśabhiścittāśayaviśuddhi-
samatābhiravatarati ।

B

sa khalu punarbhavanto jinaputrā bodhisattvaḥ pañcamīm bodhi-
sattvabhūmimanuprāptaḥ eṣāmeva bodhipakṣyāṇāṃ mārgāṅgānāṃ
suparikarmakṛtatvātsupariśodhitādhyāśayatvācca bhūya uttarakāla-
mārgaviśeṣamabhiprārthayamānastathatvānupratipannaśca pra-
ṇidhānabalādhānataśca kṛpāmaitrībhyāṃ sarvasattvāparityāgataśca
puṇyavijñānasambhāropacayataśca apratiprasrabdhitaśca upāya-
kauśalyābhinirhārataśca uttarottarabhūmyavabhāsālocanataśca
tathāgatādhiṣṭhānasampratyesaṇataśca smṛtimatigatibuddhibal-
ādhānataśca apratyudāvartanīyamanasikāro bhūtvā

C

idaṃ duḥkhamāryasatyamiti yathābhūtaṃ prajānāti । ayaṃ duḥkha-
samudayaḥ āryasatyamiti yathābhūtaṃ prajānāti । ayaṃ duḥkha-
nirodhaḥ āryasatyamiti yathābhūtaṃ prajānāti । iyaṃ duḥkha-
nirodhagāminī pratipadāryasatyamiti yathābhūtaṃ prajānāti । sa
saṃvṛtisatyakuśalaśca bhavati । paramārthasatyakuśalaśca bhavati ।
lakṣaṇasatyakuśalaśca bhavati । vibhāgasatyakuśalaśca bhavati । ni-
stīraṇasatyakuśalaśca bhavati । vastusatyakuśalaśca bhavati । pra-
bhavasatyakuśalaśca bhavati । kṣayānutpādasatyakuśalaśca bhavati
। mārgajñānāvatarāsatyakuśalaśca bhavati । sarvabodhisattvabhūmi-
kramānusaṃdhiniṣpādanatayā yāvattathāgatajñānasamudayasatya-

kuśālaśca bhavati | sa parasattvānāṃ yathāśāyasamtoṣaṇātsamvṛti-
 satyaṃ prajānāti | ekanayasamavasaraṇātparamārthasatyaṃ pra-
 jānāti | svasāmanyalakṣaṇānubodhāllakṣaṇasatyaṃ prajānāti |
 dharmavibhāgavyavasthānānubodhādvibhāgasatyaṃ prajānāti |
 skandhadhātāvātanavyavasthānānubodhānnistīraṇasatyaṃ pra-
 jānāti | cittaśarīraprapīḍanopanipātītadvastusatyaṃ, gati-
 samdhisambandhanatvātprobhavasatyaṃ, sarvajvaraparidāhāty-
 antopāśamātkṣayānutpādasatyaṃ, advayānutpādasatyaṃ, advay-
 ābhinirhāranmārgajñānāvatārasatyaṃ, sarvākārābhisaṃbodhitsu-
 bodhisattvabhūmikramānusamdhiniṣpādanatayā yāvattathāgata-
 jñānasamudayasatyaṃ prajānāti adhimuktijñānabalādhānānna khalu
 punarniravaśeṣajñānāt ||

D

sa evaṃ satyakaūśalyajñānābhinirhṛtayā buddhyā sarvasaṃskṛtaṃ
 riktaṃ tucchaṃ mṛṣā moṣadharmā avisaṃvādaḥ bālālapanamiti
 yathābhūtaṃ prajānāti | tasya bhūyasyā mātrayā sattveṣu mahā-
 karuṇā abhimukhībhavati, mahāmaitryālokaśca prādurbhavati ||

E

sa evaṃ jñānabalāadhanaprāptaḥ sarvasattvasāpekṣo buddhajñān-
 ābhilāṣī pūrvāntāparāntaṃ sarvasaṃskāragatasya pratyavekṣate
 yathā pūrvāntato'vidyābhavatrṣṇāprasṛtānāṃ sattvānāṃ saṃsāra-
 sroto'nuvāhināṃ skandhālayānucchalitānāṃ duḥkhaskandho vi-
 vardhate, nirātmā niḥsattvo nirjīvo niṣpoṣo niṣpudgala ātmātmīya-
 vigataḥ, taṃ yathābhūtaṃ prajānāti | yathā ca anāgatasyaiva asat-
 saṃmohābhilāṣasya vyavacchedaḥ paryanto niḥsaraṇaṃ nāstyasti
 ca, tacca yathābhūtaṃ prajānāti ||

F

tasyaivaṃ bhavati - āścaryaṃ yāvadajñānasamūḍhā bateme bāla-
 prthagjanāḥ, yeśāmasaṃkhyeyā ātmabhāvā niruddhāḥ, nirudhyante
 nirottsyante ca | evaṃ ca kṣīyamānāḥ kāye na nirvidamutpādayanti |
 bhūyasyā mātrayā duḥkhayantraṃ vivardhayanti | saṃsārasrotasaś-
 ca mahābhayānna nivartante | skandhālayaṃ ca notsrjanti | dhātū-
 agebhyasca ga nirvidyante | nandīrāgataścārakaṃ ca nāvabudhyante
 | śaḍāyatanaśūnyagrāmaṃ ca na vyavalokayanti | ahaṃkāramama-
 kārābhīniveśānuśayaṃ ca na prajahanti | mānadṛṣṭīśālyaṃ ca n-
 oddharanti | rāgaḍveśamohajvalanaṃ ca na praśamayanti | avidyā-
 mohāndhakāraṃ ca na vidhamayanti | trṣṇāṇavaṃ ca n-

occhoṣayanti | daśabalasārthavāhaṃ ca na paryeṣante | mārāśaya-
gahanānugataśca saṃsārasāgare vividhākuśalavitarkagrāhākule
pariplavante |

G

apratīśaraṇāstathā saṃvegamāpadyante, bahūni duḥkhāni
pratyanubhavanti yaduta jātijarāvyādhimarāṇasoḥaparidevaduḥkha-
daurmanasyopāyāsān | hanta ahameṣāṃ sattvānāṃ duḥkhārt-
ānāmanāthānāmātrāṇānāmaśaraṇānāmālayanānāmāparāyaṇānāman
dhānāmavidyāṇḍakośapaṭalaparyavanaddhānāṃ tamobhi-
bhūtānāmāthāya ekoḍvitīyo bhūtvā tathārūpaṃ puṇyajñānasam-
bhāropacayaṃ bibharmi, yathārūpeṇa puṇyajñānasambhā-
ropacayena saṃbhṛtena ime sarvasattvā atyantaviśuddhim-
anuprāpnuyuh, yāvaddaśabalabalatāmasaṅgajñānaniṣṭhām-
anuprāpnuyuriti ||

H

sa evaṃ suvilokitajñānābhinirhṛtayā buddhyā yatkiṃcit kuśalamūla-
bhārabhate, tatsarvasattvapariṭrāṇyārabhate | sarvasattvahitāya
sarvasattvasukhāya sarvasattvānukampāyai sarvasattvānupadravāya
sarvasattvaparimocanāya sarvasattvānukarṣāya sarvasattvaprasād-
anāya sarvasattvavinayāya sarvasattvaparinirvāṇyārabhate ||

I

sa bhūyasyā mātrayā asyāṃ pañcamyāṃ sudurjayāyāṃ bodhisattva-
bhūmau sthito bodhisattvaḥ smṛtimāṃśca bhavati, asaṃpramoṣa-
dharmaṭayā matimāṃśca bhavati, suvinīcitajñānatayā gatimāṃśca
bhavati, sūtrārthagatisaṃdhāyabhāṣitāvabodhatayā hrīmāṃśca
bhavati, ātmaparānurakṣaṇatayā dhṛtimāṃśca bhavati, saṃvara-
cāritrānūtsargatayā buddhimāṃśca bhavati, sthānāsthānakausālya-
suvicāritatayā jñānānugataśca bhavati, aparapraṇeyatayā prajñānu-
gataśca bhavati, arthānarthasaṃbhedaḥ padakuśalatayā abhijñānir-
hāraprāptaśca bhavati, bhāvanābhinirhārakuśalatayā upāyakuśalaśca
bhavati lokānūvartanatayā |

J

atṛptaśca bhavati puṇyasaṃbhāropacayatayā | apratiprasrabdha-
vīryaśca bhavati jñānasambhāraparyeṣanatayā | aparikhinnāśayaśca
bhavati mahāmaitrīkrpāsambhārasaṃbhṛtatayā | aśīthilaparyeṣaṇ-
ābhiyuktaśca bhavati tathāgatabalavaiśāradyāveṇīkabuddhadharma-
paryeṣanatayā | svabhinirhṛtamanasikārānugataśca bhavati buddha-

kṣetraviṭṭhapanālaṃkārābhinirhṛtatayā | vicitrakuśalakriyābhiyuktaś-
ca bhavati lakṣaṇānuvyañjanasamudānayanatayā | satatasamitaṃ
svabhiyuktaśca bhavati tathāgatakāyavākittālaṃkāraparyeṣanatayā
| mahāgauravopasthānaśīlaśca bhavati sarvabodhisattvadharmā-
bhañkāśaśrūṣanatayā | apratihatacittaśca bhavati bodhicittamah-
opāyakaśalyasaṃdhyupasaṃhitalokapracāratayā | rātriṃdiva-
manyacittaparivarjitaśca bhavati sarvasattvapariṣānābhiyogatayā
||

K

sa evamabhiyukto dānenāpi sattvān paripācayati, priyavadyatayāpi,
arthakriyayāpi, samānārthatayāpi, rūpakāyasaṃdarśanenāpi,
dharmadeśanayāpi, bodhisattvacaryāprabhāvanayāpi, tathāgata-
māhātmyaparakāśanatayāpi, saṃsāradoṣasaṃdarśanenāpi, buddha-
jñānānuśaṃsāparikīrtanenāpi, maharddhivikurvaṇābhinirhāraṇ-
ānopacārakriyāprayogairapi sattvān paripācayati | sa evaṃ sattva-
pariṣānābhiyukto buddhajñānānugatacittasaṃtāno' pratyud-
āvartanīyakuśalamūlaprayogo vaiśeṣikadharmaparimārgaṇābhi-
yuktaḥ

L

yānīmāni sattvahitāni loke pracaranti, tadyathā –
lipiśāstramudrāsaṃkhyāgaṇanānikṣepādīni nānādhātutantracikitsā-
tantrāṇi śoṣāpasmārabhūtagrahapraṭiṣedhakāni viśavetālaprayoga-
pratighātakāni kāvyanāṭakākhyānagāndharvetihāsaśaṃpraharṣaṇāni
grāmanagarodyānanadīsarastaḍāgapuṣkarīṇīpuṣpaphalaśuśadhivana
ṣaṇḍābhinirhārāṇi suvarṇarūpyamaṇimuktāvaiddūryaśaṅkhaśīlā-
pravālaratnākaranidarśanāni candrasūryagrahajyotirnakṣatrabhūmi-
cālamṛgaśakunisvapnanimittāni pradeśapraveśāni sarvāṅgapraty-
aṅgalakṣaṇāni cārānucāraprayoganimittāni saṃvaracāritrasthāna-
dhyānābhijñāpramāṇārūpyasthānāni, yāni cānyānyapi aviheṭhan-
āvihiṃsāsaṃprayuktāni sarvasattvahitasukhāvahāni, tānyapyabhi-
nirharati kārūṇikatayā anupūrvabuddhadharmapraṭiṣṭhāpanāya ||

M

tasya asyāṃ sudurjayāyāṃ bodhisattvabhūmau sthitasya bodhi-
sattvasya....peyālaṃ...pariṇāmayati | tāṃśca tathāgatānarhataḥ
samyaksaṃbuddhān paryupāsate, teṣāṃ ca sakāśād gaurava-
citrīkāreṇa satkṛtya dharmadeśanāṃ śrīṇoti udgrhṇāti dhārayati |
śrutvā ca yathābalaṃ yathābhajamānaṃ pratipatyā saṃpādayati |

bhūyastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati | pravrajitaśca
 śrutadhārī dharmabhāṇako bhavati | sa bhūyasyā mātrayā śrutācāra-
 dhāraṇīpratīlabdho dharmabhāṇako bhavati anekeṣāṃ ca buddha-
 koṭīniyutaśatasahasrāṇāmāntike anekakalpakoṭīniyutaśatasahasrāṇy-
 asaṃpramoṣatayā | tasya asyāṃ sudurjayāyāṃ bodhisattvabhūmau
 sthitasya anekān kalpāmṣṭāni kuśalamūlānyuttapyante pari-
 śudhyanti prabhāsvaratarāṇi ca bhavanti, anekāni kalpaśatāni... |
 tasya tāni kuśalamūlānyuttapyante parīśuddhyanti prabhāsva-
 ratarāṇi ca bhavanti | tadyathāpi nāma bhavanto jīnaputrāstadeva
 jātārūpaṃ musārgalvasrṣṭaṃ bhūyasyā mātrayottapyate pari-
 śudhyati prabhāsvarataraṃ bhavati, evameva bhavanto jīnaputrā
 bodhisattvasya asyāṃ sudurjayāyāṃ bodhisattvabhūmau sthitasya
 tāni kuśalamūlānyupāyaprajñāvicāritāni bhūyasyā mātrayottapyante
 parīśuddhyanti, prabhāsvaratarāṇi ca bhavanti, jñānaprayogaṇ-
 ābhīnīrharādasaṃhāryavicāritatamāni ca bhavanti | tadyathāpi nāma
 bhavanto jīnaputrāścandrasūryagrahājyotīrākṣatrāṇāṃ vimānālōka-
 prabhavātamaṇḍalībhīrasaṃhāryā bhavati mārutāsādhārāṇā ca,
 evameva bhavanto jīnaputrā bodhisattvasya asyāṃ sudurjayāyāṃ
 bodhisattvabhūmau sthitasya tāni kuśalamūlānyupāyaprajñājñāna-
 cittavicāraṇānugatānyasaṃhāryāni bhavanti, sarvaśrāvakaḥpratyeka-
 buddhairlaukīkāsādhārāṇāni ca bhavanti | tasya daśabhyaḥ pāra-
 mitābhyo dhyānapāramitā atīrīkītatamā bhavati, na ca parīśeṣāsu na
 samudāgacchati yathābalaṃ yathābhajamānaṃ | iyaṃ bhavanto
 jīnaputrā bodhisattvasya sudurjayā nāma pañcamī bodhisattva-
 bhūmiḥ samāsanīrdeśataḥ, yasyāṃ pratiṣṭhito bodhisattvo
 bhūyastvena saṃtuṣṭo bhavati, devarājaḥ kṛtī prabhuḥ sattvānāṃ
 sarvatīrthyāyatanavinivartanāya kuśalaḥ sattvān satyeṣu prati-
 ṣṭhāpayitum | yatkiṃcit..... ||

sudurjayā nām pañcamī bhūmiḥ ||

[Beginning of fifth bhūmi's final gathas]

upasamhāragāthāḥ |

evaṃ viśodhita caturṣu jinacarīṣu
buddhayā triyādhyavasamatā anucintayanti |
śīlaṃ ca cittapratipattitu mārgasuddhiḥ
kāṅkṣāvinīta vidu pañcami ākramanti || 11 ||

smṛti cāpa indriya iṣu anivartitāśca
samyakprahāṇa haya vāhana ṛddhipādāḥ |
pañca balāḥ kavaca sarvapipūabhebyāḥ
śūrānivarti vidu pañcami ākramanti || 12 ||

hyapatrāpyavastravidunāṃ śuciśīlagandho
bodhyaṅgamālyavaradhyānavilepanaṃ ca |
prajñāvicāraṇavibhūṣaṇupāyaśreṣṭham
udyānadhāraṇita pañcamimākramanti || 13 ||

caturddhipādacaraṇāḥ smṛtiśuddhigrīvāḥ
kr̥pamaitraśreṣṭhanayanā varaprajñadaṃṣṭrā |
nairātmyanāda ripukleśa pradharṣamāṇā
narasiṃha samya vidu pañcamimākramanti || 14 ||

te pañcamīmupagatā varabhūmiśreṣṭhāṃ
pariśuddhamārga śubhamuttari bhāvayanti |
śuddhāśayā vidu jinatvanuprāpaṇārthī
kr̥pamaitrakhedavigatā anucintayanti || 15 ||

saṃbhārapuṇyupacayā tatha jñāna śreṣṭham
naikā upāya abhirocana bhūmya bhāsān |
buddhadhiṣṭhāna smṛtimāṃ matibuddhiprāptā
cattvāri satya nikhilānanucintayanti || 16 ||

paramārthasatyamapi saṃvṛtilakṣaṇaṃ ca
satyavibhāgamatha satyanitīraṇaṃ ca |

tatha vastu sāsraṇa kṣayaṃ api mārgasatyam
yāvantānāvaraṇasatyā samosaranti || 17 ||

evaṃ ca satya parimārgati sūkṣmabuddhiḥ
na ca tāṇānāvaraṇaprāptu vimokṣaṃ śreṣṭham |
jñānādhimuktivipulāttu guṇākaraṇām
atibhonti sarvajagato arhapratyayānām || 18 ||

so eva satyaabhinirhṛta tattvabuddhiḥ
jānāti saṃskṛta mṛṣāprakṛti asāram |
kṛpamaitraābha labhate sugatāna bhūyaḥ
sattvārthikaḥ sugatajñāna gaveṣamāṇaḥ || 19 ||

pūrvāpare vidu nirīkṣatu saṃskṛtasya
mohāndhakāratamasāvṛta duḥkhalagnā |
abhyuddharoti jagato dukhaskandhavṛddhān
nairātmyajīvarahitāmstrīnakāṣṭhatulyān || 20 ||

kleśādvayena yugapatpunarbhāsi tryadhvam
chedo dukhasya na ca anta samosarantaḥ |
hanto praṇaṣṭa jana te'tidayābhijātā
saṃsārasrota na nivartati niḥsvabhāvam || 21 ||

skandhālayā uragadhātu kudṛṣṭiśalyāḥ
saṃtapta agnihrdayāvṛta andhakāre |
tṛṣṇāṇavaprapatitā avalokanatvāt
jinasārthavāhavirahā dukhaarṇavasthāḥ || 22 ||

evaṃ viditva punarārabhate'pramatto
taccāiva ārabhati sarvajagadvimokṣi |
smṛtimantu bhonti matimān gatimān dhṛtīm ca
hrīmāṃśca bhonti tatha buddhina prajñavāṃśca || 23 ||

avitrptu puṇyupacaye tatha jñāna śreṣṭham
no khedavāṇna śīthilo balameṣamāṇaḥ |
kṣetraṃ vidhāya jinalakṣaṇabuddhaghōṣam
avitrptasarvakriya sattvāhitārthayuktaḥ || 24 ||

paripācanāya jagato vidu śilpasthānān
lipimudrasaṃkhyagaṇadhātucikitsatantrān |
bhūtagrahāviśamaroganivartanārthaṃ
sthāpenti śāstra rucirān kṛpamaitrabuddhī || 25 ||

varakāvyanaṭakamatiṃ vividhapraharṣān
nadyodiyānaphalapuṣpanipadyasthānān |
sthāpenti nekakriya sattvasukhāpanārthaṃ
ratnākaraṃśca upadarśayi naikarūpān || 26 ||

bhūmīcalaṃ ca graha jyotiṣa candrasūryau
sarvāṅgalakṣaṇavicāraṇarājyasthānam |
ārūpyadhyāna tathabhijñā athāpramāṇā
abhinirharanti hitasaukhyajagāṛthakāmāḥ || 27 ||

iha durjayāmupajatā varaprajñacārī
pūjenti buddha nayutā śṛṇuvanti dharmam |
teṣāṃ śubhaṃ punaruttapyati āśayaśca
svaraṇaṃ yathā musaragalvayaṣaṃvimṛṣṭam || 28 ||

ratnāmayā grahavimān vahanti vātā
te yehi tehi tu vahanti asaṃhṛtāśca |
tatha lokadharmi caramāna jagāṛthacārī
asaṃhārya bhonti yatha padma jale aliptam || 29 ||

atra sthitā tuṣita īśvara te kṛtāvī
nāśenti tīrthyacaraṇān pṛthudṛṣṭisthānān |
yaccācaranti kuśalaṃ jinajñānahetoḥ
sattvāna trāta bhavamo daśabhirbalāḍhyaiḥ || 30 ||

te vīryamuttari samārabhi aramattāḥ
koṭisahasra sugatānabhipūjayanti |
labdhvā samādhi vidu kampayi kṣetrakoṭī
praṇidhīviśeṣu anubhūya guṇākaraṇām || 31 ||

ityeṣā pañcamī bhūmirvicitropāyakoṭibhiḥ ।
nirdiṣṭā sattvasārāṇāmuttamā sugatātmajāḥ ॥ 32 ॥

[End of fifth bhūmī's final gathas]

[Beginning of sixth bhūmī's initial gathas]

6 abhimukhī nāma ṣaṣṭhī bhūmīḥ ।

upakramagāthāḥ ।

caraṇavara śruṇitvā bhūmīśreṣṭhaṃ vidūnāṃ
gagani sugataputrā harṣitāḥ puṣpavarṣī ।
maṇiratana udārā ābhayuktā viśuddhā
abhikira sugatasya sādhviti vyāharantaḥ ॥ 1 ॥

maruta śatasahasrā harṣitā antarīkṣe
diviya rucira citrā ratnacūrṇā udārāḥ ।
abhikira sugatebhyo gandhamālyānulepān
chatradhvajāpatākāhāracandrārdhahārān ॥ 2 ॥

marupati vaśavartī sarvadevagaṇena
upari khaga paṭhitvā megha ratnāmayāni ।
abhikiriṣu prasannaḥ pūjanārthaṃ jinasya
sādhu sugataputrā vyāharī hṛṣṭacittāḥ ॥ 3 ॥

amaravadhusahasrāṇyantarīkṣe sthitāni
gīta ruta manojñā vādyasaṃgītiyuktā ।
sarvarutasvarebhyo eva śabdā ravante
jina kṛtu sumanojñaiḥ kleśatāpasya hantā ॥ 4 ॥

śūnya prakṛtiśāntā sarvadharmānimittāḥ
khagapathasamatulyā nirvikalpā viśuddhāḥ ।
gatisthitivinirvṛttā niṣprapañcā aśeṣā
tathatasama tathatvāddharmatā nirvikalpā ॥ 5 ॥

yaiḥ punaranubuddhāḥ sarvadharmeṣu teṣāṃ
bhāvi tatha abhāve iñjanā nāsti kācit ।
kṛpa karuṇa jage ca mocanārthaṃ prayuktā-
ste hi sugataputrā aurasā dharmajātāḥ ॥ 6 ॥

dānacari carante sarva hitvā nimittam
 śīlasudhṛtacittam ādisāntā praśāntāḥ |
 jagati kṛta kṣamante akṣayā dharmajñānī
 viriyabalaupetāḥ sarvadharmāviviktāḥ || 7 ||

dhyānanayapraviṣṭā jīṛṇakleśā viśuddhāḥ
 sarvaviditavastū ādisūnyādhimuktāḥ |
 jñānakriyabalāḍhyā nityayuktā jagārtham
 te hi sugataputrāḥ śāntapāpā mahātmāḥ || 8 ||

īdṛśā rutasahasra bhaṇitvā
 khe sthitāḥ sumadhurā surakanyāḥ |
 tūṣṇibhūta jinamīkṣi prasannā
 dharmagauravaratā marukanyāḥ || 9 ||

vimukticandra abravīdvajragarbham viśāradam |
 kīdṛśākāraniṣpattiḥ pañcamāyāmanantaram || 10 ||

[End of sixth bhūmī's initial gathas]

6 abhimukhī nāma ṣaṣṭhī bhūmiḥ ।

A

vajragarmo bodhisattva āha - yo'yaṃ bhavanto jinaputrā bodhisattvaḥ pañcamyāṃ bodhisattvabhūmau suparipūrṇamārgaḥ ṣaṣṭhīm bodhisattvabhūmimavatarati । sa daśabhirdharma-samatābhiravatarati । katamābhirdaśabhiḥ? yaduta sarvadharm-ānimittasamatayā ca sarvadharmālakṣaṇasamatayā ca sarvadharm-ānutpādasamatayā ca sarvadharmājātayā ca sarvadharmaviviktasamatayā ca sarvadharmādiviśuddhisamatayā ca sarvadharmāniṣprapañcasamatayā ca sarvadharmānāvyūhānirvyūhasamatayā ca sarvadharmamāyāsvapnapratibhāsapratīśrutkodakacandrapratibimb-anirmāṇasamatayā ca sarvadharmabhāvābhāvādvayasamatayā ca । ābhirdaśabhirdharmasamatābhiravatarati । ।

sa evaṃsvabhāvān sarvadharmān pratyavakṣemāṇo'nusṛjan anu-lomayan avilomayan śraddadhan abhiyan pratiyan avikalpayan anusaran vyavalokayan pratipadyamāṇaḥ ṣaṣṭhīmabhimukhīm bodhisattvabhūmimanuprāpnoti tīkṣṇayā ānulomikyā kṣāntiyā । na ca tāvadanutpattikadharmakṣāntimukhamanuprāpnoti । ।

B

sa evaṃsvabhāvān sarvadharmānanugacchan bhūyasyā mātrayā mahākaruṇāpūrvaṃgamatvena mahākaruṇādhipateyatayā mahākaruṇāparipūrṇārthaṃ lokasya saṃbhavaṃ ca vibhavaṃ ca vyavalokayate ।

C

tasya lokasya saṃbhavaṃ ca vibhavaṃ ca vyavalokayata evaṃ bhavati - yāvatyo lokasamudācāropapattayaḥ sarvāḥ, tā ātmābhini-veśato bhavanti । ātmābhini-veśavigamato na bhavanti lokasamud-ācāropapattaya iti । tasyaivaṃ bhavati - tena khalu punarime bāla-buddhya ātmābhini-veśā ajñānatimirāvṛtā bhāvābhāvābhilāṣiṇo-'yonīśomanasikāraprasṛtā vipathaprayātā mithyānucāriṇaḥ puṇy-āpuṇyāneñjyānabhisamśkāranupacinvanti । teṣāṃ taiḥ saṃskārair-avaropitaṃ cittabījaṃ sāsravaṃ sopādānamātyatām jātijarāmaraṇa-punarbhavābhinirvṛttisaṃbhavopagataṃ bhavati । karmakṣetr-ālayamavidyāndhakāraṃ tṛṣṇāsnehamasmimānapariśyandanataḥ । dṛṣṭikṛtājālapravṛddhyā ca nāmarūpāṅkuraḥ prādurbhavati । prā-

durbhūto vivardhate | vivṛddhe nāmarūpe pañcānāmindriyāṇaṃ
 pravṛttirbhavati | pravṛttānāmindriyāṇamanyonya(saṃ)nipātataḥ
 sparśaḥ | sparśasya saṃnipātato vedanā prādurbhavati | vedan-
 āyāstata uttare'bhinandanā bhavati | tṛṣṇābhinandanata upādānaṃ
 vivardhate | upādāne vivṛddhe bhavaḥ saṃbhavati | bhava
 saṃbhūte skandhapañcakamunmajjati | unmagnaṃ skandha-
 pañcakaṃ gatipañcake'nupūrvaṃ mlāyati | mlānaṃ vigacchati |
 mlānavigamājjvaraparidāhaḥ | jvaraparidāhanidānāḥ sarvaśoka-
 paridevaduḥkhadaurmanasyopāyāsāḥ samudāgacchanti | teṣāṃ na
 kaścitsamudānetā | svabhāvānābhogābhyāṃ ca vigacchanti | na
 caiśāṃ kaścidvigamayitā | evaṃ bodhisattvo'nulomākāraṃ pratītya-
 samutpādaṃ pratyavekṣate ||

D

tasyaivaṃ bhavati - satyeṣvanabhijñānaṃ paramārthato'vidyā |
 avidyāprakṛtasya karmaṇo vipākaḥ saṃskārāḥ | saṃskārasaṃ-
 niśritaṃ prathamam cittaṃ vijñānaṃ | vijñānasahajāścātvara up-
 ādānaskandhā nāmarūpam | nāmarūpavivṛddhiḥ ṣaḍāyatanam |
 indriyaviśaya vijñāgatrayasamavadhānaṃ sāsravaṃ sparśaḥ |
 sparśasahajā vedanā | vedanādhyavasānaṃ tṛṣṇā | tṛṣṇāvivṛddhir-
 upādānaṃ | upādānaprasṛtaṃ sāsravaṃ karma bhavaḥ | karma-
 niṣyando jātiḥ skandhonmajjanam | skandhaparipāko jarā | jīrṇasya
 skandhabhedo maraṇam | mriyamāṇasya vigacchataḥ saṃmūḍhasya
 sābhiṣvaṅgasya hṛdayasaṃtāpaḥ śokaḥ | śokasamutthitā vākpra-
 lāpāḥ paridevaḥ | pañcendriyanipāto duḥkham | manodṛṣṭinipāto
 daurmanasyam | duḥkhadaurmanasyabahulatvasaṃbhūtā upāyāsāḥ
 | evamayam kevalo duḥkhaskandho duḥkhavṛkṣo'bhinirvartate
 kārakavedakavirahita iti ||

tasyaivaṃ bhavati - kārakābhiniveśataḥ kriyāḥ prajñāyante | yatra
 kārako nāsti, kriyāpi tatra paramārthato nopalabhyate |

E

tasyaivaṃ bhavati - cittamātramidaṃ yadidaṃ traidhātukam |

F

yānyapīmāni dvādaśa bhavāṅgāni tathāgatena prabhedaśo vyā-
 khyātāni, api sarvāṇyeva tāni cittasamāśritāni | tatkāsyā hetoḥ?
 yasmin vastuni hi rāgasamyuktaṃ cittamutpadyate tadvijñānaṃ |
 vastusaṃskāreśmimoho'vidyā | avidyācittasahajaṃ nāmarūpam |

nāmarūpavivṛddhiḥ ṣaḍāyatanam | ṣaḍāyatanabhāgīyaḥ sparśaḥ |
 sparśasahajā vedanā | vedayato'vitṛptistṛṣṇā | tṛṣṇārtasya saṃgraho-
 'parityāga upādānam | eṣāṃ bhavāṅgānāṃ saṃbhavo bhavaḥ |
 bhavonmajjanam jātiḥ | jātiparipāko jarā | jarāpagamo maraṇamiti
 ||

G

tatra avidyā dvividhakāryapratyupasthānā bhavati | ālambanataḥ
 sattvān saṃmohayati, hetuṃ ca dadāti saṃskārābhinirvṛttaye | saṃ-
 skārā api dvividhakāryapratyupasthānā bhavanti | anāgatavipāk-
 ābhinirvṛtti ca kurvanti, hetuṃ ca dadāti vijñānābhinirvṛttaye |
 vijñānamapi dvividhakāryapratyupasthānam bhavati | bhavapra-
 ti-saṃdhiṃ ca karoti, hetuṃ ca dadāti nāmarūpābhinirvṛttaye | nāma-
 rūpamapi dvividhakāryapratyupasthānam bhavati | anyonyopa-
 stambhanam ca karoti, hetuṃ ca dadāti ṣaḍāyatanābhinirvṛttaye |

ṣaḍāyatanamapi dvividhakāryapratyupasthānam bhavati | sva-
 viśayavibhaktitām cādarśayati, hetuṃ ca dadāti sparśābhinirvṛttaye |
 sparśo'pi dvividhakāryapratyupasthāno bhavati | ālambana-
 sparśanam ca karoti, hetuṃ ca dadāti vedanābhinirvṛttaye |
 vedanāpi dvividhakāryapratyupasthānā bhavati | iṣṭāniṣṭobhayavi-
 muktānubhavanam ca karoti, hetuṃ ca dadāti tṛṣṇābhinirvṛttaye |
 tṛṣṇāpi dvividhakāryapratyupasthānā bhavati | saṃrajanīyavastu-
 saṃrāgam ca karoti, hetuṃ ca dadāti upādānābhinirvṛttaye |
 upādānamapi dvividhakāryapratyupasthānam bhavati | saṃkleśa-
 bandhanam ca karoti, hetuṃ ca dadāti bhavābhinirvṛttaye |

bhavo'pi dvividhakāryapratyupasthāno bhavati | anyabhavagati-
 pratyadhiṣṭhānam ca karoti, hetuṃ ca dadāti jātyabhinirvṛttaye |
 jātirapi dvividhakāryapratyupasthānā bhavati | skandhonmajjanam
 ca karoti, hetuṃ ca dadāti jarābhiniṃvṛttaye | jarāpi dvividhakārya-
 pratyupasthānā bhavati | indriyapariṇāmam ca karoti, hetuṃ ca
 dadāti maraṇasamavadhānābhinirvṛttaye | maraṇamapi dvividha-
 kāryapratyupasthānam bhavati - saṃskāravidhvaṃsanam ca karoti,
 aparijñānānucchedam ceti ||

H

tatra avidyāpratyayāḥ saṃskārā ityavidyāpratyayatā saṃskārāṇām-
 anucchedo'nupastambhaśca | saṃskārāpratyayaṃ vijñānamiti

saṃskārapratyayatā vijñānānāmanucchedo'nupastambhaśca |
 peyālaṃ...jātipratyayatā jarāmarañasyānucchedo'nupastambhaśca |
 avidyānirodhātsaṃskāranirodha ityavidyāpratayatābhāvāt-
 saṃskārāṇaṃ vyupaśamo'nupastambhaśca | peyālaṃ...jāti-
 pratyayatābhāvājjarāmarañasya vyupaśamo'nupastambhaśca ||

I

tatra avidyā tṛṣṇopādānaṃ ca kleśavartmano'vyavacchedaḥ |
 saṃskārā bhavaśca karmavartmano'vyavacchedaḥ | pariśeṣaṃ
 duḥkhavartmano'vyavacchedaḥ | pravibhāgataḥ pūrvāntāparānta-
 nirodhavartmano vyavacchedaḥ | evameva trivartma nirātmakam-
 ātmātmīyarahitaṃ saṃbhavati ca asaṃbhavayogena, vibhavati ca
 avibhavayogena svabhāvato naḍakalāpasadṛśam ||

J

api tu khalu punaryaducyate - avidyāpratrayāḥ saṃskārā ityeṣā
 paurvāntikyapekṣā | vijñānaṃ yāvadvedanetyeṣā pratyutpann-
 āpekṣā | tṛṣṇa yāvadbhava ityeṣā aparāntikyapekṣā | ata urdhva-
 masya pravṛttiriti | avidyānirodhātsaṃskāranirodha ityapekṣā-
 vyavaccheda eṣaḥ ||

K

api tu khalu punastriduḥkhata dvādaśa bhavāṅgānyupādāya | tatra
 avidyā saṃskārā yāvatśaḍāyatanamityeṣā saṃskāraduḥkhata |
 sparśo vedanā caiśa duḥkhaduḥkhata | pariśeṣāṇi bhavāṅgānyeṣā
 pariṇāmaduḥkhata | avidyānirodhātsaṃskāranirodha iti triduḥkhata-
 vyavaccheda eṣaḥ ||

L

avidyāpratrayāḥ saṃskārā iti hetupratyayaprabhavatvaṃ
 saṃskārāṇaṃ | evaṃ pariśeṣāṇaṃ | avidyānirodhātsaṃskāra-
 nirodha ityabhāvaḥ saṃskārāṇaṃ | evaṃ pariśeṣāṇaṃ ||

avidyāpratrayāḥ saṃskārā ityutpādavinibandha eṣaḥ | evaṃ pari-
 śeṣāṇaṃ | avidyānirodhātsaṃskāranirodha iti vyayavinibandha
 eṣaḥ | evaṃ pariśeṣāṇaṃ ||

avidyāpratrayāḥ saṃskārā iti bhāvānulomaparīkṣā | evaṃ pari-
 śeṣāṇaṃ | avidyānirodhātsaṃskāranirodha iti kṣayavyāvini-
 vandha eṣaḥ | evaṃ pariśeṣāṇaṃ ||

M

sa evaṃ dvādaśākāraṃ pratītyasamutpādaṃ pratyavekṣate'nuloma-
pratilomaṃ yaduta bhavāṅgānusaṃdhitaśca ekacittasamava-
saraṇataśca svakarmāsaṃbhedataśca avinirbhāgataśca trivartm-
ānuvartanataśca pūrvāntapratyutpannāparāntāvekṣaṇataśca tri-
duḥkhatāsamudayaśca hetupratyayaprabhavataśca utpāda-
vyayavinibandhanataśca abhāvākṣayatāpratyavekṣaṇataśca ।।

N

tasyaivaṃ dvādaśākāraṃ pratītyasamutpādaṃ pratyavekṣamāṇasya
nirātmato niḥsattvato nirjīvato niṣpudgalataḥ kārakavedakarahitato-
śvāmikato hetupratyayādīnataḥ svabhāvaśūnyato viviktatośva-
bhāvataśca prakṛtyā pratyavekṣamāṇasya śūnyatāvimokṣamukham-
ājātaṃ bhavati ।।

tasyaivaṃ bhavāṅgānāṃ svabhāvanirodhātyantavimokṣapraty-
upasthānato na kiṃciddharmanimittamutpadyate । atośya ānimitta-
vimokṣamukhamājātaṃ bhavati ।।

tasyaivaṃ śūnyatānimittamavatīrṇasya na kaścidabhilāṣa utpadyate
anyatra mahākaruṇāpūrvakātsattvapariṇāpanāt । evamasya apraṇi-
hitavimokṣamukhamājātaṃ bhavati ।।

ya imāni trīṇi vimokṣamukhāni bhāvayan ātmaparasamjñāpagato
kārakavedakasamjñāpagato bhāvābhāvasamjñāpagato

O

bhūyasyā mātrayā mahākaruṇāpuraskṛtaḥ prayujyate'pariṇi-
śannānāṃ bodhyaṅgānāṃ pariṇiśpattaye, tasyaivaṃ bhavati –
saṃyogātsaṃskṛtaṃ pravartate । viśaṃyogāna pravartate ।
sāmagryā saṃskṛtaṃ pravartate । viśāmagryā na pravartate । hanta
vayamevaṃ bahudoṣaduṣṭaṃ saṃskṛtaṃ viditvā asya saṃyogasya
asyaḥ sāmagryā vyavacchedaṃ kariṣyāmaḥ, na cātyantopāśamaṃ
sarvasaṃskārāṇānavirāgayiṣyāmaḥ sattvapariṇāpanatāyai ।।

evamasya bhavanto jinaputrāḥ saṃskāragataṃ bahudoṣaduṣṭaṃ
svabhāvarahitamanutpannāniruddhaṃ prakṛtyā pratyav-
ekṣamāṇasya mahākaruṇābhīrharataśca sattvakāryānūtsargataśca
saṅgajñānābhīmukho nāma prajñāpāramitāvihāro'bhīmukhībhavaty-

avabhāsayogena | sa evaṃ jñānasamanvāgataḥ prajñāpāramitāvihār-
āvabhāsito bodhyaṅgāhārakāṃśca pratyayānupasaṃharati | na ca
saṃskṛtasamvāseṇa saṃvasati | svabhāvopaśamaṃ ca saṃskārāṇaṃ
pratyavekṣate | na ca tatrāvaśiṣṭhate bodhyaṅgāparityaktatvāt ||

P

tasya asyāmabhimukhyāṃ bodhisattvabhūmau sthitasya bodhi-
sattvasya avatāraśūnyatā ca nāma samādhirājāyate | svabhāva-
śūnyatā...paramārthaśūnyatā...paramaśūnyatā...mahāśūnyatā...saṃpr-
ayogaśūnyatā...abhinirhāraśūnyatā yathāvadavikalpaśūnyatā
sāpekṣaśūnyatā vinirbhāgāvinirbhāgaśūnyatā nāma samādhirājāyate
| tasyaivaṃpramukhāni daśa śūnyatāsamādhimukhaśatasahasrāṇy-
āmukhībhavanti | evamānimittasamādhimukhaśataśahasrāṇi apra-
ṇihitasamādhimukhaśatasahasrāṇyāmukhībhavanti |

Q

tasya bhūyasyā mātrayā asyāmabhimukhyāṃ bodhisattvabhūmau
sthitasya bodhisattvasyabhedyāśayatā ca paripūryate | niyatāśayatā-
...kalyāṇāśayatā...gambhīrāśayatā...apratyudāvartyāśayatā...apratipra-
stradbhāśayatā...vimalāśayatā...anantāśayatā...jñānābhilāṣāśayatā...u-
pāyaprajñāsaṃprayogāśayatā ca paripūryate ||

R

tasyaite daśa bodhisattvāśayāḥ svanugatā bhavanti tathāgatabodhau
| apratyudāvartanīyavīryaśca bhavati sarvaparapravāḍibhiḥ | sam-
avasṛtaśca bhavati jñānabhūmau | vinivṛttaśca bhavati śrāvaka-praty-
ekabuddhabhūmibhyaḥ | ekāntikaśca bhavati buddhajñānābhi-
mukhatāyām | asaṃhāryaśca bhavati sarvamāraśasamudācāraiḥ |
supraśiṣṭhitaśca bhavati bodhisattvajñānālokatāyām | supari-
bhāviṭaśca bhavati śūnyatānimittāpraṇihitadharmasamudācāraiḥ |
saṃprayuktaśca bhavatyupāyaprajñāvicāraiḥ | vyavakīrṇaśca
bhavati bodhipākṣikadharmābhinirhāraiḥ | tasya asyāmabhi-
mukhyāṃ bodhisattvabhūmau sthitasya prajñāpāramitāvihāro'ti-
riktatara ājāto bhavati, tīkṣṇā cānulomikī tṛtīyā kṣāntireṣaṃ
dharmāṇaṃ yathāvadanulomatayā na vilomatayā ||

S

tasya asyāmabhimukhyāṃ bodhisattvabhūmau sthitasya bodhi-
sattvasya yathāvatsamāpattiprajñājñānālokatayā prayujyate, prati-
pattitaścādhārayati | sa bhūyasyā mātrayā tathāgatadharmakośa-
prāpto bhavati | tasya asyāmabhimukhyāṃ bodhisattvabhūmau

sthitasya anekān kalpāmstāni kuśalamūlāni bhūyasyā mātrayā
 uttaptaprabhāsvaratarāṇi bhavanti | anekāni kalpaśatāni.... | tāni
 kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti |
 tadyathāpi nāma bhavanto jinaputrāstadeva jātārūpaṃ vaiḍūryapari-
 sṛṣṭaṃ bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavati, evameva
 bhavanto jinaputrā bodhisattvasya asyāmabhimukhyāṃ bodhisattva-
 bhūmau sthitasya tāni kuśalamūlānyupāyaprajñājnānavicāritāni
 bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti, bhūyo bhūyaśca
 praśamāsaṃhāryatāṃ gacchanti | tadyathāpi nāma bhavanto
 jinaputrāścandrābhā sattvāśrayāṃśca prahlādayati asaṃhāryā ca
 bhavati catasṛbhirvātamaṇḍalibhiḥ, evameva bhavanto jinaputra
 bodhisattvasya asyāmabhimukhyāṃ bodhisattvabhūmau sthitasya
 tāni kuśalamūlānyanekeṣāṃ sattvakoṭīnayutaśatasahasraṇāṃ kleśa-
 jvālāḥ praśamayanti, prahlādayanti, asaṃhāryāṇi ca bhavanti
 caturbhirvātamaṇḍalibhiḥ | tasya daśabhyaḥ pāramitābhyaḥ prajñā-
 pāramitā atiriktatamā bhavati, na ca pariśeṣā na samudāgacchati
 yathābalaṃ yathābhajamānam | iyaṃ bhavanto jinaputrā bodhi-
 sattvasya abhimukhī nāma ṣaṣṭhī bodhisattvabhūmiḥ samāsa-
 nirdeśataḥ, yasyāṃ pratiṣṭhito bodhisattvo bhūyastvena sunirmito
 bhavati devarājaṃ kṛtī prabhuḥ sattvānāmabhimānapratipra-
 srabdhaye kuśalaḥ sattvānyābhimānikadharmebhyo vinivartayitum
 | asaṃhāryaśca bhavati sarvaśrāvakaaparipṛcchāyāṃ kuśalaḥ sattvān
 pratītyasamutpāde'vatārayitum | yacca kiṃcit.... ||

abhimukhī nāma ṣaṣṭhī bhūmiḥ ||

[Beginning of sixth bhūmi's final gathas]

upasaṃhāragāthāḥ ।

paripūrṇamārgacaraṇā vidu pañcamāyāṃ
dharmānimittata alakṣaṇatā ajātā ।
anutpāda ādipariśuddhyatiniṣprapañcā
bhāvetva jñānamati ṣaṣṭhi samākramanti ॥ 11 ॥

dharmā vivikta apratigraha nirvikalpā
māyāsvabhāva dvayabhāvatu viprayuktā ।
anulomayanta avilomanta dharmanetrī
jñānānvitāḥ pravara ṣaṣṭhi samākramanti ॥ 12 ॥

tikṣṇānulomasthita jñānabalopapetāḥ
samudāgamaṃ vibhavu prekṣiṣu sarvaloke ।
mohāndhakāraprabhavaṃ jagasaṃbhavātmā
tasyaiva mohavigamena pravṛti nāsti ॥ 13 ॥

vicinanti pratyayakṛtiṃ paramārthaśūnyāṃ
kriya hetupratyayasamajña kriyāvirodhau ।
yāthāvataḥ karakapetakriyāṃ viditvā
vicinanti saṃskṛta ghanābhrasamaṃ nirīham ॥ 14 ॥

satyeṣu'jñānu paramārthatu sā avidyā
karmā ca cetanabalena vibhāgaprāptam ।
cittaṃ niśritya sahajaṃ puna nāmarūpam
evaṃmukhā bhavati yāva dukhasya skandhaḥ ॥ 15 ॥

te cittamātra ti traidhātukamotaranti
api cā bhavāṅga iti dvādaśa ekacitte ।
saṃrāgu jātu api cittu prabhāvitastu
evaṃ ca saṃbhavakṣayaṃ puna cittabhāgam ॥ 16 ॥

kāryaṃ avidyadvaya kurvati mohabhāve
mohebhi hetu vahate puna cetanāyāḥ ।

evaṃ ca yāva jaradhvaṃsanaskandhabhedam
anu sarva duḥkhaprabhavaṃ kṣayataḥ abhāvaḥ || 17 ||

ucchedu no bhavati pratyayatāmavidyā
nocchedyatāpi kara prahāya saṃnirodham |
moho teṣu ca upādānaṃ kleśavartma
karma bhavaṃ ca api cetana śeṣa duḥkhā || 18 ||

mohaṃ tu āyatana saṃskṛtaduḥkha teṣāṃ
sparśaṃ ca vedana sukhādukhatāya duḥkhā |
śeṣānaṃāṅganapariṇāmaduḥkhavṛddhiḥ
vyuccheda tasya duḥkhata na hi ātmamasti || 19 ||

adhveṣu pūrvaṃ tamacetanasamskṛtasya
vijñāna vedana vivartati pratyutpannam
aparāntu teṣu prabhavo dukhasambhaveyam
āpekṣa cchedu prasaraṃ ca nirīkṣayantaḥ || 20 ||

mohasya pratyayatu sambhavate vibandhā
vinibandhanavyayakṣaye sati pratyayānām |
hetośca mūlaprabhavaṃ na tu hetubhedam
vyuparīkṣate ca jina jñāna svabhāvaśūnyam || 21 ||

anuloma mohaprabhavaṃ ca prabhāvataśca
pratilomahetu kṣayato bhava sarvacchedyam |
gambhīrapratyayatamasya satośataśca
vyuparīkṣate daśavidham aniketabuddhiḥ || 22 ||

saṃdhī bhavāṅgatu tathāpi ca karmasthānam
avibhāgatastrividhu vartmani pūrvataśca |
triyahetu duḥkhavibhavā udaya vyayaṃ ca
abhāvato'kṣayata pratyaya ānulomam || 23 ||

evaṃ pratītyasamutpāda samotaranti
māyopamaṃ vitatha vedakarmāpanītam |
svapnopamaṃ ca tathatā pratibhāsa caiva
bālāna mohana marīcisamasvabhāvam || 24 ||

yā eva bhāvana sa śūnyata paṇḍitānām
 rati pratyayāna bhavate idamānimittam ।
 jānītvā jātu vitatham praṇidhātu nāsti
 anyatra sattvakṛpayā upapadyanti ॥ 25 ॥

evam vimokṣamukha bhāvayi te mahātmā
 kṛpabuddhi bhūya tatha buddhaguṇābhilāṣī ।
 saṃyogasamskṛtikṛta vyuparīkṣamāṇo
 niyatāśayo bhavati naikaguṇopapetaḥ ॥ 26 ॥

pūrṇā sahasra daśa śūnyataye samādhi
 tatha ānimittavaradam ca vimokṣa tāyī ॥ 27² ॥

pralhādayanti jagadāśaya candraābhā
 vahamānu vāta caturo asaṃhāryaprāptā ।
 atikramya mārāpathamābha jinaurasānām
 praśamenti kleśaparitāpa dukhārditānām ॥ 28 (29) ॥

iha bhūmideśupagatā marutādhipāste
 bhontī sunirmita kṛtāvadhimānaghātī ।
 yaṃ caiva ārabhiṣu jñānapathopapetā
 asaṃhārya śrāvakagatī atikrānta dhīrāḥ ॥ 29 (30) ॥

ākāṅkṣamāṇu sugatātmaja vīryaprāptāḥ
 koṭīśatasahasrapūrṇa samādhi labdhāḥ ।
 paśyanti ekakṣaṇī buddha daśaddiśāsu
 pratapanti sūrya eva madhyagu grīṣmakālē ॥ 30 (31) ॥

gambhīra durdṛśā sūkṣma durjñeyā jinaśrāvakaiḥ ।
 śaṣṭhī bhūmirmahātmānāmākhyātā sugatātmaajāḥ ॥ 31 (32) ॥

[End of sixth bhūmī's final gathas]

[Beginning of seventh bhūmī's initial gathas]

7 dūraṃgamā nāma saptamī bhūmiḥ ।

upakramagāthāḥ ।

atha vividharucirameghān marudgaṇo'bhikiriṣu vegaprāptāḥ ।
pravyāharanti madhurā girivara śubha prītisaṃpūrṇāḥ ॥ 1 ॥

sādhu varatīkṣṇacittā guṇaśatasamupetajñānavaśavartim ।
varacaraṇaṃ parituṣṭaṃ jagahitavarapuṇḍarikāṇām ॥ 2 ॥

tada pravaramatulamābhā maheśvarāḥ khegatā naravarasya ।
vararuciragandhameghānabhikiri kleśaughamapahartum ॥ 3 ॥

pravyāharanti madhuraṃ marudgaṇā harṣakararuciraghoṣāḥ ।
paramasulabdhalābhāḥ śrutu yairayu bhūminirdeśāḥ ॥ 4 ॥

tūrya madhuraḥṣayukta marukanyāḥ prīṇitamanobhiḥ ।
sucarasugatānubhāvādvacaririyamīdṛśī proktā ॥ 5 ॥

sumanī sucaraṇaśreṣṭhaḥ sudānta damakāna lokamahitānām ।
atikramya sarvalokaṃ lokacarim darśayī sūkṣmām ॥ 6 ॥

darśenti kāya vividhān kāyākāyāṃśca dharmatopetāḥ ।
śamathaḥ samitivibhakto bhaṇati ghoṣaṃ na cākṣaraṃ ravati ॥ 7 ॥

kṣetraśatamākramante pūjenti nāyakān paramapūjīyān ।
ātmajanitakṣetrasaṃjñā vidhunitvā jñānavaśavartī ॥ 8 ॥

paripācayanti sattvānna cātmaparasaṃjñā sarvaśa upenti ।
śubha saṃcinanti pravaraṃ na cāpi śubhasaṃcayaniketāḥ ॥ 9 ॥

rāgarajadoṣamohaiḥ paśyitva sarvaloka jvalamānān ।
varjeti sarvasaṃjñā vīryaṃ varamārabhī kṛpayā ॥ 10 ॥

marukanyā devasaṃghāśca pūjentā varasvaram |
tūṣṇīmbhāvaratāḥ sarve prekṣante puruṣarṣabham || 11 ||

pariṣadviprasanneyamavocat sugatātmajam |
saptamyā bhūmerākārān nirdiśasva guṇākara || 12 ||

[End of seventh bhūmī's initial gathas]

7 duramgamā nāma saptamī bhūmiḥ ।

A

vajragarbha āha - yo'yaṃ bhavanto jinaputrā bodhisattvaḥ ṣaṣṭhyāṃ
bodhisattvabhūmau suparipūrṇabodhisattvamārgaḥ saptamīm
bodhisattvabhūmimākramati, sa daśabhirupāyaprajñāñānābhi-
nirhṛtairmārgāntārārambhaviśeṣairākramati । katamairdaśabhiḥ ?
yaduta śūnyatānimittāpraṇihitasamādhisuparibhāvitamānasaśca
bhavati, mahāpuṇyajñānasambhāropacayaṃ ca sambibharti ।
nairātmyaniḥsattvanirjīvaniṣpudgalatām ca sarvadharmāṇām-
avatarati, caturapramāṇābhinirhāraṃ ca notsrjati । puṇyadharm-
occhrayapāramitābhisamskāraṃ cābhisamskaroti, na ca kiṃcid-
dharmamabhiniviśate । sarvatraidhātukavivekaprāptaśca bhavati,
traidhātukaviṭhapanālaṃkārabhinirhāraṃ cābhinirharati । atyanta-
śāntopāśāntaśca sarvakleśajvālāpagamādbhavati, sarvasattvarāga-
veśakleśajvālāpraśamābhinirhāraṃ cābhinirharati । māyāmarīci-
svapnapratibhāsapratīśrutkodakacandrapratibimbānirmāṇabhāvābh-
āvasvabhāvādvayānugataśca bhavati, karmakriyāvibhaktiāpramāṇa-
śayatām cābhinirharati । ākāśasamakṣetrapathasubhāvitamanāśca
bhavati, buddhakṣetraviṭhapanālaṃkārabhinirhāraṃ cābhinirharati ।
prakṛtidharmakāyatām ca sarvabuddhanāmavatarati, rūpakāya-
lakṣaṇānuvyañjanaviṭhapanālaṃkārabhinirhāraṃ cābhinirharati ।

anābhilāpyarutaghoṣāpagatām ca prakṛtiśāntām tathāgataghoṣam-
adhimucyate, sarvasvarāṅgavibhaktiśuddhyalaṃkārabhinirhāraṃ
cābhinirharati । ekakṣaṇatryadhvānubodham ca buddhānām
bhagavatāmavatarati, nānalakṣaṇākālpasamkhyāvibhāvanām cānu-
praviśati sattvāśayavibhāvanāya । evirbhavanto jinaputrā daśabhir-
upāyaprajñāñānābhinirhṛtibhirmārgāntārārambhaviśeṣairbodhisattv-
aḥ ṣaṣṭhyā bodhisattvabhūmeḥ saptamīm bodhisattvabhūmim-
ākṛānta ityucyate ॥

B

sa saptamyāṃ bodhisattvabhūmau sthito bodhisattvo'pramāṇ-
āsattvadhātumavatarati । apramāṇaṃ ca buddhānām bhagavatām
sattvapariṣācanavinayakarmāvatarati । apramāṇaṃ lokadhātum-
avatarati । apramāṇaṃ ca buddhānām bhagavatām kṣetrapari-
śuddhimavatarati । apramāṇaṃ ca dharmanānātvamavatarati ।

apramāṇaṃ ca buddhānāṃ bhagavatāṃ jñānābhisambodhim-
 avatarati | apramāṇaṃ ca kalpasamkhyāpraveśamavatarati |
 apramāṇaṃ ca buddhānāṃ bhagavatāṃ tryadhvānubodham-
 avatarati | apramāṇaṃ ca sattvānāmadhimuktinānātvaviśeṣam-
 avatarati | apramāṇaṃ ca buddhānāṃ bhagavatāṃ rūpakāyan-
 ānātvadarśanamavatarati | apramāṇaṃ ca sattvānāmāsāyendriya-
 nānātvamavatarati | apramāṇaṃ ca buddhānāṃ bhagavatāṃ ghoṣ-
 odāhārasattvasaṃtoṣaṇamavatarati | apramāṇaṃ sattvānāṃ citta-
 caritanānātvamavatarati | apramāṇaṃ ca buddhānāṃ bhagavatāṃ
 jñānaprasarānugamamavatarati | apramāṇaṃ śrāvakayāna-
 niryānādhimuktinānātvamavatarati | apramāṇaṃ ca buddhānāṃ
 bhagavatāṃ mārḡadeśanāvatāramavatarati | apramāṇaṃ pratyeka-
 buddhayānasamudāgamanīṣpattimavatarati | apramāṇaṃ ca
 buddhānāṃ bhagavatāṃ jñānamukhapraveśanirdeśamavatarati |
 bodhisattvānāṃ bodhisattvacaryāprayogamavatarati | apramāṇaṃ
 ca buddhānāṃ bhagavatāṃ mahāyānasamudayāvatāranirdeśanām-
 avatarati ||

C

tasyaivaṃ bhavati - evamapramāṇaḥ khalu punastathāgatānām-
 arhatāṃ samyaksambuddhānāṃ viśayo yasya na sukarā samkhyā
 kartuṃ kalpakoṭīśatasahasrairyāvadetāvadbhirapi kalpakoṭīniyuta-
 śatasahasraiḥ | sarva...viśayo'smābhiḥ samupasthāpayitavyo-
 'nābhogato'kalpāvikalpataśca paripūrayitavya iti | sa evaṃ
 supratyavekṣitajñānābhijñāḥ satatasamitamabhiyuktopāyaprajñā-
 paribhāviteṣu mārḡāntarārambhaviśeṣeṣu supratīṣṭhito bhavaty-
 avicālyayogena ||

D

sa ekakṣaṇamapi mārḡābhinirhārānna vyuttiṣṭhate | sa gacchanneva
 jñānābhinirhārayukto bhavati | tiṣṭhannapi niṣaṇṇo'pi śāyāno'pi
 svapnāntaragato'pyapagatanīvaraṇaḥ sarveryāpathe sthito'virahito
 bhavati ebhirevaṃrūpaiḥ saṃjñāmanasikāraiḥ | tasya sarvacitt-
 otpāde daśānāṃ bodhisattvapāramitānāṃ samudāgamaparipūriḥ
 samudāgacchati | tatkaśmāddhetoḥ? tathā hi sa bodhisattvaḥ sarv-
 āṃścittotpādānutpannotpannān mahākaruṇāpūrvakān buddha-
 dharmasamudāgamāya tathāgatajñānāya pariṇāmayati | tatra yaḥ
 kuśalamūlasya sattvebhya utsargo buddhajñānaṃ paryeṣamāṇasya,
 iyamasya dānapāramitā | yaḥ praśamaḥ sarvakleśapariḍāhānām,

iyamasya śīlapāramitā | yā kṛpāmaitrīpūrvagamā sarvasattveṣu
 kṣāntiḥ, iyamasya kṣāntipāramitā | ya uttarottarakuśaladharm-
 ātriptatayārambhaḥ parākramaḥ, iyamasya vīryapāramitā | yā
 vipratīśāryavisṛtamārgatā sarvajñajñānābhīmukhatā, iyamasya
 dhyānapāramitā | yā sarvadharmāṇāṃ prakṛtyanutpādābhīmukhī
 kṣāntiḥ, iyamasya prajñāpāramitā | yo'pramāṇajñānābhīnirhāraḥ,
 iyamasyopāyakuśalapāramitā | yā sarvaprapravādimārasaṃghair-
 mārgānācchedyatā, iyamasya balapāramitā | yadyathāvatsarva-
 dharmajñānanantīraṇam, iyamasya jñānapāramitā | evamasya
 bhavanto jinaputrā bodhisattvasya dūraṃgamāyāṃ bodhisattva-
 bhūmau sthitasya imā daśa pāramitāḥ kṣaṇe kṣaṇe paripūryante |
 evaṃ catvāri saṃgrahavastūni paripūryante, catvāri ca adhiṣṭhānāni,
 saptatṛiṃśad bodhipakṣyāśca dharmāḥ, trīṇi ca vimokṣamukhāni,
 samāsataḥ sarvabodhyaṅgikā dharmāḥ kṣaṇe kṣaṇe paripūryante ||

E

evamukte vimukticanthro bodhisattvo vajragarbhaṃ bodhisattvam-
 etadavocat - kiṃ punarbho jinaputrā asyāmeva saptamyāṃ bodhi-
 sattvabhūmau sthitasya bodhisattvasya sarvabodhyaṅgikā dharmāḥ
 kṣaṇe kṣaṇe paripūryante, āhosvitsarvāsu daśasu bodhisattva-
 bhūmiṣu? vajragarbha āha - sarvāsu bho jinaputrā daśasu bodhi-
 sattvabhūmiṣu bodhisattvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe
 paripūryante, tadatirekeṇa punarasyāmeva saptamyāṃ bodhisattva-
 bhūmau | tatkāśya hetoḥ? iyaṃ bho jinaputrā bodhisattvabhūmiḥ
 prāyogikacaryāparipūrāṇi ca jñānābhijñānacaryākramaṇi ca | api tu
 khalu punarbho jinaputrāḥ prathamāyāṃ bodhisattvabhūmau sarva-
 praṇidhānādhyālabhena bodhisattvasya sarvabodhyaṅgāni kṣaṇe
 kṣaṇe paripūryante | dvitīyāyāṃ cittamalāpanayanena | tṛtīyāyāṃ
 praṇidhānavivardhanatayā dharmābhisāpratilambhena ca |
 caturthyāyāṃ mārgāvatāreṇa | pañcamyāṃ lokatrayānuvṛtyā | ṣaṣṭhyāṃ
 gambhīradharmamukhapraveśena | asyāṃ tu saptamyāṃ bodhi-
 sattvabhūmau sarvabuddhadharmasamutthāpanatayā kṣaṇe kṣaṇe
 sarvabodhyaṅgāni paripūryante |

F

tatkāśya hetoḥ? yāni bodhisattvena prathamāṃ bodhisattvabhūmim-
 upādāya yāvatsaptamī bodhisattvabhūmiriti abhinirhṛtāni jñānābhi-
 nirhāraprayogaṅgāni, imānyaṣṭamī bodhisattvabhūmimārabhya
 yāvadatyantaparyavasānamityanābhogena pariniṣpadyante | tad-

yathāpi nāma bho jinaputrā dvayorlokadhātvoḥ saṃkṣiptaviśuddh-
 āśayaśca lokadhātorekāntapariśuddhāśayaśca lokadhātorlokāntarikā
 duratikramā na śakyā yathātathātikramitum anyatra mahābhijñā-
 balādhānāt, evameva bho jinaputra vyāmiśrapariśuddhā bodhi-
 sattvacaryāntarikā duratikramā na śakyā yathātathātikramitum-
 anyatra mahāprañidhānopāyaprajñābhijñābalādhānāt | vimukti-
 candra āha - kiṃ punarbho jinaputra saptasu bodhisattvabhūmiṣu
 kleśacaryāsaṃkṣiptā bodhisattvacaryā pratyetyayā ? vajragarbha āha
 - prathamāmeva bho jinaputra bodhisattvabhūmimupādāya sarvā-
 bodhisattvacaryāpagatakleśakalmāṣā bodhipariṇāmanādhipatyena
 pratyetyayā | yathābhāgimārgasamatayā, (na ca) tāvatsaptasu bodhi-
 sattvabhūmiṣu samatikrāntā kleśacaryetyavācanīyā | tadyathāpi
 nāma bho jinaputra rājā cakravartī divyaṃ hastiratnamabhirūḍhaś-
 caturo dvīpānākramati, manuṣyaduḥkhaḍāridryasaṃkleśadoṣaṃśca
 prajānāti, na ca tairdoṣairlipyate | na ca tāvatsamatikrānto manuṣya-
 bhāvaṃ bhavati | yadā punarmanuṣyāśrayaṃ hitvā brahmalokopa-
 panṇo bhavati brāhmyavimānamabhirūḍhaḥ, sahasralokadhātum-
 alpakṛcchreṇa paśyatyanuvicarati, brahmapratibhāsaṃ cādarśayati,
 na ca manuṣya iti prabhāvyate, evameva bhoḥ prathamāṃ bhūmim-
 upādāya bodhisattvaḥ pāramitāyānābhirūḍhaḥ sarvajagadanu-
 vicaran saṃkleśadoṣaṃ prajānāti, na ca tairdoṣairlipyate samyag-
 mārgābhirūḍhatvāt | na ca tāvatsamatikrāntaḥ sarvajagatsaṃkleśa-
 doṣaṃ vaktavyaḥ | saptasu bhūmiṣu sarvaprāyogikacaryāṃ viḥaya
 saptamyā bhūmeraṣṭamīm bodhisattvabhūmimavakrānto bhavati,
 tadā pariśuddhaṃ bodhisattvayānamabhirūḍhaḥ sarvajagadanu-
 vicaran sarvajagatsaṃkleśadoṣaṃ prajānāti, na ca tairdoṣairlipyate
 samatikrāntatvād lokatriyābhyah | asyāṃ punarbho jinaputra
 sapyamyāṃ bodhisattvabhūmau sthito bodhisattvo bhūyastvena
 rāgādipramukhaṃ sarvakleśagaṇaṃ samatikrānto bhavati | so'syāṃ
 dūraṅgamāyāṃ bodhisattvabhūmau caran bodhisattvo'saṃkleś-
 āṇiṣkleśa iti vaktavyaḥ | tatkaśmāt? asamudācārātsarvakleśānāṃ na
 saṃkleśa iti vaktavyaḥ | tathāgatajñānābhiḥ śādapariṇābhi-
 prāyatvācca na niṣkleśa iti vaktavyaḥ ||

G

so'syāṃ saptamyāṃ bodhisattvabhūmau sthito bodhisattvo'dhy-
 āśayapariśuddhena kāyakarmaṇā samanvāgato bhavati | adhyāśaya-
 pariśuddhena vākkarmaṇā adhyāśayapariśuddhena manaskarmaṇā

samanvāgato bhavati | ye ceme daśākuśalāḥ karmapathāstathāgata-
vivarṇitāḥ, tān sarveṇa sarvaṃ samatikrānto bhavati | ye ceme daśa
kuśalāḥ karmapathāḥ samyaksambuddhānubhāvitāḥ, tān satata-
samitamānuvartate | yāni laukikāni śilpasthānakarmasthānāni
yānyabhinirhṛtāni pañcamyāṃ bodhisattvabhūmau, tānyasya
sarvāṇyanābhogata evaṃ pravartante | sa ācāryaḥ saṃmato bhavati
trisāhasra mahāsāhasralokadhātau, sthāpayitvā tathāgatānarhataḥ
samyaksambuddhān, aṣṭamīm bhūmimupādāya ca bodhisattvān |
nāsyā kaścitsamo bhavatyāśayena vā prayogeṇa vā | yāni cemāni
dhyānāni samādhayaḥ samapattayo'bhijñā vimokṣāśca, tānyasya
sarveṇa sarvamāmukhībhavanti bhāvanābhinirhārākāreṇa | na ca
tāvadvipākataḥ pariniṣpannāni bhavanti tadyathāpi nāma aṣṭamyāṃ
bodhisattvabhūmau sthitasya bodhisattvasya | asyāṃ saptamyāṃ
bodhisattvabhūmau sthitasya bodhisattvasya sarvacittotpādeṣu
prajñopāyabhāvanābalaṃ paripūryate | bhūyasyā mātrayā sarva-
bodhyaṅgaparipūriṃ pratilabhate ||

H

so'syāṃ saptamyāṃ bodhisattvabhūmau sthitaḥ san suvicitavicayaṃ
ca nāma bodhisattvasamādhi samāpadyate | suvicintitārthaṃ ca
nāma... | viśeṣamatim ca nāma... | prabhedārthakośaṃ ca... |
sarvārthavicayaṃ ca... | supraṭiṣṭhitadṛḍhamūlaṃ ca... |
jñānābhijñānamukhaṃ ca... | dharmadhātu(pari)karmaṃ ca... |
tathāgatānuśaṃsaṃ ca... | vicitrārthakośasaṃsāranirvāṇamukhaṃ ca
bodhisattvasamādhim samāpadyate | sa evaṃpramukhāni mahā-
bhijñājñānamukhāni paripūrṇāni daśa samādhiśatasahasrāṇi bhūmi-
pariśodhikāni samāpadyate ||

I

sa eṣāṃ samādhināmupāyaprajñāsupariśodhitānāṃ pratilambhān-
mahākaruṇābaleṇa cātikrānto bhavati śrāvakaḥ pratyekabuddha-
bhūmim, abhimukhaśca bhavati prajñājñānavicāraṇābhūmeḥ ||

J

tasya asyāṃ saptamyāṃ bodhisattvabhūmau sthitasya bodhi-
sattvasya apramāṇaṃ kāyakarma nimittāpagataṃ pravartate |
apramāṇaṃ vākkarma...manaskarma nimittāpagataṃ pravartate
suviśodhitamanutpattikadharmakṣāntyavabhāsitam | vimukticandra
āha - nanu bho jinaputra, prathamāyāmeva bodhisattvabhūmau
sthitasya bodhisattvasya apramāṇaṃ kāyavānmanaskarma sarva-

śrāvakapratyekabuddhacaryām samatikrāntaṃ bhavati? vajragarbha āha - bhavati bho jinaputra | tatpunarbuddhadharmādhyālambanamāhātmyena, na punaḥ svabuddhivicāreṇa | asyām tu punaḥ saptamyām bodhisattvabhūmau svabuddhigocaravicārapratilambhādasamhāryām śrāvakapratyekabuddhairbhavati | tadyathāpi nāma bhavanto jinaputrā rājakulaprasūto rājaputro rājalakṣaṇasamanvāgato jātāmātra eva sarvāmātyagaṇamabhibhavati rājādhipatyena, na punaḥ svabuddhivicāreṇa | yadā punaḥ sa samvṛddho bhavati tadā svabuddhibalādhānataḥ sarvāmātyakriyāsamatikrānto bhavati, evameva bho jinaputrā bodhisattvaḥ saḥacittotpādena sarvaśrāvakapratyekabuddhānabhibhavatyadhyāśayamāhātmyena, na punaḥ svabuddhivicāreṇa | asyām tu saptamyām bodhisattvabhūmau sthito bodhisattvaḥ svaviśayajñānaviśeṣamāhātmyāvasthītatvāsarvaśrāvakapratyekabuddhakriyāmatikrānto bhavati ||

K

sa khalu punarbho bodhisattvo'syām saptamyām bodhisattvabhūmau sthito gambhīrasya vivittasyāpracārasya kāyavānmanaskarmaṇo lābhi bhavati | na cottaraṃ viśeṣapariṃmārgaṇābhiyogamavasṛjati | [yena pariṃmārgaṇābhiyogena nirodhaprapṛtaśca bhavati, na ca nirodhaṃ sākṣātkaroti ||]

L

vimukticandra āha - katamām bhūmimupādāya bodhisattvo nirodhaṃ samāpadyate? vajragarbha āha - śaṣṭhīm bho jinaputra bodhisattvabhūmimupādāya bodhisattvo nirodhaṃ samāpadyate | asyām punaḥ saptamyām bodhisattvabhūmau pratiṣṭhito bodhisattvaścittakṣaṇe cittakṣaṇe nirodhaṃ samāpadyate ca vyuttiṣṭhate ca | na ca nirodhaḥ sākṣātkṛta iti vaktavyaḥ | tena so'cintyena kāyavānmana skarmaṇā samanvāgata ityucyate | āścaryam bho yatra hi nāma bodhisattvo bhūtaḥkoṭivihāreṇa ca viharati, na ca nirodhaṃ sākṣātkaroti | tadyathāpi nāma bho jinaputra puruṣaḥ kuśalo mahāsāgare vārilakṣaṇābhijñāḥ paṇḍito vyakto medhāvī tatropatayā mīmāṃsayā samanvāgato mahāsāgare mahāyānapātrābhirūḍho vahanakuśalaśca bhavati, vārikuśalaśca bhavati, na ca mahāsamudre vāridoṣairlipyate, evameva bho jinaputra asyām saptamyām bodhisattvabhūmau pratiṣṭhito bodhisattvaḥ sarvajñajñānamahāsāgarāvatīrṇaḥ pāramitāmahāyānapātrābhirūḍho

bhūtakoṭivihāreṇa ca viharati, na ca nirodham sākṣātkaṛoti, (na ca sasmṛkṛtāntavyūpaśamavitarkadoṣairlipyate) । ।

M

sa evaṃ jñānabalādhānaprāptaḥ samādhijñānabalabhāvanābhinirhṛtayā buddhyā mahatopāyaprajñābalādhānena saṃsāramukhaṃ cādarśayati । nirvāṇasatataśayaśca bhavati । mahāparivāraparivṛtaśca bhavati । satatasamitaṃ ca cittavivekapratilabdho bhavati । tri-dhātukopapattiṃ ca prañidhānavaśenābhinirharati sattvapari-pācanārtham । na ca lokadoṣairlipyate । śāntaprasāntopaśāntaśca bhavati । upāyena ca jvalati । jvalaṃśca na dahate । saṃvartate ca buddhajñānena । vivartate ca śrāvaka-pratyekabuddhabhūmibhyāṃ । buddhajñānaviśayaśca prāptaśca bhavati । māra-śayagataśca dṛśyate । caturmārapathasamatikrāntaśca bhavati । māra-śaya-gocaraṃ cādarśayati । sarvatīrthyāyatanopagataśca dṛśyate । buddhatīrthyāyatanānūtsṛṣṭāśca bhavati । sarvalokakriyānū-gataśca dṛśyate । lokottaradharma-gatisamavasaraṇaśca bhavati । sarvadevanāgaya-kṣagandharvāsura-garuḍakinnaramahoragamanuṣya-āmanuṣyaśakrabrahmaloka-pālātirekavyū-hālaṃkāra-viṭhapan-āprāptaśca bhavati । sarvabuddhadharmatimanasi-kāraṃ ca na vijahāti । ।

N

tasyaivaṃ jñānasamanvāgatasya asyāṃ saptasyāṃ dūraṃgamāyāṃ bodhisattvabhūmau sthitasya bodhisattvasya bahavo buddhā ābhā-samāgacchanti... । tāṃśca tathāgatānarhataḥ samyaksambuddhān paryupāsate । teṣāṃ ca sakāśādgaṇavacitrikāreṇa satkṛtya dharmadeśanāṃ śṛṇoti, udgṛhṇāti dhārayati । śrutvā ca yathāvatsamāpatti-prajñājñānālokena prayujyate । pratipattitaścādhārayati । śāsana-saṃdhārakaśca bhavati teṣāṃ buddhānāṃ mahātmanāṃ । asaṃhāryaśca sarvaśrāvaka-pratyekabuddhābhisamayapariṣcchāsu । tasya bhūyasyā mātrayā sattvānugrahāya gambhīradharmakṣāntir-viśuddhyati । tasya...anekāṃ kalpāṃstāni kuśalamūlānyuttapyante, pariśuddhyanti, karmaṇyāni ca bhavanti, paryavadānaṃ cāgacchanti । anekāni kalpaśatāni...anekāni kalpakoṭīniyutaśatasahasrāṇi tāni kuśalamūlānyuttapyante, pariśuddhyanti, karmaṇyāni ca bhavanti, paryavadānaṃ cāgacchanti । tadyathāpi nāma bho jina-putrāḥ tadeva jātārūpaṃ sarvaratna-pratyuyptaṃ bhūyasyā mātrayottaptataraṃ bhavati, prabhās-varataraṃ bhavati, asaṃhāryataraṃ ca bhavaty-

anyābhyo bhūṣaṇavikṛtibhyaḥ, evameva bho jinaputrāḥ...tāni
 kuśalamūlānyupāyaprajñājñānābhinirhṛtāni bhūyasyā mātray-
 ottaptatarāṇi bhavanti prabhāsvaratarāṇi, paryavadātatarāṇi
 asaṃhāryatarāṇi ca bhavanti sarvaśrāvakapratyekabuddhaiḥ |
 tadyathāpi nāma bho jinaputrāḥ sūryābhā asaṃhāryā bhavanti
 sarvajyotirgaṇacandrābhābhiścaturṣu mahādvīpeṣu, sarvasneha-
 gatāni bhūyastvena pariśoṣayanti, sarvaśasyāni paripācayanti,
 evameva bho jinaputrā...tāni kuśalamūlānyasaṃhāryāṇi bhavanti
 sarvaśrāvakapratyekabuddhaiḥ, caturviparyāsagatāni ca sarvakleśa-
 snehagatāni bhūyastvena pariśoṣayanti | kleśāvilāni ca sarva-
 saṃtānāni paripācayanti | tasya daśabhyaḥ pāramitābhya upāya-
 kauśalyapāramitā atiriktatamā bhavati, na ca pariśeṣā na samud-
 āgacchati yathābalaṃ yathābhajamānam | iyaṃ bho jinaputrā bodhi-
 sattvasya dūraṃgamā nāma saptamī bodhisattvabhūmiḥ samāsa-
 nirdeśataḥ, yasyāṃ pratiṣṭhito bodhisattvo bhūyastvena vaśavartī
 bhavati devarājaḥ kṛtī prabhuḥ sattvānāmabhisamayajñān-
 opasaṃhāreṣvaparyantaḥ sarvaśrāvakapratyekabuddhapariṣcchāsu
 kuśalaḥ sattvānniyāmamavakrāmayitum | yacca kicit...||

dūraṃgamā nāma saptamī bhūmiḥ ||

[Beginning of seventh bhūmi's final gathas]

upasaṃhāragāthāḥ ।

gambhīrajñāna paramārthapadānusārī
 ṣaḍbhūminiścitamatīḥ susamāhitātmā ।
 prajñāmupāya yugapadyabhinirharanto
 bhūmyākramanti vidu saptami caryaśreṣṭhām ॥ 13 ॥

śūnyānimittaprañidhīkṛpamaitrayuktā
 buddhānudharma sugatānuga pūjayantaḥ ।
 jñānena śubhamahapūṇyabalebhyatrptā-
 stāmākramanti vidu saptami bhūmideśam ॥ 14 ॥

traidhātukena adhvāsa vivekaprāptāḥ
 śāntaśca kleśabalaśāntijagābhikāṅkṣī ।
 pratibhāsa māya supinādvayadharmacārī
 kṛpa darśayanti vidu saptamimākramanti ॥ 15 ॥

śodhenti kṣetra khasamāśaya nirvikalpā
 jinalakṣanairupāgato'caladharmatāyām ।
 abhilāpyaghoṣavigatā jagatoṣaṇārthaṃ
 kṣaṇajñāna cittasya jīnāna samosaranti ॥ 16 ॥

abhāsaprāpta iti dharma vicārayanti
 ākrānta bhūmipravarāṃ jagadarthakārāḥ ।
 te atra bhūmyasthita sattvacārī anantān
 vicinanti karma sugatān niyutāpramāṇān ॥ 17 ॥

kṣetrāṃśca naikavidhadharmatha kalpasamkhyān
 adhimuktiāśaya ca cittavicitradhārān ।
 triyāṇadeśanāmananta samosaranti
 asmābhi sattva paripācayitavyametat ॥ 18 ॥

ye te jñānānīcītā varamārgaprāptā
 īryāpathaiścaturbhi prajñāmupāyamuktāḥ ।

sarvasmi cittakṣaṇi bodhiguṇānuprāptāḥ
paripūrayanti daśa pāramitāpradeśān || 19 ||

sarveṣu mārṅakuśalasya ya eṣa dānaṃ
śīlaṃ ca kleśapraśamaṃ kṣamamakṣatitvam |
vīryaṃ ca bhūyu anu uttari ārabhante
mārge acalyataya dhyānaguṇānvitānām || 20 ||

anutpādakṣānti virajā varaprajña śreṣṭhā
parṇāmupāya praṇidhī bhuyu kārṅkṣi lakṣmī |
ato'mardayitva balajñānanitīraṇatvād
evaṃ khu bodhiguṇa sarvakṣaṇenupenti || 21 ||

āmbanātu prathamā guṇapāripūri
dvitīyā malāpanaya ūrdhva vibandhacchedam |
caturthāya mārṅu samatākriya pañcamāya
anutpāda āhvaya viduḥ puna ṣaṣṭhavṛttiḥ || 22 ||

iha saptamīmupagatāḥ sakalaṃ guṇāni
praṇidhāna naikavividhānabhinirharanti |
kiṃ kāraṇaṃ yaduta jñānakriyābhyupenti
sā aṣṭamīprabhṛti sarvaviśuddhyupenti || 23 ||

duratikramā dūraṃgamā bahusthānakarmā
kṣetrāntaradvipathameva yathottaranti |
vicaranti saptasu alipta nṛpo yathaiva
mārgasthitā na puna sarvatikrānta dhīrāḥ || 24 ||

yada aṣṭamīmupagatāḥ puna jñānabhūmim
atikrānta cittaviśaye sthita jñānakarme |
brahmā na pekṣati jagannaramānuṣātmā
evaṃ caranti vidu padmamivā aliptāḥ || 25 ||

atra sthitā vividhakleśamatikramanti
teṣāṃ na kleśacari no ca kṣayo'nuprāptiḥ |
mārgasthitā na tada kleśacariṃ caranti
saṃpūrṇa āśaya jinajña kṣayo na tāvat || 26 ||

ye laukikā vividhaśilpakriyāprayogā
 ājāti sarvavidunā sthita śāstrajñāne |
 dhyānā abhijña bala bhāvayanto'bhuyupenti
 bhūyaḥ samādhi vividhānabhinirharanti || 27 ||

atitrānta śravakacarim tatha pratyayānām
 sthita bodhisattvacaraṇe vidu apramāṇām |
 pūrve hi āśayatayā iha jñānatāyā
 nṛpatīsuto yatha vivṛddhabalopapetaḥ || 28 ||

gāmbhīryatāmupagatā bhuyu ārabhanti
 cittam nirodhupagatā na ca sākṣikriyāḥ |
 yathā sāgare upagatāḥ sthita yānapātre
 pratyakṣa sarva udaye na ca yānahāniḥ || 29 ||

bhūyo upāyabalaprajñavarābhyupetā
 durjñeyasarvajagajñānakriyāguṇāḍhyāḥ |
 pūjenti buddha niyutā bhuyu śuddhibhāvā
 yathā tadvibhūṣaṇavicitritu naikaratnaiḥ || 30 ||

atra sthitāna vidunām varaprajña ābhā
 śoṣenti tṛṣṇasalilam yatha bhāskārābhāḥ |
 te atra bhūmyupagatā vaśavartinaśca
 bhonti kṛti kuśala jñānaphalodeśaiḥ || 31 ||

ākāṅkṣamāṇa dṛḍhavīryabalābhyupetāḥ
 koṭinayūtaśata buddhasahasra pūrṇān |
 paśyanti sarvadiśatāsu samāhitatvād
 bhūyo'pyataḥ prañidhiśreṣṭha guṇāprameyāḥ || 32 ||

durjñeyā sarvalokena vaśipratyekacāribhiḥ |
 ityeṣā saptamī bhūmirupāyaprajñaśodhanā || 33 ||

[End of seventh bhūmī's final gathas]

[Beginning of eighth bhūmi's initial gathas]

8 acalā nāma aṣṭamī bhūmiḥ ।

upakramagāthāḥ ।

eva śrutva caraṇaṃ viduna śreṣṭhaṃ
devasaṃgha muditā marupatiśca ।
bodhisattva bahavo jagaddhitaṣi
pūjayanti sugataṃ jīnasutāṃśca ॥ 1 ॥

puṣpamālya rucirā dhvajāpatākā
gandhacūrṇa rucirā ratanavastrā ।
chatra naikarucirāṇ maṇipratyuptān
hārameghapraparānabhisṛjanti ॥ 2 ॥

manojñaghoṣamadhuraṃ suravandū
mukta naikaturiyapraparanāṭān ।
pūjanārthi jīnaputra sugatāṃśca
varṇaśreṣṭha munino udāharanti ॥ 3 ॥

sarvi darśi vṛṣabhī dvipādaśreṣṭho
darśi buddhaviṣayaṃ jagaddhitārtham ।
śabdamegha rucirāṇ pratāḍamānā-
stūryatāla vividhāstada pramuktāḥ ॥ 4 ॥

vālaḥkoṭi sugatāḥ śatasahasrā
gaṅgākoṭi nayutā rajaviśiṣṭāḥ ।
kṣemamapratīsamāḥ pravaraśreṣṭhaṃ
deśayanti vṛṣabhī virajadharmam ॥ 5 ॥

preta tīrya narakā manuḥjadevāḥ
yakṣa rakṣa bhujagā asurasamghā ।

.....

nānakarmaviṣaye samanubhonti ॥ 6 ॥

sarvakṣetraviṣaye dhutarajānāṃ
 cakra śreṣṭhapravarāṃ tadanirvṛttam |
 deśayanti madhuraṃ sugataghoṣaṃ
 saṃjñācitta jagatastatha vicāraṃ || 7 ||

sattvakāyi sugatā vividhakṣetrā
 kṣetri sattvaprarāḥ punavipākāḥ |
 devamānuṣagatī tatha vicitrā
 jñātvā sarva sugato bhaṇāti dharmam || 8 ||

sūkṣmasaṃjñā bhavati vipulakṣetre
 vipulasamjñā bhavati rajanimitte |
 evamādi vividhāṃ sugataṛddhiṃ
 sarvaloka bhaṇato na kṣepayeyuḥ || 9 ||

īddaśaṃ vacamāhātmyaṃ vacitvā madhurasvaram |
 praśāntā pariṣatprītā prekṣate vadatāṃ varam || 10 ||

praśānta parśadaṃ jñātvā mokṣacandro'bravītpunaḥ |
 aṣṭamā bhūmiākārāṃ praveśaṃ ca nidarśaya || 11 ||

[End of eighth bhūmi's initial gathas]

8 acalā nāma aṣṭamī bhūmiḥ ।

A

vajragarbho bodhisattva āha - yo'yaṃ bhavanto jinaputrā bodhisattvaḥ saptasū bodhisattvabhūmiṣu sukṛtavicayaḥ prajñopāyābhyāṃ supariśodhitamārgaḥ saṃbhṛtasam̐bhāraḥ supari-baddhamahāprañidhānaḥ adhiṣṭhitatathāgatādhiṣṭhānaḥ svakuśalamūlabalādhānaprāptaḥ tathāgatabalavaiśāradyāveṇikabuddha-dharmānugatasam̐jñāmanasikāraḥ supariśodhitādhyāśayasam̐kalpa-puṇyajiñānabalābhyudgataḥ mahākaraṇākṛpābhyāṃ sarvasattv-ānusr̥ṣṭaprayogaḥ apramāṇajiñānapathānugataḥ,

B

sa sarvadharmāṇāmādyanutpannatām ca yathābhūtamavatarati । ajātātām ca alakṣaṇātām ca asaṃbhūtātām ca avināśītām ca anīṣṭhitātām ca apravṛttitām ca anabhinivṛttitām ca abhāvasva-bhāvatām ca ādimadhyaparyavasānasamatām ca tathatāvikalpa-sarvajñajiñānapravesātām ca sarvadharmāṇām yathābhūtamavatarati । sa sarvaśāścittamanovijñānavikalpasam̐jñāpagato'navagr̥hītākāśa-samo'bhyavakāśaprakṛtito'vatīrṇo'nutpattikadharmakṣāntiprāpta ityucyate ॥

C

tatra bhavanto jinaputrā evaṃ kṣāntisamanvāgato bodhisattvaḥ sahapratilambhādacalāyā bodhisattvabhūmergambhīraṃ bodhisattvavihāraṃanuprāpto bhavati durājñātamasaṃbhinnam sarvanimittāpagatam sarvasam̐jñāgrahavyāvṛttamapramāṇam-asam̐hāryam sarvaśrāvakaḥpratyekabuddhaiḥ sarvavivekābhīmukhī-bhūtam । tadyathāpi nāma bhavanto jinaputrā bhikṣurddhimāṃś-cetovaśīpāramitāprāpto'nupūrveṇa navamam nirodham sam-āpannaḥ sarveṇjītamanyanāspanditavikalpāpagato bhavati, evameva bhavanto jinaputrā bodhisattvo'syā aṣṭamī acalāyā bodhisattvabhūmeḥ sahapratilambhātsarvābhogavigato'nābhogadharmatā-prāptaḥ kāyavākciṭṭautsukyāpagataḥ sarveṇjītamanyanāspanditavikalpāpagato vipākadharmatāvasthito bhavati । tadyathāpi nāma bho jinaputrāḥ puruṣaḥ suptaḥ svapnāntaragato mahaughaprāptam-ātmānam sam̐jñānīte । sa tatra mahadvyāyāmautsukyamārabhetottaraṇāya । sa tenaiva mahatā vyāyāmautsukyena vibudhyeta । samanantaravibuddhaśca vyāyāmautsukyabhayāpagato bhavet ।

evameva bho jinaputrā bodhisattvaścaturmahaughaprāptaṃ sattva-kāyaṃ saṃjānāna uttaraṇābhiprāyaḥ sarvajñajñānābhisaṃbodhāya mahadvyāyāmautsukyamārabhate | sa mahāvīryārambhaprāptaḥ samanantaramanuprāpta imāmacalāṃ bodhisattvabhūmiṃ sarv-ābhogavigato bhavati | tasya sarveṇa sarvaṃ dvayasamudācāro vā nimittasamudācāro vā nābhāsībhavati | tadyathāpi nāma bho jinaputrā brahmalokopapattisthitaḥ kāmāvacarān kleśān na samudācarati, evameva bho jinaputrā bodhisattvo'calāyāṃ bodhisattvabhūmau sthitaḥ sarvacittamanovijñānasamudācārānna samudācarati | sarvabuddhasamudācāramapi...bodhisamudācāramapi...-bodhisattvasamudācāramapi...pratyekabuddhasamudācāramapi...śrāvakasamudācāramapi...nirvāṇasamudācāramapi...arhatsamudācāramapi...anāgāmisamudācāramapi...nirvāṇasamudācāramapi...arhatsamudācāramapi...anāgāmisamudācāramapi...sakṛdāgāmisamudācāramapi...i...srotaāpānnasamudācāramapi na samudācarati | kaḥ punarvādo laukikān samudācārān samudācariṣyātīti | |

D

tasya khalu bho jinaputra bodhisattvasya evamimāmacalāṃ bodhisattvabhūmimanugatasya pūrvapraṇidhānabalādhānasthitasya buddhā bhagavantastasmin dharmamukhasrotasi tathāgatajñānopasaṃhāraṃ kurvanti | evaṃ cainaṃ bruvanti - sādhu sādhu kulaputra | eṣā paramārthakṣāntirbuddhadharmānugamāya | api tu khalu punaḥ kulaputra yā asmākaṃ daśabalacaturvaiśāradya-buddhadharmasamṛddhiḥ, sā tava nāsti | tasyā buddhadharmasamṛddheḥ paryeṣaṇāya abhiyogaṃ kuru, vīryamārabhasva | etadeva kṣāntimukhaṃ monmokṣīḥ |

E

api tu khalu punaḥ kulaputra kiṃcāpi tvayaivaṃ śāntavimokṣavihāro'nuprāptaḥ, imān punaraśāntānaprasāntān bālaprthagjanān nānākleśasamudācāraprāptān vividhavitarkopahatamānasān sam-anvāhara, apekṣasva |

F

api tu khalu punaḥ kulaputra pūrvapraṇidhānāmanusmara sattvārthasaṃprāpaṇaṃ jñānamukhācintyatāṃ ca |

G

api tu khalu punaḥ kulaputra eṣā sarvadharmāṇāṃ dharmatā | utpādādvā tathāgatānāmanutpādādvā sthitaivaiśā dharmatā

dharmadhātusthitiḥ yadidaṃ sarvadharmasūnyatā sarvadharm-
ānupalabdhiḥ | naitayā tathāgatā eva kevalaṃ prabhāvyaṃ, sarva-
śrāvakaḥ pratyekabuddhā api hyetāmaḥ kalpadharmatām-
anuprāpnuvanti |

H

api tu khalu punaḥ kulaputra prekṣasva tāvat tvamasmākaṃ kāyā-
pramāṇatām ca jñānāpramāṇatām ca buddhakṣetrāpramāṇatām ca
jñānābhīrṇhārapramāṇatām ca prabhāmaṇḍalāpramāṇatām ca svar-
āṅgaviśuddhyāpramāṇatām ca | tathaiva tvamapyabhīrṇhāram-
utpādaya |

I

api tu khalu punaḥ kulaputra ekastveṣa āloko yo'yaṃ sarvadharmā-
nirvikalpālokaḥ | īdṛśastu kulaputra dharmālokaḥ tathāgatānām-
aparyantaḥ tagatā aparyantakṛtā aparyantabaddhāḥ, yeṣāṃ saṃkhyā
nāsti, gaṇanā pramāṇam upaṇiṣadaupamyam nāsti, teṣāṃ-
adhigamāya abhīrṇhāram utpādaya |

J

api tu khalu punaḥ kulaputra prekṣasva tāvaddaśasū dikṣu
apramāṇakṣetratām ca apramāṇasattvatām ca apramāṇadharmā-
vibhaktitām ca | tatsarvamanuṣaṅgāya | yathāvattayā abhīrṇhāram-
utpādaya | iti hi bho jina-putra te buddhā bhagavanta evaṃbhūmy-
anugatasya bodhisattvasya evaṃ pramukhānyaprameyāṇy-
asaṃkhyeyāni jñānābhīrṇhāram mukhānyupasaṃharanti, yairjñān-
ābhīrṇhāram mukhairbodhisattvo'pramāṇajñānavibhaktito'bhīrṇhāra-
karmābhiniṣpādayati ||

K

ārocayāmi te bho jina-putra, prativedayāmi | te cedbuddhā
bhagavantastāṃ bodhisattvamevaṃ sarvajñajñānābhīrṇhāra-
mukheṣu nāvātārayeyuḥ, tadevāṃ parinirvāṇaṃ bhavetsarva-
sattvakāryapratiprasrabdhīśca | tena khalu punarbudhā
bhagavantastāṃ bodhisattvasya tāvadapramāṇaṃ jñānābhīrṇhāra-
karmopasaṃharanti, yasyaikakṣaṇābhīrṇhāraḥ tasya jñānābhīrṇhāra-
karmaṇaḥ sa pūrvakaḥ prathamacittotpādam upādāya yāvat-
saptamīm bhūmipratīṣṭhām upāgata ārambhaḥ śatataṃ mīmapi kalām
nopeti, sahasratamīmapi, śatasahasratamīmapi...peyālaṃ...
koṭīniyutaśatasahasratamīmapi kalām nopeti, saṃkhyāmapi,
gaṇanāmapi, upamāmapi, upaṇiṣāmapi, yāvadaupamyamapi na

kṣamate | tatkaśya hetoḥ? tathā hi bho jinaputra pūrvamekakāyābhinirhāratayā caryābhinirhāro'bhūt | imāṃ punarbhūmiṃ samārūḍhasya bodhisattvasya apramāṇakāyavibhaktito bodhisattvacaryābalaṃ samudāgacchati | apramāṇaghoṣābhinirhārataḥ apramāṇajñānābhinirhārataḥ apramāṇopapattiyabhinirhārataḥ apramāṇakṣetrapariśodhanataḥ apramāṇasattvapariṇāmanataḥ apramāṇabuddhapūjopasthānataḥ apramāṇadharmakāyānubodhataḥ apramāṇābhijñābalādhānābhinirhārataḥ apramāṇaparīkṣamanāḍalavibhaktiyabhinirhārataśca apramāṇānugatenā kāyavāñmanaskarmābhinirhāreṇa sarvabodhisattvacaryābalaṃ samudāgacchatyavicālyayogena | tadyathāpi nāma bho jinaputra mahāsamudragāmī poto'prāpto mahāsamudraṃ sābhogavāhano bhavati | sa eva samanantaramanuprāpto mahāsamudramanābhogavāhano vātamaṇḍalīpraṇīto yadekadivasena mahāsamudre kramate, tatsarvasābhogavāhanatayā na śakyam varṣāśatenāpi tāvadaprameyamanuprāptum | evameva bho jinaputra bodhisattvaḥ susāmbhṛtamahākuśālamūlasambhāro mahāyānasamudāgamābhirūḍho mahābodhisattvacaryāsāgaramanuprāpto yadekamuhūrtena jñānānābhogataḥ sarvajñajñānenākramati, tanna śakyam pūrvakeṇa sābhogakarmanā kalpaśatasahasreṇāpi tāvadaprameyamanuprāptum ||

L

tatra bho jinaputra bodhisattvo'ṣṭamīm bodhisattvabhūmimanuprāpto mahatā upāyakaūśalyajñānābhinirhārānābhogaprasṛtāyā bodhisattvabuddhyā sarvajñajñānaṃ vicārayan lokadhātusambhavaṃ ca vicārayati, lokadhātuvibhavaṃ ca vicārayati | sa yathā ca lokaḥ saṃvartate, taṃ ca prajānāti | yathā ca loko vivartate,... | yena ca karmopacayena lokaḥ saṃvartate,... | yena ca karmakṣayeṇa loko vivartate,... | yāvatkālaṃ ca lokaḥ saṃvartate, ... | yāvatkālaṃ ca loko vivartate, ... | yāvatkālaṃ ca lokaṃ saṃvṛttastiṣṭhati,... | yāvatkālaṃ ca loko vivṛttastiṣṭhati, taṃ ca prajānāti sarvatra cānavaśeṣataḥ | sa pṛthivīdhātuparītatāṃ ca prajānāti mahadgatatāṃ ca...apramāṇatāṃ ca...vibhaktitāṃ ca prajānāti | abdhātu... | tejodhātu... | vāyudhātu... | sa paramāṇurajāsūkṣmatāṃ ca prajānāti, mahadgatatāṃ ca apramāṇatāṃ ca vibhaktitāṃ ca prajānāti |

apramāṇaparamāṇurajovibhaktikaūśalyam ca prajānāti | asyāṃ ca

lokadhātau yāvanti pṛthivīdhātoḥ paramāṇurajāṃsi tāni prajānāti |
yāvanti abdhātoḥ... | tejodhātoḥ... | vāyudhātoḥ... | yāvantyo ratna-
vibhaktayo yāvanti ca ratnaparamāṇurajāṃsi tāni prajānāti | sattva-
kāya... | kṣetrakāya... | sa sattvānām kāyaudārikatām ca kāya-
sūkṣmatām ca kāyavibhaktitām ca prajānāti | yāvanti paramāṇu-
rajāṃsi saṃbhūtāni nairayikakāyāśrayatastāni prajānāti | tiry-
gyonikāyāśrayataḥ... | ...yamalokakāyāśrayataḥ... | ...asura-
loka-kāyāśrayataḥ.... | devaloka-kāyāśrayataḥ | manuṣyaloka-
kāyāśrayataḥ.... | sa evaṃ paramāṇurajaḥprabhedajñānāvatiṛṇaḥ
kāmadhātusaṃvartam ca prajānāti | rūpadhātuvivartam... | ārūpya-
dhātuvivartam ca prajānāti | rūpadhātuparīttatām.... ārūpyadhātu-
parīttatām... | āmadhātuparīttatām ca mahadgatatām ca apra-
mānatām ca vibhaktitām ca prajānāti | rūpadhātuparīttatām...
ārūpyadhātuparīttatām... | kāmadhātuparīttatām ca mahadgatatām
ca apramānatām ca vibhaktitām ca prajānāti | rūpadhātvarūpya-
dhātuparīttatām... | traidhātukavicārajñānānugame svabhīnirṛta-
jñānālokaḥ sattvakāyaprabhedajñānakuśalaḥ kṣetrakāyavibhāga-
jñānakuśalaśca sattvopapattiyātanābhīnirṛhāre buddhiṃ cārayati |
sa yādṛśī sattvānāmupapattiśca kāyasamudāgamaśca, tādṛśameva
svakāyamadhitiṣṭhati sattvapariṇāpanāya | sa ekāmapī trisāhasra-
mahāsāhasrām lokadhātum spharitvā sattvānām svakāyam vibhakti-
adhimuktye tathatvāyopapattaye'bhīnirharati pratibhāsajñānānu-
gamanatayā (yathā sattvāḥ paripākam gacchantyanuttarasamyak-
saṃbodhivimuktaye) | evaṃ dve vā tisro vā catasro vā pañca vā daśa
vā viṃśatirvā triṃśadvā catvāriṃśadvā pañcāśadvā śatam vā yāvad-
anabhilāpyā api trisāhasramahāsāhasrā lokadhātūḥ spharitvā
sattvānām svakāyam...peyālam...pratibhāsajñānānugamanatayā | sa
evaṃjñānasamanvāgato'syām bhūmau supraṭiṣṭhita ekabuddha-
kṣetrācca na calati, anabhilāpyeṣu buddhakṣetreṣu tathāgataparśan-
maṇḍaleṣu ca pratibhāsaprapṛpto bhavati ||

M

yādṛśī sattvānām kāyavibhaktiśca varṇaliṅgasamsthānārohapariṇāh-
ādhimuktyadhyāśayaśca teṣu buddhakṣetreṣu teṣu ca parśan-
maṇḍaleṣu tatra tatra tathā tathā svakāyamādarśayati | sa śramaṇa-
parśanmaṇḍaleṣu śramaṇavarṇarūpamādarśayati | brāhmaṇa-
parśanmaṇḍaleṣu brāhmaṇavarṇarūpamādarśayati | kṣatriya... |
vaiśya... | śūdra... | gṛhapati... | cāturmahārājika... | trāyastriṃśa... |

evaṃ yāma... | tuṣita... | nirmāṇarati... | paranirmitavaśavarti... | māra... | brahma... | yāvadakaniṣṭha... | śrāvakavaineiyikānāṃ sattvānāṃ śrāvakakāyavarṇarūpamādarśayati | pratyekabuddhavaineiyikānāṃ sattvānāṃ pratyekabuddhakāyavarṇarūpamādarśayati | bodhisattva... | tathāgata... | iti hi bho jinaputra yāvanto-
 'nabhilāpyeṣu buddhakṣetreṣu sattvānāmupapattyāyatanādhimukti-
 prasarāsteṣu tathatvāya svakāyavibhaktimādarśayati ||

N

sa sarvakāyavikalpāpagataḥ kāyasamatāprāptaḥ (taccāsyā kāya-
 samdarśanamakṣūṇamavandhyaṃ ca sattvapariṇipākavinayāya) sa
 sattvakāyaṃ ca prajānāti | kṣetrakāyaṃ ca... | karmavipākakāyaṃ
 ca... | śrāvakakāyaṃ ca... | pratyekabuddhakāyaṃ ca ... | bodhi-
 sattvakāyaṃ ca... | tathāgatakāyaṃ ca... | jñānakāyaṃ ca... | dharma-
 kāyaṃ ca... | ākāśakāyaṃ ca prajānāti | sa sattvānāṃ cittāśayābhini-
 rāṇamāññāya yathākālapariṇipākavinayānatikramādākāṅkṣan sattva-
 kāyaṃ svakāyamadhitiṣṭhati | evaṃ kṣetrakāyaṃ karmavipāka-
 kāyaṃ...ātmakāyamadhitiṣṭhati | sa sattvānāṃ cittāśayābhini-
 rāṇamāññāya yaṃ yameva kāyaṃ yasmin yasmin kāye ākāṅkṣati, taṃ
 tameva kāyaṃ tasmin tasmin kāye (svakāyaṃ) adhiṣṭhati | sa
 sattvakāyānāṃ karmakāyatāṃ ca prajānāti | vipākakāyatāṃ ca... |
 kleśakāyatāṃ ca... | rūpakāyatāṃ ca... | ārūpyakāyatāṃ ca prajānāti
 | kṣetrakāyānāṃ paritāṭatāṃ ca prajānāti, mahadgatatāṃ ca apra-
 māṇatāṃ ca saṃkliṣṭatāṃ ca viśuddhatāṃ ca vyatyastatāṃ ca adho-
 mūrdhatāṃ ca samatalatāṃ ca samavasaraṇatāṃ ca digjālavi-
 bhāgatāṃ ca prajānāti | karmavipākakāyānāṃ vibhaktisaṃketam
 prajānāti | evaṃ śrāvakakāyānāṃ pratyekabuddhakāyānāṃ
 bodhisattvakāyānāṃ vibhaktisaṃketam prajānāti | tathāgata-
 kāyānāmabhisambodhikāyatāṃ ca prajānāti | prañidhānakāyatāṃ
 ca... | nirmāṇakāyatāṃ ca | adhiṣṭhānakāyatāṃ ca | rūpalakṣaṇ-
 ānuvyañjanavicitrāṇāṃkāyāyatāṃ ca | prabhākāyatāṃ ca | mano-
 mayakāyatāṃ ca | puṇyakāyatāṃ ca | jñānakāyatāṃ ca | dharma-
 kāyatāṃ ca prajānāti | jñānakāyānāṃ suvicāritatāṃ ca prajānāti |
 yathāvannistiraṇatāṃ ca phalaprayogasamgrhītāṃ ca laukikalok-
 ottaravibhāgatāṃ ca triyāṇavyavasthānatāṃ ca sādharma-
 āsādhāraṇatāṃ ca nairyāṇikānairyāṇikatāṃ ca śaikṣāśaikṣatāṃ ca
 prajānāti | dharmakāyānāṃ samatāṃ ca prajānāti | avikopanatāṃ ca
 avasthānasamketasamvṛttivyavasthānatāṃ ca sattvāsattvadharma-

vyavasthānatām ca buddhadharmāryasamghavyavasthānatām ca prajānāti | ākāśakāyānamapramāṇatām ca sarvatrānugatatām ca aśarīratām ca avitathānantatām ca rūpakāyābhivyaktitām ca prajānāti ||

O

sa evaṃ kāyajñānābhinirhāraprāpto vaśavartī bhavati sarvasattveṣu | āyurvaśitām ca pratilabhate'nabhilāpyānabhilāpyakalpāyuh-pramāṇādhiṣṭhānatayā | cetovaśitām ca pratilabhate'pramāṇ-āsamkhyeyasamādhinidhyaptijñānapraveśatayā | pariśkāravaśitām ca sarvalokadhātvanekavyūhālaṃkārapratimaṇḍitādhiṣṭhāna-saṃdarśanatayā | karmavaśitām ca yathākālāṃ karmavipākādhi-ṣṭhānasamdarśanatayā | upapattivaśitām ca sarvalokadhātupapattisamdarśanatayā adhimuktisamdarśanatayā sarvalokadhātubuddhapratipūrṇasamdarśanatayā praṇidhānasamdarśanatayā yatheṣṭa-buddhakṣetrakālābhisambodhisamdarśanatayā rddhisamdarśanatayā sarvabuddhakṣetraṛddhivikurvaṇasamdarśanatayā dharmasamdarśanatayā anantamadhyadharmamukhāloka-samdarśanatayā jñānasamdarśanatayā tathāgatabalavaiśāradya-āveṇikabuddhadharmalakṣaṇānuvyañjanābhisambodhisamdarśanatayā ||

P

sa āsāṃ daśānāṃ bodhisattvavaśitānāṃ sahapratilambhena acintya-jñānī ca bhavati atulyajñānī ca aprameyajñānī ca vipulajñānī ca asaṃhāryajñānī ca bhavati | tasyaivaṃbhūmyanugatasya evaṃ jñānasam-anvāgatasya atyantāgavadyaḥ kāyakarmasamudācāraḥ pravartate, atyantānavadyaśca vāk... | atyantānavadyaśca manaḥsamudācāraḥ pravartate | jñānapūrvamgamō jñānānuparivartī prajñāpāramit-ādhipateyo mahākaruṇāpūrvaka upāyakausalyasuvibhaktaḥ praṇidhānasvabhinirhṛtastathāgatādhiṣṭhānasvadhiṣṭhito'pratiprasrabdha sattvārthaprayogo'paryantalokadhātuvibhaktigataḥ | samāśato bho jinaputra bodhisattvasya imāmacalāṃ bodhisattvabhūmimanu-prāptasya sarvabuddhadharmasamudānayanāya kāyavānmanas-karmasamudācāraḥ pravartate | sa evamimāmacalāṃ bodhisattvabhūmimanuprāptaḥ supraṭiṣṭhitāśayabalaśca bhavati sarvakleśasamudācārāpagatatvāt | supraṭiṣṭhitādhyāśayabalaśca bhavati mārgāvi-pravāśitatvāt | mahākaruṇābalasupraṭiṣṭhitaśca bhavati sattvārthān-utsargatvāt | mahāmaitribala...sarvajagatparitrāṇatvāt | dhāraṇībala-

...asaṃpramoṣadharmatvāt | pratibhānabala...sarvabuddhadharma-
pravacayavibhāgakuśalatvāt | abhijñābala...aparyantalokadhātu-
caryāvibhāgakuśalatvāt | prañidhānabala...sarvabodhisattvakriyān-
utsargatvāt | pāramitābala...sarvabuddhadharmasamudānayanatvāt
| tathāgatādhiṣṭhānabala...sarvākārasarvajñānābhimukhatvāt | sa
evaṃbalādhānaprāptaḥ sarvakriyāśca saṃdarśayati, sarvakriyāsu ca
anavadyo bhavatyānupalīptaśca ||

Q

iyam bho jinaputra bodhisattvasya aṣṭamī jñānabhūmiracalety-
ucyateśaṃhāryatvāt | avivartyabhūmirityucyate jñānavivartyatvāt |
durāsadbhūmirityucyate sarvajagad-durjñānatvāt | kumārabhūmir-
ityucyate anavadyatvāt | janmabhūmirityucyate yathābhiprāyavaśa-
vartitvāt | pariniṣpannabhūmirityucyate apunaḥkāryatvāt | pari-
niṣṭhitabhūmirityucyate | sukr̥tajñānavicayatvāt | nirmāṇabhūmir-
ityucyate svabhinirhṛtaprañidhānatvāt | adhiṣṭhānabhūmirityucyate
| parāvīkōpanatvāt | anābhogabhūmirityucyate pūrvāntābhinir-
hṛtatvāt ||

R

evaṃ jñānasvabhinirhṛtaḥ khalu punarbho jinaputra bodhisattvo
buddhagoṭtrānugato buddhaguṇaprabhāvabhāsitaśtathāgat-
eryāpathacaryācāritrānugato buddhaviśayābhimukhaḥ satata-
samitam svadhiṣṭhitatathāgatādhiṣṭhānaśca bhavati śakrabrahma-
lokapālapratyudgataśca vajrapāṇisatātānubaddhaśca samādhibalān-
utsṛṣṭaśca ca apramāṇakāyavibhaktyabhinirhṛtaśca sarvakāyacaryā-
balopagataśca mahābhijñāvīpākāpariniṣpannaśca anantasamādhi-
vaśavartī ca apramāṇavyākaraṇapratyeśakaśca yathāparipavakka-
jagadabhisam̐bodhinidarśakaśca bhavati | sa evaṃ jñānabhūmy-
anugato mahāyānamāṇḍalānupraviṣṭaḥ suvicāritamahājñānābhijñāḥ
satatasamitam pramuktaprajñālokaśmīrasaṅgadharmadhātupath-
āvatīrṇo lokadhātupathavibhaktikovidāḥ sarvākāraguṇasaṃ-
darśakaḥ svacittotpādavaśavartī pūrvāntāparāntasuvicitajñānaḥ
sarvamārapathāvartanavivartanañjñānānugataḥ sarvatathāgata-
viśayagocarānupraviṣṭo'paryantalokadhātuprasareṣu bodhisattva-
caryāṃ caratyapratyudāvartyayogena | tata ucyate bodhisattvo-
'calāṃ bodhisattvabhūmimanuprāpta iti ||

S

tatra bho jinaputra acalāṃ bodhisattvabhūmimanuprāpto bodhi-

sattvaḥ satatasamitamaparyantatathāgatadarśanāvirahito bhavati
 samādhibalasvabhīnirhṛtatvāt | audārikaṃ buddhadarśanapūj-
 opasthānaṃ notsrjati | sa ekaikasmin kalpe ekaikasmin lokadhātu-
 prasare anekān buddhān, anekāni buddhaśatāni...peyālaṃ...anekāni
 buddhakoṭīnayutaśatasahasrāṇi satkaroti gurukaroti mānayati
 pūjayati sarvākārapūjābhīnirhāraṃ copasaṃharati | tāṃśca tathā-
 gatān paryupāste, lokadhātuvibhaktipūrvakaṃ ca dharmālokopa-
 saṃhāraṃ pratīcchati | sa bhūyasyā mātrayā tathāgatadharmakośa-
 prāptoṣaṃhāryo bhavati lokadhātuparipṛcchānirdeśeṣu | tāni cāsyā
 kuśalamūlānyanekān kalpānuttapyante... | tadyathāpi nāma bho
 jinaputra tadeva jātarūpaṃ superiniṣṭhitaṃ kuśalena karmāreṇa
 superikarmakṛtaṃ jambūdvīpasvāmīnaḥ kaṇṭhe śīrasi vā ābaddham-
 asaṃhāryaṃ bhavati sarvajambūdvīpakānāṃ sattvānāmābharaṇa-
 vikṛtaiḥ, evameva bho jinaputra asyāmacalāyāṃ bodhisattvabhūmau
 sthitasya bodhisattvasya tāni kuśalamūlānyasaṃhāryāṇi bhavanti
 sarvaśrāvakaप्रत्येकबुद्धािर्यावत्सप्तमिभूमिस्थिताः सा बोधि-
 सत्त्वैः | इमां च भूमिमानुगतस्या बोधिसत्त्वस्या महाती प्रा-
 ज्ञाज्ञानप्रभं सत्त्वानां क्लेशतमाम्सी प्रासमयति सुविभक्ता-
 ज्ञानामुक्ताभिनिरहाराय | तद्यथापि नाम बहो जिनपुत्र
 साहस्रिको महाब्रह्म साहस्र लोकधतुं मय्या सफरित्वा
 प्रभयावबहसयति, एवमेव बहो जिनपुत्र बोधिसत्त्वोऽयं-
 अलयां बोधिसत्त्वभूमां स्थितो यवद्धासबुद्धक्षेत्रासा-
 साहस्रपारमार्जनुराजसमं लोकधतुं महाता मय्यावबहसेना
 सफरित्वा सत्त्वानां क्लेशपरिदहानानुपूर्वेण प्रासमयति,
 आश्रयाम्सा प्रह्लादयति | तस्या दासभ्यां परामिताभ्यां प्रा-
 णिहानपरामितां तिरिक्ततां भवति, ना च परिशेषां ना समुद-
 ागच्छति यथाबालं यथाभजामानं | इयं भवन्तो जिनपुत्रा
 बोधिसत्त्वस्या अला नामा अष्टमि बोधिसत्त्वभूमिं समा-
 निरदेशतः | विस्तारां पुनरप्यन्तकालपरिदेशनिष्ठतो-
 'नृगन्तव्या | यस्यां प्रतिष्ठितो बोधिसत्त्वो भूयस्तस्मात्
 महाब्रह्म भवति साहस्ररक्षिपतिः | अभिह्वानाभिह्वतो-
 'नृवार्थदार्सी वासिप्राप्ताः कृतिं प्रभुः सत्त्वानां सर्वाश्रवाका-
 प्रत्येकबुद्धाबोधिसत्त्वपरामितोपदेशोपासमहारेषु असांहारेषु
 लोकधतुविविधपरिपृच्छानिरदेशेषु | यच्च किञ्चित्... ||

acalā nāma aṣṭamī bhūmiḥ ||

[Beginning of eighth bhūmi's final gathas]

upasaṃhāragāthāḥ ।

te bhūmya saptasu viśodhita prajñupāyā
mārgā susaṃbhṛta mahāprañidhānabaddhāḥ ।
supraṭiṣṭhitā naravarāḥ kuśalopapetā
jñānābhilāṣi vidu aṣṭamimākramanti ॥ 12 ॥

te puṇyajñānupagatāḥ kṛpamaitrayuktā
jñānāpramāṇapathagāḥ khagabuddhikalpāḥ ।
śrutadharma niścitalopagatā maharṣī
kṣāntiṃ labhanti anutpādaprasāntisūkṣmām ॥ 13 ॥

ādāvajāta anutpāda alakṣaṇaṃ ca
asaṃbhūtataṃ avinaṣṭata cāpravṛttam ।
bhāvasvabhāvavigatā tathatāvikalpā
mama cittacāravigatāḥ khagatulyakalpāḥ ॥ 14 ॥

te eva kṣāntisamanvāgata niṣprapañcā
gambhīracālyā vidu śāntavicāraprāptāḥ ।
durjñeya sarvajagatārahapratyayaīśca
cittaṃ nimittagrahasaṃjñā vibhāvitatvāt ॥ 15 ॥

evaṃ sthitānāmanucintavikalpa nāsti
bhikṣurnirodhyupagato'paprakalpaprāptāḥ ।
svapnoghaprāpta pratibuddha tathāvikalpā
brahmāpure ratisaṅgarahito tathaiva ॥ 16 ॥

pūrvādhiṣṭhāna sugatā puna codayanti
eṣā sa kṣānti paramā sugatābhiṣeke ।
asmāku jñāna vipulaṃ varabuddhadharmā
te tubhya nāsti ta hi vīrya samārabhāyam ॥ 17 ॥

kiṃcāpi śānta tava sarvakileśajvālā
jvalitaṃ niśamya puna kleśagatibhya lokam ।

praṇidhāna pūrva smara sattvahitaṃ vicārya
jñānārthi prārthita kriyā jagamokṣahetoḥ || 18 ||

sada eṣa dharmata sthitā tathatāvikalpā
sarveṣu buddhajinaśrāvakaḥ pratyayānam |
na hi etinā daśabalāna prabhāvu loke
nānyatra jñānavipulaṃ tribhi adhvasaṅgam || 19 ||

evaṃ tamapratīsamā naradevapūjyā
upasaṃharanti bahuḥ jñānamukhā vicārān |
jñānadharmāṇiṣṭipattipraveśamanantapāram
yasyā kalā na bhavate puna bodhicaryā || 20 ||

etāni prāpta vṛṣabhī varajñānabhūmim
ekakṣaṇena spharate diśatāḥ samantān |
jñānapraveśupagatā varabhijñānaprāptā
yatha sāgare vahanu mārutayānaprāptaḥ || 21 ||

sābhogacittavigatāḥ sthitajñānakarma
vicinanti kṣetraprabhavaṃ vibhavasthitiṃ ca |
dhātuścatvāri vinibhāgatāna tāmsca
sūkṣmaṃ mahadgata vibhakti samosaranti || 22 ||

trisahasri sarvaparamāṇurajo taranti
catvāri dhātu jagakāyi vibhaktitaśca |
ratnā vibhaktiparamāṇu suvargatīṣu
bhinditva jñānaviśayena gaṇentyaśeṣam || 23 ||

jñāne vibhāvitamanā vidu sarvakāyān
sve kāyi tatra upananti jagārthahetoḥ |
trisahasra sarva ca spharitva vicitrarūpān
darśenti kāya vividhān tathanantaloke || 24 ||

sūryaṃ śaśiṃ ca vahni māruta antarīkṣe
svakamaṇḍalusya uḍake pratibhāsaprāptā |
jñānottame sthita tathācaladharmatāyām
jaga śuddhaśāya vidū pratibhāsaprāptā || 25 ||

yathaāśayaṃ jagata kāyavibhaktitāṃ ca
 darśenti sarvapariṣe bhuvi sarvaloke |
 vaśipratyayāśraya jinātmajaśrāvakānāṃ
 darśenti te sugatakāya vibhūṣitaṅgān || 26 ||

sattvāmśca kṣetra tatha karmavipāka kāyān
 āryāśrayān vividhadharmajñānakāyān |
 ākāśakāya vṛṣabhī samatāmupetaṃ
 darśenti ṛddhi vividhān jagatoṣaṇārtham || 27 ||

vaśitā daśo vimalajñānavicāraprāptā
 anuprāpta jñānakṛta maitrakṛpānukūlāḥ |
 yāvacca sarvajinadharmamupādakarmā
 trisaṃvaraiḥ susthitameka acalyakalpāḥ || 28 ||

ye cā balā jinasutāna daśa akṣobhyā
 tehī upeta avibandhiya sarvamāraiḥ |
 buddhairadhiṣṭhita namaskṛta śakrabrahmai-
 statha vajrapāṇibalakaiḥ satatānubaddhāḥ || 29 ||

ima bhūmideśupagatā na guṇānamanto
 no śakyate kṣayitu kalpasahasrakoṭyaiḥ |
 te bhūya buddha niyutān samupāsayante
 bhonto utapta yatha bhūṣaṇu rājamūrdhni || 30 ||

ima bhūmideśupagatā vidu bodhisattvā
 mahabrahma bhonti sahasrādhipatī guṇādhyāḥ |
 trayayānadeśana akṣobhyasaṃhāraprāptā
 maitrāyanaḥ śubhaprabhā jagakleśaghātī || 31 ||

ekakṣaṇena daśakṣetraśataḥsahasrā
 yāvā rajodhātu tattaka samādhyupenti |
 paśyanti tattaka daśadiśi sattvasārān
 bhūyo ataḥ praṇidhiśreṣṭha vyūha nekāḥ || 32 ||

saṃkṣepa eṣa nirdiṣṭo aṣṭamāyā jinātmajāḥ |

vistarahaḥ kalpakotībhira śakyaḥ sarva bhāṣitum || 33 ||

[End of eighth bhūmī's final gathas]

[Beginning of ninth bhūmī's initial gathas]

9 sādhumatī nāma navamī bhūmiḥ ।

upakramagāthāḥ ।

imāṃ bhūmiṃ prabhāṣatā kampitāḥ kṣetrakoṭayaḥ ।
adhiṣṭhānā narendrasya aprameyā acintiyā ॥ 1 ॥

ābhāsa rucirā muktāḥ kāyataḥ sarvadarśino ।
tayāvabhāsitāḥ kṣetrāḥ sattvāśca sukhitāstayā ॥ 2 ॥

bodhisattvasahasrāṇi antarikṣe sthitāni ca ।
divyātikrāntapūjāya pūjyante vadatām varam ॥ 3 ॥

maheśvarā devaputrā vaśavartī praharṣitāḥ ।
nānāprakārapūjābhiḥ pūjenti guṇasāgaram ॥ 4 ॥

tato'psaraḥsahasrāṇi harṣitāḥ prīṇitendriyāḥ ।
divyā suyattā saṃgītāḥ śāstu pūjāmajagrayam ॥ 5 ॥

tebhyaśca tūryanādebhya anubhāvānmaharṣiṇaḥ ।
īdṛśā rutasahasrā ravantī madhurasvarāḥ ॥ 6 ॥

imi sarve jinasutā khilamalavigatā
upagata bhuvī varasuruciracaraṇāḥ ।
jagahita vicarati daśadiśa vṛṣabhī
darśayi jīnacari khagasamamānāsā ॥ 7 ॥

narapuri marupuri bhujagapativiśaye
viyuha daśadiśi puṇyabalamudīritāḥ ।
tata tu bhuyu jīnasuta darśayi atulī
jīnasutaprabhava jīnanupathaniratā ॥ 8 ॥

ekakṣetri acalita sarvakṣetravirajā
anugata jagahita śāśiriva pratibhā ।

sarvaghoṣahānacitta praśamitamanasā
viyahari kṛtāsataśrutipathagiribhiḥ || 9 ||

yatra sattva hīnacitta dīna mānaniratā-
statra vidu śrāvakācārī deśeti vṛṣabhī |
yatra sattva tīkṣṇacitta pratyañāniratā-
statra jñāna pratyañāna darśayanti virajā || 10 ||

ye tu sattvahitamaitramanasā (abhiratās)
tatra tyam(tvaṃ) jinaputrāna darśayanti caraṇam |
ye tu sattva agra śreṣṭha matimānaniratā-
statra amī buddhakāya darśayanti atulam || 11 ||

māyā yathā māyakāro darśeti jagahite
yāya koṭi naikavidyā sarvabhāvavigatā |
eva vidū buddhasutā jñānamāyaniratā
darśayanti sarvacārī sarvabhāvavigatā || 12 ||

etādṛśā rutasahasrān bhaṇitva madhurām-
stadā marukanyakā jinaṃ dṛṣṭvā tūṣṇīmbhūtāḥ |
parśadviprasanneyamavocatsugatātmajam
aṣṭamāyā bhaṇa ūrdhvaṃ carimḥ saddharmarājīnām || 13 ||

[End of ninth bhūmi's initial gathas]

9 sādhumatī nāma navamī bhūmiḥ ।

A

vajragarbho bodhisattva āha - yo'yaṃ bhavanto jinaputrā bodhisattva evamapramāṇajñeyavicāritayā buddhyā bhūyaścottarān śāntān vimokṣānadhyavasyan adhyālabhamānaḥ bhūyaścottaraṃ tathāgatajñānaṃ susamāptaṃ vicārayan tathāgataguhyānupraveśaṃ cāvataran acintyajñānamāhātmyaṃ ca pravicinvan dhāraṇīsamādhipravacayaṃ ca parīśodhayan abhijñāvaipulyaṃ cābhinirharan lokadhātuvibhaktiṃ cānugacchan tathāgatabalavaiśādyāveṇikabuddhadharmāsaṃhāryatāṃ ca parikarmayan tathāgatadharmacakrapravartanavṛṣabhatāṃ cānukramamāṇaḥ mahākaraṇādhiṣṭhāna-pratīlabhaṃ cānutaṣṭjan navamīm bodhisattvabhūmimākramati ।

B

so'syāṃ sādhumatyāṃ bodhisattvabhūmau sthitaḥ kuśalākuśalāvyākṛtadharmābhisamṣkāraṃ ca yathābhūtaṃ prajānāti । sāsravānāsravadharmābhisamṣkāraṃ ca... । laukikalokottaradharmābhisamṣkāraṃ ca... । cintyācintyadharmābhisamṣkāraṃ ca... । niyatāniyatadharmābhisamṣkāraṃ ca... । śrāvakaḥpratyekabuddhadharmābhisamṣkāraṃ ca... । bodhisattvacaryādharmābhisamṣkāraṃ ca... । tathāgatabhūmidharmābhisamṣkāraṃ ca... । saṃskṛtadharmābhisamṣkāraṃ ca... । asaṃskṛtadharmābhisamṣkāraṃ ca yathābhūtaṃ prajānāti ।।

C

sa evaṃjñānānugatayā buddhyā sattvacittagahanopacāraṃ ca yathābhūtaṃ prajānāti । kleśagahanopacāraṃ ca... । karmagahanopacāraṃ ca... । indriyagahanopacāraṃ ca ... । adhimuktigahanopacāraṃ ca... । dhātugahanopacāraṃ ca... । āśayānuśayagahanopacāraṃ ca... । upapattigahanopacāraṃ ca... । vāsanānusaṃdhi-gahanopacāraṃ ca... । trirāśīvyavasthānagahanopacāraṃ ca yathābhūtaṃ prajānāti ।

D

sa sattvānāṃ cittavaimātratāṃ ca yathābhūtaṃ prajānāti । cittavicitratāṃ ca cittakṣaṇalaghuparivartabhaṅgabhaṅgatāṃ ca cittaśarīratāṃ ca cittānantyasarvataḥprabhūtatāṃ ca cittaprabhāsvaratāṃ ca cittasaṃkleśāṇīḥkleśatāṃ ca cittabandhavimokṣatāṃ ca cittamāyāviṭhapanatāṃ ca cittayathāgatipratyupasthānatāṃ ca yāvadānekāni

cittanānātvasahasrāṇi yathābhūtaṃ prajānāti |

E

sa kleśānāṃ dūrānugatatāṃ ca yathābhūtaṃ prajānāti | prayog-
ānantatāṃ ca... | sahaajāvinirbhāgatāṃ ca... | anuśayaparyutthān-
aikārthatāṃ ca... | cittasamprayogāsamprayogatāṃ ca... | upapatti-
samdhiyathāgatipratyupasthānatāṃ ca... | traidhātukavibhaktitāṃ
ca... | tṛṣṇāvidyādr̥ṣṭīśalyamānamahāsāvadyatāṃ ca... | trividha-
karmaṇi dānānupacchedatāṃ ca... | samāsato yāvaccaturaśītikleśa-
caritanānātvasahasrānupraveśatāṃ ca yathābhūtaṃ prajānāti |

F

sa karmaṇāṃ kuśalākuśalāvyākṛtatāṃ ca... | vijñāptyavijñāptitāṃ
ca... | cittasahaajāvinirbhāgatāṃ ca... | svarasakṣaṇakṣiṇabhaṅ-
opacayāvipraṇāśaphalānusaṃdhitāṃ ca... | vipākavipākatāṃ ca...
kṛṣṇaśuklākṛṣṇaśuklānekadeśakarmasamādānavaimātratāṃ ca... |
karmakṣetrāpamānatāṃ ca... | āryalaukikapravibhaktitāṃ ca... |
lokottaradharmavyavasthānatāṃ ca... | (sopādānānupādānatāṃ
ca... | saṃskṛtasaṃskṛtatāṃ ca |) dr̥ṣṭadharmopapadyāparaparyāya-
vedanīyatāṃ ca... | yānāyānaniyatānīyatatāṃ ca... | samāsato yāvac-
caturaśītikarmanānātvasahasrapravibhaktivicayakauśalyaṃ ca
yathābhūtaṃ prajānāti |

G

sa indriyāṇāṃ mṛdumadhyādhimātratāṃ ca... | pūrvāntāparānta-
saṃbhedāsaṃbhedatāṃ ca... | udāramadhyānikṛṣṭatāṃ ca... | kleśa-
sahaajāvinirbhāgatāṃ ca... | yānāyānaniyatānīyatatāṃ ca... | yathā-
paripavkāparipakvavaineyikatāṃ ca... | indriyajālānuparivartana-
laghubhaṅganimittagrahaṇatāṃ ca... | indriyādhipatyānava-
mardanīyatāṃ ca... | vivartyāvivartyendriyaprabhāgatāṃ ca... |
dūrānugatasahaajāvinirbhāganānātvaivimātratāṃ ca, samāsato yāvad-
anekānindriyanānātvasahasrāṇi prajānāti | soḍhimuktīnāṃ mṛdu-
madhyādhimātratāṃ ca... yāvadānekānyadhimuktinānātvasahasrāṇi
prajānāti | sa dhātūnāṃ.... | sa āśayānāṃ.... |

H

so'nuśayānāmāśayasahaajacittasahaajatāṃ ca.... | cittasamprayogatāṃ
ca... | viprayogavibhāgadūrānugatatāṃ ca... | anādikālānud-
dhaṭitāṃ ca... | sarvādhyānavimokṣasamādhisamāpattiyabhijñā-
prasahyatāṃ ca | traidhātukasamādhisunibaddhatāṃ ca | anādikāla-
cittanibandhasamudācāratāṃ ca | āyatanadvārasamudaya-

vijñaptitām ca | pratipakṣālābhādravyabhūtatām ca | bhūmy-
āyatanasamavadhānāsamavadhānatām ca | ananyāryamārgasam-
uddhaṭanatām ca prajānāti |

I

sa upapattinānātvatām ca | yathākarmopapattitām ca | niraya-
tiryagyonipretāsuramanuṣyadevavyavasthānatām ca | rūpārūpy-
opapattitām ca | saṃjñāsaṃjñopapattitām ca | karmakṣetratrṣṇā-
snehāvidyāndhakāravijñānabījapunarbhavapraroḥaṇatām ca |
nāmarūpasahajāvinirbhāgatām ca | bhavasamṃmohatrṣṇābhilāsa-
saṃdhitām ca | bhoktukāmabhavitukāmasattvaratyanavarāgratām
ca | traidhātukāvagrahaṇasaṃjñāniṣkarṣaṇatām ca prajānāti |

J

sa vāsānānāmupacārānupacāratām ca... | yathāgatisaṃbandhavāsan-
āvāsitatām ca | yathāsattvacaryācaraṇavāsitatām ca | yathākarma-
kleśābhyāsavāsitatām ca | kuśalākuśalāvyākṛtadharmābhyāsa-
vāsitatām ca | punarbhavagamanādhivāsitatām ca... | anupūrvādhī-
vāsitatām ca | dūrānugātānupacchedakleśopakarṣaṇavikārānud-
dhaṇavāsitatām ca | dravyabhūtādravyabhūtavāsitatām ca |
śrāvakapratyekabuddhabodhisattvatathāgatadarśanaśravaṇasaṃvās-
avāsitatām ca prajānāti |

K

sa sattvarāśīnām samyaktvaniyatatām ca prajānāti mithyātva-
niyatatām ca | ubhayatvāniyatatām ca... | samyagdrṣṭisamyagni-
yatatām ca mithyādrṣṭimithyā...niyatatām ca | tadubhayavigamād-
aniyatatām ca pañcānantaryānyatamamithyādrṣṭīniyatatām ca... |
pañcendriyasamyagniyatatām ca... | aṣṭamithyātvamithyāniyatatām
ca... | samyaktvasamyagniyatatām ca... | apunaḥkāritatām ca... |
mātsaryerśyāghṛṇopacārāvinivṛtṭyā mithyāniyatatām ca... | āryān-
uttaramārgabhāvanopasaṃhārasamyaktvaniyatatām ca... | tad-
ubhayavigamādaniyatārāśyupadeśatām ca prajānāti | iti hi bho
jinaputra evaṃjñānānugato bodhisattvaḥ sādhumatyām bodhisattva-
bhūmau pratiṣṭhita ityucyate ||

L

so'syām sādhumatyām bodhisattvabhūmau sthita evaṃ caryāvi-
mātratām sattvānāmajñāya tathaiva mokṣopasaṃhāramupa-
saṃharati | sa sattvapariṇāmaṃ prajānāti | sattvavinayaṃ ca... |
śrāvakayānadeśanām ca | pratyekabuddhayānadeśanām ca | bodhi-

sattvayānadeśanām ca | tathāgatabhūmideśanām ca prajānāti | sa
evam jñātvā tathatvāya sattvebhyo dharmam deśayati |

yathāśayavibhaktito yathānuśayavibhaktito yathendriyavibhaktito
yathādhimuktivibhaktito yathāgocaravibhāgjñānopasamhārataḥ
sarvagocarajñānānugamanato yathādhātugahanopacārānugamanato
yathāgatyupapattikleśakarmavāsanānuvartanato yathārāśivya-
sthānānugamanato yathāyānādhimokṣavimukti-prāptito'nantavarṇa-
rūpakāyasaṃdarśanataḥ sarvalokadhātumanojñasvaravi-jñāpanataḥ
sarvarutaravitaparijñānataḥ sarvapratisaṃvidviniścayakauśalyataśca
dharmam deśayati ||

M

so'syām sādhumatyām bodhisattvabhūmau sthitaḥ sa bodhisattvo
dharmabhāṇakatvaṃ kārayati, tathāgatadharmakośam ca rakṣati |

N

sa dharmābhāṇakagatimupagato'pramāṇajñānānugatenā kauśalyena
catuḥpratisaṃvidabhiniṣṭayā bodhisattvavācā dharmam deśayati |
tasya satatasamītamasaṃbhinnāścatasro bodhisattvapratisaṃvido-
'nupravartante | katamāścatasraḥ? yaduta dharmapratisaṃvit artha-
pratisaṃvit niruktipratisaṃvit pratibhānapratisaṃvit ||

O

sa dharmapratisaṃvidā svalakṣaṇam dharmāṇam prajānāti |
arthapratisaṃvidā vibhaktim dharmāṇam prajānāti | nirukti-
pratisaṃvidā asaṃbhedadeśanām dharmāṇam prajānāti | pratibhāna-
pratisaṃvidā anuprabandhānupacchedatām dharmāṇam prajānāti ||

P

punaraparam dharmapratisaṃvidā abhāvaśarīram dharmāṇam pra-
jānāti | arthapratisaṃvidā udayāstagamanam dharmāṇam prajānāti
| niruktipratisaṃvidā sarvadharmaprajñāptyacchedanadharmam
deśayati | pratibhānapratisaṃvidā yathāprajñāptyavikopanatāpary-
antatayā dharmam deśayati ||

Q

punaraparam dharmapratisaṃvidā pratyutpannavibhaktim
dharmāṇam prajānāti | arthapratisaṃvidā atītānāgatavibhaktim
dharmāṇam prajānāti | niruktipratisaṃvidā atītānāgapratyutpann-
āsaṃbhedato dharmam deśayati | pratibhānapratisaṃvidā ekaika-
madhvānamārabhya aparyantadharmālokatayā dharmam deśayati

||

R

punaraparaṃ dharmapratisaṃvidā dharmaprabhedaṃ prajānāti |
 arthapratisaṃvidā arthaprabhedaṃ prajānāti | niruktipratisaṃvidā
 yathārutadeśanatayā dharmam deśayati | pratibhānapratisaṃvidā
 yathānuśayajñānaṃ deśayati ||

S

punaraparaṃ dharmapratisaṃvidā dharmajñānavibhaktya-
 sambhedakauśalyaṃ prajānāti | arthapratisaṃvidā anvayajñāna-
 tathātvavyavasthānaṃ prajānāti | niruktipratisaṃvidā saṃvṛtījñāna-
 saṃdarśanāsambhedatayā nirdiśati | pratibhānapratisaṃvidā para-
 mārthajñānakauśalyena dharmam deśayati ||

T

punaraparaṃ dharmapratisaṃvidā ekanayāvikopaṃ dharmāṇaṃ
 prajānāti | arthapratisaṃvidā skandhadhātvāyatanasatyapratītya-
 samutpādakauśalyānugamamavatarati | niruktipratisaṃvidā sarva-
 jagadabhiḡamanīyasumadhuragirinirghoṣākṣarairnirdiśati | prati-
 bhānapratisaṃvidā bhūyo bhūyo'paryantadharmābhāsatayā
 nirdiśati ||

U

punaraparaṃ dharmapratisaṃvidā ekayānasamavasaraṇanānātvaṃ
 prajānāti | arthapratisaṃvidā pravibhaktayānavimātratāṃ prajānāti
 | niruktipratisaṃvidā sarvayānānyabhedena nirdiśati | pratibhāna-
 pratisaṃvidā ekaikaṃ yānamaparyantadharmābhāsena deśayati ||

V

punaraparaṃ dharmapratisaṃvidā sarvabodhisattvacarijñānacari-
 dharmacarijñānānugamamavatarati | arthapratisaṃvidā daśabhūmi-
 vyavasthānanirdeśappravibhaktimavatarati | niruktipratisaṃvidā
 yathābhūmimārgopasaṃhārasambhedena nirdiśati | pratibhāna-
 pratisaṃvidā ekaikāṃ bhūmimaparyantākāreṇa nirdiśati ||

W

punaraparaṃ dharmapratisaṃvidā sarvatathāgataikalakṣaṇānu-
 bodhamavatarati | arthapratisaṃvidā nānākālavastulakṣaṇavibhaṅ-
 gānugamaṃ prajānāti | niruktipratisaṃvidā yathābhisaṃbodhiṃ vi-
 bhaktinirdeśena nirdiśati | pratibhānapratisaṃvidā ekaikaṃ
 dharmapadamaparyantakalpāvyavacchedena nirdiśati ||

X

punaraparaṃ dharmapratiṣaṃvidā sarvatathāgatavāgbalavaiś-
arādyabuddhadharmamahākaruṇāpratiṣaṃvitprayogadharmacakrān
upravartamānasarvajñajñānānugamaṃ prajānāti | arthapratiṣaṃvidā
caturaśītisattvacaritasahasrāṇāṃ yathāśayaṃ yathendriyaṃ yathā-
dhimuktivibhaktitastathāgataghoṣaṃ prajānāti | niruktipratiṣaṃvidā
sarvasattvacaryāsaṃbhedatastathāgataghoṣānuraveṇa nirdiśati |
pratibhānapratiṣaṃvidā tathāgatajñānaprabhācaryāmaṇḍal-
ādhimukṭtyā dharmam deśayati ||

Y

sa evaṃ pratiṣaṃvidā jñānābhinirhārakuśalo bho jinaputra
bodhisattvo navamīm bodhisattvabhūmimanuprāptastathā-
gatadharmakośaprāpto mahādharmabhāṇakatvaṃ ca kurvāṇaḥ
arthavatīdhāraṇīpratīlabdhaśca bhavati | dharmavatī... | jñānābhi-
nirhāravatī... | avabhāsavatī... | vasumatīdhāraṇī... | sumatīdhāraṇī... |
tejo dhāraṇī... | asaṅgamukhadhāraṇī... | ananta... | vicitrārthakośa...
| sa evamādināṃ dhāraṇīpadānāṃ paripūrṇāni daśadhāraṇīmukh-
āsaṃkhyeyaśatasahasrāṇi pratīlabhate | tathā asaṃkhyeyaśata-
sahasrānugatenaiḥ svarāṅgakaūśalyena tāvadapramāṇānugatenaiḥ
pratibhānavibhaktimukhena dharmam deśayati | sa evam-
apramāṇairdhāraṇīmukhāsaṃkhyeyaśatasahasrairdaśasu dikṣu
aprameyāṇāṃ buddhānāṃ bhagavatāṃ sakāśāddharmam śṛṇoti |
śrutvā ca na vismārayati | yathāśrutam ca apramāṇavibhaktita evaṃ
nirdiśati ||

Z

sa ekasya tathāgatasya sakāśāddaśabhirdhāraṇīmukhāsaṃkhyeya-
śatasahasrairdharmān paryavāpnoti | yathā caikasya, evamapary-
antānāṃ tathāgatānāṃ | sa prañidhānamātreṇa bahutaraṃ samyak-
saṃbuddhasakāśāddharmamukhālokaṃ saṃpratīcchati, na tveva
mahābāhuśrutyapraptaḥ śrāvakaḥ śrutodgrahaṇadhāraṇīprati-
labdhaḥ kalpaśatasahasrodgrahaṇādhiṣṭhānena | sa evaṃ dhāraṇī-
prāptaśca bhavati pratibhānaprāptaśca dharmasāṃkathyaṃ saṃ-
niṣaṇṇaḥ sarvavātiṃ trisāhasramahāsāhasralokadhātum spharītvā
yathāśayavibhaktiḥ sattvebhyo dharmam deśayati dharmāsane
niṣaṇṇaḥ | dharmāsanaṃ cāsyā tathāgatānabhiṣekabhūmiprāptān
bodhisattvān sthāpayitvā sarvato viśiṣṭamapramāṇāvabhāsaprāptam
bhavati | sa dharmāsane niṣaṇṇa ākāṅkṣan ekaghoṣodāhāreṇa

sarvaparśadam nānāghoṣarutavimātratayā saṃjñāpayati | ākāṅkṣan nānāghoṣanānāsvarāṅgavibhaktibhirājñāpayati | ākāṅkṣan raśmi-mukhopasaṃhāraidharmamukhāni niścārayati | ākāṅkṣan sarva-romakūpebhyo ghoṣānniścārayati | ākāṅkṣan yāvattrisāhasramahā-sāhasrāyāṃ lokadhātau rūpāvabhāsāstebhyaḥ sarvarūpāva-bhāsebhyo dharmarutāni niścārayati | ākāṅkṣan ekasvararutena sarvadharmadhātum vijñāpayati | ākāṅkṣan sarvarutanirghoṣeṣu dharmarutamadhitiṣṭhati | ākāṅkṣan sarvalokadhātuparyā-pannebhyo gītāvādyatūryaśabdebhyo dharmarutam niścārayati | ākāṅkṣan ekākṣararutātsarvadharmapadaprabhedarutam niścārayati | ākāṅkṣan anabhilāpyānabhilāpyalokadhātuparyantataḥ pṛthi-vyaptejovāyuskandhebhyaḥ sūkṣmaparamāṇurajaḥprabhedata ekaikaparamāṇurajonabhilāpyāni dharmamukhāni niścārayati | sacettam trisāhasramahāsāhasralokadhātuparyāpannaḥ sarvasattvā upasaṃkramya ekakṣaṇalavamuhūrtena praśnān paripṛccheyuḥ, ekaikaśca teṣāmapramāṇarutavimātratayā paripṛcchet, yaṃ caikaḥ sattvaḥ paripṛcchenna tam dvitīyaḥ, tam bodhisattvaḥ sarvasattva-rutapadavyaṇjanamudgrhṇiyāt | udgrhya caikarutābhivyāhāreṇa teṣāṃ sarvasattvānāṃ cittāśayān paritoṣayet (yāvanabhilāpyaloka-dhātuparyāpannā vā sattvā upasaṃkramya ekakṣaṇalavamuhūrtena praśnān paripṛccheyuḥ, ekaikaśca teṣāmapramāṇarutavimātratayā paripṛcchet, yaṃ caikaḥ paripṛcchenna tam dvitīyaḥ, tam bodhi-sattva ekakṣaṇalavamuhūrtenaiva sarvamudgrhya ekodāhāreṇaiva sarvānājñāpayet | yāvanabhilāpyānapi lokadhātūn spharitvā yath-āśayendriyādhimuktitaḥ sattvebhyo dharmam deśayati | dharmasāṃkathyaṃ niṣaṇṇaśca tathāgatādhiṣṭhānasampratyeṣakaḥ sakalena buddhakāryeṇa sarvasattvānāṃ pratyupasthito bhavati | sa bhūyasyā mātrayā evaṃ jñānāvabhāsapragrahaṇamārabhate | saced-ekasmin vālagraprasare yāvantyanabhilāpyeṣu lokadhātuṣu para-māṇurajāṃsi tāvantastathāgatāstāvadapramāṇaprāpteṣeva parṣanmaṇḍaleṣu dharmam deśayeyuḥ | ekaikaśca tathāgatastāvad-apramāṇaprāptebhyaḥ sarvasattvebhyo nānātvato dharmam deśayet, ekaikasmiṃśca sattvāśayaśaṃtāne tāvadapramāṇameva dharmopa-saṃhāramupasaṃharet | yathā caikastathāgataḥ parṣanmaṇḍale tathā te sarve tathāgatāḥ | yathā caikasmin vālagraprasare tathā sarvasmin dharmadhātau | tatrāsmābhīstādrīṣaṃ smṛtīvaipulyam-abhinirhartavyaṃ yathāikakṣaṇena sarvatathāgatānāṃ sakāśād-

dharmāvabhāsaṃ pratyēṣemahi ekarutāvyatirekāt | yāvanti ca tāni
yathāparikīrtitāni parśanmaṇḍalāni nānānikāyadharmapraṇaika-
paripūrṇāni, tatrāsmābhīstādṛśaṃ prajñāvabhāsaviniścayaṇa-
bhānaṃ pariśodhyaṃ yadekakṣaṇena sarvasattvān pariśoṣayet, kiṃ
punariyatsu lokadhātuṣu sattvāni ||

sa imāṃ sādhumatīṃ bodhisattvabhūmimanuprāpto bodhisattvo
bhūyasyā mātrayā rātriṃdivamananyamanasikāraprayukto bhūtvā
buddhagocarānupraviṣṭastathāgatasamavadhānaprāpto gambhīra-
bodhisattvavimokṣānuprāpto bhavati | sa evaṃjñānānugato bodhi-
sattvaḥ samāhitastathāgataadarśanaṃ na vijahāti | ekaikāsmiṃśca
kalpe'nekān buddhān, anekāni buddhaśatāni...anekāni buddhakoṭi-
nayutaśatasahasrāṇi... | dṛṣṭvā ca satkaroti gurukaroti mānayati
pūjayati | audārikena buddhadarśanena pūjopasthānaṃ notsṛjati |
tāṃśca tathāgatān praśnān pariṇṛchati | sa dharmadharmaṇīrdeś-
ābhiniṛjāto bhavati | tasya bhūyasyā mātrayā tāni kuśalamūlāny-
uttaptatamānyasaṃhāryāṇi bhavanti | tadyathāpi nāma bho jina-
putrāstadeva jātārūpamābharaṇīkṛtaṃ supariṇiṣṭhitaṃ kuśalena
karmāreṇa rājñāścakravartina uttamāṅge kaṇṭhe vā ābaddham-
asaṃhārya bhavati sarvakoṭṭarājānāṃ cāturdvipakānāṃ ca
sattvānāmābharaṇavikṛtāḥ, evameva bho jinaputrā bodhisattvasya
asyāṃ sādhumatyāṃ bodhisattvabhūmau sthitasya tāni kuśala-
mūlāni mahājñānāloka suvibhaktānyuttapyante, asaṃhāryāṇi
bhavanti sarvaśrāvakaṇyabuddhairadharabhūmisthitaśca
bodhisattvaiḥ | tasya sā kuśalamūlābhā sattvānāṃ kleśacitta-
gahanānyavabhāsyā tata eva vyāvartate | tadyathāpi nāma bho jina-
putrā dviśāhasrīko mahābrahmā sarvasmin dviśāhasrīke lokadhātu
gahananīmnopacārānavabhāsayati, evameva bho jinaputrā bodhi-
sattvasya asyāṃ sādhumatyāṃ bodhisattvabhūmau sthitasya sā
kuśalamūlābhā sattvānāṃ kleśacittagahanānyavabhāsyā tata eva
vyāvartate | tasya daśabhyāḥ pāramitābhyo balapāramitā atirikta-
tamā bhavati, na ca pariśeṣāsu na samudācarati yathābalaṃ yathā-
bhajamānam | iyaṃ bhavanto jinaputrā bodhisattvasya sādhumatī
nāma navamī bodhisattvabhūmiḥ...mahābrahmā bhavati mahābala-
sthāmaprāpto dviśāhasrādhipatirabhibhūḥ...pāramitopadeśeṣv-
asaṃhāryāḥ sattvāśayapariṇṛchānirdeśaiḥ | yacca kiṃcit... ||

sādhumatī nāma navamī bhūmiḥ ||

[Beginning of ninth bhūmī's final gathas]

upasaṃhāragāthāḥ ।

te apramāṇabalabuddhi vicārayantaḥ
susūkṣmajñānaparamā jagatā durjñeyā ।
tatha guhyasthāna sugatāna samosaranto
bhūmiṃ kramanti navamīm jagato'rthakarīm ॥ 14 ॥

te dhāraṇīmukhi samādhisamāhitāgrā
vipulā abhijñā api kṣetrapraveśanantam ।
balajñānaniścayamapi jinu dhairyasthānaṃ
prañidhīkrpāśayavidū navamotaranti ॥ 15 ॥

te atra bhūmyanugatā jinakośadhārī
kuśalāśca dharmakuśalāśca avyākṛtāśca ।
ye sāsraṇvā api ca laukika ye ca āryā-
ścintyā acintiya vidū anubuddhyayanti ॥ 16 ॥

niyatāmśca dharmaniyatām pravīcārayanti
trayayānasamṣadakriyā paritārayanti ।
bhūmidharma yathāadhimukti pracārataśca
abhisamskaronti yatha lokya tathotaranti ॥ 17 ॥

te evajñānanugatā varasūkṣmabuddhī
sattvāna cittagahanaṃ parimārgayanti ।
(cittaṃ vicitrakṣaṇavartanivartatām ca)
cittaṃ anantaprabhavaṃ sada otaranti ॥ 18 ॥

kleśānanādina prayogasahāyatāśca
ye paryutthānanuśayā gatisaṃdhitaśca ।
tatha karmaṣṭhāna vicitravibhaktitaśca
hetū niruddhaphalanāśa samotaranti ॥ 19 ॥

indriya yā mṛdukamadhya udārataśca
saṃbhedaṃpūrvamaparānta samotaranti ।

adhimukti naika vividhā śubha āśubhataśca
catvāri āśīti sahasra samotaranti || 20 ||

dhātūpraveśa jaga bhāvitakleśadr̥ṣṭī
gahanaṃ gatā anavarāgra acchedataśca |
ye āśayā anuśayā saha japracārī
cittāsamor̥ṣṭa nibaddha accheda tanti || 21 ||

cittaṃ yathā anuśayā na ca dravyabhūto
na ca deśasthā na ca viprivasanti āśayā |
durheya dhyānaviśayānabhivartiyāśca
chedaśca mār̥ga vinayena na cānyamasti || 22 ||

upapatti śaḍgati vibhaktipraveśataśca
snehaṃ ca tṛṣṇamavidyāndhaka karmakṣetrā |
vijñānabījasahajāṅkuranāmarūpaṃ
traidhātuke anavarāgra samotaranti || 23 ||

te vāsanāgati kileśa ca karma cittā
suvihāratāya na punargatisanta kāmā |
rāśitribhīrniyatasattva samotaranti
dr̥ṣṭīnimagnamapi jñāna samotaranti || 24 ||

evaṃ visaraṇagatāḥ sthita atra bhūmyāṃ
sarvasattva āśaya yathendriya yādhimuktiḥ |
teṣāmarthe dharmavibhakti prakāśayanti
pratisaṃvidarthakuśalāḥ pratibhā nirukti || 25 ||

te dharmabhāṇaka gatī anuprāpta (sthānaṃ)
siṃhariṣabhanibhā girirājakalpāḥ |
abhipravar̥ṣanti madhuramamṛtasya var̥ṣaṃ
bhujagendrasāgara yathā anupūrayanti || 26 ||

hitārthajñānakuśalāstatha dharmatāyāṃ
sarvaṃ niruktyanugatāḥ pratibhānaprāptāḥ |
te dhāraṇī daśa asaṃkhyasahasra labdhā
dhāraṇti dharma yatha (sāgara var̥ṣadhārī) || 27 ||

evaṃ ca dhāraṇivīśuddhisamādhiprāptā
 ekakṣaṇena daśabuddhasahasra dṛṣṭāḥ |
 śravaṇena dharmaratanaṃ ca nideśayanti
 (ekaikamaṇḍalavīśuddhisvarāṅgagatāḥ) || 28 ||

vyohārate trisahasramahalokadhātum
 pariśeṣa sattva vividhāstrayaratanebhyaḥ |
 toṣenti sarva yathaindriyāśāyāśca
 catudvīpasāgara varṣā sama modayanti || 29 ||

(bhūyottariṃ guṇinu vīrya samārabhante)
 cittaanti vālaprasara asmi sucetanantāḥ |
 deśeyu dharmā sugatāḥ puna nānasattvaṃ
 śrutvā dharema yatha sarvada (bījadhārī) || 30 ||

(yāvatakā) jagadiha praviśanti sattvāḥ
 (te sarva ekapariśanmaṇḍale niṣaṇṇāśca) |
 eṣāṃ ca ekakṣaṇi sarvi samotaritvā
 ekāṃ rutena imi tarpayitavya sarve || 31 ||

(atra sthitā naramaruttama dharmarājā)
 bhontī dharmairjinasutāḥ paricālayanti |
 rātriṃdivaṃ sada jinaiḥ śamathānuprāptā
 gambhīra śānta sthita jñānavimokṣadhārī || 32 ||

(te'nekabuddhaniyutān paryupāsayante)
 bhontī uttapta paṇu (pāṇḍu) cakravartaḥprabhāvā |
 tasya kleśāgahanāni prabhā samājya
 brahmaṇo va dvisahasrikalokadhātuḥ || 33 ||

(atra sthitā guṇadharā) mahabrahmaloke
 bhontī (triyānadeśanaṃ viditānubhāvā |)
 yaṃ caivamārabhati sarvajagaddhitāya
 sarvajñajñānupagatā guṇajñānaprāptā || 34 ||

(kṣetrāpramāṇaparyāpanna) ekā rajāgre

kṣaṇi eki (tattakasamādhi u)pentī dhīrāḥ ।
 (dṛṣṭvā sarve diśi jināṃśca vacaḥ śṛṇonti)
 tato vikurvi praṇidhānanvitāpramāṇāḥ ॥ 35 ॥

ityeṣā navamī bhūmirmahājñānavicāriṇā ।
 gambhīrā durdṛśā sūkṣmā nirdiṣṭā sugatātmajāḥ ॥ 36 ॥

[End of ninth bhūmī's final gathas]

[Beginning of tenth bhūmī's initial gathas]
10 dharmameghā nāma daśamī bhūmīḥ ।

upakramagāthāḥ ।

eva śrutva caraṇamanuttamaṃ
śuddhavāsanayutāḥ praharṣitāḥ ।
antarīkṣasthita prīṇitendriyāḥ
pūjayanti sugataṃ tathāgatam ॥ 1 ॥

bodhisattvanayutā acintiyā
antarīkṣagatiprāptiharṣitāḥ ।
gandhamegha atulān manomayān
dhūpayanti sattvakleśaghātināḥ ॥ 2 ॥

devarāja vaśavartī prīṇito
antarīkṣa trisahasrakotībhiḥ ।
vastrakaiḥ samakarī sagauravā
bhrāmayanti rucirān varān śatam ॥ 3 ॥

apsarā bahava prīṇitendriyāḥ
pūjayanti sugataṃ sagauravāḥ ।
tūryakotīnayutāḥ pravāditā
evarūpa ravuyukta rāvataḥ ॥ 4 ॥

ekakṣetra sugato niṣaṇṇakaḥ
sarvakṣetri pratibhāsa darśayī ।
kāyakoṭi vividhā manoramā
dharmadhātuvipulān spharītvanā ॥ 5 ॥

ekaromu sugatasya raśmayo
niścaranti jagakleśa śāmyati ।
śākyu (kṣetra-raja-dhātu'pi) kṣayī
tasya raśmigaṇanā tvajānītum ॥ 6 ॥

keci buddhavaralakṣaṇaṃ viduḥ

paśyayanti varacakravartinaḥ |
 anyakṣetravaracarya uttamām
 śodhayanti dvipadendra dṛśyate || 7 ||

(tuṣitāyatanaprāpta nāyako)
 cyavamānu caṃkramāṇa dṛśyate |
 garbhaprāpta bahukṣetrakoṭiṣu
 jāyamāna kvaci kṣetra dṛśyate || 8 ||

niṣkramanta jagahetu nāyako
 budhyamāna puna bodhimuttamām |
 (dharmacakravartanirvṛtāgato)
 dṛśyamāna buddhakṣetrakoṭiṣu || 9 ||

māyakāra yatha vidyaśikṣito
 jīvikārtha bahukāya darśayī |
 tadva śāstu varaprajñāśikṣito
 sarvakāyabhinihartu (sattvana) || 10 ||

śūnya śānta gatadharmalakṣaṇā
 antarīkṣasamaprāptadharmatām |
 buddhaśāstu paramārthatattvataṃ
 darśayī pravarabuddhagocaram || 11 ||

yatha svabhāvu sugatānagocarā
 sarvasattva tatha prāpta dharmatām |
 lakṣalakṣa samalakṣa tādṛśā
 sarvadharmā paramārthalakṣaṇāḥ || 12 ||

ye tu jñāna sugatāna arthimke
 kalpakalpaparikalpavarjitam |
 bhāvabhāvasamabhāvabuddhayaḥ
 kṣipra bheṣyati nareśa uttamāḥ || 13 ||

īdṛśān rutasahasrān bhaṇitva madhurasvarāḥ |
 marukanyā jinam lokya tūṣṇibhūtāḥ śame ratāḥ || 14 ||

prasannaṃ parśadaṃ jñātvā mokṣacandro viśāradaḥ ।
vajragarbhaṃ tridhāṃcchajjinaputraṃ viśāradaṃ ॥ 15 ॥

daśamī saṃkramantānāṃ kīdrśaṃ guṇagocaram ।
nimittaprātihāryāṃśca sarvamākhyā(hi) parikrama ॥ 16 ॥

atha khalu vajragarbho bodhisattvo daśadiśaṃ vyavalokya
sarvāvatīṃ parśadaṃ vyavalokya dharmadhātum ca vyavalokayan
sarvajñatācittotpādaṃ ca saṃvarṇayan bodhisattvaviśayamādarśayan
caryābalaṃ pariśodhayan sarvākārājñatāsaṃgrahamanuvyāha
ran sarvalokamalamapakarṣayan sarvajñajñānamupasaṃharan
acintyajñānaniryūhamādarśayan bodhisattvaguṇān prabhāvayan
evameva bhūmyarthaṃ prarūpayamāṇo buddhānubhāvena tasyāṃ
velāyāmimā gāthā abhāṣata -

[End of tenth bhūmi's initial gathas]

10 dharmameghā nāma daśamī bhūmiḥ ।

A

vajragarbho bodhisattva āha - yo'yaṃ bhavanto jinaputrā bodhisattva evamapramāṇajñeyavicāritayā buddhyā yāvannavamī bodhisattvabhūmiriti suvicitavicayaḥ superipūrṇasukladharmaḥ paryanta-saṃbhāropacayopacitaḥ superigṛhītamahāpuṇyajñānasam̐bhāraḥ mahākaruṇāvaipulyādhigataḥ lokadhātuvibhaktivaimātryakovidāḥ sattvadhātupraviṣṭagahanopacāraḥ tathāgatagocarapraveśānugata-saṃjñāmanasikāraḥ balavaiśāradyabuddhadharmādhyālamban-ānugataḥ sarvākārasarvajñajñānābhiṣekabhūmiprāpta ityucyate ।।

B

tasya khalu punarbhavanto jinaputrā evaṃjñānānugatasya bodhisattvasya abhiṣekabhūmisamāpannasya vimalo nāma samādhirāmukhībhavati । dharmadhātuvibhaktipraveśaśca nāma । bodhimāṇḍālaṃkāravayūhaśca nāma । sarvākāraraśmikusumaśca nāma । sāgaragarbhaśca nāma । sāgarasaṃddhiśca nāma । ākāśadhātuvipulaśca nāma । sarvadharmasvabhāvavicayaśca nāma । sarvasattvacittacaritānugataśca nāma । pratyutpannasarvabuddhasaṃmukhāvasthitaśca nāma bodhisattvasamādhirāmukhībhavati । tsaivaṃpramukhāni daśa samādhyasaṃkhyeyaśatasahasrāṇyāmukhībhavanti । sa tān sarvān samādhīn samāpadyate ca vyutiṣṭhate ca, samādhikausālyānugataśca yāvatsamādhikāryaṃ tatsarvaṃ pratyanubhavati । tasya yāvaddaśasamādhyasaṃkhyeyaśatasahasrāṇaṃ paryante sarvajñajñānaviśeṣābhiṣekavānnāma bodhisattvasamādhirāmukhībhavati ।।

C

yasmin samanantarābhimukhībhūte daśatrisāhasraśatasahasrāparyantapramāṇaṃ mahāratnarājapadmaṃ prādurbhavati sarvākāraratnapratyarpitaṃ sarvalokaviśayasamatikrāntaṃ lokottarakūśalamūlasaṃbhūtaṃ māyāsvabhāvagocarapariniṣpannaṃ dharmadhātusavyavasthitāvabhāsaṃ divyaviśayasamatikrāntaṃ mahāvaidūryamaṇiratnadaṇḍamatulyacandanarājakaṇṇikaṃ mahāśmagarbha-kesaraṃ jāmbūnadasuvarṇāvabhāsapatramaparimitaraśmisam̐ksumitaśārīraṃ sarvapravararatnapratyuptagarbhamaparyantamahāratnajālasaṃchannaṃ paripūrṇadaśatrisāhasraśatasahasraparamāṇurajaḥsamamahāratnapadmaparivāraṃ । tadanugatastadanurūpaśca

tasya bodhisattvasya kāyaḥ saṁtiṣṭhate | sa tasya sarvajñajñāna-
viśeṣābhiṣekavataḥ samādheḥ sahapratilambhāttasminmahāratna-
rājapadme niṣaṇṇaḥ saṁdrīṣyate | samanantaraniṣaṇṇasā sa bodhi-
sattvastasmin mahāratnarājapadme, atha yāvanti tasya mahāratna-
rājapadmasya mahāpadmāni parivāraḥ prādurbhūtaḥ, tāvanto
bodhisattvā daśadiglokadhātusaṁnipatitāstaṁ bodhisattvamanu-
parivārya teṣu mahāratnapadmeṣu niṣīdanti | ekaikaśca teṣāṁ daśa
samādhiśatasahasrāṇi samāpadyate tameva bodhisattvaṁ nirīkṣa-
māṇaḥ ||

D

samanantarasamāpanne ca tasmin bodhisattve teṣu ca bodhisattveṣu
niravaśeṣaṁ, atha sarvalokadhātusaṁprakampanaṁ bhavati | sarv-
āpāyapratiprasrambhaṇaṁ ca, sarvadharmadhātuvavabhāsakaraṇaṁ
ca, sarvalokadhātupariśodhanaṁ ca, sarvabuddhakṣetranāmadheya-
rutānanuravaṇaṁ ca, sarvasabhāgacaritabodhisattvasaṁnipātanaṁ
ca sarvalokadhātudevamanuṣyatūryasaṁgītisaṁpravādanaṁ ca
sarvasattvasukhasaṁjananaṁ ca sarvasamyaksaṁbuddhācintya-
pūjopasthānapravartanaṁ ca sarvatathāgataparśanmaṇḍala-
vijñāpanaṁ ca bhavati | tatkaśya hetoḥ? tathā hi bho jinaputrāstasya
bodhisattvasya samanantaraniṣaṇṇasya tasmin mahāratnarājapadme
adhastācaraanatalābhyāṁ daśaraśmyasaṁkhyeyaśatasahasrāṇi
niścaranti | niścarya daśaśīsamavīciparyantān mahānirayān-
avabhāsayanti | nairayikānāṁ sattvānāṁ sarvaduḥkhāni pratipra-
srambhayati | jānumaṇḍalābhyāṁ daśa...daśaśīsaṁ sarvatiryagyonī-
bhavanānyavabhāsayanti, sarvatiryagyoniduḥkhāni ca praśamayanti
| nābhimaṇḍalād daśa...sarvayamalokabhavanāni avabhāsayanti,
sarvayamalaukikānāṁ sattvānāṁ duḥkhāni ca praśamayanti | vāma-
dakṣiṇābhyāṁ pārsvābhyāṁ...manuṣyāśrayān...manuṣya... |
ubhābhyāṁ pāṇibhyāṁ devāsuraabhavanāni...devāsura... |
aṁśābhyāṁ...śrāvakayānīyāśrayānavabhāsayanti, dharmāloka-
mukhaṁ copasaṁharanti | pṛṣṭhato grīvāyāśca...pratyekabuddh-
āśrayānavabhāsayanti, śāntisamādhimukhanayaṁ copasaṁharanti |
mukhadvārād...prathamacittopādamupādāya yāvannavamīm
bhūmimanuprāptān bodhisattvānavabhāsayanti, prajñopāya-
kauśalyanayaṁ copasaṁharanti | ūrṇakośaddaśaraśmyasaṁkhyeya-
śatasahasrāṇi niścaranti, niścarya daśasu dikṣu sarvamārabhavan-
ānyavabhāsyā dhyāmīkṛtya abhiṣekabhūmiprāptān bodhisattvān

avabhāsyā tatkāyeṣevēvāstaṃ gacchanti | uparyuttamāṅgāt paripūrṇadaśatrisāhasrāsaṃkhyeyāśatasahasraparamānurajaḥsamāraśmayo niścaranti, niścarya daśasu dikṣu dharmadhātupramāṇānyākāśadhātuparyavasānāni sarvatathāgataparśanmaṇḍalānyavabhāsyā daśākāraṃ lokam pradakṣiṇīkr̥tya uparikhagapathe sthitvā mahāraśmijālamaṇḍalāni kṛtvā uttaptaprabhāsaṃ nāma mahattathāgatapūjopasthānam sarvatathāgatānāmanupravartayanti | tasya pūjopasthānasya prathamacittotpādamupādāya yāvanavamībhūmyanupravartitam tathāgatapūjopasthānam... | tataḥ khalvapi mahāraśmijālamaṇḍalādyaṅvāti daśasu dikṣu niravaśeṣa-sarvadharmadhātvantargatā puṣpaprajñaptirvā gandhadhūpamālyavilepanacūrṇacivaracchatradhvajapatākāvastrābharaṇamaṇiratnaprajñaptirvā, tato'tiriktatarāḥ sarvalokaṣayasamatikrāntā lokottarakuśalamūlasaṃbhārādhipatyābhinirvṛttāḥ sarvākāraguṇasaṃpannā acintyanirvāṇādhiṣṭhānādhiṣṭhitā nānāvyūhamahāratnavarṣā iva ekaikatathāgataparśanmaṇḍale mahāmeghā ivābhipravarṣanti sma | tām ca ye sattvāḥ pūjāṃ saṃjñante, te sarve niyatā bhavanty-anuttarāyāṃ samyaksambodhau | evaṃrūpaṃ pūjopasthānam pravartya tā raśmayāḥ punareva sarvāvanti tathāgataparśanmaṇḍalānyavabhāsyā daśākāraṃ lokam pradakṣiṇīkr̥tya teṣāṃ tathāgatānāmarhatām samyaksambuddhānām madhastātkramataleṣu astaṃ gacchanti | tatateṣāṃ tathāgatānāṃ teṣāṃ ca bodhisattvānāṃ viditām bhavati - amuṣmin lokadhātuprasare evaṃcaryānugato bodhisattvo'bhiṣekakālāprāpta iti | tatra bho jinaputrā daśabhyo digbhyo'paryantebhyo lokadhātuprasarebhyo'prameyāsaṃkhyeyāparyantā bodhisattvā yāvannavamībodhisattvabhūmipraṭiṣṭhitā āgatya taṃ bodhisattvamanuparivārya mahatīm pūjāṃ kṛtvā tameva bodhisattvaṃ nirīkṣamāṇā daśa samādhiśatasahasrāṇi samāpadyante | abhiṣekabhūmiprāptānāṃ ca bodhisattvānāṃ kāyebhyaḥ śrīvatsālaṃkāradvajrasvastikā sarvamāraśatruvijayo nāmaikaikā mahāraśmirdaśaraśmyasaṃkhyeyāśatasahasraparivārā niścarati, niścarya daśadiśo'vabhāsyā aparyantāni prātihāryāni saṃdarśya tasya bodhisattvasya śrīvatsālaṃkāre vajrasvastika evāstaṃ gacchati | samanantarādastamitāyāśca tasyā raśmyāḥ śatasahasraguṇottarā tasya bodhisattvasya balasthāmābhivṛddhiḥ prajñāyate ||

E

atha khalu bho jinaputrāḥ sarvajñatābhijñāvatyo nāma raśmayas-

teṣāṃ tathāgatānāmarhatāṃ samyaksambuddhānāmūrṇākośebhyo
 niścarantyaśaṃkhyeyaoparivārāḥ | tāḥ sarvāsu daśasu dikṣu
 aśeṣataḥ sarvalokadhātūnavabhāsyā daśākāraṃ lokam pradakṣiṇī-
 kṛtya mahānti tathāgatavikurvītāni saṃdarśya bahūni bodhisattva-
 koṭīniyutaśatasahasrāṇi saṃcodya sarvabuddhakṣetraprasarān ṣaḍ-
 vikāraṃ saṃprakampya sarvāpāyacyutigatyupapattīḥ praśamya
 sarvamārabhavanāni dhyāmīkṛtya sarvatathāgatābhisambodhi-
 vibuddhabuddhāsanānyupasaṃdarśya sarvabuddhaparśanmaṇḍala-
 vyūhaprabhāvaṃ nidarśya dharmadhātuparamānakāśadhātupary-
 avasānān sarvalokadhātūnavabhāsyā punarevāgatya taṃ sarv-
 āvantaṃ bodhisattvaparśatsaṃnipātāmuparyuparipradakṣiṇīkṛtya
 mahāvyyuhānnidarśya tā rāsmayastasya bodhisattvasyottamāṅge-
 'staṃ gacchanti | tatparivāraraśmayaśca tathā saṃnipatitānāṃ teṣāṃ
 bodhisattvānāṃ śīrassvantardhīyante sma | samanantarasaṃni-
 patitābhiśca tābhī rāsmibhiste bodhisattvā apratilabdhapūrvāṇi daśa
 saṃdhiśatasahasrāṇi pratilabhante | tāśca rāsmayastulyakālaṃ
 tasya bodhisattvasyottamāṅge nipatitā bhavanti | sa ca bodhisattvo-
 'bhiṣikta ityucyate samyaksambuddhaviṣaye | daśabalaparipūryā tu
 samyaksambuddha iti saṃkhyāṃ gacchati | tadyathāpi nāma bho
 jinaputrā yo rājñāścakravartinaḥ putro jyeṣṭhaḥ kumāroḽgryamaḥiṣi-
 prasūtaścakravartirājalakṣaṇasamanvāgato bhavati, taṃ rājā cakra-
 vartī divye hastisauvarṇe bhadrapīṭhe niśādyā, caturbhyo mahā-
 samudrebhyo vāryānīya, upariratnavimānena dhāryamāṇena
 mahatā puṣpadhūpagandhadīpamālyavilepanacūrṇacīvaracchatra-
 dhvajapatākātūryatālāvacarasamgitivyūhena sauvarṇam bhr̥ṅgāraṃ
 gr̥hītvā tena vāriṇā taṃ kumāraṃ mūrdhanyabhiṣiṅcati | sam-
 anantarābhiṣiktaśca rājā kṣatriyo mūrdhabhiṣikta iti saṃkhyāṃ
 gacchati | daśakuśalakarmapathaparipūryā tu cakravartīti saṃjñāṃ
 pratilabhate | evameva bho jinaputrāḥ samanantarābhiṣikto bodhi-
 sattvastairbuddhairbhagavadbhirmahājñānābhiṣekābhiṣikta ity-
 ucyate | samyaksambuddhābhiṣekeṇa daśabalaparipūryā tu samyak-
 sambuddha iti saṃkhyāṃ gacchati | ayaṃ bho jinaputrā bodhi-
 sattvasya mahājñānābhiṣeko yasyārthe bodhisattvo'nekāni duṣkara-
 śatasahasrāṇyārabhate | sa evamabhiṣiktoḽprameyaguṇajñāna-
 vivardhito dharmameghāyāṃ bodhisattvabhūmau pratiṣṭhita ity-
 ucyate ||

F

so'syāṃ dharmameghāyāṃ bodhisattvabhūmau pratiṣṭhito bodhisattvo dharmadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | kāmadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | rūpadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | ārūpyadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | lokadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | sarvasattvadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | vijñānadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | saṃskṛtasaṃskṛtadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | ākāśadhātusamudāgamaṃ ca yathābhūtaṃ prajānāti | bhūtābhūtadeśanāṃ ca yathābhūtaṃ prajānāti | nirvāṇaṃ ca yathābhūtaṃ prajānāti | dṛṣṭikleśasamudāgamaṃ ca yathābhūtaṃ prajānāti | lokadhātupravṛttinivṛttisamudāgamaṃ ca yathābhūtaṃ prajānāti | śrāvakacaryāsamudāgamaṃ ca yathābhūtaṃ prajānāti | pratyekabuddhacaryāsamudāgamaṃ ca yathābhūtaṃ prajānāti | bodhisattvacaryāsamudāgamaṃ ca yathābhūtaṃ prajānāti |

tathāgatabalavaisāradyāveṇikabuddhadharmarūpakāyadharmakāya samudāgamaṃ ca yathābhūtaṃ prajānāti | sarvākārasarvajñajñāna samudāgamaṃ ca yathābhūtaṃ prajānāti | abhisam̐bodhidharma-ca krapravṛttisaṃdarśanasamudāgamaṃ ca yathābhūtaṃ prajānāti | samāsataḥ sarvadharmapraveśavibhaktiniṣṭīrṇasamudāgamaṃ ca yathābhūtaṃ prajānāti | sa evaṃjñānānugata yā buddhyā uttari sattvakāyanirmāṇaṃ ca yathābhūtaṃ prajānāti | kleśakāyanirmāṇaṃ ca yathābhūtaṃ prajānāti | dṛṣṭikṛtanirmāṇaṃ ca... lokadhātunirmāṇaṃ ca...dharmadhātunirmāṇaṃ ca...śrāvakanirmāṇaṃ ca...pratyekabuddhanirmāṇaṃ ca...bodhisattvanirmāṇaṃ ca...tathāgatanirmāṇaṃ ca...sarvanirmāṇakalpākalpatāṃ ca yathābhūtaṃ prajānāti | sarvabuddhādhiṣṭhānaṃ ca...dharmādhiṣṭhānaṃ ca...saṃghādhiṣṭhānaṃ ca...karmādhiṣṭhānaṃ ca kleśādhiṣṭhānaṃ ca...kāladhiṣṭhānaṃ ca...praṇidhānādhiṣṭhānaṃ ca...pūjādhiṣṭhānaṃ ca...caryādhiṣṭhānaṃ ca...kalpādhiṣṭhānaṃ ca...jñānādhiṣṭhānaṃ ca prajānāti | sa yānīmāni tathāgatānāmarhatāṃ samyaksam̐buddhānāṃ sūkṣmapraveśajñānāni yaduta caryāsūkṣmapraveśajñānaṃ vā, cyutyupapattisūkṣmapraveśajñānaṃ vā, janmasūkṣmapraveśajñānaṃ vā, abhiniṣkramaṇasūkṣmapraveśajñānaṃ vā, abhisam̐bodhisūkṣmapraveśajñānaṃ vā, vikurvaṇasūkṣmapraveśa-

jñānaṃ vā, dharmacakrapravartanasūkṣmapraveśajñānaṃ vā, dharmadeśanāsūkṣmapraveśajñāna vā, dharmavistarāsūkṣmapraveśajñānaṃ vā, āyuhpramāṇādhiṣṭhānajñānaṃ vā, varṇarūpakāyaśaṃdarśanajñānaṃ vā, sarvasattvavinayātikramaṇajñānaṃ vā, sarvalokadhātuspharaṇajñānaṃ vā, sarvasattvacittacaritavyavalokanajñānaṃ vā, ekakṣaṇe tryadhvavyavalokanajñānaṃ vā, pūrvāntāparāntaniravaśeśajñānaṃ vā, sarvasattvacittacaritanānātvasamantajñānaṃ vā, tathāgatabalavaiśāradyabuddhadharmācintya-jñānaṃ vā, tathāgataparinirvāṇajñānaṃ vā, śāsanādhiṣṭhānasaddharmasthitijñānaṃ vā, evaṃpramukhānyaprameyāsaṃkhyeyāni tathāgatānāṃ suksmapraveśajñānāni, tāni sarvāṇi yathābhūtaṃ prajānāti । sa yānīmāni tathāgatānāmarhatāṃ samyaksambuddhānāṃ guhyasthānāni yaduta kāyaguhyam vā vāgguhyam vā cittaguhyam vā kālākālavicāraṇaguhyam vā bodhisattvavyākaraṇaguhyam vā sattvasaṃgrahanigrahaḥ guhyam vā vineyotsādanāvasānaguhyam vā yathākālāvavādānuśāsanādhyupekṣaṇam vā yānanānātvavyavasthāpanaguhyam vā sattvacaryendriyavibhaktiguhyam vā sattvakarmakriyāvātāraguhyam vā bodhisattvacaryendriyavibhaktiguhyam vā caryābhisambodhisvabhāvaprabhāvānubodhiguhyam vā svabhāvābhisambodhyadhiṣṭhānaguhyam vā avatārottāraṇaguhyam vā ākarṣaṇasaṃpreṣaṇaguhyam vā sthānacaṃkramaṇaṇiśadyāśayyāsanasaṃdarśanaguhyam vā āhāraparibhogakāyopakaraṇa-pratisevanaguhyam vā bhāṣitatūṣṇīmabhāvadyānavimokṣasamādhisamāpattisaṃdarśanaguhyam vā, evaṃpramukhānyaprameyāsaṃkhyeyāni tathāgatānāṃ guhyasthānāni, tāni sarvāṇi yathābhūtaṃ prajānāti । sa yānīmāni tathāgatānāṃ kalpapraveśasamavasaraṇajñānāni yaduta ekakalpāsaṃkhyeyakalpasamavasaraṇatā । asaṃkhyeyakalpaikakalpasamavasaraṇatā । saṃkhyeyakalpāsaṃkhyeyakalpasamavasaraṇatā । asaṃkhyeyakalpasamkhyeyakalpasamavasaraṇatā । cittakṣaṇakalpasamavasaraṇatā । kalpacittakṣaṇasamavasaraṇatā । kalpākālpasamavasaraṇatā । akalpakalpasamavasaraṇatā । sabuddhakakalpābuddhakakalpasamavasaraṇatā । abuddhakakalpasabuddhakakalpasamavasaraṇatā । atītānāgatakalpapratyutpannakalpasamavasaraṇatā । pratyutpannakalpātītānāgatakalpasamavasaraṇatā । atītakalpānāgatakalpasamavasaraṇatā । anāgatakalpātītakalpasamavasaraṇatā । dīrgha-

kalpahrasvakalpasamavasaraṇatā | hrasvakalpadīrghakalpa-
samavasaraṇatā | sarvakalpeṣu saṃjñākṛtasamavasaraṇatā | sarva-
saṃjñākṛteṣu kalpasamavasaraṇatā | evaṃ pramukhānyapra-
meyāṇyasamkhyeyāni kalpapraveśasamavasaraṇāni, tāni sarvāni
yathābhūtaṃ prajānāti | sa yānīmāni tathāgatānāmarhatāṃ samyak-
saṃbuddhānāmavatārajñānāni yaduta vālapathāvatārajñānaṃ vā
paramāṇurajovatārajñānaṃ vā buddhakṣetrakāyābhisambodhy-
avatārajñānaṃ vā sattvakāyacittābhisambodhyavatārajñānaṃ vā
sarvatṛānugatābhisambodhyavatārajñānaṃ vā vyatyastacarisaṃ-
darśanāvatārajñānaṃ vā anulomacarisaṃdarśanāvatārajñānaṃ vā
pratilomacarisaṃdarśanāvatārajñānaṃ cintyācintyalokavijñeya-
vijñeyaṃ carisaṃdarśanāvatārajñānaṃ vā śrāvakavijñeyapratyeka-
buddhavijñeyabodhisattvavijñeyatathāgatavijñeyacarisaṃdarśanāvat-
ārajñānaṃ vā, tāni sarvāni yathābhūtaṃ prajānāti | iti hi bho jina-
putrā aprameyaṃ buddhānāṃ bhagavatāṃ jñānavaipulyam-
apramāṇamevāśyāṃ bhūmau sthitasya bodhisattvasyāvatārajñānaṃ
||

G

sa khalu punarbho jīnaputrā bodhisattva evamimāṃ bodhisattva-
bhūmimanugato' cintyaṃ ca nāma bodhisattvavimokṣaṃ pratilabhate
| anāvaraṇaṃ ca nāma viśuddhivicayaṃ ca nāma samantamukh-
āvabhāsaṃ ca nāma tathāgatakośaṃ ca nāma apratihatacakrānu-
gataṃ ca nāma tryadhvānugataṃ ca nāma dharmadhātugarbhaṃ ca
nāma vimuktimāṇḍalaprabhāsaṃ ca nāma aśeṣaṣaṣayagamāṃ ca
nāma bodhisattvavimokṣaṃ pratilabhate | iti hi bho jīnaputrā imān
daśa bodhisattvavimokṣān pramukhān kṛtvā aprameyāsaṃkhyeyāni
bodhisattvavimokṣamukhaśatasahasrāṇi bodhisattvo'syāṃ
daśamyāṃ bodhisattvabhūmau pratiṣṭhitāḥ pratilabhate | evaṃ
yāvatsamādhiśatasahasrāṇi dhāraṇīśatasahasrāṇi abhijñābhīnirhāra-
śatasahasrāṇi pratilabhate | jñānālokaśatasahasrāṇi vikurvaṇaśata-
sahasrāṇi prasaṃvinnirhāraśatasahasrāṇi upāyaprajñāvikrīḍitaśata-
sahasrāṇi gambhīradharmanayapraveśaśatasahasrāṇi mahākaruṇ-
āvegaśatasahasrāṇi bodhisattvavaśītāpraveśaśatasahasrāṇi prati-
labhate ||

H

sa evaṃjñānānugatayā buddhyā apramāṇānugatena smṛtikauśalyena
samanvāgato bhavati | sa daśabhyo digbhyo'prameyāṇaṃ

buddhānām bhagavatām sakāśādekakṣaṇalavamuhūrtenā
 apramāṇān mahādharmāvabhāsān mahādharmālokān mahādharmameghān
 saḥate saṃpratīcchati svīkaroti saṃghārayati | tadyathāpi
 nāma bho jinaputrāḥ sāgaranāgarājameghavisṛṣṭo mahānapskandho
 na sukarō'nyena pṛthivīpradeśena soḍhuṃ vā saṃpratyeṣitum vā
 svīkartum vā saṃdhārayitum vā anyatra mahāsamudrāt, evameva
 bho jinaputrā ye te tathāgatānām bhagavatām guhyānupaveśā yad-
 uta mahādharmāvabhāsā mahādharmālokā mahādharmameghāḥ, te
 na sukarāḥ sarvasattvāḥ sarvaśrāvakaḥpratyekabuddhāḥ prathamām
 bhūmimupādāya yāvannavamībhūmipratīṣṭhitairapi bodhisattvāḥ,
 tān bodhisattvo'syām dharmameghāyām bodhisattvabhūmau sthitaḥ
 sarvān saḥate saṃpratīcchati svīkaroti saṃdhārayati | tadyathāpi
 nāma bho jinaputrā mahāsamudra ekasyāpi mahābhujagendrasya
 mahāmeghān saḥate...dvayorapi trayānāmapi yāvadaparimānānām-
 api bhujagendrānāmekakṣaṇalavamuhūrtenāprameyān mahā-
 meghān saḥate... | tatkāśa hetoḥ? apramāṇavipulavistīrṇatvān-
 mahāsamudrasya | evameva bho jinaputrā asyām dharmameghāyām
 bodhisattvabhūmau pratīṣṭhito bodhisattva ekasyāpi tathāgatasya
 sakāśādekakṣaṇa...dvayorapi trayānāmapi yāvadaparimānānāmapi
 tathāgatānām sakāśādekakṣaṇa... | tata ucyata iyaṃ bhūmirdharma-
 megheti ||

vimukticandro bodhisattva āha - śakyam punarbho jinaputra
 saṃkhyāṃ kartum kiyatām tathāgatānāmantikebhyo bodhisattv-
 aikakṣaṇa...? vajragarbho bodhisattva āha - na sukarā bho jinaputra
 saṃkhyā kartu gaṇanānirdeśena - iyatām tathāgatānāmantikebhyo
 bodhisattvaikakṣaṇa... | api tu khalvaupamyam kariṣyāmi | tadyathā-
 āpi nāma bho jinaputra daśasu dikṣu daśabuddhakṣetrānabhilāpya-
 koṭīniyutaśatasahasraparamāṇurajaḥsamāsu lokadhātuṣu yāvat
 sattvadhātuniravaśeṣayogena saṃvidyate | tata ekaḥ sattvaḥ śrūta-
 grahaṇadhāraṇīpratīlabdho bhavettathāgatānāmupasthāuyako mahā-
 āśrāvako'gryaḥ śrutadharāṇām | tadyathāpi nāma bhagavato vajra-
 padmottarasya tathāgatasyārhatāḥ samyaksaṃbuddhasya mahā-
 vijayo nāma bhikṣurevaṃrūpeṇa śrutakauśalyabalādhānena sa ekaḥ
 sattvaḥ samanvāgato bhavet | yathā ca sa ekaḥ sattvastathā nirava-
 śeṣāsu sarvāsu lokadhātuṣu te sarve sattvāḥ samanvāgatā bhavēyuh
 | yaccaikenodgrhītaṃ syānna dvitīyena | tatkiṃ manyase bho jina-

putra bahutaram teṣāmaprameyāpramāṇam vā śrutakauśalyam bhavet? vimukticandro bodhisattva āha - bahu bho jinaputra apramāṇam tatteṣāṃ sarvasattvānām śrutakauśalyam bhavet | vajragarbho bodhisattva āha - ārocayāmi te bho jinaputra, prati-vedayāmi | yaṃ dharmameghāyāṃ bodhisattvabhūmau pratiṣṭhito bodhisattva ekakṣaṇalavamuhūrtenaikasyaiva tāvattathāgatasya sakāśāddharmadhātutryadhvakoṣaṃ nāma mahādharmāvabhās-ālokameghaṃ sahate... | yasya mahādharmāvabhāsālokamegha-saṃdhāraṇakauśalyasya tat pūrvakaṃ śrutakauśalyam...kṣamate | yathā caikasya tathāgatasya sakāśāttathā daśasu dikṣu yāvanti tāsu pūrvikāsu lokadhātuṣu paramāṇurajāṃsi saṃvidyante, tāvatāṃ samyaksaṃbuddhānām tato'pi bhūya uttari aprameyāṇām tathā-gatānām sakāśādekakṣaṇalavamuhūrtena dharmadhātutryadhva-koṣaṃ nāma mahādharmāvabhāsālokameghaṃ sahate... | tata ucyata iyaṃ bhūmirdharmamegheti ||

punaraparaṃ bho jinaputra dharmameghāyāṃ bodhisattvabhūmau pratiṣṭhito bodhisattvaḥ svapraṇidhānabalādhānato mahākṛpākaraṇ-āmeghaṃ samutthāpya mahādharmāvabhāsagarjanamabhiññāvidyā-vaiśāradyavidyudvidyotitaṃ mahāraśmimārutasamīritaṃ mahā-puṇyajñānaghanābhrajālasaṃdarśanaṃ vividhakāyaghanāvarta-saṃdarśanaṃ mahādharmānirṇādanaṃ namuciparśadvidrāvaṇam-ekakṣaṇalavamuhūrtena daśasu dikṣu yāvanti tāsu lokadhātuṣu tāni paramāṇurajāṃsi saṃvidyante tāvanti lokadhātukoṭīnayutaśata-sahasrāṇi spharitvā tebhyo'pi bhūyo'prameyāṇi lokadhātukoti-nayutaśatasahasrāṇi spharitvā mahāmṛtakusāladhārābhipra-varṣaṇena yathāśayataḥ sattvānāmajñānasamutthitāḥ sarvakleśarajo-jvālāḥ praśamayati | tata ucyata iyaṃ bhūmirdharmamegheti ||

punaraparaṃ bho jinaputra dharmameghāyāṃ bodhisattva ekasyāmapi lokadhātau tuṣitavarabhavanavāsamupādāya cyavan-ācamkramaṇagarbhasṭhitiṇmābhiniṣkramaṇābhisambodhyadhyeṣa-ṇamahādharmacakrapravartana-mahāparinirvāṇabhūmiriti sarva-tathāgatakāryamadhiṭṭhataḥ yathāśayeṣu sattveṣu yathāvaineeyikeṣu, evaṃ dvayorapi yāvadyāvanti tāsu lokadhātuṣu paramāṇurajāṃsi saṃvidyante, tato'pi bhūyo'prameyeṣu lokadhātukoṭīnayutaśata-sahasreṣu tāni paramāṇu... vaineeyikeṣu ||

I

sa evaṃjñānavaśitāprāptaḥ suviniścitamahājñānābhijña ākāṅkṣan
 saṃkliṣṭāyā lokadhātoḥ parisuddhatāmādhiṭṭhati | parisuddhāyā
 lokadhātoḥ saṃkliṣṭatāmādhiṭṭhati | saṃkṣiptāyā lokadhāto-
 vistīrṇatāmādhiṭṭhati | vistīrṇāyāḥ saṃkṣiptatāmādhiṭṭhati |
 evaṃ vipulamahadgatāpramāṇasūksmaudārikavyatyastāva-
 mūrdhamatalādīnāṃ sarvalokadhātūnāṃ vṛṣabhatayānantam-
 abhinirhāramādhiṭṭhati | ākāṅkṣan ekasmin paramāṇurajasyekām-
 api lokadhātum sarvavatīm sacakravālaparikhāmādhiṭṭhati | tacca
 paramāṇurajo na vardhayati tām ca kriyāmādarśayati | dve'pi tisso-
 'pi catasro'pi pañcāpi yāvadanabhilāpyāpi lokadhāturekasmin
 paramāṇurajasi sarvāḥ sacakravālaparikhā adhiṭṭhati | ākāṅkṣan
 ekasyām lokadhātau dvilokadhātuvyūhamādarśayati | ākāṅkṣan
 yāvadanabhilāpyalokadhātuvyūhamādarśayati | ākāṅkṣan ekaloka-
 dhātuvyūham dvayorlokadhātvorādarśayati | yāvadanabhilāpyāsu
 lokadhātuṣvādarśayati | ākāṅkṣan yāvadanabhilāpyāsu lokadhātuṣu
 yaḥ sattvadhātustamekasyām lokadhātau saṃdadhāti, na ca sattvān
 viheṭhayati | ākāṅkṣan ekasyām lokadhātau yāvān sattvadhātus-
 tamanabhilāpyāsu lokadhātuṣu saṃdadhāti... | ākāṅkṣan anabhil-
 āpyalokadhātugatān sattvānekavālapathe saṃdadhāti... | ākāṅkṣan
 ekavālapathe ekam sarvabuddhaviṣayavyūhamādarśayati |
 ākāṅkṣan yāvadanabhilāpyān sarvākārabuddhaviṣayavyūhānā-
 darśayati | ākāṅkṣan yāvantyanabhilāpyāsu lokadhātuṣu paramāṇu-
 rajāṃsi tāvata ātmabhāvānekakṣaṇalavamuhūrtena nirmimīte |
 ekaikasmimśca ātmabhāve tāvata eva pāṇin saṃdarśayati | taiśca
 pāṇibhirdaśasu dikṣu buddhapūjāyām prayujyate | ekaikena ca
 pāṇinā gaṅgānadīvālikāsamān puṣpapuṭāṃsteṣāṃ buddhānām
 bhagavatām kṣipati | yathā puṣpāṇāmevaṃ gandhānām mālyānām
 vilepanānām cūrṇānām cīvarāṇām chatrāṇām dhvajānām
 patākānāmevaṃ sarvavyūhānām | ekaikasmimśca kāye tāvanyeve
 śīrāṃsi adhiṭṭhati | ekaikasmimśca śīrasi tāvatīreva jihvā adhi-
 ṭṭhati | tābhisteṣāṃ buddhānām bhagavatām varṇaṃ bhāṣate | citt-
 otpāde ca daśadikpharaṇaṃ gacchāti | cittakṣaṇe cāpramāṇā abhi-
 saṃbodhīryāvanmahāparinirvāṇavyūhānadhiṭṭhati | apramāṇa-
 kāyatām ca trayadhatvāyāmādhiṭṭhati | svakāye cāpramāṇānām
 buddhānām bhagavatāmaprameyān buddhakṣetraguṇavyūhān-
 adhiṭṭhati | sarvalokadhātusaṃvartavivartavyūhāṃśca svakāye-

dhitiṣṭhati | sarvā vātamaṇḍalīścaikaromakūpādutsṛjati | na ca
 sattvān viheṭhayati | ākāṅkṣaṃścaikāmapskandhaparyantaṃ loka-
 dhātumadhiṣṭhati | tasyāṃ ca mahāpadmamadhiṣṭhati | tasya ca
 mahāpadmasya prabhāvabhāsavyūhena anantā lokadhātūḥ spharati
 | tatra ca mahābodhivṛkṣamādarśayati | yāvatsarvākāravaropetaṃ
 sarvajñānatvaṃ saṃdarśayati | svakāye daśadiṇmaṇividuyuccandra-
 sūryaprabhā yāvatsarvābhāsaprabhā adhiṣṭhati | ekamukha-
 vātena caikaikasyā diśaḥ pratidiśamanantā lokadhātūḥ kampayati,
 na ca sattvānuttrāsati | daśadiśaṃ ca vātasamvartanīm tejaḥsaṃ-
 vartanīmapsamvartanīmadhiṣṭhati | sarvasattvāṃśca ākāṅkṣan
 yathābhiprāyaṃ rūpāśrayālāṃkṛtānadhiṣṭhati | svakāye ca tathā-
 gatakāyamadhiṣṭhati | tathāgatakāye ca svakāyamadhiṣṭhati |
 tathāgatakāye svabuddhakṣetramadhiṣṭhati | svabuddhakṣetre ca
 tathāgatakāyamadhiṣṭhati | iti hi bho jinaputra dharmameghāyāṃ
 bodhisattvabhūmau pratiṣṭhito bodhisattva imāni cānyāni cāpramey-
 āsaṃkhyeyāni ṛddhivikurvaṇakoṭinayutaśatasahasrāṇyādarśayati ||

J

atha khalu tasyāḥ parśadaḥ keśaṃcidbodhisattvānāṃ keśaṃcid-
 devanāgayakṣagandharvāsuraḥkinnaramahoragaśakrabrahmal
 okapālamaheśvaraśuddhāvāsānāmetadabhavat - yadi tāvadbodhi-
 sattvasyaivamapramāṇa ṛddhyabhisamskāragocaraḥ, tathāgatānāṃ
 punaḥ kiṃrūpo bhaviṣyati ? atha khalu vimukticanthro bodhi-
 sattvastasyāḥ parśadaścittāśayavicāramājñāya vajragarbhaṃ bodhi-
 sattvamevadavocāt - saṃśayitā bateyaṃ bho jinaputra parśat | sādhu,
 asyāḥ saṃśayacchityarthaṃ kiṃcinmātraṃ bodhisattvavyūhaprāti-
 hāryaṃ saṃdarśaya | atha khalu vajragarbho bodhisattvastasyāṃ
 velāyāṃ sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ nāma
 bodhisattvasamādhim samāpadyate | samanantarasaṃpānne
 vajragarbhe bodhisattve sarvabuddhakṣetrakāyasvabhāva-
 saṃdarśanaṃ bodhisattvasamādhim, atha tāvadeva sā sarvāvatī
 bodhisattvaparśat sā ca devanāgayakṣaśuddhāvāsaparśad vajra-gar-
 bhasya bodhisattvasya kāyāntarībhūtamātmānaṃ saṃjñāte sma,
 tatra ca buddhakṣetramabhinirvṛtaṃ saṃjñāte sma | tasmimśca
 buddhakṣetre ye ākāravayūhāste na sukarāḥ paripūrṇayāpi kalpa-
 koṭyā prabhāvayitum | tatra ca bodhivṛkṣaṃ daśatrisāhasraśata-
 sahasraviṣkambhaskandhaṃ paripūrṇatrisāhasrakoṭivipulāpramāṇa-
 viṭapodviddhaśikharaṃ tadanurūpaṃ ca tasmin bodhimaṇḍe simh-

āsanavaipulyaṃ tatra sarvābhijñāmatirājaṃ nāma tathāgataṃ
 bodhimaṇḍavaragataṃ samapaśyat | iti hi yāvantastatra vyūhāḥ
 saṃdrśyante te na sukarāḥ paripūrṇayāpi kalpakotyaḥ prabhāvayitum
 | sa idaṃ mahāprātihāryaṃ saṃdarśya tām sarvāvatīṃ bodhisattva-
 parśadaṃ tām ca devanāga... śuddhāvāsaparśadaṃ punareva yathā-
 sthāne sthāpayāmāsa | atha khalu sā sarvāvatī parśadāścaryaprāptā
 tūṣṇīmbhūtā tameva vajragarbhaṃ bodhisattvaṃ nidhyāyanti sthit-
 ābhūt | atha khalu vimukticandro bodhisattvo vajragarbhaṃ bodhi-
 sattvametaadvocat - āścaryamidaṃ bho jinaputra, adbhutaṃ yāvad-
 acintyopamasya samādhernimeṣavyūhaprabhāvaḥ | tatko nāmāyaṃ
 bho jinaputra samādhīḥ? vajragarbho bodhisattva āha – sarva-
 buddhakṣetrakāyasvabhāvasaṃdarśano nāmāyaṃ bho jinaputra
 samādhīḥ | vimukticandro bodhisattva āha - kaḥ punarbho jinaputra
 asya samādhergocaraviśayavyūhaḥ ? vajragarbho bodhisattva āha –
 ākāṅkṣan bho jinaputra bodhisattvo'sya samādheḥ superibhāvita-
 tvādgaṅgānavīlikāsamalokadhātuparamāṇurajaḥsamāni daśa
 buddhakṣetrāṇi svakāye ādarśayet, ato vā bhūya uttari | īdrśānām
 bho jinaputra bodhisattvasamādhīnām dharmameghāyāṃ bodhi-
 sattvabhūmau sthito bodhisattvo bahūni śatasahasrāṇi pratilabhate |
 tena tasya bodhisattvasya yāvad yauvarājyaprāptairapi bodhi-
 sattvaiḥ sādhumatībodhisattvabhūmau pratiṣṭhitairna sukarāḥ kāyaḥ
 kāyakarma vā jñātum | na sukarā vāgvākkarma vā jñātum | na
 sukaraṃ mano manaskarma vā jñātum | na sukararddhirjñātum | na
 sukaraṃ tryadvavilokitaṃ jñātum | na sukarāḥ samādhigocarānu-
 praveśo jñātum | na sukaro jñānaviśayo jñātum | na sukaraṃ
 vimokṣavikrīḍitaṃ jñātum | na sukaraṃ nirmāṇakarma vā adhi-
 ṣṭhānakarma vā prabhākarma vā prabhākarma vā jñātum | na
 sukaraṃ yāvatsamāsataḥ kramotkṣepanikṣepakarmāpi jñātum |
 yāvat yauvarājya... | evamapramāṇā bho jinaputra iyaṃ dharmameghā
 bodhisattvabhūmiḥ samāsanirdeśataḥ | vistaraśaḥ punar-
 asaṃkhyeyakalpaśatasahasranirdeśāparyantākārato draṣṭavyā ||

vimukticandro bodhisattva āha - kiḍṛśo bho jinaputra tathāgata-
 gocaraviśayapraveśo yatredaṃ bodhisattvānām caryāviśayādhi-
 ṣṭhānamevamaopramāṇam? vajragarbho bodhisattva āha – tadyathā-
 āpi nāma syādbho jinaputra kaścideva puruṣāścaturdvīpikāyā loka-
 dhātordvau trīṇ vā kolāsthimātrāṇ pāṣāṇāṇ grhitvaivaṃ vadet –

kiyatī nu khalu sā pṛthivīdhāturaparyantāsu lokadhātuṣu itaḥ
 pāṣāṇebhyo mahadgatatayā vā pramāṇatveneti? idṛśamidaṃ mama
 tvadvacanaṃ pratibhāti | yastvamapramāṇajñānināṃ tathāgat-
 ānāmarhatāṃ samyaksambuddhānāṃ dharmatāṃ bodhisattva-
 dharmatayā tulayasi | api tu khalu punarbho jinaputra yathā cātur-
 dvīpikāyā lokadhātoḥ parītā pṛthivīdhāturyā udgrhītāpramāṇ-
 āvaśiṣṭā, evameva bho jinaputra asyā eva tāvaddharmameghāyā
 bodhisattvabhūmeraprameyāṃ kalpānnirdiśyamānāyāḥ pradeśa-
 mātraṃ nirdiṣṭaṃ syāt, kaḥ punarvādestathāgatabhūmeḥ |
 ārocayāmi te bho jinaputra, pratedayāmi | ayaṃ me tathāgataḥ
 purataḥ sthitaḥ sākṣībhūtaḥ | sacedbho jinaputra daśasu dikṣu
 ekaikasyāṃ diśi aparyantalokadhātuparamāṇurajaḥsamāni buddha-
 kṣetrāṇyevambhūmiprāptairbodhisattvaiḥ pūrṇāni bhavyuryath-
 ekṣuvanaṃ vā naḍavanaṃ vā veṇuvanaṃ vā tilavanaṃ vā śālivanaṃ
 va, teṣāmaparyantakalpābhinirhr̥to bodhisattvacaryābhinirhāratathā-
 gatasyaikakṣaṇajñānaprasṛtasya tathāgataviśayasya... | iti hi bho
 jinaputra evaṃjñānānugato bodhisattvastathāgatādvayakāyavākcitto
 bodhisattvasamādhībalaṃ ca notsṛjati buddhadarśanapūjopa-
 sthānaṃ ca karoti | sa ekaikasmin kalpe'paryantāṃstathāgatān sarv-
 ākārābhinirhārapūjābhiḥ pūjayati | audārikānugatayā pūjayā teṣāṃ
 ca buddhānāṃ bhagavatāmadhiṣṭhānāvabhāsaṃ saṃpratīcchati | sa
 bhūyasyā mātrayā asaṃhāryo bhavati dharmadhātuvibhaktipari-
 pṛcchānirdeśaiḥ | anekān kalpānanekāni kalpaśatāni...anekāni kalpa-
 koṭinayutaśatasahasrāṇi | tadyathāpi nāma bho jinaputra divya-
 karmārakṛtaṃ mahābharaṇopacāraṃ mahāmaṇiratnapratyupptaṃ
 vaśavartino devarājasyottamāṅge kaṇṭhe vā āvaddhamasaṃhāryaṃ
 bhavati tadanyairdivyamānuṣyakairābharaṇavibhūṣaṇopacāraiḥ,
 evameva bho jinaputra bodhisattvasyemāṃ daśamīm dharmā-
 meghāṃ bhodhisattvabhūmimanuprāptasya te bodhisattvajñān-
 opacārā asaṃhāryā bhavanti sarvasattvaiḥ sarvaśrāvakapratyeका-
 buddhaiḥ prathamāṃ bodhisattvabhūmimupādāya yāvannavamīm
 bodhisattvabhūmimanuprāptairbodhisattvaiḥ | asyāṃ ca bodhi-
 sattvabhūmau sthitasya bodhisattvasya jñānavabhāsaḥ sattvānāṃ
 yāvatsarvajñānāvatārāya saṃvartate saṃhāryastadanyair-
 jñānāvabhāsaiḥ | tadyathāpi nāma bho jinaputra maheśvarasya
 devarājasyābhā atikrāntā bhavati sarvopapattyāyatanāni, sattvānāṃ
 ca kāyāśrayān prahlādayati, evameva bho jinaputra bodhisattvasya

asyām daśabhyām dharmameghāyām bodhisattvabhūmau sthitasya
 jñānābhā asaṃhāryā bhavati sarvaśrāvakaḥ pratyekabuddhaiḥ
 prathamām bodhisattvabhūmimupādāya yāvannavamībodhisattva-
 bhūmipratiṣṭhitairbodhisattvairyāvatsarvajñajñānadharmatāyām ca
 sattvān pratiṣṭhāpayati । sa khalu punarabho jinaputra bodhisattva
 evaṃjñānānugato buddhairbhagavadbhistryadhvajñānaṃ ca
 saṃśrāvyate । dharmadhātuprabhedajñānaṃ ca sarvalokadhātu-
 spharaṇaṃ ca sarvalokadhātuvabhāsādhiṣṭhānaṃ ca sarvasattva-
 kṣetradharmaparijñānaṃ ca sarvasattvacittacaritānupraveśajñānaṃ
 ca sarvasattvayathākālapariṣkājñānaṃ ca vinayānatikramaṇaṃ ca
 sarvadharmapracayavibhaktijñānakaūśalyaṃ ca samāsato yāvat-
 sarvajñajñānāpramāṇatām ca saṃśrāvyate । tasya daśabhyaḥ pāra-
 mitābhyo jñānapāramitā atiriktatamā bhavati, na ca pariśeṣāsu na
 samudāgacchati yathābalaṃ yathābhajamānaṃ । iyaṃ bho jinaputra
 bodhisattvasya dharmameghā nāma daśamī bodhisattvabhūmiḥ
 samāsanirdeśataḥ । vistaraśaḥ punarasaṃkhyeyāparyantakalpa-
 nirdeśaniṣṭhāto' nūgantavyā । yasyām pratiṣṭhito bodhisattvo
 bhūyastvena maheśvaro bhavati devarājaḥ kṛtī prabhuḥ sattvānām
 sarvaśrāvakaḥ pratyekabuddhabodhisattvapāramitopadeśeṣvasaṃhār
 yo dharmadhātuvibhaktipariṣchānirdeśaiḥ । yacca kiṃcit... । ।

dharmameghā nāma bodhisattvabhūmirdaśamī । ।

[Beginning of tenth bhūmi's final gathas]

upasamhāragāthāḥ ।

śamadamaniratānām śāntadāntāśayānām
khagapathasadrśānāmantarīkṣasamānām ।
khilamanavidhutānām mārgajñāne sthitānām
śrṇuta cariviśeṣān bodhisattvāna śreṣṭhān ॥ 17 ॥

kuśalaśatasahasraṃ saṃciyā kalpakoṭyā
buddhaśatasahasrān pūjayitvā maharṣin ।
pratyayajinavaśīmścāpūjayitvā anantān
sarvajagatahitāyā jāyate bodhicittam ॥ 18 ॥

vratatapatapitānām kṣāntipāraṃgatānām
hiriśiricaritānām puṇyajñānodgatānām ।
vipulagatimatīnām buddhajñānāśayānām
daśabalasamatulyaṃ jāyate bodhicittam ॥ 19 ॥

yāva jina triyadhvā pūjanārthāya pūjaṃ
khagapathapariṇāmaṃ śodhanaṃ sarvakṣetram ।
samyaganugatārthe yāvatā sarvadharmān
mokṣa jagata arthe jāyate bodhicittam ॥ 20 ॥

pramuditāsamutīnām dānadharmāratānām
sakalajagahitārthe nityamevodyatānām ।
jīnaguṇaniratānām sattvarakṣāvratānām
tribhuvanahitakārye jāyate bodhicittam ॥ 21 ॥

akuśalaviratānām śuddhaśīlāvrataṇām
vrataniyamaratānām śāntasaumyendriyāṇām ।
jīnaśaraṇagatānām bodhicaryāśayānām
tribhuvanahitasādhyam jāyate bodhicittam ॥ 22 ॥

anugatakuśalānām kṣāntisauratyabhājām
viditagūṇarasānām tyaktamānotsavānām ।

nihitaśubhamatīnām dāntusaumyāśayānām
sakalahitavidhāne jāyate bodhicittam || 23 ||

pracalitaśubhakāryā dhīravīryotsahā ye
nikhilajanahitārthe prodyayāmāna siṃhāḥ |
avirataguṇasādhyā nirjītakleśasaṃghā
jhaṭīti manasi teṣāṃ jāyate bodhicittam || 24 ||

susamavahitacittā dhvastamohāndhakārā
vigalitamadamānā tyaktasaṃkliṣṭamārgāḥ |
śamasukhaniratā ye tyaktasaṃsārasaṅgā
jhaṭīti manasi teṣāṃ jāyate bodhicittam || 25 ||

vimalakhasamacittā jñānavijñānavijñā
nihatānamucimārā vāntakleśābhīmānāḥ |
jinapadaśaraṇasthā labdhatattvārthakā ye
sāpadi manasi teṣāṃ jāyate bodhicittam || 26 ||

tribhuvanaśīvasādhyopāyavijñānadhīrāḥ
kalibalaparihāropāyavidyarddhimantaḥ |
sugataguṇasaṃhā ye ca puṇyānurāgāḥ
sāpadi manasi teṣāṃ jāyate bodhicittam || 27 ||

tribhuvanahitakāmā bodhisamḥhārapūrye
praṇihitamānāsā ye duṣkare'pi caranti |
avirataśubhakarmaprodyatā bodhisattvāḥ
sāpadi manasi teṣāṃ jāyate bodhicittam || 28 ||

daśabalaguṇakāmā bodhicaryānuraktā
vijītakalibalaughāstyaktamānānuṣaṅgāḥ |
anugataśubhamārgā labdhadharmārthakāmā
jhaṭīti manasi teṣāṃ jāyate bodhicittam || 29 ||

iti gaṇitagūṇāṃśā bodhicaryāścarantu
jinapadapraṇidhānāḥ satsamṛddhiṃ labhantu |
triguṇapariśuddhā bodhicittam labhantu
triśaraṇapariśuddhā bodhisattvā bhavantu || 30 ||

daśa pāramitāḥ pūrya daśabhūmīśvaro bhavet |
bhūyo'pi kathyate hyetacchruṇṭaivaṃ samāsataḥ || 31 ||

bodhicittaṃ yadāsādyā saṃpradānaṃ karoti yaḥ |
tadā pramuditāṃ prāpto jambūdvīpeśvaro bhavet || 32 ||

tatrasthaḥ pālayan sattvān yathecchāpratipādanaiḥ |
svayaṃ dāne pratiṣṭhitvā parāṃścāpi niyojayet || 33 ||

sarvān bodhau pratiṣṭhāpya saṃpūrṇā dānapāragah |
etaddharmānubhāvena saṃvaraṃ samupācaret || 34 ||

samyakśīlaṃ samādhāya saṃvarakuśalī bhavet |
tataḥ sa vimalāṃ prāptaścāturdvīpeśvaro bhavet || 35 ||

tatrasthaḥ pālayan sattvān akuśalanivāraṇaiḥ |
svayaṃ śīle pratiṣṭhitvā parāṃścāpi niyojayet || 36 ||

sarvān bodhau pratiṣṭhāpya saṃpūrṇaśīlapāragah |
etaddharmavipākena kṣāntivratamupāśrayet || 37 ||

samyakkṣāntivrataṃ dhṛtvā kṣāntibhṛtkuśalī bhavet |
tataḥ prabhākarīprāptastrayastrimśādhipo bhavet || 38 ||

tatrasthaḥ pālayan sattvān kleśamārganivāraṇaiḥ |
svayaṃ kṣāntivrate sthitvā parāṃścāpi niyojayet || 39 ||

sattvān bodhau pratiṣṭhāpya kṣāntipāraṃgato bhavet |
etatpuṇyavipākaiḥ sa vīryavratamupāśrayet || 40 ||

samyagvīryaṃ samādhāya vīryabhṛt kuśalī bhavet |
tataścārciṣmatīprāptaḥ suyāmādhīpatirbhavet || 41 ||

tatrasthaḥ pālayan sattvān kuḍṛṣṭisaṃnivāraṇaiḥ |
samyagdrṣṭau pratiṣṭhāpya bodhayitvā prayatnataḥ || 42 ||

svayaṃ vīryavrate sthitvā parāṃścāpi niyojayet |
sarvān bodhau pratiṣṭhāpya vīryapāraṃgato bhavet || 43 ||

etatpuṇyavipākaiśca dhyānavrataṃ samāśrayet |
sarvakleśān vinirjitya samādhisuṣṭhito bhavet || 44 ||

samyag dhyānaṃ samādhāya samādhikuśalī bhavet |
tataḥ sudurjayāprāptaḥ saṃtuṣitādhipo bhavet || 45 ||

tatrasthaḥ pālayan sattvān tīrthyamārganivāraṇaiḥ |
satyadharmam pratiṣṭhāpya bodhayitvā prayatnataḥ || 46 ||

svayaṃ dhyānavrate sthitvā parāṃścāpi niyojayet |
sarvān bodhau pratiṣṭhāpya dhyānapāraṃgato bhavet || 47 ||

etatpuṇyavipākaiśca prajñāvrataṃ upāśrayet |
sarvamārān vinirjitya prajñābhijñāsamṛddhimān || 48 ||

samyakprajñāṃ samādhāya svabhijñākuśalī bhavet |
tataścābhimukhīprāptaḥ sunirmitādhipo bhavet || 49 ||

tatrasthaḥ pālayan sattvān abhimānanivāraṇaiḥ |
śūnyatāsu pratiṣṭhāpya bodhayitvā prayatnataḥ || 50 ||

svayaṃ prajñāvrate sthitvā parāṃścāpi niyojayet |
sarvān bodhau pratiṣṭhāpya prajñāpāraṃgato bhavet || 51 ||

etatpuṇyavipākaiśca sa supāyavrataṃ caret |
sarvaduṣṭān vinirjitya saddharmakuśalī bhavet || 52 ||

sa supāyavidhānena sattvān bodhau niyojayet |
tato dūraṃgamāprāpto vaśavartīśvaro bhavet || 53 ||

tatrasthaḥ pālayan sattvān abhisamayabodhanaiḥ |
bodhisattvaniyāmeṣu pratiṣṭhāpya prabodhayan || 54 ||

tatropāye svayaṃ sthitvā parāṃścāpi niyojayet |

sarvān bodhau pratiṣṭhāpya hyupāyapārāgo bhavet || 55 ||

etatpuṇyānubhāvaiśca supraṇidhimupāśrayet |
mithyādr̥ṣṭiṃ vinirjitya samyagdr̥ṣṭikṛtī budhaḥ || 56 ||

supraṇihitacittena samyagbodhau pratiṣṭhitaḥ |
tataścāpyacalāprāpto brahmā sāhasrikādhipaḥ || 57 ||

tatrasthaḥ pālayan sattvān triyānasampraveśanaiḥ |
lokadhātuparijñāne pratiṣṭhāpya prabodhayan || 58 ||

supraṇidhau svayaṃ sthitvā parāṃścāpi niyojayet |
sarvān bodhau pratiṣṭhāpya praṇidhipārāgo bhavet || 59 ||

etatpuṇyānusāraiśca balavratamupāśrayet |
sarvaduṣṭān vinirjitya sambodhau kṛtaniścayaḥ || 60 ||

samyagbalasamutsāhaiḥ sarvatīrthyān vinirjayet |
tataḥ sādhumatīprāpto mahābrahmā bhavet kṛtī || 61 ||

tatrasthaḥ pālayan sattvān buddhayānopadarśanaiḥ |
sattvāśayaparijñāne pratiṣṭhāpya prabodhayan || 62 ||

svayaṃ bale pratiṣṭhitvā parāṃścāpi niyojayet |
sarvān bodhau pratiṣṭhāpya balapāraṃgato bhavet || 63 ||

etatpuṇyavipākaiśca jñānavratamupāśrayet |
caturmārān vinirjitya bodhisattvo guṇākaraḥ || 64 ||

samyag jñānaṃ samāsādyā saddharmakuśalī bhavet |
dharmameghāṃ tataḥ prāpto maheśvaro bhavet kṛtī || 65 ||

tatrasthaḥ pālayan sattvān sarvākārānubodhanaiḥ |
sarvākāravare jñāne pratiṣṭhāpya prabodhayan || 66 ||

svayaṃ jñāne pratiṣṭhitvā parāṃścāpi niyojayet |
sarvān bodhau pratiṣṭhāpya jñānapāraṃgato bhavet || 67 ||

etatpuṇyānubhāvaiśca daśabhūmīśvaro jinaḥ ।
sarvākāraguṇādhāraḥ sarvajño dharmarāḍ bhavet ॥ 68 ॥

iti matvā bhavadbhiśca saṃbodhipadalabdhave ।
daśapāramitāpūryai caritavyaṃ samāhitaiḥ ॥ 69 ॥

tathā bodhiṃ śivāṃ prāpya caturmārāṇ vijitya ca ।
sarvān bodhau pratiṣṭhāpya nirvṛtiṃ samavāpsyatha ॥ 70 ॥

etatcchrutvā pariññāya caradhvaṃ bodhisādhane ।
nirvighnaṃ bodhimāsādyā labhadhvaṃ saugatāṃ gatim ॥ 71 ॥

[End of tenth bhūmīś final gathas]

[Beginning of parīndanāparivartaḥ's gathas]

11 parīndanāparivartaḥ |

upakramaḥ |

etāstāḥ khalu punarbho jinaputrā daśa bodhisattvabhūmayāḥ
samāsato nirḍiṣṭāḥ sarvākāraavaropetasarvajñajñānānugatā
draṣṭavyāḥ | tasyāṃ velāyāmayaṃ trisāhasramahāsāhasro loka-
dhātuh ṣaḍvikāraṃ prākampat | vividhāni ca puṣpāṇi viyato ny-
apatan | divyamānuṣyakāni ca tūryāṇi saṃpravāditānyabhūvan |
anumodanāśabdena ca yāvadakaniṣṭhabhuvanāṃ vijñaptamabhūt ||

atha tasmin samaye bhagavāṃstān vimukticanḍrapramukhān sarvān
bodhisattvānāmantrya evamādiṣat - imāmahaṃ mārṣā asaṃkhyeya-
kalpakotiṇayutaśatasahasrasamudānītāmanuttarāṃ samyaksaṃ-
bodhiṃ yuṣmākaṃ haste parindāmi anuparindāmi paramayā pari-
ndanayā | tadyūyaṃ sarve svayaṃ caivamimaṃ dharmaparyāyaṃ
dhārayata, parebhyaśca vistareṇa saṃprakāśayata | saṃkṣepān-
mārṣā yadi tathāgataḥ kalpasthitikenāyuhpramāṇena rātriṃdivam-
adhiṣṭhāmanāśya dharmaparyāyasya varṇaṃ bhāṣate, naivāśya
dharmaparyāyasya varṇaparyanto bhavet, na ca tathāgatapratibhān-
akṣayo bhavet | yathā tathāgataśīlasamādhiprajñāvimuktijñāna-
darśanamapramāṇamaparyantaṃ, evameva mārṣā ya imaṃ dharma-
paryāyamudgrahīṣyati dhārayīṣyati vācayīṣyati likhīṣyati
likhāpayīṣyati paryavāpsyati pravartayīṣyati, parśanmadhye ca
vistareṇa saṃprakāśayīṣyati - anena cittena kathamamī sattvā evam-
udāradharmasya lābhinaḥ syuriti śraddhayā satkṛtya śrāvayīṣyanti
śroṣyanti ca yoniśo manasi bhāvayīṣyanti ca | pustakalikhitaṃ kṛtvā
gr̥he dhārayīṣyati satkarīṣyati gurukarīṣyati mānayīṣyati pūjayīṣyati
| amātsaryacittatayā asya dharmaparyāyasya varṇaṃ bhāṣitvā
likhanāya vācanāya svādhyayanāya pūjanāya darśanāya dāsyati,
teṣāmapī nāsti puṇyaparyantaḥ ||

atha khalu bhagavānasyaiva dharmaparyāyasya bhūyasyā mātrayā
anuparindanārthaṃ tasyāṃ velāyāmimā gāthā abhāṣata –

sattvā dṛṣṭā ye mayā buddhadṛṣṭyā
 te'rhantaḥ syuḥ śāriputreṇa tulyāḥ |
 tāṃ cetkaścīpūjayetkalpakotyā
 tulyān gaṅgāvālukābhīryathaiva || 1 ||

pratyekabuddhāya tu yaśca pūjāṃ
 kuryādahorātramapi prahr̥ṣṭaḥ |
 mālyaparakāraiśca tathāmbaraiśca
 tasmādayaṃ puṇyakṛto viśiṣṭaḥ || 2 ||

sarve'pi pratyekajinā yadi syu-
 stān pūjayet kaścidihāpramattaḥ |
 puṣpaiśca gandhaiśca vilepanaiśca
 kalpānanekān śayanānnapānaiḥ || 3 ||

ekasya yaścaiva tathāgatasya
 kuryāt praṇāmamapi caikavāram |
 prasannacitto'tha vadennamo'rhan
 tasmādidam śreṣṭhataraṃ ca puṇyam || 4 ||

buddhā bhavyeyuradi sarvasattvā-
 stān pūjayet yaśca yathaiva pūrvam |
 divyaiśca puṣpairatha mānuṣaiśca
 kalpānanekān bahubhiḥ prakāraiḥ || 5 ||

yaścaiva saddharmavilopakāle
 tyaktvā svakāyaṃ ca tathātmajīvam |
 dadyādahorātramidaṃ hi sūtraṃ
 viśiṣyate puṇyamidaṃ hi tasmāt || 6 ||

yasyepsitaṃ pūjayituṃ jinendrān
 pratyekabuddhānapi śrāvakāṃśca |
 dṛḍhaṃ samutpādya sa bodhicittam
 idaṃ sadā sūtravaraṃ dadātu || 7 ||

rājā hyayaṃ sarvasubhāṣitānāṃ

so'bhudgataḥ sarvatathāgatānāma |
 gṛhe sthītaśtasya tathāgataḥ sa
 tiṣṭhedidaṃ yatra hi sūtraratnam || 8 ||

prabhāṃ sa prāpnoti śubhāmanantām
 ekaṃ padaṃ vādi śatīhayaśca |
 na vyañjanād grasyati nāpi cārthād
 dadāti yaḥ sūtramidaṃ parebhyaḥ || 9 ||

anuttarāsau naranāyakānāṃ
 sattvo na kaścit sadṛśo'sya vidyate |
 bhavetsamudreṇa samaśca so'kṣayaḥ
 śrutvā hi yo dharmamimam prapadyate || 10 ||

[End of parīndanāparivartaḥ's gathas]

11 parīndanāparivartaḥ |

A

imāstāḥ khalu punarbho jinaputrā daśa bodhisattvabhūmayāḥ samāsanirdeśato nirdiṣṭāḥ | vistaraśaḥ punaraparyantakalpa-nirdeśaniṣṭhāto'nugatavyāḥ | yā atītānāgatapratyutpannairbuddhair-bhagavadbhirbhāṣitāśca bhāṣiṣyante ca bhāṣyante ca, tāḥ khalu punarbho jinaputra, etā daśa bodhisattvabhūmayāḥ sarvākārasarvajñajñānānugatā draṣṭavyā anupūrvābhimukhatvāt | tadyathāpi nāma bho jinaputra anavataptahradaprabhavaṃ pravahadvāri caturbhir-mahānadīśrotomukhairjambūdīvīpaṃ saṃtarpya akṣayaṃ bhūyo vivṛddhamaprameyāṇāṃ sattvānāmupakārībhūtaṃ yāvanmahā-samudramarpayati, tacca vāri ādita eva mahāsāgarābhimukham, evameva bho jinaputra bodhicittamahāhradaprabhavaṃ pravahat kuśalamūlavāri mahāprañidhānanadīśrotomukhaīscaturbhiḥ saṃ-grahavastubhiḥ sarvasattvadhātu saṃtarpya akṣayaṃ bhūya uttari vivṛddham aprameyāṇāṃ sattvānāmupakārībhūtaṃ yāvatsarvākāra-sarvajñajñānamahāsamudramarpayati | tacca kuśalamūlavāri ādita eva sarvajñatāmahāsāgarābhimukham ||

B

tāḥ khalu bho jinaputra etā daśa bhūmayo buddhajñānaṃ pratītya prajñāyante | tadyathāpi nāma bho jinaputra mahāpr̥thivīm pratītya daśa mahāratnaparvatarājāḥ prajñāyante | tadyathā himavān parvatarājo gandhamādano vaidalya ṛṣigiriryugaṃdharo'śvakarṇa-girirnimiṃdharaścakraṇālāḥ ketumān sumeruśca mahāparvatarājāḥ | tara bho jinaputra tadyathāpi nāma himavān parvatarāja ākaraḥ sarvabhaisajyajātīnāmaparyantaḥ sarvabhaisajyajātigrahaṇatayā, evameva bho jinaputra pramuditāyāṃ bodhisattvabhūmau sthito bodhisattva ākaro bhavati sarvalaukikakāvyaśāstramantravidy-āsthānānāmaparyantaḥ sarvalaukikakāvyaśāstramantravidyopāyena | tadyathāpi nāma bho jinaputra gandhamādano mahāparvatarāja ākaraḥ sarvagandhajātīnāmaparyantaḥ sarvagandhajātigrahaṇena, evameva bho jinaputra vimalāyāṃ bodhisattvabhūmau sthito bodhi-sattva ākaro bhavati sarvabodhisattvaśīlasaṃvaracāritragandhānām-aparyantaḥ sarvabodhisattvaśīlasaṃvaracāritragandhasaṃgrahaṇena | tadyathāpi nāma bho jinaputra vaidalyo mahāparvatarājāḥ śuddho ratnamaya ākaraḥ sarvaratnajātīnāmaparyantaḥ sarvalaukikaratna-

jātigrahaṇena, evameva bho jinaputra prabhākaryāṃ buddha-
bhūmau sarvalaukikadhyānābhijñāvimokṣasamādhisamāpattinām,
aparyantaḥ sarvalaukikadhyānābhijñāvimokṣasamādhisam-
āpattinām, aparyantaḥ sarvalaukikadhyānābhijñāvimokṣasamādhi-
samāpattipariṣcchānirdeśaiḥ । tadyathāpi nāma bho jinaputra ṛṣi-
girmahāparvatarājaḥ pañcābhijñānāmṛṣīṇāmaparyantaḥ pañcābhi-
jñarṣigaṇanayā, evameva bho jinaputra arcīṣmatyāṃ buddhabhūmau
sarvamārgāmārgāntarāvatāranirdeśaviśeṣajñānāmaparyantaḥ
sarvamārgāmārgāntaraviśeṣajñānapariṣcchānirdeśaiḥ । tadyathāpi
nāma bho jinaputra yugaṃdharo mahāparvatarājaḥ sarvayakṣam-
aharddhikānāmaparyantaḥ sarvayakṣamaharddhikagaṇanayā, evam-
eva bho jinaputra sudurjayāyāṃ buddhabhūmau sarvābhijñārdhhi-
vikurvaṇaprātihāryāṇāmaparyantaḥ sarvābhijñārdhdivikurvaṇa-
prātihāryapariṣcchānirdeśaiḥ । tadyathāpi nāma bho aśvakarṇa-
girmahāparvatarājaḥ sarvaphalajātīnāmaparyantaḥ sarvaphalajāti-
grahaṇena, evameva bho jinaputra abhimukhyāṃ buddhabhūmau
pratītyasamutpādāvatāranirdeśānāmaparyantaḥ śrāvakaphal-
ābhisamayapariṣcchānirdeśaiḥ । tadyathāpi nāma bho jinaputra
nimiṃdharo nāma mahāparvatarājaḥ sarvanāgamaharddhikānām-
aparyantaḥ sarvanāgamaharddhigaṇanayā, evameva bho jinaputra
dūraṃgamāyāṃ buddhabhūmau upāyaprajñānirdeśānām-
aparyantaḥ pratyekabuddhaphalābhisamayapariṣcchānirdeśaiḥ ।
tadyathāpi nāma bho jinaputra cakravālo nāma mahāparvatarājaḥ
vaśībhūtānāmaparyanto vaśībhūtagaṇanayā, evameva bho jinaputra
acalāyāṃ buddhabhūmau sarvabodhisattvavaśītābhinirhārāṇām-
aparyanto lokadhātuvibhaktipariṣcchānirdeśaiḥ । tadyathāpi bho
jinaputra ketumān nāma mahāparvatarājaḥ asuramaharddhikānām-
aparyantośuramaharddhikagaṇanayā, evameva bho jinaputra
sādhumatyāṃ buddhabhūmau sarvasattvapravṛttinivṛttijñānopa-
cārāṇāmaparyantaḥ sarvajagatsaṃbhavavibhavapariṣcchānirdeśaiḥ
। tadyathāpi bho jinaputra sumerurmahāparvatarājaḥ sarvadevam-
aharddhikānāmaparyantaḥ sarvadevamaharddhikagaṇanayā,
evameva bho jinaputra dharmameghāyāṃ buddhabhūmau tathā-
gatabalavaiśaradyāveṇikabuddhadharmāṇāmaparyanto buddha-
kāyasaṃdarśanapariṣcchānirdeśaiḥ । yathā khalu punarime bho
jinaputra daśa mahāratnaparvatā mahāsamudrasaṃbhūtā mahāsam-
udraprabhāvitāḥ, evameva bho jinaputra imā api daśa bhūmayam

sarvajñatāsaṃbhūtāḥ sarvajñatāprabhāvitāḥ ||

C

tadyathāpi bho jinaputra mahāsamudro daśabhirākārāiḥ saṃkhyāṃ
gacchatyasamhāryatayā | katamairdaśabhiḥ? yaduta anupūrva-
nimnataśca mṛtakūṇapāsaṃvāsataśca anyavārisaṃkhyātyajanataśca
ekarasataśca bahuratnataśca gambhīraduravagāhataśca vipul-
āpramāṇataśca mahābhūtāvāsataśca sthitavelānatikramaṇataśca
sarvameghavārisaṃpratyeṣaṇātr̥ptitaśca, evameva bho jinaputra
bodhisattvacaryā daśabhirākārāiḥ saṃkhyāṃ gacchatyasam-
hāryatayā | katamairdaśabhiḥ? yaduta pramuditāyāṃ bodhisattva-
bhūmau anupūrvamahāpraṇidhānābhinirhāranimnataḥ | vimalāyāṃ
bodhisattvabhūmau dauḥśilyamṛtakūṇapāsaṃvāsataḥ | prabhā-
karyāṃ bodhisattvabhūmau laukikaprajñaptisaṃkhyātyāgataḥ |
arciṣmatyāṃ bodhisattvabhūmau buddhabhedyaprasādaikarasataḥ |
sudurjayāyāṃ bodhisattvabhūmau apramāṇopāyābhijñāloka-
kriyābhinirhārabahuratnataḥ | abhimukhyāṃ bodhisattvabhūmau
pratītyasamutpādapratyavekṣaṇaduravagāhagāmbhīryataḥ | dūr-
aṃgamāyāṃ bodhisattvabhūmau buddhipravacayakauśalyavipul-
āpramāṇataḥ | acalāyāṃ bodhisattvabhūmau mahāvīryābhinirhāra-
saṃdarśanamahābhūtāvāsataḥ | sādhumatyāṃ bodhisattvabhūmau
gambhīravimokṣajagaccaritayathāvatprativedhasthitavelānatikramaṇ-
ataḥ | dharmameghāyāṃ bodhisattvabhūmau sarvatathāgatadharm-
āvabhāsamahāmeghavārisaṃpratyeṣaṇātr̥ptitaḥ ||

D

tadyathāpi bho jinaputra mahāmaṇiratnaṃ yadā daśa ratnagotrāṇy-
atikramya abhyutkṣiptaṃ ca bhavati kuśalakarmārasuparitāpitaṃ ca
superiṇḍitaṃ ca superiśodhitaṃ ca suparyavadāpitaṃ ca sunir-
viddhaṃ ca ratnasūtrasvāviddhaṃ ca uccavaidūryamaṇiratnadaṇḍa-
dhvajāgrāvaropitaṃ ca sarvāvabhāsapramuktaṃ ca rājānujñātaṃ ca
bhavati, tadā sarvasattvānāṃ sarvaratnasamgrahāya pratyupa-
sthitāṃ bhavati, evameva bho jinaputra yadā bodhisattvānāṃ sarva-
jñātāratanacittotpādo daśāryaratnagotrāṇyatikramyotpanno bhavati
dhūtaguṇasaṃlekhaśīlavratatapaḥsuperitāpitaśca dhyānasamādhi-
samāpattisuperiṇḍitaśca mārgāṅgākārasuperiśodhitaśca upāyābhi-
jñāsuparyavadāpitaśca pratītyasamutpādasunirviddhaśca upāyapra-
jñāvicitraratnasūtrasvāviddhaśca vaśītāmahāvaidūryamaṇiratna-
daṇḍadhvajāgrāvaropitaśca sattvacaritapratyavekṣaṇaśrutajñānāva-

bhāsaṣaṃprayuktaśca tathāgatadharma-rājasamyakṣaṃbuddhajñān-
ābhiṣekānugataśca bhavati, tadā sarvasattvānāṃ sarvabuddhakārya-
ratnaṣaṃgrahāya pratyupasthito bhavati, tadā ca sarvajña ity-
ākhyāyate ।।

E

ayaṃ khalu punarbho jinaputra bodhisattvacaryāsamudānayanah
sarvākārasarvajñajñānaguṇasaṃcayo dharmamukhaparivarto
nānavaropitakuśalamūlānāṃ sattvānāṃ śravaṇāvabhāsam-
āgamiṣyati ।। vimukticandro bodhisattva āha - yeṣāṃ punarbho
jinaputra ayaṃ sarvākārasarvajñajñānaguṇasaṃcayo dharma-
mukhaparivartaḥ śravaṇāvabhāsamāgamiṣyati, te kiyatā puṇyopa-
cayena samanvāgatā bhaviṣyanti? vajragarbho bodhisattva āha –
yāvān bho jinaputra sarvajñajñānasya prabhāvastāvān sarvajñatācitt-
otpādaṣaṃgrahālambanātpuṇyopacayaḥ syāt । yāvān sarvajñatācitt-
otpādaṣaṃgrahālambanataḥ puṇyopacayaḥ stāvānevāsyā dharma-
mukhaparivartasyābhimukhaḥ puṇyopacayo'nugantavyaḥ । tatkaśya
hetoh? na hi bho jinaputra śakyaṃ anyatra bodhisattvena ayaṃ sarv-
ākārasarvajñajñānaguṇasaṃcayo dharmamukhaparivartaḥ śrotuṃ
vā adhimoktuṃ vā pratyetuṃ vā udgrahītuṃ vā dhārayituṃ vā
saṃdhārayituṃ vā । kaḥ punarvādo bhāvanākāraprayogodyoga-
niṣpādaneṣu? tasmāttarhi bho jinaputra sarvajñajñānamukhānu-
gatāste saṃdhārayitavyāḥ, ye imaṃ sarvajñajñānaguṇasaṃcaya-
dharmamukhaparivartaṃ śroṇyati, śrutvā cādhimokṣyante,
adhimucya cādharāyīṣyanti, bhāvanākāreṇa prayokṣyante ।। atha
khalu tasyāṃ velāyāṃ buddhānubhāvena dharmatāpratīlambhena
ca daśadiglokadaśabuddhakṣetrakoṭiparamāṇurajaḥsamā loka-
dhātavaḥ ṣaḍvikāramaṣṭādaśamahānimittamakampanta prā-
kampanta saṃprākampanta । acalan prācalan saṃprācalan ।
avedhanta prāvedhanta saṃprāvedhanta । arāṇan prāraṇan saṃ-
prāraṇan । akṣumyan prākṣubhyan saṃprākṣumyan । agarjan prā-
garjan saṃprāgarjan । divyāśca puṣpagandhamālyameghā abhi-
prāvarṣan । divyāśca vastrameghā divyāścūrṇameghā divyā ratna-
meghā divyā ābharaṇameghā divyā chatrameghā divyā dhvaja-
meghā divyā patākāmeghā abhiprāvarṣan । divyaṃ ca sūryacakr-
ātmabhāvamaṇḍalamaṇirājasumerumeghavarṣamaṇirāvarṣan ।
divyaṃ ca sarvarutaravitavādyamaṇirājasumerumeghavarṣam-
abhiprāvarṣan । divyaṃ ca jāmbūnadakanakavarṇaprabhāmaṇḍala-

mañirājasumerumeghavarṣamabhiprāvarṣan | divyāśca tūrya-
 tālāvacarasamgītimeghā nadanti sma | divyasamatikrāntāḥ sarva-
 jñatābhūmyabhiṣṭavasamgītimeghā nadanti sma | yathā cāsyām
 lokadhātau cāturdvīpikāyām paranirmitavaśavartino devarājasya
 vimāne mañiratnagarbhaprāsāde, tathā sarvalokadhātuṣu daśa diśaḥ
 spharitvā iyameva dharmadeśanā sarvatraiva pravartate sma
 | ...daśabhyo digbhyo daśabuddhakṣetrakoṭīparamāñuraja-
 samānām lokadhātunām pareṇa daśabuddhakṣetrakoṭīparamāñu-
 rajaḥsamā bodhisattvā āgacchanti daśadiśam spharantaḥ | te ca
 āgatyavimānuḥ - sādhu sādhu bho jinaputra, yastvamimām bodhi-
 sattvabhūmidharmatām sūcayati | vayamapi bho jinaputra sarve
 vajragarbhasamanāmākā eva vajraśrīnāmikābhyo nānāloka-
 dhātubhya ihāgatā vajradhvajanāmākānām tathāgatānām-
 antikebhyaḥ | sarvāsu ca tāsu lokadhātuṣu iyameva dharmadeśanā
 pravartate buddhānubhāvena evaṃrūpāsveva parṣatsu | ebhireva
 padairebhireva vyañjanairebhireva niruktairetamevārthamabhi-
 laṣadbhiranūnamanadhikamanatiriktam, te vyaṃ bho jinaputra
 sākṣībhūtā buddhānubhāvenemām parṣadam samprāptāḥ | yathā ca
 bho jinaputra vyaṃmimām lokadhātum samprāptāstathā ca daśasu
 dikṣu sarvalokadhātuṣvekaikasyām lokadhātau cāturdvīpikāyām
 paranirmitavaśavartibhavane vaśavartino devarājasya vimāne mañi-
 ratnagarbhaprāsāde samprāptā iti || idamavocadvajragarbho bodhi-
 sattvo mahāsattvo'bhyanujñāstathāgatena | āttamanāḥ sā ca sarv-
 āvatī bodhisattvaparṣat sā ca devanāga...śuddhāvāsaparṣad
 bhagavāṃśca paranirmitavaśavartīṣu deveṣu viharannacirābhi-
 sambuddho dvitīye saptāhe vaśavartino devarājasya vimāne mañi-
 ratnagarbhe vajragarbhasya bodhisattvasya bhāṣitamabhyānandann-
 iti || iti parīndanāparivarto nāmaikādaśaḥ || iti śrībodhisattvacaryā-
 prasthāno daśabhūmiśvaro nāma mahāyānasūtraratnarājaḥ
 samāptaḥ ||

Endnotes

1. Use of this Sanskrit text here is by the kind permission of Dr. Miroj Shakya, Project Coordinator, Digital Sanskrit Buddhist Canon Project and Rare Buddhist Sanskrit Manuscript Preservation Project, University of the West, Rosemead, CA. Sandhi-compliant line breaks were added in-house by Kalavinka Press.
2. Although not noted in the DSBC text's numbering, apparently the last half of verse 27 and all of verse 28 have been lost from the Sanskrit. I have appended the original numbering of each remaining verse in parentheses.

ABOUT THE TRANSLATOR

Bhikshu Dharmamitra (ordination name “Heng Shou” – 釋恆授) is a Chinese-tradition translator-monk and one of the earliest American disciples (since 1968) of the late Guiyang Ch’an patriarch, Dharma teacher, and pioneer of Buddhism in the West, the Venerable Master Hsuan Hua (宣化上人). He has a total of 34 years in robes during two periods as a monastic (1969–1975 & 1991 to the present).

Dharmamitra’s principal educational foundations as a translator of Sino-Buddhist Classical Chinese lie in four years of intensive monastic training and Chinese-language study of classic Mahāyāna texts in a small-group setting under Master Hsuan Hua (1968–1972), undergraduate Chinese language study at Portland State University, a year of intensive one-on-one Classical Chinese study at the Fu Jen University Language Center near Taipei, two years of course work at the University of Washington’s Department of Asian Languages and Literature (1988–90), and an additional three years of auditing graduate courses and seminars in Classical Chinese readings, again at UW’s Department of Asian Languages and Literature.

Since taking robes again under Master Hua in 1991, Dharmamitra has devoted his energies primarily to study and translation of classic Mahāyāna texts with a special interest in works by Ārya Nāgārjuna and related authors. To date, he has translated more than fifteen important texts comprising approximately 150 fascicles, including most recently the 80-fascicle *Avataṃsaka Sūtra* (the “Flower Adornment Sutra”), Nāgārjuna’s 17-fascicle *Daśabhūmika Vibhāṣa* (“Treatise on the Ten Grounds”), and the *Daśabhūmika Sūtra* (the “Ten Grounds Sutra”), all of which are current or upcoming Kalavinka Press publications.

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