

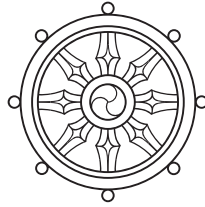
THE TEN BODHISATTVA GROUNDS

The Avataṃsaka Sūtra

Chapter 26

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 BODHISATTVA GROUNDS

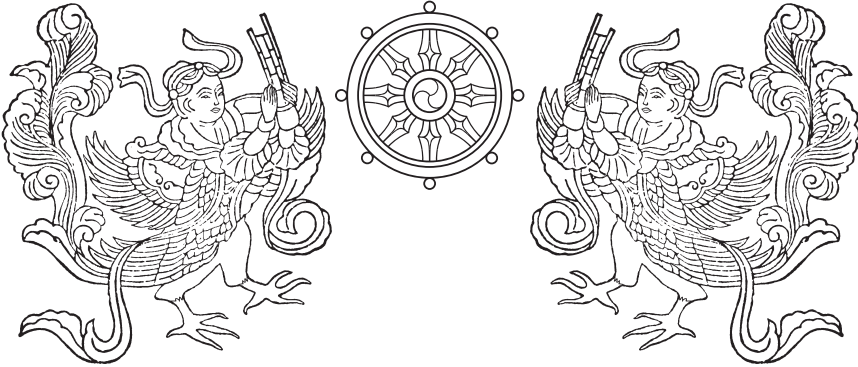
The Avataṃsaka Sūtra

Chapter 26

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

As Translated From Sanskrit by Tripiṭaka Master Śikṣānanda
(699 CE)

An Annotated English Translation by Bhikshu Dharmamitra
A Trilingual Edition (Chinese / English / Sanskrit)



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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

ABOUT THE CHINESE TEXT

This translation is supplemented by inclusion of Chinese source text on verso pages in both traditional (above) and simplified (below) scripts. For the traditional character version variant readings from other canonical editions are found as an appendix in the back of the book and, where I have incorporated those variants into the translation, they are usually signaled with an endnote along with my rationale for making the emendation. The traditional-character Chinese text and its variant readings are from the April, 2004 version of the Chinese Buddhist Electronic Text Association's digital edition of the Taisho Buddhist canon. The simplified-character Chinese text is as downloaded from the online Qianlong Chinese Buddhist Canon on July 23, 2018 (<http://www.qldzj.com/>).

Those following the translation in the traditional Chinese version should be aware that the original Taisho scripture punctuation contained in this 2004 edition is not traceable to original editions, is not reliable, and is probably best ignored altogether. (In any case, accurate reading of Classical Chinese should never depend on a previous editor's punctuation.)

ABOUT THE SANSKRIT TEXT

The Sanskrit text is included as an appendix in the back of the book. Use of the digital Sanskrit text is by the kind permission of Dr. Miroj Shakya, Project Director of the Digital Sanskrit Buddhist Canon. The Sanskrit text itself is the edition edited by P. L. Vaidya and published by The Mithila Institute of Post-Graduate Studies and Research in Sanskrit learning.

To ease the reader's correlation of the Sanskrit texts with both the English translation and the facing-page Chinese, J. Rahder's alphabetical section headings are embedded in curly braces within all versions of the text (Chinese, English, and Sanskrit).

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.

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The accuracy and readability of this translation have been greatly improved by many corrections, preview comments, and editorial suggestions generously contributed by Bhikkhu Bodhi, Feng Ling, and Nicholas Weeks.

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Use of the digital Sanskrit texts is by the kind permission of Dr. Miroj Shakya, Project Coordinator of the Digital Sanskrit Buddhist Canon Project.

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.

Finally, I owe an immense debt of gratitude to the members of the liver care and transplant teams at Seattle's University of Washington Medical Center who cured me of liver cancer in 2010 and gave me a liver transplant several months later. In particular, if it weren't for over a decade of wonderfully attentive and compassionate care by Dr. Renuka Bhattacharya, medical director of UW's liver transplant program, the kindness and skill in three major surgeries by my transplant surgeon, Dr. Jorge Reyes, and the marvelous generosity of an anonymous liver donor, I would have died a half dozen years ago and thus never could have completed the scriptural translations I have produced in the last eight years.

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

Continuing my focus on translating bodhisattva path texts important in the history of Classic Indian and Chinese Mahāyana Buddhism, I present here my English translation of “The Ten Grounds” chapter of the *Greatly Expansive Buddha's Flower Adornment Sutra* (*Mahāvaiṣṭya-buddha-avatamsaka-sūtra*) as translated by Tripiṭaka Master Śikṣānanda some time between 695 and 699 CE. The subject of this six-fascicle 26th chapter, “The Ten Grounds,” is the bodhisattva's ascent through ten “grounds,” “planes,” or “levels” of spiritual path cultivation transited by the bodhisattva as he progresses from the state of a common person toward that of a fully enlightened buddha.

There have been two relatively complete Chinese translations of the *Avatamsaka Sutra* itself from Sanskrit, the first of which was an edition in 34 chapters and 60 fascicles completed by Tripiṭaka Master Buddhahadra in 421 (T 278) and the second of which was an edition in 39 chapters and 80 fascicles completed by Tripiṭaka Master Śikṣānanda in 699 (T 280). My reasons for drawing this “Ten Grounds” chapter from the Śikṣānanda edition rather than the Buddhahadra edition were two-fold. First, the Śikṣānanda edition is more complete and, outside of Japan, it has generally now regarded as the “standard” edition ever since the middle of the Tang Dynasty. Secondly, I had already been introduced to the Śikṣānanda edition by my guru, the Venerable Hsuan Hua, this in the context of his lectures on it which started in San Francisco in 1970 or '71.

In order to encourage a better understanding of these ten bodhisattva grounds and the bodhisattva path in general, I have also translated three other closely related works:

Kumārajīva's 4-fascicle *Ten Grounds Sutra* (T 286);

Nāgārjuna's 17-fascicle *Treatise on the Ten Grounds* (T 1521);

Śikṣānanda's 80-fascicle *Flower Adornment Sutra* (T 279).

The first two of these three related works are Kalavinka Press publications. Even though I finished the first draft of my *Flower Adornment Sutra* translation in early 2014, due to the inevitable delay imposed by editing, revising, and incorporating recommended improvements from colleagues, it could easily be a few more years before I release it to publication.

Regarding this “Ten Grounds” text itself, because it also circulated as an independent scripture known as the *Ten Grounds Sutra* (*Daśabhūmika-sūtra*), it does not exist only as a chapter of the *Avataṃsaka Sutra*. There is no real consensus on whether this text was, per the tradition, originally integral to the *Avataṃsaka Sutra* or was instead an independently circulating scripture later incorporated into 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 CE), 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), in Vasubhandu’s commentary, T 1522;
- Śikṣānanda (c. 695–699 CE), as *Avataṃsaka Sutra* Ch. 26, T 279;
- Śīladharma (c. 790 CE), T 287.

In English, there have been several translations, as follows:

- Megumu Honda from the Sanskrit of the *Daśabhūmika-sūtra*;²
- Buddhist Text Translation Society (partial) of the Śikṣānanda edition’s Chapter 26;
- Thomas Cleary, supposedly (but not really) from Śikṣānanda’s edition of the *Avataṃsaka Sutra*, this in Ch. 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 translation is so far only a partial translation consisting 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 remainder of the BTTS translation is still 2 or more years away.

Regarding this “Ten Grounds Chapter” itself, Thomas Cleary’s translation is represented as a translation from the Chinese of the Śikṣānanda edition of the *Avataṃsaka Sutra*. However, it is no such thing. His translation of Chapter 26 which he calls “The Ten Stages” chapter appears to instead be a loose translation of the P. L. Vaidya Sanskrit edition of the *Daśabhūmika Sūtra*. Hence his supposed translation of this chapter has little if any relation to Śikṣānanda’s Chinese edition of the *Avataṃsaka Sutra*.

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 are a few technical difficulties that I encountered in translating this text 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 Śikṣānanda. (The challenges I encountered in translating Kumārajīva's *Ten Grounds 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 Śikṣānanda'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, Śikṣānanda and Kumārajīva would have very rigorously stuck with simply *zhi* (智)

for “*jñāna* / knowledge” and *zhihui* (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 *zhihui* (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 *adhyāśaya* (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, at least in the multilingual editions of my translation, I am including under the same cover not only the facing-page Chinese simplified and traditional texts, but also (in the back of the book) the Sanskrit text.

Use of the digital Sanskrit text is by the kind permission of Dr. Miroj Shakya, Project Coordinator of the Digital Sanskrit Buddhist Canon Project. The Sanskrit text itself is the edition edited by P. L. Vaidya and published by The Mithila Institute of Post-Graduate Studies and Research in Sanskrit learning. To ease the reader’s correlation of the Sanskrit text with both the English translation and the facing-page Chinese, I have embedded the alphabetical Sanskrit section headings within all versions of the text (Chinese, English, and Sanskrit).

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 and have gone through the manuscript many times, there is probably room for improvement. 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 serve to encourage a deeper study of this text by students of the Dharma.

Bhikshu Dharmamitra

Seattle,

July 9, 2018

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* (Śāta-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 the 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 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 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 BODHISATTVA GROUNDS

The Avataṃsaka Sūtra

Chapter 26: The Ten Grounds

(Taisho T10, no. 279, Fascicles 34–39, pp. 178b25–210c25)

Translated under Imperial Auspices by
Tripiṭaka Master Śikṣānanda from the State of Khotan¹

Chinese to English Translation by Bhikshu Dharmamitra

正
體
字

178b25 || 大方廣佛華嚴經卷第三十四

178b26 ||

178b27 || [*]于闐國[*]三藏實叉難陀[*]奉 制譯178b28 ||
十地品第二十六之一

178b29 || {A}爾時世尊。在他化自在天王宮摩尼寶藏殿。

178c01 || 與大菩薩眾俱。其諸菩薩。皆於阿耨多羅三

178c02 || 藐三菩提。不退轉。悉從他方世界來集。住一

178c03 || 切菩薩智所住境。入一切如來智所入處。勤

178c04 || 行不息。善能示現種種神通。諸所作事。教化

178c05 || 調伏一切眾生。而不失時。為成菩薩。一切大

178c06 || 願。於一切世。一切劫一切剎。勤修諸行。無暫

178c07 || 懈怠。具足菩薩。福智助道。普益眾生。而恒不

178c08 || 匱。到一切菩薩。智慧方便。究竟彼岸。示入生

178c09 || 死。及以涅槃。而不廢捨。修菩薩行。善入一

178c10 || 切菩薩。禪定解脫三昧。三摩鉢底。神通明智。

178c11 || 諸所施為。皆得自在。獲一切菩薩自在神力。

178c12 || 於一念頃。無所動作。悉能往詣一切如來。道

178c13 || 場眾會。

簡
體
字

大方广佛华严经卷第三十四

十地品第二十六之一 尔时，世尊在他化自在天王宫摩尼宝藏殿，与大菩萨众俱。其诸菩萨皆于阿耨多罗三藐三菩提不退转，悉从他方世界来集；住一切菩萨智所住境，入一切如来智所入处；勤行不息，善能示现种种神通；诸所作事，教化调伏一切众生而不失时；为成菩萨一切大愿，于一切世、一切劫、一切剎，勤修诸行，无暂懈怠；具足菩萨福智助道，普益众生而恒不匮；到一切菩萨智慧方便究竟彼岸，示入生死及以涅槃而不废舍；修菩萨行，善入一切菩萨禅定、解脫三昧、三摩鉢底、神通明智，诸所施为皆得自在；获一切菩萨自在神力，于一念顷无所动作，悉能往诣一切如来道场众会，

PART ONE

The Joyfulness Ground²

I. THE INTRODUCTORY SECTION

A. THE SETTING AND AUDIENCE

{A} At that time, the Bhagavat was residing in the Maṇi Jewel Treasury Palace of the Paranirmita Vaśavartin Heaven King, together with an assembly of great bodhisattvas. All of those bodhisattvas had already achieved irreversibility in their progression toward *anuttarasamyaksambodhi*. They had all come to assemble there from the worlds of other regions.

B. THE GREAT BODHISATTVAS AND THEIR QUALITIES

They dwelt in the realm of knowledge possessed by all bodhisattvas. They were tirelessly diligent in entering those places entered by the knowledge of all *tathāgatas*. They were well able to manifest many different sorts of endeavors accomplished by the spiritual superknowledges. They taught and trained all beings and, in doing so, never erred in their timing.

In order to fulfill all of the great vows of the bodhisattva, they remained diligent in the cultivation of all practices, doing so in all worlds, in all kalpas, and in all lands, never desisting even briefly. They had become completely equipped with the bodhisattva's merit and knowledge, the provisions assisting realization of the path, and were never deficient in benefitting beings everywhere. They had achieved the most ultimate perfection in all bodhisattvas' wisdom and skillful means.

They manifested entry into *saṃsāra* as well as *nirvāṇa*, and yet they still refrained from neglecting their cultivation of the bodhisattva practices. They were skillful in entering all of the bodhisattva's *dhyāna* concentrations, liberations, *samādhis*, *samāpattis*, spiritual superknowledges, and clear knowledges.³

They achieved sovereign mastery in all of their undertakings. They had already garnered all of the freely exercised spiritual powers of the bodhisattva such that, in but a moment, without moving in the slightest, they were all able to go forth to join the assemblies gathered at the *bodhimāṇḍas*⁴ of all *tathāgatas* to serve therein

正體字

為眾上首。請佛說法。護持諸佛正法
 178c14|| 之輪。以廣大心。供養承事一切諸佛。常勤修
 178c15|| 習一切菩薩。所行事業。其身普現一切世間。
 178c16|| 其音普及十方法界。心智無礙。普見三世。一
 178c17|| 切菩薩。所有功德。悉已修行。而得圓滿。於不
 178c18|| 可說劫。說不能盡。其名曰。金剛藏菩薩。寶藏
 178c19|| 菩薩。蓮華藏菩薩。德藏菩薩。蓮華德藏菩薩。
 178c20|| 日藏菩薩。蘇利耶藏菩薩。無垢月藏菩薩。於
 178c21|| 一切國土普現莊嚴藏菩薩。毘盧遮那智藏
 178c22|| 菩薩。妙德藏菩薩。栴檀德藏菩薩。華德藏菩
 178c23|| 薩。俱蘇摩德藏菩薩。優鉢羅德藏菩薩。天德
 178c24|| 藏菩薩。福德藏菩薩。無礙清淨智德藏菩薩。
 178c25|| 功德藏菩薩。那羅延德藏菩薩。無垢藏菩薩。
 178c26|| 離垢藏菩薩。種種辯才莊嚴藏菩薩。大光明
 178c27|| 網藏菩薩。

簡體字

为众上首，请佛说法，护持诸佛正法之轮；以广大心供养承事一切诸佛，常勤修习一切菩萨所行事业；其身普现一切世间，其音普及十方法界，心智无碍，普见三世；一切菩萨所有功德悉已修行而得圆满，于不可说劫说不能尽。其名曰：金刚藏菩萨、宝藏菩萨、莲华藏菩萨、德藏菩萨、莲华德藏菩萨、日藏菩萨、苏利耶藏菩萨、无垢月藏菩萨、于一切国土普现庄严藏菩萨、毗卢遮那智藏菩萨、妙德藏菩萨、栴檀德藏菩萨、华德藏菩萨、俱苏摩德藏菩萨、优钵罗德藏菩萨、天德藏菩萨、福德藏菩萨、无碍清淨智德藏菩萨、功德藏菩萨、那罗延德藏菩萨、无垢藏菩萨、离垢藏菩萨、种种辩才庄严藏菩萨、大光明网藏菩萨、

as leaders for those congregations, and to request that the Buddhas expound the Dharma.

They served there as guardians of the wheel of the right Dharma⁵ of all buddhas. With expansively magnanimous minds, they made offerings to and served all buddhas and were always diligent in their cultivation and implementation of all works performed by all bodhisattvas. Their bodies appeared everywhere in all worlds. Their voices reached everywhere throughout the ten directions of the Dharma realm.⁶ Their minds and their knowledge were unimpeded. They everywhere saw all bodhisattvas of the three periods of time. They had already entirely cultivated and brought all meritorious qualities to perfect fulfillment. Even in an ineffable⁷ number of kalpas, one would still be unable to entirely describe them all.

C. THE NAMES OF THE BODHISATTVAS IN ATTENDANCE

Their names were:⁸

Vajragarbha Bodhisattva;
 Jewel Treasury Bodhisattva;
 Lotus Blossom Treasury Bodhisattva;
 Treasury of Qualities Bodhisattva;
 Treasury of Lotus Qualities Bodhisattva;
 Solar Treasury Bodhisattva;
 Sūrya Treasury Bodhisattva;
 Stainless Moon Treasury Bodhisattva;
 Treasury of Adornments Manifesting in All Lands Bodhisattva;
 Treasury of Vairocana's Knowledge Bodhisattva;⁹
 Treasury of Sublime Qualities Bodhisattva;
 Treasury of Candana's Qualities Bodhisattva;
 Treasury of Floral Qualities Bodhisattva;
 Treasury of Kusuma's Qualities Bodhisattva;
 Treasury of Utpala's Qualities Bodhisattva;
 Treasury of Celestial Qualities Bodhisattva;
 Treasury of Merit Bodhisattva;
 Treasury of Unimpeded Pure Knowledge Qualities Bodhisattva;¹⁰
 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;
 Treasury of the Great Net of Light Rays Bodhisattva;

正
體
字

淨威德光明王藏菩薩。金莊嚴大
 178c28 || 功德光明王藏菩薩。一切相莊嚴淨德藏菩
 178c29 || 薩。金剛焰德相莊嚴藏菩薩。光明焰藏菩薩。
 179a01 || 星宿王光照藏菩薩。虛空無礙智藏菩薩。妙
 179a02 || 音無礙藏菩薩。陀羅尼功德持一切眾生願
 179a03 || 藏菩薩。海莊嚴藏菩薩。須彌德藏菩薩。淨一
 179a04 || 切功德藏菩薩。如來藏菩薩。佛德藏菩薩。解
 179a05 || 脫月菩薩。如是等。無數無量。無邊無等。不可
 179a06 || 數不可稱。不可思不可量。不可說。諸菩薩摩
 179a07 || 訶薩眾。金剛藏菩薩。而為上首
 179a08 || {B}爾時金剛藏菩薩。承佛神力。入菩薩大智慧
 179a09 || 光明三昧。{C}入是三昧已。即時十方。各過十億
 179a10 || 佛刹微塵數世界外。各有十億佛刹微塵數
 179a11 || 諸佛。同名金剛藏。而現其前。作如是言。善哉
 179a12 || 善哉。金剛藏。乃能入是菩薩大智慧光明三
 179a13 || 昧。善男子。此是十方。各十億佛刹。微塵數
 179a14 || 諸佛。共加於汝。以毘盧遮那如來。應正等覺。
 179a15 || 本願力故。

簡
體
字

淨威德光明王藏菩薩、金莊嚴大功德光明王藏菩薩、一切相莊嚴
 淨德藏菩薩、金剛焰德相莊嚴藏菩薩、光明焰藏菩薩、星宿王光
 照藏菩薩、虛空無礙智藏菩薩、妙音無礙藏菩薩、陀羅尼功德持
 一切眾生願藏菩薩、海莊嚴藏菩薩、須彌德藏菩薩、淨一切功德
 藏菩薩、如來藏菩薩、佛德藏菩薩、解脫月菩薩。如是等無數無
 量、無邊無等、不可數、不可稱、不可思、不可量、不可說諸菩
 薩摩訶薩眾，金剛藏菩薩而為上首。

爾時，金剛藏菩薩承佛神力，入菩薩大智慧光明三昧。入是
 三昧已，即時十方各過十億佛刹微塵數世界外，各有十億佛刹微
 塵數諸佛，同名金剛藏，而現其前，作如是言：“善哉！善哉！
 金剛藏，乃能入是菩薩大智慧光明三昧。善男子，此是十方各十
 億佛刹微塵數諸佛共加於汝，以毗盧遮那如來、應、正等覺本愿
 力故，

Treasury of the King of the Pure Light of Awesome Qualities Bodhisattva;
 Treasury of the King of Great Qualities' Gold-Adorned Brilliance Bodhisattva;
 Treasury of Pure Qualities Adorned with All the Marks Bodhisattva;
 Treasury of Adornment with Flaming Vajra Radiance and the Marks of Merit Bodhisattva;
 Treasury of Radiant Flames Bodhisattva;
 Treasury of Constellation King's Radiance Bodhisattva;
 Treasury of Spacious Unimpeded Knowledge Bodhisattva;¹¹
 Treasury of Unimpeded Sublime Sound Bodhisattva;
 Treasury of Dhāraṇī Qualities and Vows Sustaining All Beings Bodhisattva;
 Treasury of Oceanic Adornments Bodhisattva;
 Treasury of Sumeru-Like Qualities Bodhisattva;
 Treasury of All Qualities of Purity Bodhisattva;
 Tathāgata Treasury Bodhisattva;
 Treasury of Buddha Qualities Bodhisattva;
 And Liberation Moon Bodhisattva.

An assembly of bodhisattva *mahāsattvas*,¹² such as these was present there in countless, measureless, boundless, matchless, innumerable, indescribable, inconceivable, immeasurable, and ineffable numbers.¹³ Vajragarbha Bodhisattva served as their head.

D. VAJRAGARBHA ENTERS SAMĀDHI AND COUNTLESS BUDDHAS MANIFEST

(B) At that time, Vajragarbha Bodhisattva, aided by the spiritual power of the Buddha, entered “the bodhisattva’s great wisdom light samādhi.”¹⁴ (C) After he entered this samādhi, from beyond a number of worlds in each of the ten directions as numerous as the atoms in ten *koṭis*¹⁵ of buddha lands, buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all of them identically named “Vajragarbha,” immediately appeared directly before him and uttered these words:

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

It is good indeed, good indeed, Vajragarbha, that you have become able to enter this bodhisattva’s great wisdom light samādhi.

Son of Good Family, these are a number of buddhas from each of the ten directions as numerous as the atoms in ten *koṭis* of buddha lands who have all joined in providing assistance to you here. This is due to the power of the original vows of Vairocana Tathāgata, Worthy of Offerings, of Right and Universal Enlightenment,¹⁶

正
體
字

威神力故。亦是汝勝智力故。欲令
 179a16 || 汝為一切菩薩。說不思議諸佛法光明故。所
 179a17 || 謂[D]令入智地故。攝一切善根故。善[1]揀擇一切
 179a18 || 佛法故。廣知諸法故。善能說法故。無分別智
 179a19 || 清淨故。一切世法不染故。出世善根清淨故。
 179a20 || 得不思議智境界故。得一切智人智境界故。
 179a21 || 又令得菩薩十地始終故。如實說菩薩十地。
 179a22 || 差別相故。緣念一切佛法故。修習分別無漏
 179a23 || 法故。善選擇觀察大智光明巧莊嚴故。善入
 179a24 || 決定智門故。隨所住處。次第顯說。無所畏故。
 179a25 || 得無礙辯才光明故。住大辯才地。善決定故。
 179a26 || 憶念菩薩。心不忘失故。成熟一切眾生界故。
 179a27 || 能遍至一切處。決定開悟故。

簡
體
字

威神力故，亦是汝勝智力故，欲令汝為一切菩薩說不思議諸佛法
 光明故，所謂：令入智地故，攝一切善根故，善簡擇一切佛法
 故，廣知諸法故，善能說法故，無分別智清淨故，一切世法不染
 故，出世善根清淨故，得不思議智境界故，得一切智人智境界
 故；又令得菩薩十地始終故，如實說菩薩十地差別相故，緣念一
 切佛法故，修習分別無漏法故，善選擇觀察大智光明巧莊嚴故，
 善入決定智門故，隨所住處次第顯說無所畏故，得無礙辯才光明
 故，住大辯才地善決定故，憶念菩薩心不忘失故，成熟一切眾生
 界故，能遍至一切處決定開悟故。

and because of his awesome spiritual powers. It is also because of your supreme powers of knowledge and because they wish to influence you to describe for all bodhisattvas the inconceivable Dharma light of all buddhas, in particular doing so:

- (D) To cause their entry into the grounds of knowledge;
- To bring about their gathering together of all roots of goodness;
- To enable their skillful selective differentiation of all dharmas of the Buddha;
- To bring about their vast knowing of all dharmas;
- To enable their skillfulness in the ability to expound on Dharma;
- To facilitate their purification of non-discriminating knowledge;
- To ensure their non-defilement by any worldly dharma;
- To facilitate their purification of roots of world-transcending goodness;
- To facilitate their acquisition of the realm of inconceivable knowledge;
- To cause their acquisition of the realm of knowledge of those possessed of all-knowledge;
- To also cause their acquisition, from beginning to end, of the bodhisattva's ten grounds;
- To bring about the reality-accordant explanation of the differentiating aspects of the bodhisattva's ten grounds;
- To enable objectively focused mindfulness of all dharmas of the Buddha;
- To facilitate their cultivation and differentiation of the dharmas that are free of the contaminants,¹⁷
- To facilitate their skillful adornment through excellence in selection and contemplation employing the light of great wisdom;¹⁸
- To cause their skillful entry into the gate of absolutely definitive knowledge;
- To enable them to be fearless in providing sequential expositions wherever they may abide;
- To facilitate their acquisition of the light of unimpeded eloquence;
- To enable their abiding on the ground of great eloquence with skillful resolve;
- To enable their bearing in mind the bodhisattva's resolve without ever forgetting it;
- To bring about their ripening of beings in all realms of existence;
- And to facilitate their realization of definitive awakening that reaches everywhere.

{E}善男子。汝當辯

179a28 || 說此法門。差別善巧法。所謂承佛神力。如來
179a29 || 智明所加故。淨自善根故。普淨法界故。普攝
179b01 || 眾生故。深入法身智身故。受一切佛灌頂故。
179b02 || 得一切世間。最高大身故。超一切世間道故。
179b03 || 清淨出世善根故。滿足一切智智故。{F}爾時十
179b04 || 方諸佛。與金剛藏菩薩。無能映奪身。與無礙
179b05 || 樂說辯。與善分別清淨智。與善憶念不忘力。
179b06 || 與善決定明了慧。與至一切處開悟智。與成
179b07 || 道自在力。與如來無所畏。與一切智人觀察
179b08 || 分別諸法門辯才智。與一切如來上妙身語
179b09 || 意具足莊嚴。{G}何以故。得此三昧法如是故。本
179b10 || 願所起故。善淨深心故。善淨智輪故

善男子，汝當辯說此法門差別善巧法，所謂：承佛神力如來智明所加故，淨自善根故，普淨法界故，普攝眾生故，深入法身、智身故，受一切佛灌頂故，得一切世間最高大身故，超一切世間道故，清淨出世善根故，滿足一切智智故。”

爾時，十方諸佛與金剛藏菩薩無能映奪身，與無礙樂說辯，與善分別清淨智，與善憶念不忘力，與善決定明了慧，與至一切處開悟智，與成道自在力，與如來無所畏，與一切智人觀察分別諸法門辯才智，與一切如來上妙身、語、意具足莊嚴。何以故？得此三昧法如是故，本願所起故，善淨深心故，善淨智輪故，

(E) Son of Good Family. You should eloquently explain the different skillful means dharmas associated with these Dharma gateways, doing so:

- To receive the Buddha's spiritual power through being aided by the light of the Tathāgata's knowledge;
- To facilitate the purification of one's own roots of goodness;
- To everywhere purify the Dharma realm;
- To everywhere draw forth beings;
- To deeply enter the Dharma body and knowledge body;
- To receive the Buddha's consecrating anointing of the crown;
- To acquire the most supremely lofty and grand body in the entire world;
- To step entirely beyond all worldly paths;
- To purify roots of world-transcending goodness;
- And in order to completely fulfill the cognition of all-knowledge.

F. THE BUDDHAS BESTOW QUALITIES AND ABILITIES ON VAJRAGARBHA

(F) At that time, the Buddhas of the ten directions bestowed these things on Vajragarbha Bodhisattva:

- They bestowed a body that none could outshine;
- They bestowed the skill of unimpeded eloquent expression;
- They bestowed skillfully differentiating pure knowledge;
- They bestowed the power of skillful remembrance invulnerable to forgetfulness,
- They bestowed thoroughly decisive and completely understanding intelligence;¹⁹
- They bestowed awakened knowledge that extends to all places;
- They bestowed the freely exercised powers associated with realization of the path;
- They bestowed the fearlessnesses of the Tathāgatas;²⁰
- They bestowed the Omniscient Ones' eloquence and knowledges²¹ that contemplate and distinguish all Dharma gateways;
- And they bestowed the adornments of all Tathāgatas' supremely sublime and utterly perfected body, speech, and mind.

(G) Why did this occur?

- Because acquisition of this samādhi dharma entails just such an occurrence;
- Because this was generated by his original vows;
- Because of his having well purified his resolute intentions;²²
- Because of his having well cleansed the sphere of knowledge;²³

正
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字

。善積集

179b11 || 助道故。善修治所作故。念其無量法器故。知

179b12 || 其清淨信解故。得無錯謬總持故。法界智印

179b13 || 善印故

179b14 || 爾時十方諸佛。各伸右手。摩金剛藏菩薩頂。

179b15 || 摩頂已。金剛藏菩薩。從三昧起。普告一切菩

179b16 || 薩眾言。諸佛子。諸菩薩。願善決定。無雜不可

179b17 || 見。廣大如法界。究竟如虛空。盡未來際。遍一

179b18 || 切佛刹。救護一切眾生。為一切諸佛所護。入

179b19 || 過去未來。現在諸佛智地。佛子。何等為菩薩

179b20 || 摩訶薩智地。佛子。菩薩摩訶薩智地。有十種。

179b21 || 過去未來。現在諸佛。已說。當說。今說。我亦

179b22 || 如是說。何等為十。一者歡喜地。二者離垢地。

179b23 || 三者發光地。四者焰慧地。五者難勝地。六者

179b24 || 現前地。

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善积集助道故，善修治所作故，念其无量法器故，知其清淨信解故，得无错謬总持故，法界智印善印故。

尔时，十方诸佛各伸右手摩金剛藏菩薩頂。摩頂已，金剛藏菩薩从三昧起，普告一切菩薩众言：“诸佛子，诸菩薩愿善决定，无杂不可见，广大如法界，究竟如虚空，尽未来际遍一切佛刹，救护一切众生，为一切诸佛所护，入过去、未来、现在诸佛智地。佛子，何等为菩薩摩訶薩智地？佛子，菩薩摩訶薩智地有十种，过去、未来、现在诸佛，已说、当说、今说；我亦如是说。何等为十？一者、欢喜地，二者、离垢地，三者、发光地，四者、焰慧地，五者、难胜地，六者、现前地，

Because of his having well accumulated the provisions assisting realization of the path;²⁴
 Because of his having well cultivated and refined whatever he engaged in;
 Because his mindfulness made him fit as a vessel able to contain measurelessly many dharmas;²⁵
 Because of the knowledge that he was possessed of pure resolute faith;²⁶
 Because of his having acquired the comprehensive retention *dhāraṇīs*²⁷ in which he was free of errors;
 And because of his having been well-sealed by the seal of knowledge of the Dharma realm.²⁸

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

(H) At that time, the Buddhas of the ten directions each extended their right hands and rubbed the crown of Vajragarbha Bodhisattva's head. (I) After they had rubbed the top of his head, Vajragarbha Bodhisattva emerged from samādhi and, (J) addressing everyone in that congregation of bodhisattvas, he informed them as follows:

Sons of the Buddha, the vows of the bodhisattva are excellent in their resolve, unmixed, imperceptible, as vast as the Dharma realm itself, and as ultimately far-reaching as empty space. They extend to the very bounds of future time and everywhere throughout all buddha lands. They serve to rescue and protect all beings, are carried out under the protection of all buddhas, and enter into the grounds of knowledge of all buddhas throughout the past, the future, and the present.

1. VAJRAGARBHA SETS FORTH THE NAMES OF THE TEN GROUNDS

Sons of the Buddha, what then are the grounds of knowledge of the bodhisattva *mahāsattvas*? Sons of the Buddha, there are ten grounds of knowledge of the bodhisattva *mahāsattvas*. All buddhas of the past, the future, and the present have proclaimed them, will proclaim them, and do now proclaim them. In this same way, I too proclaim them here. What then are these ten? They are:²⁹

- First, the Ground of Joyfulness;
- Second, the Ground of Stainlessness;
- Third, the Ground of Shining Light;
- Fourth, the Ground of Blazing Brilliance;³⁰
- Fifth, the Difficult-to-Conquer Ground;
- Sixth, the Ground of Direct Presence;

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字

七者遠行地。八者不動地。九者善慧
 179b25 || 地。十者法雲地。佛子。此菩薩十地。三世諸
 179b26 || 佛。已說。當說。今說。佛子。我不見有諸佛國
 179b27 || 土。其中如來。不說此十地者。何以故。此是菩
 179b28 || 薩摩訶薩。向菩提最上道。亦是清淨法光明
 179b29 || 門。所謂分別演說菩薩諸地。佛子。此處不可
 179b30 || 思議。所謂諸菩薩隨證智
 179c01 || {K}爾時金剛藏菩薩。說此菩薩十地名已。默然
 179c02 || 而住。不復分別。是時一切菩薩眾。聞菩薩十
 179c03 || 地名。不聞解釋。咸生渴仰。作如是念。何因何
 179c04 || 緣。金剛藏菩薩。唯說菩薩十地名。而不解釋。
 179c05 || 解脫月菩薩。知諸大眾心之所念。以頌問金
 179c06 || 剛藏菩薩曰
 179c07 || 何故淨覺人 念智功德具
 179c08 || 說諸上妙地 有力不解釋 (1)

簡
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七者、远行地，八者、不动地，九者、善慧地，十者、法云地。佛子，此菩萨十地，三世诸佛已说、当说、今说。佛子，我不见有诸佛国土，其中如来不说此十地者。何以故？此是菩萨摩訶萨向菩提最上道，亦是清净法光明门，所谓：分别演说菩萨诸地。佛子，此处不可思议，所谓诸菩萨随证智。”

尔时，金刚藏菩萨说此菩萨十地名已，默然而住，不复分别。是时，一切菩萨众闻菩萨十地名，不闻解释，咸生渴仰，作如是念：“何因何缘，金刚藏菩萨唯说菩萨十地名而不解释？”

解脫月菩薩知諸大眾心之所念，以頌問金剛藏菩薩曰：

“何故淨覺人，念智功德具，說諸上妙地，有力不解釋？”

Seventh, the Far-Reaching Ground;
 Eighth, the Ground of Immovability;
 Ninth, the Ground of Excellent Intelligence;³¹
 Tenth, the Ground of the Dharma Cloud.

Sons of the Buddha, these ten bodhisattva grounds have been proclaimed by all buddhas of the three periods of time. They have proclaimed them in the past, will proclaim them in the future, and do proclaim them now.

Sons of the Buddha, I have never observed any among all the buddha lands in which the *tathāgata* therein failed to set forth an explanation of these ten grounds. Why is that? These constitute the bodhisattva *mahāsattvas*' most supreme path to the realization of bodhi as well as the gateway to the light of the pure Dharma. We refer here to the differentiation and explication of the bodhisattva grounds.

Sons of the Buddha, these stations are inconceivable. We refer here to all bodhisattvas' knowledge as it develops in accordance with their realizations.

2. VAJRAGARBHA BODHISATTVA FALLS SILENT

[K] Then, having set forth the names of these ten grounds of the bodhisattva, Vajragarbha Bodhisattva fell silent, remained in place, and did not then proceed to present a differentiating explanation of them.

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

At this time, having heard the names of the bodhisattvas' ten grounds without hearing any attendant explanation of them, that entire congregation of bodhisattvas gazed up at him with thirst-like anticipation as they thought to themselves, "Due to what causes and what conditions does Vajragarbha Bodhisattva merely set forth the names of the bodhisattvas' ten grounds while not then proceeding to explain them?"

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

Liberation Moon Bodhisattva, knowing the thoughts in the minds of those in that great assembly, thereupon employed verses with which he inquired of Vajragarbha Bodhisattva, asking:³²

Why is it that you who are possessed of pure awakening
 and are replete with the qualities of mindfulness and knowledge
 speak of these supremely sublime grounds, but then,
 even with the power to do so, still refrain from explaining them? {1}

正
體
字

179c09	一切咸決定	勇猛無怯弱
179c10	何故說地名	而不為開演 ⁽²⁾
179c11	諸地妙義趣	此眾皆欲聞
179c12	其心無怯弱	願為分別說 ⁽³⁾
179c13	眾會悉清淨	離懈怠嚴潔
179c14	能堅固不動	具功德智慧 ⁽⁴⁾
179c15	相視咸恭敬	一切悉專仰
179c16	如蜂念好蜜	如渴思甘露 ⁽⁵⁾
179c17	爾時大智無所畏金剛藏菩薩。聞說是已。欲	
179c18	令眾會。心歡喜故。為諸佛子。而說頌言 ⁽⁶⁾	
179c19	菩薩行地事	最上諸佛本
179c20	顯示分別說	第一希有難 ⁽⁷⁾
179c21	微細難可見	離念超心地
179c22	出生佛境界	聞者悉迷惑 ⁽⁸⁾
179c23	持心如金剛	深信佛勝智
179c24	知心地無我	能聞此勝法 ⁽⁹⁾
179c25	如空中 ⁽²⁾ 彩畫	如空中風相
179c26	牟尼智如是	分別甚難見 ⁽¹⁰⁾
179c27	我念佛智慧	最勝難思議
179c28	世間無能受	默然而不說 ⁽¹¹⁾

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一切咸決定，勇猛无怯弱，何故说地名，而不为开演？
 诸地妙义趣，此众皆欲闻，其心无怯弱，愿为分别说！
 众会悉清净，离懈怠严洁，能坚固不动，具功德智慧。
 相视咸恭敬，一切悉专仰，如蜂念好蜜，如渴思甘露。”
 尔时，大智无所畏金剛藏菩薩闻说是已，欲令众会心欢喜
 故，为诸佛子而说颂言：

“菩萨行地事，最上诸佛本，显示分别说，第一希有难。
 微细难可见，离念超心地，出生佛境界，闻者悉迷惑。
 持心如金剛，深信佛胜智，知心地无我，能闻此胜法。
 如空中彩画，如空中风相，牟尼智如是，分别甚难见。
 我念佛智慧，最胜难思议，世间无能受，默然而不说。”

All of those here are decisively resolute in all things,
 valiantly brave, and entirely free of any timidity.
 Why then would one set forth the names of the grounds
 and yet still refrain from beginning to expound on them for us? ⁽²⁾
 As for the sublime meanings and import of the grounds,
 the members of this congregation all wish to hear them.
 Their minds are free of timidity.
 Hence they wish you will differentiate and explain these for them. ⁽³⁾
 Those in this congregation are entirely pure,
 have abandoned indolence, and are strict in their pristine purity.
 They are able to remain solidly unmoving
 and are replete with meritorious qualities and wisdom. ^{33 (4)}
 Looking at each other, they have all become filled with reverence
 and have trained the focus of their gaze up at you.
 In this, they are like bees when they bring to mind fine honey or
 like one who is thirsty when he longs for the elixir of sweet-dew. ⁽⁵⁾

J. VAJRAGARBHA EXPLAINS HIS SILENCE

At that time, having heard him say this, the greatly wise and fearless Vajragarbha Bodhisattva, wishing to cause the assembled congregation to feel delighted in mind, spoke verses for the sake of all those sons of the Buddha: ⁽⁶⁾

The matter of the bodhisattva's practices on the grounds
 is the most supreme of all and is the origin of all buddhas.
 To reveal them through a differentiating explanation
 is the foremost of all rare and difficult endeavors. ⁽⁷⁾
 This is extremely subtle and difficult to perceive.
 It transcends thought and steps beyond the mind ground.
 It produces the domain realized by the Buddha.
 Those who hear of it may all be thrown into confusion. ⁽⁸⁾
 It is those whose minds have a capacity for retention as solid as vajra,
 who possess profound faith in the Buddha's supreme knowledge,
 and who know the mind ground as devoid of any self
 who are then capable of hearing this supreme Dharma. ⁽⁹⁾
 Like a mural painted in space
 and like the appearance of wind in empty space—
 The knowledge of the Muni is of this very sort,
 for it is very difficult to see through differentiating explanations. ⁽¹⁰⁾
 As I call to mind the wisdom of the Buddha,
 the most supremely inconceivable of matters,
 I see that no one in the world would be able to accept it.
 Hence I fall silent and no longer speak. ⁽¹¹⁾

正
體
字

179c29 || {L}爾時解脫月菩薩。聞是說已。白金剛藏菩薩
 180a01 || 言。佛子。今此眾會。皆悉已集。善淨深心。善
 180a02 || 潔思念。善修諸行。善集助道。善能親近百千
 180a03 || 億佛。成就無量。功德善根。捨離癡惑。無有垢
 180a04 || 染。深心信解。於佛法中。不隨他教。善哉佛
 180a05 || 子。當承佛神力。而為演說。此諸菩薩。於如是
 180a06 || 等。甚深之處。皆能證知。爾時解脫月菩薩。
 180a07 || 欲重宣其義。而說頌曰
 180a08 || 願說最安隱 菩薩無上行
 180a09 || 分別於諸地 智淨成正覺
 180a10 || 此眾無諸垢 志解悉明潔
 180a11 || 承事無量佛 能知此地義
 180a12 || {M}爾時金剛藏菩薩言。佛子。雖此眾集。善淨思
 180a13 || 念。捨離愚癡。及以疑惑。於甚深法。

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尔时，解脱月菩萨闻是说已，白金刚藏菩萨言：“佛子，今此众会皆悉已集，善净深心，善洁思念，善修诸行，善集助道，善能亲近百千亿万佛，成就无量功德善根，舍离痴惑，无有垢染，深心信解，于佛法中不随他教。善哉！佛子，当承佛神力而为演说，此诸菩萨于如是等甚深之处皆能证知。”

尔时，解脱月菩萨欲重宣其义而说颂曰：

“愿说最安隐，菩萨无上行，分别于诸地，智净成正觉。

此众无诸垢，志解悉明洁，承事无量佛，能知此地义。”

尔时，金刚藏菩萨言：“佛子，虽此众集善净思念，舍离愚痴及以疑惑，于甚深法

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

[L] At that time, having heard him declare this, Liberation Moon Bodhisattva then addressed Vajragarbha Bodhisattva, saying:

O Son of the Buddha. Those in this assembly that has gathered together here:

Have well purified their resolute intentions;³⁴

Have well cleansed their thoughts;

Have well-cultivated all of the practices;

Have well-accumulated the provisions for realization of the path,³⁵

Have been well able to draw close to hundreds of thousands of *koṭis* of buddhas;

Have perfected countless meritorious qualities and roots of goodness;

Have abandoned delusion;

Have become free of the defilements;

Are possessed of resolute intentions and resolute faith;

And, as they abide in the Buddha's Dharma, do not follow other sorts of teachings.

It would be good indeed, O Son of the Buddha, if, having here received the aid of the Buddha's spiritual powers, you would expound on these matters for their sakes. All of these bodhisattvas are able to achieve realization of such extremely profound stations as these.

At that time, Liberation Moon Bodhisattva, wishing to restate his meaning, spoke verses, saying:

Please speak on what is most conducive to peace and security,
these unsurpassable practices of the bodhisattva,
presenting a differentiating explanation of all of the grounds,
the purification of knowledge, and realization of right enlightenment.

Those in this congregation are free of all defilements,
are entirely bright and pristine in resolve and understanding,
have rendered service to countless buddhas,
and are able to realize the meaning of these grounds.

L. VAJRAGARBHA FURTHER EXPLAINS HIS RETICENCE TO TEACH THIS DHARMA

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

O Son of the Buddha. Although those within this assembled congregation have well purified their thought, have abandoned delusion and doubts, and within the extremely profound Dharma, do

不隨他

180a14 || 教。然有其餘。劣解眾生。聞此甚深難思議
180a15 || 事。多生疑惑。於長夜中。受諸衰惱。我愍此
180a16 || 等。是故默然。爾時金剛藏菩薩。欲重宣其義。
180a17 || 而說頌曰
180a18 || 雖此眾淨廣智慧 甚深明利能決擇
180a19 || 其心不動如山王 不可傾覆猶大海
180a20 || 有行未久解未得 隨識而行不隨智
180a21 || 聞此生疑墮惡道 我愍是等故不說
180a22 || {N}爾時解脫月菩薩。重白金剛藏菩薩言。佛子。
180a23 || 願承佛神力。分別說此不思議法。此人當得
180a24 || 如來護念。而生信受。何以故。說十地時。一切
180a25 || 菩薩。法應如是。得佛護念。得護念故。於此智
180a26 || 地。能生勇猛。何以故。此是菩薩。最初所行。
180a27 || 成就一切諸佛法故。譬如書字。數說一切。皆
180a28 || 以字母為本。字母究竟。無有少分離字母者。
180a29 || 佛子。一切佛法。皆以十地為本。

不隨他教；然有其余劣解众生，闻此甚深难思议事，多生疑惑，于长夜中受诸衰恼。我愍此等，是故默然。”

尔时，金剛藏菩薩欲重宣其义而说頌曰：

“虽此众净广智慧，甚深明利能决择，其心不动如山王，不可倾覆犹大海。

有行未久解未得，随识而行不随智，闻此生疑堕恶道，我愍是等故不说。”

尔时，解脫月菩薩重白金剛藏菩薩言：“佛子，愿承佛神力分别说此不思議法，此人当得如来护念而生信受。何以故？说十地时，一切菩薩法应如是，得佛护念。得护念故，于此智地能生勇猛。何以故？此是菩薩最初所行，成就一切諸佛法故。譬如书字、数说，一切皆以字母为本、字母究竟，无有少分离字母者。佛子，一切佛法皆以十地为本，

not follow others' teachings, still, there are yet other beings possessed of only inferior understanding who, on hearing of these extremely profound and inconceivable matters, would then generate numerous doubts due to which they would consequently suffer all manner of ruin and torment for a long time. It is because I feel pity for those of this sort that I have therefore fallen silent.

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

Although those in this congregation are pure, of vast wisdom,
of extremely deep and brilliant acuity in their selective abilities,
are possessed of minds as immovable as the king of mountains,
and are as invulnerable to overturning as the great oceans—

Still, others, not long-tenured in practice, not yet understanding,
acting in accord with consciousness and thus not with knowledge—
Hearing this, they will raise doubts and fall into wretched destinies.
It is due to pity for those of this sort that I therefore do not speak.

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

(N) At that time, Liberation Moon Bodhisattva again addressed Vajragarbha Bodhisattva, saying:

O Son of the Buddha, aided by the spiritual powers of the Buddha, please do present here a differentiating exposition of these inconceivable dharmas. These persons will be afforded the protective mindfulness of the Tathāgatas and will consequently bring forth faith and acceptance.

And how could this be? Whenever an explanation of the ten grounds is set forth, the Dharma of all bodhisattvas is such that they should be afforded the protective mindfulness of the Buddhas in this way. Due to having been afforded the protective mindfulness of the Buddhas, they will then be able to bring forth heroic valor in cultivating these grounds of knowledge.

And why is this? This is because these constitute what the bodhisattvas practice from the very beginning and utilize in perfecting all dharmas of the Buddhas. This is analogous to the circumstance involved in the writing of words wherein everything in the realm of counting and description relies upon the alphabet³⁶ as its origin and also relies upon the alphabet in the end. There is not even the most minor increment of this that departs from the alphabet.

O Son of the Buddha. All dharmas of the Buddha in every case rely upon the ten grounds as their very origin and also rely upon

十地究竟。修
 180b01 || 行成就。得一切智。是故佛子。願為演說。此人
 180b02 || 必為如來所護。令其信受。爾時解脫月菩薩。
 180b03 || 欲重宣其義。而說頌曰
 180b04 || 善哉佛子願演說 趣入菩提諸地行
 180b05 || 十方一切自在尊 莫不護念智根本
 180b06 || 此安住智亦究竟 一切佛法所從生
 180b07 || 譬如書數字母攝 如是佛法依於地
 180b08 || {O}爾時諸大菩薩眾。一時同聲。向金剛藏菩薩。
 180b09 || 而說頌言
 180b10 || 上妙無垢智 無邊分別辯
 180b11 || 宣暢深美言 第一義相應 ^{12}
 180b12 || 念持清淨行 十力集功德
 180b13 || 辯才分別義 說此最勝地 ^{13}
 180b14 || 定戒集正心 離我慢邪見
 180b15 || 此眾無疑念 ^{1}惟願聞善說 ^{14}
 180b16 || 如渴思冷水 如飢念美食
 180b17 || 如病憶良藥 如蜂貪好蜜
 180b18 || 我等亦如是 願聞甘露法 ^{15}
 180b19 || 善哉廣大智 願說入諸地

十地究竟修行成就，得一切智。是故，佛子，愿为演说！此人必为如来所护，令其信受。”

尔时，解脱月菩萨欲重宣其义而说颂曰：

“善哉佛子愿演说，趣入菩提诸地行！十方一切自在尊，莫不护念智根本。

此安住智亦究竟，一切佛法所从生，譬如书数字母摄，如是佛法依于地。”

尔时，诸大菩萨众一时同声向金刚藏菩萨而说颂言：

“上妙无垢智，无边分别辩，宣畅深美言，第一义相应。
 念持清淨行，十力集功德，辩才分别义，说此最胜地。
 定戒集正心，离我慢邪见，此众无疑念，惟愿闻善说！
 如渴思冷水，如饥念美食，如病忆良药，如蜂贪好蜜；
 我等亦如是，愿闻甘露法！
 善哉广大智，愿说入诸地，

the ten grounds in the end as they are cultivated and perfected and then culminate in all-knowledge.

Therefore, O Son of the Buddha, please expound on these matters for our sakes. These persons will most certainly be afforded the protection of the Tathāgatas through which they will be caused to bring forth faith and acceptance.

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

Good indeed it would be, O Son of the Buddha. Please do expound on the practices taken up in progressing into bodhi's grounds.

Of all of the ten directions' sovereignly masterful Honored Ones, none fail to hold these roots of knowledge in protective mindfulness.

These bases of establishment in knowledge are also ultimate, for all the dharmas of the Buddha grow forth directly from them just as all writing and counting are but expressions of their alphabets. So too it is with Buddha's Dharma in its reliance on the grounds.

N. THE BODHISATTVA CONGREGATION JOINS IN REQUESTING THIS TEACHING

(0) At that time, that entire congregation of great bodhisattvas, simultaneously and with a single united voice, uttered verses to Vajragarbha Bodhisattva, saying:

[May it be that you] of supremely sublime and stainless knowledge as well as boundless eloquence in differentiation will expound with profound and exquisite phrases that correspond to the supreme meaning. ⁽¹²⁾

[May you] whose pure practice is maintained with mindfulness, who has ten powers, and who has gathered the meritorious qualities proceed to differentiate their meanings with eloquence and present the exposition of these most supreme grounds. ⁽¹³⁾

With concentration, moral precepts, and accumulated right thought, as well as transcendence of arrogance and wrong views, this congregation is entirely free of doubting thoughts and hence wishes only to hear a skillful proclamation. ⁽¹⁴⁾

We are like the thirsty thinking about cool water,
like the hungry recalling exquisite cuisine,
like the sick calling to mind an especially fine physician,
and like bees craving fine honey.

We are all just like these
in our wishing to hear this sweet-dew Dharma. ⁽¹⁵⁾

Good indeed it would be, you of such vast knowledge.
We only pray that you will expound on the entry into the grounds,

正體字

180b20 || 成十力無礙 善逝一切行 ^[16]
 180b21 || {P}爾時世尊。從眉間出清淨光明。名菩薩力焰
 180b22 || 明。百千阿僧祇光明。以為眷屬。普照十方。一
 180b23 || 切世界。靡不周遍。三惡道苦。皆得休息。又照
 180b24 || 一切如來眾會。顯現諸佛。不思議力。又照十
 180b25 || 方。一切世界。一切諸佛。所加說法。菩薩之
 180b26 || 身。作是事已。於上虛空中。成大光明雲網
 180b27 || 臺而住。時十方諸佛。悉亦如是。從眉間出清
 180b28 || 淨光明。其光名號。眷屬作業。悉同於此。又亦
 180b29 || 照此娑婆世界。佛及大眾。并金剛藏菩薩身。
 180c01 || 師子座已。於上虛空中。成大光明雲網臺。時
 180c02 || 光臺中。以諸佛威神力故。而說頌言
 180c03 || 佛無等等如虛空 十力無量勝功德
 180c04 || 人間最勝世中上 釋師子法加於彼 ^[17]
 180c05 || 佛子當承諸佛力 開此法王最勝藏
 180c06 || 諸地廣智勝妙行 以佛威神分別說 ^[18]
 180c07 || 若為善逝力所加 當得法寶入其心 ^[19]

簡體字

成十力无碍，善逝一切行！”

尔时，世尊从眉间出清淨光明，名菩萨力焰明，百千阿僧祇光明以为眷属，普照十方一切世界靡不周遍，三恶道苦皆得休息；又照一切如来众会，显现诸佛不思議力；又照十方一切世界，一切诸佛所加说法菩萨之身；作是事已，于上虚空中成大光明云网台而住。时，十方诸佛悉亦如是，从眉间出清淨光明，其光名号、眷属、作业悉同于此，又亦照此娑婆世界佛及大众，并金剛藏菩薩身、师子座已，于上虚空中成大光明云网台。时光台中，以诸佛威神力故而说颂言：

“佛无等等如虚空，十力无量胜功德，
人间最胜世中上，释师子法加于彼。

佛子当承诸佛力，开此法王最胜藏，
诸地广智胜妙行，以佛威神分别说。

若为善逝力所加，当得法宝入其心，

on accomplishment of the ten powers' unimpeded realization,
and on all of the practices of the Well Gone Ones. ⁽¹⁶⁾

O. (P) THE BUDDHA EMITS BRILLIANT LIGHT FROM BETWEEN HIS EYEBROWS

At that time, the Bhagavat emitted from between his eyebrows a pure light known as "the flaming light of bodhisattva powers," a brilliance attended by a retinue of a hundred thousand *asaṃkhyeyas*³⁷ of light rays. It everywhere illuminated all worlds of the ten directions, having none it failed to entirely pervade. The sufferings of the three wretched destinies then all subsided. It also illuminated the assemblies in attendance on all *tathāgatas*, revealed the inconceivable powers of the Buddhas, and also shone upon the bodies of all of the bodhisattvas in all worlds throughout the ten directions who were then being aided by all buddhas in the proclamation of Dharma. After it had done this, it then ascended into space, formed an immense terrace made of a net of light clouds, and then remained there.

P. ALL BUDDHAS EMIT LIGHT THAT UTTERS VERSES REQUESTING DHARMA

At that time, the Buddhas of the ten directions all proceeded in this very same manner, emitting a pure light from between their eyebrows wherein that light, its retinue of light rays, and its actions all manifested in just the same manner. In addition, they illuminated this Sahā World, the Buddha, and his great assembly, and then, after shining on the person of Vajragarbha Bodhisattva and his lion throne, those rays ascended up into empty space and formed an immense terrace made of a curtain of light clouds. Then, from within that terrace of light, through the awesome spiritual powers of the Buddhas, there then resounded the proclamation of verses, stating:

The Buddhas, the equals of the unequaled, are like empty space³⁸
in their possession of the ten powers and countless supreme qualities.
They are the most superior of men, supreme in the entire world.
Here they augment the Dharma of the Lion of the Śākya Clan. ⁽¹⁷⁾

Son of the Buddha, you should take on the powers of the Buddhas,
open forth the most supreme treasury of this Dharma king,
and employ Buddha's awesome powers to distinguish and explain
the supreme and sublime practices of the grounds' vast knowledge.
⁽¹⁸⁾

Where one is afforded the assistance of the Well Gone Ones,
one will receive the entry of the Dharma jewel into one's mind. ⁽¹⁹⁾

正
體
字

180c08 || 諸地無垢次第滿 亦具如來十種力 ^[20]
 180c09 || 雖住海水劫火中 堪受此法必得聞 ^[21]
 180c10 || 其有生疑不信者 永不得聞如是義 ^[22]
 180c11 || 應說諸地勝智道 入住展轉次修習
 180c12 || 從行境界法智生 利益一切眾生故 ^[23]
 180c13 || {Q}爾時金剛藏菩薩。觀察十方。欲令大眾。增淨
 180c14 || 信故。而說頌^[2]曰
 180c15 || 如來大仙道 微妙難可知
 180c16 || 非念離諸念 求見不可得
 180c17 || 無生亦無滅 性淨恒寂然 ^[24]
 180c18 || 離垢聰慧人 彼智所行處
 180c19 || 自性本空寂 無二亦無盡
 180c20 || 解脫於諸趣 涅槃平等住
 180c21 || 非初非中後 非言辭所說
 180c22 || 出過於三世 其相如虛空 ^[25]
 180c23 || 寂滅佛所行 言說莫能及
 180c24 || 地行亦如是 難說難可受 ^[26]
 180c25 || 智起佛境界 非念離心道
 180c26 || 非蘊界處門 智知意不及 ^[27]

簡
體
字

諸地无垢次第滿，亦具如来十种力。

虽住海水劫火中，堪受此法必得闻，其有生疑不信者，永不得闻如是义。

应说诸地胜智道，入住展转次修习，从行境界法智生，利益一切众生故。”

尔时，金刚藏菩萨观察十方，欲令大众增净信故而说颂曰：

“如来大仙道，微妙难可知，非念离诸念，求见不可得。
 无生亦无灭，性净恒寂然，离垢聪慧人，彼智所行处。
 自性本空寂，无二亦无尽，解脱于诸趣，涅槃平等住。
 非初非中后，非言辞所说，出过于三世，其相如虚空。
 寂灭佛所行，言说莫能及；地行亦如是，难说难可受。
 智起佛境界，非念离心道，非蕴界处门，智知意不及。

When one gains sequential fulfillment of the grounds' stainlessness, he shall then also completely embody a *tathāgata*'s ten powers. {20}

Though residing amidst an ocean's waters or in kalpa-ending fires, those able to accept this Dharma will certainly be able to hear it. {21}

Wherever someone doubts it or has no faith in it, they will never be able to hear ideas such as these. {22}

You should expound on the grounds' path of supreme knowledge, on their entry, abiding, and progressively sequential cultivation, and on the birth of Dharma knowledge from the domains of practice, doing so because this will provide benefit to all beings. {23}

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

{Q} At that time, Vajragarbha Bodhisattva directed his contemplative regard to the ten directions and, wishing to cause those in that immense assembly to develop an increased degree of pure faith, thereupon uttered verses, saying:

The path of the Tathāgatas, the Great Rishis,
is subtle, sublime, and difficult to know.
It is not perceptible through thought nor by abandoning thought.
If one seeks to perceive it in that way, it cannot thereby be realized.
It is without either production or destruction
and is by nature pure and constantly quiescent. {24}

For those who abandon defilement and possess brilliant sagacity,
it is the place in which their knowledge is put into practice.
Its own nature is fundamentally empty, quiescently still,
devoid of duality, and endless.

It brings about liberation from all of the rebirth destinies
and the abiding in a state of uniform identity with nirvāṇa itself.
It has no beginning, has no middle, and has no end.
It cannot be described through words or phrases,
utterly transcends the three periods of time,
and, in character, is comparable to empty space. {25}

The quiescence in which the Buddha courses
cannot be reached through any verbal description.
The practices that are taken up on the grounds are also of this sort,
difficult to describe and difficult for one to be able to accept. {26}

The realm of the Buddha, produced through knowledge,
is not a path accessible through thought or by abandoning thought.
It is not a gate entered by aggregates, sense realms, or sense bases.
It is known by cognition, but not reached by the intellectual mind. {27}

正
體
字

180c27	如空中鳥迹	難說難可示
180c28	如是十地義	心意不能了 ^[28]
180c29	慈悲及願力	出生入地行
181a01	次第圓滿心	智行非慮境 ^[29]
181a02	是境界難見	可知不可說
181a03	佛力故開演	汝等應敬受 ^[30]
181a04	如是智入行	億劫說不盡
181a05	我今但略說	真實義無餘 ^[31]
181a06	一心恭敬待	我承佛力說
181a07	勝法微妙音	譬 ^[1] 諭字相應 ^[32]
181a08	無量佛神力	咸來入我身
181a09	此處難宣示	我今說少分 ^[33]

簡
體
字

如空中鸟迹，难说难可示；如是十地义，心意不能了。
慈悲及愿力，出生入地行，次第圆满心，智行非虑境。
是境界难见，可知不可说，佛力故开演，汝等应敬受。
如是智入行，亿劫说不尽，我今但略说，真实义无余。
一心恭敬待，我承佛力说，胜法微妙音，譬喻字相应。
无量佛神力，咸来入我身，此处难宣示，我今说少分。

Like the track of a bird through the air,
it is difficult to describe and difficult to show.
In this same manner, the meanings associated with the ten grounds
cannot be entirely fathomed by the mind's intellectual faculty. {28}
Kindness, compassion, and the power of vows
bring forth the practices through which one may enter the grounds
and sequentially realize perfect fulfillment of the mind.
The practices of knowledge are not the domain of mental reflection.
{29}

This realm is difficult to perceive.
It can be known but cannot be described.
It is due to the powers of the Buddhas that one expounds on them.
You should all receive them in reverence. {30}

Such knowledge-entering practice as this
cannot be completely described even in a *koṭi* of kalpas.
Hence I shall now merely set forth a summarizing explanation
of their genuine meaning, leaving nothing unaddressed. {31}

Attend to this in single-minded reverence as,
aided by the Buddhas' powers, I speak
the subtle and sublime voice of the supreme Dharma
in a manner compatible with analogies' phrasings. {32}

The boundless spiritual powers of the Buddhas
all arrive here and enter my person.
Of this circumstance so difficult to proclaim,
I shall now describe but a minor measure. {33}

正
體
字

181a10 || {R}佛子。若有眾生。深種善根。善修諸行。善集助
 181a11 || 道。善供養諸佛。善集白淨法。為善知識。善攝
 181a12 || 善清淨深心。立廣大志。生廣大解。慈悲現前。
 181a13 || {S}為求佛智故。為得十力故。為得大無畏故。為
 181a14 || 得佛平等法故。為救一切世間故。為淨大慈
 181a15 || 悲故。為得十[2]方無餘智故。為淨一切佛刹無
 181a16 || 障礙故。為一念知一切三世故。為轉大法輪
 181a17 || 無所畏故。{T}佛子。菩薩起如是心。以大悲為首。
 181a18 || 智慧增上。善巧方便所攝。最上深心所持。如
 181a19 || 來力無量。

簡
體
字

“佛子，若有众生深种善根，善修诸行，善集助道，善供养诸佛，善集白净法，为善知识，善摄善清淨深心，立广大志，生广大解，慈悲现前，为求佛智故，为得十力故，为得大无畏故，为得佛平等法故，为救一切世间故，为淨大慈悲故，为得十力无余智故，为淨一切佛刹无障碍故，为一念知一切三世故，为转大法轮无所畏故。佛子，菩萨起如是心，以大悲为首，智慧增上，善巧方便所摄，最上深心所持，如来力无量，

II. THE MAIN DOCTRINAL TEACHING SECTION

A. THE FIRST GROUND: THE JOYFULNESS GROUND

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

{R} Sons of the Buddha, suppose there is a being:

Who has deeply planted roots of goodness;
 Who has well cultivated the practices;
 Who has well accumulated the provisions facilitating realization of the path;³⁹
 Who has practiced well the making of offerings to the Buddhas;
 Who has well accumulated the white dharma of pristine purity;
 Who has been skillfully drawn forth by the good spiritual guide;
 Who has well purified his resolute intentions;
 Who has established himself in the vast resolve;
 Who has developed vast understanding;
 And who has brought forth presently manifest kindness and compassion, [having done so]:

{S} For the sake of the quest to acquire the knowledge of the Buddha;

For the sake of gaining the ten powers;
 For the sake of realizing the great fearlessnesses;
 For the sake of gaining the Buddhas' dharma of uniformly equal regard for all;
 For the sake of coming to the rescue of all worlds;
 For the sake of purifying the great kindness and great compassion;
 For the sake of gaining the knowledge that knows everything without exception throughout the ten directions;
 For the sake of bringing about the unimpeded purification of all buddha lands;
 For the sake of knowing all three periods of time in a single instant;
 And for the sake of fearlessly turning the great wheel of Dharma.

2. THE QUALITIES OF THE BODHISATTVA'S RESOLVE

{T} Son of the Buddha, the bodhisattva's generation of such resolve:

Takes the great compassion as foremost;
 Takes wisdom as its predominant condition;
 Is subsumed within skillful means;
 Is sustained by the most superior resolute intentions;
 [Is aided by] the measureless powers of the Tathāgata;

正
體
字

善觀察分別。勇猛力智。力無礙智。

181a20 || 現前隨順自然智。能受一切佛法。以智慧教
181a21 || 化。廣大如法界。究竟如虛空。盡未來際。{u}佛
181a22 || 子。菩薩始發如是心。即得超凡夫地。入菩薩
181a23 || 位。生如來家。無能說其種族過失。離世間趣。
181a24 || 入出世道。得菩薩法。住菩薩處。入三世平等。
181a25 || 於如來種中。決定當得無上菩提。{v}菩薩住如
181a26 || 是法。名住菩薩歡喜地。以不動相應故
181a27 || 佛子。菩薩住歡喜地。成就多歡喜。多淨信。多
181a28 || 愛樂。多適悅。多欣慶。多踊躍。多勇猛。多無
181a29 || 鬪諍。多無惱害。多無瞋恨。

簡
體
字

善观察分别勇猛力智、力无碍智、现前随顺自然智，能受一切佛法，以智慧教化，广大如法界，究竟如虚空，尽未来际。佛子，菩萨始发如是心，即得超凡夫地，入菩萨位，生如来家，无能说其种族过失，离世间趣，入出世道，得菩萨法，住菩萨处，入三世平等，于如来种中决定当得无上菩提。菩萨住如是法，名住菩萨欢喜地，以不动相应故。

“佛子，菩萨住欢喜地，成就多欢喜、多净信、多爱乐、多适悦、多欣庆、多踊跃、多勇猛、多无斗诤、多无恼害、多无瞋恨。

[Is accompanied by] skillful contemplation and assessment of beings' strength of courage and strength of knowledge;
 [Is implemented with] the directly manifested unimpeded knowledge;
 Is accordant with spontaneous knowledge;⁴⁰
 Is able to take on all dharmas of the Buddha in using wisdom 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) Son of the Buddha, when the bodhisattva first brings forth this resolve, he immediately:

Steps beyond the grounds of the common person;
 Enters the station of the bodhisattva;
 Takes birth into the clan of the Tathāgatas;
 Becomes such that no one can claim his lineage is possessed of any fault;
 Leaves behind worldly destinies;
 Enters the world-transcending path;
 Acquires the bodhisattva dharmas;
 Abides in the bodhisattva abodes;
 Equally enters the three periods of time;
 And becomes definitely bound to realize the unexcelled bodhi 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 his being imperturbable.

Son of the Buddha, abiding on the Ground of Joyfulness, the bodhisattva is completely endowed with:

Abundant joy;
 Abundant pure faith;
 Abundant fond delight;
 Abundant happiness;
 Abundant exultation;
 Abundant ebullience;
 Abundant valiant fortitude;
 Abundant disinclination to disputatiousness;
 Abundant harmlessness;
 And abundant disinclination to anger.⁴¹

正
體
字

{w}佛子。菩薩住此歡

- 181b01 || 喜地。念諸佛故生歡喜。念諸佛法。故生歡喜。
 181b02 || 念諸菩薩。故生歡喜。念諸菩薩行。故生歡喜。
 181b03 || 念清淨諸波羅蜜。故生歡喜。念諸菩薩地殊
 181b04 || 勝。故生歡喜。念菩薩不可壞。故生歡喜。念如
 181b05 || 來教化眾生。故生歡喜。念能令眾生得利益。
 181b06 || 故生歡喜。念入一切如來智方便。故生歡喜。
 181b07 || {x}復作是念。我轉離一切世間境界。故生歡喜。
 181b08 || 親近一切佛。故生歡喜。遠離凡夫地。故生歡
 181b09 || 喜。近智慧地。故生歡喜。永斷一切惡趣。故
 181b10 || 生歡喜。與一切眾生作依止處。故生歡喜。見
 181b11 || 一切如來。故生歡喜。生佛境界中。故生歡喜。
 181b12 || 入一切菩薩平等性中。故生歡喜。遠離一切
 181b13 || 怖畏毛豎等事。故生歡喜。

簡
體
字

佛子，菩薩住此歡喜地，念諸佛故生歡喜，念諸佛法故生歡喜，念諸菩薩故生歡喜，念諸菩薩行故生歡喜，念清淨諸波羅蜜故生歡喜，念諸菩薩地殊勝故生歡喜，念菩薩不可壞故生歡喜，念如來教化眾生故生歡喜，念能令眾生得利益故生歡喜，念入一切如來智方便故生歡喜；復作是念：‘我轉離一切世間境界故生歡喜，親近一切佛故生歡喜，遠離凡夫地故生歡喜，近智慧地故生歡喜，永斷一切惡趣故生歡喜，與一切眾生作依止處故生歡喜，見一切如來故生歡喜，生佛境界中故生歡喜，入一切菩薩平等性中故生歡喜，遠離一切怖畏毛豎等事故生歡喜。’

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

{w} Son of the Buddha, the bodhisattva dwelling on this Ground of Joyfulness:

- Becomes joyful due to calling to mind the Buddhas;
- Becomes joyful due to calling to mind the Dharma of the Buddhas;
- Becomes joyful due to calling to mind the bodhisattvas;
- Becomes joyful due to calling to mind the conduct practiced by the bodhisattvas;
- Becomes joyful due to calling to mind the pure *pāramitās*;
- Becomes joyful due to calling to mind the exceptional supremacy of the bodhisattva grounds;
- Becomes joyful due to calling to mind the indestructibility of the bodhisattvas;
- Becomes joyful due to calling to mind the Tathāgata's teaching of beings;
- Becomes joyful due to calling to mind the ability to cause beings to acquire benefit;
- And becomes joyful due to calling to mind entry into all *tathāgatas'* knowledge and skillful means.

{x} He also has this thought:

- I become joyful due to turning away from and abandoning all worldly states;
- I become joyful due to drawing close to all buddhas;
- I become joyful due to departing far from the grounds of the common person;
- I become joyful due to drawing near to the grounds of wisdom;⁴²
- I become joyful due to eternally cutting off any vulnerability to entering the wretched destinies;
- I become joyful due to serving as a place of refuge for all beings;
- I become joyful due to seeing all the Tathāgatas;
- I become joyful due to being born into the domain of the Buddhas;
- I become joyful due to becoming of the same nature as all bodhisattvas;
- And I become joyful due to leaving behind the fear of all circumstances that would cause hair-raising terror.

正
體
字

{Y}何以故。此菩薩。得

181b14 || 歡喜地已。所有怖畏。悉得遠離。所謂不活畏。

181b15 || 惡名畏。死畏。惡道畏。大眾威德畏。如是怖畏。

181b16 || 皆得永離。何以故。此菩薩。離我想故。尚不愛

181b17 || 自身。何況資財。是故無有不活畏。不於他所。

181b18 || 希求供養。唯專給施一切眾生。是故無有惡

181b19 || 名畏。遠離我見。無有我想。是故無有死畏。自

181b20 || 知死已。決定不離諸佛菩薩。是故無有惡道

181b21 || 畏。我所志樂。一切世間。無與等者。何況有

181b22 || 勝。是故無有大眾威德畏。菩薩如是。遠離驚

181b23 || 怖毛豎等事

181b24 || {Z}佛子。此菩薩。以大悲為首。廣大志樂。無能沮

181b25 || 壞。轉更勤修一切善根。而得成就。{AA}所謂信增

181b26 || 上故。多淨信故。解清淨故。

簡
體
字

何以故？此菩薩得歡喜地已，所有怖畏悉得远离，所谓：不活畏、惡名畏、死畏、惡道畏、大眾威德畏，如是怖畏皆得永离。何以故？此菩薩离我想故，尚不爱自身，何况资财，是故无有不活畏；不于他所希求供养，唯专给施一切众生，是故无有惡名畏；远离我见，无有我想，是故无有死畏；自知死已，决定不离诸佛菩薩，是故无有惡道畏；我所志乐，一切世间无与等者，何况有胜！是故无有大眾威德畏。菩薩如是是远离惊怖毛竖等事。

“佛子，此菩薩以大悲为首，广大志乐无能沮坏，转更勤修一切善根而得成就，所谓：信增上故，多净信故，解清淨故，

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

(Y) Why is it that, once this bodhisattva has gained the Ground of Joyfulness, he abandons all forms of fearfulness? In particular, they are:

The fear of failing to survive;
 The fear of a bad reputation;
 The fear of death;
 The fear of rebirth in the wretched destinies;
 And the fear of the awesomeness of great assemblies.⁴³

He succeeds in forever leaving behind all such forms of fearfulness. And why is this? It is because this bodhisattva has abandoned any perception of a self. Thus he does not even cherish his own body. How much the less might he cherish any provisions or valuables it happens to possess. As a consequence, he is entirely free of any fear of failing to survive.

He does not hope for or seek out offerings from others. Rather, he devotes himself solely to providing for and making gifts to all beings. Consequently he has no fear of a bad reputation.

Because he has abandoned the view that conceives the existence of a self and because he does not perceive any existence of a self, he is therefore entirely free of any fear of death.

He realizes that once he dies, he will definitely not be reborn apart from the Buddhas and the bodhisattvas. Consequently he is entirely free of any fear of falling into the wretched destinies.

He thinks, "That to which I aspire is without equal anywhere in the world. How much the less might there be anything superior to it?" Consequently, he is entirely free of any fear of the awesomeness of great assemblies.

Thus it is that the bodhisattva leaves far behind all such circumstances that might otherwise cause fear and hair-raising terror.

6. THE BODHISATTVA'S GROUNDS PURIFYING PRACTICES

(Z) Son of the Buddha, this bodhisattva takes the great compassion as foremost. He is possessed of a vast aspiring resolve that no one could obstruct or destroy. Thus he redoubles his diligent cultivation of all roots of goodness, thereby achieving complete success in his aims, in particular doing so:

(AA) Through making faith predominant;
 Through abundant pure faith;⁴⁴
 Through the purity of his resolute faith;⁴⁵

正
體
字

信決定故。發生悲

181b27 || 愍故。成就大慈故。心無疲懈故。慚愧莊嚴故。

181b28 || 成就柔和故。敬順尊重諸佛教法故。{BB}日夜修

181b29 || 集善根無厭足故。親近善知識故。常愛樂法

181c01 || 故。求多聞無厭足故。如所聞法。正觀察故。心

181c02 || 無依著故。不耽著利養名聞恭敬故。不求一

181c03 || 切。資生之物故。生如^[3]寶心。無厭足故。{CC}求一

181c04 || 切智地故。求如來力無畏不共佛法故。求諸

181c05 || 波羅蜜助道法故。離諸諂誑故。如說能行故。

181c06 || 常護實語故。不污如來家故。不捨菩薩戒故。

181c07 || 生一切智心如山王。不動故。不捨一切世間

181c08 || 事。成就出世間道故。

簡
體
字

信決定故，发生悲愍故，成就大慈故，心无疲懈故，惭愧庄严故，成就柔和故，敬顺尊重诸佛教法故，日夜修习善根无厌足故，亲近善知识故，常爱乐法故，求多闻无厌足故，如所闻法正观察故，心无依著故，不耽著利养、名闻、恭敬故，不求一切资生之物故，生如宝心无厌足故，求一切智地故，求如来力、无畏、不共佛法故，求诸波罗蜜助道法故，离诸谄诳故，如说能行故，常护实语故，不污如来家故，不舍菩萨戒故，生一切智心如山王不动故，不舍一切世间事成就出世間道故，

Through the resolute decisiveness of his faith;
 Through bringing forth compassionate pity;
 Through perfecting the great kindness;
 Through remaining free of any tendency to become weary or
 withdraw from his efforts;
 Through being adorned with a sense of shame and dread of
 blame;
 Through perfecting mental pliancy;
 Through respectfully according with and venerating the
 Buddhas' teaching dharma;
 (BB) Through insatiably cultivating and accumulating 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 engaging in right contemplative investigation accor-
 dant with the Dharma he has learned;
 Through ensuring that his mind remains free of dependent
 attachments;
 Through not indulging any attachment to receiving offerings,
 becoming renowned, or receiving expressions of reverence
 from others;
 Through not seeking for any life-supporting material posses-
 sions;
 Through tirelessly bringing forth jewel-like resolve;⁴⁶
 (CC) Through seeking to reach the ground of all-knowledge;
 Through seeking to gain the Tathāgata's powers, fearlessnesses,
 and dharma exclusive to the Buddhas;
 Through seeking proficiency in the *pāramitās* and the other
 dharma assisting realization of the path;
 Through abandoning all flattery and deceptiveness;
 Through being able to practice in accordance with what has
 been taught;
 Through always maintaining adherence to truthful speech;
 Through never defiling the house of the Tathāgatas;
 Through never relinquishing the moral precepts of the bodhi-
 sattvas;
 Through bringing forth a resolve to gain all-knowledge that is
 as unshakeable as the king of mountains;
 Through never relinquishing his endeavors in service to anyone
 in the world while still perfecting the world-transcending
 path;

正
體
字

集助菩提分法。無厭足

181c09|| 故。常求上上。殊勝道故。佛子。菩薩。成就如

181c10|| 是淨治地法。名為安住菩薩歡喜地

181c11|| 佛子。{DD}菩薩住此歡喜地。能成就如是大誓願。

181c12|| 如是大勇猛。如是大作用。所謂生廣大清淨

181c13|| 決定解。以一切供養之具。恭敬供養一切諸

181c14|| 佛。令無有餘。廣大如法界。究竟如虛空。盡未

181c15|| 來際。一切劫數。無有休息。{EE}又發大願。願受一

181c16|| 切佛法輪。願攝一切佛菩提。願護一切諸佛

181c17|| 教。願持一切諸佛法。廣大如法界。究竟如虛

181c18|| 空。盡未來際。一切劫數。無有休息。{FF}又發大

181c19|| 願。願一切世界。佛興于世。從兜率天宮沒。入

181c20|| 胎住胎。初生出家。成道說法。示現涅槃。皆悉

181c21|| 往詣。親近供養。為眾上首。受行正法。於一切

181c22|| 處。一時而轉。廣大如法界。究竟如虛空。盡未

181c23|| 來際。一切劫數。無有休息。

簡
體
字

集助菩提分法无厌足故，常求上上殊胜道故。佛子，菩萨成就如是净治地法，名为安住菩萨欢喜地。

“佛子，菩萨住此欢喜地，能成就如是大誓愿、如是大勇猛、如是大作用，所谓：‘生广大清净决定解，以一切供养之具，恭敬供养一切诸佛，令无有余；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿受一切佛法轮，愿摄一切佛菩提，愿护一切诸佛教，愿持一切诸佛法；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿一切世界佛兴于世，从兜率天宫没、入胎、住胎、初生、出家、成道说法、示现涅槃，皆悉往诣，亲近供养，为众上首，受行正法，于一切处一时而转；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’”

Through insatiably accumulating those dharmas that comprise
the factors assisting realization of bodhi;
And through always striving to gain ever more superior realization
of the most supremely excellent path.

Son of the Buddha, the bodhisattva who completely develops
such dharmas for purification of the grounds as these thereby
becomes one who abides securely on the bodhisattva's Ground
of Joyfulness.

7. THE BODHISATTVA'S TEN GREAT VOWS

{DD} Son of the Buddha, the bodhisattva who dwells on this Ground
of Joyfulness is able to completely institute just such great vows
entailing just such great heroic courage and just such great effective
action. Specifically, they are:⁴⁷

He brings forth a vast, pure, and resolute understanding
through which he makes a vow to reverently present gifts of
every form of offering to all buddhas without exception. His
implementation of this vow is as vast as the Dharma realm
and as extensive as empty space as it continues on incessantly
until the end of future time and throughout all kalpas.

{EE} He also makes a great vow in which he vows to take on all
buddhas' turning of the Dharma wheel, vows to take on [the
realization of] all buddhas' bodhi, vows to protect all bud-
dha's teaching, and vows to preserve all buddhas' Dharma.
His implementation of this vow is as vast as the Dharma
realm and as extensive as empty space as it continues on
incessantly until the end of future time and throughout all
kalpas.

{FF} He also makes a great vow in which he vows that, in all
worlds, when the Buddhas come forth into the world, descend
from the Tuṣita Heaven Palace, enter the womb, abide in the
womb, first take birth, leave behind the home life, achieve
realization of the path, proclaim the Dharma, and finally
enter nirvāṇa, in every instance, he will go forth to visit
them, will draw close to them and make offerings to them,
will serve them as a leader within their congregations, will
take on the practice of right Dharma, and will proceed then
to simultaneously turn the Dharma wheel in all places. His
implementation of this vow is as vast as the Dharma realm
and as extensive as empty space as it continues on incessantly
until the end of future time and throughout all kalpas.

正
體
字

{GG}又發大願願一切

- 181c24 || 菩薩行。廣大無量。不壞不雜。攝諸波羅蜜。淨
 181c25 || 治諸地。總相別相。同相異相。成相壞相。所有
 181c26 || 菩薩行。皆如實說。教化一切。令其受行。心得
 181c27 || 增長。廣大如法界。究竟如虛空。盡未來際。一
 181c28 || 切劫數。無有休息。{HH}又發大願。願一切眾生界。
 181c29 || 有色無色。有想無想。非有想非無想。卵生胎
 182a01 || 生。濕生化生。三界所繫。入於六趣。一切生
 182a02 || 處。名色所攝。如是等類。我皆教化。令入佛
 182a03 || 法。令永斷一切世間趣。令安住一切智智道。
 182a04 || 廣大如法界。究竟如虛空。盡未來際。一切劫
 182a05 || 數。無有休息。{II}又發大願。願一切世界。廣大無
 182a06 || 量。龐細亂住。倒住正住。若入若行若去。如
 182a07 || 帝網差別。十方無量。種種不同。智皆明了。現
 182a08 || 前知見。廣大如法界。究竟如虛空。盡未來際。
 182a09 || 一切劫數。無有休息。

簡
體
字

又发大愿：‘愿一切菩萨行广大无量，不坏不杂，摄诸波罗蜜，净治诸地，总相、别相、同相、异相、成相、坏相，所有菩萨行皆如实说，教化一切，令其受行，心得增长；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿一切众生界有色、无色、有想、无想、非有想、非无想、卵生、胎生、湿生、化生，三界所系，入于六趣一切生处，名色所摄，如是等类我皆教化，令入佛法，令永断一切世间趣，令安住一切智智道；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿一切世界广大无量，粗细乱住、倒住、正住，若入、若行、若去，如帝网差别，十方无量种种不同，智皆明了，现前知见；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’

{GG} He also makes a great vow in which he vows to explain in accordance with their reality all of the bodhisattva practices, so vast, so immeasurable, indestructible, unalloyed in their purity, and inclusive of all the *pāramitās*, vows to explain the purifying cultivation of the grounds, their general characteristics, their specific characteristics, their common characteristics, their differentiating characteristics, the characteristics conducing to success in them, and the characteristics leading to ruination, vowing too to teach these matters to everyone, thus influencing them thereby to take on these practices and bring forth increasing resolve. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

{HH} He also makes a great vow in which he vows: “I will teach all realms of beings in a manner influencing them to enter into the Dharma of the Buddha, influencing them to eternally cut off coursing in any of the destinies of worldly rebirth, and influencing them to become established in the path to the cognition of all-knowledge,⁴⁸ teaching all of them, whether they be possessed of form or formless, whether they be possessed of perception, free of perception, or abiding in a state of neither perception nor non-perception, whether they be egg-born, womb-born, moisture-born, or transformationally born, teaching all of them, no matter how they are connected to the triple world, no matter in which of the six destinies of rebirth they abide, and no matter in which place they have taken birth, teaching all beings possessed of name-and-form, teaching all such classes of beings as these.” His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

{II} He also makes a great vow in which he vows to directly know and perceive with utterly clear cognition all worlds in all their vastness and countless varieties, including the coarse, the subtle, the disordered, the inverted, and the upright, knowing them all, whether in entering them, coursing along within them, or emerging from them,⁴⁹ knowing them in their countlessly many different sorts of variations throughout the ten directions that are analogous [in their mutual relationship] to the net-like curtain of Indra. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

正體字

ᳵ又發大願。願一切國土。

182a10 || 入一國土。一國土。入一切國土。無量佛土。普
 182a11 || 皆清淨。光明眾具。以為莊嚴。離一切煩惱。
 182a12 || 成就清淨道。無量智慧眾生。充滿其中。普入
 182a13 || 廣大諸佛境界。隨眾生心。而為示現。皆令歡
 182a14 || 喜。廣大如法界。究竟如虛空。盡未來際。一切
 182a15 || 劫數。無有休息。{KK}又發大願。願與一切菩薩。同
 182a16 || 一志行。無有怨嫉。集諸善根。一切菩薩。平等
 182a17 || 一緣。常共集會。不相捨離。隨意能現種種佛
 182a18 || 身。[1]任其自心。能知一切如來境界。威力智
 182a19 || 慧。得不退如意神通。遊行一切世界。現形一
 182a20 || 切眾會。普入一切生處。成就不思議大乘。修
 182a21 || 菩薩行。廣大如法界。究竟如虛空。盡未來際。
 182a22 || 一切劫數。無有休息。{LL}又發大願。願乘不退輪。
 182a23 || 行菩薩行。身語意業。悉不唐捐。若暫見者。則
 182a24 || 必定佛法。暫聞音聲。則得實智慧。纔生淨信。
 182a25 || 則永斷煩惱。

簡體字

又发大愿：‘愿一切国土入一国土，一国土入一切国土，无量佛土普皆清淨，光明众具以为庄严，离一切烦恼，成就清淨道，无量智慧众生充满其中，普入广大诸佛境界，随众生心而为示现，皆令欢喜；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿与一切菩萨同一志行，无有怨嫉，集诸善根，一切菩萨平等一缘，常共集会，不相舍离，随意能现种种佛身，任其自心能知一切如来境界威力智慧，得不退如意神通，游行一切世界，现形一切众会，普入一切生处，成就不思议大乘，修菩萨行；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿乘不退轮行菩萨行，身、语、意业悉不唐捐，若暂见者则必定佛法，暂闻音声则得实智慧，才生净信则永断烦恼，

{JJ} He also makes a great vow in which he resolves to bring about the complete purification of all the measurelessly many buddha lands wherein all lands enter a single land, a single land enters all lands, and they are all adorned with many radiant phenomena, wherein they all become filled with measurelessly many wise beings⁵⁰ who have left behind all afflictions and perfected the path of purification, and wherein he everywhere enters the vast realms of all buddhas, accords with the mental dispositions of beings, and thus appears for them in a manner that causes them all to be pleased. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

{KK} He also makes a great vow in which he vows to unite with all other bodhisattvas in practices with a single determined aim, doing so in a manner that remains free of enmity or jealousy, proceeding in this with the accumulation of all forms of roots of goodness, engaging with all bodhisattvas toward a single objective with universally equal regard, always gathering together with them and never allowing there to develop any mutual estrangement, doing so with a freely exercised ability to manifest all sorts of different buddha bodies, being able by resort to the capacities of his own mind to know all the domains, awesome powers, and wisdom⁵¹ of all *tathāgatas*, being able thus to gain realization of the irreversible psychic powers through which one freely roams throughout all worlds, manifesting his physical presence in all of their assemblies, everywhere entering into all of stations of rebirth, perfecting the inconceivable Great Vehicle, cultivating the practices of the bodhisattvas. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

{LL} He also makes a great vow in which he vows to take up the irreversible turning of the wheel, to course in the bodhisattva practices, to cultivate the refinement of physical, verbal, and mental karmic actions, to never neglect his endeavors in these matters, vowing too that, if anyone sees him, even if only momentarily, then he will thereby become bound for definite success in the Buddha's Dharma, vows that, if anyone hears his voice, even if only momentarily, then he will thereby become bound to gain genuine wisdom,⁵² vows that, if one merely brings forth thoughts of pure faith, then he will

正
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字

得如大藥王樹身。得如如意寶

182a26 || 身。修行一切菩薩行。廣大如法界。究竟如虛

182a27 || 空。盡未來際。一切劫數。無有休息。{MM}又發大

182a28 || 願。願於一切世界。成阿耨多羅三藐三菩提。

182a29 || 不離一毛端處。於一切毛端處。皆悉示現。初

182b01 || 生出家。詣道場。成正覺。轉法輪。入涅槃。得

182b02 || 佛境界。大智慧力。於念念中。隨一切眾生心。

182b03 || 示現成佛。令得寂滅。以一三菩提。知一切法

182b04 || 界。即涅槃相。以一音說法。令一切眾生。心皆

182b05 || 歡喜。示入大涅槃。而不斷菩薩行。示大智慧

182b06 || 地。安立一切法。以法智通。神足通。幻通。自

182b07 || 在變化。充滿一切法界。廣大如法界。究竟如

182b08 || 虛空。盡未來際。一切劫數。無有休息。佛子。

182b09 || 菩薩住歡喜地。發如是大誓願。如是大勇猛。

182b10 || 如是大作用。以此十願門為首。滿足百萬阿

182b11 || 僧祇大願。

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得如大药王树身，得如如意宝身，修行一切菩萨行；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’又发大愿：‘愿于一切世界成阿耨多罗三藐三菩提不离一毛端处，于一切毛端处皆悉示现初生、出家、诣道场、成正觉、转法轮、入涅槃，得佛境界大智慧力，于念念中随一切众生心示现成佛令得寂灭，以一三菩提知一切法界即涅槃相，以一音说法令一切众生心皆欢喜，示入大涅槃而不断菩萨行，示大智慧地安立一切法，以法智通、神足通、幻通自在变化充满一切法界；广大如法界，究竟如虚空，尽未来际一切劫数无有休息。’

“佛子，菩萨住欢喜地，发如是大誓愿、如是大勇猛、如是大作用，以此十愿门为首，满足百万阿僧祇大愿。

thereby become bound to eternally cut off the afflictions, vows that he will succeed in becoming like a personification of the great king of medicine trees, that he will become like a personification of a wish-fulfilling jewel, and vowing that he will cultivate all of the bodhisattva practices. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

(MM) He also makes a great vow in which he vows that he will gain realization of *anuttarasamyaksambodhi* in all worlds, that he will not abandon even any of those places manifesting within the tip of a hair, that he will appear even in all those places manifesting within the tip of a hair the actions of taking on human birth, leaving behind the home life, arriving at the *bodhimaṇḍa*, realizing the right enlightenment, turning the wheel of Dharma, and entering nirvāṇa, that he will acquire the Buddha's realms of awareness and powers of great wisdom,⁵³ that even in every successive instant, adapting to the minds of every being, he will manifest for them the realization of buddhahood and cause them to succeed in achieving quiescent cessation themselves, that he will, through a single *sambodhi*, gain the realization of all dharma realms as characterized by identity with nirvāṇa, that, employing a single voice in the proclamation of Dharma, he will be able to cause the minds of all beings to become joyful, that, even though he manifests the appearance of entering the great nirvāṇa, he will still never cut off his coursing in the practices of the bodhisattva, that he will reveal the grounds of great wisdom⁵⁴ and the establishment of all dharmas, and that, in accomplishing this, he will employ the superknowledges associated with the cognition of dharmas, the superknowledges associated with the foundations of spiritual power, the conjuration-like superknowledges, and sovereignly masterful transformations that fill up the entire Dharma realm. His implementation of this vow is as vast as the Dharma realm and as extensive as empty space as it continues on incessantly until the end of future time and throughout all kalpas.

Son of the Buddha, the bodhisattva dwelling on this Ground of Joyfulness is able to bring forth such great vows, great heroic courage, and great effective action. Taking these ten vow gateways as foremost, he brings about the complete fulfillment of a hundred myriads of *asamkhyeyas* of great vows.

正
體
字

{NN}佛子。此大願以十盡句。而得成就。

182b12 || 何等為十。所謂眾生界盡。世界盡。虛空界盡。

182b13 || 法界盡。涅槃界盡。佛出現界盡。如來智界盡。

182b14 || 心所緣界盡。佛智所入境界界盡。世間轉法

182b15 || 轉智轉界盡。若眾生界盡。我願乃盡。若世界。

182b16 || 乃至世間轉法轉智轉界盡。我願乃盡。而眾

182b17 || 生界。不可盡。乃至世間轉法轉智轉界不可

182b18 || 盡故。我此大願善根。無有窮盡

182b19 || {OO}佛子。菩薩發如是大願已。則得利益心。柔軟

182b20 || 心。隨順心。寂靜心。調伏心。寂滅心。謙下心。

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佛子，此大願以十盡句而得成就。何等為十？所謂：眾生界盡、世界盡、虛空界盡、法界盡、涅槃界盡、佛出現界盡、如來智界盡、心所緣界盡、佛智所入境界界盡、世間轉法轉智轉界盡。‘若眾生界盡，我願乃盡；若世界乃至世間轉法轉智轉界盡，我願乃盡。而眾生界不可盡，乃至世間轉法轉智轉界不可盡故，我此大願善根無有窮盡。’

“佛子，菩薩發如是大願已，則得利益心、柔軟心、隨順心、寂靜心、調伏心、寂滅心、謙下心、

[NN] Son of the Buddha, these great vows are able to achieve their perfect completion on the basis of ten propositions on the ending [of various phenomena]. What then are those ten? They are:

The end of the realms of beings;
 The end of worlds;
 The end of the realms of empty space;
 The end of the Dharma realm;
 The end of the realm of nirvāṇa;
 The end of the realms where the Buddhas come forth and appear;
 The end of the realm of the Tathāgata's knowledge;
 The end of the realm of objects of mind;
 The end of the realms of objective circumstances penetrated by the Buddha's cognition;
 And the end of the realms of permutations of worlds, permutations of dharmas, and permutations of knowledge.

[Accordingly, he vows that]:

"If the realms of beings come to an end, only then might my vows finally come to an end. If the worlds come to an end..." and so forth on up to, "If the realms of the permutations of worlds, permutations of dharmas, and permutations of knowledge come to an end, only then might my vows finally come to an end.

"However, because the realms of beings cannot possibly ever come to an end," and so forth on up to, "Because the realms of the permutations of worlds, permutations of dharmas, and permutations of knowledge cannot possibly ever come to an end, therefore the roots of goodness associated with these great vows of mine will never have an end."

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

[100] Son of the Buddha, once the bodhisattva has brought forth such vows as these, he then succeeds in acquiring:⁵⁵

The beneficent mind;
 The gentle mind;
 The adaptive mind;
 The serene mind;
 The subdued mind;
 The quiescent mind;
 The humble mind;

正
體
字

182b21 || 潤澤心。不動心。不濁心。成淨信者。有信功
 182b22 || 用。能信如來。本行所入。信成就諸波羅蜜。信
 182b23 || 入諸勝地。信成就力。信具足無所畏。信生長
 182b24 || 不可壞不共佛法。信不思議佛法。信出生無
 182b25 || 中邊佛境界。信隨入如來無量境界。信成就
 182b26 || 果。舉要言之。信一切菩薩行。乃至如來智地
 182b27 || 說力故
 182b28 || {PP}佛子。此菩薩。復作是念。諸佛正法。如是甚
 182b29 || 深。如是寂靜。如是寂滅。如是空。如是無相。
 182c01 || 如是無願。如是無染。如是無量。如是廣大。{QQ}而
 182c02 || 諸凡夫。心墮邪見。無明覆翳。立憍慢高幢。入
 182c03 || 渴愛網中。

簡
體
字

潤澤心、不動心、不濁心。成淨信者，有信功用：能信如來本行
 所入，信成就諸波羅蜜，信入諸勝地，信成就力，信具足無所
 畏，信生長不可壞不共佛法，信不思議佛法，信出生無中邊佛境
 界，信隨入如來無量境界，信成就果。舉要言之，信一切菩薩
 行，乃至如來智地說力故。

“佛子，此菩薩復作是念：‘諸佛正法，如是甚深，如是寂
 靜，如是寂滅，如是空，如是无相，如是无愿，如是无染，如是
 无量，如是广大。而諸凡夫心墮邪見，無明覆翳，立憍慢高幢，
 入渴愛網中，

The harmoniously smooth mind;
 The unmoving mind;
 And the unsullied mind.

He thereby succeeds in becoming one possessed of pure faith and possessed of the functional uses of faith, whereby he is able:⁵⁶

To have faith in the original practices entered by the Tathāgatas;
 To have faith in the perfectibility of the *pāramitās*;
 To have faith in the entry into the supreme grounds;
 To have faith in the perfectibility of the powers;
 To have faith in the complete fulfillment of the fearlessnesses;
 To have faith in the production and development of the indomitable dharmas exclusive to the Buddhas;
 To have faith in the inconceivable Dharma of the Buddhas;
 To have faith in the generation of the Buddha's realm transcendent of either any middle or extremes;
 To have faith in the entry into the Buddha's measureless domain;
 And to have faith in the perfectibility of the resultant fruition.

To speak of the essentials, he has faith in all bodhisattva practices and the other related factors up to and including the Tathāgata's grounds of knowledge, proclamations, and powers.

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

{PP} Son of the Buddha, this bodhisattva has these additional thoughts:

The right Dharma of the Buddhas is characterized by:

Such extreme profundity;
 Such serenity;
 Such quiescence;
 Such emptiness;
 Such signlessness;
 Such wishlessness;
 Such non-defilement;
 Such measurelessness;
 And such vastness.⁵⁷

{QQ} And yet common people:

Allow their minds to fall into wrong views;
 Become covered over and blinded by ignorance;
 Erect the lofty banner of arrogance;
 Enter the net of craving;

正
體
字

行諂誑稠林。不能自出。心與慳嫉。

182c04 || 相應不捨。恒造諸趣。受生因緣。貪恚愚癡。積
182c05 || 集諸業。日夜增長。以忿恨風。吹心識火。熾然
182c06 || 不息。凡所作業。皆顛倒相應。欲流有流。無明
182c07 || 流見流。相續起。心意識種子。於三界田中。復
182c08 || 生苦芽。{RR}所謂名色。共生不離。此名色增長。生
182c09 || 六處聚落。於中相對生觸。觸故生受。因受生
182c10 || 愛。愛增長故。生取。取增長故。生有。有生故。
182c11 || 有生老死。憂悲苦惱。如是眾生。生長苦聚。是
182c12 || 中皆空。離我我所。無知無覺。無作無受。如草
182c13 || 木石壁。亦如影像。

簡
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行諂誑稠林不能自出，心与慳嫉相应不舍，恒造诸趣受生因缘，
贪、恚、愚痴积集诸业日夜增长，以忿恨风吹心识火炽然不息，
凡所作业皆颠倒相应，欲流、有流、无明流、见流，相续起心意
识种子，于三界田中复生苦芽，所谓：名色共生不离，此名色增
长，生六处聚落，于中相对生触，触故生受，因受生爱，爱增长
故生取，取增长故生有，有生故有生老死忧悲苦恼。如是众生生
长苦聚，是中皆空，离我、我所，无知、无觉，无作、无受，如
草木石壁，亦如影像；

Travel into the dense forest of flattery and deception and become unable to escape on their own;

Involve their minds in miserliness and jealousy, fail to relinquish them, and thus constantly create the causes and conditions conducing to rebirth in the various destinies;

Increase both day and night their accumulation of every sort of karmic activity based on greed, hatred, and delusion;

So set the wind of their anger and animosity blowing upon the flames of the mind's consciousness that they blaze incessantly.

Become such that whatever karmic actions they engage in are reflections of the inverted views;⁵⁸

And become such that the flood of desire, the flood of becoming, the flood of ignorance, and the flood of views⁵⁹ 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.

{RR} Specifically, this occurs as follows:

[The aggregates of] name-and-form⁶⁰ arise conjointly and inextricably.

This name-and-form develops and then produces the vilage of the six sense bases.⁶¹

In their corresponding pairings, these in turn produce contact.

As a result of the occurrence of contact, feelings then arise. Because of feelings, there then follows the arising of craving.

Due to the growth of craving, there then occurs the generation of grasping.

Because of an increase in grasping, there then occurs the generation of becoming.

Because of becoming, there then follow birth, aging, death, worry, sorrow, suffering, and the afflictions.

It is in this manner that beings generate and proliferate a mass of suffering. In every case, everything therein is empty. Thus, absent the existence of any self or anything belonging to a self, there is no knowing, no awareness, nothing done, and nothing undergone. Thus these matters are all comparable to shrubs, trees, or a stone wall and are also comparable to mere reflected

正體字

然諸眾生。不覺不知。{ss}菩薩
 182c14 || 見諸眾生。於如是苦聚。不得出離。是故即生
 182c15 || 大悲智慧。復作是念。此諸眾生。我應救拔。置
 182c16 || 於究竟安樂之處。是故即生大慈光明智
 182c17 || {tt}佛子。菩薩摩訶薩。隨順如是。大悲大慈。以深
 182c18 || 重心。住初地時。於一切物。無所吝惜。求佛大
 182c19 || 智。修行大捨。凡是所有。一切能施。所謂財穀
 182c20 || 倉庫。金銀摩尼。真珠瑠璃。珂貝璧玉。珊瑚等
 182c21 || 物。珍寶瓔珞。嚴身之具。象馬車乘。奴婢人
 182c22 || 民。城邑聚落。園林臺觀。妻妾男女。內外眷
 182c23 || 屬。及餘所有珍玩之具。頭目手足。血肉骨髓。
 182c24 || 一切身分。皆無所惜。為求諸佛。廣大智慧。是
 182c25 || 名菩薩住於初地大捨成就。{uu}佛子。菩薩以此
 182c26 || 慈悲大施心。為欲救護一切眾生。轉更推求
 182c27 || 世出世間。諸利益事。無疲厭故。即得成就無
 182c28 || 疲厭心。得無疲厭心已。於一切經論。心無怯
 182c29 || 弱。無怯弱故。即得成就

簡體字

然诸众生不觉不知。’ 菩萨见诸众生于如是苦聚不得出离，是故即生大悲智慧。复作是念：‘此诸众生我应救拔，置于究竟安乐之处。’ 是故即生大慈光明智。

“佛子，菩萨摩訶薩隨順如是大悲、大慈，以深重心住初地時，于一切物无所吝惜，求佛大智，修行大舍，凡是所有一切能施，所谓：财谷、仓库、金银、摩尼、真珠、琉璃、珂贝、璧玉、珊瑚等物，珍宝、瓔珞、严身之具，象马、车乘、奴婢、人民、城邑、聚落、园林、台观、妻妾、男女、内外眷属及余所有珍玩之具，头目、手足、血肉、骨髓、一切身分皆无所惜，为求诸佛广大智慧。是名菩萨住于初地大舍成就。

“佛子，菩萨以此慈、悲、大施心，为欲救护一切众生，转更推求世、出世间诸利益事无疲厌故，即得成就无疲厌心。得无疲厌心已，于一切经论心无怯弱；无怯弱故，即得成就

images. Still, beings remain unaware and unknowing of these circumstances.

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

(SS) On observing all beings in this circumstance wherein they are unable to escape from such a mass of suffering, the bodhisattva straightaway brings forth wisdom in association with the great compassion and then has this additional thought: "I should rescue and pull forth all these beings and see to their being placed in a circumstance of ultimate happiness." He therefore immediately brings forth radiant wisdom in association with the great kindness.

(TT) Son of the Buddha, when, in accordance with just such great compassion and great kindness as this, the bodhisattva *mahāsattva* avails himself of deep and profound resolve and dwells on the first ground, he becomes free of any selfish cherishing for anything at all, pursues realization of the Buddha's great knowledge, and cultivates the great relinquishing through which he is able to bestow whatever he possesses as a gift. This includes his wealth, grain, the contents of his storehouses and granaries, gold, silver, *maṇi* jewels, true pearls, lapis lazuli, conch shells, jade, coral and other such things, precious jewels, necklaces, bodily adornments, elephants, horses, carriages, servants and workers, cities and villages, parks, forests, viewing terraces, wives, consorts, sons, daughters, members of his inner and outer retinue, and all other sorts of precious jewels and means of amusement. He is willing to also give even his head, eyes, hands, feet, blood, flesh, bones, marrow, and any other parts of his own body, bestowing all of these things without any selfish cherishing, and bestowing all these things in quest of the vast wisdom⁶² of all buddhas. This is what constitutes the perfection of relinquishing carried out by the bodhisattva dwelling on the first ground.

(UU) Son of the Buddha, because of this mind of great giving imbued with kindness and compassion, the bodhisattva redoubles his quest to acquire every form of worldly and world-transcending beneficial means through which to facilitate the enactment of his aspiration to rescue and protect all beings. Through his tirelessness in this, he comes to perfect the tireless mind.

Having acquired the tireless mind, his mind then becomes entirely free of timidity with respect to pursuing the investigation of all scriptures and treatises. Because he is free of timidity in that regard, he then straightaway succeeds in acquiring the

正
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字

一切經論智。獲是智

183a01 || 已。善能籌量。應作不應作。於上中下。一切眾

183a02 || 生。隨應隨力。隨其所習。如是而行。是故菩

183a03 || 薩。得成世智。成世智已。知時知量。以慚愧莊

183a04 || 嚴。勤修自利利他之道。是故成就慚愧莊嚴。

183a05 || 於此行中。勤修出離。不退不轉。成堅固力。得

183a06 || 堅固力已。勤供諸佛。於佛教法。能如說行。佛

183a07 || 子。菩薩如是。成就十種淨諸地法。所謂信悲

183a08 || 慈捨。無有疲厭。知諸經論。善解世法。慚愧堅

183a09 || 固力。供養諸佛。依教修行

183a10 || {vv}佛子。菩薩住此歡喜地已。以大願力。得見多

183a11 || 佛。所謂見多百佛。多千佛。多百千佛。多億

183a12 || 佛。多百億佛。多千億佛。多百千億佛。多億

183a13 || 那由他佛。多百億

簡
體
字

一切经论智。获是智已，善能筹量应作、不应作，于上、中、下一切众生，随应、随力、随其所习，如是而行，是故菩萨得成世智。成世智已，知时知量，以惭愧庄严勤修自利、利他之道，是故成就惭愧庄严，于此行中勤修出离，不退不转，成坚固力。得坚固力已，勤供诸佛，于佛教法能如说行。

“佛子，菩萨如是成就十种净诸地法，所谓：信、悲、慈、舍、无有疲厌、知诸经论、善解世法、惭愧坚固力、供养诸佛、依教修行。

“佛子，菩萨住此欢喜地已，以大愿力得见多佛，所谓：见多百佛、多千佛、多百千佛、多亿佛、多百亿佛、多千亿万佛、多百千亿万佛、多亿那由他佛、多百亿

knowledge contained within all scriptures and treatises. Having acquired this knowledge, he is then well able to assess how he should and should not proceed in relating to all of the beings of superior, middling, and inferior capacities, adapting to what is appropriate for them, adapting to what suits their strengths, and adapting to whatever they are habitually accustomed to.

Due to proceeding in this manner, the bodhisattva succeeds in developing worldly wisdom. Having developed worldly wisdom, he then becomes aware of what constitutes correct timeliness and correct measure in those actions. Then, graced with a sense of shame and dread of blame, he diligently cultivates the path of simultaneously benefiting himself and benefiting others. Thus it is that he perfects the state of being graced by a sense of shame and dread of blame. As he engages in these practices, he diligently cultivates irreversible renunciation⁶³ and thus develops the power of enduring fortitude. Having developed the power of enduring fortitude, he then becomes diligent in making offerings to all buddhas and becomes able to practice in accord with the teaching dharmas proclaimed by the Buddha.

Son of the Buddha, thus it is that the bodhisattva perfects the ten dharmas employed in purifying the grounds, namely:⁶⁴

Faith;
Compassion;
Kindness;
Renunciation;
Indefatigability;
Knowledge of the sutras and treatises;
Thorough comprehension of worldly dharmas;
A sense of shame and dread of blame;
The power of enduring fortitude;
The making of offerings to the Buddhas while cultivating in accordance with the teachings.⁶⁵

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

{vv} Son of the Buddha, having come to dwell on this Ground of Joyfulness, the bodhisattva, due to the power of his great vows, then becomes able to see many buddhas. That is to say that he becomes able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many *koṭis* of buddhas, many hundreds of *koṭis* of buddhas, many thousands of *koṭis* of buddhas, many hundreds of thousands of *koṭis* of buddhas, many *koṭis* of *nayutas* of buddhas, many hundreds of *koṭis*

正
體
字

那由他佛。多千億那由他

183a14 || 佛。多百千億那由他佛。悉以大心深心。恭敬
183a15 || 尊重。承事供養。衣服飲食。臥具醫藥。一切資
183a16 || 生。悉以奉施。亦以供養一切眾僧。以此善根。
183a17 || 皆悉迴向無上菩提。佛子。此菩薩。因供養諸
183a18 || 佛故。得成就眾生法。以前二攝。攝取眾生。謂
183a19 || 布施愛語。後二攝法。但以信解力故。行未善
183a20 || 通達。是菩薩。十波羅蜜中。檀波羅蜜增上。餘
183a21 || 波羅蜜。非不修行。但隨力隨分。是菩薩。隨所
183a22 || 勤修。供養諸佛。教化眾生。皆以修行清淨地
183a23 || 法。所有善根。悉以迴向一切智地。轉轉明淨。
183a24 || 調柔成就。隨意堪用。佛子。譬如金師。善巧鍊
183a25 || 金。數數入火。轉轉明淨。調柔成就。隨意堪
183a26 || 用。菩薩亦復如是。供養諸佛。教化眾生。皆為
183a27 || 修行清淨地法。

簡
體
字

那由他佛、多千億那由他佛、多百千億那由他佛。悉以大心、深
心，恭敬尊重，承事供養，衣服、飲食、臥具、醫藥，一切資生
悉以奉施，亦以供養一切眾僧，以此善根皆悉回向無上菩提。佛
子，此菩薩因供養諸佛故，得成就眾生法，以前二攝攝取眾生，
謂布施、愛語；後二攝法，但以信解力故，行未善通達。是菩薩
十波羅蜜中，檀波羅蜜增上；余波羅蜜非不修行，但隨力隨分。
是菩薩隨所勤修，供養諸佛，教化眾生，皆以修行清淨地法，所
有善根悉以回向一切智地，轉轉明淨，調柔成就，隨意堪用。佛
子，譬如金師善巧鍊金，數數入火，轉轉明淨，調柔成就，隨意
堪用。菩薩亦復如是，供養諸佛，教化眾生，皆為修行清淨地
法，

of *nayutas* of buddhas, many thousands of *koṭis* of *nayutas* of buddhas, or many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reverently venerates with a magnanimous mind and resolute intentions as he serves them and makes offerings to them of robes, food and drink, bedding, medicines, and every sort of life-sustaining benefaction, all of which he offers up as gifts while also making offerings to all of the many members of the Sangha. He then dedicates all of the roots of goodness thereby created to the realization of the unsurpassable bodhi.

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

Son of the Buddha, on account of making offerings to the Buddhas, this bodhisattva acquires the dharmas by which one brings about the maturation of beings. Employing the first two of the means of attraction, namely "giving" and "pleasing words," he draws forth beings. As for the remaining two means of attraction,⁶⁶ he only employs them in a manner commensurate with his powers of resolute faith, for his practice of them has not yet reached a state of state of consummate skillfulness.

Among the ten *pāramitās*, this bodhisattva becomes especially superior in his practice of *dāna pāramitā*. It is not, however, that he does not cultivate the remaining *pāramitās* at all. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.⁶⁷

This bodhisattva, in accordance with whatever he is diligently cultivating, whether it be making offerings to buddhas or teaching beings, in every case does so through cultivating the grounds-purifying dharmas. He dedicates all of the associated roots of goodness to the acquisition of the ground of all-knowledge. As he does so, they become ever more radiant, pure, and pliant to the point that he becomes freely able to put them to use however he wishes.

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

Son of the Buddha, this circumstance is analogous to that of a goldsmith who, especially well skilled in the refinement of gold, introduces it into the fire again and again, with the result that it shines ever more brightly, becomes ever more pure, and becomes ever more pliant to the point that, once this process is completed, he can then freely put it to use however he wishes.

The bodhisattva is just like this. His making of offerings to the Buddhas and his teaching of beings is in every case done in the service of cultivating the dharmas employed in purification of

正
體
字

所有善根。悉以迴向一切智

183a28 || 地。轉轉明淨。調柔成就。隨意堪用

183a29 || {ww}佛子。菩薩摩訶薩。住於初地。應從諸佛菩薩。

183b01 || 善知識所。推求請問。於此地中。相及得果。無

183b02 || 有厭足。為欲成就此地法故。亦應從諸佛菩

183b03 || 薩。善知識所。推求請問。第二地中。相及得

183b04 || 果。無有厭足。為欲成就彼地法故。亦應如是。

183b05 || 推求請問。第三第四。第五第六。第七第八。第

183b06 || 九第十地中。相及得果。無有厭足。為欲成就

183b07 || 彼地法故。是菩薩。善知諸地障對治。善知地

183b08 || 成壞。善知地相果。善知地得修。善知地法清

183b09 || 淨。善知地地轉行。善知地地處非處。善知地

183b10 || 地殊勝智。善知地地不退轉。

簡
體
字

所有善根悉以回向一切智地，转转明净，调柔成就，随意堪用。

“佛子，菩萨摩诃萨住于初地，应从诸佛菩萨善知识所推求请问，于此地中相及得果，无有厌足，为欲成就此地法故；亦应从诸佛菩萨善知识所推求请问，第二地中相及得果，无有厌足，为欲成就彼地法故；亦应如是推求请问，第三、第四、第五、第六、第七、第八、第九、第十地中相及得果，无有厌足，为欲成就彼地法故。是菩萨善知诸地障对治，善知地成坏，善知地相果，善知地得修，善知地法清静，善知地地转行，善知地地处、非处，善知地地殊胜智，善知地地不退转，

the grounds. All of the roots of goodness thereby developed are dedicated to reaching the ground of all-knowledge. As he proceeds with this cultivation, they become ever more brightly shining, pure, and pliant to the point where he becomes freely able to put them to use.

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

{ww} Son of the Buddha, the bodhisattva *mahāsattva* who dwells on the first ground should set forth searching questions in the presence of the Buddhas, the bodhisattvas, and his good spiritual guides, insatiably requesting from them clarification of this ground's characteristic aspects and acquired fruits, doing so wishing to completely develop this ground's dharmas.

So too should he set forth searching questions in the presence of the Buddhas, the Bodhisattvas, and his good spiritual guides, insatiably requesting from them clarification regarding the second ground's characteristic aspects and acquired fruits, doing so wishing to completely develop that ground's dharmas.

So too should he set forth searching questions insatiably requesting clarification of the characteristic aspects and acquired fruits associated with the third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth grounds, doing so wishing to completely develop those grounds' dharmas.

This bodhisattva then:

Thoroughly knows the obstacles encountered on the grounds as well as the means for countering them;

Thoroughly knows the means of achieving success or falling into ruination on the grounds;

Thoroughly knows the characteristic aspects and fruits associated with the grounds;

Thoroughly knows the attainment and cultivation of the grounds;

Thoroughly knows the grounds' purification of dharmas;

Thoroughly knows the progression in the successively adopted practices used in advancing from ground to ground;

Thoroughly knows with respect to each successive ground what is and is not the correct station;

Thoroughly knows with respect to each successive ground the type of especially superior knowledge associated with it;

Thoroughly knows with respect to each successive ground the means by which to prevent retreating from it;

正
體
字

善知淨治一切

183b11 || 菩薩地。乃至轉入如來地。佛子。菩薩如是。善
183b12 || 知地相。始於初地。起行不斷。如是乃至入第
183b13 || 十地。無有斷絕。由此諸地智光明故。成於如
183b14 || 來。智慧光明。佛子。譬如商主。善知方便。欲
183b15 || 將諸商人。往詣大城。未發之時。先問道中。功
183b16 || 德過失。及住止之處。安危可不。然後具道資
183b17 || 糧。作所應作。佛子。彼大商主。雖未發足。能
183b18 || 知道中。所有一切安危之事。善以智慧。籌量
183b19 || 觀察。備其所須。令無乏少。將諸商眾。乃至安
183b20 || 隱。到彼大城。身及眾人。悉免憂患。佛子。菩
183b21 || 薩商主。亦復如是。住於初地。善知諸地障對
183b22 || 治。乃至善知一切菩薩地清淨。轉入如來地。
183b23 || 然後乃具福智資糧。

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善知淨治一切菩薩地乃至轉入如來地。佛子，菩薩如是善知地相，始於初地起行不斷，如是乃至入第十地無有斷絕；由此諸地智光明故，成於如來智慧光明。佛子，譬如商主善知方便，欲將諸商人往詣大城，未發之時，先問道中功德過失，及住止之處安危可不，然後具道資糧，作所應作。佛子，彼大商主雖未發足，能知道中所有一切安危之事，善以智慧籌量觀察，備其所須令無乏少，將諸商眾乃至安隱到彼大城，身及眾人悉免憂患。佛子，菩薩商主亦復如是，住於初地，善知諸地障對治，乃至善知一切菩薩地清淨，轉入如來地，然後乃具福智資糧，

And thoroughly knows how to bring about the purifying cultivation of all of the bodhisattva grounds on through to the point of progression into the ground of the Tathāgata.

Son of the Buddha, in this way, the bodhisattva thoroughly knows the characteristic features of the grounds beginning with the first ground, knows how one takes up the practices and carries them forward without interruption in this manner until one finally enters the tenth ground, continuing on in this without any instance of the practice being cut off. It is on account of the light associated with the knowledge of the grounds that he succeeds in developing the light of the Tathāgata's wisdom.⁶⁸

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

Son of the Buddha, this circumstance is analogous to that of a leader of merchants who comes to know well the means employed when wishing to lead a group of merchants going off to some great city. Before embarking, he must first ask about the roads to be taken, inquiring about their fine qualities and their faulty aspects while also inquiring about the places where one might stop along the way, inquiring also as to whether the threats to security one might encounter along the way are surmountable or not. After doing this, he prepares the provisions to be used on the road and does all that one should do in preparing to embark.

Son of the Buddha, even though that great leader of merchants has not yet set foot on the road to be taken, he is nonetheless able to know all of the circumstances that might threaten their security along the path. He is skilled in applying his wisdom⁶⁹ in assessment and observation, in preparing whatever they will need, in ensuring that they will not run short of anything, and in safely leading the entire band of merchants all along the way until they reach that great city, doing so in a manner whereby he himself as well as that group of men will all be able to avoid encountering disastrous circumstances.

Son of the Buddha, so too it is with the bodhisattva in his acting like a leader of merchants. Even as he dwells on the first ground, he comes to know well the obstacles encountered on the grounds as well as the means for countering them. He comes to well know everything else as well, all the way on through to his knowing of the purifying cultivation of all of the bodhisattva grounds and the subsequent progression on forth into the ground of the Tathāgata. Having accomplished this, he next prepares the provisions of merit and knowledge with which he will be able

正體字

將一切眾生。經生死曠
 183b24 || 野險難之處。安隱得至薩婆若城。身及眾
 183b25 || [1]生。不經患難。是故菩薩。常應匪懈。勤修諸
 183b26 || 地。殊勝淨業。乃至趣入如來智地。佛子。是名
 183b27 || 略說。菩薩摩訶薩。入菩薩初地門。廣說則有
 183b28 || 無量無邊百千阿僧祇差別事
 183b29 || {xx}佛子菩薩摩訶薩。住此初地。多作閻浮提王。
 183c01 || 豪貴自在。常護正法。能以大施。攝[2]取眾生。
 183c02 || 善除眾生慳貪之垢。常行大施。無有窮盡。布
 183c03 || 施愛語利益同事。如是一切諸所作業。皆不
 183c04 || 離念佛。不離念法。不離念僧。不離念同行菩
 183c05 || 薩。不離念菩薩行。不離念諸波羅蜜。不離念
 183c06 || 諸地。不離念力。不離念無畏。不離念不共佛
 183c07 || 法。乃至不離念具足一切種一切智智。

簡體字

将一切众生经生死旷野险难之处，安隐得至萨婆若城，身及众生不经患难。是故，菩萨常应匪懈勤修诸地殊胜净业，乃至趣入如来智地。

“佛子，是名略说菩萨摩訶薩入菩薩初地门，广说则有无量无边百千阿僧祇差别事。佛子，菩萨摩訶薩住此初地，多作阎浮提王，豪贵自在，常护正法，能以大施摄取众生，善除众生慳贪之垢，常行大施无有穷尽。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，不离念法，不离念僧，不离念同行菩萨，不离念菩萨行，不离念诸波罗蜜，不离念诸地，不离念力，不离念无畏，不离念不共佛法，乃至不离念具足一切种、一切智智。

to lead all beings through the hazardous and difficult regions within the vast wilderness of *saṃsāra*'s births and deaths so that they succeed in safely reaching the city of all-knowledge, all the while leading them along so neither he himself or those beings are forced to go through calamitous and difficult circumstances.

Therefore, the bodhisattva should never slacken in his diligent cultivation of the most especially superior purifying karmic deeds on all the grounds on through to the point where he enters the ground of the Tathāgata's knowledge.

16. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE FIRST GROUND BODHISATTVA

Son of the Buddha, this has been a summary discussion of the bodhisattva *mahāsattva*'s entry into the gateway of the first bodhisattva ground. Were one to present an extensive discussion of this, that would involve an incalculable and boundless number of hundreds of thousands of *asaṃkhyeyas* of differentiating factors.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

{XX} Son of the Buddha, the bodhisattva *mahāsattva* dwelling on the first 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. He is skilled in doing away with beings' filth of miserliness as he always practices endless great giving.

b. THE BODHISATTVA'S FOUR MEANS OF ATTRACTION AND MINDFULNESS

Even while pursuing the practices of giving, pleasing words, beneficial actions, and joint endeavors, in all these works that he carries out:

He never departs from mindfulness of the Buddha;
 He never departs from mindfulness of the Dharma;
 He never departs from mindfulness of the Sangha;
 He never departs from mindfulness of the bodhisattvas engaged
 in the same practices;
 He never departs from mindfulness of the bodhisattva conduct;
 He never departs from mindfulness of the *pāramitās*;
 He never departs from mindfulness of the grounds;
 He never departs from mindfulness of the powers;
 He never departs from mindfulness of the fearlessnesses;
 He never departs from mindfulness of the dharmas exclusive
 to the Buddha;
 And so forth until we come to his never departing from mind-
 fulness of his quest to achieve complete fulfillment of the
 knowledge of all modes and the cognition of all-knowledge.

正體字

復作

183c08 || 是念。我當於一切眾生中。為首為勝。為殊勝。
 183c09 || 為妙為微妙。為上為無上。為導為將為帥。乃
 183c10 || 至為一切智智依止者。是菩薩。若欲捨家。於
 183c11 || 佛法中。勤行精進。便能捨家妻子五欲。依如
 183c12 || 來教。出家學道。既出家已。勤行精進。於一念
 183c13 || 頃。得百三昧。得見百佛。知百佛神力。能動百
 183c14 || 佛世界。能過百佛世界。能照百佛世界。能教
 183c15 || 化百世界眾生。能住壽百劫。能知前後際。各
 183c16 || 百劫事。能入百法門。能示現百身。於一一身。
 183c17 || 能示百菩薩。以為眷屬。¶¶若以菩薩。殊勝願力。
 183c18 || 自在示現。過於是數。百劫千劫。百千劫。乃至
 183c19 || 百千億那由他劫。不能數知。爾時。金剛藏菩
 183c20 || 薩。欲重宣其義。而說頌曰
 183c21 || 若人集眾善 具足白淨法
 183c22 || 供養天人尊 隨順慈悲道

簡體字

复作是念：‘我当于一切众生中为首、为胜、为殊胜、为妙、为微妙、为上、为无上、为导、为将、为帅，乃至为一切智智依止者。’是菩萨若欲舍家于佛法中勤行精进，便能舍家、妻子、五欲，依如来教出家学道。既出家已，勤行精进，于一念顷，得百三昧，得见百佛，知百佛神力，能动百佛世界，能过百佛世界，能照百佛世界，能教化百世界众生，能住寿百劫，能知前后际各百劫事，能入百法门，能示现百身，于一一身能示百菩萨以为眷属；若以菩萨殊胜愿力自在示现，过于是数，百劫、千劫、百千劫，乃至百千亿那由他劫不能数知。”

尔时，金剛藏菩薩欲重宣其義而說頌曰：

“若人集众善，具足白淨法，供養天人尊，隨順慈悲道，

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled, as one who is a guide, as one who is a general, one who is a supreme leader," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva wishes to relinquish the home life and take up the diligent practice of vigor in the Dharma of the Buddha, then he will be able to relinquish the household, his wife and children, and the five desires, and then rely on the teaching of the Tathāgata in his abandonment of the household and in his study of the path.

Having left behind the home life, if he diligently applies himself in the cultivation of vigor, in but a single moment:

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 in a hundred buddha worlds;

He will be able to travel across a hundred buddha worlds;

He will be able to illuminate a hundred buddha worlds;

He will be able to teach the beings in a hundred buddha worlds;

He will be able to remain for one hundred kalpas;

He will be able to know events occurring throughout a hundred kalpas of the past and future;

He will be able to enter a hundred Dharma gateways;

He will be able to manifest a hundred bodies;

And he will be able to manifest a hundred bodhisattvas to serve as the retinue for each and every one of those bodies.

(XV) Then, if he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth manifestations beyond this number, such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, or a hundred thousand kalpas.

17. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

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

If someone accumulates the many sorts of good deeds,
perfects the hundred sorts of dharmas of purification,
makes offerings to those most honored among devas and men,
accords with the path of kindness and compassion,

正
體
字

183c23	信解極廣大	志樂亦清淨
183c24	為求佛智慧	發此無上心 ⁽¹⁾
183c25	淨一切智力	及以無所畏
183c26	成就諸佛法	救攝群生眾
183c27	為得大慈悲	及轉勝法輪
183c28	嚴淨佛國土	發此最勝心 ⁽²⁾
183c29	一念知三世	而無有分別
184a01	種種時不同	以示於世間
184a02	略說求諸佛	一切勝功德
184a03	發生廣大心	量等虛空界 ⁽³⁾
184a04	悲先慧為主	方便共相應
184a05	信解清淨心	如來無量力
184a06	無礙智現前	自悟不由他
184a07	具足同如來	發此最勝心 ⁽⁴⁾
184a08	佛子始發生	如是妙寶心
184a09	則超凡夫位	入佛所行處
184a10	生在如來家	種族無瑕 ^[1] 玷
184a11	與佛共平等	決成無上覺 ⁽⁵⁾
184a12	纔生如是心	即得入初地
184a13	志樂不可動	譬如大山王

簡
體
字

信解极广大，志乐亦清淨，为求佛智慧，发此无上心。
 淨一切智力，及以无所畏，成就诸佛法，救摄群生众，
 为得大慈悲，及转胜法轮，严淨佛国土，发此最胜心。
 一念知三世，而无有分别，种种时不同，以示于世间。
 略说求诸佛，一切胜功德，发生广大心，量等虚空界。
 悲先慧为主，方便共相应，信解清淨心，如来无量力，
 无碍智现前，自悟不由他，具足同如来，发此最胜心。
 佛子始发生，如是妙宝心，则超凡夫位，入佛所行处，
 生在如来家，种族无瑕^[1]玷，与佛共平等，决成无上觉。
 才生如是心，即得入初地，志乐不可动，譬如大山王，

possesses the most extremely vast sort of resolute faith,
and possesses resolve and delight that are pristinely pure,
then, for the sake of seeking the wisdom⁷⁰ of the Buddha,
he brings forth this unexcelled resolve. {1}

In order to pursue the purification of all-knowledge, the powers,
and the fearlessnesses,
to achieve the perfection of all dharmas of the Buddha, and
to draws in and rescue the many sorts of beings,

And in order to acquire the great kindness and compassion,
set turning the wheel of the supreme Dharma,
and adorn and purify buddha lands,
he brings forth this utterly supreme resolve. {2}

In order, in a single moment, to know the three periods of time,
and still be free of discriminations about them,
in order, in all of the various eras, each different,
to manifest his presence within the world,
and, to state it briefly, in order to seek
all of the Buddhas' supreme meritorious qualities,
he brings forth the vast resolve
equal in its scope to the realm of empty space. {3}

Taking compassion as foremost and wisdom as primary,
adopting skillful means accordant with them,
being possessed of resolute faith and purified intentions,
availing himself of the Tathagata's measureless powers,
directly manifesting unimpeded knowledge,
bringing forth spontaneous understanding not reliant on others, and
gaining fulfillment herein that achieves parity with the Tathāgata,
he brings forth this most supreme resolve. {4}

When a son of the Buddha first brings forth
such a marvelous jewel-like resolve as this,
he then steps beyond the position of the common person
and enters into the station in which the Buddha courses.

He is thus born into the family of the Tathāgatas,
into that clan lineage utterly free of flaws, and
becomes one bound to become the equal of the Buddhas
who will definitely realize the unexcelled enlightenment. {5}

As soon as he brings forth such a resolve as this,
he straightaway succeeds in entering the first ground
and develops determination and delight as unshakeable
as the great king of the mountains.

正體字

184a14	多喜多愛樂	亦復多淨信
184a15	極大勇猛心	及以慶躍心 ⁽⁶⁾
184a16	遠離於鬪諍	惱害及瞋恚
184a17	慚敬而質直	善守護諸根
184a18	救世無等者	所有眾智慧
184a19	此處我當得	憶念生歡喜 ⁽⁷⁾
184a20	始得入初地	即超五怖畏
184a21	不活死惡名	惡趣眾威德
184a22	以不貪著我	及以於我所
184a23	是諸佛子等	遠離諸怖畏 ⁽⁸⁾
184a24	常行大慈 ^[2] 愍	恒有信恭敬
184a25	慚愧功德備	日夜增善法
184a26	樂法真實利	不愛受諸欲 ⁽⁹⁾
184a27	思惟所聞法	遠離取著行
184a28	不貪於利養	唯樂佛菩提
184a29	一心求佛智	專精無異念
184b01	修行波羅蜜	遠離諂虛誑 ⁽¹⁰⁾
184b02	如說而修行	安住實語中
184b03	不污諸佛家	不捨菩薩戒
184b04	不樂於世事	常利益世間
184b05	修善無厭足	轉求增勝道 ⁽¹¹⁾

簡體字

多喜多爱乐，亦复多净信，极大勇猛心，及以庆跃心，远离于斗诤，恼害及瞋恚，慚敬而质直，善守护诸根，救世无等者，所有众智慧，此处我当得，忆念生欢喜。始得入初地，即超五怖畏，不活死恶名，恶趣众威德。以不贪著我，及以于我所，是诸佛子等，远离诸怖畏。常行大慈愍，恒有信恭敬，慚愧功德备，日夜增善法。乐法真实利，不爱受诸欲，思惟所闻法，远离取著行。不贪于利养，唯乐佛菩提，一心求佛智，专精无异念。修行波罗蜜，远离谄虚诳，如说而修行，安住实语中。不污诸佛家，不舍菩萨戒，不乐于世事，常利益世间。修善无厌足，转求增胜道，

He experiences abundant joy, abundant cherishing delight,
and abundant pure-minded faith as well,
marshals a great and heroically brave resolve,
and avails himself of celebratory and exhilarated thought. (6)

He abandons disputatiousness,
harmful behavior, and hatred,
and becomes humble, respectful, and straightforward in character
while also skillfully guarding the sense faculties.

Regarding those who are matchless in rescuing the world
and all of their many varieties of wisdom,⁷¹
he reflects: "This is the station that I am bound to realize,"
and, in bringing them to mind, he is filled with joy. (7)

On first gaining entry into the first ground,
he straightaway oversteps five types of fearfulness:
failure to survive, death, ill-repute,
the wretched destinies, and the awesome virtue of assemblies.

It is because they have no covetous attachment to a self
or to anything belonging to a self
that these sons of the Buddha
abandon all forms of fearfulness. (8)

They always practice great kindness and sympathy
and constantly possess faith and reverence.
Replete in a sense of shame, a dread of blame, and the qualities,
they strive day and night to increase in good dharmas.
They delight in the genuine benefit conferred by the Dharma,
and are not fond of indulgence in the desires. (9)

They contemplate the Dharma that they have learned
and leave far behind actions involving grasping and attachment.
They do not covet offerings or support,
only delight in the bodhi of the Buddha,
single-mindedly seek to acquire the Buddha's knowledge,
and focus intently on maintaining undistracted mindfulness.
They cultivate the *pāramitās*
and abandon flattery, falseness, and deception. (10)

They cultivate in accordance with what has been proclaimed,
and establish themselves in truthful speech.
They refrain from defiling the house of the Buddhas,
never relinquish the moral precepts of the bodhisattva,
do not delight in any sort of worldly matters,
and always benefit the world.
They are insatiable in the cultivation of what is good,
and strive ever more to reach increasingly superior paths. (11)

正
體
字

184b06	如是好樂法	功德義相應
184b07	恒起大願心	願見於諸佛
184b08	護持諸佛法	攝取大仙道
184b09	常生如是願	修行最勝行 ⁽¹²⁾
184b10	成熟諸群生	嚴淨佛國土
184b11	一切諸佛刹	佛子悉充 ^[3] 滿
184b12	平等共一心	所作皆不空
184b13	一切毛端處	一時成正覺 ⁽¹³⁾
184b14	如是等大願	無量無邊際
184b15	虛空與眾生	法界及涅槃
184b16	世間佛出興	佛智 ⁽¹⁴⁾ 心境界
184b17	如來智所入	及以三轉盡
184b18	彼諸若有盡	我願方始盡
184b19	如彼無盡期	我願亦復然 ⁽¹⁵⁾
184b20	如是發大願	心柔軟調順
184b21	能信佛功德	觀察於眾生
184b22	知從因緣起	則興慈念心
184b23	如是苦眾生	我今應救脫 ⁽¹⁶⁾
184b24	為是眾生故	而行種種施
184b25	王位及珍寶	乃至象馬車

簡
體
字

如是好乐法，功德义相应。
 恒起大愿心，愿见于诸佛，护持诸佛法，摄取大仙道。
 常生如是愿，修行最胜行，成熟诸群生，严净佛国土。
 一切诸佛刹，佛子悉充满，平等共一心，所作皆不空；
 一切毛端处，一时成正觉。如是等大愿，无量无边际。
 虚空与众生，法界及涅槃，世间佛出兴，佛智心境界。
 如来智所入，及以三转尽，彼诸若有尽，我愿方始尽；
 如彼无尽期，我愿亦复然。如是发大愿，心柔软调顺。
 能信佛功德，观察于众生，知从因缘起，则兴慈念心：
 如是苦众生，我今应救脱。
 为是众生故，而行种种施，王位及珍宝，乃至象马车，

In this manner, they are fond of and delight in dharmas associated with meritorious qualities and whatever is meaningful. They constantly raise up the resolve of their great vows, vow to go and see the Buddhas,

vow to guard and sustain all Buddhas' Dharma, and vow to gather and preserve the Great Rishi's teachings on the path. They always bring forth vows such as these, vowing to cultivate the most supreme practices. ^[12]

They vow to bring all sorts of beings to maturation, vow to carry forth the purifying adornment of the buddha lands, vow to bring it about that, all buddha lands shall become completely filled with sons of the Buddha, vow that they shall maintain the same singular resolve as theirs, vows that, whatever actions one does shall not have been in vain, and vows that, even in those places within the tip of every hair, they will, at once, manifest the realization of right enlightenment. ^[13]

They make such great vows as these that are measurelessly vast and boundless in their reach. They declare: "If there were an end to empty space or beings, an end to the Dharma realm or nirvāṇa, an end to the worlds or the appearance of buddhas in the world, an end to the Buddhas' knowledge ^[14] or to objects of mind, ^[14] an end to the realms entered by a *tathāgata's* knowledge or to the three permutations [of worlds, dharmas, and knowledge]— If all of these phenomena were to somehow come to an end, my vows might then begin to come to an end. But, just as all of those have no point at which they would end, So too it is with these vows that I have made." ^[15]

Thus it is that they bring forth great vows with minds that are gentle, subdued, and adaptive. Through their ability to maintain faith in the Buddha's qualities and contemplate the realms of beings, they realize their circumstances arise due to causes and conditions, and then let flourish their kindly and mindful resolve, wherein they reflect thus: "Suffering beings of this sort are such as I should now rescue and liberate." ^[16]

For the sake of these beings, they then carry out the many different types of giving, relinquishing the royal throne and jewels as well as other possessions, including elephants, horses, and carriages,

正
體
字

184b26	頭目與手足	乃至身血肉
184b27	一切皆能捨	心得無憂悔 ^{17}
184b28	求種種經書	其心無厭倦
184b29	善解其義趣	能隨世所行
184c01	慚愧自莊嚴	修行轉堅固
184c02	供養無量佛	恭敬而尊重 ^{18}
184c03	如是常修習	日夜無懈倦
184c04	善根轉明淨	如火鍊真金
184c05	菩薩住於此	淨修於十地
184c06	所作無障礙	具足不斷絕 ^{19}
184c07	譬如大商主	為利諸商眾
184c08	問知道險易	安隱至大城
184c09	菩薩住初地	應知亦如是
184c10	勇猛無障礙	到於第十地 ^{20}
184c11	住此初地中	作大功德王
184c12	以法化眾生	慈心無損害
184c13	統領閻浮地	化行靡不及
184c14	皆令住大捨	成就佛智慧 ^{21}
184c15	欲求最勝道	捨己國王位
184c16	能於佛教中	勇猛勤修習

簡
體
字

头目与手足，乃至身血肉，一切皆能舍，心得无忧悔。
 求种种经书，其心无厌倦，善解其义趣，能随世所行，
 惭愧自庄严，修行转坚固，供养无量佛，恭敬而尊重。
 如是常修习，日夜无懈怠，善根转明净，如火炼真金。
 菩萨住于此，净修于十地，所作无障碍，具足不断绝。
 譬如大商主，为利诸商众。问知道险易，安隐至大城。
 菩萨住初地，应知亦如是，勇猛无障碍，到于第十地。
 住此初地中，作大功德王，以法化众生，慈心无损害。
 统领阎浮地，化行靡不及，皆令住大舍，成就佛智慧。
 欲求最胜道，舍己国王位，能于佛教中，勇猛勤修习，

their heads, eyes, hands and feet,
even to the point of giving their entire body, its blood and its flesh.
They are able to relinquish absolutely everything
while still remaining free of any distress or regret in this. ⁽¹⁷⁾

They strive to study the many different scriptures
with minds tireless in this pursuit.
They skillfully comprehend their meaning and import,
and are able to adapt to the world in implementing their practices.

They grace themselves with a sense of shame and dread of blame
and become ever more solid in their cultivation.

They make offerings to countless buddhas,
doing so with respect and profound veneration. ⁽¹⁸⁾

Thus it is that they are always devoted to cultivation,
carrying it forward tirelessly, both day and night.
Their roots of goodness become ever more bright and pure
just as with true gold when it is refined in fire.

The bodhisattva dwelling herein
engages in the purifying cultivation of the ten grounds
and remains free of obstacles in all endeavors he pursues,
bringing them to completion without interruption. ⁽¹⁹⁾

In this, he is like a great leader of merchants
who, for the sake of benefiting an entire group of traders,
inquires about and learns the road's hazardous and easy conditions,
thus ensuring safe arrival at some great city.

The bodhisattva abiding on the first ground
should also be known as just like this.
Bringing heroic bravery to bear, he remains unimpeded
as he advances all the way to the tenth ground. ⁽²⁰⁾

When he abides on this first ground,
he may become a monarch possessed of great meritorious qualities
who employs the Dharma in teaching beings
and uses the mind of kindness to refrain from inflicting injury
as he unites and leads the residents of Jambudvīpa
in a way that there are none not reached by his transformative acts.
Thus they are all caused to abide in that great relinquishing
through which they perfect the Buddha's wisdom.⁷² ⁽²¹⁾

Then, wishing to pursue the most supreme of paths,
he relinquishes his position on the royal throne.
He becomes able in taking up the Buddha's teachings
to diligently pursue their cultivation with such heroic bravery

正
體
字

184c17	則得百三昧	及見百諸佛
184c18	[4]震動百世界	光照行亦爾 {22}
184c19	化百土眾生	入於百法門
184c20	能知百劫事	示現於百身
184c21	及現百菩薩	以為其眷屬
184c22	若自在願力	過是數無量 {23}
184c23	我於地義中	略述其少分
184c24	若欲廣分別	億劫不能盡
184c25	菩薩最勝道	利益諸群生
184c26	如是初地法	我今已說竟 {24}
184c27	大方廣佛華嚴經卷第三十四	

簡
體
字

则得百三昧，及见百诸佛，震动百世界，光照行亦尔，
化百土众生，入于百法门，能知百劫事，示现于百身，
及现百菩萨，以为其眷属；若自在愿力，过是数无量。
我于地义中，略述其少分，若欲广分别，亿劫不能尽。
菩萨最胜道，利益诸群生，如是初地法，我今已说竟。”

that he then succeeds in acquiring a hundred samādhis,
in seeing a hundred buddhas,
and in causing tremors throughout a hundred worlds.
His radiantly illuminating practices are also of this sort. ⁽²²⁾

Thus he teaches the beings in a hundred lands,
enters a hundred gateways into the Dharma,
knows the events occurring for a hundred kalpas,
manifests a hundred bodies therein,

and manifests a hundred bodhisattvas
to serve in each of their retinues.

If he avails himself of his sovereign mastery over the power of vows,
he may extend his capacities beyond this to incalculable numbers. ⁽²³⁾

I have provided here a summary description
of but a minor measure of this ground's meanings
If one wished to comprehensively distinguish them all,
he could never finish it even in a *koṭi* of kalpas.

The supreme path of the bodhisattva
benefits all of the many types of beings.

I have hereby now concluded the explanation of
such dharmas of the first ground as these. ⁽²⁴⁾

正
體
字

185a02 大方廣佛華嚴經卷第三十五

185a03

185a04 [*]于闐國三[*]藏實叉難陀[*]奉 制譯

185a05 十地品第二十六之二

185a06 諸菩薩聞此 最勝微妙地

185a07 其心盡清淨 一切皆歡喜 ⁽¹⁾

185a08 皆從於座起 踊住虛空中

185a09 普散上妙華 同時共稱讚 ⁽²⁾

185a10 善哉金剛藏 大智無畏者

185a11 善說於此地 菩薩所行法 ⁽³⁾

185a12 解脫月菩薩 知眾心清淨

185a13 樂聞第二地 所有諸行相 ⁽⁴⁾

185a14 即請金剛藏 大慧願演說

185a15 佛子皆樂聞 所住第二地 ⁽⁵⁾

185a16 (A)爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩

185a17 薩摩訶薩。已修初地。欲入第二地。當起十種

185a18 深心。何等為十。所謂正直心。柔軟心。堪能心。

簡
體
字

大方廣佛華嚴經卷第三十五

十地品第二十六之二

諸菩薩聞此，最勝微妙地，其心盡清淨，一切皆歡喜。

皆從于座起，踊住虛空中，普散上妙華，同時共稱讚：

善哉金剛藏！大智無畏者！善說于此地，菩薩所行法。

解脫月菩薩，知眾心清淨，樂聞第二地，所有諸行相，

即請金剛藏：大慧願演說，佛子皆樂聞，所住第二地！

爾時，金剛藏菩薩告解脫月菩薩言：“佛子，菩薩摩訶薩已修初地，欲入第二地，當起十種深心。何等為十？所謂：正直心、柔軟心、堪能心、

PART TWO

The Stainlessness Ground

B. THE SECOND GROUND: THE STAINLESSNESS GROUND

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

As the bodhisattvas listened to this description
of this especially superior and sublime ground,
their minds became entirely purified
and they were all filled with joy. ⁽¹⁾

All of them then rose from their seats,
ascended upward, stood in empty space,
scattered the most marvelous blossoms everywhere,
and then simultaneously uttered praises together, saying: ⁽²⁾

"It is good indeed, Vajragarbha Bodhisattva,
that the greatly wise and fearless one
has so well described this ground
and the dharms practiced by the bodhisattva." ⁽³⁾

Then, Liberation Moon Bodhisattva,
knowing that the minds of those in the assembly were pure
and knowing they would delight in hearing of the second ground
and all of its characteristic aspects of practice, ⁽⁴⁾

straightaway made a request of Vajragarbha Bodhisattva, saying:
"O You of Great Wisdom, we pray you will continue to expound,
for these sons of the Buddha would all delight in hearing
about the second of these grounds on which one may dwell." ⁽⁵⁾

2. VAJRAGARBHA COMMENCES THE SECOND GROUND'S EXPLANATION

^(A) At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

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

Son of the Buddha. The bodhisattva *mahāsattva* who has already cultivated the first ground and then wishes to enter the second ground should bring forth ten types of resolute intentions.⁷³ What then are these ten? They are as follows:⁷⁴

The resolute intention to be upright and straightforward;
The resolute intention to be gentle;
The resolute intention to be capable;

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185a19 || 調伏心。寂靜心。純善心。不雜心。無顧戀心。
 185a20 || 廣心。大心。菩薩以此十心。得入第二離垢地。
 185a21 || 佛子。菩薩住離垢地。^(b)性自遠離一切殺生。不
 185a22 || 畜刀杖。不懷怨恨。有慚有愧。仁恕具足。於一
 185a23 || 切眾生。有命之者。常生利益慈念之心。是菩
 185a24 || 薩。尚不惡心惱諸眾生。何況於他。起眾生想。
 185a25 || 故以重意。而行殺害。^(c)性不偷盜。菩薩於自資
 185a26 || 財。常知止足。於他慈恕。不欲侵損。若物屬
 185a27 || 他。起他物想。終不於此。而生盜心。乃至草
 185a28 || 葉。不與不取。何況其餘。資生之具。^(d)性不邪
 185a29 || 淫。菩薩於自妻知足。不求他妻。於他妻妾。他
 185b01 || 所護女。親族媒定。及為法所護。尚不生於

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調伏心、寂靜心、純善心、不雜心、無顧戀心、廣心、大心。菩薩以此十心，得入第二離垢地。

“佛子，菩薩住離垢地，性自遠離一切殺生，不畜刀杖，不懷怨恨，有慚有愧，仁恕具足，於一切眾生有命之者，常生利益慈念之心；是菩薩尚不惡心惱諸眾生，何況於他起眾生想，故以重意而行殺害？性不偷盜，菩薩於自資財，常知止足，於他慈恕，不欲侵損；若物屬他，起他物想，終不於此而生盜心，乃至草葉不與不取，何況其餘資生之具？性不邪淫，菩薩於自妻知足，不求他妻，於他妻妾、他所護女、親族媒定及為法所護，尚不生於

The resolute intention to be subdued;
 The resolute intention to be serene;
 The resolute intention to be thoroughly good;
 The resolute intention to be unmixed [in moral purity];
 The resolute intention to be unattached;
 The resolute intention to be broadly inclusive;
 And resolute intention to be magnanimous.

It is because of these ten types of resolute intentions that the bodhisattva succeeds in entering the second ground, the Ground of Stainlessness.

4. THE BODHISATTVA'S OBSERVANCE OF 10 COURSES OF GOOD KARMIC ACTION⁷⁵

a. AVOIDANCE OF KILLING

{B} Son of the Buddha, the bodhisattva dwelling on the Ground of Stainlessness has naturally abandoned all killing of beings. He does not collect knives or staves, does not harbor feelings of animosity, is possessed of a sense of shame and dread of blame, is entirely complete in his humanity and consideration for others, and always brings forth thoughts of beneficial and kindly mindfulness for all beings including anything at all that is possessed of a life. This bodhisattva does not even produce evil thoughts envisioning his inflicting distress upon other beings, how much the less could it happen that he might, having formed the conception of the existence of a being, then proceed with deliberate intent to kill it.

b. AVOIDANCE OF TAKING WHAT IS NOT GIVEN

{C} He naturally refrains from stealing. As regards his own possessions and wealth, the bodhisattva is always easily satisfied. He feels kindness and consideration for others and so does not wish to appropriate what is theirs. If something belongs to someone else, he regards it as their property and hence never even thinks of stealing it. Hence, he will not take even a blade of grass or a leaf that has not been given. How much the less might he take anything else that serves to sustain another's life.

c. AVOIDANCE OF SEXUAL MISCONDUCT

{D} He naturally refrains from sexual misconduct. The bodhisattva is satisfied with his own wife and hence does not seek after the wives of others. As for the wives or consorts of others, women under the protection of others, female relatives, women whose marriage has already been arranged, and those who are under the protection of the Dharma, he does not even produce any thoughts

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185b02 || 染之心。何況從事。況於非道。㊦性不妄語。菩薩
 185b03 || 常作實語。真語時語。乃至夢中。亦不忍作覆
 185b04 || 藏之語。無心欲作。何況故犯。㊦性不兩舌。菩薩
 185b05 || 於諸眾生。無離間心。無惱害心。不將此語。為
 185b06 || 破彼故。而向彼說。不將彼語。為破此故。而向
 185b07 || 此說。未破者不令破。已破者不增長。不喜離
 185b08 || 間。不樂離間。不作離間語。不說離間語。若實
 185b09 || 若不實。㊦性不惡口。所謂毒害語。麁獷語。苦他
 185b10 || 語。令他瞋恨語。現前語。不現前語。鄙惡語。
 185b11 || 庸賤語。不可樂聞語。聞者不悅語。瞋忿語。如
 185b12 || 火燒心語。怨結語。熱惱語。不可愛語。不可樂
 185b13 || 語。能壞自身他身語。如是等語。皆悉捨離。常
 185b14 || 作潤澤語。柔軟語。悅意語。可樂聞語。聞者喜
 185b15 || 悅語。

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貪染之心，何況從事？況于非道？性不妄語，菩薩常作實語、真語、時語，乃至夢中亦不忍作覆藏之語，无心欲作，何況故犯？性不兩舌，菩薩于諸眾生无离间心、无恼害心，不将此语为破彼故而向彼说，不将彼语为破此故而向此说，未破者不令破，已破者不增长，不喜离间，不乐离间，不作离间语，不说离间语，若实、若不实。性不恶口，所谓：毒害语、粗犷语、苦他语、令他瞋恨语、现前语、不现前语、鄙恶语、庸贱语、不可乐闻语、闻者不悦语、瞋忿语、如火烧心语、怨结语、热恼语、不可爱语、不可乐语、能坏自身他身语，如是等语皆悉舍离，常作润泽语、柔软语、悦意语、可乐闻语、闻者喜悦语、

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defiled by desire, how much the less would he actually engage in any such action, and how much the less might he engage in behaviors involving a wrong physical orifice.

d. AVOIDANCE OF FALSE SPEECH

(E) He naturally refrains from false speech. The bodhisattva always practices truthful speech, genuine speech, and timely speech, and, even in dreams, does not countenance speech aimed at concealment. He does not even generate any thought of wishing to commit such actions, how much the less might he commit a deliberate transgression.

e. AVOIDANCE OF DIVISIVE SPEECH

(F) He naturally refrains from divisive speech. The bodhisattva has no thought inclined toward instigating divisions between other beings, and has no thought to do harm to others. He does not report the words of this person to that one with the intention of breaking up that person's relationship with him, nor does he report to this person the words of that one with the intention of breaking up this person's relationship with him.

He does not cause the breaking apart of those who have not yet broken apart and, in the case of those who have already broken apart, he does not act in a way which might increase that schism. He does not rejoice in divisions that occur between others, does not delight in divisions between others, does not utter any speech that might create divisions between others, and does not pass on to anyone any talk that might create divisions between others, regardless of whether or not those reports might be truthful.

f. AVOIDANCE OF HARSH SPEECH

(G) He naturally refrains from harsh speech such as poisonous and injurious speech, coarse and ferocious speech, speech inflicting suffering on others whether as direct statements or indirect statements, speech inciting hatred, vulgar speech, base speech, speech that no one would enjoy hearing, displeasing speech, angry speech, speech that makes others feel as if burned by fire, speech generating animosity, aggravating speech, speech one cannot appreciate, speech in which one can find no happiness, speech that may bring harm to either oneself or others, or any other such forms of speech, all of which one should abandon.

He always engages in soothingly smooth speech, pliant speech, pleasing speech, speech that may inspire happiness in the hearer, speech that one would be happy to hear, speech that delights the

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善入人心語。風雅典則語。多人愛樂語。

185b16 || 多人悅樂語。身心踊悅語。𑖦性不綺語。菩薩常

185b17 || 樂思審語。時語實語。義語法語。順道理語。巧

185b18 || 調伏語。隨時籌量決定語。是菩薩。乃至戲笑

185b19 || 尚恒思審。何況故出散亂之言。𑖦性不貪欲。菩

185b20 || 薩於他財物。他所資用。不生貪心。不願。不

185b21 || 求。𑖦性離瞋恚。菩薩於一切眾生。恒起慈心。利

185b22 || 益心。哀愍心。歡喜心。和潤心。攝受心。永捨

185b23 || 瞋恨。怨害熱惱。常思順行。仁慈祐益。𑖦又離邪

185b24 || 見。菩薩住於正道。不行占卜。不取惡戒。心見

185b25 || 正直。[1]無誑無諂。於佛法僧。起決定信。佛子。

185b26 || 菩薩摩訶薩。如是護持十善業道。常無間斷。

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善入人心語、風雅典則語、多人愛樂語、多人悅樂語、身心踊悅語。性不綺語，菩薩常樂思審語、時語、實語、義語、法語、順道理語、巧調伏語、隨時籌量決定語，是菩薩乃至戲笑尚恒思審，何況故出散亂之言？性不貪欲，菩薩於他財物、他所資用，不生貪心，不願不求。性離瞋恚，菩薩於一切眾生恒起慈心、利益心、哀愍心、歡喜心、和潤心、攝受心，永捨瞋恨、怨害、熱惱，常思順行，仁慈祐益。又離邪見，菩薩住於正道，不行占卜，不取惡戒，心見正直，無誑無諂，於佛、法、僧起決定信。

“佛子，菩薩摩訶薩如是護持十善業道，常無間斷，

hearer, speech that skillfully enters others' minds, refined and principled speech, speech loved by the many, speech that many would find pleasing, and speech tending to cause an upwelling of delight in body and mind.

g. AVOIDANCE OF FRIVOLOUS SPEECH

(H) He naturally refrains from frivolous speech. The bodhisattva always delights in thoughtful and reasoned speech, timely speech, genuine speech, meaningful speech, Dharma speech, speech accordant with principle, skillfully subdued speech, and speech that accords with the right time, is always rooted in careful reflection, and is definite in its clarity. This bodhisattva, even in humorous speech, still always imbues it with thoughtfulness. How much the less would he deliberately indulge scattered and chaotically confused speech.

h. AVOIDANCE OF COVETOUSNESS

(I) He naturally abstains from covetousness. The bodhisattva does not generate covetous thought, wishfulness, or craving to possess any of the wealth or possessions of others or anything others depend upon as a resource.

i. AVOIDANCE OF ILL WILL

(J) He naturally abandons ill will. The bodhisattva constantly brings forth kind thoughts, beneficial thoughts, pitying thoughts, joyful thoughts, harmoniously smooth thoughts, and inclusively accepting thoughts toward all beings. He has eternally relinquished ill will, animosity, injuriousness, and behavior intending to vex or torment others. Rather, he always engages in thoughtful and agreeably adaptive actions while also being motivated toward humanity, kindness, helpfulness, and the desire to serve the benefit of others.

j. AVOIDANCE OF WRONG VIEWS

(K) He also abandons wrong views. The bodhisattva abides in the path of what is right. Thus he does not practice divination and does not seize on wrongly conceived rules for one's conduct. His mental perspective is correct, straightforward, and free of motivations toward deceptiveness or flattery. He brings forth and maintains resolute and definite faith in the Buddha, in the Dharma, and in the Sangha.

Son of the Buddha, it is in this manner that the bodhisattva *mahāsattva* always and uninterruptedly guards and maintains his practice of the ten courses of good karmic action.

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185b27 || 𑖀復作是念。一切眾生。墮惡趣者。莫不皆以十
 185b28 || 不善業。是故我當自修正行。亦勸於他。令修
 185b29 || 正行。何以故。若自不能修行正行。令他修者。
 185c01 || 無有是處。佛子。此菩薩摩訶薩。𑖀復作是念。十
 185c02 || 不善業道。是地獄畜生餓鬼受生因。十善業
 185c03 || 道。是人天乃至有頂處受生因。又此上品。十
 185c04 || 善業道。以智慧修習。心狹劣故。怖三界故。闕
 185c05 || 大悲故。從他聞聲。而解了故。成聲聞乘。𑖀又此
 185c06 || 上品。十善業道。修治清淨。不從他教。自覺悟
 185c07 || 故。大悲方便。不具足故。悟解甚深。因緣法
 185c08 || 故。成獨覺乘。𑖀又此上品。十善業道。修治清
 185c09 || 淨。心廣無量故。

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复作是念：‘一切众生堕恶趣者，莫不皆以十不善业；是故我当自修正行，亦劝于他，令修正行。何以故？若自不能修行正行，令他修者，无有是处。’

“佛子，此菩萨摩訶萨复作是念：‘十不善业道，是地狱、畜生、饿鬼受生因；十善业道，是人、天乃至有顶处受生因。又此上上十善业道，以智慧修习，心狭劣故，怖三界故，缺大悲故，从他闻声而解了故，成声闻乘。又此上品十善业道，修治清淨，不从他教，自觉悟故，大悲方便不具足故，悟解甚深因缘法故，成独觉乘。又此上品十善业道，修治清淨，心广无量故，

5. THE BODHISATTVA'S REFLECTIONS ON 10 GOOD AND BAD KARMIC ACTIONS

(I) He also has this thought:

Of all of the beings who descend into the wretched destinies, there are none who do not accomplish this by resort to the ten types of unwholesome karmic actions. Consequently, I should cultivate right conduct myself while also encouraging this in others in a manner that causes them to cultivate right conduct as well. Why does one proceed in this way? It is because, if one were to remain incapable of cultivating right conduct oneself while attempting to cause others to cultivate it, it would be impossible to succeed in this.

a. REFLECTIONS ON THEIR GENERATION OF THE SIX REBIRTH DESTINIES

(M) Son of the Buddha, this bodhisattva *mahāsattva* also has this thought:

The ten courses of unwholesome karmic action constitute the causes of rebirth in the hells, among animals, and among hungry ghosts, whereas the ten courses of good karmic action constitute the causes for rebirth among humans and devas and the other rebirth stations on up to the station at the peak of existence.

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

Additionally, among these superior classes of those who adhere to the ten courses of good karmic action, there are those who rely on wisdom in cultivating them. Among them, there are those who, due to narrow and inferior resolve, due to fear of the three realms of existence, due to deficiency in the great compassion, and due to having achieved their understanding based on hearing the spoken teachings of others, they then achieve success in the Śrāvaka-disciple Vehicle.

(N) Also, among these superior classes of those who adhere to the ten courses of good karmic action, there are those whose cultivation is pure and who achieve self-awakening not derived from the teachings of others, but who, because of inadequacy in the great compassion and skillful means, and because they succeed in awakening through understanding the extremely profound dharma of causes and conditions, they then achieve success in the Pratyekabuddha Vehicle.

(O) Then again, among these superior classes of those who adhere to the ten courses of good karmic action, there are those whose cultivation is pure, and who, because their minds are immeasurably vast, because they are complete in their

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具足悲愍故。方便所攝故。發

185c10 || 生大願故。不捨眾生故。希求諸佛大智故。淨

185c11 || 治菩薩諸地故。淨修一切諸度故。成菩薩廣

185c12 || 大行。¶又此上上。十善業道。一切種清淨故。乃

185c13 || 至證十力四無畏故。一切佛法。皆得成就。是

185c14 || 故我今。等行十善。應令一切具足清淨。如是

185c15 || 方便。菩薩當學

185c16 || ¶佛子。此菩薩摩訶薩。又作是念。十不善業道。

185c17 || 上者地獄因。中者畜生因。下者餓鬼因。於中

185c18 || 殺生之罪。能令眾生墮於地獄畜生餓鬼。若

185c19 || 生人中。得二種果報。一者短命。二者多病。偷

185c20 || 盜之罪。亦令眾生。墮三惡道。若生人中。得二

185c21 || 種果報。一者貧窮。二者共財不得自在。邪淫

185c22 || 之罪。亦令眾生。墮三惡道。若生人中。得二種

185c23 || 果報。一者妻不貞良。二者不得隨意眷屬。妄

185c24 || 語之罪。亦令眾生。墮三惡道。

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具足悲愍故，方便所攝故，發生大願故，不舍眾生故，希求諸佛大智故，淨治菩薩諸地故，淨修一切諸度故，成菩薩广大行。又此上品十善業道，一切種清淨故，乃至證十力、四無畏故，一切佛法皆得成就。是故我今等行十善，應令一切具足清淨；如是方便，菩薩當學。’

“佛子，此菩薩摩訶薩又作是念：‘十不善業道，上者地獄因，中者畜生因，下者餓鬼因。于中，殺生之罪能令眾生墮于地獄、畜生、餓鬼；若生人中，得二種果報：一者、短命，二者、多病。偷盜之罪亦令眾生墮三惡道；若生人中，得二種果報：一者、貧窮，二者、共財不得自在。邪淫之罪亦令眾生墮三惡道；若生人中，得二種果報：一者、妻不貞良，二者、不得隨意眷屬。妄語之罪亦令眾生墮三惡道；

development of compassion and pity, because their practice is subsumed within skillful means, because they have brought forth great vows, because they have not forsaken beings, because they strive to acquire the great knowledge of the Buddhas, and because they carry out the purifying cultivation of the bodhisattva grounds, they then achieve success in the vast practices of the bodhisattva.

(P) Furthermore, these who are most superior among those who are superior in the practice of the ten courses of good karmic action—because they purify the knowledge of all modes and so forth on up to the point of gaining realization of the ten powers and the four fearlessnesses, they therefore succeed in perfecting all dharmas of the Buddha.

Therefore I should now engage in the equal practice of all ten of these good deeds and should cause them all to become perfectly purified.

The bodhisattva should train in just such skillful means as these.

C. REFLECTIONS ON THE 10 TRANSGRESSIONS' 10 KARMIC RETRIBUTION

(Q) Son of the Buddha, this bodhisattva *mahāsattva* also has this thought:

The highest level of transgression in the ten courses of unwholesome karmic action constitutes the causal basis for rebirth in the hells. A middling level of such transgression constitutes the causal basis for rebirth as an animal. The lowest level constitutes the causal basis for rebirth as a hungry ghost.

Among these, the karmic offense of killing is able to cause beings to descend into the hell realms, animal realms, and hungry ghost realms. If they then achieve a human rebirth, they reap two types of retribution: First, a short lifespan. Second, extensive illness.

The karmic offense of stealing also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, poverty. Second, if they acquire any wealth, it is jointly held by others, thus preventing its independent use.

The karmic offense of sexual misconduct also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their spouse is not virtuous. Second, they do not acquire a retinue responsive to their wishes.

The karmic offense of false speech also causes beings to descend into the three wretched destinies. If they then achieve

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若生人中。得二

185c25 || 種果報。一者多被誹謗。二者為他所誑。兩舌
185c26 || 之罪。亦令眾生。墮三惡道。若生人中。得二種
185c27 || 果報。一者眷屬乖離。二者親族^[2]斃惡。惡口
185c28 || 之罪。亦令眾生。墮三惡道。若生人中。得二
185c29 || 種果報。一者常聞惡聲。二者言多諍訟。綺語
186a01 || 之罪。亦令眾生墮三惡道。若生人中。得二種
186a02 || 果報。一者言無人受。二者語不明了。貪欲之
186a03 || 罪。亦令眾生。墮三惡道。若生人中。得二種果
186a04 || 報。一者心不知足。二者多欲無厭。瞋恚之罪。
186a05 || 亦令眾生。墮三惡道。若生人中。得二種果報。
186a06 || 一者常被他人求其長短。二者恒被於他之
186a07 || 所惱害。邪見之罪。亦令眾生。墮三惡道。若生
186a08 || 人中。得二種果報。一者生邪見家。二者其心
186a09 || 諂曲。佛子。十不善業道。能生此等無量無邊
186a10 || 眾大苦聚。(R, S)是故菩薩。作如是念。我當遠離十
186a11 || 不善道。以十善道。為法園苑。愛樂安住。自住

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若生人中，得二种果报：一者、多被诽谤，二者、为他所诳。两舌之罪亦令众生堕三恶道；若生人中，得二种果报：一者、眷属乖离，二者、亲族弊恶。恶口之罪亦令众生堕三恶道；若生人中，得二种果报：一者、常闻恶声，二者、言多诤讼。绮语之罪亦令众生堕三恶道；若生人中，得二种果报：一者、言无人受，二者、语不明了。贪欲之罪亦令众生堕三恶道；若生人中，得二种果报：一者、心不知足，二者、多欲无厌。瞋恚之罪亦令众生堕三恶道；若生人中，得二种果报：一者、常被他人求其长短，二者、恒被于他之所恼害。邪见之罪亦令众生堕三恶道；若生人中，得二种果报：一者、生邪见家，二者、其心谄曲。’佛子，十不善业道能生此等无量无边众大苦聚，是故菩萨作如是念：‘我当远离十不善道，以十善道为法园苑，爱乐安住，自住

a human rebirth, they reap two types of retribution: First, they are often slandered by others. Second, they are deceived by others.

The karmic offense of divisive speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their retinue is fraught with mutually estranging divisions. Second, the members of their family and clan are corrupt and evil.

The karmic offense of harsh speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always subjected to unpleasant sounds. Second, their conversation is characterized by abundant disputation.

The karmic offense of frivolous speech also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, nobody accepts their pronouncements. Second, their pronouncements fail to be clearly understood.

The karmic offense of covetousness also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, their minds are never satisfied. Second, they are extensively afflicted by insatiable desires.

The karmic offense of ill will also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always subjected to others' criticism of their shortcomings. Second, they are constantly subjected to injurious torment by others.

The karmic offense of holding wrong views also causes beings to descend into the three wretched destinies. If they then achieve a human rebirth, they reap two types of retribution: First, they are always reborn into a household ruled by wrong views. Second, their own minds tend toward flattery and deviousness.

Son of the Buddha, the ten courses of unwholesome karmic action are able to generate such an aggregation of measurelessly and boundlessly many immense sufferings as these.

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

[R, S] Consequently, the bodhisattva reflects thus: "I must entirely abandon the ten courses of unwholesome karmic action and instead take the ten courses of good karmic action as the gardens of the Dharma wherein I am delighted to abide, dwelling there

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186a12|| 其中。亦勸他人。令住其中。𑖀佛子。此菩薩摩訶
 186a13|| 薩。復於一切眾生。生利益心。安樂心。慈心悲
 186a14|| 心。憐愍心。攝受心。守護心。自己心。師心大
 186a15|| 師心。𑖁作是念言。眾生可愍。墮於邪見。惡慧惡
 186a16|| 欲。惡道稠林。我應令彼。住於正見。行真實
 186a17|| 道。𑖂又作是念。一切眾生。分別彼我。互相破
 186a18|| 壞。鬪諍瞋恨。熾然不息。我當令彼。住於無
 186a19|| 上。大慈之中。𑖃又作是念。一切眾生。貪取無
 186a20|| 厭。唯求財利。邪命自活。我當令彼。住於清
 186a21|| 淨身語意業。正命法中。𑖄又作是念。一切眾生。
 186a22|| 常隨三毒。種種煩惱。因之熾然。不解志求出
 186a23|| 要方便。我當令彼。除滅一切煩惱大火。安置
 186a24|| 清涼涅槃之處。

簡
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其中，亦劝他人令住其中。’

“佛子，此菩萨摩訶萨复于一切众生生利益心、安乐心、慈
 心、悲心、怜愍心、摄受心、守护心、自己心、师心、大师心，
 作是念言：‘众生可愍，堕于邪见、恶慧、恶欲、恶道稠林。我
 应令彼住于正见，行真实道。’又作是念：‘一切众生分别彼
 我，互相破坏，斗争瞋恨，炽然不息。我当令彼住于无上大慈之
 中。’又作是念：‘一切众生贪取无厌，唯求财利，邪命自活。
 我当令彼住于清净身、语、意业正命法中。’又作是念：‘一切
 众生常随三毒，种种烦恼因之炽然，不解志求出要方便。我当令
 彼除灭一切烦恼大火，安置清凉涅槃之处。’

myself while also encouraging others so that they too are caused to dwell therein.”

{t} Son of the Buddha, with regard to all beings, this bodhisattva *mahāsattva* also brings forth:⁷⁶

A mind resolved to serve their benefit;
 A mind wishing to bring them peace and happiness;
 A kind mind;
 A compassionate mind;
 An empathetically pitying mind;
 A mind motivated to draw them forth;
 A protective mind;
 A mind that sees them as like oneself;
 A mind that regards them as like teachers;
 And a mind that regards them as like great teaching masters.

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

{u} He reflects thus:

These beings are so pitiable. They have fallen into wrong views, into perverse knowledge, into perverse inclinations, and into the entangling thicket of the unwholesome courses of karmic action. I should cause them to abide in right views and practice the genuine path.

{v} He also thinks:

All beings differentiate “other” as opposed to “self” and thus engage in mutually destructive actions, disputatiousness, and hatred that blazes incessantly. I should cause them to abide in the unsurpassable great kindness.

{w} He also reflects thus:

All beings are inclined toward insatiable covetousness and thus only seek to obtain wealth and self-benefit even to the point that they pursue wrong livelihoods to sustain their lives. I should cause them to abide in the dharma of right livelihood characterized by pure actions of body, speech, and mind.

{x} He also thinks:

All beings always follow along with the three poisons and the many different varieties of afflictions and, on account of that, they are as if ablaze. They fail to understand this and fail to bring forth the determination to seek the essential means to escape their circumstances. I should cause them to extinguish that great blaze fed by all of their afflictions and to then become securely established in the station of *nirvāṇa*’s clarity and coolness.

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ᳵ又作是念。一切眾生。為愚癡

186a25 || 重闇。妄見厚膜之所覆故。入陰翳稠林。失智

186a26 || 慧光明。行曠野險道。起諸惡見。我當令彼。得

186a27 || 無障礙。清淨智眼。知一切法。如實相。不隨他

186a28 || 教。ᳵ又作是念。一切眾生。在於生死。險道之

186a29 || 中。將墮地獄。畜生餓鬼。入惡見網中。為愚癡

186b01 || 稠林所迷。隨逐邪道。行顛倒行。譬如盲人。無

186b02 || 有導師。非出要道。謂為出要。入魔境界。惡賊

186b03 || 所攝。隨順魔心。遠離佛意。我當拔出如是險

186b04 || 難。令住無畏一切智城。ᳵAA又作是念。一切眾生。

186b05 || 為大瀑水波浪所沒。入欲流有流。無明流見

186b06 || 流生死ᳵᳵ洄洑。愛河漂轉。湍馳奔激。不暇觀

186b07 || 察。為欲覺悲覺害覺。隨逐不捨。身見羅剎。於

186b08 || 中執取。將其永入愛欲稠林。於所貪愛深生

186b09 || 染著。住我慢原阜。安六處聚落。無善救者。無

186b10 || 能度者。

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又作是念：‘一切眾生為愚痴重暗，妄見厚膜之所覆故，入陰翳稠林，失智慧光明，行曠野險道，起諸惡見。我當令彼得無障礙清淨智眼，知一切法如實相，不隨他教。’又作是念：‘一切眾生在於生死險道之中，將墮地獄、畜生、餓鬼，入惡見網中，為愚痴稠林所迷，隨逐邪道，行顛倒行。譬如盲人無有導師，非出要道謂為出要，入魔境界，惡賊所攝，隨順魔心，遠離佛意。我當拔出如是險難，令住無畏一切智城。’又作是念：‘一切眾生為大瀑水波浪所沒，入欲流、有流、無明流、見流，生死洄洑，愛河漂轉，湍馳奔激，不暇觀察；為欲覺、悲覺、害覺隨逐不捨，身見羅剎於中執取，將其永入愛欲稠林；於所貪愛深生染著，住我慢原阜，安六處聚落；無善救者，無能度者。’

(Y) He also reflects:

Because the vision of all beings has been covered over by the deep darkness of delusion and the thick cataracts of false views, they have therefore strayed into a dark and dense thicket. Having lost the shining light of wisdom, they travel along on dangerous paths in a vast wilderness and bring forth all manner of wrong views. I should cause them to acquire the unimpeded purified wisdom eye with which they can know the true character of all dharmas in a manner not dependent upon the instruction of others.

(Z) He also thinks:

All beings abide on the hazardous road of cyclic births and deaths wherein they are bound to fall into the hell realms, the animal realms, and the realms of the hungry ghosts. They enter the net-trap of wrong views, become confused in the dense forest of delusions, and thus follow along with erroneous paths and pursue practices influenced by the inverted views. In this, they are like blind people with no guide. What is not a path of escape, they take to be a path of escape. They enter into Māra's realm, fall in with bands of evil thieves, follow the thoughts of Māra, and leave far behind the intentions of the Buddha. I should pull them out of these hazardous difficulties and cause them to abide in the fearless city of all-knowledge.

(AA) He also reflects:

All of these beings have become submerged in the waves of the great floods. They have been swept up by the flood of desire, the flood of existence, the flood of ignorance, and the flood of views and thus have become caught in the whirling currents of cyclic existence wherein they are tossed about and turned around in the river of craving as they are carried along in its racing rapids and bounding turbulence, finding no leisure in which to ponder their plight.

They are relentlessly driven along by desire-ridden thoughts, by thoughts motivated by hatred, and by thoughts intent on harming others. The *rākṣasa* of the view imputing the existence of a true self in association with one's body⁷⁷ seizes them and carries them off to dwell eternally within the dense forest of desire wherein they develop a deep defiling attachment for whatever they desire. They abide on the high plateau of arrogance and take up residence in the village of the six sense bases wherein they have no one well able to come to their rescue and no one who is able to liberate them.

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我當於彼。起大悲心。以諸善根。而為
 186b11 || 救濟。令無災患。離染寂靜。住於一切智慧寶
 186b12 || 洲。(BB)又作是念。一切眾生。處世牢獄。多諸苦
 186b13 || 惱。常懷愛憎。自生憂怖。貪欲重械之所繫縛。
 186b14 || 無明稠林。以為覆障。於三界內。莫能自出。我
 186b15 || 當令彼。永離三有。住無障礙。大涅槃中。(CC)又作
 186b16 || 是念。一切眾生。執著於我。於諸蘊窟宅。不求
 186b17 || 出離。依六處空聚。起四顛倒行。為四大毒蛇
 186b18 || 之所侵惱。五蘊怨賊之所殺害。受無量苦。我
 186b19 || 當令彼。住於最勝。無所著處。所謂滅一切障
 186b20 || 礙。無上涅槃。(DD)又作是念。一切眾生。其心狹
 186b21 || 劣。不行最上。一切智道。雖欲出離。但樂聲聞
 186b22 || 辟支佛乘。我當令住廣大佛法。廣大智慧。佛
 186b23 || 子。菩薩如是。護持於戒。善能增長慈悲之
 186b24 || 心
 186b25 || (EE)佛子。菩薩住此離垢地。以願力故。

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我当于彼起大悲心，以诸善根而为救济，令无灾患，离染寂静，住于一切智慧宝洲。’又作是念：‘一切众生处世牢狱，多诸苦恼，常怀爱憎，自生忧怖，贪欲重械之所系缚，无明稠林以为覆障，于三界内莫能自出。我当令彼永离三有，住无障碍大涅槃中。’又作是念：‘一切众生执著于我，于诸蕴窟宅不求出离，依六处空聚，起四颠倒行，为四大毒蛇之所侵恼，五蕴怨贼之所杀害，受无量苦。我当令彼住于最胜无所著处，所谓：灭一切障碍无上涅槃。’又作是念：‘一切众生其心狭劣，不行最上一切智道，虽欲出离，但乐声闻、辟支佛乘。我当令住广大佛法、广大智慧。’佛子，菩萨如是护持于戒，善能增长慈悲之心。

“佛子，菩萨住此离垢地，以愿力故，

I should bring forth the mind of great compassion for them, should employ roots of goodness as means of rescuing them, should thus prevent their encountering calamitous disasters, and should thus assist their abandonment of defilement, their abiding in quiescent stillness, and their coming to dwell on the jeweled isle of all-knowledge.

{BB} He also thinks:

All beings abide in the prison of worldly existence in which they are subjected to so much anguishing affliction. They always embrace love and hate and produce worries and fears for themselves. They are bound by the heavy shackles of desire, are covered over and obstructed by the dense forest of ignorance, and are stranded within the three realms of existence from which no one can escape on their own. I should cause them to abandon forever the three realms of existence so that they may come to dwell in the great nirvāṇa that is free of all obstacles.

{CC} He also reflects thus:

All beings are attached to the existence of a self and do not seek to escape from their residence within the cave of the aggregates. In their reliance upon the empty village of the six sense bases, they engage in actions influenced by the four inverted views, are assailed and tormented by the toxic serpents of the four great elements, are subjected to death and injury at the hands of the hostile insurgents of the five aggregates, and thus consequently undergo immeasurably great suffering. I should cause them to take up residence in the most extremely superior station in which they are free of all attachments, namely, in the unexcelled nirvāṇa where all obstacles have been entirely destroyed.

{DD} He also has this thought:

The minds of all beings are inferior and mean. They do not practice the most superior path, the path of all-knowledge. Although they might wish to make their escape, even then, they only delight in the vehicles of the Śrāvaka-disciples and the Pratyekabuddhas. I must cause them to dwell in the Buddha's vast Dharma and vast wisdom.

Son of the Buddha, through his guarding and upholding of the moral precepts, the bodhisattva becomes well able to achieve growth in the mind of kindness and the mind of compassion.

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

{EE} Son of the Buddha, because of the power of his vows, the bodhisattva *mahāsattva* who abides on the Ground of Stainlessness

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得見多佛。

186b26 || 所謂見多百佛。多千佛。多百千佛。多億佛。多
186b27 || 百億佛。多千億佛。多百千億佛。如是。乃至見
186b28 || 多百千億那由他佛。於諸佛所。以廣大心深
186b29 || 心。恭敬尊重。承事供養。衣服飲食。臥具醫
186c01 || 藥。一切資生。悉以奉施。亦以供養一切眾僧。
186c02 || 以此善根。迴向阿耨多羅三藐三菩提。於諸
186c03 || 佛所。以尊重心。復更受行十善道法。隨其所
186c04 || 受。乃至菩提。終不忘失。是菩薩。於無量百千
186c05 || 億那由他劫。遠離慳嫉。破戒垢故。布施持戒。
186c06 || 清淨滿足。譬如真金。置礬石中。如法鍊已。離
186c07 || 一切垢。轉復明淨。菩薩住此離垢地。亦復如
186c08 || 是。於無量百千億那由他劫。遠離慳嫉。破戒
186c09 || 垢故。布施持戒。清淨滿足。佛子。此菩薩四攝
186c10 || 法中。愛語偏多。十波羅蜜中。持戒偏多。餘非
186c11 || 不行。

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得见多佛，所谓：见多百佛、多千佛、多百千佛、多亿佛、多百
亿佛、多千亿佛、多百千亿佛，如是乃至见多百千亿那由他佛。
于诸佛所，以广大心、深心，恭敬尊重，承事供养，衣服、饮
食、卧具、医药，一切资生悉以奉施，亦以供养一切众僧，以此
善根回向阿耨多罗三藐三菩提。于诸佛所，以尊重心，复更受行
十善道法，随其所受，乃至菩提，终不忘失。是菩萨于无量百千
亿那由他劫，远离慳嫉破戒垢故，布施、持戒清净满足。譬如真
金置礬石中，如法炼已，离一切垢，转复明净。菩萨住此离垢
地，亦复如是，于无量百千亿那由他劫，远离慳嫉破戒垢故，布
施、持戒清净满足。佛子，此菩萨，四摄法中，爱语偏多；十波
罗蜜中，持戒偏多；余非不行，

becomes able to see many buddhas. That is to say that he is able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many *koṭis* of buddhas, many hundreds of *koṭis* of buddhas, many thousands of *koṭis* of buddhas, many hundreds of thousands of *koṭis* of buddhas, and so forth in this manner on up to his being able to see even many hundreds of thousands of *koṭis* of *nayutas* of buddhas.

Wherever the buddhas dwell, by resort to his vast resolve and resolute intentions, he acts with reverence and extreme veneration in serving and making offerings to them of robes, food and drink, bedding, medicines, and every form of life-supporting benefaction, all of which he offers up as gifts while also making offerings to their entire assembly of Sangha members. He then dedicates the roots of goodness associated with this to the realization of *anuttarasamyaksambodhi*.

In addition, in the presence of all buddhas, bringing forth a mind of profound veneration, he undertakes the cultivation of the dharma of the ten courses of good karmic action, persisting in what he has undertaken all the way to the point of reaching the realization of bodhi, never in all that time neglecting or failing in such practice.

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

Because, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, this bodhisattva has abandoned miserliness and any defilement arising from breaking the moral precepts, he achieves consummate purity in giving and the observance of the moral precepts. This is just as when one places real gold together with *kāśīśa*⁷⁸ and subjects it to standard refining processes, whereupon the gold leaves behind all impurities and becomes ever more radiant. So too it is in the case of this bodhisattva dwelling on the Ground of Stainlessness who, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, in order to abandon miserliness and any defilement that would arise from breaking moral precepts, has practiced giving and upheld the moral precepts and has thus thereby achieved a state of consummate purity.

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

Son of the Buddha, among the four means of attraction, this bodhisattva focuses more strongly on "pleasing words" and, among the ten *pāramitās*, he focuses more strongly on upholding the moral precepts. It is not that he does not practice the others. Rather, he

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但隨力隨分。佛子。是名略說菩薩摩訶
 186c12|| 薩第二離垢地。菩薩住此地。多作轉輪聖王。
 186c13|| 為大法主。具足七寶。有自在力。能除一切眾
 186c14|| 生。慳貪破戒垢。以善方便。令其安住。十善道
 186c15|| 中。為大施主。周給無盡。布施愛語。[2]利行同
 186c16|| 事。如是一切。諸所作業。皆不離念佛。不離念
 186c17|| 法。不離念僧。乃至不離念具足一切種。一切
 186c18|| 智智。又作是念。我當於一切眾生中為首。為
 186c19|| 勝為殊勝。為妙為微妙。為上為無上。乃至為
 186c20|| 一切智智依止者。是菩薩。若欲捨家。於佛法
 186c21|| 中。勤行精進。便能捨家妻子五欲。既出家已。
 186c22|| 勤行精進。於一念頃。得千三昧。得見千佛。知
 186c23|| 千佛神力。能動千世界。

簡
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字

但隨力隨分。

“佛子，是名略说菩萨摩訶薩第二离垢地。菩萨住此地，多作转轮圣王，为大法主，具足七宝，有自在力，能除一切众生慳贪破戒垢，以善方便令其安住十善道中；为大施主，周给无尽。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，不离念法，不离念僧，乃至不离念具足一切种、一切智智。又作是念：‘我当于一切众生中为首、为胜、为殊胜、为妙、为微妙、为上、为无上，乃至为一切智智依止者。’是菩萨若欲舍家于佛法中勤行精进，便能舍家、妻子、五欲。既出家已，勤行精进，于一念顷，得千三昧，得见千佛，知千佛神力，能动千世界，

simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

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

Son of the Buddha, this has been a summary discussion of the essentials of the bodhisattva *mahāsattva's* second ground, the Ground of Stainlessness.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva abiding on this ground often becomes a wheel-turning sage king who serves as a great Dharma sovereign possessed of an abundance of the seven precious things and sovereign powers through which he is able to cause beings to do away with their miserliness and precept-breaking defilements. He employs skillful means to cause them to abide securely in the ten courses of good karmic action. He serves as a great benefactor to all, endlessly supplying provisions to everyone.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and in all other such works as these, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, 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 and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva wishes to relinquish the home life and take up the diligent practice of vigor in the Dharma of the Buddha, then he will be able to relinquish the household, his wife and children, and the five desires, and having abandoned the home life, if he diligently applies himself in the practice of vigor, in but a single moment, he will acquire a thousand samādhis, will be able to see a thousand buddhas, will know the spiritual powers exercised by a thousand buddhas, will be able to cause tremors in a thousand

正體字

乃至能示現千身。於
 186c24 || 一一身。能示現千菩薩。以為眷屬。若以菩薩。
 186c25 || 殊勝願力。自在示現。過於是數。百劫千劫。乃
 186c26 || 至百千億那由他劫。不能數知。爾時金剛藏
 186c27 || 菩薩。欲重宣其義。而說頌曰
 186c28 || 質直柔軟及堪能 調伏寂靜與純善
 186c29 || 速出生死廣大意 以此十心入二地 ⁽⁶⁾
 187a01 || 住此成就戒功德 遠離殺生不惱害
 187a02 || 亦離偷盜及邪淫 妄惡乖離無義語 ⁽⁷⁾
 187a03 || 不貪財物常慈愍 正道直心無諂偽
 187a04 || 離險捨慢極調柔 依教而行不放逸 ⁽⁸⁾
 187a05 || 地獄畜生受眾苦 餓鬼燒然出猛焰
 187a06 || 一切皆由罪所致 我當離彼住實法 ⁽⁹⁾
 187a07 || 人中隨意得受生 乃至頂天禪定樂
 187a08 || 獨覺聲聞佛乘道 皆因十善而成就 ⁽¹⁰⁾
 187a09 || 如是思惟不放逸 自持淨戒教他護
 187a10 || 復見群生受眾苦 轉更增益大悲心 ⁽¹¹⁾
 187a11 || 凡愚邪智不正解 常懷忿恨多諍訟
 187a12 || 貪求境界無足期 我應令彼除三毒 ⁽¹²⁾

簡體字

乃至能示現千身，于一一身能示現千菩薩以為眷屬；若以菩薩殊勝願力自在示現，過於是數，百劫、千劫乃至百千億那由他劫不能數知。”

尔时，金剛藏菩薩欲重宣其義而說頌曰：

“質直柔軟及堪能，調伏寂靜與純善，
 速出生死廣大意，以此十心入二地。
 住此成就戒功德，遠離殺生不惱害，
 亦離偷盜及邪淫，妄惡乖離無義語。
 不貪財物常慈愍，正道直心無諂偽，
 離險捨慢極調柔，依教而行不放逸。
 地獄畜生受眾苦，餓鬼燒然出猛焰，
 一切皆由罪所致，我當離彼住實法。
 人中隨意得受生，乃至頂天禪定樂，
 獨覺聲聞佛乘道，皆因十善而成就。
 如是思惟不放逸，自持淨戒教他護，
 復見群生受眾苦，轉更增益大悲心。
 凡愚邪智不正解，常懷忿恨多諍訟，
 貪求境界無足期，我應令彼除三毒。

world systems, and so forth until we come to his becoming able to manifest a thousand bodies and able to manifest a thousand bodhisattvas to serve in the retinue of each and every one of those bodies.

If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth a number of manifestations beyond even this such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth on up to a hundred thousand *koṭis* of *nayutas* of kalpas.

11. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

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

The straightforward mind, the gentle mind, the capable mind,
the subdued mind, the serene mind, the mind of pure goodness,
the swift exits from *saṃsāra*, the broadly inclusive and great minds—
By employing these ten minds, one enters the second ground.⁷⁹ ⁽⁶⁾

Abiding herein, one perfects the qualities of the moral precepts,
departs far from killing, refrains from vexing or harming others,
and also abandons stealing as well as sexual misconduct and
speech that is either false, harsh, divisive, or meaningless. ⁽⁷⁾

He does not covet wealth, always feels kindness and pity,
walks the right path with a straight mind, has no flattery or falseness,
abandons treachery, forgoes arrogance, is utterly subdued and pliant,
accords with teachings in practice, and refrains from negligence. ⁽⁸⁾

One thinks, “The many sufferings endured in the hells, as animals,
and as hungry ghosts who, burning, spew forth fierce flames—
All of these are caused by karmic offenses.

I must abandon them and instead abide in the true Dharma. ⁽⁹⁾

Freely gaining rebirth among humans according to one's intentions,
and so on, up to *dhyāna* samādhi bliss in peak-of-existence heavens,
and the paths of Pratyekabuddha, Śrāvaka, and Buddha Vehicles—
All are gained with the ten good karmic actions as their cause.” ⁽¹⁰⁾

One contemplates in this manner and thus refrains from negligence,
upholds pure precepts oneself, instructs others in guarding them,
and also, observing the many sufferings undergone by beings,
one thus ever increases the mind of great compassion. ⁽¹¹⁾

“Foolish common people of faulty knowledge and wrong
understanding ever harbor hatred and engage in many disputes.
The objects of their covetousness never bring them satisfaction.
I should cause them to rid themselves of these three poisons. ⁽¹²⁾

正體字

187a13	愚癡大暗所纏覆	入大險道邪見網
187a14	生死籠檻怨所拘	我應令彼摧魔賊 ⁽¹³⁾
187a15	四流漂蕩心沒溺	三界焚 ^[1] 如苦無量
187a16	計蘊為宅我在中	為欲度彼勤行道 ⁽¹⁴⁾
187a17	設求出離心下劣	捨於最上佛智慧
187a18	我欲令彼住大乘	發勤精進無厭足 ⁽¹⁵⁾
187a19	菩薩住此集功德	見無量佛咸供養
187a20	億劫修治善更明	如以好藥鍊真金 ⁽¹⁶⁾
187a21	佛子住此作輪王	普化眾生行十善
187a22	所有善法皆修習	為成十力救於世 ⁽¹⁷⁾
187a23	欲捨王位及財寶	即棄居家依佛教
187a24	勇猛精勤一念中	獲千三昧見千佛 ⁽¹⁸⁾
187a25	所有種種神通力	此地菩薩皆能現
187a26	願力所作復過此	無量自在度群生 ⁽¹⁹⁾
187a27	一切世間利益者	所修菩薩最勝行
187a28	如是第二地功德	為諸佛子已開演 ⁽²⁰⁾

簡體字

愚痴大暗所缠覆，入大险道邪见网，
 生死笼槛怨所拘，我应令彼摧魔贼。
 四流漂荡心没溺，三界焚如苦无量，
 计蕴为宅我在中，为欲度彼勤行道。
 设求出离心下劣，舍于最上佛智慧，
 我欲令彼住大乘，发勤精进无厌足。
 菩萨住此集功德，见无量佛咸供养，
 亿劫修治善更明，如以好药炼真金。
 佛子住此作轮王，普化众生行十善，
 所有善法皆修习，为成十力救于世。
 欲舍王位及财宝，即弃居家依佛教，
 勇猛精勤一念中，获千三昧见千佛。
 所有种种神通力，此地菩萨皆能现，
 愿力所作复过此，无量自在度群生。
 一切世间利益者，所修菩萨最胜行，
 如是第二地功德，为诸佛子已开演。”

“They are enveloped and blanketed by stupidity’s great darkness,
fall into the net of wrong views on extremely hazardous paths,
and are trapped by adversaries in the cage of birth and death.
I should cause them to utterly defeat Māra’s marauders. {13}

“Swept away by the four floods, their minds become submerged.
They endure incalculable suffering as if burning in the three realms.
They conceive of the aggregates as a house in which a self abides.
Wishing to liberate them, I must diligently cultivate the path. {14}

“Where they might seek escape, their minds being inferior and mean,
they have cast aside the Buddha’s supremely excellent wisdom.
I wish to cause them to abide in the Great Vehicle
and bring forth diligent and tireless vigor in this.” {15}

The bodhisattva abiding herein accumulates meritorious qualities,
sees countless buddhas, presents offerings to them all,
and refines goodness to even greater brilliance for *koṭis* of kalpas
as if employing a fine elixir in refining real gold. {16}

A son of the Buddha dwelling herein becomes a wheel-turning king
everywhere teaching beings to practice the ten good karmic deeds
while also cultivating all of the other good dharmas
in order to perfect the ten powers and rescue those in the world. {17}

If he wishes to relinquish the royal throne, wealth, and jewels,
he thereupon abandons home life, accords with Buddha’s teachings,
is valiant and energetic in diligence, and in a single moment,
acquires a thousand samādhis and sees a thousand buddhas. {18}

The bodhisattva abiding on this ground is able to manifest
all the many different powers of the superknowledges,
and, through power of vows, his capabilities extend even beyond this
as, in countless ways, he freely liberates the many classes of beings. {19}

As for these most supreme practices of the bodhisattva cultivated by
one who bestows benefit on everyone in the world,
all such meritorious qualities found on the second ground as these
have hereby been expounded on for the sake of the Buddha’s sons. {20}

正
體
字

187a29 || [2]第三地
 187b01 || 佛子得聞此地行 菩薩境界難思議
 187b02 || 靡不恭敬心歡喜 散華空中為供養⁽¹⁾
 187b03 || 讚言善哉大山王 慈心愍念諸眾生
 187b04 || 善說智者律儀法 第二地中之行相⁽²⁾
 187b05 || 是諸菩薩微妙行 真實無異無差別
 187b06 || 為欲利益諸群生 如是演說最清淨⁽³⁾
 187b07 || 一切人天供養者 願為演說第三地
 187b08 || 與法相應諸智業 如其境界希具闡⁽⁴⁾
 187b09 || 大仙所有施戒法 忍辱精進禪智慧
 187b10 || 及以方便慈悲道 佛清淨行願皆說⁽⁵⁾
 187b11 || 時解脫月復請言 無畏大士金剛藏
 187b12 || 願說趣入第三地 柔和心者諸功德⁽⁶⁾
 187b13 || {A}爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩
 187b14 || 薩摩訶薩。已淨第二地。欲入第三地。當起十
 187b15 || 種深心。何等為十。所謂

簡
體
字

佛子得聞此地行，菩薩境界難思議，靡不恭敬心歡喜，散華空中為供養，

讚言善哉大山王，慈心愍念諸眾生，善說智者律儀法，第二地中之行相。

是諸菩薩微妙行，真實無異無差別，為欲利益諸群生，如是演說最清淨。

一切人天供養者，願為演說第三地，與法相應諸智業，如其境界希具闡！

大仙所有施戒法，忍辱精進禪智慧，及以方便慈悲道，佛清淨行願皆說！

時解脫月復請言：無畏大士金剛藏，願說趣入第三地，柔和心者諸功德！

爾時，金剛藏菩薩告解脫月菩薩言：“佛子，菩薩摩訶薩已淨第二地，欲入第三地，當起十種深心。何等為十？所謂：

PART THREE

The Shining Light Ground

C. THE THIRD GROUND: THE SHINING LIGHT GROUND

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

Of those sons of the Buddha hearing of this ground's practices
and of the inconceivable realms of the bodhisattva,
none failed to be moved to thoughts of reverence and delight.
Then, from the midst of space, they scattered blossoms as offerings. ⁽¹⁾

Uttering praises, they said, "It is good indeed, Great Mountain King,
that, with compassionate mind, you think of beings with pity.
You have so well described the dharmas of moral virtue of the wise
as well as the practices and characteristics of the second ground. ⁽²⁾

"The sublime practices of these bodhisattvas,
true, real, free of irregularities, and unvarying—
Wishing to benefit the many classes of beings,
you have thus expounded upon their supreme purity. ⁽³⁾

"You to whom all humans and devas make offerings here,
we pray you will now expound on the third ground for their sakes
and hope you will entirely explain in accordance with their states
the Dharma-accordant works of the wise. ⁽⁴⁾

"All of the Great Rishi's dharmas of giving, moral virtue,
patience, vigor, *dhyāna*, and wisdom,
as well as the path of skillful means, kindness, and compassion—
All these pure practices of the Buddha—please explain them all." ⁽⁵⁾

At that time, Liberation Moon repeated their request, saying:
"O fearless and greatly eminent master, Vajragarbha—
Please explain the manner of one's progression into the third ground
and all qualities of those there with pliant and harmonious minds." ⁽⁶⁾

2. VAJRAGARBHA COMMENCES THE THIRD GROUND'S EXPLANATION

^(A) At that time, Vajragarbha Bodhisattva informed Liberation Moon
Bodhisattva, saying:

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

Son of the Buddha. The bodhisattva who has already accomplished the purification of the second ground and then wishes to enter the third ground should bring forth ten types of resolute intentions.⁸⁰ What then are these ten? They are:⁸¹

正
體
字

清淨心。安住心。厭捨

187b16 || 心。離貪心。不退心。堅固心。明盛心。勇猛心。

187b17 || 廣心。大心。菩薩以是十心。得入第三地

187b18 || 佛子。菩薩摩訶薩。住第三地已。觀一切有為

187b19 || 法如實相。所謂無常苦。不淨不安隱。敗壞不

187b20 || 久住。剎那生滅。非從前際生。非向後際去。非

187b21 || 於現在住。又觀此法。無救無依。與憂與悲。苦

187b22 || 惱同住。愛憎所繫。愁感轉多。無有停積。貪恚

187b23 || 癡火。熾然不息。眾患所纏。日夜增長。如幻不

187b24 || 實。

簡
體
字

清淨心、安住心、厭捨心、離貪心、不退心、堅固心、明盛心、勇猛心、廣心、大心。菩薩以是十心，得入第三地。

“佛子，菩薩摩訶薩住第三地已，觀一切有為法如實相，所謂：無常、苦、不淨、不安隱，敗壞、不久住，剎那生滅，非從前際生，非向後際去，非於現在住。又觀此法無救、無依，與憂、與悲，苦惱同住，愛憎所系，愁感轉多，無有停積，貪、恚、癡火熾然不息，眾患所纏，日夜增長，如幻不實。

The resolute intention set on purity;
 The resolute intention set on stable abiding;
 The resolute intention set on renunciation;
 The resolute intention set on abandoning desire;
 The resolute intention set on irreversibility;
 The resolute intention set on solidity;
 The resolute intention set on flourishing brilliance;
 The resolute intention set on heroic bravery;
 The resolute intention set on being broadly inclusive;
 And the resolute intention set on magnanimity.

The bodhisattva employs these ten types of resolute intentions to acquire entry into the third ground.

4. THE BODHISATTVA'S CONTEMPLATION OF ALL CONDITIONED DHARMAS

(B) Son of the Buddha, after the bodhisattva *mahāsattva* comes to abide on the third ground, he contemplates all conditioned dharmas in accordance with their true character, that is to say, they are characterized by:

Impermanence;
 Suffering;
 Impurity;
 Instability;
 Certainty of ruination;
 Inability to long endure;
 Production and destruction in each succeeding *kṣaṇa*;
 Not coming forth from the past;
 Not proceeding on to the future;
 And not abiding in the present.

(C) He also contemplates these dharmas:

As affording no protection;
 As devoid of any refuge;
 As accompanied by worry, sorrow, and anguish;
 As bound up with love and hate;
 As proliferating worry and sorrow;
 As involving ceaseless accumulation;
 As ablaze with the fire of desire, hatred, and stupidity that blaze
 on incessantly;
 As enveloped by the many sorts of calamities;
 As increasing day and night;
 And as like magical conjurations in their unreality.

正
體
字

見如是已。於一切有為。倍增厭離。趣佛智
 187b25 || 慧。見佛智慧。不可思議。無等無量。難得無
 187b26 || 雜。無惱無憂。至無畏城。不復退還。能救無
 187b27 || 量。苦難眾生。菩薩如是。見如來智慧。無量利
 187b28 || 益。見一切有為。無量過患。則於一切眾生。生
 187b29 || 十種哀愍心。何等為十。所謂見諸眾生孤獨
 187c01 || 無依生哀愍心。見諸眾生貧窮困乏生哀愍
 187c02 || 心。見諸眾生三毒火然生哀愍心。見諸眾生
 187c03 || 諸有牢獄之所禁閉生哀愍心。見諸眾生煩
 187c04 || 惱稠林恒所覆障生哀愍心。見諸眾生不善
 187c05 || 觀察生哀愍心。見諸眾生無善法欲生哀愍
 187c06 || 心。見諸眾生失諸佛法生哀愍心。

簡
體
字

见如是已，于一切有为倍增厌离，趣佛智慧，见佛智慧不可思
 议、无等无量、难得无杂、无恼无忧，至无畏城，不复退还，能
 救无量苦难众生。菩萨如是见如来智慧无量利益，见一切有为无
 量过患，则于一切众生生十种哀愍心。何为十？所谓：见诸众
 生孤独无依，生哀愍心；见诸众生贫穷困乏，生哀愍心；见诸众
 生三毒火燃，生哀愍心；见诸众生诸有牢狱之所禁闭，生哀愍
 心；见诸众生烦恼稠林恒所覆障，生哀愍心；见诸众生不善观
 察，生哀愍心；见诸众生无善法欲，生哀愍心；见诸众生失诸佛
 法，生哀愍心；

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

(D) Having observed this, he doubly increases his renunciation of all conditioned things and progresses toward the wisdom of the Buddha. He perceives the wisdom of the Buddha:⁸²

As inconceivable;
 As unequaled;
 As measureless;
 As rarely encountered;
 As unalloyed in its purity;
 As beyond anguish;
 As beyond worries;
 As reaching all the way to the city of fearlessness;
 As irreversible;
 And as able to rescue countless beings beset with suffering and difficulty.

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

(E) Once the bodhisattva has in this way observed the immeasurable benefit of the Tathāgata's wisdom and has likewise observed the countless faults and calamitous qualities of all that is conditioned, he then brings forth ten types of sympathetic mental intentions⁸³ toward all beings. What then are these ten? They are:⁸⁴

He brings forth sympathetic mental intentions on observing that beings abide in solitude with no one upon whom they can depend;
 He brings forth sympathetic mental intentions on observing that beings are poverty-stricken and destitute;
 He brings forth sympathetic mental intentions on observing that beings are engulfed in the flames of the three poisons;
 He brings forth sympathetic mental intentions on observing that beings are confined in the prison of the states of existence;
 He brings forth sympathetic mental intentions on observing that beings are constantly covered over and obstructed by the dense forest of afflictions;
 He brings forth sympathetic mental intentions on observing that beings are not skilled in contemplative thought;
 He brings forth sympathetic mental intentions on observing that beings have no desire for good dharmas;
 He brings forth sympathetic mental intentions on observing that beings have lost the Buddhas' Dharma;

正
體
字

見諸眾生

187c07 || 隨生死流生哀愍心。見諸眾生失解脫方便
 187c08 || 生哀愍心。是為十。𑖀菩薩如是。見眾生界。無量
 187c09 || 苦惱。發大精進。作是念言。此等眾生。我應
 187c10 || 救。我應脫。我應淨。我應度。應著善處。應令
 187c11 || 安住。應令歡喜。應令知見。應令調伏。應令涅槃。
 187c12 || 𑖀菩薩。如是厭離一切有為。如是愍念一切
 187c13 || 眾生。知一切智智。有勝利益。欲依如來智慧。
 187c14 || 救度眾生。作是思惟。此諸眾生。墮在煩惱大
 187c15 || 苦之中。以何方便。而能拔濟。令住究竟涅槃
 187c16 || 之樂。𑖀便作是念。欲度眾生。令住涅槃。不離無
 187c17 || 障礙解脫智。無障礙解脫智。不離一切法如
 187c18 || 實覺。一切法如實覺。不離無行無生行慧光。
 187c19 || 無行無生行慧光。不離禪善巧決定觀察智。
 187c20 || 禪善巧決定觀察智。不離善巧多聞。

簡
體
字

见诸众生随生死流，生哀愍心；见诸众生失解脱方便，生哀愍心。是为十。菩萨如是见众生界无量苦恼，发大精进，作是念言：‘此等众生，我应救，我应脱，我应净，我应度；应著善处，应令安住，应令欢喜，应令知见，应令调伏，应令涅槃。’菩萨如是厌离一切有为，如是愍念一切众生，知一切智智有胜利益，欲依如来智慧救度众生，作是思惟：‘此诸众生堕在烦恼大苦之中，以何方便而能拔济，令住究竟涅槃之乐？’便作是念：‘欲度众生令住涅槃，不离无障碍解脱智；无障碍解脱智，不离一切法如实觉；一切法如实觉，不离无行无生行慧光；无行无生行慧光，不离禅善巧决定观察智；禅善巧决定观察智，不离善巧多闻。’

He brings forth sympathetic mental intentions on observing that
 beings flow along in the stream of cyclic births and deaths;
 And he brings forth sympathetic mental intentions on observ-
 ing that beings have lost the means of achieving liberation.
 These are the ten.

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

{F} Having thus observed the immeasurable suffering and anguish of the realms of beings' existence, the bodhisattva brings forth great vigor and thinks:⁸⁵

I should rescue these beings;
 I should liberate them;
 I should establish them in purity;
 I should take them on across;
 I should see that they become situated in a place of goodness;
 I should cause them to abide securely;
 I should cause them to be filled with joy;
 I should cause them to acquire knowledge and vision;
 I should cause them to become well trained;
 And I should cause them to reach nirvāṇa.

{G} Having thus renounced all conditioned things, having thus become sympathetically mindful of all beings, having understood the supreme benefits of the cognition of all-knowledge, and wishing to rely on the Tathāgata's wisdom in rescuing beings, the bodhisattva reflects thus: "In this circumstance where all these beings have fallen into the great suffering of the afflictions, with what skillful means might I be able to extricate and rescue them so that they are caused to abide in the ultimate bliss of nirvāṇa?"

{H} He then thinks:

If one wishes to liberate beings and cause them to abide in nirvāṇa, this is inseparable from the unimpeded knowledge of liberation. The unimpeded knowledge of liberation is inseparable from awakening to all dharmas as they really are. The awakening to all dharmas as they really are is inseparable from the light of the practice wisdom that cognizes the non-existence of action and non-production. The light of the practice wisdom that is cognizant of the nonexistence of action and non-production⁸⁶ is in turn inseparable from *dhyāna* meditation's skillful and definitive knowledge arising from contemplative investigation. *Dhyāna* meditation's skillful and definitive knowledge arising from contemplative investigation is in turn inseparable from skillful extensive learning.

ॐ菩薩如

187c21 || 是。觀察了知己。倍於正法。勤求修習。日夜唯
 187c22 || 願聞法喜法樂法依法。隨法解法。順法到法。
 187c23 || 住法行法。ॐ菩薩如是。勤求佛法。所有珍財。皆
 187c24 || 無吝惜。不見有物。難得可重。但於能說佛法
 187c25 || 之人。生難遭想。是故菩薩。於內外財。為求佛
 187c26 || 法。悉能捨施。無有恭敬而不能行。無有憍慢
 187c27 || 而不能捨。無有承事而不能作。無有勤苦而
 187c28 || 不能受。若聞一句。未曾聞法。生大歡喜。勝得
 187c29 || 三千大千世界。滿中珍寶。若聞一偈。未聞正
 188a01 || 法。生大歡喜。勝得轉輪聖王位。若得一偈。未
 188a02 || 曾聞法。能淨菩薩行。勝得帝釋梵王位。住無
 188a03 || 量百千劫。若有人言。我有一句。佛所說法。能
 188a04 || 淨菩薩行。

正
體
字

菩薩如是觀察了知己，倍于正法勤求修習，日夜唯願聞法、喜法、樂法、依法、隨法、解法、順法、到法、住法、行法。菩薩如是勤求佛法，所有珍財皆無吝惜，不見有物難得可重，但于能說佛法之人生難遭想。是故，菩薩于內外財，為求佛法悉能舍施。無有恭敬而不能行，無有憍慢而不能舍，無有承事而不能作，無有勤苦而不能受。若聞一句未曾聞法，生大歡喜，勝得三千大千世界滿中珍寶；若聞一偈未聞正法，生大歡喜，勝得轉輪聖王位；若得一偈未曾聞法，能淨菩薩行，勝得帝釋梵王位住無量百千劫。若有人言：‘我有一句佛所說法，能淨菩薩行。

簡
體
字

(1) Having contemplated and utterly realized this, the bodhisattva redoubles his diligent striving to cultivate right Dharma to the point that, day and night, he only wishes:⁸⁷

To hear the Dharma;
 To rejoice in the Dharma;
 To delight in the Dharma;
 To rely upon the Dharma;
 To follow the Dharma;
 To comprehend the Dharma;
 To comply with the Dharma;
 To arrive in the Dharma;
 To abide in the Dharma;
 And to practice the Dharma.

(2) As in this way he diligently pursues his quest to acquire the Dharma of the Buddha, the bodhisattva retains no miserly cherishing for any precious possessions or wealth, for he does not perceive that there is any such thing that is worthy of being esteemed as rare. Rather, it is only the person who is able to explain the Buddha's Dharma that he conceives of as but rarely encountered.

Consequently, for the sake of his quest to acquire the Dharma of the Buddha, the bodhisattva is able to give away all his inward and outward wealth. There is no expression of reverence he would be unable to carry out, no form of pride he would be unable to relinquish, no form of service he would be unable to perform, and no form of intensely bitter suffering he would be unable to endure. If he were to be able to hear but a single sentence of Dharma he has never heard before, he would be filled with immense joy more abundant than what he would experience on receiving an entire great trichiliocosm full of precious jewels.

Were he to be able to hear but a single stanza of right Dharma he has not heard before, he would be filled with immense joy even more abundant than that experienced on acquiring the position of a wheel-turning sage king. Were he to succeed in acquiring but a single stanza of Dharma he had not heard before through which he might be able to purify his cultivation of the bodhisattva conduct, he would regard that as superior to ascending to the station of Indra or Brahmā where he might be able to abide in that manner for countless hundreds of thousands of kalpas.

Were someone to tell him: "I possess a single sentence of the Dharma spoken by the Buddha through which you will be able to purify your cultivation of the bodhisattva conduct, but I will only

正
體
字

汝今若能入大火^[1]坑。受極大苦。

188a05 || 當以相與。菩薩爾時。作如是念。我以一句。佛
188a06 || 所說法。淨菩薩行故。假使三千大千世界。大
188a07 || 火滿中。尚欲從於梵天之上。投身而下。親自
188a08 || 受取。況小火坑。而不能入。然我今者。為求佛
188a09 || 法。應受一切地獄眾苦。何況人中。諸小苦惱。
188a10 || 菩薩如是。發勤精進。求於佛法。如其所聞。觀
188a11 || 察修行。^[K]此菩薩。得聞法已。攝心安住。於空閑
188a12 || 處。作是思惟。如說修行。乃得佛法。非但口
188a13 || 言。而可清淨
188a14 || 佛子。是菩薩。住此發光地時。即離欲惡不善
188a15 || 法。有覺有觀。離生喜樂。住初禪。滅覺觀。內
188a16 || 淨一心。無覺無觀。定生喜樂。住第二禪。離喜
188a17 || 住捨。有念正知。身受樂。諸聖所說。能捨有念
188a18 || 受樂。住第三禪。

簡
體
字

汝今若能入大火坑，受极大苦，当以相与。’ 菩萨尔时作如是念：‘我以一句佛所说法，净菩萨行故，假使三千大千世界大火满中，尚欲从于梵天之上投身而下，亲自受取，况小火坑而不能入！然我今者为求佛法，应受一切地狱众苦，何况人中诸小苦恼！’ 菩萨如是发勤精进求于佛法，如其所闻观察修行。此菩萨得闻法已，摄心安住，于空闲处作是思惟：‘如说修行乃得佛法，非但口言而可清净。’

“佛子，是菩萨住此发光地时，即离欲恶不善法，有觉有观，离生喜乐，住初禅；灭觉观，内净一心，无觉无观，定生喜乐，住第二禅；离喜住舍，有念正知，身受乐，诸圣所说能舍有念受乐，住第三禅；

give it to you if you will now be able to plunge into a huge fire pit in which you will undergo the most extreme suffering,” the bodhisattva would reflect in this way:

If I were able to purify the cultivation of the bodhisattva conduct by acquiring this one stanza of Dharma spoken by the Buddha, then, even if an entire great trichiliocosm were filled with a great conflagration, I would still wish to throw my body down into it from the height of the Brahma Heaven in order to be able to personally acquire it. How much the less might it be that I would be unable to enter some small fire pit in order to acquire it. Hence, for the sake of seeking the Dharma of the Buddha, I should now even be willing to undergo all the many sufferings of the hells. How much the less might I be unwilling to undergo any of the relatively minor sufferings encountered in the human realm.

In his practice of vigor in seeking the Buddha’s Dharma, the bodhisattva brings forth just such diligence as this. He then implements the practice of contemplation and cultivation in accordance with whatsoever Dharma he has learned.

[K] Having been able to hear the Dharma, this bodhisattva then focuses his mind and takes up peaceful dwelling in a secluded place, thinking, “It is only through cultivating in accordance with what has been taught that one then acquires the Buddha’s Dharma. Achieving purification in these matters is not something one can accomplish solely through the spoken word.”

8. THE BODHISATTVA’S CONQUEST OF THE MEDITATIVE ABSORPTIONS

Sons of the Buddha, when this bodhisattva comes to dwell on this Ground of Shining Light, he straightaway separates himself from desire and from evil and unwholesome dharmas. Still possessed of both ideation and mental discursion, he experiences the joy and the bliss arising from separation and abides in the first *dhyāna*.

Extinguishing both ideation and mental discursion, achieving inward purity, and anchoring the mind in a single place, he becomes free of ideation and free of mental discursion, experiences the joy and bliss generated through meditative concentration, and abides in the second *dhyāna*.

Separating himself from joy, abiding in equanimity, possessed of mindfulness and right knowing awareness, experiencing physical feeling of which the Āryas are able to state that one is able to maintain equanimity toward it, and possessed of mindfulness while experiencing such bliss, he abides in the third *dhyāna*.

正
體
字

斷樂先除。苦喜憂滅。不苦不

188a19 || 樂。捨念清淨。住第四禪。超一切色想。滅有

188a20 || 對想。不念種種想。入無邊虛空。住虛空無邊

188a21 || 處。超一切虛空無邊處。入無邊識。住識無邊

188a22 || 處。超一切識無邊處。入無少所有。住無所有

188a23 || 處。超一切無所有處。住非有想非無想處。但

188a24 || 隨順法故。行而無所樂著

188a25 || 𑖀佛子。此菩薩。心隨於慈廣大無量不二。無怨

188a26 || 無對。無障無惱。遍至一切處。盡法界虛空界。

188a27 || 遍一切世間。住悲喜捨。亦復如是

188a28 || 𑖂佛子。此菩薩。得無量神通力。能動大地。以一

188a29 || 身為多身。多身為一身。或隱或顯。石壁山障。

188b01 || 所往無礙。猶如虛空。於虛空中。[2]踰趺而去。

188b02 || 同於飛鳥。入地如水。

簡
體
字

斷樂先除，苦喜憂滅，不苦不樂，捨念清淨，住第四禪；超一切色想，滅有對想，不念種種想，入无边虛空，住虛空无边處；超一切虛空无边處，入无边識，住識无边處；超一切識无边處，入无少所有，住无所有處；超一切无所有處，住非有想非无想處。但隨順法故，行而無所樂著。

“佛子，此菩薩心隨于慈，广大无量不二，无怨无对，无障无恼，遍至一切处，尽法界、虚空界，遍一切世间；住悲、喜、舍亦复如是。

“佛子，此菩薩得无量神通力，能動大地；以一身為多身，多身為一身，或隱或顯；石壁山障，所往无碍，犹如虚空；于虚空中踰趺而去，同于飞鸟；入地如水，

Cutting off bliss, having earlier already done away with suffering, having extinguished joy and sorrow, experiencing neither suffering nor bliss, and maintaining equanimity and mindfulness that are pure, he abides in the fourth *dhyāna*.

He transcends all perceptions of physical form, extinguishes all perceptions of [sensory] impingement, does not attend to any perceptions of diversity, enters a state characterized by boundless space, and thus then abides in the station of boundless space.

He entirely transcends the station of boundless space, enters a state characterized by boundless consciousness, and thus then abides in the station of boundless consciousness.

He entirely transcends the station of boundless consciousness, enters a state characterized by nothing whatsoever, and thus then abides in the station of nothing whatsoever.

He entirely transcends the station of nothing whatsoever and thus then abides in the station of neither perception nor non-perception.

Because he accords with the Dharma, he carries forth his practice without having anything to which he retains a pleasure-based attachment.

9. THE BODHISATTVA'S DEVELOPMENT OF THE FOUR IMMEASURABLES

(I) Son of the Buddha, this bodhisattva's mind pursues the cultivation of kindness to the point that it becomes vast, immeasurable, non-dual, free of enmity, free of any opposition, unimpeded, free of affliction, universally pervading everywhere throughout the Dharma realm and the realm of empty space, and extending universally to all worlds. His abiding in compassion, in sympathetic joy, and in equanimity are also just like this.

10. THE BODHISATTVA'S DEVELOPMENT OF THE SPIRITUAL SUPERKNOWLEDGES

(M) Son of the Buddha, this bodhisattva acquires the power of measureless spiritual superknowledges by which:

He is able to cause the entire great earth to tremor;

He is able to create many bodies from a single body and is able to make those many bodies become a single body, either making them hidden or making them visible;

He is able to pass unimpededly through the obstructions of rock, walls, and mountains just as if moving through empty space;

He is able to travel through empty space while remaining in full lotus position, just like a flying bird;

He is able to enter into the earth as if it were water;

正
體
字

履水如地。身出煙焰。如

- 188b03 || 大火聚。復雨於水。猶如大雲。日月在空。有大
188b04 || 威力。而能以手。捫摸摩觸。其身自在。乃至梵
188b05 || 世。此菩薩。天耳清淨。過於人耳。悉聞人天。
188b06 || 若近若遠。所有音聲。乃至蚊蚋。虻蠅等聲。亦
188b07 || 悉能聞。此菩薩。以他心智。如實而知他眾生
188b08 || 心。所謂有貪心如實知有貪心。離貪心如實
188b09 || 知離貪心。有瞋心離瞋心。有癡心離癡心。有
188b10 || 煩惱心無煩惱心。小心廣心。大心無量心。略
188b11 || 心非略心。散心非散心。定心非定心。解脫心
188b12 || 非解脫心。有上心無上心。雜染心非雜染心。
188b13 || 廣心非廣心。皆如實知。菩薩如是。以他心智。
188b14 || 知眾生心。

簡
體
字

履水如地；身出烟焰，如大火聚；复雨于水，犹如大云；日月在空，有大威力，而能以手扪摸摩触；其身自在，乃至梵世。此菩萨天耳清净过于人耳，悉闻人、天若近若远所有音声，乃至蚊蚋、虻蝇等声亦悉能闻。此菩萨以他心智，如实而知他众生心。所谓：有贪心，如实知有贪心；离贪心，如实知离贪心；有瞋心、离瞋心，有痴心、离痴心，有烦恼心、无烦恼心，小心、广心，大心、无量心，略心、非略心，散心、非散心，定心、非定心，解脱心、非解脱心，有上心、无上心，杂染心、非杂染心，广心、非广心，皆如实知。菩萨如是以他心智知众生心。

He is able to walk on water as if it were the earth;
 He is able to emit smoke and flames like a great bonfire;
 He is also able to rain down water like a great cloud;
 He also possesses that great and awesome power by which he
 is able to reach up with his hand and stroke the sun and the
 moon where they reside in space;
 And he is able to freely transport his person wherever he
 pleases, even up to the Brahma World.

11. THE BODHISATTVA'S HEAVENLY EAR

This bodhisattva possesses the heavenly ear that is purified and surpasses the human ear. Thus he is able to entirely hear all of the sounds of both humans and devas, whether they be near or far. He is also able even to entirely hear all of the sounds emitted by mosquitoes, gnats, and the various sorts of flies.

12. THE BODHISATTVA'S KNOWLEDGE OF OTHERS' THOUGHTS

Employing the knowledge of others' thoughts, this bodhisattva knows in accordance with reality the thoughts of other beings. Specifically, when they have thoughts of desire, he knows in accordance with reality that they have thoughts of desire and when they have abandoned thoughts of desire, he knows in accordance with reality that they have abandoned thoughts of desire. In all cases, he knows in accordance with reality when they have:

Thoughts of hatred or thoughts that have abandoned hatred;
 Deluded thoughts or thoughts that have abandoned delusion;
 Thoughts beset with afflictions or thoughts that are free of afflictions;
 Thoughts that are small in scope or thoughts that are vast in scope;
 Great thoughts or immeasurable thoughts;
 Thoughts that are general in nature or thoughts not general in nature;
 Scattered thoughts or thoughts that are not scattered;
 Concentrated thoughts or thoughts that are not concentrated;
 Liberated thoughts or unliberated thoughts;
 Surpassable thoughts or unsurpassable thoughts;
 Thoughts admixed with defilement or thoughts not admixed with defilement;
 And vast thoughts or thoughts that are not vast.

So it is that the bodhisattva uses the knowledge of others' thoughts to know beings' thoughts.

正
體
字

此菩薩。念知無量宿命差別。所謂

188b15 || 念知一生。念知二生。三生四生。乃至十生。二
188b16 || 十三十。乃至百生。無量百生。無量千生。無量
188b17 || 百千生。成劫壞劫。成壞劫。無量成壞劫。我曾
188b18 || 在某處。如是名。如是姓。如是種族。如是飲
188b19 || 食。如是壽命。如是久住。如是苦樂。我於彼
188b20 || 死。生於某處。從某處死。生於此處。如是形
188b21 || 狀。如是相貌。如是言音。如是過去。無量差
188b22 || 別。皆能憶念。此菩薩。天眼清淨。過於人眼。
188b23 || 見諸眾生。生時死時。好色惡色。善趣惡趣。隨
188b24 || 業而去。若彼眾生。成就身惡行。成就語惡行。
188b25 || 成就意惡行。誹謗賢聖。具足邪見。及邪見業
188b26 || 因緣。身壞命終。必墮惡趣。生地獄中。若彼眾
188b27 || 生。成就身善行。成就語善行。成就意善行。不
188b28 || 謗賢聖。具足正見。正見業因緣。身壞命終。

簡
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字

此菩薩念知无量宿命差别，所谓：‘念知一生，念知二生、三生、四生，乃至十生、二十、三十，乃至百生、无量百生、无量千生、无量百千生，成劫、坏劫、成坏劫、无量成坏劫，我曾在某处，如是名，如是姓，如是种族，如是饮食，如是寿命，如是久住，如是苦乐。我于彼死，生于某处，从某处死，生于此处，如是形状，如是相貌，如是言音。’如是过去无量差别，皆能忆念。此菩萨天眼清净过于人眼，见诸众生生时、死时、好色、恶色，善趣、恶趣，随业而去。若彼众生成就身恶行，成就语恶行，成就意恶行，诽谤贤圣；具足邪见及邪见业因緣，身坏命终，必墮惡趣，生地獄中。若彼众生成就身善行，成就語善行，成就意善行，不謗賢聖，具足正見；正見業因緣，身坏命終，

13. THE BODHISATTVA'S RECALL OF PAST LIVES

This bodhisattva remembers the details of countless past lives. Specifically, he remembers one life, two lives, three lives, four lives, and so forth on up to ten lives, twenty lives, thirty lives, and so forth on up to a hundred lives, countless hundreds of lives, countless thousands of lives, and countless hundreds of thousands of lives. He remembers the creation phase of the kalpa, the destruction phase of the kalpa, the creation and destruction phases of the kalpa, and remembers countless creation and destruction phases of kalpas. He remembers:

I lived in such-and-such a place, was named this, was a member of this family, came from this caste, consumed these sorts of food and drink, lived a life of this length, dwelt for this amount of time, and experienced these sorts of suffering and happiness, after which I died in that place, was then reborn in such-and-such a place, after which I died in such-and-such a place, was then reborn in this place, possessed this sort of physical stature, was of this sort of appearance, and spoke with this sort of voice.

In this way, he entirely remembers countless details from his past.

14. THE BODHISATTVA'S HEAVENLY EYE

This bodhisattva possesses the heavenly eye that is purified and surpasses the human eye. Thus he observes with respect to beings when they were born, when they died, whether they were of fine physical appearance or of hideous appearance, whether they dwelt in the destinies associated with goodness, whether they dwelt in the wretched destinies, and how they moved along in accordance with their karmic actions.

He is able as well to observe that, if some particular being had created bad physical karma, bad verbal karma, and bad mental karma, had slandered worthies and *āryas*, had become completely possessed of wrong views and the causes and conditions of karmic actions associated with wrong views, when his body perished and his lifespan came to an end, he then became bound for descent into the wretched destinies and was reborn into the hells.

He is also able to observe that, if yet some other being had created good physical karma, good verbal karma, and good mental karma, had refrained from slandering worthies and *āryas*, had become completely possessed of right views as well as the causes and conditions of karmic actions associated with right views, then, when his body perished and his lifespan came to an end,

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必

188b29 || 生善趣。諸天之中。菩薩天眼。皆如實知。此菩
 188c01 || 薩。於諸禪三昧。三摩鉢底能入能出。然不隨
 188c02 || 其力受生。但隨能滿菩提分處。以意願力。而
 188c03 || 生其中
 188c04 || 佛子。是菩薩。住此發光地。以願力故。得見多
 188c05 || 佛。所謂見多百佛。見多千佛。見多百千佛。乃
 188c06 || 至見多百千億那由他佛。悉以廣大心深心。
 188c07 || 恭敬尊重。承事供養。衣服飲食。臥具湯藥一
 188c08 || 切資生。悉以奉施。亦以供養一切眾僧。以此
 188c09 || 善根。迴向阿耨多羅三藐三菩提。於其佛所。
 188c10 || 恭敬聽法。聞已受持。隨力修行。此菩薩。觀一
 188c11 || 切法。不生不滅。因緣而有。見縛先滅。一切欲
 188c12 || 縛。色縛有縛。無明縛。皆轉微薄。於無量百千
 188c13 || 億那由他劫。不積集故。邪貪邪瞋。及以邪癡。
 188c14 || 悉得除斷。所有善根。轉更明淨。

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必生善趣諸天之中。菩薩天眼皆如實知。此菩薩于諸禪三昧、三摩鉢底能入能出，然不隨其力受生，但隨能滿菩提分處，以意願力而生其中。

“佛子，是菩薩住此發光地，以願力故，得見多佛。所謂：見多百佛，見多千佛，見多百千佛，乃至見多百千億那由他佛。悉以廣大心、深心，恭敬尊重，承事供養，衣服、飲食、臥具、湯藥，一切資生悉以奉施，亦以供養一切眾僧，以此善根迴向阿耨多羅三藐三菩提。于其佛所，恭敬聽法，聞已受持，隨力修行。此菩薩觀一切法，不生不滅，因緣而有；見縛先滅，一切欲縛、色縛、有縛、無明縛皆轉微薄；于無量百千億那由他劫不積集故，邪貪、邪瞋及以邪癡，悉得除斷，所有善根轉更明淨。

he then became bound for rebirth into the good destinies and for ascent into the heavens.

The bodhisattva's heavenly eye is able to observe all of these circumstances in accordance with the way they really are.

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

This bodhisattva, though well able to enter and emerge from the *dhyāna* samādhis and *samāpattis*, nonetheless does not acquiesce in their power when taking rebirth, but rather only acquiesces in rebirth to locations conducing to his ability to achieve complete fulfillment of the factors leading to the realization of bodhi. In this, availing himself of his mind's power of vows, he thereby achieves rebirth in those sorts of circumstances.

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

(N) Son of the Buddha, due to the power of his vows, this bodhisattva who abides on this Ground of Shining Light becomes able to see many buddhas. That is to say that he may see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, and so forth until we come to his seeing many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, and serves. He presents offerings to them of robes, food and drink, bedding, medicines, and all things supporting their lives, offering up all of these things with a vast mind and a deep mind. He also makes offerings of such requisites to everyone in their sangha assemblies and then dedicates these roots of goodness to the realization of *anuttarasamyaksambodhi*. He listens respectfully to the Dharma in the presence of the Buddhas. Having heard it, he retains it and cultivates it in a manner befitting his powers to do so.

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

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

(O) Having first destroyed the bonds of views, the bonds of desire, the bonds of form, the bonds of becoming, and the bonds of ignorance all become ever more attenuated. Because, for countless hundreds of thousands of *koṭis* of *nayutas* of kalpas, they are no longer accumulated, wrong desire, wrong hatred, and wrong delusion are all entirely cut off. All of his roots of goodness then become ever more radiant.

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佛子。譬如真

188c15 || 金。善巧鍊治。[3]稱兩不減。轉更明淨。菩薩。亦
188c16 || 復如是。住此發光地。不積集故。邪貪邪瞋。及
188c17 || 以邪癡。皆得除斷。所有善根。轉更明淨。此菩
188c18 || 薩。忍辱心。柔和心。諧順心。悅美心。不瞋心。
188c19 || 不動心。不濁心。無高下心。不望報心。報恩
188c20 || 心。不諂心。不誑心。無[4]險誑心。皆轉清淨。此
188c21 || 菩薩。於四攝中。利行偏多。十波羅蜜中。忍波
188c22 || 羅蜜偏多。餘非不修。但隨力隨分。佛子。是名
188c23 || 菩薩第三發光地。菩薩住此地。多作三十三
188c24 || 天王。能以方便。令諸眾生。捨離貪欲。布施愛
188c25 || 語。利行同事。如是一切諸所作業。皆不離念
188c26 || 佛。不離念法。不離念僧。乃至不離念具足一
188c27 || 切種。一切智智。

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佛子，譬如真金善巧炼治，秤两不减，转更明净。菩萨亦复如是，住此发光地，不积集故，邪贪、邪瞋及以邪痴，皆得除断，所有善根转更明净。此菩萨忍辱心、柔和心、谐顺心、悦美心、不瞋心、不动心、不浊心、无高下心、不望报心、报恩心、不谄心、不诳心、无险诳心皆转清净。此菩萨于四摄中，利行偏多；十波罗蜜中，忍波罗蜜偏多；余非不修，但随力随分。

“佛子，是名菩萨第三发光地。菩萨住此地，多作三十三天王，能以方便，令诸众生舍离贪欲。布施、爱语、利行、同事，如是一切诸所作业，皆不离念佛，不离念法，不离念僧，乃至不离念具足一切种、一切智智。

Son of the Buddha, this is analogous to skillfully refining real gold to the point where its weight no longer diminishes with smelting and it shines ever more brightly in its purity. So too it is with the bodhisattva who dwells on the Ground of Shining Light. Because he no longer accumulates them, wrongly generated covetousness, wrongly generated hatred, and wrongly generated stupidity are all entirely cut off and his roots of goodness then shine ever more brightly.

This bodhisattva's inclination to be patient, his inclination to be gently harmonious, his inclination to be congenially adaptive, his inclination to be pleasingly sweet, his inclination to refrain from anger, his inclination to remain imperturbable, his inclination to remain unconfused, his inclination to refrain from judgments as to "superior" or "inferior," his inclination to not long for expressions of gratitude, his inclination to repay kindnesses, his inclination to refrain from flattery, his inclination to refrain from deviousness, and his inclination to refrain from treachery—all of these become ever more purified.⁸⁸

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

Among the four means of attraction, this bodhisattva focuses more strongly on the practice of "beneficial actions" and, among the ten *pāramitās*, he focuses more strongly on the practice of the patience *pāramitā*.⁸⁹ It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to whatever is fitting.

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

Son of the Buddha, this is what constitutes the bodhisattva's third ground, the Ground of Shining Light.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

(P) The bodhisattva dwelling on this ground often becomes a king of the Heaven of the Thirty-three who is able to employ skillful means to cause beings to abandon desire.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of "giving," "pleasing words," "beneficial actions," and "joint endeavors" and in all other such works as these, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, 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 and the cognition of all-knowledge.

正體字

復作是念。我當於一切眾生
 188c28 || 中為首。為勝為殊勝。為妙為微妙。為上為無
 188c29 || 上。乃至為一切智智依止者。若勤行精進。於
 189a01 || 一念頃。得百千三昧。得見百千佛。知百千佛
 189a02 || 神力。能動百千佛世界。乃至示現百千身。一
 189a03 || 一身。百千菩薩。以為眷屬。若以菩薩。殊勝願
 189a04 || 力。自在示現。過於此數。百劫千劫。乃至百千
 189a05 || 億那由他劫。不能數知。爾時金剛藏菩薩。欲
 189a06 || 重宣其義。而說頌曰
 189a07 || 清淨安住明盛心 厭離無貪無害心
 189a08 || 堅固勇猛廣大心 智者以此入三地 ^[7]
 189a09 || 菩薩住此發光地 觀諸行法苦無常
 189a10 || 不淨敗壞速歸滅 無堅無住無來往 ^[8]
 189a11 || 觀諸有為如重病 憂悲苦惱惑所纏
 189a12 || 三毒猛火恒熾然 無始時來不休息 ^[9]
 189a13 || 厭離三有不貪著 專求佛智無異念
 189a14 || 難測難思無等倫 無量無邊無逼惱 ^[10]

簡體字

复作是念：‘我当于一切众生中为首、为胜、为殊胜、为妙、为微妙、为上、为无上，乃至为一切智智依止者。’若勤行精进，于一念顷，得百千三昧，得见百千佛，知百千佛神力，能动百千佛世界，乃至示现百千身，一一身百千菩萨以为眷属；若以菩萨殊胜愿力自在示现，过于此数，百劫、千劫乃至百千亿那由他劫不能数知。”

尔时，金剛藏菩薩欲重宣其义而说頌曰：

“清淨安住明盛心，厭離無貪無害心，
 堅固勇猛廣大心，智者以此入三地。
 菩薩住此發光地，觀諸行法苦無常，
 不淨敗壞速歸滅，無堅無住無來往。
 觀諸有為如重病，憂悲苦惱惑所纏，
 三毒猛火恒熾然，無始時來不休息。
 厭離三有不貪著，專求佛智無異念，
 難測難思無等倫，無量無邊無逼惱。”

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If he becomes diligent in the practice of vigor, then, in but a single moment, he will acquire a hundred thousand samādhis, will be able to see a hundred thousand buddhas, will know of the spiritual powers of a hundred thousand buddhas, will be able to cause tremors in a hundred thousand buddha worlds, and so forth until we come to his manifesting a hundred thousand bodies among which each and every one of those bodies manifests a hundred thousand bodhisattvas to serve as its retinue. If he uses the power of the bodhisattva's especially supreme vows, he will be freely able to bring forth manifestations beyond this number such that one could never count them all even in a hundred kalpas, a thousand kalpas, and so forth on up to a hundred thousand *koṭis* of *nayutas* of kalpas.

20. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

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

The pure mind, stable abiding mind, mind of flourishing brilliance, mind of renunciation, non-desiring mind, non-harming mind,⁹⁰ the solid, valiant, broadly inclusive and magnanimous minds—the wise resort to these in acquiring entry into the third ground. {7}

The bodhisattva dwelling on this Ground of Shining Light contemplates formative factor dharmas as suffering, impermanent, impure, bound to perish, rapidly bound to return to destruction, as unenduring, as nonabiding, and as having no coming or going. {8}

He contemplates conditioned dharmas as like a grave disease, as bound up with worry, lamentation, suffering and anguish, as constantly ablaze with the fierce fire of the three poisons that, from beginningless time onward, has continued without cease. {9}

He renounces the three realms, indulges no covetous attachment, exclusively and without distraction pursues the Buddha's knowledge, so difficult to fathom, difficult to conceive of, matchless, immeasurable, boundless, and entirely free of torments. {10}

正體字

189a15	見佛智已愍眾生	孤獨無依無救護
189a16	三毒熾然常困乏	住諸有獄恒受苦 {11}
189a17	煩惱纏覆盲無目	志樂下劣喪法寶
189a18	隨順生死怖涅槃	我應救彼勤精進 {12}
189a19	將求智慧益眾生	思何方便令解脫
189a20	不離如來無礙智	彼復無生慧所起 {13}
189a21	心念此慧從聞得	如是思惟自勤勵
189a22	日夜聽習無間然	唯以正法為尊重 {14}
189a23	國城財貝諸珍寶	妻子眷屬及王位
189a24	菩薩為法起敬心	如是一切皆能捨 {15}
189a25	頭目耳鼻舌牙齒	手足骨髓心血肉
189a26	此等皆捨未為難	但以聞法為最難 {16}
189a27	設有人來語菩薩	孰能投身大火聚 {17}
189a28	我當與汝佛法寶	聞已投之無怯懼 {17}
189a29	假使火滿三千界	身從梵世而投入
189b01	為求法故不為難	況復人間諸小苦 {18}
189b02	從初發意至得佛	其間所有阿鼻苦
189b03	為聞法故皆能受	何況人中諸苦事 {19}
189b04	聞已如理正思惟	獲得四禪無色定
189b05	四等五通次第起	不隨其力而受生 {20}

簡體字

見佛智已愍眾生，孤獨無依無救護，
 三毒熾然常困乏，住諸有獄恒受苦，
 煩惱纏覆盲無目，志樂下劣喪法寶，
 隨順生死怖涅槃，我應救彼勤精進。
 將求智慧益眾生，思何方便令解脫？
 不離如來無礙智，彼復無生慧所起。
 心念此慧從聞得，如是思惟自勤勵，
 日夜聽習無間然，唯以正法為尊重。
 國城財貝諸珍寶，妻子眷屬及王位，
 菩薩為法起敬心，如是一切皆能捨。
 頭目耳鼻舌牙齒，手足骨髓心血肉，
 此等皆捨未為難，但以聞法為最難。
 設有人來語菩薩：孰能投身大火聚，
 我當與汝佛法寶！聞已投之無怯懼。
 假使火滿三千界，身從梵世而投入，
 為求法故不為難，況復人間諸小苦！
 從初發意至得佛，其間所有阿鼻苦，
 為聞法故皆能受，何況人中諸苦事！
 聞已如理正思惟，獲得四禪無色定，
 四等五通次第起，不隨其力而受生。

Having observed the Buddha's knowledge, he feels pity for beings, abiding alone, with no one to rely on or to rescue and protect them, burned by the blazing fire of the three poisons, ever poverty-stricken, dwelling in the prison of existence, always undergoing sufferings, ⁽¹¹⁾ enveloped in and covered by the afflictions, blind, with no eyes, aspiring to the inferior and mean, having lost the Dharma jewel, swept along in cyclic births and deaths, frightened by nirvāṇa—he thinks, "I should rescue them, being diligently vigorous in this. ⁽¹²⁾

I shall seek the wisdom with which to benefit beings."

He reflects on which skillful means can cause their liberation and realizes it is none other than the Tathāgata's unimpeded knowledge that itself arises from the wisdom of non-production. ⁽¹³⁾

He reflects, "This wisdom is acquired through learning."

Having considered it thus, he then assiduously urges himself on so that, day and night, he listens and practices incessantly, taking only right Dharma as what is worthy of his esteem. ⁽¹⁴⁾

Whether it be countries, cities, wealth, the various precious jewels, his wife, children, retinue, or even the royal throne—for the sake of Dharma, the bodhisattva, with reverential mind, is able to relinquish all such things. ⁽¹⁵⁾

Even his head, eyes, ears, nose, tongue, and teeth, his hands, feet, bones, marrow, heart, blood and flesh—relinquishing even such things as these, he does not deem difficult, but rather only esteems the hearing of Dharma as most rare. ⁽¹⁶⁾

Should someone come and tell this bodhisattva, "Whosoever is able to throw his body into a great bonfire—I will bestow upon you a Dharma jewel of the Buddha," having heard this, he would feel no trepidation at leaping into it. ⁽¹⁷⁾

He instead thinks, "Even were there a fire filling up a trichiliocosm, I would leap down into it from the height of the Brahma world, for, to do this in search of the Dharma is not to be seen as difficult, how much the less might I shrink from minor human sufferings." ⁽¹⁸⁾

Even all of the sufferings experienced in the Avīci Hells from the time of his initial resolve until he achieves buddhahood—he would be able to endure it all for the sake of hearing the Dharma. How much the more would he endure all the sufferings of humans. ⁽¹⁹⁾

Having heard it, by right contemplation that accords with principle, he gains in sequence the four *dhyānas*, four formless absorptions, four equally-regarding minds,⁹¹ and five superknowledges, yet does not acquiesce in their power to determine one's rebirths. ⁽²⁰⁾

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189b06	菩薩住此見多佛	供養聽聞心決定
189b07	斷諸邪惑轉清淨	如 ^[1] 鍊真金體無減 ^[21]
189b08	住此多作忉利王	化導無量諸天眾
189b09	令捨貪心住善道	一向專求佛功德 ^[22]
189b10	佛子住此勤精進	百千三昧皆具足
189b11	見百千佛相嚴身	若以願力復過是 ^[23]
189b12	一切眾生普利益	彼諸菩薩最上行
189b13	如是所有第三地	我依其義已解釋 ^[24]
189b14	大方廣佛華嚴經卷第三十五	

簡
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菩薩住此見多佛，供養听闻心決定，斷諸邪惑轉清淨，如
鍊真金體無減。

住此多作忉利王，化導無量諸天眾，令捨貪心住善道，一
向專求佛功德。

佛子住此勤精進，百千三昧皆具足，見百千佛相嚴身，若
以願力復過是。

一切眾生普利益，彼諸菩薩最上行，如是所有第三地，我
依其義已解釋。”

The bodhisattva dwelling herein sees many buddhas,
makes offerings to them, listens to them, and, with resolute mind,
severs erroneous views and delusions and becomes ever more pure,
as when refining true gold, its substance remains undiminished. {21}

One who abides herein often becomes a Trāyastriṃśa Heaven King
teaching and guiding countless members of the assemblies of devas,
causing them to forsake the desire mind, abide in paths of goodness,
and proceed with singular devotion to seek the Buddha's qualities. {22}

A son of the Buddha abiding herein who is diligently vigorous
perfectly acquires a hundred thousand samādhis,
sees a hundred thousand buddhas' bodies adorned with the marks,
and, if resorting to the power of vows, exceeds even this. {23}

As for the universal benefiting of all beings
and all of those especially superior practices of the bodhisattvas
as well as all of the other such aspects of the third ground,
I have concluded their explanation according to their meaning. {24}

正
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189b17 || [2]大方廣佛華嚴經卷第三十六 189b18 ||
 189b19 || [*]于闐國[*]三藏實叉難陀[*]奉 制譯
 189b20 || 十地品第二十六之三
 189b21 || 佛子聞此廣大行 可樂深妙殊勝[3]地
 189b22 || 心皆[4]踊悅大歡喜 普散眾華供養佛 (1)
 189b23 || 演說如是妙法時 大地海水[5]皆震動
 189b24 || 一切天女咸歡喜 悉吐妙音同讚歎 (2)
 189b25 || [6] 自在天王大欣慶 雨摩尼寶供養佛
 189b26 || 讚言佛為我出興 演說第一功德行 (3)
 189b27 || 如是智者諸地義 於百千劫甚難得
 189b28 || 我今忽然而得聞 菩薩勝行妙法音 (4)
 189b29 || 願更演說聰慧者 後地決定無餘道
 189c01 || 利益一切諸天人 此諸佛子皆樂聞 (5)
 189c02 || 勇猛大心解脫月 請金剛藏言佛子
 189c03 || 從此轉入第四地 所有行相願宣說 (6)
 189c04 || (A)爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩
 189c05 || 薩摩訶薩。第三地善清淨已。欲入第四焰慧
 189c06 || 地。

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大方广佛华严经卷第三十六

十地品第二十六之三

佛子闻此广大行，可樂深妙殊勝法，
 心皆勇悅大歡喜，普散眾華供養佛。
 演說如是妙法時，大地海水皆震動，
 一切天女咸歡喜，悉吐妙音同讚歎。
 自在天王大欣慶，雨摩尼寶供養佛，
 讚言佛為我出興，演說第一功德行。
 如是智者諸地義，於百千劫甚難得，
 我今忽然而得聞，菩薩勝行妙法音。
 願更演說聰慧者，後地決定無餘道，
 利益一切諸天人，此諸佛子皆樂聞！
 勇猛大心解脫月，請金剛藏言佛子，
 從此轉入第四地，所有行相願宣說！

爾時，金剛藏菩薩告解脫月菩薩言：“佛子，菩薩摩訶薩第三地善清淨已，欲入第四焰慧地，

PART 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 sons of the Buddha had heard of these vast practices on this delightful, deeply sublime, and especially supreme ground, their minds were exhilarated, they were filled with great joy, and they scattered many flowers everywhere as offerings to the Buddha. ⁽¹⁾

When such sublime Dharma had been proclaimed there, the great earth trembled, the ocean's waters roiled, and all of the celestial nymphs became joyful, whereupon they all joined their marvelous voices in singing praises. ⁽²⁾

The Vāsavartin Heaven King, moved to immense celebratory delight, rained down *maṇi* jewels as offerings to the Buddha, and uttered praises: "The Buddha has come forth here for our sakes, expounding the practices possessed of the foremost merit. ⁽³⁾

"The meaning of the grounds taught by such a wise one as this is extremely difficult to encounter in a hundred thousand kalpas. We have now suddenly been able to hear this sublime Dharma voice speak of a bodhisattva's supreme conduct. ⁽⁴⁾

"We wish to additionally hear expounded the brilliantly wise one's subsequent grounds on the definite path to the realm without residue that bestows benefit on all devas and all humans.

All of these sons of the Buddha would delight in hearing this." ⁽⁵⁾

Then the heroically valiant one of great resolve, Liberation Moon, posed a request to Vajragarbha, saying, "O Son of the Buddha, please explain here all aspects of the practice involved in turning from here to enter the fourth ground." ⁽⁶⁾

2. VAJRAGARBHA COMMENCES THE FOURTH GROUND'S EXPLANATION

^(A) At that time, Vajragarbha Bodhisattva informed Liberation Moon Bodhisattva, saying:

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

O Son of the Buddha. As for the bodhisattva *mahāsattva* who has already well purified his practice on the third ground and then wishes to enter the fourth ground, the Ground of Blazing Brilliance,

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當修行十法明門。何等為十。所謂觀察眾
 189c07|| 生界。觀察法界。觀察世界。觀察虛空界。觀察
 189c08|| 識界。觀察欲界。觀察色界。觀察無色界。觀察
 189c09|| 廣心信解界。觀察大心信解界。菩薩以此十
 189c10|| 法明門。得入第四焰慧地
 189c11|| 佛子。菩薩住此焰慧地。則能以十種智。成熟
 189c12|| 法故。得彼內法。生如來家。何等為十。所謂深
 189c13|| 心不退故。於三寶中。生淨信。畢竟不壞故。觀
 189c14|| 諸行生滅故。觀諸法自性無生故。觀世間成
 189c15|| 壞故。觀因業有生故。觀生死涅槃故。觀眾生
 189c16|| 國土業故。觀前際後際故。觀無所有盡故。是
 189c17|| 為十。

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当修行十法明门。何等为十？所谓观察众生界、观察法界、观察世界、观察虚空界、观察识界、观察欲界、观察色界、观察无色界、观察广心信解界、观察大心信解界。菩萨以此十法明门，得入第四焰慧地。

“佛子，菩萨住此焰慧地，则能以十种智成熟法故，得彼内法，生如来家。何等为十？所谓：深心不退故；于三宝中生净信，毕竟不坏故；观诸行生灭故；观诸法自性无生故；观世间成坏故；观因业有生故；观生死涅槃故；观众生国土业故；观前际后际故；观无所有尽故。是为十。

he should cultivate ten gateways to the light of Dharma.⁹² What are the ten? They are:

- Contemplation of the realms of beings;
- Contemplation of the Dharma realm;
- Contemplation of the world realms;
- Contemplation of the realms of empty space;
- Contemplation of the realms of consciousness;
- Contemplation of the desire realm;
- Contemplation of the form realm;
- Contemplation of the formless realm;
- Contemplation of the realms of broadly inclusive resolute intentions and resolute convictions;⁹³
- And contemplation of the realms of magnanimous resolute intentions and resolute convictions.⁹⁴

The bodhisattva employs these ten gateways to the light of Dharma to gain entry into the fourth ground, the Ground of Blazing Brilliance.

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

(B) Son of the Buddha, if a bodhisattva comes to dwell on this Ground of Blazing Brilliance, then, by employing ten types of knowledge-maturing dharmas,⁹⁵ he becomes able to acquire its inner dharmas⁹⁶ and achieve birth into the clan of the Tathāgatas. What then are those ten? They are:

- Through possessing non-retreating resolute intentions;
- Through bringing forth ultimately pure and indestructible faith in the Three Jewels;
- Through contemplating the production and destruction of all karmic formative factors;
- Through contemplating all dharmas as, by their very nature, unproduced;
- Through contemplating the formation and destruction of worlds;
- Through contemplating that it is on account of karmic actions that birth exists;
- Through contemplating *saṃsāra* and *nirvāṇa*;
- Through contemplating the karma associated with beings and lands;
- Through contemplating the past and the future;
- And through contemplating non-existence and complete destruction.

These are the ten.

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佛子。菩薩住此第四地。觀內身^[7]循身
189c18 || 觀。勤勇念知。除世間貪憂。觀外身循身觀。勤
189c19 || 勇念知。除世間貪憂。觀內外身循身觀。勤
189c20 || 勇念知。除世間貪憂。如是。觀內受外受內外
189c21 || 受循受觀。觀內心外心內外心循心觀。觀內
189c22 || 法外法內外法循法觀。勤勇念知。除世間貪
189c23 || 憂。復次此菩薩。未生諸惡不善法為不生故。
189c24 || 欲生勤精進發心正斷已生諸惡不善法為斷
189c25 || 故。欲生勤精進發心正斷。未生諸善法為生
189c26 || 故。欲生勤精進發心正行。

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佛子，菩薩住此第四地，觀內身循身觀，勤勇念知，除世間貪
憂；觀外身循身觀，勤勇念知，除世間貪憂；觀內外身循身觀，
勤勇念知，除世間貪憂；如是，觀內受、外受、內外受循受觀，
觀內心、外心、內外心循心觀，觀內法、外法、內外法循法觀，
勤勇念知，除世間貪憂。復次，此菩薩未生諸惡不善法為不生
故，欲生勤精進發心正斷；已生諸惡不善法為斷故，欲生勤精進
發心正斷；未生諸善法為生故，欲生勤精進發心正行；

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

a. THE FOUR STATIONS OF MINDFULNESS

(c) Son of the Buddha, the bodhisattva dwelling on this fourth ground employs the body-examining contemplation that takes his own body as the objective focus, employing diligent and robust mindfulness and knowing awareness⁹⁷ in ridding himself of desire and distress associated with the world. He employs the body-examining contemplation taking others' bodies as the objective focus, employing diligent and robust mindfulness and knowing awareness in ridding himself of desire and distress associated with the world. And he employs the body-examining contemplation that takes both his own body and others' bodies as the objective focus, employing diligent and robust mindfulness and knowing awareness in ridding himself of desire and distress associated with the world.

In this same manner, he also applies such contemplation to his own feelings, to the feelings of others, and to the feelings of both himself and others, applying the feeling-examining contemplation to those objective conditions.

He also applies such contemplation to his own mind, to the minds of others, and to the minds of both himself and others, employing the mind-examining contemplation to those objective conditions.

And, finally, he also applies such contemplation to subjectively-related dharmas, to objectively-related dharmas, and to dharmas that are both subjectively related and objectively related, employing the dharma-examining contemplation to those objective conditions.

Thus it is that he employs diligent and robust mindfulness and knowing awareness in ridding himself of desire and distress associated with the world.⁹⁸

b. THE FOUR RIGHT EFFORTS

Additionally, for the sake of not generating evil and unwholesome dharmas that have not yet arisen, this bodhisattva strives to bring forth diligently applied vigor and resolves to cut off their arising.

For the sake of severing already arisen evil and unwholesome dharmas, he strives to bring forth diligently applied vigor and resolves to cut them off.

For the sake of generating good dharmas not yet arisen, he strives to bring forth diligently applied vigor and resolves to proceed with their right practice.

已生諸善法為住

189c27 || 不失故。修令增廣故。欲生勤精進發心正行。

189c28 || 復次此菩薩。修行欲定斷行。成就神足。依止

189c29 || 厭。依止離。依止滅。迴向於捨。修行精進定心

190a01 || 定觀定斷行。成就神足。依止厭。依止離。依止

190a02 || 滅。迴向於捨。復次此菩薩。修行信根。依止

190a03 || 厭。依止離。依止滅。迴向於捨。修行精進根。

正體字 190a04 || 念根。定根。慧根。依止厭。依止離。依止滅。迴

190a05 || 向於捨。復次此菩薩。修行信力。依止厭。依止

190a06 || 離。依止滅。迴向於捨。修行精進力。念力。定

190a07 || 力。慧力。依止厭。依止離。依止滅。迴向於捨。

190a08 || 復次此菩薩。修行念覺分。依止厭。依止離。依

190a09 || 止滅。迴向於捨。修行擇法覺分。精進覺分。喜

190a10 || 覺分。猗覺分。定覺分。捨覺分。

已生諸善法為住不失故，修令增廣故，欲生勤精進發心正行。復次，此菩薩修行欲定斷行，成就神足，依止厭，依止離，依止滅，迴向於捨；修行精進定、心定、觀定斷行，成就神足，依止厭，依止離，依止滅，迴向於捨。復次，此菩薩修行信根，依止厭，依止離，依止滅，迴向於捨；修行精進根、念根、定根、慧根，依止厭，依止離，依止滅，迴向於捨。復次，此菩薩修行信力，依止厭，依止離，依止滅，迴向於捨；修行精進力、念力、定力、慧力，依止厭，依止離，依止滅，迴向於捨。復次，此菩薩修行念覺分，依止厭，依止離，依止滅，迴向於捨；修行擇法覺分、精進覺分、喜覺分、猗覺分、定覺分、捨覺分，

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And for the sake of ensuring that already-arisen good dhar-
mas will continue and not be lost, and also in order to cultivate,
increase and broaden them, he strives to bring forth diligently
applied vigor and resolves to engage in right practice.⁹⁹

c. THE FOUR BASES OF PSYCHIC POWER

Additionally, this bodhisattva cultivates the severance prac-
tice associated with zeal-based concentration, this in order to
completely establish the spiritual powers, doing so based upon
detachment, based upon dispassion, based upon cessation, and
directed toward relinquishment.¹⁰⁰ He also cultivates the sever-
ance practices associated with vigor-based concentration, associ-
ated with mind-based concentration, and associated with contem-
plation-based concentration, this in order to completely establish
the spiritual powers, doing so based upon detachment, based
upon dispassion, based upon cessation, and directed toward
relinquishment.¹⁰¹

d. THE FIVE ROOTS

Additionally, this bodhisattva cultivates the root-faculty of faith,
doing so based upon detachment, based upon dispassion, based
upon cessation, and directed toward relinquishment, cultivates
too the root-faculty of vigor, the root-faculty of mindfulness, the
root-faculty of concentration, and the root-faculty of wisdom, in
all cases doing so based upon detachment, based upon dispassion,
based upon cessation, and directed toward relinquishment.¹⁰²

e. THE FIVE POWERS

Additionally, this bodhisattva cultivates the power of faith, doing
so based upon detachment, based upon dispassion, based upon
cessation, and directed toward relinquishment, cultivates the
power of vigor, the power of mindfulness, the power of concen-
tration, and the power of wisdom, doing so based upon detach-
ment, based upon dispassion, based upon cessation, and directed
toward relinquishment.¹⁰³

f. THE SEVEN LIMBS OF ENLIGHTENMENT

Additionally, this bodhisattva cultivates the mindfulness limb of
enlightenment, doing so based upon detachment, based upon dis-
passion, based upon cessation, and directed toward relinquish-
ment, cultivates the dharma-differentiation limb of enlightenment,
the vigor limb of enlightenment, the joyfulness limb of enlighten-
ment, the pliancy limb of enlightenment, the concentration limb
of enlightenment, and the equanimity limb of enlightenment,

正
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字

依止厭。依止

190a11 || 離。依止滅。迴向於捨。復次此菩薩。修行正

190a12 || 見。依止厭。依止離。依止滅。迴向於捨。修行

190a13 || 正思惟。正語正業。正命正精進。正念正定。依

190a14 || 止厭。依止離。依止滅。迴向於捨。㊦菩薩修行如

190a15 || 是功德。為不捨一切眾生故。本願所持故。大

190a16 || 悲為首故。大慈成就故。思念一切智智故。成

190a17 || 就莊嚴佛土故。成就如來力無所畏不共佛

190a18 || 法相好音聲悉具足故。求於上上殊勝道故。

190a19 || 隨順所聞甚深佛解脫故。思惟大智善巧方

190a20 || 便故

190a21 || ㊦佛子。菩薩住此焰慧地。所有身見為首。我人

190a22 || 眾生。壽命。蘊界處。所起執著。出沒思惟。觀

190a23 || 察治故。我所故。

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依止厌，依止离，依止灭，回向于舍。复次，此菩萨修行正见，依止厌，依止离，依止灭，回向于舍；修行正思惟、正语、正业、正命、正精进、正念、正定，依止厌，依止离，依止灭，回向于舍。菩萨修行如是功德，为不舍一切众生故，本愿所持故，大悲为首故，大慈成就故，思念一切智智故，成就庄严佛土故，成就如来力、无所畏、不共佛法、相好音声悉具足故，求于上上殊胜道故，随顺所闻甚深佛解脱故，思惟大智善巧方便故。

“佛子，菩萨住此焰慧地，所有身见为首，我、人、众生、寿命、蕴、界、处所起执著，出没思惟；观察治故，我所故，

doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹⁰⁴

g. THE EIGHTFOLD PATH

Additionally, this bodhisattva cultivates right views, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment. So too, he cultivates right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, doing so based upon detachment, based upon dispassion, based upon cessation, and directed toward relinquishment.¹⁰⁵

h. THE BODHISATTVA'S TEN AIMS IN PRACTICING THE 37 FACTORS

{D} The bodhisattva cultivates such meritorious qualities as these, engaging in such cultivation:

- In order to refrain from forsaking all beings;
- In order to be sustained by his original vows;
- In order to make the great compassion foremost;
- In order to perfect the great kindness;
- In order to reflect upon and bear in mind the cognition of all-knowledge;
- In order to completely accomplish the adornment of buddha lands;
- In order to completely realize the Tathāgata's powers, fearlessnesses, dharmas exclusive to the Buddhas, major marks, subsidiary signs, and voice;
- In order to further his quest to acquire the most especially supreme path;¹⁰⁶
- In order to accord with what he has learned regarding the extremely profound liberation of the Buddha;
- And in order to reflect upon greatly wise and good skillful means.

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

{E} Son of the Buddha, the bodhisattva dwelling on the Ground of Blazing Brilliance, taking the view imputing the existence of a self associated with the body as chief among them, abandons all attachments that might be generated, including attachments to the existence of a self, to a person, to beings, to a lifespan, to the aggregates, to the sense realms, and to the sense bases, doing so because they arise and disappear in reliance on conceptual thought, because they are sustained through discursive thought, because they are but subsidiary to a self, because they are but its

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財物故。著處故。於如是等。

190a24 || 一切皆離。𑖀此菩薩。若見業。是如來所訶。煩惱

190a25 || 所染。皆悉捨離。若見業。是順菩薩道。如來所

190a26 || 讚。皆悉修行

190a27 || 𑖀佛子。此菩薩。隨所起方便慧。修^[1]習於道及

190a28 || 助道分。如是而得潤澤心。柔軟心。調順心。利

190a29 || 益安樂心。無雜染心。求上上勝法心。求殊勝

190b01 || 智慧心。救一切世間心。恭敬尊德無違教命

190b02 || 心。隨所聞法皆善修行心。𑖀此菩薩。知恩知報

190b03 || 恩。心極和善。同住安樂。質直柔軟。無稠林

190b04 || 行。無有我慢。善受教誨。得說者意。此菩薩。

190b05 || 如是忍成就。如是調柔成就。如是寂滅成就。

190b06 || 如是忍

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財物故，著處故，于如是等一切皆離。此菩薩若見業是如來所訶、煩惱所染，皆悉舍離；若見業是順菩薩道、如來所贊，皆悉修行。

“佛子，此菩薩隨所起方便慧，修習于道及助道分，如是而得潤澤心、柔軟心、調順心、利益安樂心、无杂染心、求上上胜法心、求殊胜智慧心、救一切世间心、恭敬尊德无违教命心、随所闻法皆善修行心。此菩薩知恩、知报恩，心极和善，同住安乐，质直柔软，无稠林行，无有我慢，善受教诲，得说者意。此菩薩如是忍成就，如是调柔成就，如是寂灭成就，如是忍、

material possessions, and because they are but points of attachment. He entirely abandons them all.

{F} Whenever this bodhisattva sees that particular karmic actions have been censured by the Tathāgata as defiled by the afflictions, he abandons all of them. Whenever he sees that particular karmic actions accord with the bodhisattva path and have been praised by the Tathāgata, he cultivates all of them.¹⁰⁷

7. MENTAL AND PERSONAL QUALITIES GAINED IN PATH CULTIVATION

{G} Son of the Buddha, this bodhisattva cultivates the path and the provisions assisting realization of the path¹⁰⁸ in a manner that befits the skillful means and wisdom he has developed. Proceeding in this manner, he thus acquires:¹⁰⁹

The harmoniously smooth mind;
 The gentle mind;
 The congenially adaptive mind;
 The mind that benefits and provides happiness to others;
 The mind unmixed with defilement;
 The mind that seeks ever more superior dharmas;
 The mind that seeks especially supreme wisdom;
 The mind that seeks to rescue everyone in the world;
 The mind that respects those of venerable virtue and does not
 go against their teaching instructions;
 And the mind that thoroughly cultivates in accordance with the
 Dharma one has learned.

{H} This bodhisattva:¹¹⁰

Acknowledges kindnesses received;
 Knows to repay kindnesses;
 Has a mind that is extremely harmonious and good;
 Dwells happily together with others;
 Is endowed with a character that is straight-minded;
 Is gentle and pliant;
 Is free of behavior influenced by the dense forest [of afflictions];
 Is free of arrogance;
 Is one who skillfully accepts instruction;
 And is one who well understands the intentions of those whose
 speech he hears.

It is in this way that this bodhisattva's patience becomes completely developed, in this way that his pliancy becomes completely developed, and in this way that his quiescence becomes completely developed. Having thus acquired completely developed patience,

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調柔寂滅成就。淨治後地業。𑖦作意修

190b07 || 行時。得不休息精進。不雜染精進。不退轉精

190b08 || 進。廣大精進。無邊精進。熾然精進。無等等

190b09 || 精進。無能壞精進。成^[2]熟一切眾生精進。善

190b10 || 分別道非道精進。𑖦是菩薩。心界清淨。深心不

190b11 || 失。悟解明利。善根增長。離世垢濁。斷諸疑

190b12 || 惑。明斷具足。喜樂充滿。佛親護念。無量志

190b13 || 樂。皆悉成就。𑖦佛子。菩薩住此焰慧地。以願

190b14 || 力故。得見多佛。所謂見多百佛。見多千佛。見

190b15 || 多百千佛。乃至見多百千億那由他佛。皆恭

190b16 || 敬尊重。承事供養。衣服臥具。飲食湯藥。一切

190b17 || 資生。悉以奉施。亦以供養一切眾僧。以此善

190b18 || 根。皆悉迴向阿耨多羅三藐三菩提。於彼佛

190b19 || 所。恭敬聽法。

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調柔、寂滅成就；淨治後地業，作意修行時，得不休息精進、不雜染精進、不退轉精進、廣大精進、無邊精進、熾然精進、无等等精進、无能坏精進、成熟一切眾生精進、善分別道非道精進。是菩薩心界清淨，深心不失，悟解明利，善根增長，離世垢濁，斷諸疑惑，明斷具足，喜樂充滿，佛親護念，無量志樂皆悉成就。

“佛子，菩薩住此焰慧地，以願力故，得見多佛。所謂：見多百佛，見多千佛，見多百千佛，乃至見多百千億那由他佛。皆恭敬尊重，承事供養，衣服、臥具、飲食、湯藥，一切資生悉以奉施，亦以供養一切眾僧，以此善根皆悉迴向阿耨多羅三藐三菩提。於彼佛所，恭敬听法，

pliancy, and quiescence, he then purifies his karmic actions on the subsequent grounds.

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

(j) At this time, as he proceeds with well-considered cultivation, he acquires:¹¹¹

Unresting vigor;
 Vigor unmixed with defiling factors;
 Non-retreating vigor;
 Vast vigor;
 Boundless vigor;
 Blazing vigor;
 Matchless vigor;
 Invincible vigor;
 Vigor aimed at maturing all beings;
 And vigor that is well able to distinguish 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, his resolute intentions never wane, his awakened convictions are brilliant and sharp, and his roots of goodness increase.¹¹² He abandons the world's defiling turbidities, cuts off all doubts and uncertainties, achieves perfected clarity in severance, and is filled with delight. He is one of whom the Buddhas are protectively mindful and his resolute intentions in relation to the immeasurable minds have become fully developed.¹¹³

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

(k) Son of the Buddha, due to the power of his vows, the bodhisattva dwelling on this Ground of Blazing Brilliance is able to see many buddhas. That is to say that he can see many hundreds of buddhas, can see many hundreds of thousands of buddhas, and so forth until we come to his seeing of many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, and serves, presenting offerings to them of robes, bedding, food and drink, medicines, and all amenities supporting their existence, offering up all of these things while also making offerings to those in all their sangha assemblies, proceeding then to dedicate the merit associated with these roots of goodness to *anuttarasamyaksambodhi*.

So too does he then respectfully listen to the teachings on Dharma in the presence of those buddhas. Having heard these

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聞已受持。具足修行。復於彼諸
 190b20 || 佛法中。出家修道。又更修治。深心信解。經無
 190b21 || 量百千億那由他劫。令諸善根。轉復明淨。佛
 190b22 || 子。譬如金師^[3]鍊^[4]治真金。作莊嚴具。餘所有
 190b23 || 金。皆不能及。菩薩摩訶薩。亦復如是。住於此
 190b24 || 地。所有善根。下地善根。所不能及。如摩尼
 190b25 || 寶。清淨光輪。能放光明。非諸餘寶之所能及。
 190b26 || 風雨等緣。悉不能壞。菩薩摩訶薩。亦復如是。
 190b27 || 住於此地。下地菩薩。所不能及。眾魔煩惱。
 190b28 || 悉不能壞。此菩薩。於四攝中。同事偏多。十波
 190b29 || 羅蜜中。精進偏多。餘非不修。但隨力隨分。佛
 190c01 || 子。是名略說菩薩摩訶薩第四焰慧地。菩薩
 190c02 || 住此地。多作須夜摩天王。以善方便。能除眾
 190c03 || 生身見等惑。

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聞已受持，具足修行。復于彼諸佛法中出家修道，又更修治深心信解，經无量百千億那由他劫，令諸善根轉復明淨。佛子，譬如金師煉治真金作莊嚴具，余所有金皆不能及；菩薩摩訶薩亦復如是，住于此地所有善根，下地善根所不能及。如摩尼寶清淨光輪能放光明，非諸余寶之所能及，風雨等緣悉不能壞；菩薩摩訶薩亦復如是，住于此地，下地菩薩所不能及，眾魔煩惱悉不能壞。此菩薩于四攝中，同事偏多；十波羅蜜中，精進偏多；余非不修，但隨力隨分。

“佛子，是名略說菩薩摩訶薩第四焰慧地。菩薩住此地，多作須夜摩天王，以善方便能除眾生身見等惑，

teachings, he takes them on, upholds them in practice, and entirely perfects their cultivation. Furthermore, during the Dharma reign of those buddhas, he leaves behind the home life to cultivate the path.

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

He also purifies his resolute intentions and resolute faith¹¹⁴ as he passes through countless hundreds of thousands of *koṭis* of *nayutas* of kalpas wherein he causes his roots of goodness to shine ever more brightly in their purity.

Son of the Buddha, this is analogous to a goldsmith's refining of real gold to create objects of adornment unmatched in their perfection by anything made from other grades of gold. So too it is with this bodhisattva *mahāsattva*. When he dwells on this ground, all of his roots of goodness are such that none of the roots of goodness of those on lower grounds could ever match them.

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

This circumstance is analogous to a *maṇi* jewel's orb of pure radiant light that is able to emit radiance of the sort that no other jewel's radiance can even approach, radiance that not even the conditions of wind, rain, and so forth are able to ruin. So, too, the bodhisattva *mahāsattva* dwelling on this ground cannot be matched by any of the lower ground bodhisattvas, for he cannot be destroyed by any of the many sorts of *māras* or afflictions.

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

Among the four means of attraction, this bodhisattva most extensively devotes his practice to "joint endeavors," while, among the ten *pāramitās*, he most extensively practices the perfection of vigor. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

14. VAJRAGARBHĀ'S STATEMENTS ABOUT THE 4TH GROUND BODHISATTVA

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

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes the heavenly king *Suyāma* in which capacity he is equipped with skillful means by which he can influence beings to rid themselves of the view imputing the existence of a real self in association with the

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令住正見。布施愛語。利行同事。

190c04 || 如是一切諸所作業。皆不離念佛。不離念法。

190c05 || 不離念僧。乃至不離念具足一切種。一切智

190c06 || 智。復作是念。我當於一切眾生中為首。為勝

190c07 || 為殊勝。為妙為微妙。為上為無上。乃至為一

190c08 || 切智智依止者。是菩薩。若發勤精進。於一念

190c09 || 頃。得入億數三昧。得見億數佛。得知億數佛

190c10 || 神力。能動億數世界。乃至能示現億數身。一

190c11 || 一身。億數菩薩。以為眷屬。若以菩薩。殊勝願

190c12 || 力。自在示現。過於此數。百劫千劫。乃至百千

190c13 || 億那由他劫。不能數知。爾時金剛藏菩薩。欲

190c14 || 重宣其義。而說頌言

190c15 || 菩薩已淨第三地 次觀眾生世法界

190c16 || 空界識界及三界 心解悉了能趣入 𑖀

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令住正见。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，不离念法，不离念僧，乃至不离念具足一切种、一切智智。复作是念：‘我当于一切众生中为首、为胜、为殊胜、为妙、为微妙、为上、为无上，乃至为一切智智依止者。’是菩萨若发勤精进，于一念顷，得入亿数三昧，得见亿数佛，得知亿数佛神力，能动亿数世界，乃至能示现亿数身，一一身亿数菩萨以为眷属；若以菩萨殊胜愿力自在示现，过于此数，百劫、千劫乃至百千亿那由他劫不能数知。”

尔时，金剛藏菩薩欲重宣其义而说颂言：

“菩萨已净第三地，次观众生世法界，

空界识界及三界，心解悉了能趣入。

body¹¹⁵ and other such delusions, thereby causing them to abide in right views.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors and all other such works that he pursues, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, 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 and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter a *koṭi* of samādhis, will be able to see a *koṭi* of buddhas, will become aware of the spiritual powers as exercised by a *koṭi* of buddhas, will be able to cause tremors in a *koṭi* of worlds, and so forth until we come to his being able to manifest a *koṭi* of bodies wherein each and every one of those bodies will itself become able to manifest a *koṭi* of bodhisattvas serving in his retinue. If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth manifestations beyond this number such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth until we come to a hundred thousand *koṭis* of *nayutas* of kalpas.

15. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon uttered verses, saying:

"The bodhisattva who has already purified the third ground next contemplates beings, the worlds, the Dharma realm, the realms of empty space and consciousness, the three realms, intentions, and convictions. Fathoming these, he is able to enter.¹¹⁶ {7}

正體字

190c17	始登焰地增勢力	生如來家永不退
190c18	於佛法僧信不壞	觀法無常無有起 ^[8]
190c19	觀世成壞業有生	生死涅槃剎等業
190c20	觀前後際亦觀盡	如是修行生佛家 ^[9]
190c21	得是法已增慈愍	轉更勤修四念處
190c22	身受心法內外觀	世間貪愛皆除遣 ^[10]
190c23	菩薩修治四勤行	惡法除滅善增長
190c24	神足根力悉善修	七覺八道亦如是 ^[11]
190c25	為度眾生修彼行	本願所護慈悲首
190c26	求一切智及佛土	亦念如來十種力 ^[12]
190c27	四無所畏不共法	殊特相好深美音
190c28	亦求妙道解脫處	及大方便修行彼 ^[13]
190c29	身見為首六十二	我及我所無量種
191a01	蘊界處等諸取著	此四地中一切離 ^[14]
191a02	如來所訶煩惱行	以無義利皆除斷
191a03	智者修行清淨業	為度眾生無不作 ^[15]
191a04	菩薩勤修不懈怠	即得十心皆具足
191a05	專求佛道無厭倦	志期受職度眾生 ^[16]
191a06	恭敬尊德修行法	知恩易誨無慍暴
191a07	捨慢離諂心調柔	轉更精勤不退轉 ^[17]

簡體字

始登焰地增勢力，生如來家永不退，
 于佛法僧信不壞，觀法無常無有起。
 觀世成壞業有生，生死涅槃剎等業，
 觀前後際亦觀盡，如是修行生佛家。
 得是法已增慈愍，轉更勤修四念處，
 身受心法內外觀，世間貪愛皆除遣。
 菩薩修治四勤行，惡法除滅善增長，
 神足根力悉善修，七覺八道亦如是。
 為度眾生修彼行，本願所護慈悲首，
 求一切智及佛土，亦念如來十種力，
 四無所畏不共法，殊特相好深美音；
 亦求妙道解脫處，及大方便修行彼。
 身見為首六十二，我及我所無量種，
 蘊界處等諸取著，此四地中一切離。
 如來所訶煩惱行，以無義利皆除斷；
 智者修行清淨業，為度眾生無不作。
 菩薩勤修不懈怠，即得十心皆具足，
 專求佛道無厭倦，志期受職度眾生。
 恭敬尊德修行法，知恩易誨無慍暴，
 捨慢離諂心調柔，轉更精勤不退轉。

On first ascending to the flaming ground, as he increases in strength, he is born into the Tathāgatas' clan through never-retreating resolve, indestructible faith in the Buddha, Dharma, and Sangha, contemplating dharmas as impermanent and unproduced, ⁽⁸⁾

contemplating worlds' rise and fall, karma as the basis for birth, *saṃsāra* and *nirvāṇa*, the karma associated with lands and such, contemplating past and future, and also contemplating destruction. Through just such cultivation as this, he is born in Buddha's clan.¹¹⁷ ⁽⁹⁾

After acquiring these dharmas, his kindly sympathy increases, he redoubles diligent cultivation of the four stations of mindfulness and their inward and outward contemplation of body, feelings, mind, and dharmas, thus expelling and banishing all worldly desires. ⁽¹⁰⁾

The bodhisattva cultivates the four right efforts by which bad dharmas are extinguished and good dharmas are increased. Psychic power bases, faculties, and powers are all well cultivated. So too it is with the seven limbs of bodhi and the eightfold path.¹¹⁸ ⁽¹¹⁾

He cultivates those practices in order to liberate beings, to be guarded by original vows, to perfect kindness, to make compassion foremost, to aid his quest for all-knowledge and adornment of buddha lands, and also to bear in mind acquisition of the Tathāgata's ten powers, ⁽¹²⁾

four fearlessnesses, the dharmas exclusive to the Buddhas, their special major marks, subsidiary signs, and fine voice.

He also cultivates those practices to pursue his quest for the sublime path's stations of liberation and great skillful means.¹¹⁹ ⁽¹³⁾

As for seeing a self related to the body, chief of the sixty-two views that include conceiving of a self, its possessions, and countless other attachments to aggregates, sense realms, sense bases, and such, he abandons all of these on this fourth ground. ⁽¹⁴⁾

Because they are meaningless and unbeneficial, he cuts off all affliction-ridden actions censured by the Tathāgata, while, of the pure karmic actions cultivated by the wise, there are none he fails to implement in order to liberate beings. ⁽¹⁵⁾

The bodhisattva, assiduous in cultivating, refrains from indolence, straightaway achieves perfect fulfillment of ten types of mind, focuses intently on tirelessly pursuing the path to buddhahood, is resolute in aspiring to receive the consecration and liberate beings, ⁽¹⁶⁾

respectfully follows cultivation dharmas of the venerably virtuous, acknowledges kindness, is easily taught, is free of enmity or temper, forsakes pride, abandons flattery, has a subdued and pliant mind, and increases in energetic diligence that then never retreats. ⁽¹⁷⁾

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191a08	菩薩住此焰慧地	其心清淨永不失
191a09	悟解決定善增長	疑網垢濁悉皆離 ^{18}
191a10	此地菩薩人中勝	供那由他無量佛
191a11	聽聞正法亦出家	不可沮壞如真金 ^{19}
191a12	菩薩住此具功德	以智方便修行道
191a13	不為眾魔心退轉	譬如妙寶無能壞 ^{20}
191a14	住此多作焰天王	於法自在眾所尊
191a15	普化群生除惡見	專求佛智修善業 ^{21}
191a16	菩薩勤加精進力	獲三昧等皆億數
191a17	若以願智力所為	過於此數無能知 ^{22}
191a18	如是菩薩第四地	所行清淨微妙道
191a19	功德義智共相應	我為佛子已宣說 ^{23}

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菩薩住此焰慧地，其心清淨永不失，悟解決定善增長，疑網垢濁悉皆離。

此地菩薩人中勝，供那由他無量佛，聽聞正法亦出家，不可沮壞如真金。

菩薩住此具功德，以智方便修行道，不為眾魔心退轉，譬如妙寶無能壞。

住此多作焰天王，於法自在眾所尊，普化群生除惡見，專求佛智修善業。

菩薩勤加精進力，獲三昧等皆億數；若以願智力所為，過於此數無能知。

如是菩薩第四地，所行清淨微妙道，功德義智共相應，我為佛子已宣說。”

As for the bodhisattva dwelling on this Ground of Blazing Brilliance, his intentions are purified and never are lost.

His awakened convictions are definite, his goodness increases, and he entirely abandons the net of doubts and all defiling turbidity. ⁽¹⁸⁾

The bodhisattva on this ground, the most supreme of all men, makes offerings to countless *nayutas* of buddhas, listens to their right Dharma teaching, leaves the home life, becomes impossible to impede, and becomes like real gold. ⁽¹⁹⁾

The bodhisattva abiding herein is replete with meritorious qualities. He employs knowledge and skillful means in cultivating the path. His resolve cannot be turned back by the many sorts of *māras*. In this he becomes like a marvelous jewel that no one can ruin. ⁽²⁰⁾

One abiding herein often becomes Suyāma, a king of the devas who, masterfully adept in all dharmas and revered by the multitudes, everywhere teaches all types of beings to be rid of wrong views and focuses on seeking Buddha's knowledge and cultivating good karma. ⁽²¹⁾

This bodhisattva who is diligent in applying the power of vigor acquires samādhis and other achievements, each a *koṭi* in number, and, if he avails himself of the power of vows and knowledge, his acts go beyond this number and exceed even the range of knowability. ⁽²²⁾

Thus it is that the sublime path of the bodhisattva's fourth ground, pure in its practices and mutually consistent with the meritorious qualities, meaning, and knowledge, has been explained by me for the Sons of the Buddha." ⁽²³⁾

正
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191a20	[1]第五地	
191a21	菩薩聞此勝地行	於法解悟心歡喜
191a22	空中雨華讚歎言	善哉大士金剛藏 ⁽¹⁾
191a23	自在天王與天眾	聞法踊躍住虛空
191a24	普放種種妙光雲	供養如來喜充遍 ⁽²⁾
191a25	天諸 ^[2] 采女奏天樂	亦以言辭歌讚佛
191a26	悉以菩薩威神故	於彼聲中發是言 ⁽³⁾
191a27	佛願久遠今乃滿	佛道久遠今乃得
191a28	釋迦文佛至天宮	利天人者久乃見 ⁽⁴⁾
191a29	大海久遠今始動	佛光久遠今乃放
191b01	眾生久遠始安樂	大悲音聲久乃聞 ⁽⁵⁾
191b02	功德彼岸皆已到	憍慢黑闇皆已滅 ⁽⁶⁾¹
191b03	最極清淨如虛空	不染世法猶蓮華
191b04	大牟尼尊現於世	譬如須彌出巨海 ⁽⁸⁾
191b05	供養能盡一切苦	供養必得諸佛智
191b06	此應供處供無等	是故歡心供養佛 ⁽⁷⁾

1. See corresponding endnote in the English translation on recto page.

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菩薩聞此勝地行，於法解悟心歡喜，
空中雨華讚歎言：善哉大士金剛藏！
自在天王與天眾，聞法踊躍住虛空，
普放種種妙光雲，供養如來喜充遍。
天諸采女奏天樂，亦以言辭歌讚佛，
悉以菩薩威神故，於彼聲中發是言：
佛願久遠今乃滿，佛道久遠今乃得，
釋迦文佛至天宮，利天人者久乃見。
大海久遠今始動，佛光久遠今乃放，
眾生久遠始安樂，大悲音聲久乃聞。
功德彼岸皆已到，憍慢黑闇皆已滅，
最極清淨如虛空，不染世法猶蓮華。
大牟尼尊現於世，譬如須彌出巨海，
供養能盡一切苦，供養必得諸佛智；
此應供處供無等，是故歡心供養佛。

PART 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

On hearing of this ground's supreme practices,
the bodhisattvas awakened to this Dharma with joyous minds.
Blossoms rained down from the sky and praises resounded, saying:
"This is good indeed, O Great Eminence, Vajragarbha." ⁽¹⁾

The Vaśavartin Deva King and his celestial host,
having heard this Dharma teaching, leapt up, stood in space,
and everywhere released all sorts of marvelous light clouds
as offerings to the Tathāgata, and everyone was filled with joy. ⁽²⁾

The celestial nymphs played heavenly music,
sang songs in praise of the Buddha,
and then, through the awesome spiritual power of the Bodhisattva,
from amidst the sounds of their voices, they uttered these words: ⁽³⁾

"The Buddha's vows, made so long ago, are now fulfilled.
The path of the Buddha, so long in its course, is now realized.
Śākyamuni Buddha has arrived at the celestial palace where
he who benefits both devas and humans, after so long, is now seen. ⁽⁴⁾

"The Great Sea, so ancient and vast, for the first time, now moves.
The Buddha's light, so ancient and far-reaching, now shines forth.
Beings, after a long and distant past, for the first time, are happy.
The voice of the great compassion, after so long, is now heard. ⁽⁵⁾

"[After such a long time, the Great Muni is now met.]
The far shore of all perfected qualities has been reached.
The darkness of all arrogance and pride has been dispelled
[The Great Śramaṇa, worthy of reverence, is revered.] ⁽⁶⁾¹²⁰

"He who is possessed of utmost purity, like empty space,
undefiled by worldly dharmas, comparable to a lotus blossom,
the Great Muni, the Honored One, appears here in this world,
like Mount Sumeru rising up from the midst of the great ocean. ⁽⁸⁾

"By making offerings to him, one becomes able to end all suffering.
By making offerings, one certainly acquires the Buddhas' knowledge.
In this place of one worthy of offerings, we offer to one without peer.
Hence, with delighted minds, we present offerings to the Buddha." ⁽⁷⁾

正
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191b07|| 如是無量諸天女 發此言辭稱讚已
 191b08|| 一切恭敬喜充滿 瞻仰如來默然住 ⁽⁹⁾
 191b09|| 是時大士解脫月 復請無畏金剛藏
 191b10|| 第五地中諸行相 唯願佛子為宣說 ⁽¹⁰⁾
 191b11|| (A)爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩
 191b12|| 薩摩訶薩。第四地所行道。善圓滿已。欲入第
 191b13|| 五難勝地。當以十種平等清淨心趣入。何等
 191b14|| 為十。所謂於過去佛法平等清淨心。未來佛
 191b15|| 法平等清淨心。現在佛法平等清淨心。戒平
 191b16|| 等清淨心。心平等清淨心。除見疑悔平等清
 191b17|| 淨心。道非道智平等清淨心。修行智見平等
 191b18|| 清淨心。於一切菩提分法上上觀察平等清
 191b19|| 淨心。教化一切眾生平等清淨心。菩薩摩訶
 191b20|| 薩。以此十種平等清淨心。得入菩薩第五地。

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如是无量诸天女，发此言辞称赞已，一切恭敬喜充满，瞻仰如来默然住。

是时大士解脱月，复请无畏金刚藏：第五地中诸行相，唯愿佛子为宣说！

尔时，金刚藏菩萨告解脱月菩萨言：“佛子，菩萨摩诃萨第四地所行道善圆满已，欲入第五难胜地，当以十种平等清净心趣入。何等为十？所谓：于过去佛法平等清净心、未来佛法平等清净心、现在佛法平等清净心、戒平等清净心、心平等清净心、除见疑悔平等清净心、道非道智平等清净心、修行智见平等清净心、于一切菩提分法上上观察平等清净心、教化一切众生平等清净心。菩萨摩诃萨以此十种平等清净心，得入菩萨第五地。

After these countless daughters of the devas
 had sung these phrases in praise,
 everyone there was moved to reverence and was filled with joy.
 They then gazed up at the Tathāgata who dwelt there in silence. ⁽⁹⁾
 At this time, the great eminence, Liberation Moon,
 again presented a request to the fearless one, Vajragarbha,
 “We only pray, O Son of the Buddha, that you will explain for us
 the practices and characteristic aspects of the fifth ground.” ⁽¹⁰⁾

2. VAJRAGARBHA BEGINS THE FIFTH GROUND’S EXPLANATION

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

3. TEN IMPARTIAL RESOLUTE INTENTIONS ENABLING 5TH GROUND ACCESS

O Son of the Buddha. The bodhisattva *mahāsattva* who has already thoroughly and perfectly fulfilled the path of the fourth ground’s practices and then wishes to enter the fifth ground, the “difficult-to-conquer” ground, should progress into it through the practice of ten kinds of equally regarding pure resolute intentions.¹²¹ What then are these ten? They are:

- Equally regarding pure resolute intentions toward the Dharma of the buddhas of the past;
- Equally regarding pure resolute intentions toward the Dharma of the buddhas of the future;
- Equally regarding pure resolute intentions toward the Dharma of the buddhas of the present;
- Equally regarding pure resolute intentions toward the moral precepts;
- Equally regarding pure resolute intentions toward the mind;¹²²
- Equally regarding pure resolute intentions toward ridding himself of views, doubts, and regretfulness;
- Equally regarding pure resolute intentions toward the knowledge of what is the path and what is not the path;
- Equally regarding pure resolute intentions toward the knowledge and vision associated with cultivating the practices;
- Equally regarding pure resolute intentions toward ever more superior contemplations of all the dharmas constituting the limbs of bodhi;
- And equally regarding pure resolute intentions toward teaching all beings.

The bodhisattva *mahāsattva* employs these ten types of equally regarding pure resolute intentions to achieve entry into the fifth bodhisattva ground.

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191b21 || 佛子。菩薩摩訶薩。住此第五地已。以善修菩
 191b22 || 提分法故。善淨深心故。復轉求上勝道故。隨
 191b23 || 順真如故。願力所持故。於一切眾生慈愍不
 191b24 || 捨故。積集福智助道故。精勤修習不息故。出
 191b25 || 生善巧方便故。觀察照明上上地故。[3]受如來
 191b26 || 護念故。念智力所持故。得不退轉心。[4]佛子。此
 191b27 || 菩薩摩訶薩。如實知此是苦聖諦。此是苦集
 191b28 || 聖諦。此是苦滅聖諦。此是苦滅道聖諦。善知
 191b29 || 俗諦。善知第一義諦。善知相諦。善知差別諦。
 191c01 || 善知成立諦。善知事諦。善知生諦。善知盡無
 191c02 || 生諦。善知入道智諦。善知一切菩薩地。次第
 191c03 || 成就諦。乃至善知如來智成就諦。

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“佛子，菩薩摩訶薩住此第五地已，以善修菩提分法故，善淨深心故，復轉求上勝道故，隨順真如故，願力所持故，於一切眾生慈愍不舍故，積集福智助道故，精勤修習不息故，出生善巧方便故，觀察照明上上地故，受如來護念故，念智力所持故，得不退轉心。

“佛子，此菩薩摩訶薩如實知此是苦聖諦、此是苦集聖諦、此是苦滅聖諦、此是苦滅道聖諦，善知俗諦，善知第一義諦，善知相諦，善知差別諦，善知成立諦，善知事諦，善知生諦，善知盡無生諦，善知入道智諦，善知一切菩薩地次第成就諦，乃至善知如來智成就諦。

4. THE BODHISATTVA'S BASES FOR THE IRREVERSIBLE BODHI RESOLVE

{B} Son of the Buddha, once the bodhisattva *mahāsattva* has come to dwell on this fifth ground, then:

Due to thoroughly cultivating the dharmas of the limbs of bodhi;

Due to thoroughly purifying the resolute intentions;¹²³

Due to further redoubled efforts in seeking the most supreme stations on the path;

Due to according with true suchness,

Due to being sustained by the power of vows;

Due to never relinquishing kindness and pity for all beings;

Due to accumulating the merit and knowledge constituting the provisions for realization of the path;

Due to energetic and ceaseless diligence in cultivation,

Due to bringing forth skillful means;

Due to contemplating and illuminating ever higher grounds;

Due to being guarded by the Tathāgata's protective mindfulness;

And due to being sustained by the power of mindfulness and wisdom,

He then acquires the irreversible resolve.

5. THE BODHISATTVA'S KNOWLEDGE OF THE TRUTHS

{C} Son of the Buddha, this bodhisattva *mahāsattva* knows in accordance with reality: "This is the Āryas' truth of suffering, this is the Āryas' truth of the accumulation of suffering, this is the Āryas' truth of the cessation of suffering, and this is the Āryas' truth of the path to the cessation of suffering." He:

Knows well the conventional truth;¹²⁴

Knows well the truth of the supreme meaning;¹²⁵

Knows well the truth of characteristic signs;¹²⁶

Knows well the truth of differentiating distinctions;¹²⁷

Knows well the truth of establishment;¹²⁸

Knows well the truth of phenomena;¹²⁹

Knows well the truth of production;¹³⁰

Knows well the truth of cessation with no further production;¹³¹

Knows well the truth of the knowledge associated with entering the path;¹³²

Knows well the truth of the sequential and complete cultivation of all bodhisattva grounds, and so forth on up to his knowing well the truth associated with the complete cultivation of the Tathāgata's knowledge.¹³³

正
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此菩薩。隨

191c04|| 眾生心樂令歡喜故。知俗諦通達一實相故。
191c05|| 知第一義諦覺法自相共相故。知相諦了諸
191c06|| 法分位差別故。知差別諦善分別蘊界處故。
191c07|| 知成立諦覺身心苦惱故。知事諦覺諸趣生
191c08|| 相續故。知生諦一切熱惱畢竟滅故。知盡無
191c09|| 生智諦出生無二故。知入道智諦正覺一切
191c10|| 行相故。善知一切菩薩地。次第相續成就。乃
191c11|| 至如來智成就諦。以信解智力知。非以究竟
191c12|| 智力知。佛子。此菩薩摩訶薩。得如是諸諦
191c13|| 智已。如實知一切有為法。虛妄詐偽。誑惑愚
191c14|| 夫。菩薩爾時。於諸眾生。轉增大悲。生大慈光
191c15|| 明。

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此菩薩隨眾生心樂令歡喜故，知俗諦；通达一實相故，知第一義諦；覺法自相、共相故，知相諦；了諸法分位差別故，知差別諦；善分別蘊、界、處故，知成立諦；覺身心苦惱故，知事諦；覺諸趣生相續故，知生諦；一切熱惱畢竟滅故，知盡無生智諦；出生無二故，知入道智諦；正覺一切行相故，善知一切菩薩地次第相續成就，乃至如來智成就諦。以信解智力知，非以究竟智力知。

“佛子，此菩薩摩訶薩得如是諸諦智已，如實知一切有為法虛妄、詐偽、誑惑愚夫。菩薩爾時，于諸眾生轉增大悲，生大慈光明。

This bodhisattva:

- Knows the conventional truth through adapting to beings' mental dispositions and thereby causing them to be delighted;¹³⁴
- Knows the truth of the supreme meaning through achieving a penetrating comprehension of the one true character of all phenomena;¹³⁵
- Knows the truth of characteristic signs through comprehending the individual and shared characteristics of dharmas;¹³⁶
- Knows the truth of differentiating distinctions through completely comprehending the distinctions in dharmas' categorical differences;¹³⁷
- Knows the truth of establishment through skillfully distinguishing the aggregates, sense realms, and sense bases;¹³⁸
- Knows the truth of phenomena through being aware of the suffering and anguish inherent in body and mind;¹³⁹
- Knows the truth of production through being aware of the factors involved in the continuity of rebirths within the rebirth destinies;¹⁴⁰
- Knows the truth of complete cessation with no further production through the ultimate extinguishing of all inflaming afflictions;¹⁴¹
- Knows the truth of the knowledge associated with entering the path through bringing forth the realization of non-duality;¹⁴²
- And knows well the truth of the sequential and continuous complete cultivation of all bodhisattva grounds on up to and including the complete cultivation of the Tathāgata's knowledge, accomplishing this through having become rightly aware of all aspects of the practices.¹⁴³

It is through the power of knowledge associated with resolute faith¹⁴⁴ that he knows this, for this is not yet a case of knowing accomplished through the power of ultimately final knowledge.

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

(D) Son of the Buddha, after this bodhisattva *mahāsattva* has acquired the knowledge associated with these truths, he knows in accordance with reality that all conditioned dharmas are false and deceptive and that they thereby delude the foolish common person. At this time, the bodhisattva increases even more his great compassion for beings and brings forth the light of the great kindness.

正
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佛子。此菩薩摩訶薩。得如是智力。不捨一
 191c16 || 切眾生。常求佛智。如實觀一切有為^[4]行。前
 191c17 || 際後際。知從前際無明。有愛故生生死流轉。
 191c18 || 於諸蘊宅。不能動出。增長苦聚。無我無壽者。
 191c19 || 無養育者。無更數取後趣身者。離我我所。如
 191c20 || 前際後際。亦如是。皆無所有。虛妄貪著。斷盡
 191c21 || 出離。若有若無。皆如實知。佛子。此菩薩摩訶
 191c22 || 薩。復作是念。此諸凡夫。愚癡無智。甚為可
 191c23 || 愍。有無數身。已滅。今滅。當滅。如是盡滅。不
 191c24 || 能於身而生厭想。轉更增長。機關苦事。隨生
 191c25 || 死流。不能還返。於諸蘊宅。不求出離。不知憂
 191c26 || 畏四大毒蛇。不能拔出諸慢見箭。不能息滅
 191c27 || 貪恚癡火。不能破壞無明黑暗。不能乾竭愛
 191c28 || 欲大海。不求十力大聖導師。入魔意稠林。於
 191c29 || 生死海中。為覺觀波濤之所漂溺。

簡
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佛子，此菩薩摩訶薩得如是智力，不捨一切眾生，常求佛智，如
 實觀一切有為行前際、後際。知從前際無明、有、愛，故生生死
 流轉，於諸蘊宅不能動出，增長苦聚；無我、無壽者、無養育
 者、無更數取後趣身者，離我、我所。如前際，後際亦如是，皆
 無所有。虛妄、貪著，斷盡出離；若有若無，皆如實知。佛子，
 此菩薩摩訶薩復作是念：‘此諸凡夫愚痴無智，甚為可愍。有無
 數身已滅、今滅、當滅，如是盡滅，不能於身而生厭想，轉更增
 長機關苦事，隨生死流不能還返，於諸蘊宅不求出離，不知忧畏
 四大毒蛇，不能拔出諸慢見箭，不能息滅貪、恚、痴火，不能破
 壞無明黑暗，不能干竭愛欲大海，不求十力大聖導師；入魔意稠
 林，於生死海中，為覺觀波濤之所漂溺。’

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

{E} Son of the Buddha, the bodhisattva *mahāsattva* who has acquired such powers of knowledge never forsakes any being and always strives to acquire the Buddha's knowledge. He contemplates in accordance with reality all past and future conditioned actions and knows that it is from prior ignorance, existence, and craving that one therefore produces the flowing on and turning about in cyclic births and deaths wherein one is unable to move to escape the house of the aggregates and thus increases one's accumulation of suffering. He knows that there is no self, no entity possessed of a lifespan, no one who grows up, and no one who yet again repeatedly takes up bodies in subsequent rebirth destinies. He knows that this all occurs entirely apart from any self or anything possessed by a self and knows that, just as this has been the case in the past, so too does it continue to be so in the future, for, in every case, none of these exist at all. And he knows whether or not there is any complete cessation and escape to be had from this covetous attachment to what is empty and false. He knows all of these matters in accordance with reality.

{F} Son of the Buddha, this bodhisattva *mahāsattva* has this additional thought:

These common people, so deluded and devoid of wisdom, are so very pitiable. They have countless bodies that have already destroyed, are now being destroyed, and will be destroyed in the future. In this way, their bodies are all entirely destroyed and yet they are unable to bring forth any thought of renunciation toward the body, but rather instead ever increase the matters that are the mechanisms for producing suffering. Hence they flow along, following the current of births and deaths and remain unable to turn back against it.

They do not seek to escape from the house of the aggregates and never know to become concerned about or fear the poisonous snakes of the four great elements. They are unable to extricate the arrows of pride and views, are unable to extinguish the fires of desire, hatred, and delusion, are unable to destroy the darkness of ignorance, and are unable to dry up the great sea of desire. They do not seek to encounter the great *ārya* and guide who possesses the ten powers but instead enter the entangling thicket of resolute intentions influenced by *māras*.¹⁴⁵ They then become swept up and drowned in the crashing surf of ideation and mental discursion.¹⁴⁶

正
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字

〔G〕佛子。此菩

192a01 || 薩摩訶薩。復作是念。此諸眾生。受如是苦。孤
192a02 || 窮困迫。無救無依。無洲無舍。無導無目。無明
192a03 || 覆翳。黑暗纏裹。我今為彼一切眾生。修行福
192a04 || 智助道之法。獨一發心。不求伴侶。以是功德。
192a05 || 令諸眾生。畢竟清淨。乃至獲得如來十力。無
192a06 || 礙智慧。〔M〕佛子。此菩薩摩訶薩。以如是智慧。觀
192a07 || 察所修善根。皆為救護一切眾生。利益一切
192a08 || 眾生。安樂一切眾生。哀愍一切眾生。成就一
192a09 || 切眾生。解脫一切眾生。攝受一切眾生。令一
192a10 || 切眾生。離諸苦惱。令一切眾生。普得清淨。令
192a11 || 一切眾生。悉皆調伏。令一切眾生。入般涅槃。
192a12 || 〔M〕佛子。菩薩摩訶薩。住此第五難勝地。名為念
192a13 || 者。不忘諸法故。名為智者。能善決了故。名為
192a14 || 有趣者。知經意趣。次第連合故。名為慚愧者。
192a15 || 自護護他故。

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佛子，此菩薩摩訶薩復作是念：‘此諸眾生受如是苦，孤窮困迫，無救無依，無洲無舍，無導無目，無明覆翳，黑暗纏裹。我今為彼一切眾生，修行福智助道之法，獨一發心，不求伴侶；以是功德，令諸眾生畢竟清淨，乃至獲得如來十力、無礙智慧。’

佛子，此菩薩摩訶薩以如是智慧觀察所修善根，皆為救護一切眾生，利益一切眾生，安樂一切眾生，哀愍一切眾生，成就一切眾生，解脫一切眾生，攝受一切眾生；令一切眾生離諸苦惱，令一切眾生普得清淨，令一切眾生悉皆調伏，令一切眾生入般涅槃。

“佛子，菩薩摩訶薩住此第五難勝地，名為念者，不忘諸法故；名為智者，能善決了故；名為有趣者，知經意趣，次第連合故；名為慚愧者，自護、護他故；

(G) Son of the Buddha, this bodhisattva *mahāsattva* has yet another thought:

In their undergoing of such suffering, these beings are alone, poverty-stricken, and distressed by difficulties. They have no one to rescue them and no one to rely on. They are without an island, without a shelter, without a guide, and without eyes. They are covered over by ignorance, and enveloped in darkness. For the sake of all those beings, I shall now cultivate merit and knowledge, the dharmas constituting provisions for the path. In doing so, I bring forth this resolve alone, not seeking any companions in this. Utilizing such meritorious qualities, I shall influence beings to achieve the ultimate purification and continue in this until they acquire the Tathāgata's ten powers and unimpeded wisdom.

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

(H) Son of the Buddha, this bodhisattva *mahāsattva* employing wisdom such as this, contemplates the roots of goodness that he cultivates as being dedicated entirely for the sake of:¹⁴⁷

Rescuing and protecting all beings;
 Benefiting all beings;
 Bringing happiness to all beings;
 Bringing forth sympathetic pity for all beings;
 Bringing about the complete success of all beings;
 Liberating all beings;
 Drawing in all beings;
 Causing all beings to abandon suffering and anguish;
 Causing all beings everywhere to acquire purity;
 Causing all beings to adopt the training;
 And causing all beings to achieve entry into *parinirvāṇa*.

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

(I) Son of the Buddha, regarding the bodhisattva dwelling on this fifth ground, the Difficult-to-Conquer Ground:

He is one who is mindful, for he never forgets any dharma;
 He is one who is wise, for he is able to skillfully and resolutely bring forth complete understanding;
 He is one who comprehends implications, for he realizes the purport of the ideas contained in the scriptures and understands their order and their connections;
 He is one possessed of a sense of shame and a dread of blame, for he guards himself while also protecting others;

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名為堅固者。不捨戒行故。名為
 192a16 || 覺者。能觀是處非處故。名為隨智者。不隨於
 192a17 || 他故。名為隨慧者。善知義非義句差別故。名
 192a18 || 為神通者。善修禪定故。名為方便善巧者。能
 192a19 || 隨世行故。ᳵ名為無厭足者。善集福德故。名為
 192a20 || 不休息者。常求智慧故。名為不疲倦者。集大
 192a21 || 慈悲故。名為為他勤修者。欲令一切眾生。入
 192a22 || 涅槃故。名為勤求不懈者。求如來力無畏不
 192a23 || 共法故。名為發意能行者。成就莊嚴佛土故。
 192a24 || 名為勤修種種善業者。能具足相好故。名為
 192a25 || 常勤修習者。求莊嚴佛身語意故。名為大尊
 192a26 || 重恭敬法者。於一切菩薩法師處。如教而行
 192a27 || 故。名為心無障礙者。以大方便。常行世間故。
 192a28 || 名為日夜遠離餘心者。常樂教化一切眾生
 192a29 || 故。ᳶ佛子。菩薩摩訶薩。如是勤修行時。

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名為堅固者，不舍戒行故；名為覺者，能觀是處、非處故；名為隨智者，不隨于他故；名為隨慧者，善知義、非義句差別故；名為神通者，善修禪定故；名為方便善巧者，能隨世行故；名為無厭足者，善集福德故；名為不休息者，常求智慧故；名為不疲倦者，集大慈悲故；名為為他勤修者，欲令一切眾生入涅槃故；名為勤求不懈者，求如來力、無畏、不共法故；名為發意能行者，成就莊嚴佛土故；名為勤修種種善業者，能具足相好故；名為常勤修習者，求莊嚴佛身、語、意故；名為大尊重恭敬法者，於一切菩薩法師處如教而行故；名為心無障礙者，以大方便常行世間故；名為日夜遠離余心者，常樂教化一切眾生故。

“佛子，菩薩摩訶薩如是勤修行時，

He is one who is possessed of solidity, for he never abandons his practice of the moral precepts;

He is one who is possessed of awakened awareness,¹⁴⁸ for he is able to assess what is and is not possessed of correct bases;

He is one who accords with knowledge,¹⁴⁹ for he does not accord with anything aside from that;

He is one who accords with wisdom,¹⁵⁰ for he knows well the distinctions between principled and unprincipled statements;

He is one possessed of the spiritual superknowledges, for he skillfully cultivates the *dhyāna* absorptions;

He is one possessed of skillful means, for he is able to adapt to the ways of the world;

(j) He is one possessed of insatiability, for he pursues the thorough accumulation of merit,¹⁵¹

He is one who is unresting, for he always seeks to acquire wisdom;¹⁵²

He is one who is tireless, for he accumulates great kindness and compassion,¹⁵³

He is one who pursues diligent cultivation on behalf of others, for he wishes to cause all beings to achieve entry into nirvāṇa;

He is one who is possessed of unrelenting diligence in the pursuit of his quest, for he seeks the Tathāgata's powers, fearlessness, and dharmas exclusive to the Buddhas;

He is one who is able to carry out whatever he decides to do, for he perfects the adornment of the buddha lands;

He is one who diligently cultivates every sort of good karmic work, for he is able to completely fulfil [the bases for acquiring] the major marks and the subsidiary signs;

He is one who always cultivates with diligence, for he seeks to acquire the physical, verbal, and mental qualities adorning the Buddha;

He is one who greatly venerates and reveres the Dharma, for he practices in accordance with the teachings wherever all bodhisattva Dharma teachers reside;

He is one possessed of unimpeded resolve, for he adopts great skillful means as he always implements his practice in the world;

And he is one who, both day and night, abandons any other sorts of intentions, for he always delights in teaching all beings.

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

(k) Son of the Buddha, as the bodhisattva *mahāsattva* diligently cultivates in this manner:

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以布施

192b01 || 教化眾生。以愛語利行同事。教化眾生。示現
192b02 || 色身。教化眾生。演說諸法。教化眾生。開示菩
192b03 || 薩行。教化眾生顯示如來大威力。教化眾生。
192b04 || 示生死過患。教化眾生。稱讚如來智慧利益。
192b05 || 教化眾生。現大神通力。教化眾生。以種種方
192b06 || 便行。教化眾生。佛子。此菩薩摩訶薩。能如是
192b07 || 勤方便。教化眾生。心恒相續。趣佛智慧。所作
192b08 || 善根。無有退轉。常勤修學殊勝行法。^u佛子。此
192b09 || 菩薩摩訶薩。為利益眾生故。世間技藝。靡不
192b10 || 該習。所謂文字算數。圖書印璽。地水火風。種
192b11 || 種諸論。咸所通達。又善方藥。療治諸病。顛狂
192b12 || 乾消。鬼^[1]魅蠱毒。悉能除斷。文筆讚詠。歌舞
192b13 || ^[2]妓樂。戲笑談說。悉善其事。國城村邑。宮宅
192b14 || 園苑。泉流陂池。草樹花藥。凡所布列。咸得其
192b15 || 宜。金銀摩尼。真珠

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以布施教化众生，以爱语、利行、同事教化众生，示现色身教化众生，演说诸法教化众生，开示菩萨行教化众生，显示如来大威力教化众生，示生死过患教化众生，称赞如来智慧利益教化众生，现大神通力教化众生，以种种方便行教化众生。佛子，此菩萨摩訶薩能如是勤方便教化众生，心恒相续，趣佛智慧；所作善根，无有退转，常勤修学殊胜行法。

“佛子，此菩萨摩訶薩为利益众生故，世间技艺靡不该习。所谓：文字、算数、图书、印玺；地、水、火、风，种种诸论，咸所通达；又善方药，疗治诸病——颠狂、干消、鬼魅、蛊毒，悉能除断；文笔、赞咏、歌舞、妓乐、戏笑、谈说，悉善其事；国城、村邑、宫宅、园苑、泉流、陂池、草树、花药，凡所布列，咸得其宜；金银、摩尼、真珠、

He uses giving in teaching beings;
 He uses pleasing words, beneficial actions, and joint endeavors
 in teaching beings;
 He manifests form bodies in teaching beings;
 He expounds on all dharmas in teaching beings;
 He opens up and reveals the bodhisattva conduct in teaching
 beings;
 He displays the immensely awe-inspiring powers of the
 Tathāgata in teaching beings;
 He reveals the transgressions associated with *samsāra* in teach-
 ing beings;
 He praises the benefits of the Tathāgata's wisdom in teaching
 beings;
 He manifests the power of great spiritual superknowledges in
 teaching beings;
 And he uses all different sorts of practices involving skillful
 means in teaching beings.

Son of the Buddha, even as the bodhisattva *mahāsattva* is able in this fashion to diligently employ skillful means in teaching beings, his mind constantly progresses toward the Buddha's wisdom. He never turns back in his creation of roots of goodness, but rather always diligently cultivates and trains in the most especially supreme practice dharmas.

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

(1) Son of the Buddha, in order to be of benefit to beings, there is no worldly skill or art that this bodhisattva *mahāsattva* does not comprehensively practice. In particular, this refers to writing, mathematical calculation, drawing, writing, printing, and all of the different sorts of treatises devoted to the elements of earth, water, fire, and wind, all of which he completely comprehends. He is also thoroughly skilled in medicinal prescriptions and the treatment of all diseases, including insanity, the wasting diseases, possession by ghosts, and poisoning at the hands of sorcerers, all of which he is able to dispel. He is thoroughly skilled in all such matters as literary compositions, praises, chants, singing, dance, musical performance, humor, and explanatory discussion.

He is also skilled in the placement and arrangement of states, cities, villages, palaces, homes, parks, gardens, springs, flowing waters, reservoirs, ponds, grasses, trees, flowers, and medicinal plants so that they each find their most appropriate location. He also knows the hidden locations of gold, silver, *maṇi* jewels, pearls,

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瑠璃。螺貝璧玉。珊瑚等
 192b16 || 藏。悉知其處。出以示人。日月星宿。鳥鳴地
 192b17 || 震。夜夢吉凶。身相休咎。咸善觀察。一無錯
 192b18 || 謬。持戒入禪。神通無量。四無色等。及餘一切
 192b19 || 世間之事。但於眾生。不為損惱。為利益故。咸
 192b20 || 悉開示。漸令安住無上佛法。
 192b21 || 𑖀佛子。菩薩住是難勝地。以願力故。得見多佛。
 192b22 || 所謂見多百佛。見多千佛。見多百千佛。乃至
 192b23 || 見多百千億那由他佛。悉恭敬尊重。承事供
 192b24 || 養。衣服飲食。臥具湯藥。一切資生。悉以奉
 192b25 || 施。亦以供養一切眾僧。以此善根。迴向阿耨
 192b26 || 多羅三藐三菩提。於諸佛所。恭敬聽法。聞已
 192b27 || 受持。隨力修行。復於彼諸佛法中。而得出家。
 192b28 || 既出家已。又更聞法。得陀羅尼。為聞持法師。
 192b29 || 住此地中。經於百劫。經於千劫。乃至無量百

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琉璃、螺贝、璧玉、珊瑚等藏，悉知其处，出以示人；日月星宿、鸟鸣地震、夜梦吉凶，身相休咎，咸善观察，一无错谬；持戒入禅，神通无量，四无色等及余一切世间之事，但于众生不为损恼，为利益故咸悉开示，渐令安住无上佛法。

“佛子，菩萨住是难胜地，以愿力故，得见多佛。所谓：见多百佛，见多千佛，见多百千佛，乃至见多百千亿那由他佛。悉恭敬尊重，承事供养，衣服、饮食、卧具、汤药，一切资生悉以奉施，亦以供养一切众僧，以此善根回向阿耨多罗三藐三菩提。于诸佛所，恭敬听法，闻已受持，随力修行。复于彼诸佛法中而得出家；既出家已，又更闻法，得陀罗尼，为闻持法师。住此地中，经于百劫，经于千劫，乃至无量百千

lapis lazuli, conch shells, jade, coral, and other such things that he brings forth and reveals for others.

He is also skilled in the contemplative assessment of all such things as the sun, the moon and stars, the cries of birds, earthquakes, the auspicious or inauspicious significance of dreams, and the good and bad fortune associated with physical features, never erring even once in his judgment on these matters.

In order to benefit them and gradually influence them to become securely established in the unsurpassed Dharma of the Buddha, he thoroughly explains and reveals for beings such matters such as the observance of moral precepts, entry into the *dhyāna* absorptions, the spiritual superknowledges, the immeasurables, and the four formless absorptions as well as all other sorts of other matters having to do with the world. In this, his sole concern is that he never act in a manner harmful or distressing to beings.

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

{M} Son of the Buddha, due to the power of his vows, the bodhisattva dwelling on this Difficult-to-Conquer Ground becomes able to see many buddhas. Specifically, he becomes able to see many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, and so forth until we come to his becoming able to see many hundreds of thousands of *koṭis* of *nayutas* of buddhas, to all of whom he offers up his reverence, veneration, service, and offerings of robes, food and drink, bedding, medicines, and all amenities facilitating their lives and also makes offerings to all their Sangha assemblies. He dedicates all the merit associated with these roots of goodness to *anuttarasamyaksambodhi* and, wherever those buddhas dwell, he goes and reverently listens to their teachings on Dharma, whereupon, having heard them, he accepts and upholds those teachings and cultivates them in a manner befitting his powers to do so.

13. THE BODHISATTVA'S PURIFICATION OF HIS ROOTS OF GOODNESS

Additionally, during the Dharma reign of those buddhas, he leaves the home life and, having left the home life, he listens to yet more teachings on Dharma, acquires *dhāraṇīs*, and becomes a master of the Dharma who, having heard the Dharma, upholds it and abides on this ground, passing through a hundred kalpas, passing through a thousand kalpas, and so forth up to the point that he even passes through countless hundreds of thousands of

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192c01 || 千億那由他劫。所有善根。轉更明淨。佛子。譬
 192c02 || 如真金。以砵磈磨瑩。轉更明淨。此地菩薩。所
 192c03 || 有善根。亦復如是。以方便慧。思惟觀察。轉更
 192c04 || 明淨。佛子。菩薩住此難勝地。以方便智。成就
 192c05 || 功德。下地善根。所不能及。佛子。如日月星
 192c06 || 宿。宮殿光明。風力所持。不可沮壞。亦非餘風
 192c07 || 所能傾動。此地菩薩。所有善根。亦復如是。以
 192c08 || 方便智。隨逐觀察。不可沮壞。亦非一切聲聞
 192c09 || 獨覺世間善根所能傾動。此菩薩。十波羅蜜
 192c10 || 中。禪波羅蜜偏多。餘非不修。但隨力隨分。佛
 192c11 || 子。是名略說菩薩摩訶薩第五難勝地。菩薩
 192c12 || 住此地。多作兜率陀天王。於諸眾生。所作自
 192c13 || 在。摧伏一切外道邪見。能令眾生。住實諦中。

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亿那由他劫，所有善根转更明净。佛子，譬如真金，以砵磈磨瑩，转更明净；此地菩萨所有善根亦复如是，以方便慧思惟观察，转更明净。佛子，菩萨住此难胜地，以方便智成就功德，下地善根所不能及。佛子，如日月星宿、宫殿光明，风力所持，不可沮坏，亦非余风所能倾动；此地菩萨所有善根亦复如是，以方便智随逐观察，不可沮坏，亦非一切声闻、独觉世间善根所能倾动。此菩萨，十波罗蜜中，禅波罗蜜偏多；余非不修，但随力随分。

“佛子，是名略说菩萨摩訶薩第五难胜地。菩萨住此地，多作兜率陀天王，于诸众生所作自在，摧伏一切外道邪见，能令众生住实谛中。

koṭis of *nayutas* of kalpas during which all of his roots of goodness shine forth with ever increasing brightness.

14. GOOD ROOTS PURIFICATION LIKE REFINING GOLD & CELESTIAL PHENOMENA

Son of the Buddha, this is analogous to real gold that, as it is polished with *musāragalva*¹⁵⁴ to an ever more brilliant luster, shines forth with ever brighter purity. So too it is with all of the roots of goodness accumulated by this bodhisattva who dwells on this ground. As he employs his skillful means and wisdom in contemplative meditation, they shine forth with ever brighter purity.

Son of the Buddha, in the case of the bodhisattva who dwells on this Difficult-to-Conquer Ground, his use of skillful means and wisdom in perfecting meritorious qualities is such that the roots of goodness developed on lower grounds cannot even approach.

Son of the Buddha, this is just as with the sun, moon, stars, constellations, and the radiance of the celestial palaces wherein the wind-like forces supporting them are so irresistibly strong that none of the other winds could even slightly alter their course. So too it is with all the roots of goodness of the bodhisattva dwelling on this ground. Through his use of skillful means and wisdom in pursuing contemplative meditation, he becomes so invincible that he cannot be even slightly deflected from his path by anyone with only the roots of goodness of any *śrāvaka*-disciple, *pratyekabuddha*, or worldly being.

15. THE BODHISATTVA'S PRACTICE OF THE PĀRAMITĀS

Among the ten *pāramitās*, this bodhisattva most extensively practices the perfection of *dhyāna*. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

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

Son of the Buddha, this has been a general explanation of the bodhisattva *mahāsattva*'s, fifth ground, the Difficult-to-Conquer Ground.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes a Tuṣita Heaven king, one who in his interactions with other beings is possessed of sovereign mastery in all that he does. He utterly defeats in debate all proponents of the wrong views set forth by non-Buddhist traditions and he is able to influence other beings to abide in the real truth.

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192c14 || 布施愛語利行同事。如是一切諸所作業。皆
 192c15 || 不離念佛。不離念法。不離念僧。乃至不離念
 192c16 || 具足一切種。一切智智。復作是念。我當於眾
 192c17 || 生中。為首。為勝為殊勝。為妙為微妙。為上為
 192c18 || 無上。乃至為一切智智依止者。此菩薩。若發
 192c19 || 勤精進。於一念頃。得千億三昧。見千億佛。知
 192c20 || 千億佛神力。能動千億佛世界。乃至示現千
 192c21 || 億身。一一身。示千億菩薩。以為眷屬。若以菩
 192c22 || 薩殊勝願力。自在示現。過於此數。百劫千劫。
 192c23 || 乃至百千億那由他劫。不能數知。爾時金剛
 192c24 || 藏菩薩。欲重宣其義。而說頌曰
 192c25 || 菩薩四地已清淨 思惟三世佛平等
 192c26 || 戒心除疑道非道 如是觀察入五地 ^[11]

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字

布施、愛語、利行、同事——如是一切諸所作業，皆不離念佛，
 不離念法，不離念僧，乃至不離念具足一切種、一切智智。復作
 是念：‘我當于眾生中為首、為勝、為殊勝、為妙、為微妙、為
 上、為無上，乃至為一切智智依止者。’此菩薩若發勤精進，于
 一念頃，得千億三昧，見千億佛，知千億佛神力，能動千億佛世
 界，乃至示現千億身，一一身示千億菩薩以為眷屬；若以菩薩殊
 勝願力自在示現，過於此數，百劫、千劫乃至百千億那由他劫不
 能數知。”

尔时，金剛藏菩薩欲重宣其義而說頌曰：
 “菩薩四地已清淨，思惟三世佛平等，
 戒心除疑道非道，如是觀察入五地。

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, joint endeavors, and all other such endeavors, he never departs from mindfulness of the Buddha, never departs from mindfulness of the Dharma, never departs from mindfulness of the Sangha, 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 and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme, as one who is most especially supreme, as one who is marvelous, as one who is most subtly marvelous, as one who is excellent, as one who is unexcelled," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter a thousand *koṭis* of samādhis, will be able to see a thousand *koṭis* of buddhas, will become aware of the spiritual powers as exercised by a thousand *koṭis* of buddhas, will be able to cause tremors in a thousand *koṭis* of worlds, and so forth until we come to his being able to manifest a thousand *koṭis* of bodies wherein each and every one of those bodies will itself be able to manifest a thousand *koṭis* of bodhisattvas serving in his retinue.

If he resorts to the power of the especially supreme vows of the bodhisattva, he will become freely able to bring forth manifestations beyond this number, such that one would never be able to count them even in a period of a hundred kalpas, a thousand kalpas, and so forth until we come to a hundred thousand *koṭis* of *nayutas* of kalpas.

17. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon uttered verses, saying:

The bodhisattva who has achieved the fourth ground's purification with equal dispositions contemplates the buddhas of the three times, precepts, the mind, riddance of doubt, what is and is not the path, and, through such contemplations, enters the fifth ground. (11)

正體字

192c27	念處為弓根利箭	正勤為馬神足車
192c28	五力堅鎧破怨敵	勇健不退入五地 {12}
192c29	慚愧為衣覺分鬘	淨戒為香禪塗香
193a01	智慧方便妙莊嚴	入總持林三昧苑 {13}
193a02	如意為足正念頸	慈悲為眼智慧牙
193a03	人中師子無我吼	破煩惱怨入五地 {14}
193a04	菩薩住此第五地	轉修勝上清淨道
193a05	志求佛法不退轉	思念慈悲無厭倦 {15}
193a06	積集福智勝功德	精勤方便觀上地
193a07	佛力所加具念慧	了知四諦皆如實 {16}
193a08	善知世諦勝義諦	相諦差別成立諦
193a09	事諦生盡及道諦	乃至如來無礙諦 {17}
193a10	如是觀諦雖微妙	未得無礙勝解脫
193a11	以此能生大功德	是故超過世智慧 {18}
193a12	既觀諦已知有為	體性虛偽無堅實
193a13	得佛慈愍光明分	為利眾生求佛智 {19}
193a14	觀諸有為先後際	無明黑闇愛纏縛
193a15	流轉遲迴苦聚中	無我無人無壽命 {20}
193a16	愛取為因受來苦	欲求邊際不可得
193a17	迷妄漂流無返期	此等可愍我應度 {21}

簡體字

念處為弓根利箭，正勤為馬神足車，
 五力堅鎧破怨敵，勇健不退入五地。
 慚愧為衣覺分鬘，淨戒為香禪塗香，
 智慧方便妙莊嚴，入總持林三昧苑。
 如意為足正念頸，慈悲為眼智慧牙，
 人中師子無我吼，破煩惱怨入五地。
 菩薩住此第五地，轉修勝上清淨道，
 志求佛法不退轉，思念慈悲無厭倦。
 積集福智勝功德，精勤方便觀上地，
 佛力所加具念慧，了知四諦皆如實。
 善知世諦勝義諦，相諦差別成立諦，
 事諦生盡及道諦，乃至如來無礙諦。
 如是觀諦雖微妙，未得無礙勝解脫，
 以此能生大功德，是故超過世智慧。
 既觀諦已知有為，體性虛偽無堅實，
 得佛慈愍光明分，為利眾生求佛智。
 觀諸有為先後際，無明黑暗愛纏縛，
 流轉遲迴苦聚中，無我無人無壽命。
 愛取為因受來苦，欲求邊際不可得，
 迷妄漂流無返期，此等可愍我應度。

With stations of mindfulness as bow, sharpness of roots as arrows, the right efforts as steed, the bases of psychic powers as his chariot, and the five powers as sturdy shield, he crushes hostile adversaries, and, with unretreating heroic valor, he enters the fifth ground. ⁽¹²⁾

With senses of shame and blame as robes, limbs of bodhi as garland, pure moral precepts as incense, *dhyāna* meditation as perfume, wisdom and skillful means as marvelous adornments, he enters the *dhāraṇī* forest and the samādhi gardens. ⁽¹³⁾

With psychic powers as his feet, right mindfulness as his neck, kindness and compassion as his eyes, and wisdom as his teeth, with the roar of “non-self,” the lion among men crushes the affliction adversaries, and then enters the fifth ground. ⁽¹⁴⁾

The bodhisattva dwelling on this fifth ground increases cultivation of the most supremely pure path, is irreversible in his determined quest for the Buddha’s Dharma, and tireless in contemplative mindfulness of kindness and compassion. ⁽¹⁵⁾

He gathers the supreme qualities of merit and wisdom, possesses energetic diligence and skillful means, contemplates higher grounds, is aided by Buddha’s powers, embodies mindfulness and wisdom, and utterly knows all four truths in accordance with reality. ⁽¹⁶⁾

He knows well worldly truth, the truth of the supreme meaning, the truths of characteristic signs, distinctions, and establishment, the truths of phenomena, production, cessation, the path, and so on up to the truth of what, for the Tathāgata, is unimpeded. ^{155 (17)}

Although such contemplation of truths is subtle and marvelous, he has not yet realized the unimpeded supreme liberation.

In this way, he is able to generate great meritorious qualities and therefore steps entirely beyond the sphere of worldly wisdom. ⁽¹⁸⁾

Having contemplated these truths, he realizes conditioned existence, by its very nature, is false, deceptive, and devoid of solid reality.

He acquires the Buddha’s radiant aspects of kindness and pity, and seeks Buddha’s knowledge in order to benefit beings. ⁽¹⁹⁾

He contemplates prior and later periods in conditioned existence as beset by the darkness of ignorance and bound by bonds of craving by which one flows onward cyclically, abiding in a mass of suffering, wherein there is no self, no person, and no entity with a lifespan. ⁽²⁰⁾

Craving and grasping are causes of their receiving future suffering that, if one wished to seek its end, one could never find it.

“Confused by the false, they float on, never going against the flow. Beings such as these are so pitiable. I should see to their liberation.” ⁽²¹⁾

正體字

193a18	蘊宅界蛇諸見箭	心火猛熾癡闇重
193a19	愛河漂轉不暇觀	苦海淪 ^[1] 胥闕明導 ^[22]
193a20	如是知己勤精進	所作皆為度眾生
193a21	名為有念有慧者	乃至覺解方便者 ^[23]
193a22	習行福智無厭足	恭敬多聞不疲倦
193a23	國土相好皆莊嚴	如是一切為眾生 ^[24]
193a24	為欲教化諸世間	善知書數印等法
193a25	亦復善解諸方藥	療治眾病悉令愈 ^[25]
193a26	文 ^[2] 詞歌舞皆巧妙	宮宅園池悉安隱
193a27	寶藏非一咸示人	利益無量眾生故 ^[26]
193a28	日月星宿地震動	乃至身相亦觀察
193a29	四禪無色及神通	為益世間皆顯示 ^[27]
193b01	智者住此難勝地	供那由佛亦聽法
193b02	如以妙寶磨真金	所有善根轉明淨 ^[28]
193b03	譬如星宿在虛空	風力所持無損動
193b04	亦如蓮華不著水	如是大士行於世 ^[29]
193b05	住此多作兜率王	能摧異道諸邪見
193b06	所修諸善為佛智	願得十力救眾生 ^[30]
193b07	彼復修行大精進	即時供養千億佛
193b08	得定動剎亦復然	願力所作過於 ^[31]

簡體字

蘊宅界蛇諸見箭，心火猛熾痴暗重，
 愛河漂轉不暇觀，苦海淪胥缺明導。
 如是知己勤精進，所作皆為度眾生，
 名為有念有慧者，乃至覺解方便者。
 習行福智無厭足，恭敬多聞不疲倦，
 國土相好皆莊嚴，如是一切為眾生。
 為欲教化諸世間，善知書數印等法，
 亦復善解諸方藥，療治眾病悉令愈。
 文辭歌舞皆巧妙，宮宅園池悉安隱，
 寶藏非一咸示人，利益無量眾生故。
 日月星宿地震動，乃至身相亦觀察，
 四禪無色及神通，為益世間皆顯示。
 智者住此難勝地，供那由佛亦听法，
 如以妙寶磨真金，所有善根轉明淨。
 譬如星宿在虛空，風力所持無損動，
 亦如蓮華不著水，如是大士行于世。
 住此多作兜率王，能摧異道諸邪見，
 所修諸善為佛智，願得十力救眾生。
 彼復修行大精進，即時供養千億佛，
 得定動剎亦復然，愿力所作過於是。

In the house of aggregates, snakes of sense realms, arrows of views, the mind's flames blaze fiercely and delusion's darkness is heavy. They drift and swirl in love's river with no leisure to contemplate it, and, bereft of a brilliant guide, sink in the sea of suffering's waters. (22)

Having realized such things as these, he becomes diligent in vigor and dedicates all of his actions to the liberation of beings. He becomes one possessed of mindfulness, possessed of wisdom, and so on up to his becoming one aware of the means of liberation. (23)

He is insatiable in his cultivation of merit and wisdom, tireless in his reverence for extensive learning, and pursues adornment of all lands, the major marks, and the signs. All such deeds are done for the sake of beings. (24)

For the sake of teaching everyone in the world, he knows well methods of writing, mathematics, printing and such, also well understands medicinal prescriptions and the treatment of the many diseases, all of which he can cure, (25) is marvelously skilled in all literary composition, songs, and dance, assists secure placement of all palaces, homes, parks, and ponds, shows others all locations of hidden jewels of not just a single sort, and does all of this for the sake of benefiting countless beings. (26)

He interprets the omens of the sun, moon, stars, earthquakes, and other such things, including even people's physical features, and, in order to be of benefit to the world, reveals for them the four *dhyānas*, formless absorptions, and spiritual superknowledges. (27)

Those wise ones who dwell on this Difficult-to-Conquer Ground make offerings to *nayutas* of buddhas and listen to their Dharma. Hence, just as when one uses a marvelous jewel to polish real gold,¹⁵⁶ all of their roots of goodness shine ever more brightly in their purity. (28)

Just as the stars and constellations residing in space, supported by wind-like forces, are not shaken out of place, and just as the blooming lotus is not attached to its waters, so too does this great eminence travel along in the world. (29)

Dwelling herein, he often becomes a Tuṣita Heaven King, well able to utterly refute the wrong views of non-Buddhist paths. The goodness he cultivates is done to acquire the Buddha's wisdom and he vows to acquire the ten powers to thereby rescue beings. (30)

He redoubles his cultivation of great vigor and so straightaway makes offerings to a thousand *koṭis* of buddhas, gains absorptions and shakes lands just as numerous as they are, and, through power of vows, surpasses even such numbers as these. (31)

193b09 || 如是第五難勝地 人中最上真實道
193b10 || 我以種種方便力 為諸佛子宣說竟 ^[32]
193b11 || 大方廣佛華嚴經卷第三十六

正
體
字

如是第五难胜地，人中最上真实道，
我以种种方便力，为诸佛子宣说竟。”

简
体
字

Thus it is that, using the power of all different sorts of skillful means, this Difficult-to-Conquer Ground, the fifth ground within the most supreme and genuine of all paths for humans, has been explained by me for the Sons of the Buddha. {32}

正
體
字

193b14	大方廣佛華嚴經卷第三十七	193b15	
193b16	[*]于闐國[*]三藏實叉難陀[*]奉	制譯	
193b17	十地品第二十六之四		
193b18	菩薩既聞諸勝行	其心歡喜雨妙華	
193b19	放淨光明散寶珠	供養如來稱善說 ⁽¹⁾	
193b20	百千天眾皆欣慶	共在空中散眾寶	
193b21	華鬘 ^[3] 瓔珞及幢幡	寶蓋塗香咸供佛 ⁽²⁾	
193b22	自在天王并眷屬	心生歡喜住空中	
193b23	散寶成雲持供養	讚言佛子快宣說 ⁽³⁾	
193b24	無量天女空中住	共以樂音歌讚佛	
193b25	音中悉作如是言	佛語能除煩惱病 ⁽⁴⁾	
193b26	法性本寂無諸相	猶如虛空不分別	
193b27	超諸取著絕言道	真實平等常清淨 ⁽⁵⁾	
193b28	若能通達諸法性	於有於無心不動	
193b29	為欲救世勤修行	此佛口生真佛子 ⁽⁶⁾	
193c01	不取眾相而行施	本絕諸惡堅持戒	
193c02	解法無害常堪忍	知法性離具精進 ⁽⁷⁾	
193c03	已盡煩惱入諸禪	善達性空分別法	
193c04	具足智力能博濟	滅除眾惡稱大士 ⁽⁸⁾	

簡
體
字

大方廣佛華嚴經卷第三十七。十地品第二十六之四。

菩薩既聞諸勝行，其心歡喜雨妙華，
 放淨光明散寶珠，供養如來稱善說。
 百千天眾皆欣慶，共在空中散眾寶，
 華鬘瓔珞及幢幡，寶蓋塗香咸供佛。
 自在天王并眷屬，心生歡喜住空中，
 散寶成雲持供養，讚言佛子快宣說！
 無量天女空中住，共以樂音歌讚佛，
 音中悉作如是言：佛語能除煩惱病。
 法性本寂無諸相，猶如虛空不分別，
 超諸取著絕言道，真實平等常清淨。
 若能通達諸法性，于有于无心不動。
 為欲救世勤修行，此佛口生真佛子。
 不取眾相而行施，本絕諸惡堅持戒，
 解法無害常堪忍，知法性離具精進，
 已盡煩惱入諸禪，善達性空分別法，
 具足智力能博濟，滅除眾惡稱大士。

PART SIX

The Direct Presence Ground

F. THE SIXTH GROUND: THE DIRECT PRESENCE GROUND

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

Having heard this teaching of supreme practices, the bodhisattvas' minds were filled with joy, they rained down marvelous blossoms, emanated pure light, sprinkled down precious jewels as offerings to the Tathāgata, and praised his excellent discourse. ⁽¹⁾

A hundred thousand assembled devas, full of celebratory delight, at once scattered down from space the many jewels as offerings, together with floral garlands, strands of pearls, banners, jeweled canopies, and perfumes, all offered there to the Buddha. ⁽²⁾

The Vāsavartin Heaven King, together with his retinue, all with minds filled with joyous delight, stood above in space, scattered jewels forming a cloud holding their offerings, praised him, and said, "O Buddha's Son, may you soon proclaim this teaching." ⁽³⁾

Countless celestial nymphs residing above in space together made offerings of music and song in praise of the Buddha wherein one heard amidst their voicings such words as these: "The Buddha's discourse can expel the disease of the afflictions. ⁽⁴⁾

The nature of dharmas is originally quiescent, devoid of all signs, and like empty space in that one makes no discriminations therein. It transcends all attachments, reaches beyond the path of words, and is genuine, uniformly equal, and eternally pure. ⁽⁵⁾

If one can completely comprehend the nature of dharmas, his mind is unmoved by what exists or by what does not exist as he cultivates diligently to rescue the inhabitants of the world. This is a true son of the Buddha, born from the Buddha's mouth. ⁽⁶⁾

He does not seize on the various marks in his practicing of giving, fundamentally cuts off all evil, and solidly upholds the precepts. Knowing the Dharma, he is thus free of harming and always patient. Knowing dharmas as by nature transcendent,¹⁵⁷ he is perfect in vigor. ⁽⁷⁾

Having ended the afflictions, he enters the *dhyānas*, and, in making distinctions about dharmas, knows well they are devoid of a nature. Replete in wisdom power, he is able to extensively rescue beings and, being rid of the many evils, he gains renown as a great eminence." ⁽⁸⁾

正
體
字

193c05 || 如是妙音千萬種 讚已默然瞻仰佛 ^[9]
 193c06 || 解脫月語金剛藏 以何行相入後地 ^[10]
 193c07 || {A}爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩
 193c08 || 薩摩訶薩。已具足第五地。欲入第六現前地。
 193c09 || 當觀察十平等法。何等為十。所謂一切法無
 193c10 || 相故平等。無體故平等。無生故平等。無^[4]成
 193c11 || 故平等。本來清淨故平等。無戲論故平等。無
 193c12 || 取捨故平等。寂靜故平等。如幻如夢如影如
 193c13 || 響如水中月如鏡中像如焰如化故平等。有
 193c14 || 無不二故平等。菩薩如是。觀一切法。自性清
 193c15 || 淨。隨順無違。得入第六現前地。得明利隨順
 193c16 || 忍。未得無生法忍
 193c17 || {B}佛子。此菩薩摩訶薩。如是觀已。復以大悲為
 193c18 || 首。

簡
體
字

如是妙音千万种，赞已默然瞻仰佛。解脱月语金刚藏：以何行相入后地？

尔时，金刚藏菩萨告解脱月菩萨言：“佛子，菩萨摩訶萨已具足第五地，欲入第六现前地，当观察十平等法。何等为十？所谓：一切法无相故平等，无体故平等，无生故平等，无灭故平等，本来清净故平等，无戏论故平等，无取舍故平等，寂静故平等，如幻、如梦、如影、如响、如水中月、如镜中像、如焰、如化故平等，有、无不二故平等。菩萨如是观一切法自性清净，随顺无违，得入第六现前地，得明利随顺忍，未得无生法忍。

“佛子，此菩萨摩訶萨如是观已，复以大悲为首、

Having used such marvelous voices of a thousand myriad sorts in offering praises, they then fell silent and gazed up at the Buddha. ⁽⁹⁾ Liberation Moon then set forth the request to Vajragarbha, “Through which practice attributes does one enter the next ground?” ⁽¹⁰⁾

2. VAJRAGARBHA COMMENCES THE SIXTH GROUND’S EXPLANATION

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

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

O Son of the Buddha, the bodhisattva *mahāsattva* who has already completely fulfilled the fifth ground’s practices and then aspires to enter the sixth ground, the Ground of Direct Presence, should then take up the contemplation of ten dharmas of identity.¹⁵⁸ What then are those ten? As follows, all dharmas:¹⁵⁹

- Are the same due to their signlessness;
- Are the same due to their non-substantiality;
- Are the same due to their being unproduced;
- Are the same due to their being unborn;
- Are the same due to their original purity;
- Are the same due to their being beyond frivolous intellectual ideation;
- Are the same due to their being beyond either grasping or relinquishing;
- Are the same due to their quiescence.
- Are the same due to their 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;¹⁶⁰
- And are the same due to the non-duality in their existence and non-existence.

4. SIXTH GROUND ENTRY, ACQUIESCENT PATIENCE & PRIMACY OF COMPASSION

The bodhisattva who contemplates all dharmas in this way realizes their nature is pure and practices in a manner that is consistent with this and that is free of anything that contradicts this. He thereby succeeds in entering the sixth ground, the Ground of Direct Presence, and acquires the acquiescent patience characterized by clarity and acuity.¹⁶¹ Even so, he has not yet reached the realization of the unproduced-dharmas patience.

{B} Son of the Buddha, once this bodhisattva *mahāsattva* has come to contemplate in this manner, he then additionally takes the great compassion as what is foremost, the great compassion as what is to

正體字

大悲增上。大悲滿足。㊀觀世間生滅。作是
 193c19 || 念。世間受生。皆由著我。若離此著。則無生
 193c20 || 處。復作是念。凡夫無智。執著於我。常求有
 193c21 || 無。不正思惟。起於妄行。行於邪道。罪行。福行
 193c22 || 不動行。積集增長。於諸行中。植心種子。有
 193c23 || [5]漏有取。復起後有。生及老死。所謂業為田。
 193c24 || 識為種。無明闇覆。愛水為潤。我慢溉灌。見網
 193c25 || 增長。生名色芽。名色增長。生五根。諸根相
 193c26 || 對。生觸。觸對生受。受後希求生愛。愛增長生
 193c27 || 取。取增長生有。有生已。於諸趣中。起五蘊身
 193c28 || 名生。生已衰變為老。終歿為死。於老死時。生
 193c29 || 諸熱惱。因熱惱故。憂愁悲歎。眾苦皆集。此因
 194a01 || 緣故。集無有集者。任運而滅。亦無滅者。

簡體字

大悲增上、大悲滿足，观世间生灭，作是念：‘世间受生皆由著我，若离此著，则无生处。’复作是念：‘凡夫无智，执著于我，常求有、无，不正思惟，起于妄行，行于邪道；罪行、福行、不动行，积集增长，于诸行中植心种子，有漏有取，复起后有生及老死。所谓：业为田，识为种，无明暗覆，爱水为润，我慢溉灌，见网增长，生名色芽，名色增长生五根，诸根相对生触，触对生受，受后希求生爱，爱增长生取，取增长生有；有生已，于诸趣中起五蕴身名；生，生已衰变为老，终歿为死。于老死时，生诸热恼；因热恼故，忧愁悲叹，众苦皆集。此因缘故，集无有集者，任运而灭亦无灭者。’

be made predominant, and the great compassion as what is to be brought to complete fulfillment.

5. THE BODHISATTVA'S CONTEMPLATION OF CAUSALITY IN CYCLIC EXISTENCE¹⁶²

(c) He contemplates production and extinction as it takes place in the world, thinking, "Taking on rebirth in the world in every case arises through attachment to a self. Were one to abandon this attachment, then there would no longer be any basis for being reborn."

a. CONTEMPLATION OF THE SEQUENTIAL CONTINUITY OF THE CAUSAL FACTORS

He additionally thinks:¹⁶³

Common people, so unknowing, are attached to a self, always seek existence or non-existence, engage in wrong thought, pursue falsely-based actions, and follow erroneous paths wherein they accumulate and increase offense-generating actions, merit-generating actions, or imperturbable actions.¹⁶⁴ Through all courses of actions, they plant mental seeds associated with the contaminants and with the *grasping* that further precipitates subsequent *becoming*, *birth*, *aging*, and *death*. This is a circumstance said to be one wherein one's karmic *volitional actions* serve as a field, one's *consciousness* serves as seeds, *ignorance* keeps them covered in darkness, the water of *cravings* moistens them, and pride in oneself irrigates them.

As the net of views grows, the sprout of *name-and-form* is produced. As *name-and-form* develop, the five physical sense faculties are formed. With the oppositional impingement [of sense objects] on the sense faculties, *contact* is produced. This impingement-generated *contact* produces *feeling*. Subsequent wishing for further *feeling* produces *craving*. Increased *craving* brings about *grasping*. An increase in *grasping* produces *becoming*. Having produced *becoming*, it is one's generating of the five-aggregate bodies as one courses in the various destinies that constitutes *birth*, the deterioration following upon *birth* that constitutes *aging*, and the culmination of this process in mortality that brings about *death*. When *aging* and *death* arrive, one is seized by intense mental torment and, on account of this intense mental torment, one is then beset by distress, worry, sorrowful lamentation, and the accumulation of a multitude of sufferings.

Because this is all simply a product of causes and conditions, there is no entity for whom this accumulation takes place, and, even as this process proceeds on to destruction, there is still no existent entity that is destroyed, either.

菩薩

194a02 || 如是。隨順觀察緣起之相。佛子。此菩薩摩訶
 194a03 || 薩。復作是念。於第一義諦。不了故名無明。所
 194a04 || 作業果是行。行依止初心是識。與識共生四
 194a05 || 取蘊為名色。名色增長為六處。根境識三事
 194a06 || 和合是觸。觸共生有受。於受染著是愛。愛增
 194a07 || 長是取。取所起有漏業為有。從業起蘊為生。
 194a08 || 蘊熟為老。蘊壞為死。死時離別。愚迷貪戀。心
 194a09 || 胸煩悶為愁。涕泗諮嗟為歎。在五根為苦。在
 194a10 || 意地為憂。憂苦轉多為惱。如是但有苦樹增
 194a11 || 長。無我無我所。無作無受者。復作是念。若有
 194a12 || 作者。則有作事。若無作者。亦無作事。第一義
 194a13 || 中。俱不可得。

正
體
字

菩薩如是隨順觀察緣起之相。佛子，此菩薩摩訶薩復作是念：‘
 于第一義諦不了故名無明，所作業果是行，行依止初心是識，與
 識共生四取蘊為名色，名色增長為六處，根、境、識三事和合是
 觸，觸共生有受，于受染著是愛，愛增長是取，取所起有漏業為
 有，从业起蘊为生，蘊熟为老，蘊坏为死；死时离别，愚迷贪
 恋，心胸烦闷为愁，涕泗咨嗟为叹，在五根为苦，在意地为忧，
 忧苦转多为恼。如是但有苦树增长，无我、无我所，无作、无受
 者。’复作是念：‘若有作者，则有作事；若无作者，亦无作
 事，第一义中俱不可得。’

簡
體
字

The bodhisattva pursues just such an investigative contemplation of the characteristic features of causally-based origination.

b. THE BODHISATTVA CONTEMPLATES THE DEFINITIONS OF CAUSAL LINKS

(d) Son of the Buddha, this bodhisattva *mahāsattva* also thinks thus:

It is the failure to utterly comprehend the ultimate truth that defines *ignorance*.

It is the fruition of karmic actions one has done that constitutes *volitional actions*.

The initial mental factor dependent on *volitional actions* is what constitutes *consciousness*.

The additional four appropriated aggregates arising together with *consciousness* are what constitute *name-and-form*.

The development of *name-and-form* creates *the six sense bases*.

The conjunction of the three phenomena of *sense faculties*, *sense objects*, and *consciousnesses*, constitutes *contact*.

Arising simultaneously with *contact*, there exists *feeling*.

The forming of a defiled attachment for *feeling* is what constitutes *craving*.

Based on an increase in *craving*, *grasping* then occurs.

Those karmic actions associated with the contaminants that arise as a consequence of *grasping* are what constitute *becoming*.

The arising of the aggregates resulting from such karmic actions is what constitutes *birth*.

The progressive maturation of the aggregates is what constitutes *aging*.

When the aggregates perish, this is what constitutes *death*.

The confusion and fond attachment attendant on the separation occurring at the time of dying that then manifest as agitation and depression of the heart—this is what is meant by *worry*.

Weeping and sniveling attended by regretful sighing—this is what is meant by *lamentation*.

That which occurs based on the five physical sense faculties constitutes *pain*, whereas what occurs based on the intellectual mind faculty constitutes *distress*.

As distress and pain increase they result in *mental torment*.

In such circumstances as these, there is only a growing tree of suffering. There is no self in this, nothing belonging to a self, no agent of actions, and no entity undergoing experiences.

He has this additional thought: “If an agent of actions exists, then there exists an endeavor that is done. If no agent of actions exists, then there does not exist any endeavor that is done. From the perspective of ultimate truth, neither of them can even be found.”

正體字

佛子。此菩薩摩訶薩。復作是
 194a14 念。三界所有。唯是一心。如來於此。分別演說
 194a15 十二有支。皆依一心。如是而立。何以故。隨事
 194a16 貪欲。與心共生。心是識。事是行。於行迷惑。
 194a17 是無明。與無明及心共生是名色。名色增長是
 194a18 六處。六處三分合為觸。觸共生是受。受無厭
 194a19 足是愛。愛攝不捨是取。彼諸有支生是有。有
 194a20 所起名生。生熟為老。老壞為死。佛子。此中無
 194a21 明。有二種業。一令眾生。迷於所緣。二與行作
 194a22 生起因。行亦有二種業。一能生未來報。二與
 194a23 識作生起因。識亦有二種業。一令諸有相續。
 194a24 二與名色作生起因。名色亦有二種業。一互
 194a25 相助成。二與六處作生起因。六處亦有二種
 194a26 業。一各取自境界。二與觸作生起因。

簡體字

佛子，此菩薩摩訶薩復作是念：‘三界所有，唯是一心。如來于此分別演說十二有支，皆依一心，如是而立。何以故？隨事貪欲與心共生，心是識，事是行，于行迷惑是无明，与无明及心共生是名色，名色增长是六处，六处三分合为触，触共生是受，受无厌足是爱，爱摄不舍是取，彼诸有支生是有，有所起名生，生熟为老，老坏为死。’

“佛子，此中无明有二种业，一令众生迷于所缘，二与行作生起因。行亦有二种业，一能生未来报，二与识作生起因。识亦有二种业，一令诸有相续，二与名色作生起因。名色亦有二种业，一互相助成，二与六处作生起因。六处亦有二种业，一各取自境界，二与触作生起因。

C. THE BODHISATTVA'S CONTEMPLATION OF MIND AS THE BASIS OF EXISTENCE

(E) Son of the Buddha, this bodhisattva *mahāsattva* has this additional thought:

Everything throughout the three realms of existence is only mind. (E) Where the Tathāgata has, within this, distinguished and expounded upon these twelve factors comprising the bases of existence, they in every case rely on a single thought and are established on just such a basis. How is this the case?

In accordance with particular circumstances, desire arises together with the mind. In this, the mind constitutes the *consciousness*, whereas the particular circumstances themselves constitute the basis of *volitional actions*. The confusion that exists regarding *volitional actions* constitutes *ignorance*. That which is produced from the cooperation of *ignorance* and the mind is *name-and-form*. That which develops from *name-and-form* is the *six sense bases*. The three-fold conjunction that occurs in association with the *six sense bases* constitutes *contact*. That which arises together with *contact* is *feeling*. Insatiability with respect to such *feeling* constitutes *craving*. *Craving* that becomes focused and is not relinquished culminates in *grasping*. That which all of these branches comprising existence produce is *becoming*. That which *becoming* brings forth is *birth*. The maturation of what has been born constitutes *aging*. The perishing brought on through *aging* is *death*.

D. THE CONTEMPLATION OF 2 FUNCTIONS OF EACH CAUSAL CHAIN LINK

(G) Son of the Buddha, among these, *ignorance* has two types of karmic functions: First, it causes beings to be confused with respect to objective conditions. Second, it serves as a cause for the initiation of *volitional actions*.

Volitional actions also have two types of functions: First, they are capable of generating future retributions. Second, they serve as causes for the initiation of *consciousness*.

Consciousness also has two types of functions: First, it causes continuity of *becoming*. Second, it serves as a cause for the initiation of *name-and-form*.

Name-and-form also have two types of functions: First, they are mutually cooperative in their establishment. Second, they serve as the cause for the initiation of the *six sense bases*.

The *six sense bases* also have two types of functions: First, each of them clings to its own respective objective sense realm. Second, they serve as the cause for the initiation of *contact*.

正
體
字

觸亦有

194a27 || 二種業。一能觸所緣。二與受作生起因。受亦
 194a28 || 有二種業。一能領受愛憎等事。二與愛作生
 194a29 || 起因愛亦有二種業。一染著可愛事。二與取
 194b01 || 作生起因。取亦有二種業。一令諸煩惱相續。
 194b02 || 二與有作生起因。有亦有二種業。一能令於
 194b03 || 餘趣中生。二與生作生起因。生亦有二種業。
 194b04 || 一能起諸蘊。二與老作生起因。老亦有二種
 194b05 || 業。一令諸根變異。二與死作生起因。死亦有
 194b06 || 二種業。一能壞諸行。二不覺知故相續不絕。
 194b07 || 𑖀佛子。此中無明緣行。乃至生緣老死者。由無
 194b08 || 明乃至生為緣。令行乃至老死。不斷助成故。
 194b09 || 無明滅。則行滅。乃至生滅。則老死滅者。由無
 194b10 || 明乃至生不為緣。令諸行乃至

簡
體
字

觸亦有二种业，一能触所缘，二与受作生起因。受亦有二种业，一能领受爱憎等事，二与爱作生起因。爱亦有二种业，一染著可爱事，二与取作生起因。取亦有二种业，一令诸烦恼相续，二与有作生起因。有亦有二种业，一能令于余趣中生，二与生作生起因。生亦有二种业，一能起诸蕴，二与老作生起因。老亦有二种业，一令诸根变异，二与死作生起因。死亦有二种业，一能坏诸行，二不觉知故相续不绝。

“佛子，此中无明缘行，乃至生缘老死者，由无明乃至生为缘，令行乃至老死不断，助成故。无明灭则行灭，乃至生灭则老死灭者，由无明乃至生不为缘，令诸行乃至

Contact also has two types of functions: First, it is capable of touching its objective condition. Second, it serves as the cause for the initiation of *feeling*.

Feeling also has two types of functions: First it is capable of serving as the recipient of experiences that are craved, detested, and so forth. Second, it serves as the cause for the initiation of *craving*.

Craving also has two types of functions: First, it consists of a defiled attachment to whatsoever circumstances are deemed desirable. Second, it serves as the cause for the initiation of *grasping*.

Grasping also has two types of functions: First, it causes continuity of the afflictions. Second, it serves as the cause for the initiation of *becoming*.

Becoming also has two types of functions. First, it is capable of causing rebirth into the other destinies. Second, it serves as the cause for the initiation of *birth*.

Birth also has two types of functions. First, it is able to generate the aggregates. Second, it serves as the cause for the initiation of *aging*.

Aging also has two types of functions. First, it causes all of the sense faculties to undergo change. Second, it serves as the cause for the onset of *death*.

Death also has two types of functions. First, it is capable of destroying all actions. Second, because there is then no conscious awareness, it allows this process to continue on and not be cut off.

e. THE CONTEMPLATION OF CAUSAL CHAIN PRODUCTION AND DESTRUCTION

(H) Son of the Buddha, in this circumstance wherein *ignorance* serves as a condition for *volitional actions*, and so on till we have *birth* serving as a condition for *aging-and-death*, it is because *ignorance* and so on up to *birth* serve as conditions that there then occurs the causation of *volitional actions* and so on up to *aging-and-death*. This occurs on account of [the prior conditions'] ceaseless facilitation of the establishment [of the subsequent conditions].

f. CONTEMPLATION OF THE 12 LINKS' ASSOCIATION WITH INSEPARABILITY.

In the circumstances wherein, "if *ignorance* is extinguished, then *volitional actions* will be extinguished," and so forth until we come to "if *birth* is extinguished, then *aging-and-death* will be extinguished," this occurs because, in those circumstances, *ignorance* and so forth on up to *birth*, do not then any longer serve as conditions causing the initiation of *volitional actions* and so on up to

正
體
字

老死。斷滅不

194b11 || 助成故。𑖀佛子。此中無明愛取不斷。是煩惱道。
 194b12 || 行有不斷。是業道。餘分不斷。是苦道。前後際
 194b13 || 分別滅三道斷。如是三道。離我我所。但有生
 194b14 || 滅。猶如束蘆。𑖀復次無明緣行者。是觀過去。識
 194b15 || 乃至受。是觀現在。愛乃至有。是觀未來。於是
 194b16 || 以後。展轉相續。無明滅行滅者。是觀待斷。𑖀復
 194b17 || 次十二有支。名為三苦。此中無明行。乃至六
 194b18 || 處。是行苦。觸受是苦苦。餘是壞苦。無明滅行
 194b19 || 滅者。是三苦斷。𑖀復次無明緣行者。無明因緣。
 194b20 || 能生諸行。無明滅行滅者。

簡
體
字

老死断灭，不助成故。佛子，此中无明、爱、取不断是烦恼道，行、有不断是业道，余分不断是苦道；前后际分别灭三道断，如是三道离我、我所，但有生灭，犹如束芦。复次，无明缘行者，是观过去；识乃至受，是观现在；爱乃至有，是观未来。于是以后，展转相续。无明灭行灭者，是观待断。复次，十二有支名为三苦，此中无明、行乃至六处是行苦，触、受是苦苦，余是坏苦；无明灭行灭者，是三苦断。复次，无明缘行者，无明因缘能生诸行；无明灭行灭者，

aging-and-death. This extinguishing through severance occurs because there no longer occurs the [prior condition's] facilitating establishment [of the subsequent condition].

g. THE TWELVE LINKS AS CONSTITUENTS OF THREE PATHS

(i) Son of the Buddha, among these, ceaseless *ignorance*, *craving*, and *grasping* constitute *the path of the afflictions*. Ceaseless *volitional actions* and *becoming* constitute *the path of karmic actions*. The ceaseless occurrence of the remaining factors constitutes *the path of suffering*. Analytic extinguishing of these prior and subsequent factors facilitates severance of all three paths.¹⁶⁵ [The factors comprising] these three paths exist apart from any self or possessions of a self and exist only as a process of production and extinction wherein they are analogous to standing sheaves of mutually-supporting reeds.¹⁶⁶

h. THE TWELVE LINKS' CORRELATION WITH THE THREE PERIODS OF TIME

(j) Additionally, where *ignorance* serves as the condition for the occurrence of *volitional actions*, this refers to past circumstances. The factors of *consciousness* on up to and including *feeling* refers to present circumstances. The factors of *craving* and so forth on up to and including *becoming* refer to future circumstances. Henceforth there occurs the unfolding of an ongoing continuity.

In those instances where the cessation of *ignorance* precipitates cessation of *volitional actions*, this is a case of severance occurring due to the dependency [of the latter conditions upon the prior conditions].

i. THE TWELVE LINKS' CORRELATION WITH THE THREE KINDS OF SUFFERING

(k) Additionally, the twelve factors comprising the bases of existence are synonymous with *the three sufferings*. Among these, *ignorance*, *volitional actions*, and so forth on up to and including *the six sense bases* collectively constitute *the suffering associated with the karmic formative factors*.¹⁶⁷ *Contact* and *feeling* constitute *the suffering of suffering*.¹⁶⁸ The remaining factors constitute *the suffering of deterioration*.¹⁶⁹

j. CONTEMPLATION OF THEIR ARISING & CEASING BY CAUSES AND CONDITIONS

Where the cessation of *ignorance* brings about the cessation of *volitional actions*, these three types of suffering are then cut off.

(l) Additionally, in *ignorance's* serving as a condition for the generation of *volitional actions*, *ignorance* is the cause and condition that can produce all manner of *volitional actions*. As for the circumstance wherein, once *ignorance* is extinguished, *volitional actions*

正
體
字

以無無明。諸行亦

194b21 || 無。餘亦如是。又無明緣行者。是生繫縛。無明
194b22 || 滅行滅者。是滅繫縛。餘亦如是。又無明緣行
194b23 || 者。是隨順無所有觀。無明滅行滅者。是隨順
194b24 || 盡滅觀。餘亦如是。 (M) 佛子。菩薩摩訶薩。如是
194b25 || 十種。逆順觀諸緣起。所謂有支相續故。一心
194b26 || 所攝故。自業差別故。不相捨離故。三道不斷
194b27 || 故。觀過去現在未來故。三苦聚集故。因緣生
194b28 || 滅故。生滅繫縛故。無所有盡觀故

簡
體
字

以无无明，诸行亦无，余亦如是。又无明缘行者，是生系缚；无明灭行灭者，是灭系缚。余亦如是。又无明缘行者，是随顺无所有观；无明灭行灭者，是随顺尽灭观。余亦如是。

“佛子，菩萨摩訶薩如是十种逆顺观诸缘起。所谓：有支相续故，一心所摄故，自业差别故，不相舍离故，三道不断故，观过去、现在、未来故，三苦聚集故，因缘生灭故，生灭系缚故，无所有、尽观故。

are then extinguished, it is because, once there is an absence of *ignorance*, there are then no *volitional actions*, either. This same circumstance holds for all of the remaining factors as well.

k. CONTEMPLATION OF THEIR CREATION AND DESTRUCTION OF THE BONDS

Also, in *ignorance's* serving as a condition for the generation of *volitional actions*, this conduces to the generation of bondage. Where, with the extinguishing of *ignorance*, *volitional actions* are then extinguished, this then brings about the extinguishing of this bondage. This same principle holds for all of the remaining factors as well.

l. CONTEMPLATION OF "UTTER NONEXISTENCE" AND "UTTER CESSATION"

Then again, in *ignorance's* serving as a condition for the generation of *volitional actions*, this is a circumstance adaptable to the "nonexistence of anything whatsoever" contemplation. Where, with the extinguishing of *ignorance*, *volitional actions* are then extinguished, this is a circumstance adaptable to the "utter cessation of everything" contemplation. This same principle holds for all of the remaining factors as well.

m. A SUMMARY LISTING OF 10 CONTEMPLATIONS OF THE 12 CAUSAL FACTORS

{M} Son of the Buddha, the bodhisattva *mahāsattva* thus engages in ten types of sequential and counter-sequential contemplation of the factors involved in conditioned arising,¹⁷⁰ specifically:¹⁷¹

Contemplation of the sequential continuity in the existential factors.

Contemplation of their all being reducible to the one mind.

Contemplation of their each having their own distinct function.

Contemplation of their inseparability.

Contemplation of the non-severance of the three paths.¹⁷²

Contemplation of their relationship to the past, the present, or the future.

Contemplation in terms of the accumulation of the three kinds of suffering.

Contemplation of their arising and ceasing through causes and conditions.

Contemplation in terms of the creation and destruction of bondage.

Contemplation in terms of "utter nonexistence" and "utter cessation."

正
體
字

194b29 || 佛子。菩薩摩訶薩。以如是十種相觀諸緣起。
 194c01 || 知無我無人。無壽命自性空。無作者無受者。
 194c02 || 即得空解脫門現在前。觀諸有支。皆自性滅。
 194c03 || 畢竟解脫。無有少法相生。即時得無相解脫
 194c04 || 門現在前。如是入空無相已。無有願求。唯除
 194c05 || 大悲為首。教化眾生。即時得無願解脫門現
 194c06 || 在前。菩薩如是。修三解脫門。離彼我想。離作
 194c07 || 者受者想。離有無想
 194c08 || 佛子。此菩薩摩訶薩。大悲轉增。精勤修習。為
 194c09 || 未滿菩提分法。令圓滿故。作是念。一切有為。
 194c10 || 有和合則轉。無和合則不轉。緣集則轉。緣不
 194c11 || 集則不轉。我如是。知有為法。多諸過患。當斷
 194c12 || 此和合因緣。然為成就

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佛子，菩薩摩訶薩以如是十種相觀諸緣起，知無我、無人、無壽命、自性空、無作者、無受者，即得空解脫門現在前。觀諸有支皆自性滅，畢竟解脫，無有少法相生，即時得無相解脫門現在前。如是入空、無相已，無有願求，唯除大悲為首，教化眾生，即時得無願解脫門現在前。菩薩如是修三解脫門，離彼、我想，離作者、受者想，離有、無想。

“佛子，此菩薩摩訶薩大悲轉增，精勤修習，為未滿菩提分法令圓滿故，作是念：‘一切有為，有和合則轉，無和合則不轉；緣集則轉，緣不集則不轉。我如是知有為法多諸過患，當斷此和合因緣；然為成就

6. THE BODHISATTVA'S ACQUISITION OF THE THREE GATES TO LIBERATION

{N} Son of the Buddha, the bodhisattva *mahāsattva* contemplates everything within the realm of conditioned arising in accordance with these ten characteristics. Thus he realizes that there is no self, no person, and no lifespan, that there is an absence of any inherently existent nature, and that there is also no agent of actions or anyone who undergoes experiences. He then immediately acquires the direct manifestation of *the emptiness gate to liberation*.¹⁷³

He contemplates all of the factors associated with becoming as having the nature of cessation, as ultimately synonymous with liberation, and as not having even the smallest dharma characteristic that they produce. He then immediately acquires the direct manifestation of *the signlessness gate to liberation*.¹⁷⁴

Having thus gained entry into both emptiness and signlessness, he then becomes entirely free of anything at all that he seeks with the sole exception of taking the great compassion as foremost in the transformative teaching of beings. He then immediately acquires the direct manifestation of *the wishlessness gate to liberation*.¹⁷⁵

Thus it is that, in his cultivation of *the three gates to liberation*, the bodhisattva abandons conceptions of the existence of either others or a self, abandons conceptions of either any agent of actions or anyone who undergoes experiences, and abandons the conceptions of anything as either existent or nonexistent.

7. THE BODHISATTVA'S COMPASSIONATE RELUCTANCE TO ENTER FINAL NIRVĀṆA

{O} Son of the Buddha, this bodhisattva *mahāsattva's* great compassion progressively increases. He is energetically diligent in his cultivation and, for the sake of bringing about the complete fulfillment of those factors facilitating bodhi he has not yet completely fulfilled, he reflects thus:

All conditioned things possess an ongoing existence through a circumstance involving the conjunction of factors. Where there is no such circumstance involving the conjunction of factors, there is then no ongoing existence. When the conditions gather together, they may then possess an ongoing existence. When those conditions do not gather together, there is no ongoing existence.

Thus I realize that, since conditioned dharmas are beset by many faults, I should cut off this conjunction of causes and conditions. However, for the sake of facilitating the successful

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眾生故。亦不畢竟滅
 194c13 || 於諸行。佛子。菩薩如是。觀察有為。多諸過
 194c14 || [1]患。無有自性。不生不滅。而恒起大悲。不捨
 194c15 || 眾生。即得般若波羅蜜現前。名無障礙智光
 194c16 || 明。成就如是智光明已。雖修習菩提分因緣。
 194c17 || 而不住有為中。雖觀有為法自性寂滅。亦不
 194c18 || 住寂滅中。以菩提分法。未圓滿故
 194c19 || 佛子。菩薩住此現前地。得入空三昧。自性空
 194c20 || 三昧。第一義空三昧。第一空三昧。大空三昧。
 194c21 || 合空三昧。起空三昧。如實不分別空三昧。不
 194c22 || 捨離空三昧。離不離空三昧。此菩薩得如是
 194c23 || 十空三昧門為首。百千空三昧。皆悉現前。如
 194c24 || 是十無相。十無願三昧門為首。百千無相無
 194c25 || 願三昧門。皆悉現前
 194c26 || 佛子。菩薩住此現前地。復更修習滿足

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众生故，亦不毕竟灭于诸行。’佛子，菩萨如是观察有为多诸过恶，无有自性，不生不灭，而恒起大悲，不舍众生，即得般若波罗蜜现前，名无碍智光明。成就如是智光明已，虽修习菩提分因缘而不住有为中，虽观有为法自性寂灭亦不住寂灭中，以菩提分法未圆满故。

“佛子，菩萨住此现前地，得入空三昧、自性空三昧、第一义空三昧、第一空三昧、大空三昧、合空三昧、起空三昧、如实不分别空三昧、不舍离空三昧、离不离空三昧。此菩萨得如是十空三昧门为首，百千空三昧皆悉现前；如是十无相、十无愿三昧门为首，百千无相、无愿三昧门皆悉现前。佛子，菩萨住此现前地，复更修习满足

development of other beings, I shall nonetheless refrain from bringing about the ultimate extinguishing of all volitional actions.

Son of the Buddha, thus it is that the bodhisattva contemplatively investigates all conditioned things as possessed of many faults, as devoid of any inherently existent nature, as neither produced nor destroyed, and yet he nonetheless constantly generates the great compassion, refrains from abandoning beings, and then straightaway acquires the direct manifestation of the *prajñāpāramitā* known as the light of unimpeded wisdom.

Having successfully acquired such wisdom light, although he cultivates the causes and conditions related to the factors facilitating bodhi, he still refrains from abiding in the realm of conditioned things. And although he contemplates the nature of conditioned dharmas as that of quiescent cessation, he still does not abide in quiescent cessation either. This is because he has not yet achieved the complete fulfillment of the dharmas that lead to the realization of bodhi.

8. THE BODHISATTVA'S SAMĀDHIS RELATED TO THE 3 GATES TO LIBERATION

{P} Son of the Buddha, the bodhisattva who dwells on this Ground of Direct Presence succeeds in entering:¹⁷⁶

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 non-abandonment emptiness samādhi;
 And the transcendent yet not transcendent emptiness samādhi.

With these ten emptiness samādhis as foremost among them, this bodhisattva acquires the direct manifestation of every one of a hundred thousand emptiness samādhis. In this same way, with ten signlessness samādhis and ten wishlessness samādhis as foremost, he also acquires the direct manifestation of every one of a hundred thousand signlessness and wishlessness samādhis.

9. THE BODHISATTVA'S TEN TYPES OF RESOLUTE INTENTIONS

{Q} Son of the Buddha, the bodhisattva who dwells on this Ground of Direct Presence also cultivates and completely perfects:¹⁷⁷

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不可

194c27 || 壞心。決定心。純善心。甚深心。不退轉心。不
 194c28 || 休息心。廣大心。無邊心。求智心。方便慧相應
 194c29 || 心。皆悉圓滿
 195a01 || (R)佛子。菩薩以此心。順佛菩提不懼異論。入諸
 195a02 || 智地。離二乘道。趣於佛智。諸煩惱魔。無能沮
 195a03 || 壞。住於菩薩智慧光明。於空無相無願法中。
 195a04 || 皆善修習。方便智慧。恒共相應。菩提分法。常
 195a05 || 行不捨。(S)佛子。菩薩住此現前地中。得般若波
 195a06 || 羅蜜行增上。得第三明利順忍。以於諸法如
 195a07 || 實相。隨順無違故
 195a08 || 佛子。菩薩住此現前地已。以願力故。

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不可坏心、决定心、纯善心、甚深心、不退转心、不休息心、广大心、无边心、求智心、方便慧相应心，皆悉圆满。佛子，菩萨以此十心顺佛菩提，不惧异论，入诸智地，离二乘道，趣于佛智，诸烦恼魔无能沮坏，住于菩萨智慧光明，于空、无相、无愿法中皆善修习，方便智慧恒共相应，菩提分法常行不舍。佛子，菩萨住此现前地中，得般若波罗蜜行增上，得第三明利顺忍，以于诸法如实相随顺无违故。

“佛子，菩萨住此现前地已，以愿力故，

The indestructible resolute intention;¹⁷⁸
 The definitely certain resolute intention;
 The resolute intention of pure goodness;
 The especially profound resolute intention;
 The non-retreating resolute intention;
 The unrelenting resolute intention;
 The vast resolute intention;
 The boundless resolute intention;
 The knowledge-seeking resolute intention;
 And the resolute intention joining skillful means and wisdom.

In every case, he brings all of these to a state of perfect fulfillment.

10. 10 CONSEQUENCES OF THE BODHISATTVA'S 10 TYPES OF RESOLUTE INTENTIONS

{R} Son of the Buddha, in availing himself of these types of resolute intentions, the bodhisattva:

Accords with the bodhi of the Buddhas;
 Remains unfrightened by encounters with proponents of deviant doctrines;
 Enters all the grounds of knowledge;
 Abandons the paths of the Two Vehicles;
 Progresses toward the knowledge of the Buddha;
 Remains invulnerable to obstruction or ruination by any of the afflictions or *māras*;
 Abides within the light of the bodhisattva's wisdom;
 Skillfully cultivates and implements all the dharmas of emptiness, signlessness, and wishlessness;
 In every case skillfully engages in the constantly conjoined practice of skillful means and wisdom;
 And always implements and never relinquishes the dharmas assisting the realization of bodhi.

11. THE BODHISATTVA'S PRAJÑĀPĀRAMITĀ PRACTICE AND PATIENCE ACQUISITION

{S} Son of the Buddha, the bodhisattva abiding on this Ground of Direct Presence acquires an especially supreme degree of realization in the practice of *prajñāpāramitā* and acquires the third of the patiences, the clear and sharp acquiescent patience,¹⁷⁹ this because of acting in accordance with and not contrary to the true character of dharmas.

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

Son of the Buddha, because of the power of his vows, the bodhisattva who has come to dwell on this Ground of Direct Presence

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得見多

195a09 || 佛。所謂見多百佛。乃至見多百千億那由他
 195a10 || 佛。悉以廣大心深心。供養恭敬。尊重讚歎。衣
 195a11 || 服飲食。臥具湯藥。一切資生。悉以奉施。亦以
 195a12 || 供養一切眾僧。以此善根。迴向阿耨多羅三
 195a13 || 藐三菩提。於諸佛所。恭敬聽法。聞已受持。得
 195a14 || 如實三昧。智慧光明。隨順修行。憶持不捨。又
 195a15 || 得諸佛甚深法藏。經於百劫。經於千劫。乃至
 195a16 || 無量百千億那由他劫。所有善根。轉更明淨。
 195a17 || 譬如真金。以毘瑠璃寶。數數磨瑩。轉更明淨。
 195a18 || 此地菩薩。所有善根。亦復如是。以方便慧。隨
 195a19 || 逐觀察。轉更明淨。轉復寂滅。無能映蔽。譬如
 195a20 || 月光。照眾生身。令得清涼。四種風輪。所不
 195a21 || 能壞。此地菩薩。所有善根。亦復如是。能滅無
 195a22 || 量百千億那由他眾生煩惱熾火。四種魔道。
 195a23 || 所不能壞。此菩薩。十波羅蜜中。般若波羅蜜
 195a24 || 偏多。餘非不修。

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得见多佛。所谓：见多百佛，乃至见多百千亿万那由他佛。悉以广大心、深心，供养恭敬，尊重赞叹，衣服、饮食、卧具、汤药，一切资生悉以奉施，亦以供养一切众僧，以此善根回向阿耨多罗三藐三菩提。于诸佛所，恭敬听法，闻已受持，得如实三昧智慧光明，随顺修行，忆持不舍。又得诸佛甚深法藏，经于百劫，经于千劫，乃至无量百千亿万那由他劫，所有善根转更明净。譬如真金，以毗瑠璃宝数数磨莹，转更明净；此地菩萨所有善根亦复如是，以方便慧，随逐观察，转更明净，转复寂灭，无能映蔽。譬如月光，照众生身，令得清凉，四种风轮所不能坏；此地菩萨所有善根亦复如是，能灭无量百千亿万那由他众生烦恼炽火，四种魔道所不能坏。此菩萨，十波罗蜜中，般若波罗蜜偏多；余非不修，

succeeds in seeing many buddhas, that is to say, he can see many hundreds of buddhas and so forth until we come to his seeing of many hundreds of thousands of *koṭis* of *nayutas* of buddhas. In every instance, with a vast mind and a profound mind, he makes offerings to them, pays reverence to them, venerates them, praises them, and presents them with robes, food and drink, bedding, medicines, and all amenities supporting their existence, offering up all of these things while also making offerings to those within all their sangha assemblies. He then proceeds to dedicate the merit associated with these roots of goodness to *anuttarasamyaksambodhi*.

So too does he then respectfully listen to the teachings on Dharma in the presence of those buddhas. Having heard these teachings, he takes them on and retains them, gains reality-concordant samādhis and the light of wisdom, and then accords with these in his cultivation, bearing them in mind and never relinquishing them.

13. PURIFYING GOOD ROOTS LIKE POLISHING GOLD & MOONLIGHT'S COOLNESS

He also gains access to the Buddhas' treasures of extremely profound Dharma and, passing through a hundred kalpas, passing through a thousand kalpas, and so forth on up to incalculably many hundreds of thousands of *koṭis* of *nayutas* of kalpas, his roots of goodness shine ever more brightly in their purity just as when a goldsmith uses a lapis lazuli gem to repeatedly polish real gold, causing it to shine with ever more brilliant purity. So too it is with all the roots of goodness of the bodhisattva who dwells on this ground. Through his use of skillful means and wisdom, in a manner corresponding to his pursuit of meditative contemplation, they become ever brighter and ever more imbued with quiescence to the point where they cannot be outshone by anyone and become like the light of the moon that shines on the bodies of beings and causes them to experience a sense of pristine coolness that the four kinds of wind are incapable of diminishing.

So too it is with all the roots of goodness of the bodhisattva on this ground who is able to use them to extinguish the blazing fires of affliction burning in incalculably many hundreds of thousands of *koṭis* of *nayutas* of beings. In this, they remain invulnerable to destruction by the paths of any of the four kinds of *māras*.

14. THE BODHISATTVA'S SPECIALIZATION IN THE PRAJÑĀPĀRAMITĀ

Among the ten *pāramitās*, this bodhisattva most extensively practices the *prajñā pāramitā*. It is not that he does not practice the

但隨力隨分。佛子。是名略說

195a25 || 菩薩摩訶薩第六現前地。菩薩住此地。多作
195a26 || 善化天王。所作自在。一切聲聞。所有問難。無
195a27 || 能退屈。能令眾生。除滅我慢。深入緣起。布施
195a28 || 愛語利行同事。如是一切諸所作業。皆不離
195a29 || 念佛。乃至不離念具足一切種。一切智智。復
195b01 || 作是念。我當於一切眾生中。為首為勝。乃至
195b02 || 為一切智智依止者。此菩薩。若勤行精進。於
195b03 || 一念頃。得百千億三昧。乃至示現百千億菩
195b04 || 薩。以為眷屬。若以願力。自在示現。過於此
195b05 || 數。乃至百千億那由他劫。不能數知。爾時金
195b06 || 剛藏菩薩。欲重宣其義。而說頌曰

但随力随分。

“佛子，是名略说菩萨摩訶薩第六现前地。菩萨住此地，多作善化天王，所作自在，一切声闻所有问难无能退屈，能令众生除灭我慢、深入缘起。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，乃至不离念具足一切种、一切智智。复作是念：‘我当于一切众生中为首、为胜，乃至为一切智智依止者。’此菩萨若勤行精进，于一念顷，得百千亿三昧，乃至示现百千亿菩萨以为眷属；若以愿力自在示现，过于此数，乃至百千亿那由他劫不能数知。”

尔时，金刚藏菩萨欲重宣其义而说颂曰：

others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

15. VAJRAGARBHA'S FINAL STATEMENTS ABOUT THE 6TH GROUND BODHISATTVA

Sons of the Buddha, this has been a general explanation of the bodhisattva *mahāsattva*'s, sixth ground, the Ground of Direct Presence.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes a king of the Skillful Transformations Heaven¹⁸⁰ who, sovereignly masterful in all that he does, is one who cannot be driven into retreat or submission by any questioning challenge posed by any *śrāvaka*-disciple. He is able to influence beings to do away with arrogance and to deeply enter into a comprehension of conditioned origination.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and in all such works that he pursues, he never departs from mindfulness of the Buddha, 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 and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will be able to enter hundreds of thousands of *koṭis* of samādhis, and so forth until we come to his becoming able to transformationally manifest a hundred thousand *koṭis* of bodhisattvas to serve as his retinue. If he resorts to the power of vows, he will become freely able to manifest them in numbers beyond even this, such that one would never be able to count them even in a period of hundreds of thousands of *koṭis* of *nayutas* of kalpas.

16. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon uttered verses, saying:

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195b07	菩薩圓滿五地已	觀法無相亦無性
195b08	無生無 ^[1] 成本清淨	無有戲論無取捨 ^{11}
195b09	體相寂滅如幻等	有無不二離分別
195b10	隨順法性如是觀	此智得成入六地 ^{12}
195b11	明利順忍智具足	觀察世間生滅相
195b12	以癡闇力世間生	若滅癡闇世無有 ^{13}
195b13	觀諸因緣實義空	不壞假名和合用
195b14	無作無受無思念	諸行如雲遍興起 ^{14}
195b15	不知真諦名無明	所作思業愚癡果
195b16	識起共生是名色	如是乃至眾苦聚 ^{15}
195b17	了達三界依心有	十二因緣亦復然
195b18	生死皆由心所作	心若滅者生死盡 ^{16}
195b19	無明所作有二種	緣中不了為行因
195b20	如是乃至老終歿	從此苦生無有盡 ^{17}
195b21	無明為緣不可斷	彼緣若盡悉皆滅
195b22	愚癡愛取煩惱支	行有是業餘皆苦 ^{18}
195b23	癡至六處是行苦	觸受增長是苦苦
195b24	所餘有支是壞苦	若見無我三苦滅 ^{19}
195b25	無明與行為過去	識至於受現在轉
195b26	愛取有生未來苦	觀待 ^[2] 若斷邊際盡 ^{20}

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“菩薩圓滿五地已，觀法無相亦無性，
 無生無滅本清淨，無有戲論無取舍，
 體相寂滅如幻等，有無不二離分別，
 隨順法性如是觀，此智得成入六地。
 明利順忍智具足，觀察世間生滅相，
 以痴暗力世間生，若滅痴暗世無有。
 觀諸因緣實義空，不壞假名和合用，
 無作無受無思念，諸行如雲遍興起。
 不知真諦名無明，所作思業愚癡果，
 識起共生是名色，如是乃至眾苦聚。
 了達三界依心有，十二因緣亦復然，
 生死皆由心所作，心若滅者生死盡。
 無明所作有二種，緣中不了為行因，
 如是乃至老終歿，從此苦生無有盡。
 無明為緣不可斷，彼緣若盡悉皆滅，
 愚痴愛取煩惱支，行有是業餘皆苦。
 痴至六處是行苦，觸受增長是苦苦，
 所餘有支是壞苦，若見無我三苦滅。
 無明與行為過去，識至於受現在轉，
 愛取有生未來苦，觀待若斷邊際盡。

After entirely fulfilling the fifth ground's practices, the bodhisattva sees dharmas as the same due to their being signless, natureless, unproduced, unborn, originally pure, beyond frivolous ideation, beyond grasping or relinquishing, ⁽¹¹⁾ quiescent in substance and signs, and illusory, as well as non-dual and beyond discrimination as existent or non-existent. Thus contemplating in accordance with the nature of dharmas, those with this knowledge succeed in entering the sixth ground. ⁽¹²⁾

With clear and acute acquiescent patience and replete in knowledge, he contemplates the world's aspects of production and destruction, the world's production by the power of delusion's darkness, and sees, if delusion's darkness were destroyed, the world would not exist. ⁽¹³⁾

He contemplates all causes and conditions as, in reality, empty, yet does not contradict artificial names' use in designating constructs. Even as there is no doer, no recipient, and no thinker of thoughts, all actions arise and spread forth everywhere like clouds. ⁽¹⁴⁾

Failure to know the actual truth constitutes *ignorance*.

The *volitional actions* that are done are the fruit of delusion.

That which arises together with *consciousness* is *name-and-form*.

Thus it proceeds on forth until the manifold sufferings accumulate. ⁽¹⁵⁾

He utterly comprehends the three realms exist dependent on mind, that the same is true of the twelve causes and conditions, that birth and death in every case are created because of mind, and that, if the mind itself is extinguished, then birth and death end. ⁽¹⁶⁾

That which *ignorance* brings about is in every case of two types:

Non-comprehension of conditions and the causes of *actions*,

This is so all the way through to *aging's* end in *death*.

Suffering is generated endlessly from this. ⁽¹⁷⁾

So long as *ignorance* serves as a condition, these cannot be cut off, but, if that condition is brought to an end, then these are all extinguished.

Ignorance, *craving*, and *grasping* are the factors belonging to afflictions.

Actions and *becoming* form karma, and the rest are suffering. ⁽¹⁸⁾

Ignorance up to the six sense bases relate to *formative-factor suffering*.

The proliferation of *contact* and *feeling* forms the *suffering of suffering*.

The rest of the existential factors relate to the *suffering of deterioration*.

If one sees non-existence of "self," all three sufferings are destroyed. ⁽¹⁹⁾

Ignorance and *actions* both pertain to the past,

Consciousness on through to *feeling* continually unfold in the present.

Craving, *grasping*, and *becoming* generate future suffering.

If their interdependence is severed, such temporal phases all end. ⁽²⁰⁾

正
體
字

195b27	無明為緣是生縛	於緣得離縛乃盡
195b28	從因生果離則斷	觀察於此知性空 ⁽²¹⁾
195b29	隨順無明起諸有	若不隨順諸有斷
195c01	此有彼有無亦然	十種思惟心離著 ⁽²²⁾
195c02	有支相續一心攝	自業不離及三道
195c03	三際三苦因緣生	繫縛起滅順無盡 ⁽²³⁾
195c04	如是普觀緣起行	無作無受無真實
195c05	如幻如夢如光影	亦如愚夫逐陽焰 ⁽²⁴⁾
195c06	如是觀察入於空	知緣性離得無相
195c07	了其虛妄無所願	唯除慈愍為眾生 ⁽²⁵⁾
195c08	大士修行解脫門	轉益大悲求佛法
195c09	知諸有為和合作	志樂決定勤行道 ⁽²⁶⁾
195c10	空三昧門具百千	無相無願亦復然
195c11	般若順忍皆增上	解脫智慧得成滿 ⁽²⁷⁾
195c12	復以深心多供佛	於佛教中修習道
195c13	得佛法藏增善根	如金瑠璃所磨瑩 ⁽²⁸⁾
195c14	如月清涼被眾物	四風來觸無能壞
195c15	此地菩薩超魔道	亦息群生煩惱熱 ⁽²⁹⁾
195c16	此地多作善化王	化導眾生除我慢
195c17	所作皆求一切智	悉已超勝聲聞道 ⁽³⁰⁾

簡
體
字

无明为缘是生缚，于缘得离缚乃尽，从因生果离则断，观察于此知性空。
 随顺无明起诸有，若不随顺诸有断，此有彼有无亦然，十种思惟心离著。
 有支相续一心摄，自业不离及三道，三际三苦因缘生，系缚起灭顺无尽。
 如是普观缘起行，无作无受无真实，如幻如梦如光影，亦如愚夫逐阳焰。
 如是观察入于空，知缘性离得无相，了其虚妄无所愿，唯除慈愍为众生。
 大士修行解脱门，转益大悲求佛法，知诸有为和合作，志乐决定勤行道。
 空三昧门具百千，无相无愿亦复然，般若顺忍皆增上，解脱智慧得成满。
 复以深心多供佛，于佛教中修习道，得佛法藏增善根，如金琉璃所磨莹。
 如月清凉被众物，四风来触无能坏；此地菩萨超魔道，亦息群生烦恼热。
 此地多作善化王，化导众生除我慢，所作皆求一切智，悉已超胜声闻道。

When *ignorance* serves as a condition, it is this that creates the bonds. Through abandoning such conditions, the bonds are thus ended. Effects are produced from causes, but if abandoned, they are cut off. Closely contemplating this, one realizes they are, by nature, empty. {21}

Through following the course of *ignorance*, all existence arises. If one but refrains from following its course, all existence is cut off. If this exists, then that exists. So too it is for nonexistence as well. Through the ten reflections, the mind abandons its attachments: {22}

Continuity of existential factors; traceability to a single thought; individual karma; inseparability; non-severance of three paths; three times, three sufferings; generation by causes and conditions; the rising and passing of the fetters; nonexistence and cessation. {23}

Thus he universally contemplates the course of conditioned arising, realizing that it is devoid of any actor, recipient, or reality, that it is like a conjuration, like a dream, like shadows, or like a circumstance wherein a fool chases after a mere mirage. {24}

Through just such analytic contemplation, he enters emptiness, knows conditions as, by nature, separate, realizes signlessness, utterly comprehends their falseness, and becomes free of any wish with the sole exception of the desire to act with kindness for beings. {25}

Thus this great eminence cultivating the three gates to liberation ever increases great compassion and his quest for Buddha's Dharma. He realizes all conditioned things are created as an assemblage and, with resolute fondness for it, resolves to diligently practice the path. {26}

He acquires a hundred thousand emptiness *samādhi* gateways and gains the same number for signlessness and wishlessness as well. His *prajñā* and acquiescent patience both become ever more superior, and his liberations and wisdom reach complete fulfillment. {27}

With a deep mind, he also makes offerings to many buddhas and cultivates the path through the instruction of those buddhas. He gains Buddhas' Dharma treasuries enhancing roots of goodness just as when gold is subjected to polishing with a lapis lazuli gem. {28}

Just as when the moon's pure and cool radiance shines on beings, though the four winds may blow, none are able to interfere with it, so too, this ground's bodhisattvas step over the paths of Māra and extinguish the heat of all beings' afflictions. {29}

On this ground, he is often King of the Fine Transformations Heaven, one who teaches and guides beings in doing away with pridefulness. All endeavors he pursues are done to seek all-knowledge and they all have already overstepped and become superior to the *śrāvaka* path. {30}

195c18	此地菩薩勤精進	獲諸三昧百千億
195c19	亦見若干無量佛	譬如盛夏空中日 ⁽³¹⁾
195c20	甚深微妙難見知	聲聞獨覺無能了
195c21	如是菩薩第六地	我為佛子已宣說 ⁽³²⁾

正
體
字

此地菩薩勤精進，獲諸三昧百千億，
亦見若干無量佛，譬如盛夏空中日。
甚深微妙難見知，聲聞獨覺無能了，
如是菩薩第六地，我為佛子已宣說。”

簡
體
字

The bodhisattva on this ground who is diligent in practice of vigor
acquires hundreds of thousands of *koṭis* of samādhis
and is also able to see countless many buddhas
that appear to him like suns shining in the midsummer sky. ⁽³¹⁾

This is extremely profound, sublime, and so difficult to know or see
that no *śrāvaka*-disciple or *pratyekabuddha* could ever fully fathom it.
So it is that I have here explained the bodhisattva's sixth ground
for the sake of the Sons of the Buddha. ⁽³²⁾

195c22	[3]第七地	
195c23	是時天眾心歡喜	散寶成雲在空住
195c24	普發種種妙音聲	告於最勝清淨者 ⁽¹⁾
195c25	了達勝義智自在	成就功德百千億
195c26	人中蓮華無所著	為利群生演深行 ⁽²⁾
195c27	自在天 ^[4] 王在空中	放大光明照佛身
195c28	亦散最上妙香雲	普供除憂煩惱者 ⁽³⁾
195c29	爾時天眾皆歡喜	悉發美音同讚述
196a01	我等聞斯地功德	則為已獲大善利 ⁽⁴⁾
196a02	天女是時心慶悅	競奏樂音千萬種
196a03	悉以如來神力故	音中共作如是言 ⁽⁵⁾
196a04	威儀寂靜最無 ^[1] 比	能調難調世應供
196a05	已超一切諸世間	而行於世 ^[2] 闡妙道 ⁽⁶⁾
196a06	雖現種種無量身	知身一一無所有
196a07	巧以言辭說諸法	不取文字音聲相 ⁽⁷⁾
196a08	往詣百千諸國土	以諸上供供養佛
196a09	智慧自在無所著	不生於我佛國想 ⁽⁸⁾

是时天众心欢喜，散宝成云在空住，普发种种妙音声，告于最胜清净者：

了达胜义智自在，成就功德百千亿，人中莲华无所著，为利群生演深行。

自在天王在空中，放大光明照佛身，亦散最上妙香云，普供除忧烦恼者。

尔时天众皆欢喜，悉发美音同赞述：我等闻斯地功德，则为已获大善利。

天女是时心庆悦，竞奏乐音千万种，悉以如来神力故，音中共作如是言：

威仪寂静最无比，能调难调世应供，已超一切诸世间，而行于世闡妙道。

虽现种种无量身，知身一无所有，巧以言辞说诸法，不取文字音声相。

往诣百千诸国土，以诸上供供养佛，智慧自在无所著，不生於我佛国想。

PART SEVEN

The Far-Reaching Ground

G. THE SEVENTH GROUND: THE FAR-REACHING GROUND

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

Then the congregated devas, their minds filled with joy,
scattered jewels that formed a cloud hanging up in the sky,
whereupon they all sang with different sorts of sublime voices
addressed to The Most Supremely Pure One, saying: ^{1}

“Fully penetrating the supreme meaning with masterful knowledge
and perfected in a hundred thousand *koṭis* of fine qualities,
a lotus among men, entirely free of any attachments,
proclaims here the profound practices to benefit all beings.” ^{2}

The Vaśavartin Heaven King, abiding there in space,
emanated a great light that illuminated the Buddha's body
and spread forth the most superior sorts of sublime incense clouds,
all presented as offerings to he who dispels worries and afflictions. ^{3}

Then, the entire congregation of devas, all of them joyful,
all sang beautiful sounds in a united chorus of praises:
“Having heard here of the qualities comprising this ground, we
have thence all reaped immense and fine benefit.” ^{4}

Then the celestial nymphs, their minds full of celebratory delight,
vied in chorusing forth a thousand myriad musical sounds and then,
as all of them availed themselves of the Tathāgata's spiritual powers,
amidst all those sounds, they joined in uttering phrases like these: ^{5}

“With peerless awe-inspiring presence and quiescent stillness, he
can train those difficult to train, is worthy of the world's gifts,
and, though he has already transcended all worlds,
he still travels forth in the world, extolling the marvelous path. ^{6}

“Although he manifests incalculably many bodies of every kind,
he realizes each and every body is itself devoid of any existence.
He is skillful in the use of phrases in his explanation of all dharmas,
yet does not seize on any signs of words or sounds. ^{7}

“He goes forth to a hundred thousand buddha lands and
presents all the most supreme gifts as offerings to those buddhas.
Through sovereign mastery of knowledge, he is free of all attachment
and so does not generate any conception of ‘my own buddha land.’ ^{8}

正
體
字

196a10|| 雖勤教化諸眾生 而無彼已一切心
 196a11|| 雖已修成廣大善 而於善法不生著 ⁽⁹⁾
 196a12|| 以見一切諸世間 貪恚癡火常熾然
 196a13|| 於諸想念悉皆離 發起大悲精進力 ⁽¹⁰⁾
 196a14|| 一切諸天及天女 種種供養稱讚已
 196a15|| 悉共同時默然住 瞻仰人尊願聞法 ⁽¹¹⁾
 196a16|| 時解脫月復請言 此諸大眾心清淨
 196a17|| 第七地中諸行相 唯願佛子為宣說 ⁽¹²⁾
 196a18|| (A)爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩
 196a19|| 薩摩訶薩。具足第六地行已。欲入第七遠行
 196a20|| 地。當修十種方便慧。起殊勝道。何等為十。所
 196a21|| 謂雖善修空無相無願三昧。而慈悲不捨眾
 196a22|| 生。雖得諸佛平等法。而樂常供養佛。雖入
 196a23|| 觀空智門。而勤集福德。雖遠離三界。而莊嚴
 196a24|| 三界。雖畢竟寂滅諸煩惱焰。而能為一切眾
 196a25|| 生。起滅貪瞋癡煩惱焰。

簡
體
字

虽勤教化诸众生，而无彼已一切心；
 虽已修成广大善，而于善法不生著。
 以见一切诸世间，贪恚痴火常炽然，
 于诸想念悉皆离，发起大悲精进力。
 一切诸天及天女，种种供养称赞已，
 悉共同时默然住，瞻仰人尊愿闻法。
 时解脱月复请言：此诸大众心清淨，
 第七地中诸行相，唯愿佛子为宣说！
 尔时，金剛藏菩薩告解脫月菩薩言：“佛子，菩薩摩訶薩具
 足第六地行已，欲入第七远行地，当修十种方便慧起殊胜道。何
 等为十？所谓：虽善修空、无相、无愿三昧，而慈悲不舍众生，
 虽得诸佛平等法，而乐常供养佛；虽入观空智门，而勤集福德；
 虽远离三界，而庄严三界；虽毕竟寂灭诸烦恼焰，而能为一切众
 生起灭贪、瞋、痴烦恼焰；

“Although diligent in the teaching of all beings,
he does not have any thought conceiving of either ‘other’ or ‘self.’
Although he has already cultivated vast goodness to perfection,
he still does not generate any attachment to good dharmas. {9}

“Because he perceives that all worlds are always fiercely ablaze
with the fires of desire, hatred, and stupidity,
he has utterly transcended all forms of thought even as
he still brings forth the great compassion and the power of vigor.” {10}

After all of those devas and celestial nymphs
had finished presenting all different sorts of offerings and praises,
they all simultaneously fell silent and stood there,
gazing up at the most revered of men, wishing to hear the Dharma. {11}

At that time, Liberation Moon Bodhisattva again set forth a request:
“The minds of everyone in this assembly are pure.
We wish only, O Son of the Buddha, that you will explain for us
the practices and characteristic aspects of the seventh ground.” {12}

2. VAJRAGARBHA COMMENCES THE SEVENTH GROUND’S EXPLANATION

At that time, Vajragarbha Bodhisattva addressed Liberation Moon Bodhisattva, saying:

3. 10 TYPES OF SKILLFUL MEANS & WISDOM ENABLING 7TH GROUND ACCESS

{A} O Son of the Buddha. The bodhisattva *mahāsattva* who has already completed the sixth ground’s practices and then aspires to gain entry into the seventh ground, the Far-Reaching Ground, should proceed in the cultivation of ten kinds of skillful means and wisdom,¹⁸¹ thereby bringing forth the most especially supreme path. What then are those ten? Specifically, they are:

Although he has skillfully cultivated the emptiness, signlessness, and wishlessness *samādhis*, through the practice of kindness and compassion, he refrains from forsaking beings;

Although he has acquired the Buddhas’ dharma of uniform equality, he still delights in always making offerings to buddhas;

Although he has entered the gateway to wisdom of emptiness contemplation, he still diligently pursues the accumulation of merit;

Although he has become detached from the three realms of existence, he still engages in the adornment of the three realms of existence;

Although he has achieved the final extinguishing of the flames of all afflictions, he is still able for the sake of all beings to bring forth the means to extinguish the flames of their greed, hatred, and delusion;

正
體
字

雖知諸法如幻如夢

196a26 || 如影如響如焰如化如水中月如鏡中像自性
196a27 || 無二。而隨心作業無量差別。雖知一切國土
196a28 || 猶如虛空。而能以清淨妙行。莊嚴佛土。雖知
196a29 || 諸佛法身本性無身。而以相好。莊嚴其身。雖
196b01 || 知諸佛音聲性空寂滅不可言說。而能隨一
196b02 || 切眾生。出種種差別清淨音聲。雖隨諸佛了
196b03 || 知三世唯是一念。而隨眾生意解分別。以種
196b04 || 種相。種種時。種種劫數。而修諸行。菩薩以如
196b05 || 是十種方便慧。起殊勝行。從第六地。入第七
196b06 || 地。入已此行常現在前。名為住第七遠行地。
196b07 || 卍佛子。菩薩摩訶薩。住此第七地已。入無量眾
196b08 || 生界。入無量諸佛教化眾生業。入無量世界
196b09 || 網。入無量諸佛清淨國土。

簡
體
字

虽知诸法如幻、如梦、如影、如响、如焰、如化、如水中月、如镜中像、自性无二，而随心作业无量差别；虽知一切国土犹如虚空，而能以清淨妙行庄严佛土；虽知诸佛法身本性无身，而以相好庄严其身；虽知诸佛音声性空寂灭不可言说，而能随一切众生出种种差别清淨音声；虽随诸佛了知三世唯是一念，而随众生意解分别，以种种相、种种时、种种劫数而修诸行。菩萨以如是十种方便慧起殊胜行，从第六地入第七地；入已，此行常现在前，名为住第七远行地。

“佛子，菩萨摩訶薩住此第七地已，入无量众生界，入无量诸佛教化众生业，入无量世界网，入无量诸佛清淨国土，

Although he realizes that all dharmas are like conjurations, like dreams, like shadows, like echoes, like mirages, like transformations, like the moon reflected on water, and like images in a mirror, and realizes too that, in their essential nature, they are non-dual, he still accords with his resolve by performing works of countless different sorts;

Although he realizes that, by their very nature, all lands are like empty space, he is still able to use pure and sublime practices to adorn the buddha lands;

Although he realizes that the fundamental nature of all buddhas' Dharma body is free of any "body," he still adorns his own body with the major marks and subsidiary signs;

Although he realizes that, by its very nature, the voice of all buddhas is empty of inherent existence, quiescent, and ineffable, he is still able to accord with all beings by bringing forth for them many different sorts of pure voices;

And although he accords with all buddhas' complete fathoming of the three periods of time as reducible to but a single thought, he still accords with the differences in beings' minds and understandings by manifesting in many different sorts of appearances, many different temporal circumstances, and many different sorts of kalpas wherein he cultivates all the practices.

It is by resort to ten such types of skillful means and wisdom that the bodhisattva brings forth the especially supreme practices by which he leaves the sixth ground and enters the seventh ground. Once he has entered there, these practices always manifest directly before him and henceforth define his abiding on the seventh ground, the Far-Reaching Ground.

4. THE BODHISATTVA'S TWENTY KINDS OF PENETRATING COMPREHENSION

(B) Son of the Buddha, after the bodhisattva *mahāsattva* has achieved entry into the seventh ground:

He acquires a penetrating comprehension of the measurelessly many realms of beings;

He acquires a penetrating comprehension of the measurelessly many works carried out by the Buddhas in their teaching of beings;

He acquires a penetrating comprehension of the measurelessly many networks of worlds;

He acquires a penetrating comprehension of the Buddhas' measurelessly many pure lands;

正
體
字

入無量種種差別

196b10 || 法。入無量諸佛現覺智。入無量劫數。入無量
196b11 || 諸佛覺了三世智。入無量眾生差別信解。入
196b12 || 無量諸佛示現種種名色身。入無量眾生欲
196b13 || 樂諸根差別。入無量諸佛語言音聲令眾生
196b14 || 歡喜。入無量眾生種種心行。入無量諸佛了
196b15 || 知廣大智。入無量聲聞乘信解。入無量諸佛
196b16 || 說智道令信解。入無量辟支佛所成就。入無
196b17 || 量諸佛說甚深智慧門令趣入。入無量諸菩
196b18 || 薩方便行。入無量諸佛所說大乘集成事令
196b19 || 菩薩得入。

簡
體
字

入无量种种差别法，入无量诸佛现觉智，入无量劫数，入无量诸
佛觉了三世智，入无量众生差别信解，入无量诸佛示现种种名色
身，入无量众生欲乐诸根差别，入无量诸佛语言音声令众生欢
喜，入无量众生种种心行，入无量诸佛了知广大智，入无量声闻
乘信解，入无量诸佛说智道令信解，入无量辟支佛所成就，入无
量诸佛说甚深智慧门令趣入，入无量诸菩萨方便行，入无量诸佛
所说大乘集成事令菩萨得入。

- He acquires a penetrating comprehension of the measurelessly many different sorts of dharmas;¹⁸²
- He acquires a penetrating comprehension of the measureless knowledge manifested by the Buddhas' enlightenment;¹⁸³
- He acquires a penetrating comprehension of the enumeration of the measurelessly many kalpas;
- He acquires a penetrating comprehension of the measureless knowledge of the three periods of time to which the Buddhas have awakened;
- He acquires a penetrating comprehension of beings' measurelessly many different sorts of resolute convictions;
- He acquires a penetrating comprehension of the measurelessly many different sorts of name-and-form bodies manifested by the Buddhas;¹⁸⁴
- He acquires a penetrating comprehension of the differences in beings' measurelessly many different mental dispositions and faculties;
- He acquires a penetrating comprehension of the measurelessly many languages and voices through which the Buddhas' inspire delight in beings;
- He acquires a penetrating comprehension of beings' measurelessly many different courses of thought;
- He acquires a penetrating comprehension of the Buddhas' measurelessly many sorts of utterly complete understanding of vast knowledge;
- 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 proclamations of the path of wisdom set forth by the Buddhas in inspiring resolute faith;
- He acquires a penetrating comprehension of the measurelessly many accomplishments of *pratyekabuddhas*;
- He acquires a penetrating comprehension of the Buddhas' measurelessly many proclamations of gateways of extremely profound wisdom that cause others to enter therein;
- He acquires a penetrating comprehension of the bodhisattvas' measurelessly many practices of skillful means;
- 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 bodhisattvas to enter into them.

正
體
字

此菩薩作是念。如是无量如来境界。
 196b20 || 界。乃至於百千億那由他劫。不能得知。我悉
 196b21 || 應以無功用無分別心。成就圓滿。佛子。此菩
 196b22 || 薩。以深智慧。如是觀察。常勤修習方便慧。起
 196b23 || 殊勝道。安住不動。無有一念休息廢捨。行
 196b24 || 住坐臥。乃至睡夢。未曾暫與蓋障相應。常不
 196b25 || 捨於如是想念。此菩薩於念念中。常能具足
 196b26 || 十波羅蜜。何以故。念念皆以大悲為首。修行
 196b27 || 佛法。向佛智故。所有善根。為求佛智。施與眾
 196b28 || 生。是名檀那波羅蜜。能滅一切諸煩惱熱。是
 196b29 || 名尸羅波羅蜜。慈悲為首。不損眾生。是名羼
 196c01 || 提波羅蜜。求勝善法。無有厭足。是名毘梨耶
 196c02 || 波羅蜜。一切智道。常現在前。未嘗散亂。是名
 196c03 || 禪那波羅蜜。能忍諸法。無生無滅。是名般若
 196c04 || 波羅蜜。能出生無量智。是名方便波羅蜜。能
 196c05 || 求上上勝智。是名願波羅蜜。

簡
體
字

此菩薩作是念：‘如是无量如来境界，乃至於百千億那由他劫不能得知，我悉應以無功用無分別心成就圓滿。’

“佛子，此菩薩以深智慧如是觀察，常勤修習方便慧起殊勝道，安住不動，無有一念休息廢捨；行、住、坐、臥乃至睡夢，未曾暫與蓋障相應，常不舍於如是想念。此菩薩於念念中，常能具足十波羅蜜。何以故？念念皆以大悲為首，修行佛法，向佛智故。所有善根，為求佛智，施與眾生，是名檀那波羅蜜；能滅一切諸煩惱熱，是名尸羅波羅蜜；慈悲為首，不損眾生，是名羼提波羅蜜；求勝善法，無有厭足，是名毗梨耶波羅蜜；一切智道常現在前，未嘗散亂，是名禪那波羅蜜；能忍諸法無生無滅，是名般若波羅蜜；能出生無量智，是名方便波羅蜜；能求上上勝智，是名願波羅蜜；

5. HIS ADOPTION OF EFFORTLESSNESS, NON-DISCRIMINATION & MEDITATION

(C) This bodhisattva reflects thus: "Such measureless domains of the Tathāgatas as these could never be known even in a hundred thousand *koṭis* of *nayutas* of kalpas. I should therefore rather resort to the effortless and non-discriminating mind to succeed in achieving their perfect fulfillment."

(D) Son of the Buddha, employing deep wisdom, this bodhisattva engages in such contemplative meditations as these whereby he always diligently cultivates these forms of skillful means and wisdom and thus brings forth this especially supreme path wherein he becomes so securely and unshakably established in it that there is not so much as a single moment in which he rests or desists. While walking, standing, sitting, lying down, and even in the midst of sleep and dreams, he never even briefly involves himself with any of the hindrances and he never abandons thought such as this.

6. HIS PRACTICE OF 10 PĀRAMITĀS & OTHER DHARMAS LEADING TO BODHI

In each successive moment, this bodhisattva is always able to completely fulfill the ten *pāramitās*. And how is this the case? This is because he takes the great compassion as foremost in every successive mind-moment as he cultivates the Buddha's Dharma and proceeds toward realization of the Buddha's knowledge. In particular:

He bestows on beings all roots of goodness he develops in the course of seeking to acquire the Buddha's knowledge. This is what constitutes *dāna pāramitā*.

He is able to extinguish the heat of the afflictions. This is what constitutes *śīla pāramitā*.

Taking kindness and compassion as foremost, he refrains from inflicting harm on beings. This is what constitutes *kṣānti pāramitā*.

He is insatiable in seeking supremely good dharmas. This is what constitutes *vīrya pāramitā*.

He always keeps the path of all-knowledge directly present before him, never becoming scattered or distracted. This is what constitutes *dhyāna pāramitā*.

He is able to patiently acquiesce in all dharmas as neither produced nor destroyed. This is what constitutes *prajñā pāramitā*.

He is able to bring forth measureless knowledge. This is what constitutes the *pāramitā* of skillful means.

He is able to seek out higher and higher levels of knowledge. This is what constitutes the *pāramitā* of vows.

正
體
字

一切異論。及諸

196c06 || 魔眾。無能沮壞。是名力波羅蜜。如實了知一
196c07 || 切法。是名智波羅蜜。佛子。此十波羅蜜。菩薩
196c08 || 於念念中。皆得具足。如是四攝四持。三十七
196c09 || 品。三解脫門。略說乃至一切菩提分法。於念
196c10 || 念中。皆悉圓滿
196c11 || ㊦爾時解脫月菩薩。問金剛藏菩薩言。佛子。菩
196c12 || 薩但於此第七地中。滿足一切菩提分法。為
196c13 || 諸地中。亦能滿足。金剛藏菩薩言。佛子。菩薩
196c14 || 於十地中。皆能滿足。菩提分法。然第七地。最
196c15 || 為殊勝。何以故。此第七地。功用行滿。得入智
196c16 || 慧自在行故。佛子。菩薩於初地中。緣一切佛
196c17 || 法願求故。滿足菩提分法。第二地離心垢故。
196c18 || 第三地願轉增長得法光明故。第四地入道
196c19 || 故。第五地順世所作故。

簡
體
字

一切异论及诸魔众无能沮坏，是名力波罗蜜；如实了知一切法，是名智波罗蜜。佛子，此十波罗蜜，菩萨于念念中皆得具足；如是，四摄、四持、三十七品、三解脱门，略说乃至一切菩提分法，于念念中皆悉圆满。”

尔时，解脱月菩萨问金刚藏菩萨言：“佛子，菩萨但于此第七地中满足一切菩提分法，为诸地中亦能满足？”

金刚藏菩萨言：“佛子，菩萨于十地中皆能满足菩提分法，然第七地最为殊胜。何以故？此第七地功用行满，得入智慧自在行故。佛子，菩萨于初地中，缘一切佛法愿求故，满足菩提分法；第二地离心垢故，第三地愿转增长得法光明故，第四地入道故，第五地顺世所作故，

None of the deviant doctrines or hordes of *māras* are ever able to obstruct him or bring about his ruination. This is what constitutes the *pāramitā* of powers.

He utterly knows all dharmas in accordance with reality. This is what constitutes the *pāramitā* of knowledge.

Son of the Buddha, this bodhisattva is able to completely fulfill all of these ten *pāramitās* in every successive mind-moment. It is in this way that, in each successive mind-moment, he is able to completely fulfill the four means of attraction, the four types of retention,¹⁸⁵ the thirty-seven factors conducing to enlightenment, the three gates to liberation, and, to state it briefly, all dharmas assisting the realization of bodhi.

7. VIMUKTICANDRA ASKS ABOUT PERFECTION OF BODHYAṄGA DHARMAS

{E} At that time, Liberation Moon Bodhisattva asked Vajragarbha Bodhisattva, saying, “O Son of the Buddha. Is it only on this seventh ground that the bodhisattva fulfills all dharmas assisting realization of bodhi?¹⁸⁶ Or is it rather that he is also able to completely fulfill them on all grounds?”

8. VAJRAGARBHA ON THE PERFECTION OF BODHYAṄGAS ON ALL GROUNDS

Vajragarbha Bodhisattva then replied:

O Son of the Buddha. The bodhisattva is able to completely fulfill the dharmas facilitating realization of bodhi on all ten grounds. Still, it is on the seventh ground where this ability becomes most especially supreme in its implementation. How is this the case? This is because it is on this seventh ground that his effortfully implemented practice becomes complete, thereby enabling his entry into practice characterized by sovereign mastery in wisdom.¹⁸⁷

O Son of the Buddha, on the first ground, it is because of his aspiration taking all Buddha dharmas as its object that the bodhisattva perfects the dharmas assisting realization of bodhi.

On the second ground, this occurs due to his abandonment of the mind’s defilements.

On the third ground, this occurs due to the ever increasing strength of his vows and due to his acquiring the light of the Dharma.

On the fourth ground, this occurs through his entry into the path.

On the fifth ground, this occurs through his adaptation to the ways of the world.

第六地入甚深法門

196c20 || 故。第七地起一切佛法故。皆亦滿足菩提分
 196c21 || 法。何以故。菩薩從初地。乃至第七地成就智
 196c22 || 功用分。以此力故。從第八地。乃至第十^[3]地
 196c23 || 無功用行。皆悉成就。佛子。譬如有二世界。一
 196c24 || 處雜染。一處純淨。是二中間。難可得過。唯除
 196c25 || 菩薩有方便神通願力。佛子。菩薩諸地。亦
 196c26 || 復如是。有雜染行。有清淨行。是二中間。難可
 196c27 || 得過。唯除菩薩有大願力方便智慧。乃能得
 196c28 || 過。解脫月菩薩言。佛子。此七地菩薩。為是染
 196c29 || 行。為是淨行。金剛藏菩薩言。佛子。從初地至
 197a01 || 七地。所行諸行。皆捨離煩惱業。以迴向無上
 197a02 || 菩提故。分得平等道故。然未名為超煩惱行。
 197a03 || 佛子。譬如轉輪聖王。乘天象寶。

正體字

第六地入甚深法門故，第七地起一切佛法故，皆亦滿足菩提分法。何以故？菩薩從初地乃至第七地，成就智功用分。以此力故，從第八地乃至第十，無功用行皆悉成就。佛子，譬如有二世界，一處雜染，一處純淨，是二中間難可得過，唯除菩薩有方便神通願力。佛子，菩薩諸地亦復如是，有雜染行，有清淨行，是二中間難可得過，唯除菩薩有大願力方便智慧乃能得過。”

解脫月菩薩言：“佛子，此七地菩薩，為是染行？為是淨行？”

金剛藏菩薩言：“佛子，從初地至七地，所行諸行皆捨離煩惱業，以回向無上菩提故，分得平等道故，然未名為超煩惱行。佛子，譬如轉輪聖王乘天象寶

簡體字

On the sixth ground, this occurs through his entry into the extremely profound Dharma gateways.

On the seventh ground, it is due to bringing forth all Buddha dharmas and completely fulfilling all dharmas assisting realization of bodhi.

[F] How is this the case? From the first ground through the seventh ground, the bodhisattva achieves the complete development of the effortfully implemented preliminary practice factors conducive to knowledge. It is due to the power produced by this that, from the eighth ground to the tenth ground, all of his effortless practices then become completely developed.

Son of the Buddha, It is as if there were two worlds of which one is characterized by admixture with defilements whereas the other is entirely pure and it is difficult to pass between them, the sole exception being in the case of the bodhisattva who possesses the powers of great skillful means, spiritual superknowledges, and vows.

Son of the Buddha, so too it is with the grounds of the bodhisattva wherein there are those in which the practices are admixed with defilement and there are those in which the practices are pure. It is difficult for anyone to pass between these two with the sole exception of the bodhisattva possessed of great vow power, skillful means, and wisdom who only then is able to pass between them.

9. VIMUKTICANDRA ASKS ABOUT TRANSCENDENCE OF AFFLICTIONS

Liberation Moon Bodhisattva then asked, “O Son of the Buddha. Does this seventh ground bodhisattva engage in defiled practices or does he instead engage in pure practices?”

10. VAJRAGARBHA EXPLAINS THE TRANSCENDENCE OF AFFLICTIONS

Vajragarbha Bodhisattva replied:

O Son of the Buddha. From the first ground to the seventh ground, all practices in which he engages involve abandoning affliction-related actions. This is because they are directed toward realizing unsurpassably supreme bodhi. However, because he has still only achieved a partial realization corresponding to the level of his position on the path, this still cannot be referred to as stepping completely beyond all affliction-related actions.

11. VAJRAGARBHA’S CAKRAVARTIN SAGE KING ANALOGY

Son of the Buddha, this circumstance is comparable to that of a wheel-turning sage king who mounts his precious heavenly

正體字

遊四天下。

197a04 || 知有貧窮困苦之人。而不為彼眾患所染。然
 197a05 || 未名為超過人位。若捨王身。生於梵世。乘天
 197a06 || 宮殿。見千世界。遊千世界。示現梵天光明威
 197a07 || 德。爾乃名為超過人位。佛子。菩薩亦復如是。
 197a08 || 始從初地。至於七地。乘波羅蜜乘。遊行世間。
 197a09 || 知諸世間煩惱過患。以乘正道故。不為煩惱
 197a10 || 過失所染。然未名為超煩惱行。若捨一切有
 197a11 || 功用行。從第七地。入第八地。乘菩薩清淨乘
 197a12 || 遊行世間。知煩惱過失不為所染。爾乃名為
 197a13 || 超煩惱行。以得一切盡超過故。佛子。此第七
 197a14 || 地菩薩盡超過多貪等諸煩惱眾住此地。不
 197a15 || 名有煩惱者。不名無煩惱者。何以故。一切煩
 197a16 || 惱。不現行故。不名有者。求如來智。心未滿
 197a17 || 故。不名無者

簡體字

游四天下，知有贫穷困苦之人，而不为彼众患所染，然未名为超过人位；若舍王身，生于梵世，乘天宫殿，见千世界，游千世界，示现梵天光明威德，尔乃名为超过人位。佛子，菩萨亦复如是，始从初地至于七地，乘波罗蜜乘游行世间，知诸世间烦恼过患，以乘正道故，不为烦恼过失所染，然未名为超烦恼行；若舍一切有功用行，从第七地入第八地，乘菩萨清净乘游行世间，知烦恼过失不为所染，尔乃名为超烦恼行，以得一切尽超过故。佛子，此第七地菩萨尽超过多贪等诸烦恼众住此地，不名有烦恼者，不名无烦恼者。何以故？一切烦恼不现行故，不名有者；求如来智心未满故，不名无者。

elephant and roams the four continents. In doing so, he becomes well aware that there are poverty-stricken people in difficult straits who are afflicted with suffering, even as he himself remains unsullied by those many disastrous situations. In such a circumstance, he would still not qualify as having truly stepped entirely beyond the position of being human.

Suppose, however, that he were to relinquish the body in which he serves as a king and then take rebirth in the Brahma Worlds where he would mount a heavenly palace from which he could view a thousand worlds as he roams throughout a thousand worlds manifesting the radiance and awesome qualities of a Brahma Heaven deva. In such a case, he would only then truly qualify as having stepped entirely beyond the station of being human.

Son of the Buddha, so too it is with the bodhisattva. Beginning with the first ground and going on through to the seventh ground, he mounts the vehicle of the *pāramitās*. As he roams about in the world, he becomes well aware of all the world's afflictions, faults, and disastrous aspects. Because he rides along on the path of right conduct, he remains unsullied by the faults associated with the afflictions. Still, he does not yet truly qualify as having stepped entirely beyond actions associated with afflictions.

However, if he were to then relinquish all of the effortfully implemented preliminary practices, he would then go forth from the seventh ground and enter the eighth ground and would then travel through the world mounted on the pure vehicle of the bodhisattva wherein he would be cognizant of the faults associated with the afflictions and yet would still remain unsullied by them. It is only then that he would qualify as having truly stepped entirely beyond the practices associated with the afflictions, this due to his having successfully stepped beyond them all.

Son of the Buddha, in coming to abide on this ground, this seventh ground bodhisattva has stepped entirely beyond the many sorts of afflictions such as abundant desire and the other sorts of afflictions. Abiding on this ground, he is not designated as someone who possesses the afflictions and yet he is not designated as entirely devoid of the afflictions, either. How is this the case? This is because, since none of the afflictions directly manifest in his practice, he is not designated as possessing them. However, because he seeks to acquire the Tathāgata's knowledge and his intentions have not yet become completely fulfilled, he is not yet designated as entirely free of them, either.

正
體
字

197a18 || 𑖀佛子。菩薩住此第七地。以深淨心。成就身業。
 197a19 || 成就語業。成就意業。所有一切不善業道。如
 197a20 || 來所訶。皆已捨離。一切善業。如來所讚。常善
 197a21 || 修行。世間所有。經書技術。如五地中說。皆自
 197a22 || 然而行。不假功用。此菩薩。於三千大千世界
 197a23 || 中。為大明師。唯除如來及八地已上。其餘菩
 197a24 || 薩。深心妙行。無與等者。諸禪三昧。三摩鉢
 197a25 || 底。神通解脫。皆得現前。然是修成。非如八地
 197a26 || 報得成就。此地菩薩。於念念中。具足修^[1]習
 197a27 || 方便智力及一切菩提分法。轉勝圓滿
 197a28 || 𑖁佛子。菩薩住此地。入菩薩善觀擇三昧。善擇
 197a29 || 義三昧。最勝慧三昧。分別義藏三昧。如實分
 197b01 || 別義三昧。善住堅固根三昧。智慧神通門三
 197b02 || 昧。法界業三昧。如來勝利三昧。種種義藏生
 197b03 || 死涅槃門三昧。入如是等具足大智神通門
 197b04 || 百萬三昧。

簡
體
字

“佛子，菩薩住此第七地，以深淨心，成就身業，成就語
 業，成就意業。所有一切不善業道——如來所訶，皆已舍離；一
 切善業——如來所讚，常善修行。世間所有經書、技術，如五地
 中說，皆自然而行，不假功用。此菩薩於三千大千世界中為大明
 師，唯除如來及八地已上其餘菩薩，深心妙行無與等者，諸禪三
 昧、三摩鉢底、神通解脫皆得現前。然是修成，非如八地報得成
 就。此地菩薩於念念中具足修習方便智力及一切菩提分法，轉勝
 圓滿。

“佛子，菩薩住此地，入菩薩善觀擇三昧、善擇義三昧、最
 勝慧三昧、分別義藏三昧、如實分別義三昧、善住堅固根三昧、
 智慧神通門三昧、法界業三昧、如來勝利三昧、種種義藏生死涅
 槃門三昧，入如是等具足大智神通門百千三昧，

(G) Son of the Buddha, through profound purified intentions, the bodhisattva abiding on the seventh ground perfects his physical karma actions, perfects his verbal karmic actions, and perfects mental karmic actions. He has already entirely abandoned all bad courses of karmic action criticized by the Tathāgata and he always thoroughly cultivates all good courses of karmic actions praised by the Tathāgata. As for everything related to the world's classical texts, skills, and arts, his actions here are as described earlier in relation to the fifth ground. He naturally practices all of these without having to expend any particular effort in doing so.

This bodhisattva serves as a greatly illustrious teacher for those throughout the worlds of a great trichiliocosm, one who, with the sole exceptions of the Tathāgatas and those on the eighth ground and above, is unmatched by any of the other bodhisattvas in his resolute intentions and the marvelousness of his practice. All of the *dhyāna* samādhis, *samāpattis*, spiritual superknowledges, and liberations become directly manifest for him. Still, their cultivation and development here is not like that occurring on the eighth ground wherein they become completely realized as a function of karmic reward. In every successive mind-moment, the bodhisattva on this ground completely cultivates 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. THE CONQUEST OF SAMĀDHIS AND UNPRODUCED-DHARMAS PATIENCE

(H) Son of the Buddha, the bodhisattva abiding on this ground enters:¹⁸⁸

The bodhisattva's skillful investigative contemplation samādhi;
 The skillful consideration of meanings samādhi;
 The most supreme intelligence samādhi;
 The distinguishing of the treasury of meanings samādhi;
 The distinguishing of meaning in accordance with reality samādhi;
 The skillful abiding in solidly established roots samādhi;
 The gateway to knowledge and spiritual superknowledges samādhi;
 The works throughout the Dharma realm samādhi;
 The supreme benefit of the Tathāgata samādhi;
 And the samādhi of the treasury of many different meanings and the gateway to *saṃsāra* and *nirvāṇa*.

He enters hundreds of myriads of samādhis such as these that are gateways to complete fulfillment of great knowledge and spiritual

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淨治此地。是菩薩。得此三昧。善治
 197b05 淨方便慧故。大悲力故。超過二乘地。得觀察
 197b06 智慧地
 197b07 佛子。菩薩住此地。善淨無量身業無相行。善
 197b08 淨無量語業無相行。善淨無量意業無相行
 197b09 故。得無生法忍光明。解脫月菩薩言。佛子。菩
 197b10 薩從初地來。所有無量。身語意業。豈不超過
 197b11 二乘耶。金剛藏菩薩言。佛子。彼悉超過。然但
 197b12 以願求諸佛法故。非是自智觀察之力。今第
 197b13 七地自智力故。一切二乘。所不能及。譬如王
 197b14 子。生在王家。王后所生。具足王相。生已即勝
 197b15 一切臣眾。但以王力。非是自力。若身長大。藝
 197b16 業悉成。乃以自力。超過一切。菩薩摩訶薩。亦
 197b17 復如是。初發心時。以志求大法故。

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淨治此地。是菩薩得此三昧，善治淨方便慧故，大悲力故，超過二乘地，得觀察智慧地。佛子，菩薩住此地，善淨無量身業無相行，善淨無量語業無相行，善淨無量意業無相行故，得無生法忍光明。”

解脫月菩薩言：“佛子，菩薩從初地來所有無量身、語、意業，豈不超過二乘耶？”

金剛藏菩薩言：“佛子，彼悉超過，然但以願求諸佛法故，非是自智觀察之力；今第七地自智力故，一切二乘所不能及。譬如王子，生在王家，王后所生，具足王相，生已即勝一切臣眾，但以王力，非是自力；若身長大，藝業悉成，乃以自力超過一切。菩薩摩訶薩亦復如是，初發心時，以志求大法故，

superknowledges whereby he is able to carry out the purifying cultivation of this ground.

(i) Having acquired these samādhis, due to thoroughly purifying skillful means and wisdom and due to the power of the great compassion, this bodhisattva steps beyond the Two Vehicles' grounds and reaches the wisdom contemplation ground.¹⁸⁹

(j) Son of the Buddha, because the bodhisattva dwelling on this ground well purifies countless signlessness practices related to physical karma, well purifies countless signlessness practices related to verbal karma, and well purifies countless signlessness practices related to mental karma, he consequently acquires the light 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. How could it be that all of the measurelessly many physical, verbal and mental deeds performed by each of the bodhisattvas from the first ground onward have not already stepped entirely beyond the Two Vehicles' practices?"

14. VAJRAGARBHA: "IN ASPIRATION, YES. BY VIRTUE OF PRACTICE, NOT YET"

Vajragarbha Bodhisattva then replied:

Son of the Buddha, all of those bodhisattvas do step entirely beyond them, however, they do so only due to their aspiration to acquire the Dharma of all buddhas. It is not due to their own cognition's power of meditative contemplation.¹⁹⁰ Now, however, on this seventh ground, it is, however, on this seventh ground, this occurs by virtue of their own power of wisdom of the Buddhas. It is not by virtue of because of their own power of cognition that Two Vehicles practitioners are unable to even approach them.

15. VAJRAGARBHA'S ANALOGY OF A PRINCE NOT YET ASCENDED TO POWER

This circumstance is analogous to that of a prince born of a queen into the house of a king entirely possessed of all of the marks of a king. Right at birth, he is immediately deemed superior even to all of the government ministers. This, however, is solely due to the power associated with kingship and not due to any power he as yet possesses himself. If as he grows to adulthood he becomes accomplished in the various sorts of skills, it will only then be due to his own powers that he steps entirely beyond everyone else.

So too it is with the bodhisattva *mahāsattva*. When he first brings forth the resolve, because he has established the great Dharma as the goal of his determination, he right then steps

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超過一切

197b18 || 聲聞獨覺。今住此地。以自所行。智慧力故。出
 197b19 || 過一切二乘之上。佛子。菩薩住此第七地。得
 197b20 || 甚深遠離無行常行。身語意業。勤求上道。而
 197b21 || 不捨離。是故菩薩。雖行實際。而不作證
 197b22 || 解脫月菩薩言。佛子。菩薩從何地來。能入滅
 197b23 || 定。金剛藏菩薩言。佛子。菩薩從第六地來。能
 197b24 || 入滅定。今住此地。能念念入。亦念念起。而不
 197b25 || 作證。故此菩薩。名為成就不可思議。身語意
 197b26 || 業。行於實際。而不作證。譬如有人。乘船入
 197b27 || 海。以善巧力。不遭水難。此地菩薩。亦復如
 197b28 || 是。乘波羅蜜船。行實際海。以願力故。而不證
 197b29 || 滅

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超过一切声闻、独觉；今住此地，以自所行智慧力故，出过一切二乘之上。佛子，菩萨住此第七地，得甚深远离无行、常行身语意业，勤求上道而不舍离，是故菩萨虽行实际而不作证。”

解脫月菩薩言：“佛子，菩薩從何地來，能入滅定？”

金剛藏菩薩言：“佛子，菩薩從第六地來，能入滅定。今住此地，能念念入，亦念念起，而不作证。故此菩薩名為成就不可思議身、語、意業，行於實際而不作证。譬如有人乘船入海，以善巧力不遭水難；此地菩薩亦復如是，乘波羅蜜船行實際海，以願力故而不証滅。

entirely beyond all *śrāvaka*-disciples and *pratyekabuddhas*. Now, in dwelling on this ground, it is due to the power of wisdom that he surpasses all adherents of the Two Vehicles.

16. THIS BODHISATTVA'S UNIQUE PRACTICE & RESTRAINT FROM FINAL NIRVĀṆA

(K) Son of the Buddha, the bodhisattva dwelling on this seventh ground acquires the ability to engage in extremely profound and secluded non-practice even as he still always practices deeds of body, speech, and mind through which he diligently pursues the supreme path, thus never abandoning that quest. Therefore, although the bodhisattva practices in accordance with ultimate reality,¹⁹¹ he still refrains from bringing about its complete realization.

17. VIMUKTICANDRA: "WHEN CAN ONE ENTER THE CESSATION SAMĀDHI?"

(L) Liberation Moon Bodhisattva then asked, "O Son of the Buddha. Beginning with which ground can the bodhisattva enter the cessation concentration?"

18. VAJRAGARBHA: "FROM THE 6TH GROUND; NOW HE ENTERS & ARISES AT WILL"

Vajragarbha Bodhisattva replied:

Son of the Buddha, it is from the sixth ground onward that the bodhisattva has the ability to enter the cessation concentration. Now, as he abides on this ground, he can enter it in each successive mind-moment and can also arise from it in each successive mind-moment and yet still refrain from bringing about its complete realization. So it is that this bodhisattva is known as one who has completely developed inconceivable deeds of body, speech, and mind.

19. VAJRAGARBHA LIKENS PRACTICE TO SAILING ON THE OPEN OCEAN

His practicing in accordance with ultimate reality even while still refraining from bringing about its complete realization is analogous to someone who sets sail in a boat out onto the open ocean and who then, by resorting to the power of his skillfulness, remains able to avoid disastrous difficulties out on those waters. So too it is with the bodhisattva dwelling on this ground. He sets sail in the ship of the *pāramitās* out onto the ocean of ultimate reality and, in doing so, through his reliance on the power of vows, he still refrains from bringing about the complete realization of cessation.

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197c01 || 𑖀佛子。此菩薩得如是三昧智力。以大方便。雖
 197c02 || 示現生死。而恒住涅槃。雖眷屬圍遶。而常樂
 197c03 || 遠離。雖以願力三界受生。而不為世法所染。
 197c04 || 雖常寂滅。以方便力。而還熾然。雖然不燒。雖
 197c05 || 隨順佛智。而示入聲聞辟支佛地。雖得佛境
 197c06 || 界藏。而示住魔境界。雖^[2]超魔道。而現行魔
 197c07 || 法。雖示同外道行。而不捨佛法。雖示隨順一
 197c08 || 切世間。而常行一切出世間法。所有一切莊
 197c09 || 嚴之事。出過一切天龍夜叉乾闥婆阿脩羅
 197c10 || 迦樓羅緊那羅摩睺羅伽。人及非人。帝釋梵
 197c11 || 王。四天王等之所有者。而不捨離樂法之心。
 197c12 || 𑖁佛子。菩薩成就如是智慧。住遠行地。以願力
 197c13 || 故。得見多佛。所謂見多百佛。乃至見多百千
 197c14 || 億那由他佛。於彼佛所。以廣大心。增勝心。供
 197c15 || 養恭敬。

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“佛子，此菩薩得如是三昧智力，以大方便，虽示现生死，
 而恒住涅槃；虽眷属围绕，而常乐远离；虽以愿力三界受生，而
 不为世法所染；虽常寂灭，以方便力而还炽然，虽然不烧；虽随
 顺佛智，而示入声闻、辟支佛地；虽得佛境界藏，而示住魔境
 界；虽超魔道，而现行魔法；虽示同外道行，而不舍佛法；虽示
 随顺一切世间，而常行一切出世间法；所有一切庄严之事，出过
 一切天、龙、夜叉、乾闥婆、阿修罗、迦楼罗、紧那罗、摩睺罗
 伽、人及非人、帝释、梵王、四天王等之所有者，而不舍离乐法
 之心。

“佛子，菩萨成就如是智慧，住远行地，以愿力故，得见多
 佛。所谓：见多百佛，乃至见多百千亿那由他佛。于彼佛所，以
 广大心、增胜心，供养恭敬，

20. 10 PARADOXICAL ASPECTS OF THE 7TH GROUND BODHISATTVA'S PRACTICE

{M} Son of the Buddha, having acquired powers of samādhi and knowledge such as these, he employs great skillful means by which:

Although he manifests within *saṃsāra*, he still constantly abides in nirvāṇa;

Although surrounded by a retinue, he still always delights in detachment;

Although, by resort to the power of vows, he takes birth in the three realms, he still remains undefiled by worldly dharmas;

Although he always abides in a state of quiescence, through the power of skillful means, he is as if ablaze, but, although ablaze, he remains unburned;

Although he proceeds in accordance with the knowledge of the Buddha, he may still manifest entry into the grounds of the Śrāvaka-disciples and the Pratyekabuddhas;

Although he has acquired the treasury of the Buddha's realms of cognition,¹⁹² he may still manifest as dwelling in the realms of *māras*;¹⁹³

Although he has stepped beyond the paths of the *māras*, he may still manifest as practicing the dharmas of *māras*;

Although he may manifest practices identical to those of non-Buddhist traditions, he still never relinquishes the Dharma of the Buddha;

Although he manifests in ways that adapt to those in all worlds, he still always practices all world-transcending dharmas;

And although all of his adorning phenomena¹⁹⁴ surpass anything possessed by any of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinnaras*, *mahoragas*, humans, non-humans, Śakra Devānām-Indra, the Brahma Heaven King, the Four Heavenly Kings, or anyone else, he still never relinquishes the mind that delights in the Dharma.

{N} Son of the Buddha, the bodhisattva who has completely developed wisdom such as this abides on the Far-Reaching Ground.

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

Due to the power of his vows he succeeds in seeing many buddhas, that is to say, he can see many hundreds of buddhas and so forth until we come to his seeing of many hundreds of thousands of *koṭis* of *nayutas* of buddhas. He goes forth wherever those buddhas dwell and then, with a vast mind and with an especially supreme mind, he makes offerings to them, pays reverence to

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尊重讚歎。衣服飲食。臥具醫藥。一切
 197c16 || 資生。悉以奉施。亦以供養一切眾僧。以此善
 197c17 || 根。迴向阿耨多羅三藐三菩提。復於佛所。恭
 197c18 || 敬聽法。聞已受持。獲如實三昧智慧光明。隨
 197c19 || 順修行。於諸佛所。護持正法。常為如來之所
 197c20 || 讚喜。一切二乘。所有問難。無能退屈。利益眾
 197c21 || 生。法忍清淨。如是。經無量百千億那由他劫。
 197c22 || 所有善根。轉更增勝。譬如真金。以眾妙寶。間
 197c23 || 錯莊嚴。轉更增勝。倍益光明。餘莊嚴具。所不
 197c24 || 能及。菩薩住此第七地。所有善根。亦復如是。
 197c25 || 以方便慧力。轉更明淨。非是二乘之所能及。
 197c26 || 佛子。譬如日光。星月等光。無能及者。閻浮提
 197c27 || 地。所有泥濘。悉能乾竭。此遠行地菩薩。亦復
 197c28 || 如是。一切二乘無有能及。悉能乾竭一切眾
 197c29 || 生諸惑泥濘。此菩薩。十波羅蜜中。方便波羅
 198a01 || 蜜偏多。餘非不^[1]行。

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尊重赞叹，衣服、饮食、卧具、医药，一切资生悉以奉施，亦以
 供养一切众僧，以此善根回向阿耨多罗三藐三菩提。复于佛所恭
 敬听法，闻已受持，获如实三昧智慧光明，随顺修行。于诸佛所
 护持正法，常为如来之所欢喜，一切二乘所有问难无能退屈，利
 益众生，法忍清净。如是经无量百千亿那由他劫，所有善根转更
 增胜。譬如真金，以众妙宝间错庄严，转更增胜，倍益光明，余
 庄严具所不能及；菩萨住此第七地所有善根亦复如是，以方便慧
 力转更明净，非是二乘之所能及。佛子，譬如日光，星月等光无
 能及者，阎浮提地所有泥濘悉能干竭；此远行地菩萨亦复如是，
 一切二乘无有能及，悉能干竭一切众生诸惑泥濘。此菩萨，十波
 罗蜜中，方便波罗蜜偏多；余非不修，

them, venerates them, praises them, presents them with robes, food and drink, bedding, medicines, and all amenities supporting their existence, offering up all of these things while also making offerings to those within all of their sangha assemblies. He then dedicates the merit associated with these roots of goodness to *anuttarasamyaksambodhi*. So too does he then respectfully listen to the teachings on Dharma in those places where those buddhas dwell. Having heard these teachings, he takes them on and retains them, gains reality-concordant samādhis and the light of wisdom, and then accords with these in his cultivation.

Wherever the Buddhas dwell, he guards and preserves right Dharma. He is always one whom the Tathāgatas praise and express delight in. No proponent of the Two Vehicles can cause him to retreat or prevail over him through questioning or challenging him. His benefiting of beings purifies his realization of the patience with respect to dharmas. He passes through incalculably many hundreds of thousands of *koṭis* of *nayutas* of kalpas in this way during which all of his roots of goodness achieve ever greater supremacy.

22. GOOD ROOTS PURIFICATION LIKENED TO GOLD INLAY AND SUNLIGHT

This circumstance is comparable to when one inlays in real gold many sorts of marvelous gems as adornments, thereby making it ever more superior in quality and thereby redoubling its radiance to the point that no other article of adornment can rival it in these respects. All of the roots of goodness of the bodhisattva who dwells on the seventh ground are of just this very sort. Employing the power of skillful means and wisdom, he brings them to a state of ever increasing brightness and purity unrivaled by any followers of the Two Vehicles.

Son of the Buddha, this circumstance is comparable to the light of the sun which the light cast by the stars, the moon, and other heavenly bodies cannot even approach it in its brilliance that is even able to dry up all of the marshes on the entire continent of Jambudvīpa. So too it is with the bodhisattva on this Far-Reaching Ground who cannot be rivaled by any follower of the Two Vehicles, for he is able to entirely dry up all of the marshes of delusion possessed by all beings.

23. THE 7TH GROUND BODHISATTVA'S FOCUS ON SKILLFUL MEANS PĀRAMITĀ

Among the ten *pāramitās*, this bodhisattva most extensively practices the *pāramitā* of skillful means. It is not that he does not practice the others. Rather, he simply accords them an amount

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但隨力隨分。佛子。是名
 198a02 || 略說菩薩摩訶薩第七遠行地。菩薩住此地。
 198a03 || 多作自在天王。善為眾生。說證智法。^[2]令其
 198a04 || 證入。布施愛語利行同事。如是一切諸所作
 198a05 || 業。皆不離念佛。乃至不離念具足一切種。一
 198a06 || 切智智。復作是念。我當於一切眾生中。為首
 198a07 || 為勝。乃至為一切智智依止者。此菩薩。若發
 198a08 || 勤精進。於一念頃。得百千億那由他三昧。乃
 198a09 || 至示現百千億那由他菩薩。以為眷屬。若以
 198a10 || 菩薩。殊勝願力。自在示現。過於此數。乃至百
 198a11 || 千億那由他劫。不能數知。爾時金剛藏菩薩。
 198a12 || 欲重宣^[3]此義。而說頌曰
 198a13 || 第一義智三味道 六地修行心滿足
 198a14 || 即時成就方便慧 菩薩以此入七地 ^[13]

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但隨力隨分。

“佛子，是名略说菩萨摩诃萨第七远行地。菩萨住此地，多作自在天王，善为众生说证智法，令其证入。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，乃至不离念具足一切种、一切智智。复作是念：‘我当于一切众生中为首、为胜，乃至为一切智智依止者。’此菩萨若发勤精进，于一念顷，得百千亿那由他三昧，乃至示现百千亿那由他菩萨以为眷属；若以菩萨殊胜愿力自在示现，过于此数，乃至百千亿那由他劫不能数知。”

尔时，金剛藏菩薩欲重宣其义而说颂曰：

“第一义智三味道，六地修行心满足，
 即时成就方便慧，菩萨以此入七地。

of emphasis corresponding to his own strengths and to what is fitting.

24. VAJRAGARBHA'S FINAL STATEMENTS ABOUT THE 7TH GROUND BODHISATTVA

Son of the Buddha, this has been a general explanation of the bodhisattva *mahāsattva*'s seventh ground, the Far-Reaching Ground.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

The bodhisattva dwelling on this ground often becomes a Vaśavartin Heaven king who, through skillfully explaining for beings the means to achieve the realization of knowledge, thereby influences them to realize it and enter therein.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors and in all such works that he pursues, he never departs from mindfulness of the Buddha, 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 and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter hundreds of thousands of *koṭis* of samādhis, and so forth until we come to his becoming able to transformationally manifest hundreds of thousands of *koṭis* of bodhisattvas to serve as his retinue. If he resorts to the especially supreme power of the bodhisattva's vows, he will become freely able to manifest them in numbers beyond even this even to the point that one could never calculate their number even in a period of hundreds of thousands of *koṭis* of *nayutas* of kalpas.

25. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to once again proclaim the meaning of his discourse, thereupon uttered verses, saying:

As, on the path of the supreme meaning's knowledge and samādhi, his sixth ground mind cultivation reaches complete fullness, he straightaway perfects skillful means and wisdom.

It is due to this that the bodhisattva enters the seventh ground. {13}

正體字

198a15	雖明三脫起慈悲	雖等如來勤供佛
198a16	雖觀於空集福德	菩薩以此昇七地 {14}
198a17	遠離三界而莊嚴	滅除惑火而起焰
198a18	知法無二勤作業	了刹皆空樂嚴土 {15}
198a19	解身不動具諸相	達聲性離善開演
198a20	入於一念事各別	智者以此昇七地 {16}
198a21	觀察此法得明了	廣為群迷興利益
198a22	入眾生界無有邊	佛教化業亦無量 {17}
198a23	國土諸法與劫數	解欲心行悉能入
198a24	說三乘法亦無限	如是教化諸群生 {18}
198a25	菩薩勤求最勝道	動息不捨方便慧
198a26	一一迴向佛菩提	念念成就波羅蜜 {19}
198a27	發心迴向是布施	滅惑為戒不害忍
198a28	求善無厭斯進策	於道不動即修禪 {20}
198a29	忍受無生名般若	迴向方便希求願
198b01	無能摧力善了智	如是一切皆成滿 {21}
198b02	初地攀緣功德滿	二地離垢三淨息
198b03	四地入道五順行	第六無生智光照 {22}
198b04	七住菩提功德滿	種種大願皆具足
198b05	以是能令八地中	一切所作咸清淨 {23}

簡體字

虽明三脱起慈悲， 虽等如来勤供佛，
 虽观于空集福德， 菩萨以此升七地。
 远离三界而庄严， 灭除惑火而起焰，
 知法无二勤作业， 了刹皆空乐严土，
 解身不动具诸相， 达声性离善开演，
 入于一念事各别， 智者以此升七地。
 观察此法得明了， 广为群迷兴利益，
 入众生界无有边， 佛教化业亦无量。
 国土诸法与劫数， 解欲心行悉能入，
 说三乘法亦无限， 如是教化诸群生。
 菩萨勤求最胜道， 动息不舍方便慧，
 一一回向佛菩提， 念念成就波罗蜜。
 发心回向是布施， 灭惑为戒不害忍，
 求善无厌斯进策， 于道不动即修禅，
 忍受无生名般若， 回向方便希求愿，
 无能摧力善了智， 如是一切皆成满。
 初地攀缘功德满， 二地离垢三净息，
 四地入道五顺行， 第六无生智光照，
 七住菩提功德满， 种种大愿皆具足，
 以是能令八地中， 一切所作咸清淨。

Though awakened to three liberations, he is kind and compassionate.
 Though the same as *tathāgatas*, he is diligent in offerings to Buddhas.
 Though contemplating emptiness, he still accumulates merit.
 Through these things, a bodhisattva ascends to the seventh ground. ⁽¹⁴⁾

He has become detached from the three realms yet still adorns them.
 He's put out his own delusions' fires, yet douses others' fires as well.
 He knows dharmas' non-duality and yet is diligent in doing works.
 He fathoms all lands as empty, yet delights in adorning lands. ⁽¹⁵⁾

Even knowing the body as unmoving, he embodies all of its signs.
 Though aware voice's nature is transcendent, he is skilled in discourse.
 Though he fathoms all as one thought, he distinguishes all matters.
 It is due to this that the wise ascend to the seventh ground. ⁽¹⁶⁾

Closely contemplating these dharmas, he gains utter illumination,
 broadly brings forth benefit for the multitudes who are so confused,
 and enters the boundlessly many realms of beings as well as
 the Buddhas' acts of transformative teaching that are also countless. ⁽¹⁷⁾

All lands, all dharmas, and all categories of kalpas,
 beings' convictions and mental dispositions—he enters them all,
 proclaiming Three Vehicles Dharma in a manner equally boundless,
 carrying on in this way the teaching of all the multitudes of beings. ⁽¹⁸⁾

The bodhisattva diligently pursues the supreme path
 and, moving or still, never forsakes skillful means and wisdom.
 He dedicates each and every act to gaining Buddha's bodhi,
 and, in each successive mind-moment, he perfects the *pāramitās*. ⁽¹⁹⁾

Generating the resolve and making dedications constitute giving.
 Extinguishing delusions is moral virtue and non-harming is patience.
 Insatiable pursuit of goodness—this is vigor's goad.
 Being unshakable on the path is the cultivation of *dhyāna*. ⁽²⁰⁾

Patient acquiescence in the unproduced is what constitutes prajñā.
 Dedicating merit constitutes skillful means. Aspirations form vows.
 Invincibility is the mark of powers. Skillful fathoming is knowledge.
 It is in this way that he develops all of these to complete fullness. ⁽²¹⁾

On the first ground, grasping fine qualities' conditions is fulfilled.
 On the second, one abandons defilement. The third: Disputes cease.
 On the fourth, one enters the path. The fifth: Practice is compliant.
 On the sixth, light shines from wisdom that fathoms the unproduced.
⁽²²⁾

On the seventh, merit from the bodhi practices becomes full
 and all the different types of great vows become perfectly complete.
 It is because of this that one is able to cause
 everything one does on the eighth ground to become entirely pure. ⁽²³⁾

正體字

198b06	此地難過智乃超	譬如世界二中間
198b07	亦如聖王無染著	然未名為總超度 ⁽²⁴⁾
198b08	若住第八智地中	爾乃 ^[4] 逾於心境界
198b09	如梵觀世超人位	如蓮處水無染著 ⁽²⁵⁾
198b10	此地雖超諸惑眾	不名有惑非無惑
198b11	以無煩惱於中行	而求佛智心未足 ⁽²⁶⁾
198b12	世間所有眾技藝	經書 ^[5] 詞論普明了
198b13	禪定三昧及神通	如是修行悉成就 ⁽²⁷⁾
198b14	菩薩修成七住道	超過一切二乘行
198b15	初地願 ^[6] 故此由智	譬如王子力具足 ⁽²⁸⁾
198b16	成就甚深仍進道	心心寂滅不取證
198b17	譬如乘船入海中	在水不為水所溺 ⁽²⁹⁾
198b18	方便慧行功德具	一切世間無能了
198b19	供養多佛心益明	如以妙寶莊嚴金 ⁽³⁰⁾
198b20	此地菩薩智最明	如日舒光竭愛水
198b21	又作自在天中主	化導群生修正智 ⁽³¹⁾
198b22	若以勇猛精勤力	獲多三昧見多佛
198b23	百千億數那由他	願力自在復過是 ⁽³²⁾
198b24	此是菩薩遠行地	方便智慧清淨道
198b25	一切世間天及人	聲聞獨覺無能知 ⁽³³⁾

簡體字

此地难过智乃超，譬如世界二中间，
 亦如圣王无染著，然未名为总超度。
 若住第八智地中，尔乃逾于心境界，
 如梵观世超人位，如莲处水无染著。
 此地虽超诸惑众，不名有惑非无惑，
 以无烦恼于中行，而求佛智心未足。
 世间所有众技艺，经书辞论普明了，
 禅定三昧及神通，如是修行悉成就。
 菩萨修成七住道，超过一切二乘行，
 初地愿成此由智，譬如王子力具足。
 成就甚深仍进道，心心寂灭不取证；
 譬如乘船入海中，在水不为水所溺。
 方便慧行功德具，一切世间无能了，
 供养多佛心益明，如以妙宝庄严金。
 此地菩萨智最明，如日舒光竭爱水，
 又作自在天中主，化导群生修正智。
 若以勇猛精勤力，获多三昧见多佛，
 百千亿数那由他，愿力自在复过是。
 此是菩萨远行地，方便智慧清净道，
 一切世间天及人，声闻独觉无能知。”

This ground is difficult to traverse. With wisdom, one steps beyond. This is analogous to going between two worlds and also like a sage king's degree of freedom from defiling attachment, for it does not yet qualify as totally stepping beyond it. {24}

When he comes to abide on the eighth ground of knowledge he then passes on beyond those domains of mind. As Brahmā deva, viewing the world, steps beyond the human realm, and like a lotus atop the water, he is free of defiling attachments. {25}

Although on this ground one oversteps the many sorts of afflictions, one is not said either to have afflictions or to be free of afflictions.¹⁹⁵ This is because there are no afflictions that are active therein even as the mind seeking Buddha's knowledge has not yet become fulfilled. {26}

He entirely fathoms all of the many types of worldly skills, the classical texts, books, literary skills, and polemics while, as for the *dhyāna* concentrations, samādhis, and spiritual superknowledges, he cultivates all such endeavors to the point of complete mastery. {27}

In cultivating and perfecting the path of the seventh ground, the bodhisattva steps entirely beyond all Two Vehicles' practices. First ground success arises from vows. Here it is from knowledge. This is analogous to a prince whose powers are utterly perfected. {28}

Though perfect in the very profound, he still advances on the path. His every moment is quiescent cessation, yet he forgoes realization. It is just as when one goes forth in a boat out into the open ocean, and yet still keeps from being capsized by its waters. {29}

His practice of skillful means and wisdom and perfection of qualities are such that no one in the entire world can completely fathom. By offerings to many buddhas and his mind's growing radiance he becomes like gold that has been adorned with marvelous gems. {30}

The wisdom of this ground's bodhisattva is the most brilliant of all. Like flourishing sunlight, it dries up the waters of craving. He also serves as a lord of the Paranirmita Vaśavartin Heaven who teaches and guides beings in the cultivation of right knowledge. {31}

If he resorts to the power of valiant and vigorous diligence, he acquires numerous samādhis and sees multitudes of buddhas, hundreds of thousands of *koṭis* of *nayutas* in number. With freely exercised vow power, the number goes even beyond this. {32}

This is the bodhisattva's Far-Reaching Ground, the path of the purification of skillful means and wisdom. It is such that no deva, human, *śrāvaka*-disciple, or *pratyekabuddha* anywhere in any world would be able to comprehend it. {33}

198c02 || [7]大方廣佛華嚴經卷[*]第三十八
 198c03 ||
 198c04 || [*]于闐國[*]三藏實叉難陀[*]奉 制譯
 198c05 || 十地品第二十六之五
 198c06 || 是時天王及天眾 聞此勝行皆歡喜
 198c07 || 為欲供養於如來 及以無央大菩薩 ⁽¹⁾
 198c08 || 雨妙華幡及幢蓋 香鬘^[8]瓔珞與寶衣
 198c09 || 無量無邊千萬種 悉以摩尼作嚴飾 ⁽²⁾
 198c10 || 天女同時奏天樂 普發種種妙音聲
 198c11 || 供養於佛并佛子 共作是言而讚歎 ⁽³⁾
 198c12 || 一切見者兩足尊 哀愍眾生現神力
 198c13 || 令此種種諸天樂 普發妙音咸得聞 ⁽⁴⁾
 198c14 || 於一毛端百千億 那由他國微塵數
 198c15 || 如是無量諸如來 於中安住說妙法 ⁽⁵⁾
 198c16 || 一毛孔內無量刹 各有四洲及大海
 198c17 || 須彌鐵圍亦復然 悉見在中無迫隘 ⁽⁶⁾
 198c18 || 一毛端處有六趣 三種惡道及人天

大方广佛华严经卷第三十八
 十地品第二十六之五

是时天王及天众，闻此胜行皆欢喜，为欲供养于如来，及以无央大菩萨，

雨妙华幡及幢盖，香鬘瓔珞与宝衣，无量无边千万种，悉以摩尼作严饰。

天女同时奏天乐，普发种种妙音声，供养于佛并佛子，共作是言而赞叹：

一切见者两足尊，哀愍众生现神力，令此种种诸天乐，普发妙音咸得闻。

于一毛端百千亿，那由他国微尘数，如是无量诸如来，于中安住说妙法。

一毛孔内无量刹，各有四洲及大海，须弥铁围亦复然，悉见在中无迫隘。

一毛端处有六趣，三种恶道及人天，诸龙神众阿修罗，各随自业受果报。

于彼一切刹土中，悉有如来演妙音，随顺一切众生心，为

PART EIGHT

The Immovability Ground

H. THE EIGHTH GROUND: THE IMMOVABILITY GROUND

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

At that time, the Deva King and those in the deva assembly, hearing of these supreme practices, were filled with joyous delight. Wishing to make offerings to the Tathāgata and to that boundless congregation of great bodhisattvas, ⁽¹⁾

they rained down marvelous blossoms, banners, canopies, incenses, floral garlands, necklaces, and jeweled robes, measurelessly and boundlessly many, of a hundred thousand sorts, all of which were adorned with *maṇi* jewels. ⁽²⁾

Celestial nymphs simultaneously chorused forth heavenly music, sending everywhere about many different sorts of sublime voices as offerings to the Buddha as well to those sons of the Buddha there, all together singing forth these words that they offered in praise: ⁽³⁾

“The All Seeing One most revered among all two-legged beings, out of kindly pity for these beings, manifests his spiritual powers, causing these many sorts of celestial music and sublime sounds to come forth from everywhere so that everyone is able to hear. ⁽⁴⁾

On each hair tip, there are a hundred thousand *koṭis* of *nayutas* of lands as numerous as atoms wherein just such a measureless number of *tathāgatas* abide there, proclaiming the sublime Dharma. ⁽⁵⁾

Within each hair pore there are countless lands, each of which has its four continents and great oceans as well as Mount Sumeru and the Iron Ring Mountains, all of which are seen therein without being cramped for space. ⁽⁶⁾

Within the tip of each hair, there exist the six destinies of rebirth, the three wretched destinies, as well as men and devas, all of the multitudes of dragons and spirits, and the *asuras*, wherein each undergoes retribution in accordance with his karma. ⁽⁷⁾

In all of those lands, there are *tathāgatas* expounding teachings with their marvelous voices, adapting to the minds of all of the different sorts of beings in order to turn the wheel of the supremely pure Dharma. ⁽⁸⁾

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198c19	諸龍神眾阿脩羅	各隨自業受果報 ^[7]
198c20	於彼一切剎土中	悉有如來演妙音
198c21	隨順一切眾生心	為轉最上淨法輪 ^[8]
198c22	剎中種種眾生身	身中復有種種剎
198c23	人天諸趣各各異	佛悉知己為說法 ^[9]
198c24	大剎隨念變為小	小剎隨念亦變大
198c25	如是神通無有量	世間共說不能盡 ^[10]
198c26	普發此等妙音聲	稱讚如來功德已
198c27	眾會歡喜默然住	一心瞻仰欲聽 ^[9] 說
198c28	時解脫月復請言	今此眾會皆寂靜
198c29	願說隨次之所入	第八地中諸行相 ^[11]
199a01	{A}爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩	
199a02	薩摩訶薩。於七地中。善修習方便慧。善清淨	
199a03	諸道。善集助道法。大願力所攝。如來力所加。	
199a04	{1}自善力所持。常念如來。力無所畏。不共佛	
199a05	法。善清淨深心思覺。能成就福德智慧。大慈	
199a06	大悲。不捨眾生。入無量智道。 ^[B] 入一切法。	

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轉最上淨法輪。

剎中种种众生身，身中复有种种剎，
人天诸趣各各异，佛悉知己为说法。
大剎隨念变为小，小剎隨念亦变大，
如是神通无有量，世间共说不能尽。
普发此等妙音声，称赞如来功德已，
众会欢喜默然住，一心瞻仰欲听说。

时解脫月复請言：今此众会皆寂靜，愿說隨次之所入，第八地中諸行相！

尔时，金剛藏菩薩告解脫月菩薩言：“佛子，菩薩摩訶薩于七地中，善修习方便慧，善清淨諸道，善集助道法。大愿力所攝，如來力所加，自善力所持，常念如來力、无所畏、不共佛法，善清淨深心思覺，能成就福德智慧，大慈大悲不舍众生，入無量智道，入一切法，

In those lands, the beings have all different sorts of bodies.
 Within their bodies, there are in turn many different types of lands.
 Humans, devas, the other destinies—each is different from the others.
 The Buddha, having fully known them, speaks Dharma for them all. ^{9}

Large lands, in response to thought, transform, becoming small.
 Small lands, in response to thought, transform, becoming large.
 He has such spiritual superknowledges that are so measureless that,
 even if worldlings all described them at once, they could never finish.”
^{10}

Having sent forth everywhere these sublime sounds
 praising the meritorious qualities of the Tathāgata,
 those assembled there, filled with joyous delight, became silent
 and then single-mindedly gazed up, wishing to hear an explanation.

At that time, Liberation Moon Bodhisattva again set forth a request:
 “Everyone in this assembled congregation has become still and quiet.
 We pray that you will describe the practice aspects
 that one sequentially enters in reaching the eighth ground.” ^{11}

2. VAJRAGARBHA COMMENCES THE EIGHTH GROUND’S EXPLANATION

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

3. TEN ACCOMPLISHMENTS ASSOCIATED WITH ENTERING THE EIGHTH GROUND

O Son of the Buddha. Here we have the bodhisattva *mahāsattva* who,
 on seven grounds:

Has well cultivated skillful means together with wisdom;
 Has well purified the paths;
 Has well accumulated the dharmas assisting realization of the
 path;
 Has been sustained by the power of great vows;¹⁹⁶
 Has received the assistance of the Tathāgata’s powers;¹⁹⁷
 Has been supported by the power of his own goodness;¹⁹⁸
 Has remained always mindful of the Tathāgata’s powers, fearlessnesses,
 and dharmas exclusive to the Buddhas;¹⁹⁹
 Has well purified his higher aspirations and intentions;²⁰⁰
 Has become able to completely develop merit and wisdom;²⁰¹
 And has practiced the great kindness and the great compassion
 by which he never forsakes any being. So it is that he enters the
 path of measureless knowledge.²⁰²

4. TEN TYPES OF COMPREHENSION ASSOCIATED WITH 8TH GROUND ACCESS

^{B} He penetratingly comprehends all dharmas:²⁰³

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本來

199a07|| 無生。無起無相。無成無壞。無盡無轉。無性為
 199a08|| 性。初中後際。皆悉平等。無分別如如智之所
 199a09|| 入處。離一切心意識分別想。無所取著。猶如
 199a10|| 虛空入一切法。如虛空性。是名得無生法忍
 199a11|| 佛子。菩薩成就此忍。即時得入第八不動地。
 199a12|| 為深行菩薩。難可知無差別。離一切相。一切
 199a13|| 想。一切執著。無量無邊。一切聲聞辟支佛。所
 199a14|| 不能及。離諸喧諍。寂滅現前。譬如比丘。具足
 199a15|| 神通。得心自在。次第乃至入滅盡定。一切動
 199a16|| 心。憶想分別。悉皆止息。此菩薩摩訶薩。亦復
 199a17|| 如是。住不動地。即捨一切功用行。得無功用
 199a18|| 法。身口意業。念務皆息。住於報行。

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本来无生、无起、无相、无成、无坏、无尽、无转、无性为性，初、中、后际皆悉平等，无分别如如智之所入处，离一切心、意、识分别想，无所取著犹如虚空，入一切法如虚空性，是名得无生法忍。

“佛子，菩萨成就此忍，即时得入第八不动地，为深行菩萨难可知无差别，离一切相、一切想、一切执著，无量无边，一切声闻、辟支佛所不能及，离诸喧诤，寂灭现前。譬如比丘，具足神通，得心自在，次第乃至入灭尽定，一切动心、忆想分别悉皆止息。此菩萨摩訶萨亦复如是，住不动地，即舍一切功用行，得无功用法，身、口、意业念务皆息，住于报行。

As originally unproduced;
 As non-arising;
 As signless;
 As neither created nor destroyed;
 As inexhaustible and undergoing no transformation;
 As having the nature of being devoid of any inherent nature;
 As of uniformly equal character in the past, present, and future;
 As being amenable to penetration by non-discriminating suchness-cognizing knowledge;
 As being beyond the range of discriminating concepts associated with the mind or mind consciousness;
 And as, in the manner of empty space, devoid of any basis for grasping or attachment.

This penetrating comprehension of all dharmas as comparable in their nature to empty space is synonymous with the realization of the unproduced-dharmas patience.

5. THE UNPRODUCED DHARMAS PATIENCE BASIS FOR “PROFOUND PRACTICE”

(c) Son of the Buddha, when the bodhisattva acquires this patience, he immediately achieves entry into the eighth ground, the Ground of Immovability, and becomes a “profound practice” bodhisattva who is unfathomable and free of any discriminations, one who has transcended all signs, all conceptual thought, and all attachments, one who has reached a state that is immeasurable and boundless, one who cannot be matched by any *śrāvaka*-disciple or *pratyekabuddha*, one who has abandoned all contentiousness, and one in whom quiescence is directly manifest.

6. “PROFOUND PRACTICE” LIKE A MONK WITH SUPERKNOWLEDGES & DHYĀNAS

This circumstance is comparable to that of a bhikṣu who has perfected the spiritual superknowledges and whose mind has achieved sovereign mastery, one who has proceeded through the sequential development of the absorptions to the point of entering the absorption of complete cessation and has become one wherein all movement of the mind, all recollective thought, and all discriminations have entirely ceased.

In just such a way, when this bodhisattva *mahāsattva* comes to dwell on the Ground of Immovability, he immediately relinquishes all deliberately effortful practice and acquires the dharma of effortlessness. As for any undertakings of body, speech, and mind as well as any mental exertion, these all completely cease. He then abides in practice accomplished as the fruit of karmic rewards.²⁰⁴

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譬如有

199a19 || 人。夢中見身。墮在大河。為欲^[2]渡故。發大勇
 199a20 || 猛。施大方便。以大勇猛。施方便故。即便^[3]覺
 199a21 || 寤。既覺寤已。所作皆息。菩薩亦爾。見眾生
 199a22 || 身在四流中。為救度故。發大勇猛。起大精進。
 199a23 || 以勇猛精進故。至^[4]不動地。既至此已。一切
 199a24 || 功用。靡不皆息。二行相行。悉不現前。佛子。
 199a25 || 如生梵世。欲界煩惱。皆不現前。住不動地。亦
 199a26 || 復如是。一切心意識行。皆不現前。此菩薩摩
 199a27 || 訶薩。菩薩心佛心。菩提心涅槃心。尚不現起。
 199a28 || 況復起於世間之心。佛子。此地菩薩。本願力
 199a29 || 故。諸佛世尊。親現其前。與如來智。令其得入
 199b01 || 法流門中。作如是言。善哉善哉。善男子。此忍
 199b02 || 第一。順諸佛法。然善男子。我等所有。十力無
 199b03 || 畏。

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譬如有人，夢中見身墮在大河，為欲渡故，發大勇猛，施大方便；以大勇猛、施方便故，即便覺寤，既覺寤已，所作皆息。菩薩亦爾，見眾生身在四流中，為救度故，發大勇猛，起大精進；以勇猛、精進故，至不動地；既至此已，一切功用靡不皆息，二行、相行悉不現前。佛子，如生梵世，欲界煩惱皆不現前；住不動地亦復如是，一切心、意、識行皆不現前。此菩薩摩訶薩，菩薩心、佛心、菩提心、涅槃心尚不現起，況復起于世間之心！

“佛子，此地菩薩本願力故，諸佛世尊親現其前與如來智，令其得入法流門中，作如是言：‘善哉！善哉！善男子，此忍第一，順諸佛法。然善男子，我等所有十力、无畏、

7. 8TH GROUND LIKENED TO AWAKENING FROM A RIVER-FORDING DREAM

His situation is like that of a person who, in the midst of a dream, sees that he has tumbled into the waters of a great river, and then, wishing to get across, brings forth great bravery and pursues some means to accomplish this. Then, due to bringing forth great bravery and enacting some means to accomplish this, he suddenly wakes up. Having awoken, he then desists from everything he was doing.

So too it is with the bodhisattva. Having seen that beings are being swept along in the four floods,²⁰⁵ he exerts himself with great bravery and brings forth great vigor to rescue them and bring them across. Due to his bravery and vigor, he then succeeds in reaching the Ground of Immovability. Then, having reached this station, there is none of his deliberate effortfulness that does not cease entirely. He then no longer manifests any duality-based practice or practice grounded in phenomenal characteristics.

8. 8TH GROUND LIKENED TO THE BRAHMA WORLD'S ABSENCE OF AFFLICTIONS

Son of the Buddha, this situation is comparable to what occurs when one is reborn into the Brahma World wherein, of all the afflictions associated with the desire realm, none of them fail to cease. So too it is when one comes to dwell on the Ground of Immovability. All activity associated with the mind or mind consciousness no longer manifests. This bodhisattva *mahāsattva* no longer even manifests the arising of any thought associated with being a bodhisattva, any thought associated with buddhahood, any thought associated with bodhi, or any thought associated with nirvāṇa, how much the less would he bring forth any sort of thought associated with the world.

9. THE BUDDHAS' MANIFESTATION BEFORE THE 8TH GROUND BODHISATTVA

Son of the Buddha, on account of the power of his original vows, the Buddhas, the Bhagavats, personally manifest directly before the bodhisattva who dwells on this ground, bestowing on him the knowledge of the Tathāgatas, causing him to pass through the gateway leading into the flow of the Dharma.

10. THE BUDDHAS' PRAISE & INSTRUCTIONS FOR THE 8TH GROUND BODHISATTVA

(D) They then speak as follows:

This is good indeed, good indeed. Son of Good Family, this patience is the foremost among them all, one that accords with all dharmas of the Buddhas. Still, Son of Good Family, you have not yet acquired all of our ten powers, our fearlessnesses, and

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十八不共諸佛之法。汝今未得。汝應為欲
 199b04 || 成就此法。勤加精進。勿復放捨於此忍門。^(E)又
 199b05 || 善男子。汝雖得是寂滅解脫。然諸凡夫。未能
 199b06 || 證得。種種煩惱。皆悉現前。種種覺觀。常相侵
 199b07 || 害。汝當愍念如是眾生。^(F)又善男子。汝當憶念
 199b08 || 本所誓願。普大饒益一切眾生。皆令得入不
 199b09 || 可思議智慧之門。^(G)又善男子。此諸法法性。若
 199b10 || 佛出世。若不出世。常住不異。諸佛不以得此
 199b11 || 法故名為如來。一切二乘。亦能得此無分別
 199b12 || 法。^(H)又善男子。汝觀我等身相。無量智慧。無量
 199b13 || 國土。無量方便。無量光明。無量清淨音聲。亦
 199b14 || 無有量。汝今宜應成就此事。^(I)又善男子。汝今
 199b15 || 適得此一法明。所謂一切法。無生無分別。善
 199b16 || 男子。如來法明。無量入。無量作。無量轉。乃
 199b17 || 至百千億那由他劫。不可得知。汝應修行。成
 199b18 || 就此法。^(J)又善男子。汝觀十方無量國土。無量
 199b19 || 眾生。無量法。種種差別。悉應如實。通達其

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十八不共諸佛之法，汝今未得，汝應為欲成就此法勤加精進，勿
 復放捨於此忍門。又善男子，汝雖得是寂滅解脫，然諸凡夫未能
 證得，種種煩惱皆悉現前，種種覺觀常相侵害，汝當愍念如是眾
 生。又善男子，汝當憶念本所誓願，普大饒益一切眾生，皆令得
 入不可思議智慧之門。又善男子，此諸法法性，若佛出世，若不
 出世，常住不異，諸佛不以得此法故名為如來，一切二乘亦能得
 此無分別法。又善男子，汝觀我等身相，無量智慧，無量國土，
 無量方便，無量光明，無量清淨，音聲亦無有量；汝今宜應成就
 此事。又善男子，汝今適得此一法明，所謂：一切法無生、無分
 別。善男子，如來法明，無量入，無量作，無量轉，乃至百千億
 那由他劫不可得知；汝應修行，成就此法。又善男子，汝觀十
 方無量國土、無量眾生、無量法、種種差別，悉應如實通達其
 事。’

our eighteen dharmas exclusive to the Buddhas. Hence, out of a desire to perfectly realize these dharmas, you should bring forth the diligent application of vigor even while, at the same time, you must never relinquish this gateway of patience.

(E) Furthermore, Son of Good Family, although you have indeed acquired this quiescent liberation, still, the foolish common people have not yet been able to acquire that realization. All of the different sorts of afflictions continue to manifest in them and all the different sorts of ideation and discursive thought always assail and injure them. Out of kindly pity, you should bear in mind the plight of these beings.

(F) Additionally, Son of Good Family, you should bear in mind your original vow to bestow great and universal benefit on all beings, in every instance causing them to enter the gateway of inconceivable wisdom.

(G) Also, Son of Good Family, this essential nature of all dharmas²⁰⁶ always abides and never changes whether buddhas come forth into the world or do not come forth into the world. It is not through acquiring this dharma that they are designated as "*tathāgatas*." Even all those who pursue the Two Vehicles practice are equally able to acquire this dharma that is free of discriminating thought.

(H) Furthermore, Son of Good Family, you should behold the measurelessness of our physical signs, the measurelessness of our wisdom, the measurelessness of our lands, the measurelessness of our skillful means, the measurelessness of our light auras,²⁰⁷ and also the measurelessness of our pure voices. It is only fitting that you should now perfect these phenomena yourself.

(I) Additionally, Son of Good Family, you have just now acquired this one Dharma light,²⁰⁸ namely that all dharmas are unproduced and devoid of any differentiating distinctions.²⁰⁹ Son of Good Family, the Dharma light that the Tathāgatas have acquired is possessed of so countless many circumstances it enters, so countless many implementations, and so countless many permutations that, even in hundreds of thousands of *koṭis* of *nayutas* of kalpas, one could still never succeed in knowing them all. You should cultivate and perfect this dharma.

(J) Also, Son of Good Family, as you contemplate throughout the ten directions the many different distinctions in the immeasurably many lands, the immeasurably many beings, and the immeasurably many dharmas, you should penetrate and comprehend them all in accordance with reality.

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199b20 || 事。佛子。諸佛世尊。與此菩薩。如是等。無量
 199b21 || 起智門。令其能起無量無邊。差別智業。^(k)佛子。
 199b22 || 若諸佛。不與此菩薩。起智門者。彼時即入究
 199b23 || 竟涅槃。棄捨一切利眾生業。以諸佛與如是
 199b24 || 等無量無邊。起智門故。於一念頃。所生智業。
 199b25 || 從初發心。乃至七地。所修諸行。百分不及一。
 199b26 || 乃至百千億那由他分。亦不及一。如是。阿僧
 199b27 || 祇分。歌羅分。算數分。譬^(s)論分。優波尼沙陀
 199b28 || 分。亦不及一。何以故。佛子。是菩薩。先以一
 199b29 || 身起行。今住此地。得無量身。無量音聲。無量
 199c01 || 智慧。無量受生。無量淨國。教化無量眾生。供
 199c02 || 養無量諸佛。入無量法門。具無量神通。有無
 199c03 || 量眾會。道場差別。住無量身語意業。集一切
 199c04 || 菩薩行。以不動法故。佛子。譬如乘船欲入大
 199c05 || 海。

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“佛子，諸佛世尊與此菩薩如是等無量起智門，令其能起無量无边差別智業。佛子，若諸佛不與此菩薩起智門者，彼時即入究竟涅槃，棄捨一切利眾生業。以諸佛與如是等無量无边起智門故，於一念頃所生智業，從初發心乃至七地所修諸行，百分不及一，乃至百千億那由他分亦不及一；如是，阿僧祇分，歌羅分，算數分，譬喻分，優波尼沙陀分，亦不及一。何以故？佛子，是菩薩先以一身起行，今住此地，得無量身、無量音聲、無量智慧、無量受生、無量淨國，教化無量眾生，供養無量諸佛，入無量法門，具無量神通，有無量眾會道場差別，住無量身、語、意業集一切菩薩行，以不動法故。佛子，譬如乘船欲入大海，

Son of the Buddha, the Buddhas, the Bhagavats, bestow upon these bodhisattvas just so countless many gateways to the generation of knowledge, thus enabling them to generate countless and boundlessly many different works arising from their knowledge.

11. THE IMPORTANCE OF BUDDHAS' APPEARING TO 8TH GROUND BODHISATTVAS

(K) Son of the Buddha, if the Buddhas did not bestow on these bodhisattvas these gateways to the generation of knowledge, they would otherwise straightaway enter final nirvāṇa and abandon all of their works carried out for the benefit of beings. It is because the Buddhas bestow on them just so countless and boundlessly many gateways for the generation of wisdom that the wisdom-implementing works these bodhisattvas then generate in but a single mind-moment become so numerous that all of the practices they have cultivated from the time of bringing forth their initial resolve all the way on through to the seventh ground could not even equal a hundredth part, and so forth until we come to their being in aggregate unable to equal even a single part in a hundred thousand *koṭis* of *nayutas* of parts and, in this same way, unable to equal even a single part in an *asaṃkhyeya* of parts, in a *kalā* of parts, in the highest number of parts reachable by calculation, in the highest number of parts describable by analogy, or even in an *upaniṣad*'s number of parts.

12. WHY 8TH GROUND BODHISATTVA'S PRACTICES ARE SO MEASURELESS

And why is this? Son of the Buddha, this bodhisattva formerly employed but one single body in developing his practice. Now, in coming to dwell on this ground, he acquires countless bodies, countless voices, and measureless wisdom while also taking on countless rebirths whereby he engages in the purification of countless pure lands, teaches countless beings, makes offerings to countless buddhas, enters countless gateways into the Dharma, equips himself with countless sorts of spiritual superknowledges, becomes possessed of countless different *bodhimaṇḍa* congregations, abides in countless different sorts of physical, verbal, and mental deeds, and accumulates all of the bodhisattva practices, accomplishing all of this by relying on the dharma of immovability.

13. THIS BODHISATTVA'S PRACTICES LIKENED TO SAILING OUT ONTO THE OCEAN

Son of the Buddha, in this, he is comparable to someone who boards a ship wishing to set sail out onto the great ocean. Before

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未至於海。多用功力。若至海已。但隨風
 199c06 || 去。不假人力。以至大海。一日所行。比於未
 199c07 || 至。其未至時。設經百歲。亦不能及。佛子。菩
 199c08 || 薩摩訶薩。亦復如是。積集廣大善根資糧。乘
 199c09 || 大乘船到菩薩行海。於一念頃以無功用智。
 199c10 || 入一切智智境界。本有功用行。經於無量百
 199c11 || 千億那由他劫。所不能及
 199c12 || 卍佛子。菩薩住此第八地。以大方便善巧智。所
 199c13 || 起無功用覺慧。觀一切智智所行境。所謂觀
 199c14 || 世間成。觀世間壞。由此業集故成。由此業盡
 199c15 || 故壞。幾時成。幾時壞。幾時成住。幾時壞住。
 199c16 || 皆如實知。又知地界。小相大相。無量相。差別
 199c17 || 相。

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未至于海，多用功力；若至海已，但随风去，不假人力以至大海，一日所行比于未至，其未至时设经百岁亦不能及。佛子，菩萨摩訶萨亦复如是，积集广大善根资粮，乘大乘船到菩萨行海，于一念顷以无功用智入一切智智境界，本有功用行经于无量百千亿万那由他劫所不能及。

“佛子，菩萨住此第八地，以大方便善巧智所起无功用觉慧，观一切智智所行境。所谓：观世间成，观世间坏；由此业集故成，由此业尽故坏。几时成？几时坏？几时成住？几时坏住？皆如实知。又知地界小相、大相、无量相、差别相，

he has actually reached the ocean, he must tax his strength by devoting much deliberate effort to this end. If he manages to make his way out to sea, he then need only accord with the prevailing winds in continuing to travel along, doing so with no further requirement of human exertion.

Then, due to having finally reached the great ocean, the distance he can then travel in but a single day becomes so great that, were one to compare it with his progress before reaching the ocean, it could not be matched by even a hundred years of those previous methods.

Son of the Buddha, so too it is with bodhisattva *mahāsattva*. Once he has accumulated such a vast store of roots of goodness and sets sail in the ship of the Great Vehicle out onto the ocean of bodhisattva practices, then, in but a single mind-moment, he is able to employ effortlessly implemented knowledge to proceed so far into the realm of the cognition of all-knowledge that his progress then could not be rivaled by even countless hundreds of thousands of *koṭis* of *nayutas* of kalpas of his former deliberately effortful practices.

14. THE BODHISATTVA'S CONTEMPLATION OF BUDDHA'S ALL-KNOWLEDGE

(1) Son of the Buddha, by using effortlessly manifest awakened intelligence produced by great skillful means and cleverly invoked knowledge, the bodhisattva dwelling on the eighth ground contemplates the realm in which the cognition of all-knowledge is implemented.

15. HIS KNOWLEDGE OF THE ARISING AND DESTRUCTION OF WORLDS

In particular, he contemplates the creation of worlds and the destruction of worlds and thus knows that they are created from the accumulation of these particular sorts of karmic deeds, that they are destroyed through the exhaustion of the effects of these particular sorts of karmic deeds, knows when their creation phase occurs, knows when their destruction phase occurs, knows how long their creation phase endures, and knows how long their destruction phase endures. He knows all of these things in accordance with reality.

16. HIS KNOWLEDGE OF THE FOUR ELEMENTAL PHASES

He also knows with respect to the sphere of the earth-element its character on a small scale, its character on a large scale, its character when manifest on an immeasurable scale, and its character in its different manifestations. So too does he know of the spheres of

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知水火風界。小相大相。無量相。差別相。

199c18 || 知微塵細相。差別相。無量差別相。隨何世界
199c19 || 中。所有微塵聚。及微塵差別相。皆如實知。隨
199c20 || 何世界中。所有地水火風界各若干微塵。所
199c21 || 有寶物若干微塵。眾生身若干微塵。國土身
199c22 || 若干微塵。皆如實知。知眾生大身小身。各若
199c23 || 干微塵成。知地獄身畜生身。餓鬼身阿脩羅
199c24 || 身。天身人身。各若干微塵成。得如是知微塵
199c25 || 差別智。又知欲界色界。無色界成。知欲界色
199c26 || 界無色界壞。知欲界色界。無色界小相大相。
199c27 || 無量相差別相。得如是觀三界差別智。佛子。
199c28 || 此菩薩。復起智明。教化眾生。所謂

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知水、火、风界小相、大相、无量相、差别相，知微尘细相、差别相、无量差别相。随何世界中所有微尘聚及微尘差别相，皆如实知；随何世界中所有地、水、火、风界各若干微尘，所有宝物若干微尘，众生身若干微尘，国土身若干微尘，皆如实知。知众生大身、小身各若干微尘成，知地狱身、畜生身、饿鬼身、阿修罗身、天身、人身各若干微尘成，得如是知微尘差别智。又知欲界、色界、无色界成，知欲界、色界、无色界坏，知欲界、色界、无色界小相、大相、无量相、差别相，得如是观三界差别智。

“佛子，此菩萨复起智明，教化众生。所谓：

the water, fire, and wind elements their character on a small scale, their character on a large scale, their character on an immeasurable scale, and their character in their different manifestations.

17. HIS KNOWLEDGE OF ATOMS' MANIFESTATIONS IN WORLDS AND BEINGS

So too does he know of the atoms their character as minutely manifest, their character in their different manifestations, and their character in their different manifestations when manifest on an immeasurable scale. He knows of whichever worlds what constitutes their entire accumulation of atoms as well as the character of those atoms' different manifestations, knowing all of these phenomena in accordance with reality.

So too does he know of whichever world, how many such atoms constitute each of its elemental spheres of earth, water, fire, and wind, how many such atoms form all of their precious things, how many such atoms constitute the bodies of all the beings there, and how many such atoms form the physical mass of those lands, knowing all of these phenomena in accordance with reality.

So too does he know of those beings, both of those who are physically large and of those who are physically small, how many such atoms collectively compose their bodies, knowing this as well of the bodies of the hell-dwellers, the bodies of the animals, the bodies of the hungry ghosts, the bodies of the *asuras*, the bodies of the devas, and the bodies of the humans, knowing of each of them of how many such atoms they are composed.

He acquires just such knowledge as this whereby he knows even of atoms their different sorts of manifestations.

18. HIS KNOWLEDGE OF THE THREE REALMS OF EXISTENCE

So too, he knows of the desire realm, the form realm, and the formless realm the circumstances of their creation, knows of the desire realm, the form realm, and the formless realm the circumstances of their destruction, knows of the desire realm, the form realm, and the formless realm their character on a small scale, their character on a large scale, their character when manifest on an immeasurable scale, and their character in their different manifestations.

He acquires just such knowledge as this whereby he contemplates the different manifestations within the three realms of existence.

19. HIS APPLICATION OF KNOWLEDGE IN ADAPTIVE BIRTHS TO TEACH BEINGS

Son of the Buddha, this bodhisattva also brings forth the light of knowledge by resort to which he teaches beings. In particular,

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善知眾生

199c29 || 身差別。善分別眾生身。善觀察所生處。隨其
 200a01 || 所應而為現身。教化成^[1]熟。此菩薩。於一三
 200a02 || 千大千世界。隨眾生身。信解差別。以智光明。
 200a03 || 普現受生。如是若二若三。乃至百千。乃至不
 200a04 || 可說。三千大千世界。隨眾生身。信解差別。普
 200a05 || 於其中。示現受生。此菩薩。成就如是智慧故。
 200a06 || 於一佛刹。其身不動。乃至不可說。佛刹眾會
 200a07 || 中。悉現其身。^[m]佛子。此菩薩。隨諸眾生。身心
 200a08 || 信解。種種差別。於彼佛國。眾會之中。而現其
 200a09 || 身。所謂於沙門眾中。示沙門形。婆羅門眾中。
 200a10 || 示婆羅門形。刹利眾中。示刹利形。如是。毘舍
 200a11 || 眾。首陀眾。居士眾。四天王眾。三十三天眾。
 200a12 || 夜摩天眾。兜率陀天眾。化樂天眾。他化自在
 200a13 || 天眾。魔眾。梵眾。乃至阿迦尼吒天眾中。各隨
 200a14 || 其類。而為現形。又應以聲聞身得度者。現聲
 200a15 || 聞形。

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善知众生身差别，善分别众生身，善观察所生处；随其所应而为
 现身，教化成熟。此菩萨于一三千大千世界，随众生身信解差
 别，以智光明普现受生；如是，若二、若三，乃至百千，乃至不
 可说三千大千世界，随众生身信解差别，普于其中示现受生。此
 菩萨成就如是智慧故，于一佛刹其身不动，乃至不可说佛刹众会
 中悉现其身。佛子，此菩萨随诸众生身心信解种种差别，于彼佛
 国众会之中而现其身。所谓：于沙门众中示沙门形，婆罗门众中
 示婆罗门形，刹利众中示刹利形；如是，毗舍众、首陀众、居士
 众、四天王众、三十三天众、夜摩天众、兜率陀天众、化乐天
 众、他化自在天众、魔众、梵众，乃至阿迦尼吒天众中，各随其
 类而为现形。又应以声闻身得度者，现声闻形；

he thereby becomes thoroughly aware of the different physical bodies of beings, thoroughly distinguishes the character of these beings' physical bodies, and thoroughly contemplates the stations of rebirth into which these beings are born. He then manifests bodies for them in ways adapted to what is appropriate for them, whereupon he then teaches them and brings them to maturation.

This bodhisattva employs his light of knowledge to manifest the taking on of rebirths everywhere throughout an entire great trichiliocosm, doing so in a manner adapted to the differences in beings' bodies and resolute convictions.

So too, everywhere throughout the worlds within two or three great trichiliocosms, within a hundred thousand great trichiliocosms, and even within ineffably many great trichiliocosms, he manifests this taking on of births in a manner adapted to the differences in beings' bodies and resolute convictions.

Because this bodhisattva has perfected wisdom such as this, even as his body remains motionless within a single buddha land, he manifests his bodies everywhere, doing so in the midst of assembled congregations in up to an ineffably great number of buddha lands.

(M) Son of the Buddha, this bodhisattva, adapting to all of the different variations in beings' bodies, minds, and resolute convictions, manifests his own bodies in the midst of the assembled congregations within those buddha lands. In particular, within assemblies of *śramaṇas*, he appears in the form of a *śramaṇa*, within assemblies of brahmins, he appears in the form of a brahmin, and within assemblies of *kṣatriyas*, he appears in the form of a *kṣatriya*. He appears in this same manner within assemblies of *vaiśyas*, within assemblies of *śūdras*, within assemblies of householders, within assemblies in the Heaven of the Four Heavenly Kings, within assemblies in the Heaven of the Thirty-three, within assemblies in the Yāma Heaven, within assemblies in the Tuṣita Heaven, within assemblies in the Transformation of Bliss Heaven, within assemblies in the Paranirmita Vaśavartin Heaven, within assemblies of *māras*, within assemblies in the Brahma Heaven, and so forth on up to his manifestations that appear within assemblies in the Akaniṣṭha Heaven. In each of these cases, he manifests in a form adapted to the particular sorts of beings there.

Also, for the sake of those who should most readily achieve liberation through someone manifesting in the form of a *śrāvaka*-disciple, he then manifests in the form of a *śrāvaka*-disciple. For the sake of those who should most readily achieve liberation

正
體
字

應以辟支佛身得度者。現辟支佛形。應
 200a16 || 以菩薩身得度者。現菩薩形。應以如來身得
 200a17 || 度者。現如來形。佛子。菩薩如是。於一切不可
 200a18 || 說。佛國土中。隨諸眾生。信樂差別。如是如是
 200a19 || 而為現身。^(N)佛子。此菩薩。遠離一切身想分別。
 200a20 || 住於平等。此菩薩。知眾生身。國土身。業報
 200a21 || 身。聲聞身。獨覺身。菩薩身。如來身。智身。法
 200a22 || 身。虛空身。此菩薩。知諸眾生心之所樂。能以
 200a23 || 眾生身。作自身。亦作國土身。業報身。乃至虛
 200a24 || 空身。又知眾生心之所樂。能以國土身。作自
 200a25 || 身。亦作眾生身。業報身。乃至虛空身。又知諸
 200a26 || 眾生心之所樂。能以業報身。作自身。亦作眾
 200a27 || 生身。國土身。乃至虛空身。

簡
體
字

应以辟支佛身得度者，现辟支佛形；应以菩萨身得度者，现菩萨形；应以如来身得度者，现如来形。佛子，菩萨如是于一切不可说佛国土中，随诸众生信乐差别，如是如是而为现身。

“佛子，此菩萨远离一切身想分别，住于平等。此菩萨知众生身、国土身、业报身、声闻身、独觉身、菩萨身、如来身、智身、法身、虚空身。此菩萨知诸众生心之所乐，能以众生身作自身，亦作国土身、业报身，乃至虚空身。又知众生心之所乐，能以国土身作自身，亦作众生身、业报身，乃至虚空身。

through someone manifesting in the form of a *pratyekabuddha*, he then manifests in the form of a *pratyekabuddha*. For the sake of those who should most readily achieve liberation through someone manifesting in the form of a bodhisattva, he then manifests in the form of a bodhisattva. And for the sake of those who should most readily achieve liberation through someone manifesting in the form of a *tathāgata*, he then manifests in the form of a *tathāgata*.

Son of the Buddha, it is in this way that the bodhisattva manifests bodies in all of these ineffably many buddha lands, doing so in accordance with the distinct differences in beings' resolute convictions.

20. HIS TRANSCENDENCE OF DISCRIMINATIONS & KNOWLEDGE OF 10 BODY TYPES

(IN) Son of the Buddha, this bodhisattva has completely abandoned all discriminations associated with the perceptions of bodies and abides in the awareness of uniform equality in such things.

This bodhisattva knows:

- The bodies of beings;
- The bodies of lands;
- The bodies received as karmic retribution;
- The bodies of *śrāvaka*-disciples;
- The bodies of *pratyekabuddhas*;
- The bodies of bodhisattvas;
- The bodies of *tathāgatas*;
- The knowledge body;
- The Dharma body;
- And empty space bodies.

a. THE BODHISATTVA'S MANIFESTATION OF DIFFERENT BODIES FOR BEINGS

This bodhisattva, knowing beings' resolute convictions, is able to use a being's body to form his own body. So too is he able to turn it into the body of a land, a body received as karmic retribution, or any of the other sorts of bodies, up to and including an empty space body.

He is also able, knowing beings' resolute convictions, to turn the body of a land into his own body. So too is he able to turn it into the body of a being, a body received as karmic retribution, or any of the other sorts of bodies, up to and including an empty space body.

He is also able, knowing what pleases the minds of beings, to turn a karmic retribution body into his own body. So too is he able to turn it into the body of a being, the body of a land, or any of the other sorts of bodies up to and including an empty space body.

正
體
字

又知眾生心之所

200a28 || 樂。能以自身。作眾生身。國土身。乃至虛空
200a29 || 身。隨諸眾生。所樂不同。則於此身。現如是
200b01 || 形。此菩薩。知眾生集業身。報身。煩惱身。色
200b02 || 身。無色身。又知國土身。小相大相無量相。
200b03 || 染相淨相。廣相。倒住相。正住相。普入相。方
200b04 || 網差別相。知業報身。假名差別。知聲聞身
200b05 || 獨覺身。菩薩身假名差別。知如來身。有菩
200b06 || 提身。願身化身。力持身。相好莊嚴身。威勢
200b07 || 身。意生身。

簡
體
字

又知諸眾生心之所樂，能以業報身作自身，亦作眾生身、國土身，乃至虛空身。又知眾生心之所樂，能以自身作眾生身、國土身，乃至虛空身。隨諸眾生所樂不同，則於此身現如是形。此菩薩知眾生集業身、報身、煩惱身、色身、無色身，又知國土身小相、大相、無量相、染相、淨相、廣相、倒住相、正住相、普入相、方網差別相，知業報身假名差別，知聲聞身、獨覺身、菩薩身假名差別，知如來身有菩提身、願身、化身、力持身、相好莊嚴身、威勢身、意生身、

He is also able, knowing beings' resolute convictions, to turn his own body into the body of another being, the physical body of a land, and so forth on up to and including an empty space body.

So it is that, adapting to beings' different resolute convictions, he then employs these sorts of bodies to manifest for them just these very sorts of physical forms.

b. THE BODHISATTVA'S KNOWLEDGE OF BEINGS' BODIES

This bodhisattva knows beings' bodies associated with the accumulation of karmic actions, 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 bodies of lands:

Their characteristics when small;
 Their characteristics when large;
 Their characteristics when immeasurable;
 Their characteristics when defiled;
 Their characteristics when pure;
 Their characteristics when vast;
 Their characteristics when inverted;
 Their characteristics when upright;
 Their characteristics when they are universally pervasive;
 And their different sorts of characteristics when existing as parts of a spatially distributed network.

d. HIS KNOWLEDGE OF RETRIBUTION, 2 VEHICLES, AND BODHISATTVA BODIES

He knows with respect to bodies received as karmic retribution, the distinctions in the conventional names applied to them and knows with respect to the bodies of *śrāvaka*-disciples, the bodies of *pratyekabuddhas*, and the bodies of bodhisattvas, the distinctions in the conventional names applied to them.

e. THE BODHISATTVA'S KNOWLEDGE OF TATHĀGATAS' BODIES

He knows with respect to the bodies of *tathāgatas*, their possession of:

Bodhi bodies;
 Bodies associated with vows;
 Transformationally produced bodies;
 Bodies sustained through their powers;
 Bodies graced with the major marks and subsidiary signs;
 Bodies possessed of awe-inspiring strength;
 Mind-generated bodies;

正
體
字

福德身。法身智身。知智身善思量
200b08 || 相。如實決擇相。果行所攝相。世間出世間差
200b09 || 別相。三乘差別相。共相不共相。出離相非出
200b10 || 離相。學相無學相。知法身平等相。不壞相。隨
200b11 || 時隨俗。假名差別相。眾生非眾生法差別相。
200b12 || 佛法聖僧法差別相。知虛空身無量相。周遍
200b13 || 相。無形相。無異相。無邊相。顯現色身相。{o}佛
200b14 || 子。菩薩成就如是身智已。

簡
體
字

福德身、法身、智身，知智身善思量相、如實決擇相、果行所攝相、世間出世間差別相、三乘差別相、共相、不共相、出離相、非出離相、學相、無學相，知法身平等相、不壞相、隨時隨俗假名差別相、眾生非眾生法差別相、佛法聖僧法差別相，知虛空身無量相、周遍相、無形相、無異相、無邊相、顯現色身相。
“佛子，菩薩成就如是身智已，

Merit bodies;
 The Dharma body;
 And the knowledge body.

f. THE BODHISATTVA'S KNOWLEDGE OF THE KNOWLEDGE BODY

He knows with respect to the knowledge body:

Its characteristic of skillful deliberation;
 Its characteristic of selective judgment accordant with reality;
 Its characteristics associated with the practices leading to the fruits of the path;
 Its characteristics associated with the distinctions between what is worldly and what is world-transcending;
 Its characteristics associated with distinctions in the Three Vehicles;
 Its characteristics when shared;
 Its characteristics when exclusive;
 Its characteristics when associated with emancipation;
 Its characteristics when associated with an unemancipated state;
 Its characteristics when associated with the stages of the learner;
 And its characteristics when associated with the stage of those beyond learning.

g. THE BODHISATTVA'S KNOWLEDGE OF THE DHARMA BODY

He knows with respect to the Dharma body its characteristic of uniform equality and its characteristic of indestructibility, knows the characteristics associated with the differentiation in conventional names when adapted to times and when adapted to mundane circumstances, knows the characteristic distinctions in the dharmas associated with beings as opposed to those associated with non-beings, and knows the characteristic distinctions in the dharmas associated with the Buddhas, the Dharma, and the Ārya Sangha.

h. THE BODHISATTVA'S KNOWLEDGE OF THE EMPTY SPACE BODY

He knows with respect to the empty space body its characteristic of immeasurability, its characteristic of universal pervasion, its characteristic of formlessness, its characteristic of non-differentiation, its characteristic of boundlessness, and its characteristic of revealing the existence of form bodies.

21. THE BODHISATTVA'S ACQUISITION OF TEN KINDS OF SOVEREIGN MASTERY

{o} Son of the Buddha, having completely developed such knowledge with respect to bodies as this, this bodhisattva acquires:

正
體
字

得命自在。心自在。

200b15 || 財自在。業自在。生自在。願自在。解自在。如

200b16 || 意自在。智自在。法自在。得此十自在故。則為

200b17 || 不思議智者。無量智者。廣大智者。無能壞智

200b18 || 者

200b19 || 此菩薩。如是入已。如是成就已。得畢竟無過

200b20 || 失身業。無過失語業。無過失意業。身語意業。

200b21 || 隨智慧行。般若波羅蜜增上。大悲為首。方便

200b22 || 善巧。善能分別。善起大願。佛力所護。常勤修

200b23 || 習利眾生智。普住無邊差別世界。佛子。舉要

200b24 || 言之。菩薩住此不動地。身語意業。諸有所作。

200b25 || 皆能積集一切佛法。佛子。菩薩住此地

簡
體
字

得命自在、心自在、財自在、業自在、生自在、願自在、解自在、如意自在、智自在、法自在。得此十自在故，則為不思議智者、無量智者、廣大智者、無能壞智者。此菩薩如是入已，如是成就已，得畢竟無過失身業、無過失語業、無過失意業。身、語、意業隨智慧行，般若波羅蜜增上，大悲為首，方便善巧，善能分別，善起大願，佛力所護，常勤修習利眾生智，普住無邊差別世界。佛子，舉要言之：菩薩住此不動地，身、語、意業諸有所作，皆能積集一切佛法。佛子，菩薩住此地，

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;²¹⁰
 Sovereign mastery in psychic power;
 Sovereign mastery in knowledge;
 And sovereign mastery of the Dharma.

(P) Due to having acquired these ten types of sovereign mastery, he then 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

Having achieved just such penetrating comprehension as this and having achieved just such consummate realization as this, he thus becomes:

One who is absolutely free of fault in physical karmic actions,
 free of fault in verbal deeds, and free of fault in mental deeds;
 One in whom all physical, verbal, and mental karmic acts are
 carried forth in accordance with knowledge;
 One in whom the *prajñāpāramitā* is dominant;
 One in whom the great compassion has become the foremost
 priority;
 One whose expedient means are skillful;
 One who is well able to make distinctions;
 One who is excellent in bringing forth great vows;
 One who is protected by the power of the Buddha;
 One who always diligently cultivates knowledge directed
 toward benefiting beings;
 And one who dwells everywhere throughout the boundlessly
 many different worlds.

Son of the Buddha, to state this in terms of the most essential point, the bodhisattva dwelling on this Ground of Immovability is able to gather all dharmas of the Buddha in all that he does through his physical, verbal, and mental deeds.

23. TEN TYPES OF POWER IN WHICH THIS BODHISATTVA IS WELL ESTABLISHED

Son of the Buddha, the bodhisattva dwelling on this ground:

正
體
字

得善

- 200b26 || 住深心力。一切煩惱。不行故。得善住勝心力。
 200b27 || 不離於道故。得善住大悲力。不捨利益眾生
 200b28 || 故。得善住大慈力。救護一切世間故。得善住
 200b29 || 陀羅尼力。不忘於法故。得善住辯才力。善觀
 200c01 || 察分別一切法故。得善住神通力。普往無邊
 200c02 || 世界故。得善住大願力。不捨一切菩薩所作
 200c03 || 故。得善住波羅蜜力。成就一切佛法故。得如
 200c04 || 來護念力。一切種一切智智現前故。此菩薩。
 200c05 || 得如是智力。能現一切諸所作事。於諸事中。
 200c06 || 無有過咎
 200c07 || 佛子。此菩薩智地。名為不動地。無能沮壞故。
 200c08 || 名為不轉地。智慧無退故。名為難得地。一切
 200c09 || 世間。無能測故。名為童真地。離一切過失故。
 200c10 || 名為生地。隨樂自在故。名為成地。更無所作
 200c11 || 故。名為究竟地。智慧決定故。

簡
體
字

得善住深心力，一切烦恼不行故；得善住胜心力，不离于道故；得善住大悲力，不舍利益众生故；得善住大慈力，救护一切世间故；得善住陀罗尼力，不忘于法故；得善住辩才力，善观察分别一切法故；得善住神通力，普往无边世界故；得善住大愿力，不舍一切菩萨所作故；得善住波罗蜜力，成就一切佛法故；得如来护念力，一切种、一切智智现前故。此菩萨得如是智力，能现一切诸所作事，于诸事中无有过咎。

“佛子，此菩萨智地名为不动地，无能沮坏故；名为不退转地，智慧无退故；名为难得地，一切世间无能测故；名为童真地，离一切过失故；名为生地，随乐自在故；名为成地，更无所作故；名为究竟地，智慧决定故；

Becomes well established in the power of the resolute intentions²¹¹ because none of the afflictions function in him;

Becomes well established in the power of the supreme mind through never departing from the path;

Becomes well established in the power of the great compassion through never relinquishing his benefiting of beings;

Becomes well established in the power of the great kindness through striving to rescue and protect everyone abiding in all worlds;

Becomes well established in power of the *dhāraṇīs* through never forgetting any dharma;

Becomes well established in power of eloquence through skillfully contemplating and distinguishing all dharmas;

Becomes well established in the power of the spiritual super-knowledges through going forth everywhere throughout the boundlessly many worlds;

Becomes well established in the power of the great vows through never relinquishing any of the bodhisattva endeavors;

Becomes well established in the power of the *pāramitās* through perfecting all dharmas of the Buddha;

And acquires the power of being protected and borne in mind by the Tathāgatas through his being directed toward the knowledge of all modes and the cognition of all-knowledge.

This bodhisattva who has acquired such powers of knowledge as these is able to manifest all endeavors that are to be accomplished while remaining free of fault in all those endeavors.

24. THE TEN NAMES OF THIS EIGHTH BODHISATTVA GROUND

(Q) Son of the Buddha, this bodhisattva ground of knowledge:

Is known as the Ground of Immovability because no one is able to obstruct or overcome him;

Is known as the ground of irreversibility because his wisdom never retreats;

Is known as the ground that is difficult to acquire because no one in the world is able to fathom it;

Is known as the ground of the pure youth²¹² because he has abandoned all faults;

Is known as the ground of birth because he possesses sovereign mastery in doing whatever he pleases;

Is known as the ground of completion because there is nothing more to be done;

Is known as the ultimate ground because his wisdom has become resolutely decisive;

正
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字

名為變化地。隨

200c12 || 願成就故。名為力持地。他不能動故。名為無
200c13 || 功用地。先已成就故。^(R)佛子。菩薩成就如是智
200c14 || 慧。入佛境界。佛功德照。順佛威儀。佛境現
200c15 || 前。常為如來之所護念。梵釋四王。金剛力士。
200c16 || 常隨侍衛。恒不捨離諸大三昧。能現無量諸
200c17 || 身差別。於一一身。有大勢力。報得神通三昧
200c18 || 自在。隨有可化眾生之處。示成正覺佛子。菩
200c19 || 薩如是。入大乘會。獲大神通。放大光明。入無
200c20 || 礙法界。知世界差別。示現一切諸大功德。隨
200c21 || 意自在善能通達前際後際。普伏一切。^[2]魔邪
200c22 || 之道。深入如來所行境界。於無量國土。修菩
200c23 || 薩行。以能獲得不退轉法。是故說名住不動
200c24 || 地。^(S)佛子。菩薩住此不動地已。以三昧力。常得
200c25 || 現見無量諸佛。恒不捨離承事供養。此菩薩。
200c26 || 於一一劫。一一世界。見無量百佛。無量千佛。
200c27 || 乃至

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名為變化地，隨願成就故；名為力持地，他不能動故；名為无功用地，先已成就故。佛子，菩薩成就如是智慧，入佛境界，佛功德照，順佛威儀，佛境現前，常為如來之所護念，梵、釋、四王、金剛力士常隨侍衛，恒不舍離諸大三昧，能現無量諸身差別，于一一身有大勢力，報得神通三昧自在，隨有可化眾生之處示成正覺。佛子，菩薩如是入大乘會，獲大神通，放大光明，入無碍法界，知世界差別，示現一切諸大功德，隨意自在，善能通達前際，後際，普伏一切魔邪之道，深入如來所行境界，于無量國土修菩薩行，以能獲得不退轉法，是故說名住不動地。

“佛子，菩薩住此不動地已，以三昧力，常得現見無量諸佛，恒不舍離承事供養。此菩薩于一一劫、一一世界，見無量百佛、無量千佛，乃至無量百千億那由他佛，恭敬尊重，承事供養，一切資生悉以奉施。于諸佛所得于如來甚深法藏，受世界差別等無量法明；若有問難世界差別如是等事，无能屈者。如是經于無量百劫、無量千劫，乃至

Is known as the ground of transformations because he achieves complete success in whatever he wishes to do;
 Is known as the ground of sustenance through power because others are unable to move him;
 And is known as the ground of effortless achievement because, earlier on, he has already achieved complete development.

25. ADDITIONAL 8TH GROUND BODHISATTVA QUALITIES AND PRACTICE ASPECTS

(R) Son of the Buddha, the bodhisattva who has developed wisdom such as this gains entry into the domain of the Buddhas, becomes illuminated by the Buddha's merit, and accords with the Buddha's awe-inspiring deportment. With the direct manifestation of the realms of the Buddhas, he is always protected and borne in mind by the Tathāgatas. Brahmā, Śakra, the Four Heavenly Kings, and the Vajra-wielding protectors constantly follow and protect him. He never leaves the great samādhis and is able to manifest countless different sorts of bodies each and every one of which is possessed of immense strength. As karmically generated effects, he acquires spiritual superknowledges and samādhis in which he has sovereign mastery.²¹³ Wherever there are beings amenable to being taught, he manifests the realization of right enlightenment.

Son of the Buddha, it is in this way that the bodhisattva enters the assembly of those who abide in the Great Vehicle, acquires great spiritual superknowledges, emits immensely radiant light, and is unimpeded in entering the Dharma realm. He knows the different variations among the worlds. He manifests all of the magnificent meritorious qualities, has sovereign mastery in whatever he directs his mind to, is well able to bring forth an utterly penetrating comprehension of both the past and the future, and is able to everywhere overcome all of the paths of Māra's deviance. He deeply enters the realms in which the Tathāgatas course and cultivates the bodhisattva practices in countless lands. It is because he has been able to acquire the dharma of irreversibility that he is described as dwelling on the Ground of Immovability.

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

(S) Son of the Buddha, having come to dwell on this Ground of Immovability, this bodhisattva, through the power of samādhi, is then always able to directly see measurelessly many buddhas. He never relinquishes his practice of serving and making offerings to them. In each and every kalpa and in each and every world, this bodhisattva sees measurelessly many hundreds of buddhas, measurelessly many thousands of buddhas, and so forth on up to

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200c28 || 無量百千億那由他佛。恭敬尊重。承事
 200c29 || 供養。一切資生。悉以奉施。於諸佛所。得於如
 201a01 || 來甚深法藏。受世界差別等。無量法明。若有
 201a02 || 問難世界差別。如是等事。無能屈者。如是經
 201a03 || 於無量百劫。無量千劫。乃至無量百千億那
 201a04 || 由他劫。所有善根。轉增明淨。譬如真金。治作
 201a05 || 寶冠。置閻浮提主。聖王頂上。一切臣民。諸莊
 201a06 || 嚴具無與等者。此地菩薩。所有善根。亦復如
 201a07 || 是。一切二乘。乃至第七地菩薩。所有善根。無
 201a08 || 能及者。以住此地。大智光明。普滅眾生。煩惱
 201a09 || 黑闇。善能開闡智慧門故。佛子。譬如千世界
 201a10 || 主。大梵天王。能普運慈心。普放光明。滿千世
 201a11 || 界。此地菩薩。亦復如是。能放光明。照百萬佛
 201a12 || 刹微塵數世界。令諸眾生。滅煩惱火。而得清
 涼。

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无量百千亿万那由他劫，所有善根转增明净。譬如真金治作宝冠，
 置阎浮提主圣王顶上，一切臣民诸庄严具无与等者；此地菩萨所
 有善根亦复如是，一切二乘乃至第七地菩萨所有善根无能及者，
 以住此地大智光明，普灭众生烦恼黑暗，善能开阐智慧门故。佛
 子，譬如千世界主大梵天王，能普运慈心，普放光明，满千世
 界；此地菩萨亦复如是，能放光明，照百万佛刹微尘数世界，令
 诸众生灭烦恼火而得清凉。

measurelessly many hundreds of thousands of *koṭis* of *nayutas* of buddhas, all of whom he reveres, venerates, serves, and presents with offerings. He offers up and bestows upon them all amenities facilitating the sustenance of their lives.

27. THE BODHISATTVA'S FURTHER ACQUISITION OF BUDDHAS' DHARMA LIGHT

Wherever the Buddhas dwell, he acquires the Tathāgatas' treasures of extremely profound Dharma and receives from them measureless Dharma light pertaining to the differences among worlds and other such phenomena. Should anyone approach him and challenge him by posing difficult questions regarding any of the distinctions among worlds or other such matters, no one can prevail over him.

28. THE RADIANCE OF GOOD ROOTS LIKENED TO A SAGE KING'S CROWN

He continues on in this way passing through a period of measurelessly many hundreds of kalpas, measurelessly many thousands of kalpas, and so on up to measurelessly many hundreds of thousands of *koṭis* of *nayutas* of kalpas during which his roots of goodness become ever more radiant in their purity like the real gold that is fashioned into a jeweled crown to be placed on the head of the sage king ruling over the continent of Jambudvīpa. It is of a sort that none of the adornments possessed by any of his government ministers or any of his people could ever rival it.

So too it is with all the roots of goodness possessed by the bodhisattva dwelling on this ground, for they are such that they could never be rivaled by any roots of goodness possessed by followers of the Two Vehicles or by bodhisattvas dwelling on any of the first seven grounds.

Due to dwelling on this ground, the light of his great wisdom is able to everywhere extinguish the darkness of beings' afflictions. This is because he is well able to open up and expound upon the gateways to wisdom.

29. THIS BODHISATTVA'S RADIANCE LIKE THAT OF A BRAHMA HEAVEN KING

Son of the Buddha, just as that lord of a thousand worlds, the king of the Great Brahma Heaven, is able to everywhere extend his mind of kindness and everywhere send forth light that fills up a thousand worlds, so too it is with the bodhisattva dwelling on this ground. He is able to send forth light that illuminates worlds as numerous as the atoms in hundreds of myriads of buddha lands that extinguishes the flames of afflictions of the beings therein and causes them to experience clarity and coolness.

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此菩薩。十波羅蜜中。願波羅蜜增上。餘波
 201a13 || 羅蜜。非不修行。但隨力隨分。是名略說諸菩
 201a14 || 薩摩訶薩第八不動地。若廣說者。經無量劫。
 201a15 || 不可窮盡。佛子。菩薩摩訶薩。住此地。多作大
 201a16 || 梵天王。主千世界。最勝自在。善說諸義。能與
 201a17 || 聲聞辟支佛諸菩薩波羅蜜道。若有問難世
 201a18 || 界差別。無能退屈。布施愛語利行同事。如是
 201a19 || 一切諸所作業。皆不離念佛。乃至不離念一
 201a20 || 切種。一切智智。復作是念。我當於一切眾生
 201a21 || 中。為首為勝。乃至為一切智智依止者。此菩
 201a22 || 薩。若以發起大精進力。於一念頃。得百萬三
 201a23 || 千大千世界微塵數三昧。乃至示現百萬三
 201a24 || 千大千世界微塵數菩薩。以為眷屬。m若以菩
 201a25 || 薩。殊勝願力。自在示現。

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此菩薩，十波羅蜜中，愿波羅蜜增上；余波羅蜜非不修行，但隨力隨分。

“是名略说诸菩萨摩訶薩第八不动地；若广说者，经无量劫不可穷尽。佛子，菩萨摩訶薩住此地，多作大梵天王，主千世界，最胜自在，善说诸义，能与声闻、辟支佛、诸菩萨波羅蜜道；若有问难世界差别，无能退屈。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，乃至不离念一切种、一切智智。复作是念：‘我当于一切众生中为首、为胜，乃至为一切智智依止者。’此菩萨若以发起大精进力，于一念顷，得百万三千大千世界微尘数三昧，乃至示现百万三千大千世界微尘数菩萨以为眷属；若以菩萨殊胜愿力自在示现，

30. THE 8TH GROUND BODHISATTVA'S FOCUS ON THE SKILLFUL MEANS PĀRAMITĀ

Among the ten *pāramitās*, this bodhisattva is especially superior in his practice of the *pāramitā* of vows. It is not that he does not practice the other *pāramitās*. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

31. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 8TH GROUND BODHISATTVA

This has been a summary discussion of all bodhisattva *mahāsattvas*' eighth ground, the Ground of Immovability. Were one to speak of it extensively, one could pursue the discussion for measurelessly many kalpas and yet still be unable to find the end of it.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

Son of the Buddha, the bodhisattva *mahāsattva* dwelling on this ground often serves as a king of the Great Brahma Heaven, the lord over a thousand worlds, who, supreme in his sovereign mastery, is well able to discourse on any principle and is able to bestow the path of the *pāramitās* on *śrāvaka*-disciples, *pratyekabuddhas*, and bodhisattvas. Should anyone challenge his explanations of the differences in world realms, no one is able to prevail over him.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors as well as any of the other such endeavors he pursues, he never departs from mindfulness of the Buddha, and so forth on up to his never departing from mindfulness of the knowledge of all modes and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If this bodhisattva brings forth the power of great vigor, then, in but a moment, he acquires a number of *samādhis* as numerous as the atoms in the worlds contained within a hundred myriads of great trichiliocosms. And so it goes on up to his then being able to manifest a following of bodhisattvas serving in his retinue as numerous as the atoms in all the worlds in a hundred myriads of great trichiliocosms.

[1] If this bodhisattva chooses to avail himself of the power of his especially supreme vows, he becomes able then to freely

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過於是數。乃至百千
 201a26 || 億那由他劫。不能數知。爾時金剛藏菩薩。欲
 201a27 || 重宣^[1]其義而說頌曰
 201a28 || 七地修治方便慧 善集助道大願力
 201a29 || 復得人尊所攝持 為求勝智登八住 ^[12]
 201b01 || 功德成就恒慈愍 智慧廣大等虛空
 201b02 || 聞法能生決定力 是則寂滅無生忍 ^[13]
 201b03 || 知法無生無起相 無成無壞無盡轉
 201b04 || 離有平等絕分別 超諸心行如空住 ^[14]
 201b05 || 成就是忍超戲論 甚深不動恒寂滅
 201b06 || 一切世間無能知 心相取著悉皆離 ^[15]
 201b07 || 住於此地不分別 譬如比丘入滅定
 201b08 || 如夢^[*]渡河覺則無 如生梵天絕下欲 ^[16]
 201b09 || 以本願力蒙勸導 歎其忍勝與灌頂
 201b10 || 語言我等眾佛法 汝今未獲當勤進 ^[17]
 201b11 || 汝雖已滅煩惱火 世間惑焰猶熾然
 201b12 || 當念本願度眾生 悉使修因趣解脫 ^[18]
 201b13 || 法性真常離心念 二乘於此亦能得
 201b14 || 不以此故為世尊 但以^[2]甚深無礙智 ^[19]

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过于是数，乃至百千亿那由他劫不能数知。”
 尔时，金刚藏菩萨欲重宣其义而说颂曰：
 “七地修治方便慧，善集助道大愿力，
 复得人尊所摄持，为求胜智登八住。
 功德成就恒慈愍，智慧广大等虚空，
 闻法能生决定力，是则寂灭无生忍。
 知法无生无起相，无成无坏无尽转，
 离有平等绝分别，超诸心行如空住。
 成就是忍超戏论，甚深不动恒寂灭，
 一切世间无能知，心相取著悉皆离。
 住于此地不分别，譬如比丘入灭定，
 如梦渡河觉则无，如生梵天绝下欲。
 以本愿力蒙劝导，叹其忍胜与灌顶，
 语言我等众佛法，汝今未获当勤进。
 汝虽已灭烦恼火，世间惑焰犹炽然，
 当念本愿度众生，悉使修因趣解脱。
 法性真常离心念，二乘于此亦能得，
 不以此故为世尊，但以甚深无碍智。

manifest these phenomena in numbers well beyond these, such that one would never be able to count them even in hundreds of thousands of *koṭis* of *nayutas* of kalpas.

32. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

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

Having on seven grounds cultivated expedients and wisdom, having thoroughly assembled path-assisting practices and great vow power, having become supported by those most honored among men, and seeking the supreme knowledge, he ascends to the eighth ground. {12}

He perfects meritorious qualities,²¹⁴ is constant in kindness and pity, possesses wisdom as vast as empty space, and is then able by hearing Dharma, to initiate the power of resolute decisiveness and enter the quiescent unproduced-dharmas patience. {13}

He knows dharmas as unproduced, unarisen, signless, as uncreated, undestroyed, endless, not undergoing transformation, as beyond existence, uniformly equal, cutting short discriminations, as stepping beyond the range of thought, and as abiding like space. {14}

Having perfected this patience, he transcends frivolous theorizing, abides in very deep, motionless, and constant quiescence such as no one in the entire world could ever comprehend, and such as abandons all thoughts, signs, grasping, and attachment. {15}

Dwelling on this ground, he makes no discriminations, like the bhikshu who has entered the cessation absorption, like one in a river-fording dream who, awakening, sees it is nonexistent, and like one who, born in the Brahma Heaven, severs base desires. {16}

By power of original vows, he receives encouragement and guidance, is praised for gaining supreme patience, is given a crown anointing, and is told, "The many Buddha dharmas that we possess, you have now still not acquired. You must bring forth diligent vigor. {17}

Although you have already extinguished the afflictions' fires, the flaming afflictions of the world's beings still blaze on.

You must recall your original vow to help beings cross beyond, and influence them all to cultivate the causes leading to liberation. {18}

True constancy of Dharmas' nature and separation from thoughts are of the sort that even adherents of the Two Vehicles can realize.

Hence it is not due to this that we are the World Honored Ones, rather it is solely due to extremely deep and unimpeded knowledge." {19}

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201b15	如是人天所應供	與此智慧令觀察
201b16	無邊佛法悉得成	一念超過曩眾行 ^{20}
201b17	菩薩 ^[3] 住茲妙智地	則獲廣大神通力
201b18	一念分身遍十方	如船入海 ^[4] 因風濟 ^{21}
201b19	心無功用任智力	悉知國土成壞住
201b20	諸界種種各殊異	小大無量皆能了 ^{22}
201b21	三千世界四大種	六趣眾生身各別
201b22	及以眾寶微塵數	以智觀察悉無餘 ^{23}
201b23	菩薩能 ^[5] 知一切身	為化眾生同彼形
201b24	國土無量種種別	悉為現形無不遍 ^{24}
201b25	譬如日月住虛空	一切水中皆現影
201b26	住於法界無所動	隨心現影亦復然 ^{25}
201b27	隨其心樂各不同	一切眾中皆現身
201b28	聲聞獨覺與菩薩	及以佛身靡不現 ^{26}
201b29	眾生國土業報身	種種聖人智法身
201c01	虛空身相皆平等	普為眾生而示作 ^{27}
201c02	十種聖智普觀察	復順慈悲作眾業
201c03	所有佛法皆成就	持戒不動如須彌 ^{28}
201c04	十力成就不動搖	一切魔眾無能轉
201c05	諸佛護念天王禮	密跡金剛恒侍衛 ^{29}

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如是人天所應供，與此智慧令觀察，
 无边佛法悉得成，一念超過曩众行。
 菩薩住茲妙智地，則获广大神通力，
 一念分身遍十方，如船入海因风济。
 心无功用任智力，悉知国土成坏住，
 诸界种种各殊异，小大无量皆能了。
 三千世界四大种，六趣众生身各别，
 及以众宝微尘数，以智观察悉无余。
 菩萨能知一切身，为化众生同彼形，
 国土无量种种别，悉为现形无不遍。
 譬如日月住虚空，一切水中皆现影；
 住于法界无所动，随心现影亦复然。
 随其心乐各不同，一切众中皆现身，
 声闻独觉与菩萨，及以佛身靡不现。
 众生国土业报身，种种圣人智法身，
 虚空身相皆平等，普为众生而示作。
 十种圣智普观察，复顺慈悲作众业，
 所有佛法皆成就，持戒不动如须弥。
 十力成就不动摇，一切魔众无能转，
 诸佛护念天王礼，密迹金刚恒侍卫。

In this way, those worthy of the offerings of men and devas bestow this wisdom on him, causing him to deeply contemplate it. Thus they completely develop boundlessly many buddha dharmas and, in a single moment, step beyond their many previous practices. ^[20]

When the bodhisattva dwells on this ground of sublime knowledge, he then acquires vast spiritual superknowledges' powers whereby, in a moment, his transformation bodies pervade the ten directions as he becomes like a ship gone out to sea, carried across by the wind. ^[21]

The mind effortlessly avails itself of the power of knowledge, entirely knows the creation, destruction, and abiding of lands, all of the differences in each of the different sorts of realms, and is able to utterly know them when small, large, or boundless. ^[22]

The four great elements throughout the trichiliocosms' worlds, the different sorts of bodies of the beings in the six rebirth destinies, as well as even the atoms forming the many jewels— with his knowledge, he contemplates all of these without exception. ^[23]

This bodhisattva is also able to know all of the types of bodies and take on the same forms as theirs for the sake of teaching beings. In the countless lands with their many different types, he manifests his forms for them, with none wherein he is not everywhere present. ^[24]

Like the sun and moon that, abiding in space, display their reflections in all of the bodies of water, he abides in the Dharma realm, remaining motionless, even as, adapting to beings' minds, he manifests reflections in this same way. ^[25]

Adapting to their minds' predilections²¹⁵ that differ in each case, he manifests bodies in the presence of all beings, doing so with bodies of *śrāvakas*, *pratyekabuddhas*, bodhisattvas, or buddhas, having no type of body that he does not manifest. ^[26]

Bodies of beings, bodies of lands, karmic retribution bodies, bodies of the various *āryas*, the knowledge body, the Dharma body, and the space-like body, all uniformly equal in character— he manifests them everywhere for the sake of beings. ^[27]

With ten *ārya* knowledges,²¹⁶ his contemplation extends everywhere. He also adapts kindness and compassion to doing many works, entirely develops all dharmas of a buddha and, in upholding moral precepts, is as immovable as Mount Sumeru. ^[28]

Completely developed in ten powers, he cannot be moved or shaken, cannot be turned back by any of Māra's hordes, is held in mindfully protected by buddhas, is revered by deva kings, and is constantly served and guarded by traceless vajra-bearers. ^[29]

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201c06	此地功德無邊際	千萬億劫說不盡
201c07	復以供佛善益明	如王頂上莊嚴具 (30)
201c08	菩薩住此第八地	多作梵王千界主
201c09	演說三乘無有窮	慈光普照除眾惑 (31)
201c10	一念所獲諸三昧	百萬世界微塵等
201c11	諸所作事悉亦然	願力示現復過是 (32)
201c12	菩薩第八不動地	我為汝等已略說
201c13	若欲次第廣分別	經於億劫不能盡 (33)

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此地功德无边际，千万亿劫说不尽， 复以供佛善益明，如王顶上庄严具。 菩萨住此第八地，多作梵王千界主， 演说三乘无有穷，慈光普照除众惑。 一念所获诸三昧，百万世界微尘等， 诸所作事悉亦然，愿力示现复过是。 菩萨第八不动地，我为汝等已略说， 若欲次第广分别，经于亿劫不能尽。”		
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The meritorious qualities of those on this ground are boundless, indescribable even in thousands of myriads of *koṭis* of kalpas. He continues by offerings to buddhas to skillfully gain in radiance that becomes like that of a crown adorning the head of the King. ^{30}

The bodhisattva dwelling on this eighth ground often serves as a Brahma Heaven king, lord of a thousand realms, who expounds endlessly on the Three Vehicles, everywhere shines forth his light of kindness, and dispels the afflictions of the many. ^{31}

The samādhis he acquires in but a single moment equal in number the atoms in a hundred myriads of worlds. So too is the number of endeavors that he accomplishes, and yet, through vow power, he may even manifest yet more. ^{32}

The bodhisattva's eighth ground, the Ground of Immovability has thus been summarily explained by me for the sake of all of you. Were one to pursue a vast, sequentially presented analysis of this, even speaking on it for a *koṭi* of kalpas, one still could never finish. ^{33}

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201c14	[6]第九地	
201c15	說此菩薩八地時	如來現大神通力
201c16	[7]震動十方諸國土	無量億數難思議 ⁽¹⁾
201c17	一切知見無上尊	其身普放大光明
201c18	照[8]耀彼諸無量土	悉使眾生獲安樂 ⁽¹⁾
201c19	菩薩無量百千億	俱時踊在虛空住
201c20	以過諸天上妙供	[9]供養說中最勝者 ⁽³⁾
201c21	大自在王自在天	悉共同心喜無量
201c22	各以種種眾供具	供養甚深功德海 ⁽⁴⁾
201c23	復有天女千萬億	身心歡喜悉充遍
201c24	各奏樂音無量種	供養人中大導師 ⁽⁵⁾
201c25	是時眾樂同時奏	百千萬億無量別
201c26	悉以善逝威神力	演出妙音而讚歎 ⁽⁶⁾
201c27	寂靜調柔無垢害	隨所入地善修習
201c28	心如虛空[10]詣十方	廣說佛道悟群生 ⁽⁷⁾
201c29	天上人間一切處	悉現無等妙莊嚴
202a01	以從如來功德生	令其見者樂佛智 ⁽⁸⁾

簡
體
字

说此菩萨八地时，如来现大神通力，
 震动十方诸国土，无量亿数难思议。
 一切知见无上尊，其身普放大光明，
 照耀彼诸无量土，悉使众生获安乐。
 菩萨无量百千亿，俱时踊在虚空住，
 以过诸天上妙供，供养说中最胜者。
 大自在王自在天，悉共同心喜无量，
 各以种种众供具，供养甚深功德海。
 复有天女千万亿，身心欢喜悉充遍，
 各奏乐音无量种，供养人中大导师。
 是时众乐同时奏，百千万亿无量别，
 悉以善逝威神力，演出妙音而赞叹：
 寂静调柔无垢害，随所入地善修习，
 心如虚空诣十方，广说佛道悟群生。
 天上人间一切处，悉现无等妙庄严，
 以从如来功德生，令其见者乐佛智。

PART NINE

The Excellent Intelligence Ground

I. THE NINTH GROUND: THE EXCELLENT INTELLIGENCE GROUND

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

Once the eighth bodhisattva ground's explanation had concluded, the Tathāgata manifested great spiritual superknowledges' powers, causing tremors in an inconceivable and incalculable number of *koṭis* of lands throughout the ten directions. ^{1}

The body of that all-knowing and seeing Supremely Honored One then sent forth everywhere immensely radiant light that illuminated with dazzling brilliance all those countless lands, causing all beings therein to be filled with happiness. ^{2}

The incalculably many hundreds of thousands of *koṭis* of bodhisattvas simultaneously ascended into space where they remained and presented offerings superior even to the devas' marvelous gifts to he whose proclamations are the most superior of all. ^{3}

The Great Vaśavartin Heaven King and the Vaśavartin devas then all together and with unified minds felt measureless joy. They each then presented all different sorts of the many types of gifts as offerings to the extremely deep ocean of meritorious qualities. ^{4}

A thousand myriads *koṭis* of celestial nymphs were also present who, filled with joyous exultation in body and mind, each played measurelessly many kinds of music as offerings to the great guiding teacher among humans. ^{5}

Then the many sorts of music played simultaneously a hundred thousand myriads of *koṭis* of countless musical variations that, by the awe-inspiring spiritual power of the Well Gone One, uttered praises with sublime voices, saying: ^{6}

"The quiescent and pliant one free of defilements or injuriousness skillfully cultivates whichever ground he enters. Possessed of a mind like space, he goes forth to the ten directions, broadly proclaiming the Buddha's path to awaken the many beings. ^{7}

"In all places throughout the heavens and among men, he manifests incomparably marvelous adornments arising from the meritorious qualities of the Tathāgata that cause those who observe them to delight in Buddha's wisdom. ^{8}

正
體
字

202a02 || 不離一剎詣眾土 如月普現照世間
 202a03 || 音聲心念悉皆滅 譬猶谷響無不應 ⁽⁹⁾
 202a04 || 若有眾生心下劣 為彼演說聲聞行
 202a05 || 若心明利樂辟支 則為彼說中乘道 ⁽¹⁰⁾
 202a06 || 若有慈悲樂饒益 為說菩薩所行事
 202a07 || 若有最勝智慧心 則示如來無上法 ⁽¹¹⁾
 202a08 || 譬如幻師作眾事 種種形相皆非實
 202a09 || 菩薩智幻亦如是 雖現一切離有無 ⁽¹²⁾
 202a10 || 如是美音千萬種 歌讚佛已默然住
 202a11 || 解脫月言今眾淨 願說九地所行道 ⁽¹³⁾
 202a12 || {A}爾時金剛藏菩薩。告解脫月菩薩言。佛子。菩
 202a13 || 薩摩訶薩。以如是無量智。思量觀察。欲更求
 202a14 || 轉勝。寂滅解脫。復修習如來智慧。入如來祕
 202a15 || 密法。觀察不思議。大智性淨。諸陀羅尼三昧
 202a16 || 門。具廣大神通。入差別世界。修力無畏不共
 202a17 || 法。隨諸佛轉法輪。不捨大悲本願力。

簡
體
字

不離一剎詣眾土，如月普現照世間，音聲心念悉皆滅，譬
 猶谷響無不應。
 若有眾生心下劣，為彼演說聲聞行；若心明利樂辟支，則
 為彼說中乘道。
 若有慈悲樂饒益，為說菩薩所行事；若有最勝智慧心，則
 示如來無上法。
 譬如幻師作眾事，種種形相皆非實，菩薩智幻亦如是，雖
 現一切離有無。
 如是美音千萬種，歌讚佛已默然住。
 解脫月言今眾淨，願說九地所行道！

尔时，金剛藏菩薩告解脫月菩薩言：“佛子，菩薩摩訶薩以
 如是无量智思量观察，欲更求转胜寂灭解脱，复修习如来智慧，
 入如来秘密法，观察不思議大智性，净诸陀罗尼三昧门，具广大
 神通，入差别世界，修力、无畏、不共法，随诸佛转法轮，不舍
 大悲本愿力，

“Without leaving that single land, he goes to visit the many lands. In this, he is like the moon everywhere illuminating the entire world. Even as his voice’s conceptual thoughts have all become quiescent,²¹⁷ like echoes in a valley, there is no place where they do not resound. {9}

“Where there are beings of lesser resolve, he expounds for them the practices of *śrāvaka*-disciples. If their minds are bright, sharp and pleased by the *pratyeka* vehicle,²¹⁸ then he discourses for them on the path of that intermediate vehicle. {10}

“For the kind and compassionate who delight in beneficence, he explains for them the deeds practiced by bodhisattvas. For those with the resolve to acquire the most superior wisdom, he shows them the unsurpassable Dharma of the Tathāgata. {11}

“In this, he is like a conjurer in his creation of many phenomena wherein none of those forms or features are real. So too it is with these conjurations born of this bodhisattva’s wisdom. Though showing all, they transcend existence and nonexistence.” {12}

Having thus sung with a thousand myriad beautiful sounds these songs praising the Buddha, they all then stood there in silence. Liberation Moon then spoke, saying: “This congregation is now pure. Please expound now on the path as practiced on the ninth ground.” {13}

2. VAJRAGARBHA COMMENCES THE NINTH GROUND’S EXPLANATION

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

3. TEN EARNESTLY PURSUED ENDEAVORS ENABLING NINTH GROUND ACCESS

O Son of the Buddha. Here we have the bodhisattva *mahāsattva* who, resorting to such immeasurably vast knowledge as this, has pursued reflective meditative contemplations and has additionally sought:

To seek out ever more supreme realizations of quiescent liberation;

To further cultivate the wisdom of the Tathāgata;

To access the secret dharmas of the Tathāgata;

To contemplate the nature of inconceivably great knowledge;

To purify all gateways to *dhāraṇīs* and *samādhis*;

To become equipped with the great spiritual superknowledges;

To enter the different sorts of worlds;

To cultivate the powers, fearlessnesses, and dharmas exclusive to the Buddhas;

To accord with all buddhas in turning the wheel of the Dharma;

And to never relinquish his greatly compassionate original vows.

正
體
字

得入菩

202a18 || 薩第九善慧地

202a19 || (b)佛子。菩薩摩訶薩。住此善慧地。如實知善不

202a20 || 善。無記法行。有漏無漏法行。世間出世間法

202a21 || 行。思議不思議法行。定不定法行。聲聞獨覺

202a22 || 法行。菩薩行法行。如來地法行。有為法行。無

202a23 || 為法行。(c)此菩薩。以如是智慧。如實知眾生心

202a24 || 稠林。煩惱稠林。業稠林。根稠林。解稠林。性

202a25 || 稠林。樂欲稠林。隨眠稠林。受生稠林。習氣相

202a26 || 續稠林。三聚差別稠林。(d)此菩薩。如實知眾生

202a27 || 心種種相。所謂

簡
體
字

得入菩薩第九善慧地。

“佛子，菩薩摩訶薩住此善慧地，如實知善不善無記法行、有漏無漏法行、世間出世間法行、思議不思議法行、定不定法行、聲聞獨覺法行、菩薩行法行、如來地法行、有為法行、無為法行。此菩薩以如是智慧，如實知眾生心稠林、煩惱稠林、業稠林、根稠林、解稠林、性稠林、樂欲稠林、隨眠稠林、受生稠林、習氣相續稠林、三聚差別稠林。此菩薩如實知眾生心種種相，所謂：

It is he who then succeeds in entering the bodhisattva's ninth ground, the Ground of Excellent Intelligence.

4. THIS BODHISATTVA'S TEN TYPES OF REALITY-BASED KNOWLEDGE OF KARMA

(B) Son of the Buddha, the bodhisattva *mahāsattva* dwelling on this Ground of Excellent Intelligence knows in accordance with reality:

The effects of practicing²¹⁹ dharmas that are good, bad, and karmically neutral;

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 dharmas that are conceivable and dharmas that are inconceivable;

The effects of practicing the dharmas that are definite and the dharmas that are indefinite;

The effects of practicing *śrāvaka* dharmas and dharmas of *pratyekabuddhas*;

The effects of practicing the bodhisattva practice dharmas;

The effects of practicing dharmas of the Tathāgata's ground;

The effects of practicing conditioned dharmas;

And the effects of practicing unconditioned dharmas.

5. HIS TEN TYPES OF REALITY-BASED KNOWLEDGE OF ENTANGLING THICKETS

(C) This bodhisattva uses such wisdom to know in accordance with reality the entangling thickets²²⁰ in beings' minds, specifically knowing:²²¹

The entangling thicket of the afflictions;

The entangling thicket of karmic actions;

The entangling thicket of the faculties;

The entangling thicket of resolute beliefs;²²²

The entangling thicket of the sense realms;²²³

The entangling thicket of resolute intentions;²²⁴

The entangling thicket of latent tendencies;²²⁵

The entangling thicket of births;²²⁶

The entangling thicket of the continuity of karmic propensities;²²⁷

And the entangling thicket associated with the differences among the three groups of beings.²²⁸

6. TEN TYPES OF REALITY-BASED KNOWLEDGE OF BEINGS' MENTAL ASPECTS

(C) This bodhisattva knows in accordance with reality all of the different sorts of characteristics of beings' minds, specifically knowing:

正
體
字

雜起相。速轉相。壞不壞相。無
 202a28 || 形質相。無邊際相。清淨相。垢無垢相。縛不縛
 202a29 || 相。幻所作相。隨諸趣生相。如是。百千萬億。乃
 202b01 || 至無量。皆如實知。^(B)又知諸煩惱種種相。所謂
 202b02 || 久遠隨行相。無邊引起相。俱生不捨相。眠起
 202b03 || 一義相。與心相應不相應相。隨趣受生而住
 202b04 || 相。三界差別相。愛見癡慢如箭深入過患相。
 202b05 || 三業因緣不絕相。略說。乃至八萬四千。皆如
 202b06 || 實知。

簡
體
字

杂起相、速转相、坏不坏相、无形质相、无边际相、清淨相、垢
 无垢相、缚不缚相、幻所作相、随诸趣生相；如是百千万亿乃至
 无量，皆如实知。又知诸烦恼种种相，所谓：久远随行相、无边
 引起相、俱生不舍相、眠起一义相、与心相应不相应相、随趣受
 生而住相、三界差别相、爱见痴慢如箭深入过患相、三业因缘不
 绝相；略说乃至八万四千，皆如实知。

The characteristic of arising with diverse character;
 The characteristic of swift transformation;
 The characteristic of either being destroyed or undestroyed;
 The characteristic of having no physical form;²²⁹
 The characteristic of becoming boundless;²³⁰
 The characteristic of purity;
 The characteristic of being either defiled or undefiled;
 The characteristic of being either held in bondage or freed of bondage;
 The characteristic of being deceptive about its endeavors;
 And the characteristic of manifesting in accordance with the destinies of rebirth.

So it is that he knows in accordance with reality such characteristics numbering in the hundreds of thousands of myriads of *koṭis*, knowing characteristics that in number extend to the point of incalculability.

7. HIS REALITY-BASED KNOWLEDGE OF THE AFFLICTIONS' CHARACTERISTICS

(E) So too does he know all of the different characteristics of the afflictions, specifically knowing:

Their characteristic of following one long and far;
 Their characteristic of possessing boundlessly many bases for their arising;
 Their characteristic of accompanying [the mind] in their arising and thus not being abandoned;
 Their characteristic of possessing the same quality in both their latent and arisen states;
 Their characteristic of being either associated with mind or disassociated from mind;
 Their characteristic of abiding in a manner corresponding to the destiny of rebirth one enters;
 Their characteristic of differing in each of the three realms of existence;
 The characteristic of craving, views, ignorance, and pride to be as calamitous as deeply penetrating arrows;
 And their characteristic of uninterrupted continuity in serving as causes and conditions of the three categories of karmic actions.

Briefly stated, he knows in accordance with reality all such characteristics, thus knowing even up to eighty-four thousand such characteristics.

正
體
字

㉔又知諸業種種相。所謂善不善無記相。

202b07 || 有表示無表示相。與心同生不離相。因自性

202b08 || 剎那壞而次第集果不失相。有報無報相。受

202b09 || 黑黑等眾報相。如田無量相。凡聖差別相。現

202b10 || 受生受後受相。乘非乘定不定相。略說。乃至

202b11 || 八萬四千。皆如實知。㉕又知諸根。軟中勝相。先

202b12 || 際後際差別無差別相。上中下相。煩惱俱生

202b13 || 不相離相。乘非乘定不定相。

簡
體
字

又知諸業種種相，所謂：善不善無記相、有表示無表示相、與心同生不離相、因自性剎那壞而次第集果不失相、有報無報相、受黑黑等眾報相、如田無量相、凡聖差別相、現受生受後受相、乘非乘定不定相；略說乃至八萬四千，皆如實知。又知諸根軟中勝相、先際後際差別無差別相、上中下相、煩惱俱生不相離相、乘非乘定不定相、

8. HIS REALITY-BASED KNOWLEDGE OF CHARACTERISTICS OF KARMIC ACTIONS

(F) So too does he know the characteristics of all of the different sorts of karmic actions, specifically knowing:

- Their characteristic of being either good, bad, or neutral;
- Their characteristic of being either manifest or not manifest;
- Their characteristic of arising in association with and not separate from mind;
- Their characteristic of being, due to their very nature, extinguished in every *kṣaṇa* even as there occurs the sequential accumulation of karmic fruits that are never lost;
- Their characteristic of involving or not involving karmic retribution;
- Their characteristic of involving the undergoing of multiple sorts of karmic retributions as when black actions are rewarded with black retributions, and so forth;²³¹
- Their characteristic of being comparable to immeasurably vast farm fields [in which their karmic causes are planted];²³²
- Their characteristic of possessing differences as performed by the foolish common people and by the Āryas;
- Their characteristic of involving the undergoing of their retribution in the present life, in the immediately ensuing rebirth, or in some subsequent life;
- And their characteristic of being either definite or indefinite as determined by their association with any of the Vehicles or non-association with any of the Vehicles.

Briefly stated, he knows in accordance with reality all such characteristics, thus knowing even up to eighty-four thousand such characteristics.

9. HIS REALITY-BASED KNOWLEDGE OF CHARACTERISTICS OF BEINGS' FACULTIES

(G) So too does he know the characteristics of the various faculties, specifically knowing:

- Their characteristic of being either weak, middling, or superb;
- Their characteristic of possessing or not possessing distinct differences between the past and the future;
- Their characteristic of existing in association with what is either superior, middling, or inferior;
- Their characteristic of arising in association with and being inseparable from the afflictions;
- Their characteristic of being either definite or indefinite as determined by their association with any of the Vehicles or non-association with any of the Vehicles;

正
體
字

淳熟調柔相。隨

- 202b14 || 根網輕轉壞相。增上無能壞相。退不退差別
 202b15 || 相。遠隨共生不同相。略說。乃至八萬四千。皆
 202b16 || 如實知。又知諸解軟中上。諸性軟中上。樂欲
 202b17 || 軟中上。皆略說。乃至八萬四千。^田又知諸隨眠
 202b18 || 種種相。所謂與深心共生相。與心共生相。心
 202b19 || 相應不相應差別相。久遠隨行相。無始不拔
 202b20 || 相。與一切禪定解脫三昧三摩鉢底神通相
 202b21 || 違相。

簡
體
字

淳熟調柔相、隨根網輕轉壞相、增上無能壞相、退不退差別相、
 遠隨共生不同相；略說乃至八萬四千，皆如實知。又知諸解軟中
 上、諸性軟中上、樂欲軟中上；皆略說乃至八萬四千。又知諸隨
 眠種種相，所謂：與深心共生相、與心共生相、心相應不相應差
 別相、久遠隨行相、無始不拔相、與一切禪定解脫三昧三摩鉢底
 神通相違相、

Their characteristic of being entirely ripened and trained to the point of pliancy;

Their characteristic of vulnerability, as befits the state of the individual web of faculties, to transformation and destruction;

Their characteristic of becoming so especially superb that they are insuperable by anyone;

Their characteristic of differing as regards their reversibility or irreversibility;

And their characteristic of possessing differences in the degree to which they continue even distantly to accompany one in their arising.

Briefly stated, he knows in accordance with reality all such characteristics, thus knowing even up to eighty-four thousand such characteristics.

10. HIS KNOWLEDGE OF BELIEFS, SENSE REALMS, AND RESOLUTE INTENTIONS

So too does he know:

With respect to resolute beliefs,²³³ the degree to which they may be either weak, middling, or superior;

With respect to sense realms,²³⁴ the degree to which they may be either weak, middling, or superior;

With respect to resolute intentions,²³⁵ the degree to which they may be either weak, middling, or superior.

With respect to all of these matters, briefly stated, he knows all of their associated characteristics, thus knowing of each of them even up to eighty-four thousand such characteristics.

11. HIS KNOWLEDGE OF THE LATENT TENDENCIES' CHARACTERISTICS

(H) He also knows with respect to the latent tendencies,²³⁶ all of their different sorts of characteristics, specifically knowing:

Their characteristic of arising in association with resolute intentions;²³⁷

Their characteristic of arising in association with thought;

Their characteristic of differing when concomitant with mind or not concomitant with mind;

Their characteristic of following one long and far;

Their characteristic of having existed beginninglessly and thus never having been extricated;

Their characteristic of running counter to the realization of any and all of the *dhyāna* absorptions, liberations, samādhis, *samāpattis*, and spiritual superknowledges;

正
體
字

三界相續受生繫縛^[1]相。令無邊心相續
 202b22 || 現起相。開諸處門相。堅實難治相。地處成就
 202b23 || 不成就相。唯以聖道拔出相。^m又知受生種種
 202b24 || 相。所謂隨業受生相。六趣差別相。有色無色
 202b25 || 差別相。有想無想差別相。業為田愛水潤無
 202b26 || 明暗覆識為種子生後有^[2]芽相。名色俱生不
 202b27 || 相離相。癡愛希求續有相。欲受欲生無始樂
 202b28 || 著相。妄謂出三界貪求相。ⁿ又知習氣種種相。
 202b29 || 所謂行不行差別相。隨趣熏習相。

簡
體
字

三界相续受生系缚相、令无边心相续现起相、开诸处门相、坚实
 难治相、地处成就不成就相、唯以圣道拔出相。又知受生种种
 相，所谓：随业受生相、六趣差别相、有色无色差别相、有想无
 想差别相、业为田爱水润无明暗覆识为种子生后有芽相、名色俱
 生不相离相、痴爱希求续有相、欲受欲生无始乐著相、妄谓出三
 界贪求相。又知习气种种相，所谓：行不行差别相、随趣熏习
 相、

Their characteristic of being what holds one in bondage to continuous rebirth within the three realms;
 Their characteristic of causing the boundlessly continuous manifestation of mind;
 Their characteristic of opening the gateway to all of the sense bases;
 Their characteristic of possessing such solidity as to be difficult to counteract;
 Their characteristic of determining success or failure in acquisition of any of the grounds as stations of the path;
 And their characteristic of being only such as may be extricated through the path of the Āryas.

12. HIS KNOWLEDGE OF THE CHARACTERISTICS ASSOCIATED WITH BIRTHS

(1) He also knows with respect to the taking on of rebirths, all of their different sorts of characteristics, specifically knowing:

The characteristic of taking on rebirths in accordance with one's karmic deeds;
 The characteristics associated with differences in the six rebirth destinies;
 The characteristics associated with differences between form realm and formless realm rebirth;
 The characteristics associated with differences between rebirths with perception and rebirths without perception;
 The characteristics associated with karmic action acting as a field, craving as moistening water, ignorance as sheltering darkness; and consciousness as a seed giving birth to the sprout of subsequent becoming;
 The characteristics of simultaneous arising and inseparability of name and form;
 The characteristic of delusion and craving to seek continued existence;
 The characteristic of beginningless desirous attachment to desire feelings and to desire rebirth;
 And the characteristic of erroneously thinking one has already escaped the desires involved in existence within the three realms.

13. HIS KNOWLEDGE OF CHARACTERISTICS OF HABITUAL KARMIC PROPENSITIES

(1) He also knows with respect to the habitual karmic propensities,²³⁸ all their different sorts of characteristics, specifically knowing:

The characteristic of differing when active or inactive;
 The characteristic of their imbued impressions to follow into the rebirth destinies;

隨眾行

- 202c01 || 熏習相。隨業煩惱熏習相。善不善無記熏習
- 202c02 || 相。隨入後有熏習相。次第熏習相。不斷煩惱
- 202c03 || 遠行不捨熏習相。實非實熏習相。見聞親近
- 202c04 || 聲聞獨覺菩薩如來熏習相。又知眾生。正定
- 202c05 || 邪定不定相。所謂正見正定相。邪見邪定相。
- 202c06 || 二俱不定相。五逆邪定相。五根正定相。二俱
- 202c07 || 不定相。八邪邪定相。正性正定相。更不作二
- 202c08 || 俱離不定相。深著邪法邪定相。

正
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随众生行熏习相、随业烦恼熏习相、善不善无记熏习相、随入后有熏习相、次第熏习相、不断烦恼远行不舍熏习相、实非实熏习相、见闻亲近声闻独觉菩萨如来熏习相。又知众生正定邪定不定相，所谓：正见正定相、邪见邪定相、二俱不定相、五逆邪定相、五根正定相、二俱不定相、八邪邪定相、正性正定相、更不作二俱离不定相、深著邪法邪定相、

简
体
字

- The characteristic of their imbued impressions to accord with beings' actions;
- The characteristic of their imbued impressions to accord with karma and afflictions;
- The characteristic of their imbued impressions to accord with what is karmically good, bad, or neutral;
- The characteristic of their imbued impressions to follow one into subsequent existences;
- The characteristic of their creation of imbued impressions to occur in a sequential manner;
- The characteristic of their imbued impressions to be associated with ceaseless afflictions that follow one afar and are not relinquished;
- The characteristic of their imbued impressions to be associated with what is substantially true or associated with what is not substantially true;
- And the characteristic of their imbued impressions to be associated with observing, listening to, and drawing close to either *śrāvaka*-disciples, *pratyekabuddhas*, *bodhisattvas*, or *tathāgatas*.

14. HIS KNOWLEDGE OF THOSE FIXED IN RIGHT, IN WRONG, OR UNFIXED

{K} He also knows with respect to beings the characteristics of being fixed in what is right, fixed in what is wrong, or unfixed, specifically knowing:²³⁹

- The characteristic of being fixed in what is right through the possession of right views;
- The characteristic of being fixed in what is wrong through the possession of wrong views;
- The characteristic of being unfixed in both of these respects;
- The characteristic of being fixed in what is wrong through the five heinous karmic offenses;²⁴⁰
- The characteristic of being fixed in what is right through the five root faculties;
- The characteristic of being unfixed in both of these respects;
- The characteristic of being fixed in what is wrong through following the eight-fold wrong path;
- The characteristic of being fixed in what is right through following what right by its very nature;
- The characteristic of being unfixed in either respect by no longer engaging in either [what is right or what is wrong], thus separating from both;
- The characteristic of being fixed in what is wrong through being deeply attached to wrong dharmas;

正
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習行聖道正

202c09 || 定相。二俱捨不定相。𑖀佛子。菩薩隨順如是智
 202c10 || 慧。名住善慧地。住此地已。了知眾生諸行差
 202c11 || 別。教化調伏。令得解脫
 202c12 || 佛子。此菩薩。善能演說聲聞乘法獨覺乘法。
 202c13 || 菩薩乘法。如來地法。一切行處。智隨行故。能
 202c14 || 隨眾生根性欲解。所行有異。諸^[3]聚差別。亦
 202c15 || 隨受生煩惱眠縛。諸業習氣。而為說法。令生
 202c16 || 信解。增益智慧。各於其乘。而得解脫
 202c17 || 𑖁佛子。菩薩住此善慧地。作大法師。具法師行。
 202c18 || 善能守護如來法藏。𑖂以無量善巧智。起四無
 202c19 || 礙辯。用菩薩言辭。而演說法。此菩薩。常隨四
 202c20 || 無礙智轉。無暫捨離。何等為四。所謂法無礙
 202c21 || 智。義無礙智。^[4]辭無礙智。樂說無礙智。

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习行圣道正定相、二俱舍不定相。佛子，菩萨随顺如是智慧，名住善慧地；住此地已，了知众生诸行差别，教化调伏，令得解脱。

“佛子，此菩萨善能演说声闻乘法、独觉乘法、菩萨乘法、如来地法；一切行处，智随行故，能随众生根、性、欲、解、所行有异、诸聚差别，亦随受生、烦恼、眠、缚、诸业习气而为说法，令生信解，增益智慧，各于其乘而得解脱。

“佛子，菩萨住此善慧地，作大法师，具法师行，善能守护如来法藏，以无量善巧智，起四无碍辩，用菩萨言辞而演说法。此菩萨常随四无碍智转，无暂舍离。何为四？所谓：法无碍智、义无碍智、辞无碍智、乐说无碍智。

The characteristic of being fixed in what is right through habitual practice of the path of the Āryas;
 And the characteristic of being unfixed in either respect through abandoning both [what is right and what is wrong].

15. HIS KNOWLEDGE-BASED ADAPTIVE TEACHING AND LIBERATION OF BEINGS

(L) Son of the Buddha, the bodhisattva who accords with knowledge such as this is said to dwell on the Ground of Excellent Intelligence. Having come to dwell on this ground, he completely knows all the different aspects of beings' actions, teaches and trains them, and thereby causes them to gain liberation.

Son of the Buddha, this bodhisattva is well able to expound on the dharmas of the Śrāvaka-disciple Vehicle, the dharmas of the Pratyekabuddha Vehicle, the dharmas of the Bodhisattva Vehicle, and the dharmas of the ground of the Tathāgata.

Because, in all aspects of practice, he acts in accordance with such knowledge, he is able to adapt to variations in beings' faculties, natures, desires, understandings, and practices as well as to differences in their groups.²⁴¹ He also accords with whichever destiny they have been born into as well as with their particular afflictions, latent tendencies, karmic bonds, karmic actions and habitual karmic propensities. Having done so, he then explains the Dharma for them accordingly, thereby causing them to develop resolute belief,²⁴² to increase their wisdom, and to then achieve liberation through whichever vehicle is appropriate for them.

16. THE BODHISATTVA'S COMMAND OF FOUR TYPES OF UNIMPEDED KNOWLEDGE

(M) Son of the Buddha, the bodhisattva who dwells on this Ground of Excellent Intelligence becomes a great expounder of the Dharma²⁴³ thoroughly equipped with the practice appropriate to an expounder of the Dharma. He is thus well able to preserve and protect the Dharma treasury of the Tathāgata.

(N) Availing himself of immeasurably vast knowledge, he brings forth the four types of unimpeded knowledge and uses the bodhisattva's command of phrasing to expound the Dharma. This bodhisattva always accords with permutations of the four kinds of unimpeded knowledge²⁴⁴ and never abandons them even briefly. What then are those four? They are:

Unimpeded knowledge of Dharma;
 Unimpeded knowledge of meaning;
 Unimpeded knowledge of language;
 And unimpeded knowledge of eloquence.

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᳚此菩

202c22 || 薩。以法無礙智。知諸法自相。義無礙智。知諸
202c23 || 法別相。[*]辭無礙智。無錯謬說。樂說無礙智。
202c24 || 無斷盡說。᳚復次以法無礙智。知諸法自性。義
202c25 || 無礙智。知諸法生滅。[*]辭無礙智。安立一切
202c26 || 法不斷說。樂說無礙智。隨所安立。不可壞無
202c27 || 邊說。᳚復次以法無礙智。知現在法差別。義無
202c28 || 礙智。知過去未來法差別。[*]辭無礙智。於去
202c29 || 來今法。無錯謬說。樂說無礙智。於一一世。無
203a01 || 邊法明了說。᳚復次以法無礙智。知法差別。義
203a02 || 無礙智。知義差別。[*]辭無礙智。隨其言音說。
203a03 || 樂說無礙智。隨其心樂說。᳚復次法無礙智。以
203a04 || 法智。知差別不異。義無礙智。以比智。知差別
203a05 || 如實。[*]辭無礙智。以世智。差別說。樂說無礙
203a06 || 智。以第一義智。善巧說。

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此菩薩以法无碍智，知诸法自相；义无碍智，知诸法别相；辞无碍智，无错谬说；乐说无碍智，无断尽说。复次，以法无碍智，知诸法自性；义无碍智，知诸法生灭；辞无碍智，安立一切法不断说；乐说无碍智，随所安立，不可坏无边说。复次，以法无碍智，知现在法差别；义无碍智，知过去、未来法差别；辞无碍智，于去、来、今法无错谬说；乐说无碍智，于一一世无边法明了说。复次，以法无碍智，知法差别；义无碍智，知义差别；辞无碍智，随其言音说；乐说无碍智，随其心乐说。复次，法无碍智，以法智知差别不异；义无碍智，以比智知差别如实；辞无碍智，以世智差别说；乐说无碍智，以第一义智善巧说。

a. TEN PERMUTATIONS OF EXPERTISE IN THE FOUR UNIMPEDED KNOWLEDGES

(O) It is through unimpeded knowledge of Dharma that this bodhisattva knows the specific characteristics of individual dharmas, through unimpeded knowledge of meaning that he knows the differentiating characteristics of dharmas, through unimpeded knowledge of language that he remains free of errors in his discourse, and through unimpeded knowledge of eloquence that his discourse is neither interrupted or exhausted.

(P) Additionally, it is through unimpeded knowledge of Dharma that he knows the nature of dharmas, through unimpeded knowledge of meaning that he knows the production and destruction of dharmas, through unimpeded knowledge of language that he establishes [the conventional designations of] all dharmas and discourses on them continuously,²⁴⁵ and through unimpeded knowledge of eloquence that he presents boundless discourses that accord with and do no violence to [those conventional designations] he has established.

(Q) Also, it is through unimpeded knowledge of Dharma that he knows the distinctions among present dharmas, through unimpeded knowledge of meaning that he knows the distinctions among past and future dharmas, through unimpeded knowledge of language that he discourses without error on past, future, and present dharmas, and it is through unimpeded knowledge of eloquence that he discourses completely and with boundless Dharma light on each of the periods of time.

(R) Then again, it is through unimpeded knowledge of Dharma that he knows the differences among dharmas, through unimpeded knowledge of meaning that he knows the differences among meanings, through unimpeded knowledge of language that he accords with others' language in his discourse, and through unimpeded knowledge of eloquence that he adapts to others' mental dispositions.

(S) Additionally, it is through unimpeded knowledge of Dharma that he uses Dharma knowledge to know differentiating and non-differentiating aspects. It is through unimpeded knowledge of meaning that he employs comparative knowledge to know differences in accordance with reality. It is through unimpeded knowledge of language that he uses worldly knowledge to discourse on differentiating aspects. And it is through unimpeded knowledge of eloquence that he uses the knowledge of ultimate truth to discourse skillfully.

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ㄙ復次法無礙智。知諸

203a07 法一相不壞。義無礙智。知蘊界處。諦緣起善

203a08 巧。辭無礙智。以一切世間。易解了。美妙音

203a09 聲。文字說。樂說無礙智。以轉勝無邊法明說。

203a10 ㄙ復次法無礙智。知一乘平等性。義無礙智。知

203a11 諸乘差別性。[*]辭無礙智。說一切乘無差別。

203a12 樂說無礙智。說一一乘無邊法。ㄙ復次法無礙

203a13 智。知一切菩薩。行智行法。行智隨證。義無礙

203a14 智。知十地分位義差別。[*]辭無礙智。說地道

203a15 無差別相。樂說無礙智。說一一地無邊行相。

203a16 ㄙ復次法無礙智。知一切如來。一念成正覺。義

203a17 無礙智。知種種時。種種處等。各差別。[*]辭無

203a18 礙智。說成正覺差別。樂說無礙智。於一一句

203a19 法。無量劫說不盡。ㄙ復次法無礙智。知一切

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復次，法无碍智，知诸法一相不坏；义无碍智，知蕴、界、处、谛、缘起善巧；辞无碍智，以一切世间易解了美妙音声、文字说；乐说无碍智，以转胜无边法明说。复次，法无碍智，知一乘平等性；义无碍智，知诸乘差别性；辞无碍智，说一切乘无差别；乐说无碍智，说一一乘无边法。复次，法无碍智，知一切菩萨行、智行、法行智随证；义无碍智，知十地分位义差别；辞无碍智，说地道无差别相；乐说无碍智，说一一地无边行相。复次，法无碍智，知一切如来一念成正觉；义无碍智，知种种时、种种处等各差别；辞无碍智，说成正觉差别；乐说无碍智，于一句法无量劫说不尽。复次，法无碍智，知一切

(T) Also, it is through unimpeded knowledge of Dharma that he knows dharmas' singular and indestructible character. It is through unimpeded knowledge of meaning that his knowing of the aggregates, the sense realms, the sense bases, the truths, and conditioned origination is skillful. It is through unimpeded knowledge of language that he is able to employ in his discourse a beautifully sublime voice and choice of phrasing that are easily and completely understood by all inhabitants of the world. And it is through unimpeded knowledge of eloquence that he becomes ever more supremely able to discourse with boundless Dharma light.

(U) Then again, it is through unimpeded knowledge of Dharma that he knows the uniformly equal nature of the One Vehicle, through unimpeded knowledge of meaning that he knows the different natures of all the vehicles, through unimpeded knowledge of language that he expounds on the absence of differences among all of the vehicles, and through unimpeded knowledge of eloquence that he expounds on each and every one of the vehicles with boundless Dharma [light].²⁴⁶

(V) Also, it is through unimpeded knowledge of Dharma that he knows the practices of all bodhisattvas, the practice of knowledge, the practice of the Dharma, and the realizations following from knowledge. It is through unimpeded knowledge of meaning that he knows the differences in meaning associated with the stations on ten grounds. It is through unimpeded knowledge of language that he discourses on the aspects of the path of the grounds that do not differ. And it is through unimpeded knowledge of eloquence that he expounds on the boundless practice aspects of each and every one of the grounds.

(W) Then again, it is through unimpeded knowledge of Dharma that he knows the realization of the right enlightenment in but a single mind-moment as achieved by all Tathāgatas. It is through unimpeded knowledge of meaning that he knows the individual distinctions in the many different times, the many different places, and so forth. It is through unimpeded knowledge of language that he expounds on the different aspects associated with the realization of right enlightenment. And it is through unimpeded knowledge of eloquence that he may discourse on each and every sentence of Dharma for measurelessly many kalpas and yet still not come to the end of it.

(X) Also, it is through unimpeded knowledge of Dharma that he knows the corresponding realizations associated with all

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203a20 || 如來語。力無所畏。不共佛法。大慈大悲。辯
 203a21 || 才方便。轉法輪。一切智智隨證。義無礙智。知
 203a22 || 如來隨八萬四千。眾生心行。根解差別音聲。
 203a23 || [*]辭無礙智。隨一切眾生行。以如來音聲差別
 203a24 || 說。樂說無礙智。隨眾生信解。以如來智。清淨
 203a25 || 行圓滿說
 203a26 || m佛子。菩薩住第九地。得如是善巧無礙智。得
 203a27 || 如來妙法藏。作大法師。得義陀羅尼。法陀羅
 203a28 || 尼。智陀羅尼。光照陀羅尼。善慧陀羅尼。眾
 203b01 || 財陀羅尼。威德陀羅尼。無礙門陀羅尼。無邊
 203b02 || 際陀羅尼。種種義陀羅尼。如是等。百萬阿僧
 203b03 || 祇陀羅尼門。皆得圓滿。以百萬阿僧祇善巧
 203b04 || 音聲辯才門而演說法。此菩薩。得如是百萬
 203b05 || 阿僧祇陀羅尼門已。於無量佛所。一一佛前。
 203b06 || 悉以如是百萬阿僧祇陀羅尼門。聽聞正法。
 203b07 || 聞已不忘。以無量差別門。為他演說。n此菩薩。
 203b08 || 初見於佛。頭頂禮敬。即於佛所。得無量法門。
 203b09 || 此所得法門。非彼聞持。諸大聲聞。於百千劫。
 203b10 || 所能領受。

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如來語、力、無所畏、不共佛法，大慈大悲，辯才方便，轉法輪，一切智智隨證；義無礙智，知如來隨八萬四千眾生心、行、根、解、差別音聲；辭無礙智，隨一切眾生行，以如來音聲差別說；樂說無礙智，隨眾生信解，以如來智清淨行圓滿說。

“佛子，菩薩住第九地，得如是善巧無礙智，得如來妙法藏，作大法師，得義陀羅尼、法陀羅尼、智陀羅尼、光照陀羅尼、善慧陀羅尼、眾財陀羅尼、威德陀羅尼、無礙門陀羅尼、無邊際陀羅尼、種種義陀羅尼，如是等百萬阿僧祇陀羅尼門皆得圓滿，以百萬阿僧祇善巧音聲辯才門而演說法。此菩薩得如是百萬阿僧祇陀羅尼門已，於無量佛所一一佛前，悉以如是百萬阿僧祇陀羅尼門聞正法，聞已不忘，以無量差別門為他演說。此菩薩初見於佛，頭頂禮敬，即於佛所得無量法門；此所得法門，非彼聞持諸大聲聞，於百千劫所能領受。

Tathāgatas' proclamations, powers, fearlessnesses, dharma exclusive to buddhas, great kindness, great compassion, eloquence, skillful means, turning of the Dharma wheel, and cognition of all-knowledge. It is through unimpeded knowledge of meaning that he knows the means by which the Tathāgata's voice adapts to beings' eighty-four thousand different implementations of resolute intentions,²⁴⁷ different faculties, and different resolute beliefs.²⁴⁸ It is through unimpeded knowledge of language that, adapting to all of the courses of action engaged in by beings, he uses the voice of the Tathāgata to present different explanations to them. And it is through unimpeded knowledge of eloquence that, adapting to beings' resolute convictions,²⁴⁹ he uses the Tathāgata's knowledge and perfectly pure practice to discourse for them.

17. HIS ACQUISITION OF DHĀRAṆĪS & FURTHER RECEIPT OF BUDDHAS' DHARMA

(Y) Son of the Buddha, the bodhisattva dwelling on the ninth ground acquires just such skill in the unimpeded knowledges, acquires the Tathāgata's treasury of sublime Dharma, becomes a great master of the Dharma, and also acquires the meanings *dhāraṇī*, the Dharma *dhāraṇī*, the wisdom *dhāraṇī*, the radiant illumination *dhāraṇī*, the good intelligence *dhāraṇī*, the manifold wealth *dhāraṇī*, the awe-inspiring virtue *dhāraṇī*, the unimpeded gateway *dhāraṇī*, the boundless *dhāraṇī*, and the variety of meanings *dhāraṇī*. He acquires in their fullness a hundred myriads of *asaṃkhyeyas* of *dhāraṇī* gateways and he employs a hundred myriads of *asaṃkhyeyas* of gateways of skillfulness in voice and eloquence with which he expounds the Dharma.

Having acquired hundreds of myriads of *asaṃkhyeyas* of *dhāraṇīs* such as these, this bodhisattva, appearing before each and every one of measurelessly many buddhas wherever those buddhas dwell, then uses hundreds of myriads of *asaṃkhyeyas* of *dhāraṇī* gateways such as these in listening to their teachings of right Dharma. Then, having heard them, he never forgets them. He then takes up those measurelessly many different gateways and expounds on them for others.

(Z) When this bodhisattva first enters the presence of a buddha, he bows, head to the ground, in reverential obeisance, and then, straightaway, in their very presence, acquires measurelessly many gateways into the Dharma. These dharmas that he acquires are so extensive that, even in a hundred thousand kalpas, none of the great *śrāvaka*-disciples who are skillful in learning and retention could ever be able to absorb them.

正體字

此菩薩。得如是陀羅尼。如是無礙
 203b11 || 智。坐於法座。而說於法。大千世界。滿中眾
 203b12 || 生。隨其心樂差別為說。唯除諸佛。及受職菩
 203b13 || 薩。其餘眾會。威德光明。無能與比。此菩薩。
 203b14 || 處於法座。欲以一音。令諸大眾。皆得解了。即
 203b15 || 得解了。或時欲以種種音聲。令諸大眾。皆得
 203b16 || 開悟。或時心欲放大光明。演說法門。或時心
 203b17 || 欲於其身上。一一毛孔。皆演法音。或時心欲
 203b18 || 乃至三千大千世界。所有一切。形無形物。皆
 203b19 || 悉演出妙法言音。或時心欲發一言音。周遍
 203b20 || 法界。悉令解了。或時心欲一切言音。皆作法
 203b21 || 音。恒住不滅。或時心欲一切世界。簫笛鐘鼓。
 203b22 || 及以歌詠。一切樂聲。皆演法音。或時心欲於
 203b23 || 一字中。一切法句。言音差別。皆悉具足。或時
 203b24 || 心欲令不可說。無量世界。地水火風。四大聚
 203b25 || 中。所有微塵。一一塵中。皆悉演出不可說法
 203b26 || 門。

簡體字

此菩薩得如是陀羅尼、如是无碍智，坐于法座而说于法；大千世界满中众生，随其心乐差别为说；唯除诸佛及受职菩萨，其余众会威德光明无能与比。此菩萨处于法座，欲以一音，令诸大众皆得解了，即得解了；或时欲以种种音声，令诸大众皆得开悟；或时心欲放大光明，演说法门；或时心欲于其身上一一毛孔，皆演法音；或时心欲乃至三千大千世界所有一切形、无形物，皆悉演出妙法言音；或时心欲发一言音，周遍法界，悉令解了；或时心欲一切言音，皆作法音，恒住不灭；或时心欲一切世界箫、笛、钟、鼓及以歌咏，一切乐声皆演法音；或时心欲于一字中，一切法句言音差别，皆悉具足；或时心欲令不可说无量世界地、水、火、风四大聚中所有微尘，一一尘中皆悉演出不可说法门。

18. HIS EXPOUNDING ON DHARMA THROUGHOUT A GREAT TRICHILIocosm

Having acquired such *dhāraṇīs* and such unimpeded knowledges as these, even as this bodhisattva sits on the Dharma throne and expounds on Dharma, he is just then explaining it for the beings abiding throughout the worlds of a great trichiliocosm, doing so in a manner adapted to their different mental dispositions.²⁵⁰ With the sole exception of the Buddhas and those bodhisattvas who have already received the consecration, there is no one in any other assembly whose awe-inspiring virtue and brilliant radiance could ever rival that which he manifests.

19. THIS BODHISATTVA'S 10 TYPES OF VOICE-LIKE EXPRESSION IN TEACHING

When this bodhisattva sits on the Dharma throne:

He may wish to use but a single voice to cause everyone within a great assembly to gain complete comprehension, whereupon they will immediately acquire complete comprehension.

He may wish to employ many different sorts of voices to cause everyone in an entire great assembly to equally develop an understanding.

He may at times wish, by emanating great radiant light, to thereby proclaim gateways to the Dharma.

He may at times wish for the sound of Dharma to be proclaimed from each and every single hair pore on his body.

He may at times wish to cause all things with and without form throughout the worlds of a great trichiliocosm to simultaneously send forth the sublime sounds of Dharma.

He may at times wish to utter the sound of a single word that will then pervade the entire Dharma realm, causing all within it to achieve complete comprehension.

He may at times wish for the sounds of all words to emanate the sound of the Dharma, doing so in a way that constantly endures and never fades away.

He may at times wish for all musical sounds throughout all worlds, including those of flutes, pipes, bells, drums, songs, and chants, to proclaim in unison the sounds of the Dharma.

He may at times wish for but a single word to become entirely replete in itself with all of the words contained in all utterances of Dharma.

He may at times wish to cause each and every one of the finest atoms comprising the four great elements of earth, water, fire, and wind throughout an ineffable and measureless number of worlds to each proclaim an ineffable number of Dharma gateways.

正
體
字

如是所念。一切隨心。無不得者

203b27 || 佛子。此菩薩。假使三千大千世界。所有眾生
203b28 || 咸至其前。一一皆以無量言音。而興問難。一
203c01 || 問難。各各不同。菩薩。於一念頃。悉能領
203c02 || 受。仍以一音。普為解釋。令隨心樂。各得歡
203c03 || 喜。如是乃至不可說世界所有眾生。一刹那
203c04 || 間。一一皆以無量言音。而興問難。一一問難。
203c05 || 各各不同。菩薩於一念頃。悉能領受。亦以一
203c06 || 音。普為解釋。各隨心樂。令得歡喜。乃至不可
203c07 || 說不可說世界。滿中眾生。菩薩皆能隨其心
203c08 || 樂。隨根隨解。而為說法。承佛神力。廣作佛
203c09 || 事。普為一切作所依怙。佛子。此菩薩。復更精
203c10 || 進。成就智明。假使一毛端處。有不可說世界
203c11 || 微塵數。諸佛眾會。一一眾會。有不可說世界。
203c12 || 微塵數眾生。一一眾生。有不可說世界。微塵
203c13 || 數性欲。

簡
體
字

如是所念，一切随心，无不得者。

“佛子，此菩萨，假使三千大千世界所有众生咸至其前，一一皆以无量言音而兴问难，一一问难各各不同；菩萨于一念顷悉能领受，仍以一音普为解释，令随心乐，各得欢喜。如是乃至不可说世界所有众生，一刹那间，一一皆以无量言音而兴问难，一一问难各各不同；菩萨于一念顷悉能领受，亦以一音普为解释，各随心乐，令得欢喜。乃至不可说不可说世界满中众生，菩萨皆能随其心乐、随根、随解而为说法，承佛神力广作佛事，普为一切作所依怙。佛子，此菩萨复更精进，成就智明。假使一毛端处有不可说世界微尘数诸佛众会，一一众会有不可说世界微尘数众生，一一众生有不可说世界微尘数性、欲，

In just this way, whatever he brings to mind comes to pass in accordance with his intentions so that none of them do not do so.

20. HIS INDEPENDENT COMMAND OF COUNTLESS SIMULTANEOUS VOICES

Son of the Buddha, even if all the beings within the worlds of a great trichiliocosm all came before this bodhisattva, and each and every one of them, using measurelessly many words, let flourish questions wherein each and every one of those questions was different from the others, this bodhisattva would still be able in but a single mind-moment to absorb them all and then, employing but a single voice, he would be able to explain and resolve every one of those questions, thereby causing each individual to become delighted in a manner accordant with whatever suits his mental disposition.

In this same way, even if each and every one of all the beings in an inexpressibly great number of worlds were, in but a single *kṣaṇa*, to use measurelessly many words as they let flourish questions wherein each and every one of those questions was different from the others, in but a single mind-moment, this bodhisattva would be able to absorb them all and, employing but a single voice, he would be able to explain and resolve every one of them, thereby causing each individual to become delighted in a manner accordant with his mental disposition.

So, too, even were this to be the case with all the beings filling up an ineffably great number of ineffably many worlds, this bodhisattva would still be able to explain the Dharma for each of them, in every case according with whatever suits each being's mental disposition, suits his faculties, and suits his resolute beliefs.

So it is that, receiving the assistance of the Buddhas' spiritual powers, he engages on a vast scale in accomplishing the Buddha's works, everywhere serving as someone upon whom everyone can rely.

21. THE BODHISATTVA'S VIGOR IN QUEST OF THE LIGHT OF KNOWLEDGE

Son of the Buddha, this bodhisattva redoubles his application of vigor in order to perfect the light of knowledge, doing so even to this degree: Suppose that on the tip of every single hair there were buddha assemblies as numerous as the atoms in an ineffably great number of worlds. Suppose as well that, in every one of those assemblies, there were beings as numerous as the atoms in an ineffably great number of worlds, each and every one of which beings possessed individual dispositions as numerous as the atoms in an ineffably great number of worlds. Suppose also

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203c14 || 彼諸佛。隨其性欲。各與法門。如一毛
 203c15 || 端處。一切法界處。悉亦如是。如是所說。無量
 203c16 || 法門。菩薩於一念中。悉能領受。無有忘失
 203c17 || 佛子。菩薩住此第九地。晝夜專勤。更無餘念。
 203c18 || 唯入佛境界。親近如來。入諸菩薩甚深解脫
 203c19 || 常在三昧。恒見諸佛。未曾捨離。一一劫中。見
 203c20 || 無量佛。無量百佛。無量千佛。乃至無量百千
 203c21 || 億那由他佛。恭敬尊重。承事供養。於諸佛所。
 203c22 || 種種問難。得說法陀羅尼所有善根。轉更明
 203c23 || 淨。譬如真金。善巧金師用作寶冠。轉輪聖
 203c24 || 王。以嚴其首。四天下內。一切小王。及諸臣
 203c25 || 民。諸莊嚴具。無與等者。此第九地。菩薩善
 203c26 || 根。亦復如是。一切聲聞辟支佛。及下地菩薩。
 203c27 || 所有善根。無能與等。佛子。譬如二千世界主。
 203c27 || 大梵天^[1]王。身出光明。

簡
體
字

彼諸佛隨其性、欲各與法門；如一毛端處，一切法界處悉亦如是。如是所說無量法門，菩薩於一念中悉能領受，無有忘失。
 “佛子，菩薩住此第九地，晝夜專勤更無余念，唯入佛境界親近如來，入諸菩薩甚深解脫，常在三昧，恒見諸佛，未曾舍離。一一劫中見無量佛、無量百佛、無量千佛，乃至無量百千億那由他佛，恭敬尊重，承事供養，於諸佛所種種問難，得說法陀羅尼，所有善根轉更明淨。譬如真金，善巧金師用作寶冠，轉輪聖王以嚴其首，四天下內一切小王及諸臣民諸莊嚴具無與等者；此第九地菩薩善根亦復如是，一切聲聞、辟支佛及下地菩薩所有善根無能與等。佛子，譬如二千世界主大梵天王，身出光明，

that all of those buddhas bestowed on those beings a gateway into the Dharma suited to those beings' individual dispositions. And suppose too that this circumstance obtaining with this one single place on the tip of a single hair was also true of all other places throughout the entire Dharma realm. Even so, this bodhisattva would still be able in but a single mind-moment to take in and never forget even all of those measurelessly many gateways to the Dharma as have been described herein.

Son of the Buddha, the bodhisattva dwelling on this ninth ground is intensely focused in the diligence of his practice both day and night, never indulging any other thought other than his aspiration that is solely devoted to entering the realm in which the Buddha courses,²⁵¹ to drawing close to the Tathāgata, and to entering the extremely profound liberations of all bodhisattvas. He always abides in samādhi, constantly sees the Buddhas, and never relinquishes this circumstance.

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

In each and every kalpa, he sees measurelessly many buddhas, measurelessly many hundreds of buddhas, measurelessly many thousands of buddhas, and so forth on up to his seeing of measurelessly many hundreds of thousands of *koṭis* of *nayutas* of buddhas. He pays reverence to, venerates, renders service to, and presents offerings to those buddhas. He also presents inquiries to them on many different sorts of difficult topics and acquires the *dhāraṇīs* facilitating the proclamation of Dharma.

23. HIS GOOD ROOTS' PURITY LIKE THE GOLD OF A CAKRAVARTIN'S CROWN

All of his roots of goodness become ever more bright in the radiance of their purity in a manner comparable to the real gold that would be crafted by a skillful goldsmith into a jeweled crown made to adorn the head of a wheel-turning sage king, one that could never be rivaled by any adornment in the possession of any of the lesser kings, ministers, or citizens anywhere else on the four continents. Just so are the roots of goodness of this bodhisattva dwelling on the ninth ground, for they are such that none of the roots of goodness of any *śrāvaka*-disciple, *pratyekabuddha*, or bodhisattva dwelling on a lesser ground could ever rival.

24. HIS GOOD ROOTS' PURITY LIKE A BRAHMA HEAVEN KING'S RADIANCE

Son of the Buddha, this circumstance is comparable to that of a king of the Great Brahma Heaven, a lord of two thousand worlds, whose body emanates such radiant light that it illuminates with

正
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二千界中。幽遠之處。

203c28 || 悉能照[*]耀。除其黑闇。此地菩薩。所有善根。

204a01 || 亦復如是。能出光明照眾生心。煩惱黑闇。皆

204a02 || 令息滅。此菩薩。十波羅蜜中。力波羅蜜最勝。

204a03 || 餘波羅蜜。非不修行。但隨力隨分。佛子。是名

204a04 || 略說菩薩摩訶薩第九善慧地。若廣說者。於

204a05 || 無量劫。亦不能盡。佛子。菩薩摩訶薩。住此

204a06 || 地。多作二千世界主。大梵天王。善能統理。自

204a07 || 在饒益。能為一切聲聞緣覺。及諸菩薩。分別

204a08 || 演說波羅蜜行。隨眾生心。所有問難。無能

204a09 || 屈者。布施愛語利行同事。如是一切諸所作

204a10 || 業。皆不離念佛。乃至不離念一切種。一切智

204a11 || 智。復作是念。我當於一切眾生中。為首為勝。

204a12 || 乃至為一切智智依止者。

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二千界中幽远之处悉能照耀，除其黑暗；此地菩萨所有善根亦复如是，能出光明照众生心，烦恼黑暗皆令熄灭。此菩萨，十波罗蜜中，力波罗蜜最胜；余波罗蜜非不修行，但随力随分。

“佛子，是名略说菩萨摩訶薩第九善慧地；若广说者，于无量劫亦不能尽。佛子，菩萨摩訶薩住此地，多作二千世界主大梵天王，善能统理，自在饶益，能为一切声闻、缘觉及诸菩萨分别演说波罗蜜行；随众生心，所有问难无能屈者。布施、爱语、利行、同事——如是一切诸所作业，皆不离念佛，乃至不离念一切种、一切智智。复作是念：‘我当于一切众生中为首、为胜，乃至为一切智智依止者。’

dazzling brilliance even the most dark and distant places throughout those two thousand worlds, thus dispelling all darkness therein. So too it is with all the roots of goodness of the bodhisattva dwelling on this ground, for he is thereby enabled to emanate such brilliant light that it illuminates the minds of beings and thus causes all the darkness of their afflictions to become entirely extinguished.

25. THE NINTH GROUND BODHISATTVA'S FOCUS ON THE POWERS PĀRAMITĀ

Among the ten *pāramitās*, this bodhisattva has become most supreme in his perfection of the powers *pāramitā*. It is not that he does not practice the others. Rather, he simply accords them an amount of emphasis corresponding to his own strengths and to what is fitting.

26. VAJRAGARBHĀ'S FINAL STATEMENTS ABOUT THE 9TH GROUND BODHISATTVA

Son of the Buddha, this has been a general explanation of the bodhisattva *mahāsattva's*, ninth ground, the Ground of Excellent Intelligence. Were one to discourse on this extensively, then one would remain unable to finish the discussion of it even if one carried it forth for measurelessly many kalpas.

a. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

Son of the Buddha, the bodhisattva dwelling on this ground often becomes a king of the Great Brahma Heaven, a lord ruling over two thousand worlds who is well able to govern and liberally serve the benefit of others with sovereign mastery. He is able to differentially expound on the practice of the *pāramitās* for the sake of all *śrāvaka*-disciples, *pratyekabuddhas*, and bodhisattvas. In this, he adapts to beings' mental dispositions²⁵² and, in addressing all of their challenging questions, there is no one who can prevail over him.

b. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, and joint endeavors, and, in all such works that he pursues, he never departs from mindfulness of the Buddha, and so forth until we come to his never departing from mindfulness of the knowledge of all modes and the cognition of all-knowledge.

c. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

正體字

此菩薩。若發勤精
 204a13 || 進。於一念頃。得百萬阿僧祇國土微塵數三
 204a14 || 昧。乃至示現百萬阿僧祇國土微塵數菩薩。
 204a15 || 以為眷屬。若以菩薩。殊勝願力。自在示現。過
 204a16 || 於此數。乃至百千億那由他劫。不能數^[1]知
 204a17 || 爾時。金剛藏菩薩。欲重宣其義。而說頌曰
 204a18 || 無量智力善觀察 最上微妙世難知
 204a19 || 普入如來祕密處 利益眾生入九地 ^[14]
 204a20 || 總持三昧皆自在 獲大神通入眾刹
 204a21 || 力智無畏不共法 願力悲心入九地 ^[15]
 204a22 || 住於此地持法藏 了善不善及無記
 204a23 || 有漏無漏世出世 思不思議悉善知 ^[16]
 204a24 || 若法決定不決定 三乘所作悉觀察
 204a25 || 有為無為行差別 如是而知入世間 ^[17]
 204a26 || 若欲知諸眾生心 則能以智如實知
 204a27 || 種種速轉壞非壞 無質無邊等眾相 ^[18]
 204a28 || 煩惱無邊恒共伴 眠起一義續諸趣
 204b01 || 業性種種各差別 因壞果集皆能了 ^[19]

簡體字

此菩薩若發勤精進，於一念頃，得百萬阿僧祇國土微塵數三昧，乃至示現百萬阿僧祇國土微塵數菩薩以為眷屬；若以菩薩殊勝願力自在示現，過于此數，乃至百千億那由他劫不能數知。”

爾時，金剛藏菩薩欲重宣其義而說頌曰：

“無量智力善觀察，最上微妙世難知，
 普入如來祕密處，利益眾生入九地。
 總持三昧皆自在，獲大神通入眾刹，
 力智無畏不共法，願力悲心入九地。
 住於此地持法藏，了善不善及無記，
 有漏無漏世出世，思不思議悉善知。
 若法決定不決定，三乘所作悉觀察，
 有為無為行差別，如是而知入世間。
 若欲知諸眾生心，則能以智如實知，
 種種速轉壞非壞，無質無邊等眾相。
 煩惱無邊恒共伴，眠起一義續諸趣，
 業性種種各差別，因壞果集皆能了。

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

If this bodhisattva brings forth diligently vigorous practice, then, in but a moment, he will become able to enter samādhis as numerous as the atoms in hundreds of myriads of *asaṃkhyeyas* of lands, and so forth until we come to his becoming able to transformationally manifest bodhisattvas to serve as his retinue that are as numerous as the atoms in hundreds of myriads of *asaṃkhyeyas* of lands. If he resorts to the power inherent in the bodhisattva's especially supreme vows, he becomes able then to freely manifest numbers beyond even this, such that one would never be able to count them even in a period of hundreds of thousands of *koṭis* of *nayutas* of kalpas.

27. VAJRAGARBHA BODHISATTVA'S SUMMARIZING VERSES

At that time, Vajragarbha Bodhisattva, wishing to restate his meaning, thereupon uttered verses, saying:

Through skillful meditation with measureless wisdom power that is the most supremely subtle and difficult for the world to know, he everywhere enters the Tathāgata's secret places, and, serving the benefit of beings, enters the ninth ground. ^[14]

Exercising sovereign mastery in both *dhāraṇīs* and samādhis and gaining great spiritual superknowledges, he enters the many lands. Equipped with the powers, wisdom, fearlessness, exclusive dharmas, vow power, and compassionate mind, he enters the ninth ground. ^[15]

Dwelling on this ground he preserves the treasury of Dharma and utterly knows: what is good, bad, or neutral; what possesses or is free of the contaminants; what is worldly or world-transcending; and what is conceivable or inconceivable. He well knows them all. ^[16]

As for whether any dharma is definite or indefinite as well as what Three Vehicle's adherents do, he meditatively contemplates it all. Regarding the differences in conditioned and unconditioned actions, he knows them just as they are and thus enters the worlds. ^[17]

If he wishes to know beings' minds, he can use knowledge to know as they truly are their many characteristics including whether they are diversely arising, swiftly transformed, deteriorating, not deteriorating, insubstantial, boundless, and so forth. ^[18]

He knows afflictions as boundless, as in constant accompaniment, as of the same quality, latent or arising, as continuing in the destinies, knows karmic actions' varying natures, each different, destruction of of causes, and accrual of effects. He is able to know all of these. ^[19]

正體字

204b02	諸根種種下中上	先後際等無量別
204b03	解性樂欲亦復然	八萬四千靡不知 ^{20}
204b04	眾生惑見恒隨縛	無始稠林未除翦
204b05	與志共俱心並生	常相羈繫不斷絕 ^{21}
204b06	但唯妄想非實物	不離於心無處所
204b07	禪定境排仍退轉	金剛道滅方畢竟 ^{22}
204b08	六趣受生各差別	業田愛潤無明覆
204b09	識為種子名色 ^[2] 芽	三界無始恒相續 ^{23}
204b10	惑業心習生諸趣	若離於此不復生
204b11	眾生悉在三聚中	或溺於見或行道 ^{24}
204b12	住於此地善觀察	隨其心樂及根解
204b13	悉以無礙妙辯才	如其所應差別說 ^{25}
204b14	處於法座如師子	亦如牛王寶山王
204b15	又如龍王布密雲	霍甘露雨充大海 ^{26}
204b16	善知法性及奧義	隨順言辭能辯說
204b17	總持百萬阿僧祇	譬如大海受眾雨 ^{27}
204b18	總持三昧皆清淨	能於一念見多佛
204b19	一一佛所皆聞法	復以妙音而演暢 ^{28}
204b20	若欲三千大千界	教化一切諸群生
204b21	如雲廣布無不及	隨其根欲悉令喜 ^{29}

簡體字

諸根種種下中上，先後際等無量別，解性樂欲亦復然，八萬四千靡不知。
 眾生惑見恒隨縛，無始稠林未除翦，與志共俱心並生，常相羈繫不斷絕。
 但唯妄想非實物，不離於心無處所，禪定境排仍退轉，金剛道滅方畢竟。
 六趣受生各差別，業田愛潤無明覆，識為種子名色芽，三界無始恒相續。
 惑業心習生諸趣，若離於此不復生；眾生悉在三聚中，或溺於見或行道。
 住於此地善觀察，隨其心樂及根解，悉以無礙妙辯才，如其所應差別說。
 處於法座如師子，亦如牛王寶山王，又如龍王布密雲，霍甘露雨充大海。
 善知法性及奧義，隨順言辭能辯說，總持百萬阿僧祇，譬如大海受眾雨。
 總持三昧皆清淨，能於一念見多佛，一一佛所皆聞法，復以妙音而演暢。
 若欲三千大千界，教化一切諸群生，如云廣布無不及，隨其根欲悉令喜。

All the different faculties, inferior, middling, or superior, their past and future differences, countless other distinctions, resolute beliefs, sense realms, and resolute intentions— of eighty-four thousand aspects, there are none he does not know. (20)

[He knows] beings' afflictions and views that ever follow and bind, their beginningless entangling thickets, never yet cut down, the [latent tendencies] arising with intentions and together with mind, and their always restraining and binding them, never being severed. (21)

He knows they are merely erroneous thought, are unreal phenomena, are inseparable from the mind, are devoid of dwelling place, are still able to cause retreat after being dispelled by *dhyāna* samādhis, and are extinguished on the vajra path and then are finally ended. (22)

He knows that taking birth in the six destinies, each case differs, that karma is the field, cravings are moisture, ignorance is covering, consciousness is the seed, name-and-form are the sprout, and these cause beginningless ever continuous becoming in the three realms. (23)

He knows afflicted acts and mental habits cause birth in the destinies, knows that, if one abandons these, there will be no further births, and knows beings as all existing within one of three groupings,²⁵³ and as either drowning among views or else as practicing the path. (24)

Dwelling on this ground, he is skillful in meditative contemplation, adapts to their dispositions, faculties, and resolute beliefs, and, always employs the unimpeded knowledges and sublime eloquence by which he teaches each differently as befits what is appropriate. (25)

As he sits on the Dharma throne, he is like a lion, also is like the king of bulls, the king of jewel mountains, or a king of dragons who spreads forth dense clouds, showers down the sweet dew rain, and thus fills the great oceans. (26)

He knows well the nature of dharmas and their abstruse meanings, is able with concordant verbal expressions to expound eloquently, and with a hundred myriad *asaṃkhyeyas* of *dhāraṇīs*, he retains all just as the great ocean takes in the many showers of rain. (27)

With *dhāraṇīs* and samādhis that are all pure, he is able in but a single mind-moment to see the many buddhas, listens to the Dharma in the presence of each and every buddha, and then in turn expounds on it with a sublimely wondrous voice. (28)

Whenever he wishes, throughout the worlds of a great trichiliocosm, he teaches all of the many classes of beings, becoming in this like a vastly spreading cloud that has no place it fails to reach as he adapts to their faculties and predilections, causing all to feel joyful. (29)

正體字

204b22	毛端佛眾無有數	眾生心樂亦無極
204b23	悉應其心與法門	一切法界皆如是
204b24	菩薩勤加精進力	復獲功德轉增勝
204b25	聞持爾所諸法門	如地能持一切種 ⁽³⁰⁾
204b26	十方無量諸眾生	咸來親近會中坐
204b27	一念隨心各問難	一音普對悉充足 ⁽³¹⁾
204b28	住於此地為法王	隨機誨誘無厭倦
204c01	日夜見佛未曾捨	入深寂滅智解脫 ⁽³²⁾
204c02	供養諸佛善益明	如王頂上妙寶冠
204c03	復使眾生煩惱滅	譬如梵王光普照 ⁽³³⁾
204c04	住此多作大梵王	以三乘法化眾生
204c05	所行善業普饒益	乃至當成一切智 ⁽³⁴⁾
204c06	一念所入諸三昧	阿僧祇剎微塵數
204c07	見佛說法亦復然	願力所作復過此 ⁽³⁵⁾
204c08	此 ^[3] 是第九善慧地	大智菩薩所行處
204c09	甚深微妙難可見	我為佛子已宣說 ^[4] ⁽³⁶⁾
204c10	大方廣佛華嚴經卷第三十八	

簡體字

毛端佛众无有数，众生心乐亦无极了，
 悉应其心与法门，一切法界皆如是。
 菩萨勤加精进力，复获功德转增胜，
 闻持尔所诸法门，如地能持一切种。
 十方无量诸众生，咸来亲近会中坐，
 一念随心各问难，一音普对悉充足。
 住于此地为法王，随机诲诱无厌倦，
 日夜见佛未曾舍，入深寂灭智解脱。
 供养诸佛善益明，如王顶上妙宝冠，
 复使众生烦恼灭，譬如梵王光普照。
 住此多作大梵王，以三乘法化众生，
 所行善业普饶益，乃至当成一切智。
 一念所入诸三昧，阿僧祇刹微尘数，
 见佛说法亦复然，愿力所作复过此。
 此是第九善慧地，大智菩萨所行处，
 甚深微妙难可见，我为佛子已宣说。”

Even with countless buddha assemblies on the tips of every hair and even with beings' mental predilections also being endless, they respond to all their minds in the bestowing of Dharma gates, doing so in this same manner throughout the entire Dharma realm.

The bodhisattva diligently applies the power of vigor and thereby gains yet more meritorious qualities, ever more supremely refined. His hearing and retaining of so very many Dharma gateways as this is comparable to the earth's ability to retain all seeds. ⁽³⁰⁾

If the countless beings throughout the ten directions all came and drew close to where he sits in the midst of an assembly, in but a moment, he would adapt to their minds as each poses queries and then, with a single voice, he would respond and satisfy them all. ⁽³¹⁾

Dwelling on this ground, he serves as a king of Dharma, adapting to beings' potentials, tirelessly providing teaching and inducement. Day and night, he sees the Buddhas, never relinquishes that vision, and enters deeply quiescent knowledge and liberation. ⁽³²⁾

He makes offerings to buddhas, skillfully refines his brilliance so that it shines like the Sage King's marvelously bejeweled crown and also causes the darkness of beings' afflictions to be extinguished just as when the Brahma Heaven King's light shines on every place. ⁽³³⁾

Dwelling herein, he often becomes king of a Great Brahma Heaven who employs the Dharma of the Three Vehicles to teach beings. The good works he does are everywhere and liberally beneficial all the way on to his future realization of all-knowledge. ⁽³⁴⁾

The samādhis he enters in but a single mind-moment number as the atoms comprising an *asamkhyeya* of lands. So too is the number of buddhas he sees proclaiming the Dharma. By the power of vows these extend in number even beyond this. ⁽³⁵⁾

This has been the ninth, the Ground of Excellent Intelligence, the station in which bodhisattvas of great knowledge practice, one that is extremely profound, sublime, and recondite. I have now finished its explanation for the Sons of the Buddha. ⁽³⁶⁾

正
體
字

204c16	大方廣佛華嚴經卷[*]第三十九	
204c18	[*]于闐國[*]三藏實叉難陀[*]奉 制譯	
204c19	十地品第二十六之六	
204c20	淨居天眾那由他	聞此地中諸勝行
204c21	空中踊躍心歡喜	悉共虔誠供養佛 ⁽¹⁾
204c22	不可思議菩薩眾	亦在空中大歡喜
204c23	俱然最上悅意香	普熏眾會令清淨 ⁽²⁾
204c24	自在天王與天眾	無量億數在虛空
204c25	普散天衣供養佛	百千萬種繽紛下 ⁽³⁾
204c26	天諸采女無有量	靡不歡欣供養佛
204c27	各奏種種妙樂音	悉以此言而讚歎 ⁽⁴⁾
204c28	佛身安坐一國土	一切世界悉現身
204c29	身相端嚴無量億	法界廣大悉充滿 ⁽⁵⁾
205a01	於一毛孔放光明	普滅世間煩惱暗
205a02	國土微塵可知數	此光明數不可測 ⁽⁶⁾
205a03	或見如來具眾相	轉於無上正法輪
205a04	或見遊行諸佛刹	或見寂然安不動 ⁽⁷⁾
205a05	或現住於兜率宮	或現下生入母胎
205a06	或示住胎或出胎	悉令無量國中見 ⁽⁸⁾

簡
體
字

大方广佛华严经卷第三十九
十地品第二十六之六

淨居天众那由他，闻此地中诸胜行，空中踊跃心欢喜，悉共虔誠供養佛。

不可思议菩薩众，亦在空中大欢喜，俱然最上悦意香，普熏众会令清淨。

自在天王与天众，无量亿数在虛空，普散天衣供養佛，百千万种繽紛下。

天诸采女无有量，靡不欢欣供養佛，各奏种种妙乐音，悉以此言而赞叹：

佛身安坐一国土，一切世界悉现身，身相端严无量亿，法界广大悉充滿。

于一毛孔放光明，普灭世间烦恼暗，国土微尘可知数，此光明数不可測。

或见如来具众相，转于无上正法轮，或见游行诸佛刹，或见寂然安不动。

或现住于兜率宫，或现下生入母胎，或示住胎或出胎，悉令无量國中見。

PART TEN

The Dharma Cloud Ground

J. THE TENTH GROUND: THE DHARMA CLOUD GROUND

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

Having heard of the supreme practices carried out on this ground,
the *nayutas* of Pure Dwelling Heaven devas
who were up in the sky sprang up in delight and then,
united in deep sincerity, presented offerings to the Buddha. {1}

That inconceivably vast assembly of bodhisattvas
that was also there in the sky was immensely delighted.
They all lit the most supremely mind-pleasing incenses
that everywhere permeated that assembly, causing it to be purified. {2}

The Paranirmita Vaśavartin Heaven King with his heavenly host
of countless *koṭis* of devas that were there in the sky scattered
everywhere heavenly raiment as offerings to the Buddha which
floated down in a profusion of a hundred thousand myriad sorts. {3}

Of the heavenly nymphs there in measureless numbers,
none failed to then joyfully present offerings to the Buddha
as they each played all sorts of sublime music and
all together used these phrases in offering their praises: {4}

“Even as this body of the Buddha sits securely in a single land,
he manifests bodies in all worlds, wherein, in stately adornment,
countless *koṭis* of his physical appearances are seen,
entirely filling the Dharma realm in all its vastness. {5}

Within a single hair pore, he emanates light
that everywhere extinguishes the darkness of the world's afflictions.
Though one might be able to know a land's number of atoms,
one could still never measure these light rays' number. {6}

One may see the Tathāgata there replete with all his many signs,
turning the unsurpassable wheel of right Dharma.
One may see him roaming forth to all of the buddha lands,
or one may see him still, at peace, unmoving. {7}

Or he may manifest as dwelling in the Tuṣita Heaven Palace,
or may manifest as descending into his mother's womb,
or may appear as dwelling in the womb or emerging from the womb,
in all such cases causing this to be observable in countless lands. {8}

正
體
字

205a07 || 或現出家修世道 或現道場成正覺
 205a08 || 或現說法或涅槃 普使十方無不覩 ⁽⁹⁾
 205a09 || 譬如幻師知幻術 在於大眾多所作
 205a10 || 如來智慧亦復然 於世間中普現身 ⁽¹⁰⁾
 205a11 || 佛住甚深真法性 寂滅無相同虛空
 205a12 || 而於第一實義中 示現種種所行事 ⁽¹¹⁾
 205a13 || 所作利益眾生事 皆依法性而得有
 205a14 || 相與無相無差別 入於究竟皆無相 ⁽¹²⁾
 205a15 || 若有欲得如來智 應離一切妄分別
 205a16 || 有無通達皆平等 疾作人天大導師 ⁽¹³⁾
 205a17 || 無量無邊天女眾 種種言音稱讚已
 205a18 || 身心寂靜共安樂 瞻仰如來默然住 ⁽¹⁴⁾
 205a19 || 即時菩薩解脫月 知諸眾會咸寂靜
 205a20 || 向金剛藏而請言 大無畏者真佛子 ⁽¹⁵⁾
 205a21 || 從第九地入十地 所有功德諸行相
 205a22 || 及以神通變化事 願聰慧者為宣說 ⁽¹⁶⁾
 205a23 || (A) 爾時金剛藏菩薩摩訶薩。告解脫月菩薩言。
 205a24 || 佛子。菩薩摩訶薩。從初地。乃至第九地。以如
 205a25 || 是無量智慧。觀察覺了已。

簡
體
字

或現出家修世道，或現道場成正覺，或現說法或涅槃，普使十方無不睹。
 譬如幻師知幻術，在於大眾多所作；如來智慧亦復然，於世間中普現身。
 佛住甚深真法性，寂滅無相同虛空，而於第一實義中，示現種種所行事。
 所作利益眾生事，皆依法性而得有，相與無相無差別，入於究竟皆無相。
 若有欲得如來智，應離一切妄分別，有無通達皆平等，疾作人天大導師。
 無量無邊天女眾，種種言音稱讚已，身心寂靜共安樂，瞻仰如來默然住。
 即時菩薩解脫月，知諸眾會咸寂靜，向金剛藏而請言：大無畏者真佛子，
 從第九地入十地，所有功德諸行相，及以神通變化事，願聰慧者為宣說！
 爾時，金剛藏菩薩摩訶薩告解脫月菩薩言：“佛子，菩薩摩訶薩從初地乃至第九地，以如是无量智慧觀察覺了已，

He may manifest as leaving home, cultivating the path in the world, as appearing in the *bodhimāṇḍa*, and as realizing right enlightenment. He may appear as proclaiming the Dharma and as entering nirvāṇa, everywhere causing there to be none in ten directions not seeing this. ⁽⁹⁾

Just as a master conjurer skilled in the techniques of conjuration performs his many feats in the midst of a great crowd, so too it is in the case of the Tathāgata's wisdom by which he manifests his bodies everywhere throughout the worlds. ⁽¹⁰⁾

The Buddha dwells within dharmas' extremely profound true nature that is quiescent, signless, and like space even as, from within ultimate truth, he manifests the many different deeds that he performs. ⁽¹¹⁾

All those endeavors performed for the benefit of beings, come into existence in dependence upon the very nature of dharmas. That possessed of signs and the signless have no differentiation, for, with entry into the ultimate, they are all signless. ⁽¹²⁾

If one wishes to acquire the knowledge of the Tathāgata, one should abandon all false discriminations, utterly comprehend existents and non-existents all abide in a state of uniform equality, and thus swiftly become a great guide for humans and devas." ⁽¹³⁾

Having offered up these praises with many different phrases, this countless and boundlessly vast assemblage of celestial nymphs fell silent in both body and mind, and, united in their happiness, gazed up at the Tathāgata as they stood there quietly. ⁽¹⁴⁾

Then Liberation Moon Bodhisattva, aware that everyone in the great assembly was now still and silent, straightaway addressed Vajragarbha Bodhisattva, saying: "O, Great Fearless One, True Son of the Buddha." ⁽¹⁵⁾

"We pray that you who possess such intelligence and wisdom will expound here on all the meritorious qualities, aspects of practice, spiritual superknowledges, and transformational deeds involved in advancing from the ninth ground into the tenth ground." ⁽¹⁶⁾

2. VAJRAGARBHA COMMENCES THE TENTH GROUND'S EXPLANATION

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

3. THE TEN CATEGORIES OF PRACTICE BEFORE ENTERING THE TENTH GROUND

O Son of the Buddha. From the first ground through the ninth ground, having employed such measureless wisdom as this in meditative contemplation and awakening, the bodhisattva *mahāsattva*:

正
體
字

善思惟修習。善滿

205a26 || 足白法。集無邊助道法。增長大福德智慧。廣

205a27 || 行大悲。知世界差別。入眾生界稠林。入如來

205a28 || 所行處。隨順如來寂滅行。常觀察如來力無

205b01 || 所畏。不共佛法。名為得一切種一切智智受

205b02 || 職位。^(B)佛子。菩薩摩訶薩。以如是智慧。入受職

205b03 || 地已。即得菩薩離垢三昧。入法界差別三昧。

205b04 || 莊嚴道場三昧。一切種華光三昧。海藏三昧。

205b05 || 海印三昧。虛空界廣大三昧。觀一切法自性

205b06 || 三昧。知一切眾生心行三昧。一切佛皆現前

205b07 || 三昧。如是等百萬阿僧祇三昧。皆現在前菩

205b08 || 薩於此一切三昧。若入若起。皆得善巧。亦善

205b09 || 了知一切三昧。所作差別。其最後三昧。名受

205b10 || 一切智勝職位。

簡
體
字

善思惟修习，善满足白法，集无边助道法，增长大福德智慧，广行大悲，知世界差别，入众生界稠林，入如来所行处，随顺如来寂灭行，常观察如来力、无所畏、不共佛法，名为得一切种、一切智智受职位。

“佛子，菩萨摩訶萨以如是智慧入受职地已，即得菩萨离垢三昧、入法界差别三昧、庄严道场三昧、一切种华光三昧、海藏三昧、海印三昧、虚空界广大三昧、观一切法自性三昧、知一切众生心行三昧、一切佛皆现前三昧，如是等百万阿僧祇三昧皆现在前。菩萨于此一切三昧，若入若起，皆得善巧，亦善了知一切三昧所作差别。其最后三昧，名受一切智胜职位。

Engages in thorough meditative contemplation on cultivation;²⁵⁴
 Thoroughly fulfills the pristinely white dharmas;
 Assembles boundlessly many dharmas constituting the provisions for the path;
 Increases his immense stock of merit and wisdom;
 Cultivates the great compassion on a vast scale;
 Comes to know the aspects distinguishing the worlds;
 Penetrates the entangling thickets of the realms of beings;²⁵⁵
 Enters the domain in which the Tathāgata courses;
 Accords with the Tathāgata's quiescence practices;
 And always carries on meditative contemplations focused on
 the Tathāgatas' powers, fearlessnesses, and dharmas exclusive to the Buddhas.

Having done so, he is then said to have reached the station wherein one receives the consecration of imminent acquisition of the knowledge of all modes and the cognition of all-knowledge.

4. THIS BODHISATTVA'S SUBSEQUENT ACQUISITION OF SAMĀDHIS

(B) Son of the Buddha. Once this bodhisattva *mahāsattva* has employed wisdom such as this to enter the ground of consecration, he straightaway acquires:²⁵⁶

The bodhisattva's stainless samādhi;
 The entering the distinctions within the dharma realm samādhi;
 The adornment of the *bodhimaṇḍa* samādhi;
 The radiance of every kind of flower samādhi;
 The oceanic treasury samādhi;
 The oceanic reflection samādhi;
 The vastness of empty space samādhi;
 The contemplation of the nature of all dharmas samādhi;
 The knowledge of the minds and actions of all beings samādhi;
 And the direct manifestation of all buddhas samādhi.

A hundred myriads of *asaṃkhyeyas* of other samādhis such as these also all manifest directly before him. In all of these samādhis, the bodhisattva, whether entering them or arising from them, in all cases achieves a state of consummate skillfulness while also comprehending well the differences in the functional uses to which all of these samādhis are devoted. The very last samādhi to manifest for him is the one known as "the station of the acquisition of the supreme consecration of all-knowledge."²⁵⁷

正
體
字

205b11 || 華。忽然出生。其華廣大。量等百萬三千大千
 205b12 || 世界。以眾妙寶。間錯莊嚴。超過一切世間境
 205b13 || 界。出世善根之所生起。知諸法如幻性。眾
 205b14 || 行所成。恒放光明。普照法界。非諸天處之所
 205b15 || 能有。毘瑠璃摩尼寶為莖。栴檀王為臺。碼瑙
 205b16 || 為鬚。閻浮檀金為葉。其華常有无量光明。眾
 205b17 || 寶為藏。寶網彌覆。十三大千世界。微塵數
 205b18 || 蓮華。以為眷屬。爾時菩薩。坐此華座。身相大
 205b19 || 小。正相稱可。無量菩薩。以為眷屬。各坐其
 205b20 || 餘蓮華之上。周匝圍遶。一一各得百萬三昧。
 205b21 || 向大菩薩。一心瞻仰。㊦佛子。此大菩薩。并其眷
 205b22 || 屬。坐華座時。所有光明。及以言音。普皆充滿
 205b23 || 十方法界。一切世界。咸悉震動。惡趣休息。國
 205b24 || 土嚴淨。同行菩薩。靡不來集。人天音樂。同時
 205b25 || 發聲。所有眾生。悉得安樂。以不思議供養之
 205b26 || 具。供一切佛。諸佛眾會。悉皆顯現。

簡
體
字

此三昧现在前时，有大宝莲华忽然出生。其华广大，量等百万三千大千世界，以众妙宝间错庄严，超过一切世间境界；出世善根之所生起，知诸法如幻性众行所成，恒放光明普照法界，非诸天处之所能有；毗琉璃摩尼宝为茎，栴檀王为台，玛瑙为须，阎浮檀金为叶，其华常有无量光明，众宝为藏，宝网弥覆，十三大千世界微尘数莲华以为眷属。尔时，菩萨坐此华座，身相大小正相称可；无量菩萨以为眷属，各坐其余莲华之上，周匝围绕，一一各得百万三昧，向大菩萨一心瞻仰。

“佛子，此大菩萨并其眷属坐华座时，所有光明及以言音普皆充满十方法界，一切世界咸悉震动，恶趣休息，国土严净，同行菩萨靡不来集，人天音乐同时发声，所有众生悉得安乐，以不思议供养之具供一切佛，诸佛众会悉皆显现。

5. THIS FINAL SAMĀDHI'S MANIFESTATION OF AN IMMENSE RADIANT LOTUS

(C) When this samādhi manifests directly before him, an immense bejeweled lotus flower suddenly emerges, one whose blossom is so immense that it equals in volume the breadth of a hundred myriad great trichiliocosms. It is inlaid and adorned with the many sorts of marvelous precious gems and presents an appearance that surpasses any realm of objective phenomena observed in any world. This is a phenomenon that comes forth from his world-transcending roots of goodness and that is perfected by his many practices utilizing the knowledge that all dharmas are by nature like mere illusions.

It constantly radiates brilliant light that everywhere illuminates the Dharma realm. This is a phenomenon that is not found even in any of the celestial abodes. Its stem is made of beryl and *maṇi* jewels. Its dais consists of *candana* incense. Emeralds compose its floral pistils and its petals are made of *jambunada* gold. Its blossom always emanates countless light rays. The many sorts of precious jewels compose its inner chamber, and it is covered over by a bejeweled net canopy. Lotus blossoms as numerous as the atoms in ten great trichiliocosms make up its retinue.

6. THIS BODHISATTVA SITS ATOP A LOTUS ENCIRCLED BY RETINUE BODHISATTVAS

At this time, as the bodhisattva then sits atop the flower throne, the scale of his physical appearance precisely matches that of the throne itself. Measurelessly many bodhisattvas serve as his retinue, with each of them sitting upon one of the other lotus blossoms completely encircling him. Each and every one of them, having thereupon acquired a hundred myriad samādhis, then single-mindedly gazes up at this great bodhisattva.

(D) Son of the Buddha. When this great bodhisattva together with his retinue are all sitting there on their lotus thrones, all of those light rays as well as the sound of his words then everywhere fill all ten directions of the Dharma realm, those worlds all quake, the wretched destinies become stilled, and all lands then became adorned and purified. Of all the bodhisattvas engaged in the same practices, none of them do not then come and assemble there.

The musical sounds of men and devas then simultaneously resound as all of those beings experience feelings of happiness and then present offerings of inconceivable gifts to all the Buddhas. All of the assemblies of the Buddhas then became visibly manifest.

正
體
字

佛子。此

205b27 || 菩薩。坐彼大蓮華座時。於兩足下。放百萬阿
 205b28 || 僧祇光明。普照十方諸大地獄。滅眾生苦。於
 205c01 || 兩膝輪。放百萬阿僧祇光明。普照十方諸畜
 205c02 || 生趣。滅眾生苦。於臍輪中。放百萬阿僧祇光
 205c03 || 明。普照十方閻羅王界。滅眾生苦。從左右脇。
 205c04 || 放百萬阿僧祇光明。普照十方一切人趣。滅
 205c05 || 眾生苦。從兩手中。放百萬阿僧祇光明。普照
 205c06 || 十方一切諸天。及阿脩羅。所有宮殿。從兩肩
 205c07 || 上。放百萬阿僧祇光明。普照十方一切聲聞。
 205c08 || 從其項背。放百萬阿僧祇光明。普照十方辟
 205c09 || 支佛身。從其面門。放百萬阿僧祇光明。普照
 205c10 || 十方初始發心。乃至九地。諸菩薩身。從兩眉
 205c11 || 間。放百萬阿僧祇光明。普照十方受職菩薩。
 205c12 || 令魔宮殿。悉皆不現。從其頂上。放百萬阿僧
 205c13 || 祇。三千大千世界。微塵數光明。普照

簡
體
字

“佛子，此菩薩坐彼大蓮華座時，于兩足下放百萬阿僧祇光
 明，普照十方諸大地獄，滅眾生苦；于兩膝輪放百萬阿僧祇光
 明，普照十方諸畜生趣，滅眾生苦；于臍輪中放百萬阿僧祇光
 明，普照十方閻羅王界，滅眾生苦；從左右脇放百萬阿僧祇光
 明，普照十方一切人趣，滅眾生苦；從兩手中放百萬阿僧祇光
 明，普照十方一切諸天及阿修羅所有宮殿；從兩肩上放百萬阿僧
 祇光明，普照十方一切聲聞；從其項背放百萬阿僧祇光明，普照
 十方辟支佛身；從其面門放百萬阿僧祇光明，普照十方初始發心
 乃至九地諸菩薩身；從兩眉間放百萬阿僧祇光明，普照

7. HIS BODY EMANATES LIGHT ILLUMINATING TEN REALMS OF BEINGS

Son of the Buddha. As this bodhisattva sits there atop that immense lotus blossom throne, from the bottom of his two feet, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the great hell realms throughout the ten directions and extinguish the sufferings undergone by the beings dwelling in them.

From his two knee caps, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the ten directions' animal rebirth destinies and extinguish the sufferings of the beings dwelling in them.

From the center of his navel, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate the ten directions' realms of King Yama and extinguish the sufferings of the beings residing in them.²⁵⁸

From his left and right sides, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the realms of the human destinies throughout the ten directions and extinguish the sufferings of the beings residing in them.

From his two hands, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the palaces of the devas and *asuras* throughout the ten directions.

From atop his two shoulders, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the *śrāvaka*-disciples throughout the ten directions.

From the back of his neck, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate the bodies of all the *pratyekabuddhas* throughout the ten directions.

From his face, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate the bodies of all the bodhisattvas throughout the ten directions, inclusive of those who have newly brought forth the initial resolve on up to all those dwelling on the ninth ground.

From between his eyebrows, he releases a hundred myriads of *asaṃkhyeyas* of light rays that everywhere illuminate all the bodhisattvas throughout the ten directions who had received the consecration while also causing the palaces of the *māras* to no longer appear.

From the crown of his head, he then releases light rays as numerous as the atoms in a hundred myriads of *asaṃkhyeyas* of great trichiliocosms that everywhere illuminate the assemblies

十方一

205c14 || 切世界。諸佛如來。道場眾會。右遶十匝。住虛
205c15 || 空中。成光明網。名熾然光明。發起種種諸供
205c16 || 養事。供養於佛。餘諸菩薩從初發心。乃至九
205c17 || 地。所有供養。而比於此。百分不及一。乃至算
205c18 || 數譬^[1]論。所不能及。其光明網。普於十方一
205c19 || 一如來。眾會之前。雨眾妙香。華鬘衣服。幢幡
205c20 || 寶蓋。諸摩尼等。莊嚴之具。以為供養。皆從出
205c21 || 世善根所生。超過一切世間境界。若有眾生。
205c22 || 見知此者。皆於阿耨多羅三藐三菩提。得不
205c23 || 退轉。佛子。此大光明。作於如是供養事畢。復
205c24 || 遶十方一切世界。一一諸佛。道場眾會。經十
205c25 || 匝已。從諸如來足下而入。爾時諸佛。及諸菩
205c26 || 薩。知某世界中。某菩薩摩訶薩。能行如是廣
205c27 || 大之行。到受職位。佛子。是時十方。無量無
205c28 || 邊。乃至九地。諸菩薩眾。

十方受职菩萨，令魔宫殿悉皆不现；从其顶上放百万阿僧祇三千大千世界微尘数光明，普照十方一切世界诸佛如来道场众会，右绕十匝，住虚空中，成光明网，名炽然光明，发起种种诸供养事供养于佛，余诸菩萨从初发心乃至九地所有供养而比于此，百分不及一，乃至算数譬喻所不能及。其光明网普于十方一如来众会之前，雨众妙香、华鬘、衣服、幢幡、宝盖、诸摩尼等庄严之具以为供养，皆从出世善根所生，超过一切世间境界。若有众生见知此者，皆于阿耨多罗三藐三菩提得不退转。

“佛子，此大光明作于如是供养事毕，复绕十方一切世界一一诸佛道场众会，经十匝已，从诸如来足下而入。尔时，诸佛及诸菩萨，知某世界中，某菩萨摩訶萨能行如是广大之行到受职位。佛子，是时，十方无量无边乃至九地诸菩萨众

attending upon the *bodhimaṇḍas* of all the Buddhas, the Tathāgatas, throughout all worlds of the ten directions.

8. THE LIGHT RAYS FORM A CANOPY THAT MAKES OFFERINGS TO ALL BUDDHAS

Those rays then circle around them ten times in a rightward direction and, having ascended into the midst of space, they dwell there and form a netlike canopy of bright light known as “Flaming Radiance” that then sends forth all sorts of different offerings to the Buddhas.

Those offerings are so numerous that the offerings of all the other bodhisattvas from those who have but newly brought forth the resolve on through to those who dwell on the ninth ground could not compare to even a hundredth part and so forth until we come to their being unable to compare at all even by resort to calculation or analogy.

That canopy of brilliant light rains down offerings before each and every one of the Tathāgatas and their assemblies everywhere throughout the ten directions, raining down the many sorts of marvelous incenses, floral garlands, raiment, banners, bejeweled canopies, various *maṇi* jewels, and other sorts of adornments, all of which are presented there as offerings. In every case, these offerings issue from world-transcending roots of goodness and surpass anything found in any worldly realm. Were there to be any being at all who might observe this occurrence, they would all be those who had already reached the stage of irreversibility with respect to the realization of *anuttarasamyakṣambodhi*.

9. THE LIGHT RAYS CIRCLE AROUND ALL BUDDHAS AND ENTER THEIR FEET

Son of the Buddha. Once this immense aggregation of light rays has finished these acts of offering, it then once again circles around each and every one of the *bodhimaṇḍa* assemblies of all buddhas throughout all worlds of the ten directions. After it has finished circling around them ten times, it then enters the bottoms of the feet of all *tathāgatas*.

It is at this time that all buddhas and bodhisattvas realize that, in this particular world system, a particular bodhisattva *mahāsattva* has been able to perform such immensely expansive practices and has thus reached the stage of receiving the consecration.

10. THE 10 REGIONS’ BODHISATTVAS COME, MAKE OFFERINGS & ENTER SAMĀDHI

Son of the Buddha. At this time, the congregation of all the measurelessly and boundlessly many bodhisattvas throughout the ten

正
體
字

皆來圍遶。恭敬供

206a01 || 養。一心觀察。正觀察時。其諸菩薩。即各獲得
206a02 || 十千三昧。當爾之時。十方所有。受職菩薩。皆
206a03 || 於金剛莊嚴。臆德相中。出大光明。名能壞魔
206a04 || 怨。百萬阿僧祇光明。以為眷屬。普照十方。現
206a05 || 於無量。神通變化。作是事已。而來入此菩薩
206a06 || 摩訶薩。金剛莊嚴。臆德相中。其光入已。令此
206a07 || 菩薩。所有智慧。勢力增長。過百千倍
206a08 || (E) 爾時十方一切諸佛。從眉間出清淨光明。名
206a09 || 增益一切智神通。無數光明。以為眷屬。普照
206a10 || 十方一切世界。右遶十匝。示現如來。廣大自
206a11 || 在。開悟無量。百千億那由他。諸菩薩眾。周遍
206a12 || [1]震動一切佛刹。滅除一切諸惡道苦。隱蔽一
206a13 || 切諸魔宮殿。示一切佛。得菩提處。道場眾會。
206a14 || 莊嚴威德。如是普照盡虛空遍法界。一切世
206a15 || 界已而來至此菩薩會上。周匝右遶。示現種
206a16 || 種莊嚴之事。現是事已。從大菩薩頂上而入。
206a17 || 其眷屬光明。亦各入彼諸菩薩頂。

簡
體
字

皆來圍繞，恭敬供養，一心觀察。正觀察時，其諸菩薩即各獲得十千三昧。當爾之時，十方所有受職菩薩，皆于金剛莊嚴臆德相中出大光明，名能壞魔怨，百萬阿僧祇光明以為眷屬，普照十方，現于無量神通變化；作是事已，而來入此菩薩摩訶薩金剛莊嚴臆德相中；其光入已，令此菩薩所有智慧、勢力增長過百千倍。爾時，十方一切諸佛從眉間出清淨光明，名增益一切智神通，無數光明以為眷屬，普照十方一切世界，右繞十匝，示現如來廣大自在，開悟無量百千億那由他諸菩薩眾，周遍震動一切佛刹，滅除一切諸惡道苦，隱蔽一切諸魔宮殿，示一切佛得菩提處道場眾會莊嚴威德；如是普照盡虛空遍法界一切世界已，而來至此菩薩会上周匝右繞，示現種種莊嚴之事；現是事已，從大菩薩頂上而入，其眷屬光明亦各入彼諸菩薩頂。

directions inclusive of those who have reached the ninth ground then arrives there. They circumambulate him, reverently present offerings, and then enter a state of single-minded meditative contemplation. At the very time when they enter into this state of meditative contemplation, each of these bodhisattvas acquires a myriad samādhis.

11. THEY EMANATE LIGHT FROM THEIR CHESTS THAT ENTERS HIS CHEST

Just at that very time, all the bodhisattvas throughout the ten directions who have already received the consecration emanate from their chests' vajra adornment meritorious-qualities symbol an immense beam of bright light known as "able to destroy Māra's enmity," one attended by a hundred myriads of *asaṃkhyeyas* of light rays that form its retinue. It everywhere illuminates all of the ten directions and manifests incalculably many permutations of the spiritual superknowledges. After it has finished carrying out these actions, it then comes and enters the vajra adornment virtuous-qualities mark on this bodhisattva's chest. After that light has entered, it then causes all of the wisdom and powers of this bodhisattva to increase more than a hundred thousand fold.

12. ALL BUDDHAS SEND FORTH LIGHT THAT ENTERS THIS BODHISATTVA'S CROWN

(E) At that time, all buddhas throughout the ten directions put forth a pure beam of light from between their eyebrows known as "enhancer of all-knowledge's superknowledges," one attended by countless light rays that form its retinue. It everywhere illuminates all worlds throughout the ten directions, circling them ten times in a rightward direction, manifesting the Tathāgatas' vast powers of sovereign mastery and instigating the awakening of a congregation of incalculably many hundreds of thousands of *koṭis* of *nayutas* of bodhisattvas, everywhere causing the quaking of all buddha lands, extinguishing the sufferings in all the wretched destinies, covering over and hiding the palaces of the *māras*, and revealing the adornments and awe-inspiring qualities in all the assemblies at those *bodhimaṇḍas* wherein the Buddhas have achieved realization of bodhi.

After having everywhere illuminated all worlds even to the ends of empty space and throughout the entire Dharma realm, it then comes and, arriving in the assembly of this bodhisattva, circles ten times around in a rightward direction, revealing all of the different sorts of adornments there. After having revealed these phenomena, it then enters into the crown of this great bodhisattva. Its retinue light rays also each enter the crowns of those other bodhisattvas in attendance there.

正
體
字

當爾之時。

206a18 || 此菩薩。得先所未得百萬三昧。[2]各為已得受
206a19 || 職之位。入佛境界。具足十力。墮在佛數。佛
206a20 || 子。如轉輪聖王所生太子。母是正后。身相具
206a21 || 足。其轉輪王。令此太子。坐白象寶妙金之
206a22 || 座。張大網幔。建大幢幡。然香散花。奏諸音
206a23 || 樂。取四大海水。置金瓶內。王執此瓶。灌太子
206a24 || 頂。是時即名受王職位。墮在灌頂刹利王數。
206a25 || 即能具足。行十善道。亦得名為轉輪聖王。菩
206a26 || 薩受職。亦復如是。諸佛智水。灌其頂故。名為
206a27 || 受職。具足如來十種力故。墮在佛數。佛子。是
206a28 || 名菩薩受大智職。菩薩以此大智職故。能行
206a29 || 無量。百千萬億那由他。難行之行。增長無量
206b01 || 智慧功德。名為安住法雲地
206b02 || ㊦ 佛子。菩薩摩訶薩。住此法雲地。如實知

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当尔之时，此菩萨得先所未得百万三昧，名为已得受职之位，入佛境界，具足十力，堕在佛数。

“佛子，如转轮圣王所生太子，母是正后，身相具足。其转轮王令此太子坐白象宝妙金之座，张大网幔，建大幢幡，燃香散花，奏诸音乐，取四大海水置金瓶内，王执此瓶灌太子顶，是时即名受王职位，堕在灌顶刹利王数，即能具足行十善道，亦得名为转轮圣王。菩萨受职亦复如是，诸佛智水灌其顶故，名为受职；具足如来十种力故，堕在佛数。佛子，是名菩萨受大智职。菩萨以此大智职故，能行无量百千万亿那由他难行之行，增长无量智慧功德，名为安住法云地。

“佛子，菩萨摩訶薩住此法云地，如实知

13. THIS BODHISATTVA ACQUIRES SAMĀDHIS AND ALL BUDDHAS' CONSECRATION

At that very time, this bodhisattva acquires a hundred myriad samādhis he has never before acquired and becomes known²⁵⁹ as one who has reached the station of consecration and has entered the realm of the Buddhas wherein, having completely developed the ten powers, he joins the ranks of the Buddhas.

14. THE SIMILE OF THE CONSECRATION OF THE WHEEL TURNING SAGE KING'S SON

Son of the Buddha. In this circumstance he is comparable to a crown prince born to a wheel-turning sage king whose mother is the chief queen and who is himself completely endowed with the physical marks. That wheel-turning king orders this prince to sit on the throne of marvelous gold atop his white elephant treasure, raises the great canopy, plants the great banner, burns incense, scatters flowers, plays all sorts of music, takes up water from each of the four great seas, and places it into the vase of gold.

The King then takes up this vase and pours the liquid out over the crown of the prince's head. From this very moment on he is known as one who has reached the stage of receiving royal consecration at which point he then joins the ranks of the consecrated *kṣatriyan* kings. He then straightaway becomes able to completely fulfill the ten courses of good karmic action and is then also able to become known as a wheel-turning sage king.

So too it is in the case of this bodhisattva who has received the consecration. Because the waters of all buddhas' knowledge have been poured onto the crown of his head, he is then known as one who has received the consecration. It is on account of his complete development of the Tathāgata's ten powers that he then joins the ranks of the Buddhas.

15. THE CAPACITIES ARISING FROM THIS BODHISATTVA'S CONSECRATION

Son of the Buddha. This is what is what is known as the bodhisattva's great knowledge consecration. It is because of this great knowledge consecration that this bodhisattva is then able to engage in incalculably many hundreds of thousands of myriads of *koṭis* of *nayutas* of difficult-to-practice practices and increase his growth in incalculably many sorts of wisdom and meritorious qualities. So it is that he is then known as one who abides securely on the Dharma Cloud Ground.

16. THIS BODHISATTVA'S KNOWLEDGE OF ATTAINMENTS

(F) Son of the Buddha. The bodhisattva *mahāsattva* dwelling on this Dharma Cloud Ground knows in accordance with reality:

欲界

206b03 || 集。色界集。無色界集。世界集。法界集。有為
 206b04 || 界集。無為界集。眾生界集。識界集。虛空界
 206b05 || 集。涅槃界集。此菩薩。如實知諸見煩惱行集。
 206b06 || 知世界成壞集。知聲聞行集。辟支佛行集。菩
 206b07 || 薩行集。如來力無所畏。色身法身集。一切種
 206b08 || 一切智智集。示得菩提轉法輪集。入一切法
 206b09 || 分別決定智集。舉要言之。以一切智。知一切
 206b10 || 集。佛子。此菩薩摩訶薩。以如是上上覺慧。
 206b11 || 如實知眾生業化。煩惱化。諸見化。世界化。法
 206b12 || 界化。聲聞化。辟支佛化。

正
體
字

欲界集、色界集、无色界集、世界集、法界集、有为界集、无为界集、众生界集、识界集、虚空界集、涅槃界集。此菩萨如实知诸见烦恼行集，知世界成坏集，知声闻行集、辟支佛行集、菩萨行集、如来力无所畏色身法身集、一切种一切智智集、示得菩提转法轮集、入一切法分别决定智集。举要言之，以一切智，知一切集。佛子，此菩萨摩訶薩以如是上上觉慧，如实知众生业化、烦恼化、诸见化、世界化、法界化、声闻化、辟支佛化、

簡
體
字

Attainment as it takes place in the desire realm;²⁶⁰
 Attainment as it takes place in the form realm;
 Attainment as it takes place in the formless realm;
 Attainment as it takes place within the worldly realms;
 Attainment as it takes place within the Dharma realm;
 Attainment as it takes place within the conditioned realm;
 Attainment as it takes place within the unconditioned realm;
 Attainment as it takes place within the realms of beings;
 Attainment as it takes place within the realms of consciousness;
 Attainment as it takes place within the realm of empty space;
 And attainment as it takes place within the realm of nirvāṇa.

This bodhisattva also knows in accordance with reality:

The attainment of karmic actions associated with the views and the afflictions;
 Knows attainment as it takes place in the production and destruction of worlds;
 Knows the attainment of *śrāvaka*-disciple practices;
 Knows the attainment of *pratyekabuddha* practices;
 Knows the attainment of bodhisattva practices;
 Knows attainment as it takes place in a *tathāgata*'s powers, fearlessnesses, form bodies, and Dharma body;
 Knows attainment of the knowledge associated with the knowledge of all modes and all-knowledge;
 Knows attainment as it occurs in the manifestation of the appearance of realizing bodhi and turning the Dharma wheel;
 And knows attainment as it takes place in entering the knowledge that is decisive in its distinguishing of all dharmas.

To speak of what is essential in this, he employs all-knowledge to know all processes of attainment.

17. THIS BODHISATTVA'S KNOWLEDGE OF TRANSFORMATION

Son of the Buddha. This bodhisattva *mahāsattva* resorts to just such supremely awakened wisdom to know in accordance with reality:

Transformation as it takes place in beings' karmic actions;
 Transformation as it takes place in the afflictions;
 Transformation as it takes place in the views;
 Transformation as it takes place in the worlds;
 Transformation as it takes place in the Dharma realm;
 Transformation as it takes place among *śrāvaka*-disciples;
 Transformation as it takes place among *pratyekabuddhas*;

正
體
字

菩薩化。如來化。一

206b13|| 切分別無分別化。如是等。皆如實知。又如實

206b14|| 知佛持。法持。僧持。業持。煩惱持。時持。願持。

206b15|| 供養持。行持。劫持。智持。如是等。皆如實知。

206b16|| 又如實知諸佛如來入微細智。所謂修行微

206b17|| 細智。命終微細智。受生微細智。出家微細智。

206b18|| 現神通微細智。成正覺微細智。轉法輪微細

206b19|| 智。

簡
體
字

菩薩化、如來化、一切分別無分別化，如是等皆如實知。又如實知佛持、法持、僧持、業持、煩惱持、時持、願持、供養持、行持、劫持、智持，如是等皆如實知。又如實知諸佛如來入微細智，所謂：修行微細智、命終微細智、受生微細智、出家微細智、現神通微細智、成正覺微細智、轉法輪微細智、

Transformation as it takes place among bodhisattvas;
 Transformation as it takes place among *tathāgatas*;
 And transformation as it takes place in the presence and absence
 of differences.

He also knows in accordance with reality all of the other such
 sorts of transformations.

18. THIS BODHISATTVA'S KNOWLEDGE OF SUSTAINING BASES

So too does he know in accordance with reality:

The sustaining bases²⁶¹ of the Buddha.
 The sustaining bases of the Dharma;
 The sustaining bases of the Sangha;
 The sustaining bases of karma;
 The sustaining bases of the afflictions;
 The sustaining bases of time;
 The sustaining bases of vows;
 The sustaining bases of offerings;
 The sustaining bases of practices;
 The sustaining bases of kalpas;
 And the sustaining bases of knowledge.

He also knows in accordance with reality all of the other such
 sorts of phenomena.

19. THIS BODHISATTVA'S KNOWLEDGE OF SUBTLETIES OF PRACTICE

So too does he know in accordance with reality all buddhas', all
tathāgatas', knowledge that enters into all sorts of subtlety, specifi-
 cally knowing:

Their knowledge regarding the subtleties involved in cultiva-
 tion;
 Their knowledge regarding the subtleties involved in the end-
 ing of a lifetime;²⁶²
 Their knowledge regarding the subtleties involved in the taking
 on of birth;
 Their knowledge regarding the subtleties involved in abandon-
 ing the home life;
 Their knowledge regarding the subtleties involved in the mani-
 festing of the spiritual superknowledges;
 Their knowledge regarding the subtleties involved in achieving
 realization of the right enlightenment;
 Their knowledge regarding the subtleties involved in turning
 the wheel of Dharma;

正
體
字

住壽命微細智。般涅槃微細智。教法住微

206b20 || 細智。如是等。皆如實知。又入如來祕密處。所

206b21 || 謂身祕密。語祕密。心祕密。時非時思量祕密。

206b22 || 授菩薩記祕密。攝眾生祕密。種種乘祕密。一

206b23 || 切眾生根行差別祕密。業所作祕密。得菩提

206b24 || 行祕密。如是等。皆如實知。又知諸佛所有入

206b25 || 劫智。所謂一劫入阿僧祇劫。阿僧祇劫入一

206b26 || 劫。有數劫入無數劫。無數劫入有數劫。一念

206b27 || 入劫。劫入一念。

簡
體
字

住寿命微细智、般涅槃微细智、教法住微细智，如是等皆如实知。又入如来秘密处，所谓：身秘密、语秘密、心秘密、时非时思量秘密、授菩萨记秘密、摄众生秘密、种种乘秘密、一切众生根行差别秘密、业所作秘密、得菩提行秘密，如是等皆如实知。又知诸佛所有入劫智，所谓：一劫入阿僧祇劫、阿僧祇劫入一劫、有数劫入无数劫、无数劫入有数劫、一念入劫、劫入一念、

Their knowledge regarding the subtleties involved in abiding throughout a lifespan;

Their knowledge regarding the subtleties involved in [passing into] nirvāṇa;

And their knowledge regarding the subtleties involved in the endurance of their teaching Dharma.

He also knows all of the other such sorts of phenomena in accordance with reality.

20. THIS BODHISATTVA'S KNOWLEDGE OF THE TATHĀGATAS' SECRETS

So too does he enter into the Tathāgatas' secrets, specifically entering:

Their secrets associated with the body;

Their secrets associated with speech;

Their secrets associated with the mind;

Their secrets associated with the assessment of timeliness and non-timeliness;

Their secrets associated with the bestowing of predictions upon bodhisattvas;

Their secrets associated with the attraction of beings;

Their secrets associated with the many different sorts of vehicles;

Their secrets associated with the root faculties and practices of all beings;

Their secrets associated with the functioning of karmic actions;

And their secrets associated with acquisition of the practices associated with bodhi.

He also knows all other such sorts of phenomena in accordance with reality.

21. THIS BODHISATTVA'S KNOWLEDGE OF THE INTERPENETRATION OF KALPAS

So too does he know 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 enter into an *asaṃkhyeya* kalpa;

How an *asaṃkhyeya* kalpa may enter into a single kalpa;

How an enumerated number of kalpas may enter into innumerable kalpas;

How innumerable kalpas may enter into an enumerated number of kalpas;

How a single mind-moment may enter into a kalpa;

How a kalpa may enter into a single mind-moment;

正
體
字

劫入非劫。非劫入劫。有佛劫

206b28 || 入無佛劫。無佛劫入有佛劫。過去未來劫入

206b29 || 現在劫。現在劫入過去未來劫。過去劫入未

206c01 || 來劫。未來劫入過去劫。長劫入短劫。短劫入

206c02 || 長劫。如是等。皆如實知。又知如來諸所入智。

206c03 || 所謂入毛道智。入微塵智。入國土身正覺智。

206c04 || 入眾生身正覺智。入眾生心正覺智。入眾生

206c05 || 行正覺智。入隨順一切處正覺智。入示現遍

206c06 || 行智。入示現順行智。入示現逆行智。入示現

206c07 || 思議不思議。世間了知不了知行智。

簡
體
字

劫入非劫、非劫入劫、有佛劫入无佛劫、无佛劫入有佛劫、过去未来劫入现在劫、现在劫入过去未来劫、过去劫入未来劫、未来劫入过去劫、长劫入短劫、短劫入长劫，如是等皆如实知。又知如来诸所入智，所谓：入毛道智、入微尘智、入国土身正觉智、入众生身正觉智、入众生心正觉智、入众生行正觉智、入随顺一切处正觉智、入示现遍行智、入示现顺行智、入示现逆行智、入示现思议不思議世间了知不了知行智、

How a kalpa may enter into what does not constitute a kalpa;
 How what does not constitute a kalpa may enter into a kalpa;
 How a kalpa in which there is a buddha may enter into a kalpa
 in which there is no buddha;
 How a kalpa with no buddha may enter into a kalpa in which
 there is a buddha;
 How past and future kalpas may enter into the present kalpa;
 How the present kalpa may enter into past and future kalpas;
 How past kalpas may enter into future kalpas;
 How future kalpas may enter into past kalpas;
 How long kalpas may enter into short kalpas;
 And how short kalpas may enter into long kalpas.

He also knows all the other such sorts of phenomena in accordance with reality.

22. THIS BODHISATTVA'S KNOWING OF THE BUDDHA'S PENETRATING KNOWLEDGE

So too does he know all of the types of penetrating knowledge that the Tathāgata possesses, specifically knowing:

The penetrating knowledge²⁶³ that knows the realms of ordinary common people;²⁶⁴
 The penetrating knowledge that knows atoms;
 The rightly enlightened penetrating knowledge that knows [buddha] land bodies;²⁶⁵
 The rightly enlightened penetrating knowledge that knows the beings' bodies;
 The rightly enlightened penetrating knowledge that knows beings' minds;
 The rightly enlightened penetrating knowledge that knows beings' actions;
 The rightly enlightened penetrating knowledge that knows adaptation to all places;
 The penetrating knowledge that knows the manifestation of 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 the manifestation of conceivable and inconceivable practices and knows the manifestation of practices either completely comprehensible to the world or not completely comprehensible to the world;

正
體
字

入示現

206c08 || 聲聞智。辟支佛智。菩薩行如來行智。佛子。一
 206c09 || 切諸佛。所有智慧。廣大無量。此地菩薩。皆
 206c10 || 能得入
 206c11 || 〔G〕佛子。菩薩摩訶薩。住此地。即得菩薩不思議
 206c12 || 解脫。無障礙解脫。淨觀察解脫。普照明解脫。
 206c13 || 如來藏解脫。隨順無礙輪解脫。通達三世解
 206c14 || 脫。法界藏解脫。〔3〕解脫光明輪解脫。無餘境
 206c15 || 界解脫。此十為首。有無量百千阿僧祇解脫
 206c16 || 門。皆於此第十地中得。如是乃至無量百千
 206c17 || 阿僧祇三昧門。無量百千阿僧祇陀羅尼門。
 206c18 || 無量百千阿僧祇神通門。皆悉成就
 206c19 || 〔H〕佛子。此菩薩摩訶薩。通達如是智慧。隨順無
 206c20 || 量菩提。成就善巧念力。十方無量諸佛所有。
 206c21 || 無量大法明。大法照。大法雨。於一念頃。皆能
 206c22 || 安能受。能攝能持。

簡
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字

入示现声闻智辟支佛智菩萨行如来行智。佛子，一切诸佛所有智慧广大无量，此地菩萨皆能得入。

“佛子，菩萨摩訶薩住此地，即得菩萨不思議解脫、无障礙解脫、淨观察解脫、普照明解脫、如来藏解脫、隨順无碍輪解脫、通達三世解脫、法界藏解脫、光明輪解脫、无余境界解脫；此十为首，有无量百千阿僧祇解脫門，皆于此第十地中得。如是乃至无量百千阿僧祇三昧門、无量百千阿僧祇陀羅尼門、无量百千阿僧祇神通門，皆悉成就。

“佛子，此菩薩摩訶薩通达如是智慧，隨順无量菩提，成就善巧念力，十方无量諸佛所有无量大法明、大法照、大法雨，於一念頃皆能安、能受、能攝、能持。

And the penetrating knowledge that knows the manifestation of the practices of *śrāvaka*-disciples, *pratyekabuddhas*, bodhisattvas, and *tathāgatas*.

Son of the Buddha. In every case, the bodhisattva dwelling on this ground is able to have penetrating knowledge of all the vast and measureless wisdom possessed by all buddhas.

23. THIS BODHISATTVA'S ACQUISITION OF COUNTLESS LIBERATIONS

{G} Son of the Buddha. The bodhisattva *mahāsattva* dwelling on this ground immediately acquires:

- The bodhisattva's inconceivable liberation;
- The unimpeded liberation;
- The pure contemplation liberation;
- The universal illumination liberation;
- The *tathāgata* treasury liberation;
- The compliance with the unimpeded wheel liberation;
- The penetrating comprehension of the three periods of time liberation;
- The Dharma realm treasury liberation;
- The circle of liberation's light liberation;
- And the realm of remainderless totality liberation.

These ten are those that are chief among them. There are incalculably many hundreds of thousands of *asaṃkhyeyas* of other such gateways to liberation that are all acquired on this tenth ground.

24. THIS BODHISATTVA'S SAMĀDHIS, DHĀRAṆĪS, AND SUPERKNOWLEDGES

In this same way, there are also even as many as measurelessly many hundreds of thousands of *asaṃkhyeyas* of samādhi gateways, measurelessly many hundreds of thousands of *asaṃkhyeyas* of *dhāraṇī* gateways, and measurelessly many hundreds of thousands of *asaṃkhyeyas* of spiritual superknowledge gateways that, in every case, he also succeeds in completely developing.

25. THIS BODHISATTVA'S LIMITLESS MEMORY POWER

{H} Son of the Buddha. This bodhisattva *mahāsattva* develops a penetrating comprehension of wisdom such as this that accords with measureless bodhi. He also develops such powers of skillful memory that, in a single mind-moment, he is in every case able to accommodate, able to take in, able to absorb, and is able to retain all of the measureless great Dharma light, great Dharma illumination, and great Dharma rain of all of the measurelessly many buddhas throughout the ten directions.

正
體
字

譬如娑伽羅龍王。所霖大

206c23 || 雨。唯除大海。餘一切處。皆不能安。不能受。不
206c24 || 能攝。不能持。如來祕密藏。大法明。大法照。
206c25 || 大法雨。亦復如是。唯除第十地菩薩。餘一切
206c26 || 眾生。聲聞獨覺。乃至第九地菩薩。皆不能安。
206c27 || 不能受。不能攝。不能持。佛子譬如大海。能安
206c28 || 能受。能攝能持。一大龍王。所霖大雨。若二若
206c29 || 三。乃至無量諸龍王雨。於一念間。一時霖下。
207a01 || 皆能安能受。能攝能持。何以故。以是無量。廣
207a02 || 大器故。住法雲地菩薩。亦復如是。能安能受。
207a03 || 能攝能持。一佛法明。法照法雨。若二若三。乃
207a04 || 至無量。於一念頃。一時演說。悉亦如是。是故
207a05 || 此地。名為法雲。解脫月菩薩言。佛子。此地菩
207a06 || 薩。於一念間。能於幾如來所。安受攝持。大法
207a07 || 明。大法照。大法雨。金剛藏菩薩言。佛子。不
207a08 || 可以算數能知。我當為汝。說其譬[*]論。

簡
體
字

譬如娑伽罗龙王所霖大雨，唯除大海，余一切处皆不能安、不能受、不能摄、不能持。如来秘密藏大法明、大法照、大法雨亦复如是，唯除第十地菩萨，余一切众生、声闻、独觉乃至第九地菩萨，皆不能安、不能受、不能摄、不能持。佛子，譬如大海，能安、能受、能摄、能持一大龙王所霖大雨；若二、若三乃至无量诸龙王雨，于一念间一时霖下，皆能安、能受、能摄、能持。何以故？以是无量广大器故。住法云地菩萨亦复如是，能安、能受、能摄、能持一佛法明、法照、法雨；若二、若三乃至无量，于一念顷一时演说，悉亦如是。是故此地名为法云。”

解脫月菩薩言：“佛子，此地菩薩於一念間，能於幾如來所安受攝持大法明、大法照、大法雨？”

金剛藏菩薩言：“佛子，不可以算數能知，我當為汝說其譬喻。

26. HIS LIMITLESS MEMORY COMPARED TO THE OCEAN'S LIMITLESS CAPACITY

Just as it is the case that, with the sole exception of the great ocean, all other places are in every case unable to accommodate, unable to take in, unable to absorb, and unable to retain the great rains poured down by Sāgara, the dragon king, so too it is with the great Dharma light, the great Dharma illumination, and the great Dharma rain coming forth from the secret treasury of the Tathāgata. With the sole exception of the tenth ground bodhisattvas, all other beings including *śrāvaka*-disciples, *pratyekabuddhas*, and bodhisattvas up through the ninth ground are all unable to accommodate it, unable to take it in, unable to absorb it, and unable to retain it.

Son of the Buddha. In this, he is comparable to the great ocean that is able to accommodate, able to take in, able to absorb, and able to retain those great rains poured down by one of the great dragon kings, two of them, three of them, and so forth on up to the rains poured down by countless dragon kings. In but a single mind-moment, it is able to accommodate, able to take in, able to absorb, and able to retain all the rain that they all simultaneously pour down. And why is it able to do this? It is because it is a vessel possessed of an immeasurably vast capacity.

So too it is with this bodhisattva who dwells on the Dharma Cloud Ground who is himself able to accommodate, able to take in, able to absorb, and able to retain the Dharma light, the Dharma illumination, and the Dharma rain brought forth by one buddha, two, three, and so forth on up to measurelessly many buddhas, being able to take it all in in this very same manner, even if it were all to be simultaneously expounded to him 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, "O Son of the Buddha. From how many Tathāgatas' is the bodhisattva dwelling on this ground able in but a single mind-moment to accommodate, take in, absorb, and retain their great Dharma light, their great Dharma illumination, and their great Dharma Rain?"

28. VAJRAGARBHA'S ANALOGY DESCRIBING THIS BODHISATTVA'S MEMORY POWER

Vajragarbha Bodhisattva replied:

O Son of the Buddha. This is something that cannot be known merely by resort to numerical calculations. I shall provide an analogy for you.

正
體
字

佛子。

207a09 || 譬如十方。各有十不可說百千億那由他佛
 207a10 || 刹微塵數世界。其世界中。一一眾生。皆得聞
 207a11 || 持陀羅尼。為佛侍者。聲聞眾中。多聞第一。如
 207a12 || 金剛蓮華上佛所。大勝比丘。然一眾生。所受
 207a13 || 之法。餘不重受。佛子。於汝意云何。此諸眾
 207a14 || 生。所受之法。為有量耶。為無量耶。解脫月
 207a15 || 菩薩言。其數甚多。無量無邊。金剛藏菩薩言。
 207a16 || 佛子。我為汝說。令汝得解。佛子。此法雲地菩
 207a17 || 薩。於一佛所。一念之頃。所安所受。所攝所
 207a18 || 持。大法明。大法照。大法雨。三世法藏。前爾
 207a19 || 所世界。一切眾生。所聞持法。於此。百分不及
 207a20 || 一。乃至譬[*]論。亦不能及。如一佛所。如是十
 207a21 || 方。如前所說爾所世界微塵數佛。復過此數。
 207a22 || 無量無邊。於彼一一諸如來所。所有法明。法
 207a23 || 照法雨。三世法藏。皆能安能受。能攝能持。是
 207a24 || 故此地。名為法雲。佛子。此地菩薩。以自願力。
 207a25 || 起大悲雲。

簡
體
字

佛子，譬如十方各有十不可说百千亿那由他佛刹微尘数世界，其世界中一一众生皆得闻持陀罗尼，为佛侍者，声闻众中多闻第一，如金刚莲华上佛所大胜比丘；然一众生所受之法，余不重受。佛子，于汝意云何？此诸众生所受之法为有量耶？为无量耶？”

解脫月菩薩言：“其數甚多，無量無邊。”

金剛藏菩薩言：“佛子，我為汝說，令汝得解。佛子，此法雲地菩薩，於一佛所一念之頃，所安、所受、所攝、所持大法明、大法照、大法雨、三世法藏，前爾所世界一切眾生所聞持法，于此百分不及一，乃至譬喻亦不能及。如一佛所，如是十方如前所说，尔所世界微尘数佛复过此数，无量无边，于彼一一诸如来所所有法明、法照、法雨、三世法藏，皆能安、能受、能摄、能持，是故此地名法云。佛子，此地菩萨以自愿力，起大悲云，

Son of the Buddha. Suppose for instance that there existed in each of the ten directions worlds as numerous as the atoms in ten ineffably numerous hundreds of thousands of *koṭis* of *nayutas* of buddha lands, and in each of those worlds each and every one of the beings residing therein had all acquired the “hearing-and-retaining” *dhāraṇī*, had served as a buddha’s attendant, was foremost in learning among everyone within the assembly of *śrāvaka*-disciples, was one comparable to Great Supremacy Bhikshu²⁶⁶ residing in the dwelling place of Vajra Lotus Blossom Supremacy Buddha,²⁶⁷ while the Dharma received by each of these beings was not the same as that received by any of the others.

Son of the Buddha. What do you think? Is all of the Dharma received by all of these beings measurable or immeasurable?

Liberation Moon Bodhisattva replied, “That is an exceedingly great amount, one that is measureless and boundless.”

Vajragarbha Bodhisattva then said:

Son of the Buddha. I will explain this matter for you in a manner that will cause you to comprehend it.

Son of the Buddha. That great Dharma light, great Dharma illumination, and great Dharma rain constituting the Dharma treasury of the three periods of time that this Dharma Cloud Ground bodhisattva is able to accommodate, take in, absorb, and retain from but one single buddha in just a single mind-moment is such that all the Dharma heard and retained by all of those beings in those previously described world systems could not even compare to a hundredth part of it and is such that one could not adequately compare the two even by resort to analogy.

And just as this is the case with the Dharma taken in from but a single Buddha, so too it is for all those other buddhas as numerous as the atoms in all those previously described worlds throughout the ten directions wherein this number is exceeded immeasurably and boundlessly, for this bodhisattva is able in every case to accommodate, able to take in, able to absorb, and able to retain all of their Dharma light, Dharma illumination, and Dharma rain that constitute the Dharma treasury of the three periods of time as it is brought forth by each and every one of those *tathāgatas*. It is for this reason that this is known as the Dharma Cloud Ground.

29. THE DHARMA CLOUD BODHISATTVA’S GREAT DHARMA RAIN

Son of the Buddha. Through the power of his own vows, the bodhisattva dwelling on this ground spreads forth the clouds of the

正
體
字

震大法雷。通明無畏。以為電光。福
 207a26 || 德智慧。而為密雲。現種種身。周旋往^[1]返。於
 207a27 || 一念頃。普遍十方百千億那由他世界微塵
 207a28 || 數國土。演說大法。摧伏魔怨。復過此數。於無
 207a29 || 量百千億那由他世界。微塵數國土。隨諸眾
 207b01 || 生心之所樂。霍甘露雨。滅除一切眾惑塵焰。
 207b02 || 是故此地。名為法雲。佛子。此地菩薩。於一世
 207b03 || 界。從兜率天下。乃至涅槃。隨所應度眾生心。
 207b04 || 而現佛事。若二若三。乃至如上。微塵數國土。
 207b05 || 復過於此。乃至無量百千億那由他世界。微
 207b06 || 塵數國土。皆亦如是。是故此地。名為法雲
 207b07 || 佛子。此地菩薩。智慧明達。神通自在。隨其心
 207b08 || 念。能以狹世界。作廣世界。廣世界作狹世界。
 207b09 || 垢世界作淨世界。淨世界作垢世界。亂住次
 207b10 || 住。倒住正住。如是無量。一切世界。皆能互
 207b11 || 作。或隨心念。於一塵中。置一世界。

簡
體
字

震大法雷，通、明、无畏以为电光，福德、智慧而为密云，现种种身，周旋往返，于一念顷，普遍十方百千亿万那由他世界微尘数国土，演说大法，摧伏魔怨；复过此数，于无量百千亿万那由他世界微尘数国土，随诸众生心之所乐，霍甘露雨，灭除一切众惑尘焰。是故此地名为法云。佛子，此地菩萨于一世界从兜率天下乃至涅槃，随所应度众生心而现佛事；若二、若三，乃至如上微尘数国土，复过于此，乃至无量百千亿万那由他世界微尘数国土，皆亦如是。是故此地名为法云。

“佛子，此地菩萨智慧明达，神通自在。随其心念，能以狭世界作广世界，广世界作狭世界；垢世界作净世界，净世界作垢世界；乱住、次住、倒住、正住，如是无量一切世界皆能互作。或随心念，于一尘中置一世界

great compassion, brings on the quaking of the great Dharma thunder, uses his superknowledges, clarities, and fearlessnesses as the flashing of his lightning, and brings forth his merit and wisdom as dense rain clouds. He manifests all different kinds of bodies that circulate everywhere, going forth and returning, and, in but a single mind-moment, they everywhere pervade the ten directions, going forth to a number of lands as numerous as the atoms in hundreds of thousands of *koṭis* of *naṃyutas* of worlds wherein they expound the great Dharma and utterly defeat Māra's hordes.

In yet greater numbers than these, in lands as numerous as the atoms in measurelessly many hundreds of thousands of *koṭis* of *naṃyutas* of worlds, he adapts to the dispositions of the beings therein and pours down the rain of sweet-dew *amṛta*, thus extinguishing the smoke and flames of beings' afflictions. It is for this reason that this is known as the Dharma Cloud Ground.

Son of the Buddha. From the time he descends from a particular world's Tuṣita Heaven on through to the time he enters nirvāṇa, the bodhisattva dwelling on this ground adapts to the minds of the beings he should bring to liberation and then manifests the works of a buddha. So too does he carry this out in the same way in two worlds, three worlds, and so forth on up to his doing so in lands as numerous as the above-described atoms, even doing so in a number of lands beyond even these, in even up to lands as numerous as the atoms in measurelessly many hundreds of thousands of *koṭis* of *naṃyutas* of worlds. It is for this reason that this ground is known as the Dharma Cloud Ground.

30. THIS BODHISATTVA'S USE OF SPIRITUAL POWERS IN TRANSFORMING WORLDS

(1) Son of the Buddha. The bodhisattva dwelling on this ground is possessed of such brightly penetrating wisdom and sovereign mastery of the spiritual superknowledges that he is able in accordance with whatever he wishes to transform a narrow world into a broad world, transform a broad world into a narrow world, transform a defiled world into a pure world, transform a pure world into a defiled world, and is able, too, to mutually transform every type of world into the other, including those that are chaotically arranged, those that are arranged in an orderly fashion, those that are upside down, those that are right-side up, and those that are of countless other different varieties.

Or it may also be that, in accordance with whatever he wishes, he may also place within a single atom an entire world with its

須彌盧

207b12 || 等。一切山川。塵相如故。世界不減。或復於
 207b13 || 一微塵之中。置二置三。乃至不可說世界。須
 207b14 || 彌盧等。一切山川。而彼微塵。體相如本。於中
 207b15 || 世界。悉得明現。或隨心念。於一世界中。示現
 207b16 || 二世界莊嚴。乃至不可說世界莊嚴。或於一
 207b17 || 世界莊嚴中。示現二世界乃至不可說世界。
 207b18 || 或隨心念。以不可說世界中眾生。置一世界。
 207b19 || 或隨心念。以一世界中眾生。置不可說世界。
 207b20 || 而於眾生。無所燒害。或隨心念。於一毛孔。示
 207b21 || 現一切佛境界。莊嚴之事。或隨心念。於一念
 207b22 || 中。示現不可說世界。微塵數身。一一身。示現
 207b23 || 如是微塵數手。一一手。各執恒河沙數。華鬘
 207b24 || 香篋。鬘蓋幢幡。周遍十方。供養於佛。一一
 207b25 || 身。復示現爾許微塵數頭。

正
體
字

須彌盧等一切山川，塵相如故，世界不減；或復于一微塵之中置二、置三，乃至不可說世界須彌盧等一切山川，而彼微塵體相如本，于中世界悉得明現。或隨心念，于一世界中示現二世界莊嚴，乃至不可說世界莊嚴；或于一世界莊嚴中示現二世界，乃至不可說世界。或隨心念，以不可說世界中眾生置一世界；或隨心念，以一世界中眾生置不可說世界，而于眾生無所燒害。或隨心念，于一毛孔示現一切佛境界莊嚴之事。或隨心念，于一念中示現不可說世界微塵數身，一一身示現如是微塵數手，一一手各執恒河沙數華鬘、香篋、鬘蓋、幢幡，周遍十方，供養于佛；一一身復示現爾許微塵數頭，

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Mount Sumerus as well as all of its other mountains and rivers, doing so even while keeping the appearance of an atom just as it was before and while also ensuring that world is not reduced in scale.

Or then again, it may also be that, within but a single atom, he may place two, place three, or place even up to an ineffably great number of worlds with their Mount Sumerus and other such mountains and rivers, doing so even while the physical appearance of that atom remains just as it originally was and doing so even while the world system within it is able to remain entirely and clearly manifest.

Or it may also be that, in accordance with whatever he wishes, he may manifest in a but a single world the adornments of two worlds, and so forth until we come to his placing the adornments of an ineffably great number²⁶⁸ of worlds into the adornments of but a single world.

Or it may also be that, in the adornment of a single world, he may manifest two worlds and so forth on up to an ineffably great number of worlds.

Or it may also be that, in accordance with whatever he wishes, he may place the beings from an ineffably great number of worlds into but a single world.

Or it may also be that, in accordance with whatever he wishes, he places the beings from a single world into an ineffably great number of worlds and yet does so without disturbing or harming any of those beings in any way.

Or it may also be that, in accordance with whatever he wishes, he manifests in a single hair pore all the adornments associated with the realms of all buddhas.

31. HIS USE OF POWERS IN MANIFESTING BODIES & SUPERNATURAL PHENOMENA

Or it may also be that, in accordance with whatever he wishes, in but a single mind-moment, he manifests bodies as numerous as the atoms in an ineffably great number of worlds, each and every one of those bodies then manifests hands as numerous as that same number of atoms, and each and every one of those hands holds a Ganges' sands number of trays of flowers, cases of incense, floral garlands, canopies, flags, and banners that are then presented as offerings to the Buddhas everywhere throughout the ten directions.

Additionally, each and every one of those bodies may manifest with a number of heads matching this same number of atoms as

正
體
字

一一頭。復現爾許

207b26 || 微塵數舌。於念念中。周遍十方。歎佛功德。或
207b27 || 隨心念。於一念間。普遍十方。示成正覺。乃至
207b28 || 涅槃。及以國土。莊嚴之事。或現其身。普遍三
207b29 || 世。而於身中。有無量諸佛。及佛國土。莊嚴之
207c01 || 事。世界成壞。靡不皆現。或於自身。一毛孔
207c02 || 中。出一切風。而於眾生。無所惱害。或隨心
207c03 || 念。以無邊世界。為一大海。此海水中。現大
207c04 || 蓮華。光明嚴好。遍覆無量無邊世界。於中示
207c05 || 現大菩提樹。莊嚴之事。乃至示成一切種智。
207c06 || 或於其身。現十方世界。一切光明。摩尼寶珠。
207c07 || 日月星宿。雲電等光。靡不皆現。或以口噓氣。
207c08 || 能動十方無量世界。而不令眾生。有驚怖想。
207c09 || 或現十方。風災火災。及以水災。或隨眾生心
207c10 || 之所樂。示現色身。莊嚴具足。或於自身。示現
207c11 || 佛身。或於佛身。而現自身。

簡
體
字

一一頭復現爾許微塵數舌，於念念中，周遍十方，歎佛功德。或隨心念，於一念間普遍十方，示成正覺乃至涅槃，及以國土莊嚴之事；或現其身普遍三世，而於身中有無量諸佛及佛國土莊嚴之事，世界成壞靡不皆現；或於自身一毛孔中出一切風，而於眾生無所惱害。或隨心念，以無邊世界為一大海，此海水中現大蓮華，光明嚴好，遍覆無量無邊世界，於中示現大菩提樹莊嚴之事，乃至示成一切種智；或於其身現十方世界一切光明，摩尼寶珠、日月星宿、雲電等光靡不皆現；或以口噓氣，能動十方無量世界，而不令眾生有驚怖想；或現十方風災、火災及以水災；或隨眾生心之所樂，示現色身，莊嚴具足；或於自身示現佛身，或於佛身而現自身；

each and every one of those heads manifests a number of tongues matching this same number of atoms and, in each and every mind-moment, their utterances reach everywhere throughout the ten directions with praises of the Buddhas' meritorious qualities.

Or it may also be that, in accordance with whatever he wishes, in but a single mind-moment, he thus manifests everywhere throughout the ten directions the appearances of realizing the right enlightenment and the other associated events on through to the nirvāṇa along with the associated lands and their adornments.

Or it may be that he manifests bodies everywhere throughout the three periods of time while revealing within each of his bodies an incalculably great number of buddhas as well as their buddha lands, their adornments, and the creation and destruction of worlds, revealing all of these things in a manner whereby none of these phenomena fail to completely manifest therein.

Or it may also be that, from a single hair pore in his own body, he sends forth every variety of wind that, even so, does no harm to any being.

Or it may also be that, in accordance with whatever he wishes, he transformationally manifests therein boundlessly many worlds forming a single great sea and then manifests in the middle of this sea's waters a great lotus blossom that, with its radiance and graceful adornment, everywhere covers measurelessly and boundlessly many worlds as he manifests therein a great bodhi tree with all its adornments, and so forth on through to his manifestation of the realization of the knowledge of all modes.

Or it may also be that, even within his own body, he manifests every sort of light, including that of precious *maṇi* pearls, the sun, the moon, the stars, lightning in the clouds, and so forth, so that there are none that do not manifest therein.

Or it may also be that, employing the breath from his mouth, he is able to move the incalculably many worlds throughout the ten directions and yet still not cause any of the beings therein to give rise to thoughts of terror.

Or it may also be that he manifests the appearance of the wind disasters, fire disasters, and water disasters throughout the ten directions.

Or it may also be that, adapting to beings' predilections, he manifests form bodies that are entirely replete in their adornment.

Or it may also be that, even within his own body, he manifests the body of a buddha or else manifests his own body within the

正體字

或於佛身。現己國

207c12 || 土。或於己國土。而現佛身。佛子。此法雲地菩

207c13 || 薩。能現如是。及餘無量。百千億那由他。自在

207c14 || 神力

207c15 || 卍爾時會中諸菩薩。及天龍夜叉乾闥婆阿脩

207c16 || 羅護世四王。釋提桓因。梵天淨居。摩醯首羅。

207c17 || 諸天子等。咸作是念。若菩薩。神通智力。能如

207c18 || 是者。佛復云何。爾時解脫月菩薩。知諸眾會

207c19 || 心之所念。白金剛藏菩薩言。佛子。今此大眾。

207c20 || 聞其菩薩。神通智力。墮在疑網。善哉仁者。為

207c21 || 斷彼疑。當少示現菩薩神力莊嚴之事。時金

207c22 || 剛藏菩薩。即入一切佛國土體性三昧。入此

207c23 || 三昧時。諸菩薩。及一切大眾。皆自見身。在金

207c24 || 剛藏菩薩身內。於中悉見三千大千世界所有

207c25 || 種種莊嚴之事。經於億劫。說不能盡。又於其

207c26 || 中。見菩提樹。其身周圍。十萬三千大千世界。

簡體字

或于佛身现己国土，或于己国土而现佛身。佛子，此法云地菩萨能现如是及余无量百千亿那由他自在神力。”

尔时，会中诸菩萨及天、龙、夜叉、乾闥婆、阿修罗、护世四王、释提桓因、梵天、净居、摩醯首罗诸天子等，咸作是念：“若菩萨神通智力能如是者，佛复云何？”

尔时，解脱月菩萨知诸众会心之所念，白金刚藏菩萨言：“佛子，今此大众闻其菩萨神通智力，堕在疑网。善哉！仁者，为断彼疑，当少示现菩萨神力庄严之事。”

时，金刚藏菩萨即入一切佛国土体性三昧。入此三昧时，诸菩萨及一切大众，皆自见身在金刚藏菩萨身内，于中悉见三千大千世界，所有种种庄严之事，经于亿劫说不能尽。又于其中见菩提树，其身周围十万三千大千世界，

body of a buddha. Or it may also be that, within the body of a buddha, he manifests his own land, or else, within his own land, manifests the body of a buddha.

Son of the Buddha. This bodhisattva dwelling on the Dharma Cloud Ground is able to manifest such phenomena as these as well as measurelessly many other hundreds of thousands of *koṭis* of *nayutas* of such 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, the bodhisattvas within the assembly as well as the devas, dragons, *yakṣas*, *gandarvas*, *asuras*, the Four World-Protecting kings, Śakra Devānām Indra, the Brahma Heaven devas, and the devas' sons of the Pure Dwelling Heavens and Maheśvara Heavens all had this same thought: "If a bodhisattva is able to employ the power of spiritual superknowledges and the power of his knowledge in ways such 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, aware of the thoughts in the minds of everyone within that assembly, then addressed Vajragarbha Bodhisattva, saying: "O Son of the Buddha. Having heard of this bodhisattva's power of spiritual superknowledges and wisdom, the members of this great assembly have now fallen into a net of doubts. It would be good indeed, O Humane One, if, for the sake of cutting off their doubts, one were to briefly reveal those phenomena associated with the spiritual powers and adornments of the bodhisattva."

34. VAJRAGARBHA ENTERS "THE NATURE OF ALL BUDDHA LANDS' SAMĀDHI"

At this time, Vajragarbha Bodhisattva immediately entered "the nature of the physical form of all buddha lands samādhi."²⁶⁹ When he entered this samādhi, the bodhisattvas as well as the entire great assembly all viewed their own bodies residing within the body of Vajragarbha Bodhisattva and, within it, they observed all the many different sorts of adornments within the great trichiliocosm that were such that, even were one to attempt to describe them for an entire *koṭi* of kalpas, one would never be able to come to the end of them.

They also observed therein a bodhi tree, the trunk of which had the circumference of ten myriads of great trichiliocosms and

正體字

207c27 || 高百萬三千大千世界。枝葉所蔭。亦復如是。
 207c28 || 稱樹形量。有師子座。座上有佛。號一切智通
 207c29 || 王。一切大眾。悉見其佛。坐菩提樹下。師子座
 208a01 || 上。種種諸相。以為莊嚴。假使億劫。說不能
 208a02 || 盡。金剛藏菩薩。示現如是大神力已。還令眾
 208a03 || 會。各在本處。時諸大眾。得未曾有。生奇特
 208a04 || 想。默然而住。向金剛藏。一心瞻仰
 208a05 || 爾時解脫月菩薩。白金剛藏菩薩言。佛子。今
 208a06 || 此三昧。甚為希有。有大勢力。其名何等。金剛
 208a07 || 藏言。此三昧。名一切佛國土體性。又問此三
 208a08 || 昧境界云何。答言佛子。若菩薩。修此三昧。隨
 208a09 || 心所念。能於身中。現恒河沙世界微塵數佛
 208a10 || 刹。復過此數。無量無邊。佛子。菩薩住法雲
 208a11 || 地。得如是等無量百千諸大三昧。故此菩薩。
 208a12 || 身。身業。不可測知。語。語業。意。意業。神通自
 208a13 || 在。觀察三世。三昧境界。智慧境界。遊戲一切
 208a14 || 諸解脫門。

簡體字

高百万三千大千世界，枝叶所荫亦复如是。称树形量，有师子座，座上有佛，号一切智通王。一切大众悉见其佛坐菩提树下师子座上，种种诸相以为庄严，假使亿劫说不能尽。金剛藏菩萨示现如是大神力已，还令众会各在本处。时，诸大众得未曾有，生奇特想，默然而住，向金剛藏一心瞻仰。

尔时，解脱月菩萨白金剛藏菩萨言：“佛子，今此三昧，甚为希有，有大势力，其名何等？”

金剛藏言：“此三昧名一切佛国土体性。”

又问：“此三昧境界云何？”

答言：“佛子，若菩萨修此三昧，随心所念，能于身中现恒河沙世界微尘数佛刹，复过此数，无量无边。佛子，菩萨住法云地，得如是等无量百千诸大三昧，故此菩萨身、身业不可测知，语、语业，意、意业，神通自在，观察三世三昧境界、智慧境界，游戏一切诸解脱门；

a height that reached to a hundred myriads of great trichiliocosms. The span of the shade cast by its branches and leaves was of the same scale, matching the shape and size of the tree.

There was a lion throne there upon which sat a buddha named King of Omniscience and Superknowledges.²⁷⁰ The entire great assembly observed that buddha sitting there beneath the bodhi tree on a lion throne adorned with many different characteristics that were such that, even in a *koṭi* of kalpas, one could never completely describe them.

Having manifested such great powers of spiritual superknowledges as these, Vajragarbha Bodhisattva caused each individual in the assembly to return to his original place. At that time, that great assembly, having experienced what it never experienced before, brought forth thoughts of amazement at the rarity of what they had experienced and then remained there quietly, single-mindedly gazing up at Vajragarbha Bodhisattva.

35. LIBERATION MOON ASKS ABOUT THIS SAMĀDHI'S NAME AND CAPACITY

At that time, Liberation Moon Bodhisattva said, "O Son of the Buddha. This samādhi is extremely rare and possessed of immense power. What is its name?"

Vajragarbha Bodhisattva replied, "This samādhi is known as "the nature of the physical form of all buddha lands samādhi."

He also asked, "What is the range of this samādhi's objective domain?"

Vajragarbha Bodhisattva then replied:

Son of the Buddha. If a bodhisattva were to cultivate this samādhi, then in accordance with whatever he wishes, he would be able to manifest within his own body a number of buddha lands as numerous as the atoms in a Ganges' sands number of worlds or even a number yet greater than this extending up to a measurelessly and boundlessly great number.

Son of the Buddha. The bodhisattva dwelling on the Dharma Cloud Ground acquires measurelessly many hundreds of thousands of other great samādhis such as these. Consequently this bodhisattva's body and his physical deeds are impossible to completely fathom. So too, his speech, his verbal deeds, his mind, his mental deeds, his sovereign mastery of the spiritual superknowledges, his contemplation of the three periods of time, the objective domains of his samādhis, the objective domains of his wisdom, his wandering and sporting in all the gates to liberation, the

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變化所作。神力所作。光明所作。略

208a15 || 說乃至舉足下足。如是一切諸有所作。乃至

208a16 || 法王子住。善慧地菩薩。皆不能知。佛子。此法

208a17 || 雲地菩薩。所有境界。略說如是。若廣說者。假

208a18 || 使無量百千阿僧祇劫。亦不能盡。解脫月菩

208a19 || 薩言。佛子。若菩薩。神通境界如是。佛神通

208a20 || 力。其復云何。金剛藏言。佛子。譬如有人。於

208a21 || 四天下。取一塊土。而作是言。為無邊世界大

208a22 || 地土多。為此土多。我觀汝問。亦復如是。如來

208a23 || 智慧。無邊無等。云何而與菩薩比量。復次佛

208a24 || 子。如四天下。取少許土。餘者無量。此法雲

208a25 || 地。神通智慧。於無量劫。但說少分。況如來

208a26 || 地。佛子。我今為汝。引事為證。令汝

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变化所作、神力所作、光明所作，略说乃至举足、下足，如是一切诸有所作，乃至法王子、住善慧地菩萨皆不能知。佛子，此法云地菩萨所有境界，略说如是；若广说者，假使无量百千阿僧祇劫亦不能尽。”

解脱月菩萨言：“佛子，若菩萨神通境界如是，佛神通力其复云何？”

金刚藏言：“佛子，譬如有人，于四天下取一块土，而作是言：‘为无边世界大地土多，为此土多？’我观汝问亦复如是，如来智慧无边无等，云何而与菩萨比量？复次，佛子，如四天下取少许土，余者无量；此法云地神通智慧，于无量劫但说少分，况如来地！佛子，我今为汝引事为证，令汝

transformations he performs, what he accomplishes through the use of spiritual powers, the works his rays of light perform and, to state it briefly, everything he does up to and including every raising up and setting down of his feet—absolutely everything he does all the way along cannot be known by any bodhisattva up to and including those who have reached the Ground of Excellent Intelligence who dwell therein at the station of the Dharma Prince.

Son of the Buddha. To state it briefly, all of the objective domains of this bodhisattva dwelling on the Dharma Cloud Ground are of this very sort. If one were to attempt an extensive explanation of it, one would still be unable to finish it even in measurelessly many hundreds of thousands of *asamkhyeyas* of kalpas.

36. HE ASKS: “WHAT MORE MIGHT A BUDDHA’S POWERS ACCOMPLISH?”

Liberation Moon Bodhisattva said, “O Son of the Buddha. If the objective domains of this bodhisattva’s spiritual superknowledges are of this sort, then what additional factors must characterize the powers of a buddha’s spiritual superknowledges?”

37. VAJRAGARBHA CONTRASTS A FEW CLUMPS OF EARTH TO ALL WORLDS

Vajragarbha Bodhisattva replied:

O Son of the Buddha. By way of comparison, suppose there was someone who picked up a clump of soil from somewhere on the four continents and asked, ‘Which is of greater volume? Is it all of that soil that comprises all the great earths in the boundlessly many worlds, or is it instead this clump of earth that I am holding here?’ I see this question you have asked as of this very sort. The Tathāgata’s wisdom is boundless and unequaled by anyone. How then could it possibly be compared to that of a bodhisattva?

Additionally, Son of the Buddha, it is just as when one picks up a small clump of earth from somewhere on the four continents and what remains is incalculable in volume. Were one to attempt to describe the spiritual superknowledges and wisdom of this bodhisattva on the Dharma Cloud Ground, even if one were to attempt to describe them for measurelessly many kalpas, one could only succeed in describing a minor portion of them. How much the more so then would this be the case if one were to attempt to describe them as they relate to one who abides on the ground of the Tathāgata?

38. VAJRAGARBHA COMPARES MANY BODHISATTVAS’ WISDOM TO ONE BUDDHA’S

Son of the Buddha. I will now bring forth a circumstance for you that will attest to the truth of this matter and thereby cause you

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得知如來

208a27 || 境界。佛子。假使十方一一方。各有無邊世界。
 208a28 || 微塵數諸佛國土。一一國土。得如是地菩薩
 208a29 || 充滿。如甘蔗竹葦。稻麻叢林。彼諸菩薩。於百
 208b01 || 千億那由他劫。修菩薩行。所生智慧。比一如
 208b02 || 來。智慧境界。百分不及一。乃至優波尼沙陀
 208b03 || 分。亦不能及
 208b04 || 佛子。此菩薩。住如是智慧。不異如來。身語意
 208b05 || 業。不捨菩薩諸三昧力。於無數劫。承事供養
 208b06 || 一切諸佛。一一劫中。以一切種。供養之具。而
 208b07 || 為供養。一切諸佛。神力所加。智慧光明。轉更
 208b08 || 增勝。於法界中。所有問難。善為解釋。百千億
 208b09 || 劫。無能屈者。佛子。譬如金師。以上妙真金。
 208b10 || 作嚴身具。大摩尼寶。鈿廁其間。自在天王。身
 208b11 || 自服戴。其餘天人。莊嚴之具。所不能及。此地
 208b12 || 菩薩。亦復如是。始從初地。乃至九地。一切菩
 208b13 || 薩。所有智行。皆不能及。此地菩薩。智慧光
 208b14 || 明。能令眾生。乃至入於

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得知如来境界。佛子，假使十方，一一方各有无边世界微尘数诸佛国土，一一国土得如是地菩萨充满，如甘蔗、竹、葦、稻、麻、丛林，彼诸菩萨于百千亿万那由他劫修菩萨行所生智慧，比一如来智慧境界，百分不及一，乃至优波尼沙陀分亦不能及。

“佛子，此菩萨住如是智慧，不异如来身、语、意业，不舍菩萨诸三昧力，于无数劫承事供养一切诸佛，一一劫中以一切种供养之具而为供养。一切诸佛神力所加，智慧光明转更增胜，于法界中所有问难善为解释，百千亿万劫无能屈者。佛子，譬如金师以上妙真金作严身具，大摩尼宝钿厕其间，自在天王身自服戴，其余天人庄严之具所不能及；此地菩萨亦复如是，始从初地乃至九地，一切菩萨所有智行皆不能及。此地菩萨智慧光明，能令众生乃至入于

to be able to understand the realm of the Tathāgata. Son of the Buddha. Suppose that in each and every one of the ten directions there were buddha lands as numerous as the atoms in boundlessly many worlds, and suppose too that each and every one of those lands was so completely filled with bodhisattvas abiding on this ground that they could be compared to dense thickets of sugar cane stalks, bamboo, reeds, paddy rice, or hemp. Even all the wisdom arising from the bodhisattva practices cultivated by all of those bodhisattvas across the course of hundreds of thousands of *koṭis* of *nayutas* of kalpas could not compare to even a hundredth part of that possessed by a single *tathāgata*, and so forth until we come to its inability to equal even the smallest fraction of an *upaniṣad* when compared with the wisdom possessed by a single *tathāgata*.

39. THE NATURE OF THIS BODHISATTVA'S PRACTICE AND WISDOM LIGHT

Son of the Buddha. Abiding in wisdom of this sort, this bodhisattva is no different from the Tathāgata in his actions of body, speech, and mind. He never relinquishes the power of any of the bodhisattva samādhis. Across the course of countless kalpas, he renders service to and makes offering to all buddhas and, in each and every kalpa, he presents every sort of gift to them as offerings. He is aided by the spiritual powers of all buddhas. The light of his wisdom becomes ever more supremely bright. Hence he is able to skillfully resolve all the difficult challenging questions throughout the Dharma realm, becoming one over whom no one can prevail even if they were to challenge him for a hundred thousand *koṭis* of kalpas.

40. THE LIGHT OF HIS WISDOM COMPARED TO THAT OF REAL GOLD

Son of the Buddha. It is as if there was a goldsmith who, using the most supremely fine real gold, created articles of physical adornment to be personally worn by the Vaśavartin Heaven King,²⁷¹ adornments in which he inlaid large *maṇi* jewels, thereby creating adornments that could not be rivaled by those worn by any of the other devas.

So too it is in the case of the bodhisattva dwelling on this ground. His wisdom is such that it cannot be rivaled by all of the wisdom-based conduct of all bodhisattvas dwelling on the first ground through the ninth ground. The wisdom light of the bodhisattva dwelling on this ground is even able to cause beings to reach all the way through to the point of entering the cognition of

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一切智智。餘智光明。

208b15 || 無能如是。佛子。譬如摩醯首羅天王光明。能
208b16 || 令眾生。身心清涼。一切光明。所不能及。此地
208b17 || 菩薩。智慧光明。亦復如是。能令眾生。皆得清
208b18 || 涼。乃至住於一切智智。一切聲聞辟支佛。乃
208b19 || 至第九地菩薩。智慧光明。悉不能及。佛子。此
208b20 || 菩薩摩訶薩。已能安住如是智慧。諸佛世尊。
208b21 || 復更為說三世智。法界差別智。遍一切世界
208b22 || 智。照一切世界智。慈念一切眾生智。舉要言
208b23 || 之。乃至為說得一切智智。此菩薩。十波羅蜜
208b24 || 中。智波羅蜜。最為增上。餘波羅蜜。非不修
208b25 || 行。佛子。是名略說菩薩摩訶薩第十法雲地。
208b26 || 若廣說者。假使無量阿僧祇劫。亦不能盡。佛
208b27 || 子。菩薩住此地。多作摩醯首羅天王。於法自
208b28 || 在。能授

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一切智智，余智光明无能如是。佛子，譬如摩醯首罗天王光明，能令众生身心清凉，一切光明所不能及；此地菩萨智慧光明亦复如是，能令众生皆得清凉，乃至住于一切智智，一切声闻、辟支佛乃至第九地菩萨智慧光明悉不能及。佛子，此菩萨摩訶薩已能安住如是智慧，诸佛世尊复更为说三世智、法界差别智、遍一切世界智、照一切世界智、慈念一切众生智，举要言之，乃至为说得一切智智。此菩萨，十波罗蜜中，智波罗蜜最为增上；余波罗蜜非不修行。

“佛子，是名略说菩萨摩訶薩第十法云地；若广说者，假使无量阿僧祇劫亦不能尽。佛子，菩萨住此地，多作摩醯首罗天王，于法自在，能授

all-knowledge. None of the wisdom light of those others is able to compare to this.

41. THIS BODHISATTVA'S WISDOM LIGHT COMPARED TO MAHEŚVARA'S LIGHT

Son of the Buddha. This is analogous to the light of the Maheśvara Heaven King²⁷² that is able to cause the bodies and minds of beings to become clear and cool and, as such, is of a sort that cannot be rivaled by the light of any other beings.

So too it is with the wisdom light of the bodhisattva dwelling on this ground. It is able to cause all beings to acquire clarity and coolness and progress on through to the point where they themselves dwell in the cognition of all-knowledge. As such, it is of a sort that it cannot be rivaled by the wisdom light of any *śrāvaka*-disciple, *pratyekabuddha*, or bodhisattva on any ground up to and including the ninth ground.

42. THE BUDDHAS' ONGOING TEACHING OF THIS BODHISATTVA

Son of the Buddha. Though this bodhisattva *mahāsattva* already possesses the ability to be established in wisdom such as this, the Buddhas, the Bhagavats, additionally expound for his sake on the "the knowledge of the three periods of time," "the knowledge of the Dharma realm's distinctions," the knowledge that extends to all worlds," the knowledge that illuminates all worlds," "the knowledge that bears all beings in mind with kindness," and, to speak of what is essential, they expound for his sake on all the types of knowledge up to and including that culminates in gaining the cognition of all-knowledge.

43. THE TENTH GROUND BODHISATTVA'S FOCUS ON THE KNOWLEDGES PĀRAMITĀ

Among the ten *pāramitās*, this bodhisattva has become most especially superior in his perfection of the *pāramitā* of knowledges, though it is not the case that he does not cultivate the others.

44. VAJRAGARBHA'S FINAL STATEMENTS ABOUT THE 10TH GROUND BODHISATTVA

Son of the Buddha. This has been a summary explanation of the bodhisattva *mahāsattva*'s, tenth ground, the Ground of the Dharma Cloud. Were one to discourse on it extensively, even if one were to do so for measurelessly many *asaṃkhyeyas* of kalpas, one would still be unable to come to the end of it.

45. THE BODHISATTVA'S STATION AND DHARMA PRACTICE

Son of the Buddha. The bodhisattva *mahāsattva* dwelling on this ground often becomes a Maheśvara Heaven King who possesses sovereign mastery of the Dharma and who is able to transmit on

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眾生。聲聞獨覺。一切菩薩。波羅蜜
 208b29 || 行。於法界中。所有問難。無能屈者。布施愛語
 208c01 || 利行同事。如是一切諸所作業。皆不離念佛。
 208c02 || 乃至不離念具足一切種。一切智智。復作是
 208c03 || 念。我當於一切眾生。為首為勝。乃至為一切
 208c04 || 智智依止者。若勤加精進。於一念頃。得十不
 208c05 || 可說百千億那由他佛刹微塵數三昧。乃至
 208c06 || 示現。爾所微塵數菩薩。以為眷屬。若以菩薩。
 208c07 || 殊勝願力。自在示現。過於此數。所謂若修行。
 208c08 || 若莊嚴。若信解。若所作。若身若語。若光明若
 208c09 || 諸根。若神變若音聲。若行處。乃至百千億那
 208c10 || 由他劫。不能數知
 208c11 || {A} 佛子。此菩薩摩訶薩。十地行相。次第現前。則
 208c12 || 能趣入一切智智。

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众生、声闻、独觉、一切菩萨波罗蜜行，于法界中所有问难无能
 屈者。布施、爱语、利行、同事——如是一切诸所作业，皆不离
 念佛，乃至不离念具足一切种、一切智智。复作是念：‘我当于
 一切众生为首、为胜，乃至为一切智智依止者。’若勤加精进，
 于一念顷，得十不可说百千亿那由他佛刹微尘数三昧，乃至示现
 尔所微尘数菩萨以为眷属；若以菩萨殊胜愿力自在示现，过于此
 数，所谓：若修行、若庄严、若信解、若所作、若身、若语、若
 光明、若诸根、若神变、若音声、若行处，乃至百千亿那由他劫
 不能数知。

“佛子，此菩萨摩訶萨十地行相次第现前，则能趣入一切智智。

to beings the practices of *śrāvaka*-disciples and *pratyekabuddhas* as well as the practice of the bodhisattvas' *pāramitās*. Even if challenged with all the difficult questions from throughout the entire Dharma realm, there would still be no one able to prevail over him.

46. THE BODHISATTVA'S MINDFULNESS

In his practice of giving, pleasing words, beneficial actions, joint endeavors, and all other such karmic works he pursues, he never departs from mindfulness of the Buddha, 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 and the cognition of all-knowledge.

47. THE BODHISATTVA'S ASPIRATION TO SERVE BEINGS

He also has this thought: "I should become one who serves these beings as a leader, as one who is supreme," and so forth until we come to "as one who relies on the cognition of all-knowledge."

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

If he applies himself diligently to the practice of vigor, then, in but the instant of a single mind-moment, he succeeds in acquiring samādhis as numerous as the atoms in ineffably many hundreds of thousands of *koṭis* of *nayutas* of buddha lands. And so it goes on up to his then being able to manifest the acquisition of a following of bodhisattvas serving in his retinues as numerous as just that many atoms.

If this bodhisattva chooses to avail himself of the power of his especially supreme vows, he becomes able then to freely manifest such phenomena in numbers well beyond these, even to the point that, whether we speak of his cultivation, the adornments he creates, his resolute faith, what he accomplishes through physical or verbal actions, his light, his faculties, his spiritual transformations, his voice, or the domain of his practices, one would still be unable to enumerate them even if one were to attempt to do so for a hundred thousand *koṭis* of *nayutas* of kalpas.

III. THE FINAL SUMMARIZING DISCUSSION OF THE TEN GROUNDS²⁷³

A. HIS EVENTUAL ALL-KNOWLEDGE LIKENED TO RIVERS' FLOW INTO THE SEA

(A) Son of the Buddha. This bodhisattva *mahāsattva*'s aspects of practice on the ten grounds are such that, so long as he causes them to become directly and sequentially manifest, he will thereby become able to progress into the cognition of all-knowledge.

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譬如阿耨達池。出四大河。

208c13 || 其河流注。遍閻浮提。既無盡竭。復更增長。乃
208c14 || 至入海。令其充滿。佛子。菩薩亦爾。從菩提
208c15 || 心。流出善根大願之水。以四攝法充滿眾生。
208c16 || 無有窮盡。復更增長。乃至入於一切智海。令
208c17 || 其充滿。〔B〕佛子。菩薩十地。因佛智故。而有差
208c18 || 別。如因大地有十山王。何等為十。所謂雪山
208c19 || 王。香山王。鞞陀梨山王。神仙山王。由乾陀山
208c20 || 王。馬耳山王。尼民陀羅山王。斫羯羅山王。計
208c21 || 都末底山王。須彌盧山王。佛子。如雪山王。一
208c22 || 切藥草。咸在其中。取不可盡。菩薩所住歡喜
208c23 || 地。亦復如是。一切世間。經書技藝。文頌呪
208c24 || 術。咸在其中。說不可盡。佛子。如香山王。一
208c25 || 切諸香。咸集其中。取不可盡。菩薩所住離垢
208c26 || 地。亦復如是。一切菩薩。戒行威儀。咸在其
208c27 || 中。說不可盡。佛子。如鞞陀梨山王。純寶所
208c28 || 成。一切眾寶。

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譬如阿耨达池出四大河，其河流注遍阎浮提，既无尽竭，复更增长，乃至入海，令其充满。佛子，菩萨亦尔，从菩提心流出善根大愿之水，以四摄法充满众生，无有穷尽，复更增长，乃至入于一切智海，令其充满。

“佛子，菩萨十地，因佛智故而有差别，如因大地有十山王。何等为十？所谓：雪山王、香山王、鞞陀梨山王、神仙山王、由乾陀山王、马耳山王、尼民陀罗山王、斫羯罗山王、计都末底山王、须弥卢山王。佛子，如雪山王，一切药草咸在其中，取不可尽；菩萨所住欢喜地亦复如是，一切世间经书、技艺、文颂、咒术咸在其中，说不可尽。佛子，如香山王，一切诸香咸集其中，取不可尽；菩萨所住离垢地亦复如是，一切菩萨戒行、威仪咸在其中，说不可尽。佛子，如鞞陀梨山王，纯宝所成，一切众宝

This circumstance is analogous to Lake Anavatapta that sends forth the four great rivers, the flowing waters of which circulate throughout the continent of Jambudvīpa. Because these waters are never exhausted, they ever increase in volume until they enter the ocean and cause it to become full.

Son of the Buddha. So too it is with this bodhisattva. From the point of his initial resolve to realize bodhi, he continually streams forth the waters of his roots of goodness and great vows, employing the four means of attraction to completely fulfill the needs of beings. Not only are these waters inexhaustible, they are moreover ever increasing until they ultimately pour forth into the ocean of all-knowledge and cause it to become full.

B. THE 10 GROUNDS' DIFFERENCES LIKENED TO THOSE OF 10 MOUNTAIN KINGS

(B) Son of the Buddha. Due to the Buddha's knowledge, the ten grounds of the bodhisattva have distinct differences. This is just as when, due to the great earth, there exist the ten kings of mountains. What then are those ten? They are: the Snow Mountain King, the Fragrance Mountain King, the Vaidharī Mountain King, the Rishi Mountain King, the Yugaṃdhara Mountain King, the Horse Ear Mountain King, the Nimindhara Mountain King, the Cakravāḍa Mountain King, the Ketumat Mountain King, and the Sumeru Mountain King.

1. THE FIRST GROUND COMPARED TO THE SNOW MOUNTAIN KING

Son of the Buddha. Just as on the Snow Mountain King, every sort of herb grows there so abundantly that one could never harvest them all, so too it is on the bodhisattva's Ground of Joyfulness, for all the world's classical texts, skills and arts, literature, verses, mantras and other occult techniques—these are all so completely present therein that one could never exhaustively describe them all.

2. THE SECOND GROUND COMPARED TO THE FRAGRANCE MOUNTAIN KING

Son of the Buddha. Just as on the Fragrance Mountain King, every sort of incense is all accumulated there and is so abundantly present there that one could never harvest it all, so too it is on the bodhisattva's Ground of Stainlessness, for the bodhisattva's moral precept practices and standards of awesome deportment are all so completely present therein that one could never exhaustively describe them all.

3. THE THIRD GROUND COMPARED TO THE VAIDHARĪ MOUNTAIN KING

Son of the Buddha. Just as the Vaidharī Mountain King is so entirely composed of jewels that all the many different kinds of

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咸在其中。取不可盡。菩薩所住

208c29 || 發光地。亦復如是。一切世間。禪定神通。解脫

209a01 || 三昧。三摩鉢底。咸在其中。說不可盡。佛子。

209a02 || 如神仙山王。純寶所成。五通神仙。咸住其中。

209a03 || 無有窮盡。菩薩所住焰慧地。亦復如是。一切

209a04 || 道中。殊勝智慧。咸在其中。說不可盡。佛子。

209a05 || 如由乾陀羅山王。純寶所成。夜叉大神。咸住

209a06 || 其中。無有窮盡。菩薩所住難勝地。亦復如是。

209a07 || 一切自在。如意神通。咸在其中。說不可盡。佛

209a08 || 子。如馬耳山王。純寶所成。一切諸果。咸在其

209a09 || 中。取不可盡。菩薩所住現前地。亦復如是。

209a10 || 入緣起理。聲聞果證。咸在其中。說不可盡。如

209a11 || 尼民陀羅山王。純寶所成。大力龍神。咸住其

209a12 || 中。無有窮盡。菩薩所住遠行地。亦復如是。方

209a13 || 便智慧。獨覺果證。咸在其中。說不可盡。

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咸在其中，取不可尽；菩萨所住发光地亦复如是，一切世间禅定神通、解脱三昧、三摩钵底咸在其中，说不可尽。佛子，如神仙山王，纯宝所成，五通神仙咸住其中，无有穷尽；菩萨所住焰慧地亦复如是，一切道中殊胜智慧咸在其中，说不可尽。佛子，如由乾陀罗山王，纯宝所成，夜叉大神咸住其中，无有穷尽；菩萨所住难胜地亦复如是，一切自在如意神通咸在其中，说不可尽。佛子，如马耳山王，纯宝所成，一切诸果咸在其中，取不可尽；菩萨所住现前地亦复如是，入缘起理声闻果证咸在其中，说不可尽。如尼民陀罗山王，纯宝所成，大力龙神咸住其中，无有穷尽；菩萨所住远行地亦复如是，方便智慧独觉果证咸在其中，说不可尽。

precious jewels are so abundantly present therein that one could never extract them all, so too it is on the bodhisattva's Ground of Shining Light, for the world's *dhyāna* absorptions, spiritual super-knowledges, liberations, *samādhis*, and *samāpattis* are all so completely present therein that one could never exhaustively describe them all.

4. THE FOURTH GROUND COMPARED TO THE RISHI MOUNTAIN KING

Son of the Buddha. Just as the Rishi Mountain King composed entirely of jewels has rishis possessed of the five spiritual super-knowledges in such abundance that they are endlessly numerous, so too it is with the bodhisattva's Ground of Blazing Brilliance, for the forms of especially supreme wisdom from all paths are so completely present therein that one could never exhaustively describe them all.

5. THE FIFTH GROUND COMPARED TO THE YUGAMDHARA MOUNTAIN KING

Son of the Buddha. Just as on the Yugamdhara Mountain King composed entirely of jewels, the *yakṣas*, those great spirits, live there in such abundance that one could never come to the end of them, so too it is on the bodhisattva's Difficult-to-Conquer Ground, for all types of sovereign masteries and psychic powers, and spiritual penetrations are so completely present therein that one could never exhaustively describe them all.

6. THE SIXTH GROUND COMPARED TO THE HORSE EAR MOUNTAIN KING

Son of the Buddha. Just as on the Horse Ear Mountain King composed entirely of jewels, all the various fruits are so abundantly present there that one could never harvest them all, so too it is on the bodhisattva's Ground of Direct Presence, for those who have penetrated the principle of conditioned arising corresponding to the realizations of *śrāvaka* disciples' fruits of the path are all so completely present therein that one could never exhaustively describe them all.

7. THE SEVENTH GROUND COMPARED TO THE NIMINDHARA MOUNTAIN KING

Just as on the Nimindhara Mountain King composed entirely of jewels, all the greatly powerful dragon spirits are so abundantly present there that one could never come to the end of them, so too it is on the bodhisattva's Far-Reaching Ground, for the skillful means, wisdom, and realizations corresponding to the fruits of a *pratyekabuddha's* path are all so completely present therein that one could never exhaustively describe them all.

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如斫

209a14 || 羯羅山王。純寶所成。諸自在眾。咸住其中。無
 209a15 || 有窮盡。菩薩所住不動地。亦復如是。一切菩
 209a16 || 薩自在行差別世界。咸在其中。說不可盡。如
 209a17 || 計都山王。純寶所成。大威德阿脩羅王。咸住
 209a18 || 其中。無有窮盡。菩薩所住善慧地。亦復如是。
 209a19 || 一切世間。生滅智行。咸在其中。說不可盡。如
 209a20 || 須彌盧山王純寶所成。大威德諸天。咸住其
 209a21 || 中。無有窮盡。菩薩所住法雲地。亦復如是。如
 209a22 || 來力無畏。不共法。一切佛事。咸在其中。問答
 209a23 || 宣說。不可窮盡。佛子。此十寶山王。同在大
 209a24 || 海。差別得名。菩薩十地。亦復如是。同在一切
 209a25 || 智中。差別得名。佛子。譬如大海。以十種相。得
 209a26 || 大海名。不可移奪。何等為十。一次第漸深。二
 209a27 || 不受死屍。

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如斫羯羅山王，純寶所成，諸自在眾咸住其中，無有窮盡；菩薩所住不動地亦復如是，一切菩薩自在行差別世界咸在其中，說不可盡。如計都山王，純寶所成，大威德阿修羅王咸住其中，無有窮盡；菩薩所住善慧地亦復如是，一切世間生滅智行咸在其中，說不可盡。如須彌盧山王，純寶所成，大威德諸天咸住其中，無有窮盡；菩薩所住法雲地亦復如是，如來力、無畏、不共法、一切佛事咸在其中，問答宣說不可窮盡。

“佛子，此十寶山王，同在大海，差別得名；菩薩十地亦復如是，同在一切智中，差別得名。佛子，譬如大海，以十種相，得大海名，不可移奪。何等為十？一、次第漸深；二、不受死屍；

8. THE EIGHTH GROUND COMPARED TO THE CAKRAVĀDA MOUNTAIN KING

Just as on the Cakravāda Mountain King composed entirely of jewels, the congregation of those possessed of sovereign mastery is so abundantly present that one could never come to the end of them, so too it is on the bodhisattva's Ground of Immovability, for all bodhisattvas' sovereign masteries in traveling to different worlds are all so completely present therein that one could never exhaustively describe them all.

9. THE NINTH GROUND COMPARED TO THE KETUMAT MOUNTAIN KING

Just as on the Ketumat Mountain King composed entirely of jewels, all the *asura* kings possessed of great awe-inspiring virtue who dwell there are so abundantly present that one could never come to the end of them, so too it is on the bodhisattva's Ground of Excellent Intelligence, for all forms of knowledge and practice pertaining to the creation and destruction of worlds are all so completely present therein that one could never exhaustively describe them all.

10. THE TENTH GROUND COMPARED TO THE SUMERU MOUNTAIN KING

Just as on the Sumeru Mountain King that is entirely composed of precious jewels, the devas possessed of greatly awe-inspiring virtue are so abundantly present there that one could never come to the end of them, so too it is on the bodhisattva's Dharma Cloud Ground, for the Tathāgata's powers, fearlessnesses, exclusive dharmas, and matters pertaining to buddhahood are all so completely present therein along with their abundantly present facility in questions, answers, and proclamations that one could never come to the end of them all.

11. THE TEN GROUNDS IN ALL-KNOWLEDGE LIKENED TO MOUNTAINS IN THE SEA

Son of the Buddha. These ten jeweled mountain kings all identically reside within the great ocean and achieve their names based on their differences. So too it is with the bodhisattva's ten grounds. They all identically reside within all-knowledge and acquire their names based on their differences.

C. THE TEN GROUNDS COMPARED TO TEN ASPECTS OF THE GREAT OCEAN

{C} Son of the Buddha. [These ten bodhisattva grounds] are comparable to the great ocean that, on the basis of ten characteristic features, acquires the inalterably exclusive designation "great ocean."²⁷⁴ What then are those ten? They are:

- First, it progresses gradually from its shallows to its depths;
- Second, it refuses to accept dead bodies;

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三餘水入中皆失本名。四普同一

209a28 || 味。五無量珍寶。六無能至底。七廣大無量。八

209a29 || 大身所居。九潮不過限。十普受大雨。無有盈

209b01 || 溢。菩薩行亦復如是。以十相故。名菩薩行。不

209b02 || 可移奪。何等為十。所謂歡喜地。出生大願。漸

209b03 || 次深故。離垢地。不受一切。破戒屍故。發光

209b04 || 地。捨離世間。假名字故。焰慧地。與佛功德。

209b05 || 同一味故。難勝地。出生無量方便神通。世間

209b06 || 所作。眾珍寶故。現前地。觀察緣生。甚深理

209b07 || 故。遠行地。廣大覺慧。善觀察故。不動地。示

209b08 || 現廣大莊嚴事故。善慧地。得深解脫。行於世

209b09 || 間。如實而知。不過限故。法雲地。能受一切。

209b10 || 諸佛如來。大法明雨。無厭足故。

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三、余水入中皆失本名；四、普同一味；五、无量珍宝；六、无能至底；七、广大无量；八、大身所居；九、潮不过限；十、普受大雨，无有盈溢。菩萨行亦复如是，以十相故，名菩萨行，不可移夺。何等为十？所谓欢喜地，出生大愿渐次深故；离垢地，不受一切破戒尸故；发光地，舍离世间假名字故；焰慧地，与佛功德同一味故；难胜地，出生无量方便神通、世间所作众珍宝故；现前地，观察缘生甚深理故；远行地，广大觉慧善观察故；不动地，示现广大庄严事故；善慧地，得深解脱行于世间，如实而知不过限故；法云地，能受一切诸佛如来大法明雨无厌足故。

Third, upon flowing into it, all other waters thereby lose their original names;
 Fourth, it is everywhere of the same singular flavor;
 Fifth, it holds incalculably many truly precious jewels;
 Sixth, nobody is able to go all the way down to its bottom;
 Seventh, it is incalculably vast;
 Eighth, it is a place in which beings with huge bodies reside;
 Ninth, its tides do not reach beyond its shoreline;
 Tenth, it everywhere takes in the great rains without overflowing.

So too it is with the practices of the bodhisattva that on the basis of ten characteristic features acquire the inalterably exclusive designation “bodhisattva practices.” What then are those ten? They are:

On the Ground of Joyfulness this is because it is therein that the production of great vows gradually and sequentially deepens;

On the Ground of Stainlessness this is because it refuses to accept the dead bodies of those who break the precepts;

On the Ground of Shining Light this is because that is where one relinquishes the world’s false designations;

On the Ground of Blazing Brilliance this is because it is of the same singular flavor as the Buddha’s meritorious qualities;

On the Difficult-to-Conquer Ground this is because this is where one produces incalculably many skillful means and spiritual superknowledges whereby what one does in the world constitutes a multitude of precious jewels;

On the Ground of Direct Presence this is because that is where one contemplates the extremely profound principles of conditioned arising;

On the Far-Reaching Ground this is because that is where one employs vast enlightened intelligence in skillful investigative contemplation;

On the Ground of Immovability this is because that is where one manifests vast works of adornment;

On the Ground of Excellent Intelligence this is because that is where one acquires profound liberation and, in one’s practice within the world, one’s awareness accords with reality and never extends beyond boundaries;

And on the Dharma Cloud Ground this is because that is where one becomes able to insatiably take on all the rain of the Buddha’s, the Tathāgata’s, great Dharma light.

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佛子。譬如大

209b11 || 摩尼珠。有十種性。出過眾寶。何等為十。一者
209b12 || 從大海出。二者巧匠治理。三者圓滿無缺。四
209b13 || 者清淨離垢。五者內外明徹。六者善巧鑽穿。
209b14 || 七者貫以寶縷。八者置在琉璃高幢之上。九
209b15 || 者普放一切種種光明。十者能隨王意。雨眾
209b16 || 寶物。如眾生心。充滿其願。佛子。當^[1]如菩薩
209b17 || 亦復如是。有十種事。出過眾聖。何等為十。一
209b18 || 者發一切智心。二者持戒頭陀。正行明淨。三
209b19 || 者諸禪三昧。圓滿無缺。四者道行清白。離諸
209b20 || 垢穢。五者方便神通。內外明徹。六者緣起智
209b21 || 慧。善能鑽穿。七者貫以種種方便智縷。八者
209b22 || 置於自在高幢之上。

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佛子，譬如大摩尼珠有十种性出过众宝。何等为十？一者、从大海出；二者、巧匠治理；三者、圆满无缺；四者、清淨离垢；五者、内外明彻；六者、善巧钻穿；七者、贯以宝缕；八者、置在琉璃高幢之上；九者、普放一切种种光明；十者、能随王意雨众宝物，如众生心充满其愿。佛子，当知菩萨亦复如是，有十种事出过众圣。何等为十？一者、发一切智心；二者、持戒头陀，正行明净；三者、诸禅三昧，圆满无缺；四者、道行清白，离诸垢秽；五者、方便神通，内外明彻；六者、缘起智慧，善能钻穿；七者、贯以种种方便智缕；八者、置于自在高幢之上；

D. THE TEN GROUNDS COMPARED TO A LARGE MAṆI JEWEL

(D) Son of the Buddha. This circumstance is analogous to that of a large *maṇi* jewel that by virtue of possessing ten characteristic qualities surpasses all the many other sorts of jewels. What then are those ten? They are:

- First, it comes forth from the great ocean;
- Second, it is enhanced by the refinements of a skilled artisan;
- Third, it is perfect and entirely free of flaws;
- Fourth, it is possessed of stainless purity;
- Fifth, its brightly penetrating brilliance shines both inwardly and outwardly;
- Sixth, it has been skillfully drilled through;
- Seventh, it is strung with precious thread;
- Eighth, it is mounted at the very tip of a tall flagpole made of lapis lazuli;
- Ninth, it shines forth everywhere with all the many different kinds of light;
- Tenth, it is able to rain down the many sorts of precious things in response to the wishes of the King and is able to fulfill the wishes arising in beings' minds.

Son of the Buddha. So too it is with the bodhisattva who, in this same manner, by virtue of possessing ten characteristic features, surpasses the qualities of the many other *āryas*. What then are these ten?

- First, he has brought forth the resolve to gain all-knowledge;
- Second, in his observance of the moral precepts and his cultivation of the *dhūta* practices, he is possessed of radiantly pure right practice;
- Third, he is possessed of perfectly full and flawless practice of all the *dhyāna* samādhis;
- Fourth, his path practices are pure white and free from all stains and defilements;
- Fifth, his skillful means and spiritual superknowledges are possessed of a penetrating brilliance that shines both inwardly and outwardly;
- Sixth, his wisdom with respect to the process of conditioned arising has the capacity to be skillfully penetrating;
- Seventh, [his practice] is strung through with the thread of the many different applications of skillful means and wisdom;
- Eighth, he is placed high atop the pillar of the sovereign masteries;

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九者觀眾生行。放聞持
 209b23 || 光。十者受佛智職。墮在佛數。能為眾生。廣作
 209b24 || 佛事
 209b25 || (E) 佛子。此集一切種一切智功德菩薩行法門
 209b26 || 品。若諸眾生。不種善根。不可得聞。解脫月菩
 209b27 || 薩言聞此法門。得幾所福。金剛藏菩薩言。如
 209b28 || 一切智。所集福德。聞此法門。福德如是。何以
 209b29 || 故。非不聞此功德法門。而能信解受持讀誦。
 209c01 || 何況精進。如說修行。是故當知。要得聞此集
 209c02 || 一切智功德法門。乃能信解。受持修習。然後
 209c03 || 至於一切智地
 209c04 || 爾時佛神力故。法如是故。十方各有十億佛
 209c05 || 刹微塵數世界。六種十八相動。所謂動遍動
 209c06 || 等遍動。起遍起等遍起。[2]涌遍[*]涌等遍[*]涌。震
 209c07 || 遍震

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九者、观众生行，放闻持光；十者、受佛智职，堕在佛数，能为众生广作佛事。

“佛子，此集一切种、一切智功德菩萨行法门品，若诸众生不种善根不可得闻。”

解脱月菩萨言：“闻此法门，得几所福？”

金刚藏菩萨言：“如一切智所集福德，闻此法门福德如是。何以故？非不闻此功德法门而能信解、受持、读诵，何况精进、如说修行！是故当知，要得闻此集一切智功德法门，乃能信解、受持、修习，然后至于一切智地。”

尔时，佛神力故，法如是故，十方各有十亿佛刹微尘数世界六种十八相动。所谓：动、遍动、等遍动，起、遍起、等遍起，踊、遍踊、等遍踊，震、遍震、

Ninth, he contemplates beings' actions and emanates the light of learning and retention;

Tenth, having received the Buddhas' consecration of his knowledge, he then falls in among those counted as buddhas and thus becomes able, for the sake of beings, to carry out on a vast scale the works of the Buddhas.

E. THE PREREQUISITE CONDITIONS FOR HEARING THE TEN GROUNDS TEACHINGS

(E) Son of the Buddha. As for this chapter on the bodhisattva practice gateways by which one accumulates the meritorious qualities associated with the knowledge of all modes and all-knowledge, if any being had not himself already planted roots of goodness, he would be unable to even obtain a hearing of it.

F. LIBERATION MOON ASKS: "HOW MUCH MERIT BY HEARING THIS TEACHING?"

Liberation Moon Bodhisattva then asked, "How much merit might one acquire due to having heard [this chapter that describes] these Dharma gateways?"

G. VAJRAGARBHA EXPLAINS MERIT AND IMPORTANCE TEN GROUNDS TEACHING

Vajragarbha Bodhisattva replied:

The merit associated with simply hearing these Dharma gateways is of the same sort as the merit of all-knowledge. How could that be? It could not be that one might have resolute faith in, accept, uphold, study and recite these Dharma gateways to the meritorious qualities if one had not heard them. How much the less might one then proceed to vigorously pursue their cultivation in accordance with the way they were explained. Therefore, one should realize that it is essential that one gain a hearing of these Dharma gateways to the accumulation of the meritorious qualities associated with all-knowledge in order to then be able to have resolute faith in them, accept them, uphold them in practice, and thus later succeed in reaching the ground of all-knowledge.

H. THE AUSPICIOUS SIGNS OCCURRING WHEN THIS SUTRA'S TEACHING ENDED

At that time, because of the spiritual powers of the Buddha and because of the very nature of the Dharma, in each of the ten directions, worlds as numerous as the atoms in ten *koṭis* of buddha lands underwent the six types and eighteen varieties of characteristic movements, namely: movement, universal movement, equal-and-universal movement, rising, universal rising, equal-and-universal rising, upward thrusting, universal upward thrusting, equal-and-universal upward thrusting, shaking, universal shaking,

正體字

等遍震。吼遍吼等遍吼。擊遍擊等遍擊。

209c08 || 雨眾天華。天鬘天衣。及諸天寶。莊嚴之具。幢
209c09 || 幡繒蓋。奏天^[3]妓樂。其音和雅。同時發聲。讚
209c10 || 一切智地。所有功德。如此世界。他化自在天
209c11 || 王宮。演說此法。十方所有。一切世界。悉亦如
209c12 || 是。爾時復以佛神力故。十方各十億佛刹微
209c13 || 塵數世界外。有十億佛刹微塵數菩薩。而來
209c14 || 此會。作如是言。善哉善哉。金剛藏。快說此
209c15 || 法。我等悉亦同名金剛藏。所住世界。各各差
209c16 || 別。悉名金剛德。佛號金剛幢。我等住在本世
209c17 || 界中。皆承如來威神之力而說此法。眾會悉
209c18 || 等。文字句義。與此所說。無有增減。悉以佛神
209c19 || 力。而來此會。為汝作證。如我等今者入此世
209c20 || 界。如是十方一切世界。悉亦如是。而往作證
209c21 || 爾時金剛藏菩薩。觀察十方一切眾會。普周
209c22 || 法界。欲讚歎發一切智智心。

簡體字

等遍震，吼、遍吼、等遍吼，击、遍击、等遍击。雨众天华、天鬘、天衣，及诸天宝庄严之具、幢幡、繒盖。奏天妓乐，其音和雅，同时发声，赞一切智地所有功德。如此世界他化自在天王宫演说此法，十方所有一切世界悉亦如是。

尔时，复以佛神力故，十方各十亿佛刹微尘数世界外，有十亿佛刹微尘数菩萨而来此会，作如是言：“善哉！善哉！金剛藏，快说此法。我等悉亦同名金剛藏，所住世界各各差别，悉名金剛德，佛号金剛幢。我等住在本世界中，皆承如来威神之力而说此法，众会悉等，文字句义与此所说无有增减；悉以佛神力而来此会，为汝作证。如我等今者入此世界，如是十方一切世界悉亦如是而往作证。”

尔时，金剛藏菩萨观察十方一切众会，普周法界，欲赞叹发一切智智心，

equal-and-universal shaking, roaring, universal roaring, equal-and-universal roaring, striking, universal striking, and equal-and-universal striking. This was accompanied by the raining down of the many sorts of heavenly flower blossoms, heavenly floral garlands, heavenly raiment, and also heavenly jewels, articles of adornment, flags, banners, silken canopies, the playing of heavenly instruments and singing in which the sounds were harmonious and refined and accompanied by the simultaneous sounding of voices in praise of all the meritorious qualities of the ground of all-knowledge.

I. THE 10 DIRECTIONS' BODHISATTVAS ATTEST TO THE TEACHING'S UNIVERSALITY

Just as this proclamation of this Dharma was taking place in the palace of this world's Paranirmita Vaśavartin Heaven, so too was it also taking place in this very fashion in all worlds of the ten directions.

Additionally, at that time, again on account of the spiritual powers of the Buddha, there came to this assembly from beyond worlds as numerous as the atoms in ten *koṭis* of buddha lands bodhisattvas as numerous as the atoms in ten *koṭis* of buddha lands who then spoke these words:

It is good indeed, good indeed, O Vajragarbha, that you have discoursed so directly on this dharma. We too carry the name "Vajragarbha" and the worlds in which we dwell with all their differences, are all named, "Vajra Qualities." Our buddha is called "Vajra Banner." All of us, receiving the benefit of the spiritual powers of the Tathāgata, proclaim this very Dharma in those worlds in which we dwell and from which we come. Our assemblies are all also entirely identical. The language, the phrases, and the meanings are also neither enhanced nor reduced in comparison to what is set forth here.

That all of us have come to this assembly is entirely because of the Buddha's spiritual powers through which we have come to offer this certifying corroboration. Just as we have now come and entered this world, so too is it the case that, in this same manner, we go forth to all the worlds of the ten directions to offer just such certifying corroboration there as well.

J. VAJRAGARBHA'S SUMMARIZING VERSES AUGMENTED BY THE BUDDHA'S POWERS

At that time, Vajragarbha Bodhisattva regarded that entire congregation that had assembled from the ten directions throughout the entire Dharma realm and, wishing to praise the generation of the resolve to gain realization of the cognition of all-knowledge,

正
體
字

欲示現菩薩境

209c23 || 界。欲淨治菩薩行力。欲說攝取一切種智道。

209c24 || 欲除滅一切世間垢。欲施與一切智。欲示現

209c25 || 不思議智莊嚴。欲顯示一切菩薩諸功德。欲

209c26 || 令如是地義。轉更開顯。承佛神力。而說頌

209c27 || 言

209c28 || 其心寂滅恒調順 平等無礙如虛空

209c29 || 離諸垢濁住於道 此殊勝行汝應聽 ⁽¹⁷⁾

210a01 || 百千億劫修諸善 供養無量無邊佛

210a02 || 聲聞獨覺亦復然 為利眾生發大心 ⁽¹⁸⁾

210a03 || 精勤持戒常柔忍 慚愧福智皆具足

210a04 || 志求佛智修廣慧 願得十力發大心 ⁽¹⁹⁾

210a05 || 三世諸佛咸供養 一切國土悉嚴淨

210a06 || 了知諸法皆平等 為利眾生發大心 ⁽²⁰⁾

210a07 || 住於初地生是心 永離眾惡常歡喜

210a08 || 願力廣修諸善法 以悲愍故入後位

210a09 || 戒聞具足念眾生 滌除垢穢心明潔

210a10 || 觀察世間三毒火 廣大解者趣三地

210a11 || 三有一切皆無常 如箭入身苦熾然

210a12 || 厭離有為求佛法 廣大智人趣焰地

簡
體
字

欲示現菩薩境界，欲淨治菩薩行力，欲說攝取一切種智道，欲除滅一切世間垢，欲施與一切智，欲示現不思議智莊嚴，欲顯示一切菩薩諸功德，欲令如是地義轉更開顯，承佛神力而說頌言：

“其心寂滅恒調順，平等無礙如虛空，
離諸垢濁住於道，此殊勝行汝應聽。
百千億劫修諸善，供養無量無邊佛，
聲聞獨覺亦復然，為利眾生發大心。
精勤持戒常柔忍，慚愧福智皆具足，
志求佛智修廣慧，願得十力發大心。
三世諸佛咸供養，一切國土悉嚴淨，
了知諸法皆平等，為利眾生發大心。
住於初地生是心，永離眾惡常歡喜，
願力廣修諸善法，以悲愍故入後位。
戒聞具足念眾生，滌除垢穢心明潔，
觀察世間三毒火，廣大解者趣三地。
三有一切皆無常，如箭入身苦熾然，
厭離有為求佛法，廣大智人趣焰地。

wishing to reveal the realms of the bodhisattvas, wishing to reveal the purification of the practices and powers of the bodhisattva, wishing to discourse on the acquisition of the path to the knowledge of all modes, wishing to discourse on the extinguishing of all forms of worldly defilement, wishing to bestow all-knowledge, wishing to reveal the adornments associated with inconceivable knowledge, wishing to reveal all the meritorious qualities of all bodhisattvas, and wishing to cause such meanings associated with the grounds to become yet more clearly revealed, he availed himself of the spiritual power of the Buddha and then proceeded to utter verses, saying:

With a mind abiding in quiescence, forever tamed,
and as uniformly the same and unobstructed as space itself,
he abandons the turbidity of all defilements and abides in the path.
You should listen to such especially supreme practices as these. ^{17}

For a hundred thousand *koṭis* of kalpas, he cultivates every good,
presents offerings to incalculably and boundlessly many buddhas,
and to *śrāvaka*-disciples and *pratyekabuddhas* as well
and, in order to benefit beings, brings forth the great resolve. ^{18}

He diligently upholds moral precepts, is always pliantly patient,
is replete in senses of shame and blame and merit and knowledge,
resolutely seeks Buddha's knowledge, cultivates vast intelligence,
and, vowing to acquire the ten powers, brings forth the great resolve.
^{19}

He makes offerings to all Buddhas of the three periods of time,
adorns and purifies all lands,
utterly realizes all dharmas' uniform equality,
and, for the sake of benefiting beings, brings forth the great resolve.²⁷⁵
^{20}

Dwelling on the first ground, he brings forth this resolve,
forever abandons the many evils, and always abides in joyfulness.
Through the power of vows, he vastly cultivates all good dharmas,
and, through compassionate empathy, enters the next station.

Entirely replete in precepts and learning and mindful of beings,
he washes away defilements, his mind becomes radiantly pristine,
he contemplates the world's fires of the three poisons,
and, with vast comprehension, proceeds on to the third ground.

Seeing the three realms of existence as entirely impermanent,
as ablaze with sufferings akin to when an arrow is shot into the body,
he renounces all that is conditioned, pursues the Buddha's Dharma,
and, as one with great wisdom, enters the Blazing Ground.

正體字

210a13	念慧具足得道智	供養百千無量佛
210a14	常觀最勝諸功德	斯人趣入難勝地
210a15	智慧方便善觀察	種種示現救眾生
210a16	復供十力無上尊	趣入無生現前地
210a17	世所難知而能知	不受於我離有無
210a18	法性本寂隨緣轉	得此微妙向七地
210a19	智慧方便心廣大	難行難伏難了知
210a20	雖證寂滅勤修習	能趣如空不動地
210a21	佛勸令從寂滅起	廣修種種諸智業
210a22	具十自在觀世間	以此而昇善慧地
210a23	以微妙智觀眾生	心行業惑等稠林
210a24	為欲化其令趣道	演說諸佛勝義藏
210a25	次第修行具眾善	乃至九地集福慧
210a26	常求諸佛最上法	得佛智水灌其頂
210a27	獲得無數諸三昧	亦善了知其作業
210a28	最後三昧名受職	住廣大境恒不動
210a29	菩薩得此三昧時	大寶蓮華忽然現
210b01	身量稱彼於中坐	佛子圍遶同觀察
210b02	放大光明百千億	滅除一切眾生苦
210b03	復於頂上放光明	普入十方諸佛會

簡體字

念慧具足得道智， 供養百千無量佛，
 常觀最勝諸功德， 斯人趣入難勝地。
 智慧方便善觀察， 種種示現救眾生，
 復供十力無上尊， 趣入無生現前地。
 世所難知而能知， 不受於我離有無，
 法性本寂隨緣轉， 得此微妙向七地。
 智慧方便心廣大， 難行難伏難了知，
 雖證寂滅勤修習， 能趣如空不動地。
 佛勸令從寂滅起， 廣修種種諸智業，
 具十自在觀世間， 以此而昇善慧地。
 以微妙智觀眾生， 心行業惑等稠林，
 為欲化其令趣道， 演說諸佛勝義藏。
 次第修行具眾善， 乃至九地集福慧，
 常求諸佛最上法， 得佛智水灌其頂。
 獲得無數諸三昧， 亦善了知其作業，
 最後三昧名受職， 住廣大境恒不動。
 菩薩得此三昧時， 大寶蓮華忽然現，
 身量稱彼於中坐， 佛子圍繞同觀察。
 放大光明百千億， 滅除一切眾生苦，
 復於頂上放光明， 普入十方諸佛會，

Fully replete in mindfulness and wisdom, he gains path knowledge, makes hundreds of thousands of offerings to countless buddhas, and always contemplates all of the most supreme qualities, whereupon this person then enters the Difficult-to-Conquer Ground.

Employing wisdom and skillful means, he skillfully contemplates, brings forth all different sorts of manifestations to rescue beings, again makes offerings to the unexcelled Honored One of ten powers, and enters the unproduced and the Direct Presence Ground.

He becomes able to know what is difficult for a worldling to know, does not accept any self, transcends existence and non-existence, knows dharmas' basic stillness, adapts to conditions' transformations, and, having gained these sublime states, enters the seventh ground.

With wisdom, skillful means, and a vast mind, [he masters] what is hard to practice, hard to overcome, and hard to entirely know. Though he has realized quiescent cessation, he cultivates diligently and is able to enter the space-like Ground of Immovability.

Encouraged by Buddha, he is caused to rise from quiescent cessation, takes up vast cultivation of many different deeds rooted in wisdom. Equipped with ten sovereign masteries, he contemplates the world, and, due to this, ascends to the Ground of Excellent Intelligence.

With subtle and marvelous wisdom, he contemplates beings' thickets of mental actions, karmic actions, afflictions, and such, and, wishing to teach them and cause them to enter the path, he then expounds on all Buddhas' treasury of the supreme meaning.

He sequentially cultivates to completion the many forms of goodness, accumulates merit and wisdom up through the ninth ground, always pursues all buddhas' most supreme dharmas, and gains the consecration with Buddha's wisdom waters poured on his crown.

He acquires measurelessly many samādhis and also thoroughly and completely understands their functions. The very last samādhi is known as "Receiving the Consecration" wherein he dwells in a vast realm, forever unmoving.

When this bodhisattva acquires this samādhi, an immense bejeweled lotus blossom suddenly appears, whereupon, with a body of matching size, he sits down in its middle, surrounded by those buddha's sons, all in the same contemplation.

He emanates a hundred thousand *koṭis* of great light beams that extinguish the sufferings of all beings and also emanates beams of light from his crown that everywhere enter the assemblies of the buddhas of the ten directions.

正體字

210b04	悉住空中作光網	供養佛已從足入
210b05	即時諸佛悉了知	今此佛子登職位
210b06	十方菩薩來觀察	受職大士舒光照
210b07	諸佛眉間亦放光	普照而來從頂入
210b08	十方世界咸震動	一切地獄苦消滅
210b09	是時諸佛與其職	如轉輪王第一子
210b10	若蒙諸佛與灌頂	是則名登法雲地
210b11	智慧增長無有邊	開悟一切諸世間
210b12	欲界色界無色界	法界世界眾生界
210b13	有數無數及虛空	如是一切咸通達
210b14	一切化用大威力	諸佛加持微細智
210b15	祕密劫數毛道等	皆能如實而觀察
210b16	受生捨俗成正道	轉妙法輪入涅槃
210b17	乃至寂滅解脫法	及所未說皆能了
210b18	菩薩住此法雲地	具足念力持佛法
210b19	譬如大海受龍雨	此地受法亦復然
210b20	十方無量諸眾生	悉得聞持持佛法
210b21	於一佛所所聞法	過於彼數無有量
210b22	以昔智願威神力	一念普遍十方土
210b23	霍甘露雨滅煩惱	是故佛說名法雲

簡體字

悉住空中作光网，供养佛已从足入；
 即时诸佛悉了知，今此佛子登职位。
 十方菩萨来观察，受职大士舒光照；
 诸佛眉间亦放光，普照而来从顶入。
 十方世界咸震动，一切地獄苦消灭；
 是时诸佛与其职，如转轮王第一子。
 若蒙诸佛与灌顶，是则名登法云地，
 智慧增长无有边，开悟一切诸世间。
 欲界色界无色界，法界世界众生界，
 有数无数及虚空，如是一切咸通达。
 一切化用大威力，诸佛加持微细智，
 秘密劫数毛道等，皆能如实而观察。
 受生舍俗成正道，转妙法轮入涅槃，
 乃至寂灭解脱法，及所未说皆能了。
 菩萨住此法云地，具足念力持佛法，
 譬如大海受龙雨，此地受法亦复然。
 十方无量诸众生，悉得闻持持佛法，
 于一佛所所闻法，过于彼数无有量。
 以昔智愿威神力，一念普遍十方土，
 霍甘露雨灭烦恼，是故佛说名法云。

They all remain there in space, forming a net-like canopy of light that, after making offerings to the Buddhas, then enters their feet. The Buddhas all then immediately know,
 “This Buddha’s son has now ascended to the consecration stage.”

The bodhisattvas from the ten directions come to observe this great consecration-receiving eminence pour forth illumination. The Buddhas then also release light from between their eyebrows that, after producing illumination everywhere, then enter his crown.

All worlds of the ten directions are then beset with tremors and all the sufferings experienced in the hells are extinguished. It is at this very time that the Buddhas confer their consecration just as a wheel-turning king confers a consecration on his eldest son.

When one receives this anointing of the crown by the Buddhas, then this is what is known as ascending to the Dharma Cloud Ground. His wisdom continues to grow boundlessly to include [the means of] awakening everyone in all worlds.

The desire realm, the form realm, the formless realm, the Dharma realm, the worldly realms, and the realms of beings. Whether calculable, incalculable, or in the realms of empty space, he acquires a penetrating comprehension of all such things as these.

In all his transformations, he employs greatly awe-inspiring powers and receives the Buddhas’ augmenting support in subtle knowledge. As for the esoteric, kalpa enumerations, ordinary beings, and such, he can contemplate them all in accordance with reality.

He takes on birth, leaves the home life, realizes right enlightenment, turns the wheel of the wondrous Dharma, and enters nirvāṇa. Everything up to the dharma of quiescent liberation as well as what has not yet been taught—he is able to completely fathom it all.

The bodhisattva dwelling on this Dharma Cloud Ground, entirely perfect in mindfulness power, retains the Buddha’s Dharma. Just as the great ocean takes in the dragon’s rains, so too is his ability to take in and retain the Dharma on this ground.

Compared to all buddha dharmas countless beings in ten directions who had the hearing-and-retaining [samādhi] could retain, the Dharma that he hears [and retains] in the place of a single buddha exceeds that number by a measurelessly great amount.

Using the power of wisdom, past vows, and awesome spiritual might, in but a single mind-moment, he pervades the ten directions’ lands, pours down the rain of sweet-dew elixir, and extinguishes afflictions. Hence the Buddha referred to this as “the Dharma Cloud.”

正
體
字

210b24	神通示現遍十方	超出人天世間境
210b25	復過是數無量億	世智思惟必迷悶
210b26	一舉足量智功德	乃至九地不能知
210b27	何況一切諸眾生	及以聲聞辟支佛
210b28	此地菩薩供養佛	十方國土悉周遍
210b29	亦供現前諸聖眾	具足莊嚴佛功德
210c01	住於此地復為說	三世法界無礙智
210c02	眾生國土悉亦然	乃至一切佛功德
210c03	此地菩薩智光明	能示眾生正法路
210c04	自在天光除世暗	此光滅暗亦如是
210c05	住此多作三界王	善能演說三乘法
210c06	無量三昧一念得	所見諸佛亦如是
210c07	此地我今已略說	若欲廣說不可盡
210c08	如是諸地佛智中	如十山王巖然住
210c09	初地藝業不可盡	譬如雪山集眾藥
210c10	二地戒聞如香山	三如 ^[1] 鞞陀發妙華
210c11	焰慧道寶無有盡	譬如仙山仁善住
210c12	五地神通如由乾	六如馬耳具眾果
210c13	七地大慧如尼民	八地自在如輪圍
210c14	九如計都集無礙	十如須彌具眾德

簡
體
字

神通示現遍十方，超出人天世間境，
 復過是數無量億，世智思惟必迷悶。
 一舉足量智功德，乃至九地不能知，
 何況一切諸眾生，及以聲聞辟支佛。
 此地菩薩供養佛，十方國土悉周遍，
 亦供現前諸聖眾，具足莊嚴佛功德。
 住於此地復為說，三世法界無礙智，
 眾生國土悉亦然，乃至一切佛功德。
 此地菩薩智光明，能示眾生正法路，
 自在天光除世暗，此光滅暗亦如是。
 住此多作三界王，善能演說三乘法，
 無量三昧一念得，所見諸佛亦如是。
 此地我今已略說，若欲廣說不可盡。
 如是諸地佛智中，如十山王巖然住。
 初地藝業不可盡，譬如雪山集眾藥；
 二地戒聞如香山；三如鞞陀發妙華；
 焰慧道寶無有盡，譬如仙山仁善住；
 五地神通如由乾；六如馬耳具眾果；
 七地大慧如尼民；八地自在如輪圍；
 九如計都集無礙；十如須彌具眾德。

What his superknowledges manifest throughout the ten directions so surpasses matters in the worldly sphere of humans and devas, exceeding their number so incalculably many *koṭis* of times, assessing them with worldly knowledge, one is sure to become bewildered.

Even everyone up through the ninth ground cannot know how much knowledge and merit is involved in his merely raising his foot. How much less might this be known by any ordinary being or even by any *śrāvaka*-disciple or *pratyekabuddha*.

The bodhisattva dwelling on this ground makes offerings to buddhas in the lands throughout the ten directions while also making offerings to all present-era assemblies of *āryas* and completely fulfilling his adornment with a buddha's qualities.

As he dwells on this ground, they additionally discourse for him on unimpeded knowledge of the three times, the Dharma realm, and in the same manner, on beings, on lands, and so forth on up to all of the Buddha's meritorious qualities.

The wisdom light of the bodhisattva dwelling on this ground is able to reveal to beings the road of right Dharma.

As the Maheśvara Heaven King's light dispels worldly darkness, so too this light of his dispels darkness in just that same manner.

Dwelling herein, one often becomes a king within the three realms well able to expound on Dharma according to the Three Vehicles. Incalculably many *samādhis* are acquired in but a mind-moment and the number of buddhas he sees is of that same order.

I have now concluded a summary explanation of this ground.

If one wished to discourse on it extensively, it would be endless.

Just so, the grounds exist in reliance on the Buddha's wisdom just as the ten mountain kings, towering, abide [in reliance on the earth].

Culturally supportive works done on the first ground are endless, comparable to the density of the many herbs on Snow Mountain.

Second ground precepts and learning are like Incense Mountain.

The third is like the fine flowers that come forth on Vaidharī.

The jewels of the path on the "Blazing Brilliance" ground are endless, comparable to the worthies skillfully dwelling on Rishi Mountain.

The spiritual powers on the fifth ground are like on Yugaṃdhara.

The many fruits on the sixth are like on Horse Ear Mountain.

The seventh ground's great wisdom is analogous to Nimindhara.

The sovereign masteries on the eighth ground are like Cakravāda.

The ninth is like Ketumat in its gathering of unimpeded knowledge.

The tenth is like Sumeru in its repletion with the manifold virtues.

正
體
字

210c15	初地願首二持戒	三地功德四專一
210c16	五地微妙六甚深	七廣大慧八莊嚴
210c17	九地思量微妙義	出過一切世間道
210c18	十地受持諸佛法	如是行海無盡竭
210c19	十行超世發心初	持戒第二禪第三
210c20	行淨第四成就五	緣生第六貫穿七
210c21	第八置在金剛幢	第九觀察眾稠林
210c22	第十灌頂隨王意	如是德寶漸清淨
210c23	十方國土碎為塵	可於一念知其數
210c24	毫末度空可知量	億劫說此不可盡
210c25	大方廣佛華嚴經卷第三十九	

簡
體
字

初地愿首二持戒；三地功德四专一；
五地微妙六甚深；七广大慧八庄严；
九地思量微妙义，出过一切世间道；
十地受持诸佛法，如是行海无尽竭。
十行超世发心初，持戒第二禅第三，
行净第四成就五，缘生第六贯穿七，
第八置在金刚幢，第九观察众稠林，
第十灌顶随王意，如是德宝渐清净。
十方国土碎为尘，可于一念知其数，
毫末度空可知量，亿劫说此不可尽。”

The first ground is chief in vows, the second in upholding precepts,
the third ground in virtues, the fourth in singular focus,
the fifth ground in sublimity, the sixth in extreme profundity,
the seventh in vast wisdom, and the eighth in adornment.

The ninth is foremost in the contemplation of sublime meanings
in a manner that surpasses that of all the world's paths.

On the tenth ground, one takes on and preserves Buddha dharmas.
It is in this way that the ocean of practices is inexhaustible.

Ten practices overstep the worldly, the first is generating the resolve,
upholding precepts is second, *dhyāna* is third,
purification of practices is fourth, fulfillment is fifth, conditioned
arising is sixth, his threading of [means and wisdom] is seventh,

the eighth is placement atop the vajra pillar,
the ninth is contemplation of the beings' thickets,
the tenth is the anointing of the crown according to the King's intent.
It is in this way that the jewel of virtue gradually becomes purified.

Even if, having crushed the ten directions' lands to dust,
one could know in but a single mind-moment their number of dusts,
and, even if one could measure the size of space with a hair tip, still,
one could not finish describing [the grounds] even in a *koṭi* of kalpas.

End of the Ten Grounds Chapter

Translation Endnotes

1. Khotan was a Buddhist state located on the branch of the Silk Road that ran along the Southern periphery of the Taklamakan Desert and which corresponds to modern Xinjiang Province, China.
2. Because the Chinese translator only titled the sections of this text with section numbers (“Chapter 26: The Ten Grounds: Part One,” “... Part Two,” etc., I have elected to provide more specific titling for each part of the text as in “The Joyfulness Ground,” “The Stainlessness Ground,” etc.
3. “Clear knowledges” refers here to the “three knowledges” (*trividya*): 1) The remembrance of previous lives (*pūrvavāṇīvāsānusmṛti*); 2) Knowledge of beings’ rebirth destinies (*cyutyupapattijñāna*); and 3) Knowledge of the destruction of the contaminants or “taints” (*āsravakṣaya*).
4. A *bodhimaṇḍa* is the “site of enlightenment” wherein enlightenment is cultivated and fully realized. It may be used as a general reference to Buddhist temples, though it often refers specifically to the site beneath the bodhi tree where a buddha gains complete realization of the utmost, right, and perfect enlightenment.
5. The “wheel of Dharma” or “Dharma wheel” (*dharma-cakra*) 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*).
6. As a Buddhist technical term, “Dharma realm” or “dharma realm,” *dharma-dhātu*, has at least several levels of meaning, of which this refers to the second of the three listed below:
 - 1) At the most granular level, “dharma realm” refers to the objective contents of one of the eighteen sense realms, dharmas as “objects of mind” (*dharma-āyatana*);
 - 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 is the nature of all of those phenomena. In this sense, it is identical with the “Dharma body” (*dharma-kāya*);
 - 3) As a classifying term, “dharma realm” is used to distinguish realms of existence (as in “the ten dharma realms” that consist of the realms of buddhas, bodhisattvas, śrāvaka disciples, *pratyekabuddhas*, devas, *asuras*, humans, animals, hungry ghosts, and 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).

7. 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).
8. 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, Sarvavyūhāṃkārapratibhāsaṃdarśanagarbha, Jñānavairocanagarbha, Ruciraśrīgarbha, Candanaśrīgarbha, Puṣpaśrīgarbha, Kusumaśrīgarbha, Utpalaśrīgarbha, Devaśrīgarbha, Puṇyaśrīgarbha, Anāvaraṇajñānavisuddhigarbha, Guṇaśrīgarbha, Nārāyaṇaśrīgarbha, Amalagarbha, Vimalagarbha, Vicitrpratibhānāṃkāragarbha, Mahāraśmijālāvabhāsaagarbha, Vimalaprabhāsaśrītejorājagarbha, Sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbha, Vajrārchiśrīvatsāṃkāragarbha, Jyotirjvalanārchiśrīgarbha, Nakṣatrarājaprabhāvabhāsaagarbha, Gaganakośanāvaraṇajñānavisuddhigarbha, Anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbha, Dhāraṇīmukhasarvajagatpraṇidhiṣaṃdhāraṇagarbha, Sāgaravyūhagarbha, Meruśrīgarbha, Sarvagunaśrīvisuddhigarbha, Tathāgataśrīgarbha, Buddhaśrīgarbha, and Vimukticandra.
9. Jñānavairocanagarbha.
10. Anāvaraṇajñānavisuddhigarbha.
11. Gaganakośanāvaraṇajñānavisuddhigarbha.
12. A *mahāsattva* is a “great bodhisattva,” one who has practiced the bodhisattva path for countless kalpas.
13. Most of these numerical descriptors: “countless” (perhaps equals an “innumerable” [*agaṇeya* = 112th level]), “measureless” (*aparimāṇa* = 106th level), “boundless” (*aparyanta* = 108th level), “unequalable” (*asamanta* = 110th level), “innumerable” (*agaṇeya* = 112th level), “indescribable” (*atulya* = 114th level), “inconceivable” (*acintya* = 116th level) “immeasurable” (*ameya* = 118th level), and “ineffable” (*anabhilāpya* = 120th 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).
14. Although the Sanskrit refers here 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 SA and KB refer to it as “the great wisdom light samādhi.”
 15. A *koṭi* is a number that is defined in the Flower Adornment Sutra Chapter 30 as the product of multiplying a *lakṣa* (100,000) by a *lakṣa*. Hence it equals 10,000,000, i.e. ten million.
 16. The text refers here to the first three of the ten standard names for a buddha.
 17. “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.”
 18. The Sanskrit references “*mahāprajñā*” here.
 19. “*suvinīścītamatikauśalyatām*.”
 20. “*tathāgatavaiśāradyānavālīnatām*.”
 21. The DSBC Sanskrit (*pratisaṃvid*) makes it clear that “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 which SA renders as “Ground of Excellent Intelligence” (*sādhumatī-bhūmi*). Briefly, they are unimpeded knowledge of Dharma, meaning, language, and eloquence.
 22. DSBC specifies: “*suparīśodhitādhyāśayatayā ca*,” i.e. “has well purified his *higher* resolute intentions (or ‘higher aspirations’).”
 23. “*svavadātājñānamāṇḍalatayā ca*.”
 24. “*susambhṛtasambhāratayā ca*.”
 25. “*apramāṇasmytibhājanatayā*.”
 26. “Resolute faith” (*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.

27. *Zongchi* (總持), “comprehensive retention,” is the Chinese translation of the Sanskrit *dhāraṇī*. I sometimes redundantly translate the term as “comprehensive-retention *dhāraṇī*” to clarify what the Chinese text means by “comprehensive retention,” especially when the term is not simply referring to mantras. “*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 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, or 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 also may be used to invoke the manifestation of beneficial supernormal powers either in conjunction with or independent of *mudras* (hand postures) and/or visualizations.

28. “*dharmadhātujñānamudrāsūmudritatayā ca*.”
29. Per DSBC, the names of the *bhūmis* are: *pramuditā*; *vimalā*; *prabhākarī*; *arciṣmatī*; *sudurjayā*; *abhimukhī*; *dūraṃgamā*; *acalā*; *sādhumatī*; *dharmameghā*.
30. 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 the 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.

31. 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 these renderings all 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.

32. For the most part, throughout the text, in the introductory and reiterative verses for each of the chapters, SA’s Chinese translation employs six or eight verse lines to translate the ideas contained in each four-line Sanskrit gatha when he is producing five-character Chinese verse lines. However, when he produces seven-character verse lines, he seems to more often follow the Sanskrit on a line by line basis. Even so, it is still not always possible to precisely map the Chinese 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 edition (in reduced font bold curly braces) to the last line of each equivalent SA verse.
33. Although the Chinese specifies “wisdom” here (*zhìhui* / 智慧), “DSBC records the word more commonly rendered as “knowledge” (*jñāna*): “*guṇajñānasamanvitā*.”
34. “Resolute intentions” translates the Chinese *shenxin* (深心), one of SA’s translations of the Sanskrit *āśaya*.
35. The “provisions for the realization of the Path” (*bodhisamṃbhāra*) are the requisites for realization of buddhahood. These are often explained

as consisting of karmic merit on the one hand (*puṇya*) and “knowledge” (*jñāna*) or “wisdom” on the other.

36. “*mātrkā*.”
37. 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).
38. 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])
39. 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. “*sasambhṛtasambhārāṇām*.”
40. DSBC: “*svayaṃbhūjñānānukūlaṃ*.”
41. “*pramuditāyāṃ bodhisattvabhūmau sthito bodhisattvaḥ prāmodyabahulo bhavati prasādabahulaḥ prītibahula utplāvanābahula udagrībahula utsābahula utsāhabahulo ‘saṃrambhabahulo ‘vihiṃsābahulo ‘krodhabahulo bhavati*.”
42. Although the Chinese references “wisdom” here (*zhìhuì* / 智慧),” DSBC references the word more commonly rendered as “knowledge” (*jñāna*): “*jñānabhūmeḥ*.”
43. 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.
44. “*prasādabahulatayā*.” 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, while SD similarly prefers “abundant realization of purity” (多證淨) and Bodhiruci falls somewhat farther afield with “abundant reverence” (多恭敬).
45. “*adhimuktiviśuddhyā*.”
46. DSBC: “*ratnopamacittotpādāṅgābhiniḥhāratayā*.”

47. 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 this, see my translation of this entire treatise.
48. DSBC = “*sarvajñajñānapraṭiṣṭhāpanāya*.”
49. I opt for the first of Qingliang’s two interpretations for the reading of this extremely ambiguous line not found at all in Bodhiruci, Śīladharma, Buddhabhadra, or the Sanskrit and only obliquely alluded to in Kumarajīva. (QL’s other approved interpretation of “若入若行若去” refers to these worlds subsuming or being subsumed by each other in an interpenetrating fashion wherein this bodhisattva freely travels to and returns from these many different sorts of worlds.)
50. DSBC doesn’t specify “‘wise’ beings” so much as “beings possessed of knowledge”: “*apramāṇajñānākaraśattva*.”
51. DSBC doesn’t specify “wisdom,” but rather “knowledge”: “*tathāgataprabhāvajñānānugamāya*.”
52. DSBC does not specify “wisdom,” but rather “knowledge”: “*sahaghoṣodāhārajñānānugamāya*.”
53. Again, DSBC specifies “knowledge” rather than “wisdom”: “*mahābuddhaviśayaprabhāvajñānānugamāya*.”
54. Again, DSBC specifies “knowledge” rather than “wisdom”: “*mahājñānabhūmi*.”
55. 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.
56. DSBC lists these expressions of faith as follows: “*tathāgatānām arhatām samyaksaṃbuddhānām pūrvāntacaryābhinirhārapraveśaṃ pāramitāsamudāgamaṃ bhūmipariniṣpattiṃ vaiśeṣikatām balapariniṣpattiṃ vaiśāradyaparipūrīm āveṇikabuddhadharmāsaṃhāryatām acintyām buddhadharmatām anantamadhyam tathāgataviśayābhinirhāram aparimāṇajñānānugatam tathāgatagocarānupraveśam phalapariniṣpattim abhiśraddadhāti*.”
57. One could insert in brackets a tenth member of this list as “[and such insurmountability]” following both BB and KB (如是難壞), that is also found with mild permutations in most other editions. Bodhiruci (如是上。此諸佛法如是難得。) follows very closely the extant DSBC Sanskrit: “*evamudārāḥ evaṃ durāsadāśceme buddhadharmāḥ*,” i.e. “Such loftiness and so hard to approach.”

58. 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.
59. These are collectively referred to as “the four floods” (*ogha*).
60. “Name-and-form” is a reference to the five aggregates of mentality and physicality that are generally falsely construed by unenlightened beings to constitute an inherently existent “self.”
61. “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.
62. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
63. For “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)” while Conze’s MDPL has: “leaving home.”
64. DSBC gives this entire list as: “*tadyathā - śraddhā karuṇā maitrī tyāgaḥ khedasahiṣṇutā śāstrajñatā lokajñatā hṛyapatrāpyaṃ dhṛtibalādhānaṃ tathāgatapūjopasthānamiti.*”
65. 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.*”
66. “The remaining two means of attraction” are “beneficial actions” and “joint endeavors.”
67. “*yathābalaṃ yathābhajamānam.*”
68. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
69. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
70. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
71. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
72. DSBC specifies “knowledge” (*jñāna*) rather than “wisdom.”
73. For “... should bring forth ten types of resolute intentions,” DSBC has: “*tasya daśa cittāśayāḥ pravartante.*”

74. For these ten “resolute intentions” (*cittāśaya*), DSBC has: *ṛjvāśaya* (= *ārjava*?), *mṛdvāśaya*, *karmaṇyāśaya*, *damāśaya*, *śamāśaya*, *kalyāṇāśaya*, *asaṃsṛṣṭāśaya*, *anapekṣāśaya*, *udārāśaya*, *māhātmyāśaya*.
75. 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.
76. For these ten kinds of minds, DSBC gives: “...*hitacittatām utpādayati / sukhacittatām maitracittatām kṛpācittatām dayācittatām anugrahacittatām āraṁśācittatām samacittatām acāryacittatām śāstrīcittatām utpādayati*.”
77. “The view imputing the existence of a true self in association with one’s body” corresponds to the Sanskrit *satkāya-dṛṣṭi*.
78. The SA Chinese gives “礞石,” the modern translation of which is “aluminite.” This does not correspond to the DSBC Sanskrit which specifies “*kāśīśa*,” a type of iron oxide. Hence I am compelled to prefer the Sanskrit antecedent term.
79. One may notice the seeming absence in this verse of two of the ten resolute intentions: “the unmixed resolute intention” (*asaṃsṛṣṭāśaya*) and “the unattached resolute intention” (*anapekṣāśaya*). It would appear then that they have somehow been replaced here by the phrase: “the swift exits from *saṃsāra*.” (The BB and SD verses specify all ten mental dispositions and do not refer to anything corresponding to this phrase.) That neither BB, SD, DR, or the Sanskrit say anything at all about “*saṃsāra*” here suggests that perhaps this verse line was corrupted in the SA edition by a scribal error or translator misreading that ended up producing a substitution of “*saṃsāra*” for “*saṃsarga*,” for the corresponding part of same line in the extant Sanskrit edition, per DSBC reads: “*saṃsargapekṣāvigatāśca*,” which clearly refers to the two missing list elements and does not refer to “swift exits from *saṃsāra*” at all.
80. As with the previous *bhūmi*, DSBC shows “*cittāśaya*” (“mental intentions”) as the Sanskrit antecedent for “resolute intentions” (深心).
81. For these ten “resolute intentions” (*cittāśaya*), DSBC gives: *śuddha-cittāśaya*, *sthira-cittāśaya*, *nirvic-cittāśaya*, *avirāga-cittāśaya*, *avinivarta-cittāśaya*, *dṛḍha-cittāśaya*, *uttapta-cittāśaya*, *aṭṛpta-cittāśaya*, *udāra-cittāśaya*, and *māhātmya-cittāśaya*. (The last two correspond precisely to the last two listed for the second *bhūmi*.)
82. DSBC gives this tenfold list as: *acintya*, *atulya*, *aprameya*, *durāsada*, *asaṃsṛṣṭa*, *nirupadrava*, *nirupāyāsa*, *abhayaapuragamanīya*, *apunarāvṛtti*, *bahujanaparitrāṇa*.
83. Again, DSBC has “*cittāśaya*” for these ten.

84. DSBC lists these as:

anāthātrāṇāpratiśaraṇacittāśaya;
nityadaridrāpratiśaraṇacittāśaya;
rāgadveṣamohāgnisampradīptapraṭiśaraṇacittāśaya;
bhavadācārakāvaruddhapraṭiśaraṇacittāśaya;
satatasamitaklaśagahenāvṛtaprasuptapraṭiśaraṇacittāśaya;
vilokanasamarthapraṭiśaraṇacittāśaya;
kuśaladharmaacchandarāhitapraṭiśaraṇacittāśaya;
buddhadharmapramuṣitapraṭiśaraṇacittāśaya;
saṃsārasrotonuvāhipraṭiśaraṇacittāśaya;
mokṣopāyapraṇaṣṭapraṭiśaraṇacittāśaya.

85. 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...*"

86. 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.*"

87. DSBC lists these ten as: "...*dharmārāmo dharmarato dharmapraṭiśaraṇo dharmānimmo dharmapravaṇo dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo dharmānudharmacārī.*"

88. The DSBC Sanskrit text clarifies that *xin* (心), otherwise legitimately translated as "minds," in fact refers more specifically to "dispositions," "mental intentions," or "inclinations" (*āśaya*).

89. 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 both speak here of two means of attraction (pleasing words and beneficial actions) and two *pāramitās* (patience and vigor).

90. The "non-harming mind" in this verse section corresponds to and is at variance with the initial prose section's "non-retreating mind."

91. 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.

92. "*dharmālokapraveśa.*"

93. Just as he did in the previous ground's introductory section, SA used *xin* (心) here in these last two members of this list as an abbreviation for *shenxin* (深心), his usually rather standard rendering of "resolute

- intentions" (*āśaya*). DSBC = "*udāra-āśaya-adhimukti-dhātu-vicaraṇāloka-praveśena*.")
94. "*māhātmya-āśaya-adhimukti-dhātu-vicaraṇāloka-praveśena*."
 95. "*jñānaparipācakairdharma*."
 96. "*tadātmakadharmā*."
 97. "*saṃprajāna*."
 98. These contemplations are anchored to the four stations of mindfulness focusing on the body, feelings, thought / mind, and dharmas (*catuḥ-smṛty-upasthāna*).
 99. This is a summation of the bodhisattva's exercise of the four right efforts (*samyak-pradhāna*).
 100. "*vivekaniśritaṃ virāgaṇiśritaṃ nirodhaniśritaṃ vyavasargaparīṇataṃ*."
 101. This is a summation of the bodhisattva's practice of the four foundations of psychic power.
 102. This is a summation of the bodhisattva's practice of the five root faculties.
 103. This is a summation of the bodhisattva's practice of the five powers.
 104. This is a summation of the bodhisattva's practice of the seven limbs of enlightenment.
 105. 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.
 106. "In order to further his quest to acquire the most especially supreme path" (*uttarottara-vaiśeṣika-dharma-parimārgaṇatayā*) is found here in SA as well as in BR, SD, and the DSBC Sanskrit, but it is not found in the three earliest extant editions of this scripture: DR, KB, and BB.
 107. This short section of the text regarding aligning practice with whatsoever the Tathāgata censures or praises is not found in KB and BB). The corresponding DSBC text is: "*sa yānīmāni karmāṇyakaraṇīyāni samyaksaṃbuddhaviṇṇatāni saṃkleśopasaṃhitāni, tāni sarveṇa sarvaṃ prajāhāti / yāni cemāni karmāni karaṇīyāni samyaksaṃbuddhaprasastāni bodhimārgasaṃbhārānukūlāni, tāni samādāya vartate /*"
 108. "*bodhimārgasaṃbhāra*."
 109. In this ten-fold list, SA, BR, SD, and the Sanskrit are very close, whereas KB and BB's lists are nine-fold and slightly variant. DSBC's tenfold list gives us: "*snigdha-cittaśca bhavati, maducittaśca karmanya-cittaśca hitasukhāvahacittaśca aparikliṣṭacittaśca uttarottaraviśeṣaparimārga-ṇacittaśca jñānaviśeṣaṇābhilāṣacittaśca sarvajagatparitrāṇacittaśca gurugauravānukūlacittaśca yathāśrutadharmapratipatticittaśca*."

110. SA, BR, SD, and the Sanskrit are all quite mutually consistent as reflected here in DSBC's tenfold list: "... *sa kṛtajñāśca bhavati, kṛtavedī ca sūrataśca sukhasaṃvāśaśca rjuśca mṛduśca agahanacārī ca nirmāyanirmāṇaśca suvacāśca pradakṣiṇagrāhī ca.*" KB and BB include "implementation of the practice of right concentration."
111. The lists of ten types of vigor are generally quite consistent in all six extant editions with the sole exception of BB's non-inclusion of the final member of all other lists: "The vigor that distinguishes what is and is not the Path." DSBC gives us: "*aprasrabdhavīryaśca bhavati aparikliṣṭaḥ / apratyudāvartyavīryaśca vipulavīryaśca anantavīryaśca uttaptavīryaśca asamavīryaśca asaṃhāryavīryaśca sarvasattvapariṣācanavīryaśca nayānayavibhaktavīryaśca bhavati.*"
112. It is clear from comparing all the editions and the Sanskrit that the first three elements referenced here, although differing somewhat in order from the Sanskrit, are higher aspirations (*adhyāśaya*), resolute intentions (*āśaya*), and resolute convictions (*adhimukti*).
113. "*apramāṇacittāśayatā ca samudāgacchāti.*"
114. "*āśayādhyāśayādhimuktisamatā viśudhyati*" Most of the other editions (BB, KB, SD, DSBC) have not only SA's "resolute 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."
115. DSBC: "*satkāyadṛṣṭi.*"
116. This first quatrain condenses the first ten-fold list ("the ten gateways to Dharma illumination") that opens the initial discussion of this ground.
117. This quatrain along with the quatrain immediately preceding it 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."
118. This quatrain together with the one immediately preceding it summarize the earlier discussion of the bodhisattva's cultivation of the thirty-seven enlightenment factors.
119. This quatrain together with the immediately preceding quatrain summarize the ten aims behind cultivation of the thirty-seven enlightenment factors that were brought up earlier in the discussion of this fourth ground.
120. Beginning here, these introductory verses to the fifth ground do not track well with the Sanskrit which itself is missing the ninth verse (that does survive in the Tibetan and in other Chinese editions). It appears from the Sanskrit that SA is missing the first line ("After

such a long time, the Great Muni is now met.”) and the fourth line (“The Great Śrāmaṇa, worthy of reverence, is revered.”) of the sixth verse, which according to DSBC is:

*sucireṇa saṃgamu mahāmuniṇā
saṃprāpta sarvagūṇapāramitaḥ |
mada māna darpa prajahitva tamaṃ
pūjārhu pūjima mahāśramaṇam || 6 ||*

What’s more, SA seems to present verses seven and eight in reverse order.

121. “*āśayaviśuddhisamatā*.”
122. HH explains this equally regarding pure mental disposition “toward the mind” as primarily meaning “toward the minds of beings.”
123. 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”).
124. “*saṃvṛtisatya*.”
125. “*paramārthasatya*.”
126. “*lakṣaṇasatya*.”
127. “*vibhāgasatya*.”
128. “*nistīraṇasatya*.”
129. *vastusatya*.
130. *prabhavasatya*.
131. *kṣayānutpādasatya*.
132. *mārgajñānāvatārasatya*.
133. *sarvabodhisattvabhūmikramānusaṃdhiniṣpādanatayā yāvat tathāgatajñānasamudayasatya*.
134. “*sa parasattvānāṃ yathāśayasamtoṣaṇātsaṃvṛtisatyam prajānāti*.”
135. “*ekanayasamavasaraṇātparamārthasatyam prajānāti*.”
136. “*svasāmanyalakṣaṇānubodhāllakṣaṇasatyam prajānāti*.”
137. “*dharmavibhāgavyavasthānānubodhādvibhāgasatyam prajānāti*.”
138. “*skandhadhātuvāyatanavyavasthānānubodhānnistīraṇasatyam prajānāti*.”
139. “*cittaśarīraprapīḍanopanipātītāvādvastusatyam*.”
140. “*gatisaṃdhisambandhanatvātpabhavasatyam*.”
141. “*sarvajvaraparidāhātyantopāśamātkṣayānutpādasatyam*.”

142. For this passage, DSBC gives us the following: “*advayānutpādasatyam, advayābhinirhāraṇamārgajñānāvatārasatyam.*”
143. DSBC:
*“sarvākārābhisam̐bodhitasarvabodhisattvabhūmikramānusaṇḍhiniṣpādan
 atayā yāvattathāgatajñānasamudayasatyam prajānāti.”*
144. “*adhimukti.*”
145. “*mārāśayaḡahana.*”
146. Although the extant Sanskrit refers here only to *akuśalavitarka* (“bad initial ideation”), the Chinese text of most editions (BB, KB, SA, and SD) uses the translation for both *vitarka* and *vicāra* (“ideation and mental discursion”).
147. Most editions seem to vary somewhat, but only slightly. DSBC has:
*tatsarvasattvaparitrāṇāyārabhate, sarvasattvohitāya,
 sarvasattvasukhāya, sarvasattvānukampāyai, sarvasattvānupadravāya,
 sarvasattvaparinimocanāya, sarvasattvānukarṣāya,
 sarvasattvaprasādanāya, sarvasattvavinayāya, sarvasattvaparinirvāṇāy
 ārabhate.*
148. “*buddhi.*”
149. “*jñāna.*”
150. “*prajñā.*”
151. “*puṇyasaṃbhāra.*”
152. “*jñānasam̐bhāra.*”
153. “*mahāmaitrīkṛpāsaṃbhāra.*”
154. MW defines *musāragalva* as “a kind of coral.” Other definitions state that it is a kind of shell or mother-of-pearl.
155. As is often the case with these radically and tersely condensed verse lines, this one can only be made fully sensible by referring back to information solely available in the main text of this *bhūmi*. For comparison here, we have the following:
 DSBC and KB are equally terse, both literally translated more or less as: “... on up to the truth associated with what is unimpeded,” (*yāvantanāvaraṇasatyā samosaranti* [Rahder footnotes a variant ending the line as “*samāsaranti*”]).
 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 reference to information found in the main fifth ground text.
 BB is a complete outlier barely relating in these verse lines to most of the other editions. And of course BR has no verses at all, only the main text of the Sutra itself.

156. As in the main text, the Sanskrit verse refers again to “*musāragalva*.”
157. “Knowing *dharma*s as 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.”
158. “*dharmasamatā*.”
159. Most extant editions are quite similar but slightly variant in a few list components. The DSBC Sanskrit gives us: *animitta*; *alakṣaṇa*; *anutpāda*; *ajāta*; *vivikta*; *adivīśuddhi*; *niṣprapañca*; *anāvvyūhānirvvyūha*; *māyāśvāpnaprati-bhāsapratīśrutkodakacandrapratibimbanirmāṇa*; *bhāvābhāvādvaya*.
160. Nāgārjuna provides an extensive discussion of these similes in his Mppu (T25.1509.101c6-105c18 [fasc. 6]).
161. DSBC: “*tikṣṇayā ānulomikyā kṣāntyā*.” (In MDPL, Conze suggests “adaptable patience” for *ānulomikī kṣānti*.)
162. 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.
163. 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.
164. DSBC: “*puṇyāpuṇyāneñjyānabhisaṃskāra*.” Regarding the third of these three types of actions, QL interprets “actions leading to imperishable states” 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.
165. The SA Chinese is mildly ambiguous here. Compare Buddhahadra, Kumārajīva, and Bodhiruci, as below:
 BB: “Because of prior and subsequent continuity, these three paths are not severed. These three paths occur apart from a self or possessions of a self, and yet production and extinction [continue to] occur.” (No mention in BB of the “reeds” analogy.)

KB: “On account of past and future continuity, these three paths are not cut off. These three paths exist apart from any self or possessions of a self and yet there exists this production and extinction. This is analogous to [the mutual dependence occurring in] two stalks of bamboo that, through leaning on each other, are thus able to stand up. Although they are not solidly established, it still appears as if they are solidly established.”

BR: “On account of the ceaseless continuity of past and future, these three paths are not cut off. These three paths exist apart from any self or possessions of a self. Because they only occur as a process of production and extinction, their existence is analogous to a bundle of bamboo stalks.”

166. *Shulu* (東蘆) here translates 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.”

167. “Suffering associated with the karmic formative factors” = *xingku* (行苦) = *saṃskāraduḥkhatā*.
168. *Suffering of suffering* = *kuku* (苦苦) = *duḥkhaduḥkhatā*.
169. *Suffering associated with deterioration* = *huaiku* (壞苦) = *pariṇāmaduḥkhatā*.
170. “*sa evaṃ dvādaśākāraṃ pratītyasamutpādaṃ pratyavekṣate ‘nulomapratiromaṇ.*”
171. All 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 as a fundamental basis for the twelve causal links.

DSBC gives the list as follows:

bhavāṅgānusaṃdhitaśca;
ekacittasamavasaraṇataśca;
svakarmāsaṃbhedaśca;
avinirbhāgataśca;

trivartmānuvartanataśca;
pūrvāntapratyutpannāparāntāvekṣaṇataśca;
triduhkhatāsamudayaśca;
hetupratyayaprabhavataśca;
utpādayayavinibandhanataśca;
abhāvākṣayaatāpratyavekṣaṇataśca.

172. 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.
173. “*śūnyatāvīmokṣamukha.*”
174. “*ānimittavīmokṣamukha.*”
175. “*apraṇihitavīmokṣamukha.*”
176. These ten emptiness samādhis, per DSBC: *avatāraśūnyatā; svabhāvaśūnyatā; paramārthaśūnyatā; paramaśūnyatā; mahāśūnyatā; saṃprayogaśūnyatā; abhinirhāraśūnyatā; yathāvadavikalpaśūnyatā; sāpekṣaśūnyatā; vinirbhāgāvinirbhāgaśūnyatā.*
177. These ten types of resolute intentions per DSBC: *abhedyāśaya; niyatāśaya; kalyāṇāśaya; gambhīrāśaya; apratyudāvartyāśaya; apratiprasrabdhāśaya; vimalāśaya; anantāśaya; jñānābhilāṣāśaya; upāyaprajñāsaṃprayogāśaya.*
178. 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.”
179. “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)
180. “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 Nirmāṇa-rati Heaven, the heaven just above the Tuṣita Heaven within the six desire-realm heavens.
181. 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*).
182. All other editions (BB, KB, BR, SD, and the Sanskrit) refer instead to the penetrating comprehension of dharmas’ differences. DSBC: “*apramāṇaṃ ca dharmanānātvaṃ avatarati.*”

183. *“apramāṇaṃ ca buddhānāṃ bhagavatāṃ jñānābhisambodhimavatarati.”*
184. SA, BR, and SD all specify “name-and-form bodies,” whereas BB, KB, and the Sanskrit all refer only to “form bodies” (*rūpakāya*).
185. The four types of retention: dharmas, meanings, mantras, and patience.
186. *“bodhyaṅga.”*
187. All other editions specify entry into both knowledge / wisdom and spiritual superknowledges (*jñānābhijñānacaryākramaṇī*).
188. All editions are fairly consistent here with the exception that BB and KB list eleven samādhis here, whereas most of the other editions collapse the final two list members in BB and KB into a single samādhi. DSBC provides the following list: *suavitavicayaṃ; suvicintitārthaṃ; viśeṣamatiṃ; prabhedārthakoṣaṃ; sarvārthavicayaṃ; supraṭiṣṭhitadr̥ḍhamūlaṃ; jñānābhijñānamukhaṃ; dharmadhātu(pari) karmaṃ; tathāgatānuśaṃsaṃ; vicitrārthakośasaṃsāranirvāṇamukhaṃ.*
189. *“prajñājñānavicāraṇābhūmeḥ”* (“The ground of contemplating wisdom and knowledge.”)
190. DSBC: *“na punaḥ svabuddhivicāreṇa.”*
191. The Sanskrit text makes it clear that SA’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*.
192. DSBC: *“buddhajñānaviśayaakośa.”*
193. 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*), celestial *māras* (*deva-putra-māra*).
194. 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。”
195. Although *huo* (惑) is often legitimately translated as “delusion” in these sorts of texts, it is also very often a translation of “afflictions” (*kleśa*), for which the Chinese translation is more ordinarily *fannao* (煩惱). The preceding text (at the end of Section F) and the DSBC Sanskrit both make it clear that SA is actually translating *kleśa* (“afflictions”) here even though he switches to the more standard Chinese

- translation (煩惱) in the very next verse line. One obvious reason has to do with the need for economy in composing seven-character verse lines in sino-Buddhist Classical Chinese.
196. Vasubandhu correlates this with the bodhisattva's first ground practice.
 197. Vasubandhu correlates this with the bodhisattva's second ground practice.
 198. Vasubandhu correlates this with the bodhisattva's third ground practice.
 199. Vasubandhu correlates this with the bodhisattva's fourth ground practice.
 200. Vasubandhu correlates this with the bodhisattva's fifth ground practice. DSBC: "*supariśodhitādhyaśayasamkalpa*."
 201. Vasubandhu correlates this with the bodhisattva's sixth ground practice.
 202. Vasubandhu correlates this with the bodhisattva's seventh ground practice and also mentions that it is on account of his encounters with measurelessly many realms of beings that the bodhisattva "enters the path of measureless knowledge."
 203. All editions' lists vary somewhat. DSBC has: *ajātātām ca; alakṣaṇātām ca; asaṃbhūtātām ca; avināśitām ca; anīṣṭhitātām ca; apravṛttitām ca; anabhinivṛttitām ca; abhāvasvabhāvatām ca; ādimadhyaparyavasānasamatām ca; tathatāvikalpasarvajñajñānapraveśātām ca*.
 204. Vasubandhu notes that this refers to "skillful abiding in the *ālayavijñāna*'s dharma of true suchness" (善住阿梨耶識真如法中).
 205. *The four floods* (四流) refer to beings' submersion in the floods of: views (見流), desire (欲流), becoming (有流), ignorance (無明流).
 206. "*sarvadharmāṇām dharmatā*."
 207. BB (圓光), BR (光輪), KB (圓光), SD (光輪), and the Sanskrit (*prabhāmaṇḍala*) all specify "aura."
 208. "*dharmāloka*."
 209. "*sarvadharmānirvikalpālokaḥ*."
 210. It is apparent from the Sanskrit (*adhimukti*) as well as from DR, BB, KB, SD, and QLSC that SA's *jie* (解) is abbreviating *xinjie* (信解), "resolute faith."
 211. "*āśayabala*."
 212. "*kumārabhūmi*."

213. At this point in the text BB (566a10), KB (522b28), Bodhiruci (184c28), SD (561c08), and the Sanskrit all state that “He is able to receive measurelessly many predictions.”
214. Neither the preceding prose text nor the Sanskrit support “meritorious qualities” here, but rather “merit and knowledge” (*punyañāna*). Perhaps “meritorious qualities” here was the result of a scribal or SA translation error.
215. “*āśaya*.”
216. KB and BB (both have: 能得於十種 / 妙大自在智) as well as the Sanskrit (*vaśitā daśo vimala-jñāna-vicāra-prāptā*) clarify that this “ten *ārya* knowledges” refers to the ten types of “sovereign mastery” (*vaśitā*) listed earlier in the description of this eighth ground (sovereign mastery with regard to lifespan, mind, wealth, karmic deeds, rebirths, vows, understanding, utilization of psychic power, knowledge, and the Dharma).
217. “*praśamita*.”
218. Although, due to the need for economy in composing 7-character lines, the Chinese does not specify “vehicle,” the Sanskrit does specify “*yāna*”: “*yatra sattva tīkṣṇacitta pratyayānaniratā*.”
219. “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.
220. “Entangling thicket” = Skt. *gahana*. SA, BR, and SD all translate this as *choulin* (稠林) which means “thicket,” whereas KB and BB translate it as “difficulty” (難).
221. Each of these “entangling thickets” (*gahana*) is explored in greater detail below in the subsections corresponding to the Sanskrit text’s sections “E” through “K.”
222. It is apparent from the Sanskrit (*adhimukti*) that SA’s *jie* (解) is abbreviating *xinjie* (信解), “resolute beliefs.”
223. “Sense realms” = Skt. *dhātu*. This refers to the eighteen sense realms: the six sense faculties, the six sense objects, and the six sense consciousnesses.
224. “Resolute intentions” = “*āśaya*.”
225. “Latent tendencies” = “*anuśaya*.”
226. “*upapatti*.”
227. “*vāśana-anusamdhī*.”

228. 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.
229. “Devoid of physical form” = Rahder Skt. *aśarīratām*. (There is an error in DSBC which has *śarīratām*.)
230. 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.
231. Bhikkhu Bodhi points out that this 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. KB, Bodhiruci, BB, and SD all break these out as four clearly stated items, for instance KB, as follows:
- “Their characteristic of rewarding black actions with black retributions; 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....”
232. SA is very close to the Sanskrit (*karmakṣetrāpramāṇatām ca*).
 DR has “[The characteristic of having] farm fields of karmic offense and merit that are measureless” (罪福田地，則無有量).
 Both KB and BB have: “He knows karmic actions’ characteristic of involving countless causes and conditions in their arising” (知無量因緣起業相).
 BR has “karmic actions’ characteristic of involving measureless causes” (業因無量相).
 SD has: “the field of karmic actions’ nature of measurelessness” (業田無量性).
 Hence we see that four editions (including the Sanskrit) involve a metaphor, whereas 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).
233. “resolute beliefs” = “*adhimukti*.”
234. “Sense realms” = “*dhātu*.”
235. “Resolute intentions” = “*āśaya*.”

236. "Latent tendencies" = "*anuśaya*"
237. It is apparent from the Sanskrit that SA switched here to a different Chinese rendering for *āśaya* (深心 [shenxin]), a binome that literally means "resolute intentions."
238. "Habitual karmic propensities" = "*vāsanā*."
239. Again, this listing refers to the "three groups" of beings mentioned above as the last of the "entangling thickets" in Sanskrit section C above.
240. "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.
241. As in the last of the "entangling thickets" in Sanskrit section C and as in the immediately preceding discussion that refers back to that particular "entangling thicket," "groups" here most likely refers 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.
242. "*adhimukti*."
243. "Expounder" = "*dharmabhāṇaka*."
244. "Four unimpeded knowledges" = "*catuḥpratisaṃvid*." These are: *dharmapratisaṃvid*, *arthapratisaṃvid*, *niruktiḥpratisaṃvid*, and *pratibhānapratisaṃvid*.
245. "*sarvadharmaprajñāptyacchedanadharmaṃ deśayati*." DSBC, BB, Bodhiruci, KB, and SD all specify what I insert in brackets here and hereafter: "conventional designations" (*prajñāpti*). (SA only implies it obliquely.)
246. "*pratibhānapratisaṃvidā ekaikaṃ yānamaparyantadharmābhāsena deśayati*." BB, Bodhiruci, KB, and SD also corroborate this bracketed insertion of "light."
247. "*āśaya*."
248. "*adhimukti*."
249. "*adhimukti*."
250. "*āśaya*."
251. "The realm in which the Buddha courses" = Skt. *buddhagocara*.
252. "Mental dispositions" = "*āśaya*"
253. These three categorical types (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.

254. Neither BB nor KB include this first list component found in SA, BR, SD, and the Sanskrit (*svicitavicayaḥ*).
255. This is clearly a reference to the ten types of “entangling thickets” (*gahana*) discussed at some length in relation to the ninth ground in a section beginning with their listing at 202a23–26.
256. Both BB and KB make the acquisition of the “stainless samādhi” a preliminary step before entering the ten samādhis listed immediately thereafter.
257. The Sanskrit samādhi designation per the DSBC text: “*sarvajñajñānaviśeṣābhiṣekavatannāma bodhisattvasamādhirāmukhībhavati*.”
258. In this case, “the beings residing in them” refers to the hungry ghosts (*pretas*).
259. I emend the reading of the Taisho text at 206a18 to correct a graphic-similarity scribal error that erroneously recorded *ge* (各) instead of *ming* (名). The emendation is supported by BB, QLSC, KB, BR, SD, the Sanskrit, one other edition of the SA text, and the requirements of sensibility.
260. 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.”
261. “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.
262. Bhikkhu Bodhi points out that one example of this may be the bodhisattva’s power to consciously pass away in the Tuṣita Heaven before taking his last birth in the human realm.
263. “Penetrating knowledge” = “*avatārajñāna*.”
264. “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 Śikṣānanda’s 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.”

265. “*buddhakṣetrakāyābhisam̐bodhyavatārajñānaṃ*.”

266. “*mahāvijayo bhikṣu*.”

267. “*vajrapadmottarasya tathāgata*.”

268. An “ineffable” (*anabhilāpya*) is the name of one of a long series of extremely large numbers described in this scripture’s “Asaṃkhyeya” chapter.

269. This samādhi per DSBC: “*sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ nāma bodhisattvasamādhim*.”

270. “*sarvābhijñāmatirājaṃ nāma tathāgataṃ*.”

271. “*vaśavartino devarāja*.”

272. “*maheśvarasya devarājasya*.”

273. The DSBC edition of the surviving Sanskrit refers to this final section as the “*parīdanāparivartaḥ*” or “bequest.”

274. Bhikkhu Bodhi points out that eight of these comparisons are found in Anguttara Nikāya 8:19 (The Simile of the Ocean).

275. From this point on, the verses in the very late 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 Chinese texts, whether it be DR, BB, SA, KB, or SD, all of which date from a millennium or more earlier than the surviving Sanskrit edition.

VARIANT READINGS FROM OTHER CHINESE EDITIONS

Fascicle One Variant Readings

- [0179001] 揀=簡【宋】【元】【明】【宮】【聖】
[0179002] 彩=采【宋】
[0180001] 惟=唯【宮】
[0180002] 曰=言【宮】
[0181001] 諭=喻【宋】【元】【明】【宮】
[0181002] 方=力【宋】【元】【明】【宮】
[0181003] 寶=實【宮】
[0182001] 任=住【宮】
[0183001] 生=人【宮】
[0183002] 取=諸【宮】
[0184001] 玷=點【宋】【元】【明】【聖】
[0184002] 愍=悲【宮】
[0184003] 滿=遍【宋】【元】【明】【宮】【聖】
[0184004] 震=振【聖】

Fascicle Two Variant Readings

- [0185001] 無誑無諂=無諂無誑【宮】
[0185002] 斃=弊【宮】
[0186001] 洄瀟=迴復【宮】【聖】
[0186002] 利行=利益【宋】【宮】
[0187001] 如=燒【宮】
[0187002] （第三地）—【宋】【元】【明】【宮】【聖】
[0188001] 阮=坑【宮】下同
[0188002] 跏=加【宋】【明】
[0188003] 稱=秤【宋】【元】【明】【宮】
[0188004] 諛=險【宮】
[0189001] 鍊=練【宮】

Fascicle Three Variant Readings

- [0189002] 西福寺本卷首缺
[0189003] 地=法【宋】【元】【明】【宮】【福】
[0189004] 踊=勇【宋】【元】【明】【宮】【聖】【福】
[0189005] （皆震動）—【福】
[0189006] （自在…言佛）十七字—【福】
[0189007] 循=脩【聖】下同
[0190001] 習=集【宋】【元】【宮】

- [0190002] 熟=就【福】
 [0190003] 鍊=練【宮】【聖】
 [0190004] 治=冶【福】
 [0191001] (第五地) —【宋】【元】【明】【宮】【聖】【福】
 [0191002] 采=嫀【宋】【元】【明】
 [0191003] 受=愛【福】
 [0191004] 明註曰行南藏作無
 [0192001] 魅=鬼【福】
 [0192002] 妓=技【宋】，=伎【宮】
 [0193001] 胥=[冰-水+胥]【宋】【元】【宮】【福】
 [0193002] 詞=辭【宋】【元】【明】

Fascicle Four Variant Readings

- [0193003] 瓔珞=纓絡【宋】【元】
 [0193004] 成=滅【明】
 [0193005] 漏=滿【宋】
 [0194001] 患=惡【宋】【元】【明】【宮】
 [0195001] 成=滅【宋】【元】【明】【宮】
 [0195002] 若=苦【宋】
 [0195003] (第七地) —【宋】【元】【明】【宮】【聖】
 [0195004] 王=主【聖】
 [0196001] 比=上【宮】
 [0196002] 闡=間【聖】
 [0196003] (地) —【宋】【元】【明】【宮】
 [0197001] 習=集【宋】【元】【宮】
 [0197002] 明註曰超南藏作起
 [0198001] 行=修【宋】【元】【明】【宮】
 [0198002] 明註曰令北藏作今
 [0198003] 此=其【宋】【元】【明】
 [0198004] 逾=踰【宋】【元】【明】【宮】
 [0198005] 詞=辭【宋】【元】【明】
 [0198006] 故=成【宋】【元】【明】【宮】

Fascicle Five Variant Readings

- [0198007] (大…佛) 西福寺本卷首缺
 [0198008] 瓔珞=纓絡【宋】【元】【宮】
 [0198009] 說=法【宋】【宮】
 [0199001] 自=目【宮】
 [0199002] 渡=度【宋】【元】【明】【宮】【福】* [* 1]
 [0199003] 覺=寤【宮】【福】*
 [0199004] (此)+不【宋】【元】【明】

- [0199005] 諭=喻【宋】【元】【明】【宮】
 [0200001] 熟=就【福】
 [0200002] 魔邪=邪魔【宮】
 [0201001] 其=此【宮】
 [0201002] 甚=其【福】
 [0201003] 住=任【聖】
 [0201004] 因=曰【福】
 [0201005] 明註曰知北藏作智
 [0201006] (第九地) — 【宋】【元】【明】【宮】【聖】【福】
 [0201007] 震=振【聖】【福】
 [0201008] 耀=曜【宮】* [* 1]
 [0201009] 供=共【宋】
 [0201010] 詣=諸【福】
 [0202001] 相=想【福】
 [0202002] 芽=牙【福】
 [0202003] 聚=趣【明】【宮】
 [0202004] 辭=詞【宮】【聖】【福】* [* 1 2 3 4 5 6 7 8 9]
 [0203001] 王=三【宋】
 [0204001] 知=加【宋】
 [0204002] 芽=牙【福】
 [0204003] 是=見【福】
 [0204004] 此下西福寺本有孝謙天皇願文

Fascicle Six Variant Readings

- [0205001] 諭=喻【宋】【元】【明】【宮】* [* 1 2]
 [0206001] 震=振【聖】
 [0206002] 各=名【宮】
 [0206003] (解脫) — 【明】
 [0207001] 返=反【宮】
 [0209001] 如=知【宮】
 [0209002] 涌=踊【宋】【元】【明】【宮】* [* 1 2]
 [0209003] 妓=技【宋】，=伎【明】【宮】
 [0210001] 鞞=毘【宋】【元】【宮】【聖】，明註曰鞞南藏作毘

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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-
vartīṣu 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 sarvatathāgatājñānaviṣaya-
praveśāvatārāpratiprasrabdhagocaraiḥ sarvajagatparipācanavinaya-
yathākālakṣaṇādhiṣṭhānasarvakriyāsaṃdarśanakuśalaiḥ sarvabodhi-
sattvapraṇidhānābhīnirhārāpratiprasrabdhagocaraiḥ kalpārtha-
kṣetracaryāsaṃvāsibhiḥ sarvabodhisattvapuṇyajñānārddhisam-
bhārasupariṇīkṣayasarvajagadupajīvyatāpratipannaiḥ sarva-
bodhisattvaprajñopāyaparamapāramitāprāptaiḥ saṃsāranirvāṇa-
mukhasaṃdarśanakuśalaiḥ bodhisattvacaryopādānāvyaavacchinaiḥ
sarvabodhisattvadhyānavimokṣasaṃdhisaṃpātyabhiññānāvikrī-
ḍitābhijñāsarvakriyāsaṃdarśanakuśalaiḥ sarvabodhisattvarddhibala-
vaśitāprāptānābhisamākāraścittakṣaṇasaratathāgataparśanmaṇḍalop-
asaṃkramaṇapūrvamaṃgamaśāpuruṣaiḥ sarvatathāgatadharmā-
cakrasaṃdhāraṇavipulabuddhapūjopasthānābhīyutthitaiḥ sarva-
bodhisattvakarmasaṃdānasamatāprayogasarvalokadhātukāyapra-
bhāsaprāptaiḥ sarvadharmadhātvasaṃgasvararutaghoṣānuravita-
sarvatryadhvāsaṃgacittājñānaviṣayaspharaṇaiḥ sarvabodhisattva-
guṇapratipattisupariṇīkṣānābhiḥkalpādhīṣṭhānasamprakāśan-
āparikṣiṇaguṇavarṇanirdeśakaiḥ | yadidamvajragarbheṇa ca
bodhisattvena mahāsattvena | ratnagarbheṇa ca | padmagarbheṇa ca
| śrīgarbheṇa ca | padmaśrīgarbheṇa ca | ādityagarbheṇa ca | sūrya-
garbheṇa ca | kṣīṭigarbheṇa ca | śāśivimalagarbheṇa 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 sārddham nānābuddhakṣetrasaṃnipatitair-
 vajragarbhabodhisattvapūrvamgamaiḥ ||

B

atha khalu vajragarbho bodhisattvayāṃ velāyāṃ buddhānubhāvena
 mahāyānaprabhāsaṃ nāma bodhisattvasamādhiṃ samāpadyate sma
 |

C

samanantarasaṃpannaśca vajragarbho bodhisattva imaṃ mahā-
 yānaprabhāsaṃ nāma bodhisattvasamādhiṃ,atha tāvadeva daśasu
 dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnām-
 apareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamāstathāgatā
 mukhānyupardaśayāmāsum yadidaṃ vajragarbhasamanāmakā eva |
 te cainaṃ buddhā bhagavanta evamūcuḥ-sādhu sādhu bho jinaputra,
 yastvamimaṃ mahāyānaprabhāsaṃ bodhisattvasamādhiṃ 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 | acintyajñānaviṣayādhigamāya

l yāvatsarvajñānaviṣayādhigamāya | yadidaṃ daśānām bodhisattva-
bhūmīnāmārambhapratilambhāya | yathāvadbodhisattvabhūmi-
vyavasthānanirdeśāya | sarvabuddhadharmādhyāmbanāya |
anāsravadharmapravibhāgavibhāvanāya | suvicitavicayamahā-
prajñālokaśālyāya | sunistīritakaśālyajñānamukhāvātārāṇāya |
yathārhassthānāntaraprabhāvanāmandapratibhānālokāya | mahā-
pratisaṃvidbhūministīrāṇāya | bodhicittasmr̥tyasaṃpramoṣāya |
sarvasattvadhātuparipācanāya | sarvatrānugatavinīścayakaśālyā-
pratilambhāya |

E

api tu khalu punaḥ kulaputra pratibhātu te'yaṃ dharmālokaśālyā-
prabhedakaśālyadharmaparyāyo buddhānubhāvena tathāgata-
jñānālokaśālyānena svakaśālyāpariśodhanāya dharmadhātu-
suparyavādāpanāya 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 samyaksaṃbuddhabalānavamṛdyatām
ca tathāgatavaiśāradyānavalinatām ca sarvajñajñānapratisaṃvid-
vibhāgadharmanayanistīrāṇatām ca sarvatathāgatasuvibhakta-
kāyavākacittālaṃkārabhinirhāratām copasaṃharanti sma |

G

tatkasmāddhetoḥ? yathāpi nāma asyaiva samādherdharmatā-
pratilambhena pūrvam prañidhānābhīrharāṇa ca supariśodhitā-
dhyāśayataṃ ca svavadātajñānamaṇḍalatayā ca saṃbhārta-
saṃbhāratayā ca sukṛtaparikarmatayā ca apramāṇasmṛtibhājanatayā
ca prabhāsvarādhimuktiviśodhanatayā ca supratividvadhāraṇi-
mukhāsaṃbhedanatayā ca dharmadhātujñānamudrāsumudritatayā
ca ||

H

atha khalu te buddhā bhagavantastatrasthā eva ṛddhyanubhāvena
dakṣiṇān pāṇin prasārya vajragarbhasya bodhisattvasya śīrṣaṃ

saṃpramāṛjayanti sma ।

I

samanantarasprṣṭaśca vajragarbho bodhisattvastairbuddhair-
bhagavadbhiḥ, atha tāvadeva samādhestasmād vyutthāya tām
bodhisattvānāmantrayate sma - suvinīścitamidaṃ bhavanto jinaputrā
bodhisattvapraṇidhānamasaṃbhinnamanavalokyaṃ dharmadhātu-
vipulaṃ ākāśadhātuparyavasānamaparāntakoṭīniṣṭhaṃ 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 jina-putrā viśāradaḥ |
vibhajyārthagatiṃ samyagarabhūmīnām samudāhara || 3 ||

paṛṣadvi viprasaṇṇeṣu kausīdyāpagatā śubhā |
śuddhā pratiṣṭhitā sāre guṇajñānasamanvitā || 4 ||

nirīkṣamāṇā anyonyam sthitāḥ sarve sagauravaḥ |
kṣaudraṃ hyaṇeḍakaṃ yadvatkāṅkṣanti tvamṛtopamam || 5 ||

tasya śrutvā mahāprajño vajragarbho viśāradaḥ |
paṛṣatsaṃtoṣaṇārtham hi bhāṣate sma jinātma-jaḥ || 6 ||

duṣkaram paramametadadbhutam
bodhisattvacarita-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 jñānametatsusūkṣmam || 9 ||

antarīkṣa iva raṅgacitraṇā
 mārutaḥ khagapathāśrito 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-
 etadavocat - supariśuddho batāyaṃ bho jinaputra parṣatsaṃnipātaḥ
 supariśodhitādhyāśayānāṃ bodhisattvānāṃ supariśodhita-
 saṃkalpānāṃ sucaritacaraṇānāṃ suparyupāsita bahubuddhakoṭi-
 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
 bodhisattvametamevārthamadhyeṣate 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 |
 pratisamviddaśavicayam bhāśasva daśottamā bhūmīḥ || 13 ||

śamanīyamanibhṛtasumanāḥ prahīnamadamānadṛṣṭisamkleśā |
 niṣkāṅkṣā parṣadiyam prārthayate bhāṣitāni tava || 14 ||

tṛṣṭa iva śītamudakam bubhukṣito'nnam subheṣajamivārtaḥ |
 kṣaudramiva sa madhukaragaṇastava vācamudīkṣate parṣat || 15 ||

tatsādhu vimalabuddhe bhūmiviśeṣān vadasva virajaskān |
 daśabalayuktāsaṅgām sugatagatimudīrayannikhilām || 16 ||

P

atha khalu tasyām velāyām bhagavataḥ śākyamunerūrnākośād
 bodhisattvabalālōko nāma raśmirniścacāra samkhyeyāsamkhyeya-
 raśmiparivārā | sā sarvāsu daśasu dikṣu sarvalokadhātupra-
 sarānavabhāśya sarvāpāyaduḥkhāni pratiprasrabhya sarvamāra-
 bhavanāni dhyāmīkṛtya aparimitāni buddhapaṛśanmaṇḍalāny-
 avabhāśya acintyam buddhaviśayākāraprabhāvam 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 kośaṃ 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 ||

bhūmijñānāpathaṃ śreṣṭhaṃ praveśasthānasamkramam |
anupūrveṇa bhāṣasva caryāviṣayameva ca || 23 ||

Q

atha khalu vajragarbho bodhisattvo daśa diśo vyavalokya bhūyasyā
mātrayā tasyāḥ parśadaḥ samprasādarnārthaṃ tasyāṃ velāyāmimā
gāthā abhāṣata -

sūkṣmaṃ durājñeyapadaṃ maharṣiṇā-
makalpapakalpāpagataṃ suduḥsprṣam |
anāvilaṃ paṇḍitavijñaveditaṃ
svabhāvasāntaṃ hyanīrodhasambhavam || 24 ||

svabhāvasūnyaṃ praśamādvayakṣayaṃ
gatyā vimuktaṃ samatāptinirvṛtam |
anantamadhyaṃ vacasānudīritaṃ
triyaghvavimuktaṃ nabhasā samānakam || 25 ||

sāntaṃ praśāntaṃ sugatapraveditaṃ
sarvairudāhārapadaiḥ sudurvacam |
bhūmiśca caryāpi ca tasya tādṛśī
vaktuṃ suduḥkhaḥ kuta eva śrotum || 26 ||

taccintayā cittapathaiśca varjitaṃ
jñānābhīnirhāramunīndraveditaṃ |
na skandhadhātāvātanaprabhāvitam
na cittaḡamyam na manovicintitaṃ || 27 ||

yathāntarīkṣe śakuneḥ padaṃ budhai-
rvaktuṃ na śakyaṃ na ca darśanopagam |
tathaiva sarvā jinaputra bhūmayo
vaktuṃ na śakyāḥ kuta eva śrotum || 28 ||

pradeśamātraṃ tu tato'bhīdhāsyē
maitrīkrpābhyāṃ praṇīdhānataśca |
yathānupūrvaṃ na ca cittaḡocaraṃ
zñānena tāḥ pūrayatāṃ 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 bravīmyaḥam
dharmārthatattvaṃ nikhilaṃ yathāsthitaṃ || 31 ||

sagauravāḥ santa(h) sajjā bhavanto
vakṣyāmyaḥam 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 saṃbhṛtasambhārānāṃ 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 utsībahula 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-
gatāvavādānuśāsanīm 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 kasyacitsakāśātpratikāṅkṣati, 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 kṛpākaruṇābhinirhāratayā mahāmaitryupetatayā aparikhinnamānasatayā hryapatrāpyālaṃkāratayā kṣāntisauratyopetatayā tathāgatārhatśamyaksaṃbuddhaśāsana-gauravacitrīkaraṇatayā

BB

rātriṃdivātrīptakuśalamūlopacayatayā kalyāṇamitraniṣeṇatayā dharmārāmābhiratatayā atīptabāhuśrutyaparyeṣaṇatayā yathāśrutadharmayoniśaḥpratyavekṣaṇatayā aniketamānasatayā anadhyavasitalābhasatkāraślokatayā anabhinanditopakaraṇasnehatayā ratn-opamacittotpādātīptābhinirhāratayā

CC

sarvajñabhūmyabhilāṣaṇatayā tathāgatabalavaiśāradyāveṇika-buddhadharmādhyālabhanatayā 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-
śāsanaparirakṣāṇāya....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 sarvajñājnānaprati-
 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
 sarvabuddhapaṇṣaṇmaṇḍalapratibhāsaprapṛptaye sarvopapattisva-
 śarīrānugamāya 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

ekavālapathāvyativṛttasarvabālapṛthagjanajanmopapatyabhiniṣkram
 aṇavikurvaṇabodhimaṇḍadharma cakrapravartanamahāparinirvāṇop
 adarśanāya mahābuddhaviṣaya prabhāvajñānānugamāya sarva-
 sattvadhātuyathāśayabuddhotpādakṣaṇakṣaṇavibhaṅgavibodhaprasā
 amaprāpaṇasaṃdarśanāya 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 buddhaviṣaya 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 svabhinihṛtapraṇidhānaḥ karmaṇyacitto mṛducitto'saṃ-
 hāryaśraddho bhavati | so'bhiśraddadhāti tathāgatānāmarhatāṃ
 samyaksaṃbuddhānāṃ pūrvāntacaryābhinirhārapraveśaṃ pāramit-
 āsamudāgamam bhūmipariniṣpattim vaiśeṣikatāṃ balapariṣpattim
 vaiśāradyaparipūrimāvenīkabuddhadharmāsaṃhāryatāmacintyāṃ
 buddhadharmatāmanantamādhyam tathāgataviṣayābhinirhārama-
 parimāṇajñānānugataṃ tathāgatagocarānupraveśaṃ 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 durāsadaśceme buddhadharmāḥ |

QQ

atha ca punarime bālaprthagjanāḥ kudrṣṭipatitayā saṃtatyā avidyāndhakārapayarvanaddhamānasena mānadhvajasaṃucchritaiḥ saṃkalpaistrṣṇājālābhilaṣitairmanasikāirmāyāsāthyagahanānucaritaiścittāśayairiṣyāmātsaryasaṃprayuktairgatyupapattiprayogai rāga-dveṣamohaparcittaiḥ karmopacayaiḥ krodhopanāhasaṃdhukṣitābhiścittajvālābhīrviparyāsaṃprayuktaiḥ karmakriyābhīnirhārāiḥ kāmabhavāvidyāsravānubaddhaiścittamanovijñānabījais

RR

traidhātuke punarbhavāṅkuramabhinirvartayanti yadidaṃ nāmarūpasahajāvinirbhāgatam | tenaiva ca nāmarūpeṇa vivardhita eṣāṃ ṣaḍāyatanagrāmaḥ saṃbhavati | saṃbhūteṣvāyatanesv-anyonyasparśanipātato vedanā saṃbhavati | tāmeva vedanāṃ bhūyo bhūyo'bhinandatām trṣṇopādānaṃ vivardhate | vivṛddhe trṣṇopādāne bhavaḥ saṃbhavati | saṃbhūte ca bhava jātijārāmarāṣaśokaparidevaduḥkhadaurmanasyopāyāsāḥ prādurbhavanti | evameteṣāṃ sattvānāṃ duḥkhaskandho'bhīnirvartate ātmātmīyavigato riktastucchaḥ śūnyo nirīho niśceṣṭo jaḍastrṇakāṣṭhakudya-vartmapratibhāsaḥ | 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 udārasprhābhilāṣabuddhirmahātyāgeṣu prayuñjate | sa ya ime tyāgāḥ - yaduta dhanadhānyakośakoṣṭhāgaraparitāgo vā hiraṇyasuvārṇamānimukta-āvaidūryaśaṅkhaśīlāpravālaajātarūparajataparitāgo vā ratnābharaṇa-

vibhūṣaṇaparityāgo vā hayarathagajapativāhanaparityāgo vā
 udyānatapovanavihāraparityāgo vā dāsīdāsakarmakarapauruṣeya-
 parityāgo vā grāmanagaranigamajanapadarāṣṭrarājadhānīparityāgo
 vā bhāryāputraduhitrparityāgo vā sarvapriyamanāpavastuparityāgo
 vā śīraḥkarṇanāsākarakaraṇanayanāsvamāmsaṇitāsthimajjā-
 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 pariṇāpādayati 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-
pādanāya | evaṃ yāvaddaśamyā bodhisattvabhūmeraṅgapariṇi-
pādanāya | tena bhūmipakṣapratipakṣakuśalena ca bhavitavyaṃ
bhūmisamvartavartakuśalena ca bhūmyākāraniṣyandakuśalena ca
bhūmipratilambhavibhāvanākuśalena ca bhūmyaṅgapariśodhana-
kuśalena ca bhūmerbhūmisamkramaṇakuśalena ca bhūmibhūmi-
vyavasthānakūśalena ca bhūmibhūmiviśeṣajñānakūśalena 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-
ntāradurgādaticramya 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'syām pratiṣṭhito bodhisattvo bhūyastvena jambūdvīpeśvaro
 bhavati mahaiśvaryādhipatyapratilabdho dharmānurakṣī kṛti
 prabhuḥ sattvān mahātyāgena saṃgrahītukuśalaḥ sattvānām
 mātṣaryamalavinivṛttaye'paryanto mahātyāgārambhaiḥ | yacca kiṃ-
 citkarmārabhate dānena vā priyavadyatayā vā arthakriyayā vā sam-
 ānārthatayā vā, tatsarvamavirahitaṃ buddhamanasikārairdharma-
 manasikāraiḥ saṃghamanasikārairbodhisattvamanasikārairbodhi-
 sattvacaryāmanasikāraiḥ pāramitāmanasikārairbhūmimanasikārair-
 balamanasikārairvaiśāradyanasikārairāveṇikabuddhadharma-
 manasikārairyāvatsarvākāraropetasarvajñajñānamanasikaraiḥ |
 kimiti ? sarvasattvānamagryo bhaveyaṃ śreṣṭho jyeṣṭho varaḥ
 pravara uttamo' nuttamo nāyako vināyakaḥ pariṇāyako yāvatsarva-
 jñajñānapraṭisāraṇo bhaveyam iti | ākāṅkṣaṃśca tathārūpaṃ
 vīryamārabhate yathārūpeṇa vīryārambheṇa sarvagrāhakalatra-
 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 abhisamṣkāraṇām 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 |
 jagatāyaṇaṃ smarati apratimānājñānaṃ
 prītiṃ janetyupagataspr̥hameta sthānaṃ || 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 ||

śrutadharmaśintakuśalā aniketacittā
 lābhādaśīcittagatā uta bodhicittāḥ |
 jñānābhilāṣi balaśodhanabuddhadharmā
 eṣanti pāramita varjitamāyaśāṭhyāḥ || 10 ||

yathāvādinastathakriyāḥ sthitasatyavākyā
 na tu dūṣaṇā jīnakule cari bodhiśikṣāṃ |
 lokakriyāya vigatā niratā jagāṛthaṃ
 śuklairatṛpta bhumayottarimārabhante || 11 ||

te eva dharmaniratā guṇārthayuktā
 abhinirharanti prañidhiṃ jīnadarśanāya |
 saddharmadhāraṇa upasaṃkramaṇā ṛṣiṇāṃ
 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 kṛpamaitratāṃ ca
paritāyitavya maya sattva dukhārditāni || 16 ||

teṣārthi tyāga vividhaṃ puna ārabhante
rājyaṃ varaṃ vividharatnahayān gajāṃśca |
śīrahastapādanayanā svakamātmamāṃsaṃ
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 sakalarājya praśāsayantaḥ
sthāpenti tyāgi janatāṃ 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 ॥

parṣaddhi viprasannā tu vimukticandraḥ pṛcchati ।
uttariṃ kīrtiyā bhūmiṃ dvitīyāṃ sugatātmajāḥ ॥ 4 ॥

kīḍṛṣā manasaṃkalpā dvitīyāmbhilakṣataḥ ।
pravyāhara mahāprājña śrotukāmā jinātmajāḥ ॥ 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 | nihatadaṇḍo nihataśastro nihatavairo lajjāvān dayāpannaḥ sarvaprāṇibhūteṣu hitasukhānukampī maitracittaḥ | sa saṃkalpāpī api prāṇivihimsāṃ na karoti, kaḥ punarvādaḥ parasattveṣu sattva-saṃjñīnaḥ saṃcintyaudārikakāyaviheṭhanayā ||

C

adattādānātpativirataḥ khalu punarbhavati svabhogasaṃtuṣṭaḥ parabhogānabhilāṣī anukampakaḥ | sa paraparigṛhītebhyo vastubhyaḥ paraparigṛhītasamjñī steyacittamupasthāpya antaśaṣṭṭāparāṇāmapī nādattamādātā bhavati, kaḥ punarvādo’nyebhyo jīvitopakaraṇebhyaḥ ||

D

kāmamithyācārātpativirataḥ khalu punarbhavati svadārasaṃtuṣṭaḥ paradārānabhilāṣī | sa paraparigṛhītāsu strīṣu parabhāryāsu gotradhvajadharmarakṣitāsu abhidhyāmapī notpādayati, kaḥ punarvādo dvīndriyasamāpatyā vā anaṅgavijñāptyā vā ||

E

anṛtavacanātpativirataḥ khalu punarbhavati satyavādī bhūtavādī kālavādī, yathāvādī tathākārī | so’ntaśaḥ svapnāntaragato’pi vini-dhāya dṛṣṭiṃ kṣāntiṃ ruciṃ matiṃ prekṣāṃ viśaṃvādanābhiprāyo nānṛtāṃ vācaṃ niścārayati, kaḥ punarvādaḥ samanvāhṛtya |

F

piśunavacanātpativirataḥ khalu punarbhavati abhedāviheṭh-

āpratipannaḥ sattvānām | sa netaḥ śrutvā amutrākhyātā bhavatyam-
iṣāṃ bhedāya | na amutaḥ śrutvā ihākhyātā bhavatyēṣāṃ 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 krodharoṣaṇīścāritā
hṛdayaparidahanī manaḥsaṃtāpakarī apriyā amanaāpā amanojñā
svasaṃtānaparasamānavināśinī | tathārūpāṃ vācam prahāya
yeyaṃ vāk snigdhaḥ 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 tathārūpāṃ 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 yatpareṣāṃ tannāma syāditi nābhidhyām-
utpādayati, na prārthayate na praṇidadhāti, na lobhacittam-
utpādayati ||

J

avyāpannacittaḥ khalu punarbhavati | sarvasattveṣu maitracitto
hitacitto dayācittaḥ sukhacittaḥ snigdhaḥ sarvajagadanugraha-
cittaḥ sarvabhūtahitānukampācittaḥ | sa yānīmāni krodhopanāha-
khilamalavyāpādaparidāhasaṃdhukṣitapratigṛhādyāni tāni prahāya
yānīmāni hitopasaṃhitāni maitryupasaṃhitāni sarvasattvahita-
sukhāya vitarkitavicāritāni, tānyanuvitarkayitā bhavati ||

K

samyagdr̥ṣṭiḥ khalu punarbhavati samyakpathagataḥ kautuka-
maṅgalanānaprakāraakuśiladr̥ṣṭivigatarjudr̥ṣṭiraśaṭho'māyāvī
buddhadharmasamghanīyatāsayaḥ | sa imān daśa kuśalān
karmapathān satatasamitamanurakṣan

L

evaṃ cittāśayamabhinirharati - yā kācitsattvānāmapāyadurgati-
vinipātaprajñaptiḥ sarvā sā eṣāṃ daśānāmakusālānāṃ 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
upāyakausālasamgrhītayatā sambaddhamahāprañidhānatayā sarva-
sattvāparityāgatayā buddhajñānavīpuladhyālabhanatayā bodhi-
sattvabhūmiparīśuddhyai pāramitāparīśuddhyai caryāvīpulatvāya
samvartante |

P

tata uttarataraṃ parīśodhitāḥ sarvākāraparīśodhitatvādyāvaddaśa-
balabalatvāya sarvabuddhadharmāḥ samudāgamāya samvartante |
tasmāt tarhyasmābhiḥ samābhinirhāre 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...abhyākhyānabāhulatām ca parairviśaṃvādanātām ca |
 paīśunyaṃ...bhinnaparivāratām ca hīnaparivāratām ca | pāruṣyaṃ-
 ...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 duḥkhaśca khandhasya ime
 daśākuśalāḥ karmaṣādhimātravādāsevītā bhāvitā bahulikṛtā nir-
 ayaheturmadhyatvāt tiryagyoniheturmṛdutyāmalokahetuḥ |

R

hanta vāyam imān daśākuśalān karmaṣādhimātravādāsevītā bhāvitā bahulikṛtā nir-
 ayaheturmadhyatvāt tiryagyoniheturmṛdutyāmalokahetuḥ |

S

sa imān daśākuśalān karmaṣādhimātravādāsevītā bhāvitā bahulikṛtā nir-
 ayaheturmadhyatvāt tiryagyoniheturmṛdutyāmalokahetuḥ |

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 satatasamitam
 krodhohanāhasaṃduḥkṣitāḥ | te'smābhīr anuttare 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 sarvakleśaprasāme nirupadrave nirvāṇe
pratiṣṭhāpayitavyāḥ |

Y

mahāmohatamastimirapaṭalāvidyāndhakārāvṛtā bateme sattvā mah-
āndhakāragahanānupraviṣṭāḥ prajñālokasudūrībhūtā mahāndha-
kārapraskannāḥ kudṛṣṭikāntārasamavasṛtāḥ | teṣāmasmābhir-
anāvaraṇaṃ prajñācakṣurviśodhayitavyaṃ yathā sarvadharmā-
yāthātathyāparapraṇayatāṃ pratilapsyante |

Z

mahāsaṃsārāṭavīkāntāramārgaprapannā bateme sattvā ayoga-
kṣemiṇo' nāśvāsaprāptā mahāprapātapatitā nirayatiryagyoniyam-
alokagatiprapātābhīmukhāḥ kudṛṣṭiviṣamajālānuparyavanaddhā
mohagahanasaṃchannā mithyāmārgavipathaprayātā jātyandhī-
bhūtāḥ pariṇāyakavikalā anīḥsaraṇe niḥsaraṇasaṃjñīno namucipāśa-
baddhā viśayataskaropagrhitāḥ kuśalapariṇāyakavirahitā mārāśaya-
gahanānupraviṣṭā buddhāśayadūrībhūtāḥ | teśmābhirevaṃvidhāt
saṃsārāṭavīkāntāradurgāduttārayitavyā abhayapure ca sarvajñatā-
nagare nirupadrave nirupatāpe pratiṣṭhāpayitavyāḥ |

AA

mahaughormyāmathairnimagnā bateme sattvāḥ kāmabhavāvidyā-
drṣṭyoghasamavasṛṣṭāḥ saṃsārasrotonuvāhinastṛṣṇanādīprapannā
mahāvegagrastā avilokanasamarthāḥ kāmavyāpādavihiṃsāvītarka-
pratānānucaritāḥ satkāyadrṣṭyudakarākṣasagrhitāḥ kāmagan-
āvartānupraviṣṭā nandīrāgamadhyasaṃchannā asmimānasthal-
otsannā dauḥśīlyaviṣamācārāntaḥpuṭībhūtāḥ śaḍāyatanagrāma-
bhayatīramanuccalitāḥ kuśalasaṃtārakavirahitā anāthā aparāyaṇā
aśaraṇāḥ | teśmābhirmahākaraṇākuśalamūlabalenoddhṛtya nirupa-
drave'rajasi kṣeme śīve'bhaye sarvabhayatrāsāpagate sarvajñatā-
ratnadvīpe pratiṣṭhāpayitavyāḥ |

BB

ruddhā bateme sattvā bahuduḥkhadaurmanasyopāyāsabahule-

‘nunayapratighapriyāpriyavinibandhane saśokaparidevānucarite
tṛṣṇānigaḍabandhane māyāsāthyāvidyāgahanasaṃchane trai-
dhātukacārake | teśmābhiḥ sarvatraidhātukaviveke sarvaduḥkh-
opaśame’ nāvaraṇanirvāṇe pratiṣṭhāpayitavyāḥ |

CC

ātmātmīyābhiniviṣṭā bateme sattvāḥ skandhālayānuccalitās-
caturviparyāsānuprayātāḥ ṣaḍāyatanaśūnyagrāmasaṃnīritās-
caturmahābhūtoragābhidrutāḥ skandhavadhakataskarābhighātītā
aparimānaduḥkhapratisaṃvedinaḥ | teśmābhiḥ paramasukhe sarva-
niketavigame pratiṣṭhāpayitavyā yaduta sarvāvaraṇaprahāṇanirvāṇe
|

DD

hīnalīnadīnādhimuktā bateme sattvā agryasarvajñajñānacittavikalāḥ
sati niḥsaraṇe mahāyāne śrāvakaप्रत्येकबुद्धयानावातिर्णम-
atayaḥ | teśmābhirudārabuddhadharmamativipulādhyālabhena
sarvajñajñānalocanatayā anuttare mahāyāne 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 samyaksaṃbuddhān 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 yāvadānekāni 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 ||

iyam 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 vivarjiya 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 ||

kleśormibhihriyata 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 bodhiheṭoḥ || 15 ||

atra sthitā guṇaśatopacitā maharṣi
paśyanti naikasugatānapi pūjayanti |
teṣāṃ śubhaṃ bhuyu uttapyati kalpakoṭyāṃ
kāśīsakāñcanavaraṃ 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 upagamya 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 bhūmīr nirdiṣṭā sugatātmajāḥ ।
sarvalokahitaiṣīṇāṃ bodhisattvānanuttamā ॥ 20 ॥

[End of 2nd bhūmī's final gathas]

[Beginning of third bhūmi's initial gathas]

3 prabhākārī nāma tṛtīyā bhūmiḥ ।

upakramagāthāḥ ।

evaṃ śruṇitva caribhūmimuttamāṃ
bodhisattvaviṣaye acintiyāṃ ।
harṣita jinasutāḥ sagauravāḥ
puṣpamegha nabhataḥ pramuñciṣuḥ ॥ 1 ॥

sādhu sādhu girisārasākaya (?)
deśito viduna śīlasaṃvaraḥ ।
sarvasattvakaruṇāya āśayo
bhūmiśreṣṭha dvitīyāya gocaraḥ ॥ 2 ॥

bhūtatattva vitathāmananyathā
bodhisasattvacaraṇaṃ manoramam ।
sarvalokahitaśaukhyacintanā
deśitaṃ tu paramaprabhāsvaram ॥ 3 ॥

bhūyu bhūyu naradevapūjitāṃ
bhūmiśreṣṭha 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 bhūmi'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 saṃpaśyannanabhisaraṃ nirākrandaṃ saśokaṃ saparidevaṃ sopāyāsaṃ priyāpriyavinibaddha duḥkhadaurmanasyopāyāsābahulamasamnicayabhūtaṃ rāga dveṣa mohāgnisampradīptamaneḥkavyādhivivardhitaṃ 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 evaṃapramāṇatām 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 dharmanimno dharmapraṇaṇo
dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo
dharmānudharmacārī |

J

sa evaṃ buddhadharmaparyeṣaṇābhiyukto nāsti tatkiṃcid dravya-

vittajātaṃ vā dhanadhānyakośakoṣṭhāgarajātaṃ 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 kācitrkāyikī 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'ham ekasyāpi 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 svacittanidhyāptyā 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-
upasampadya 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-
 māṇenāvaireṇāsapatnenānāvaraṇenāvyābādhenā sarvatrānugatena
 dharmadhātuparame loka ākāśadhātuparyavasāne sarvāvantaṃ
 lokaṃ spharitvopasaṃpadya 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 uḍake | uḍake'pyamañjan gacchati tadyathāpi pṛthivyām |
 dhūmayati prajvalati, tadyathāpi nāma mahānagniskandhaḥ | sva-
 kāyādapi mahāvāridhārā utsṛjati tadyathāpi nāma mahāmeghaḥ |
 yābhīrvāridhārābhirayaṃ trisāhasramahāsāhasro lokadhāturādīptaḥ
 pradīptaḥ saṃprajvalito'gninā ekajvālībhūto nirvāpyate | imāvapi
 candrasūryāvevaṃmaharddhikau evaṃmahānubhāvau pāṇinā

parāmrṣati parimārṣti yāvadbrahmalokamapi kāyena vaśaṃ
vartayati ||

sa divyena śrotradhātunā [viśuddhenā]tikrāntamānuṣyakena
ubhayān śābdān śrṇoti divyān mānuṣyākān, sūkṣmānaudārikāṃśca |
ye dūre'ntike vā antaśo daṃśamaśakakīṭamaksikāṇāmapi śābdān
śrṇoti | [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 jātīśātāni | anekāny-
api jātīśatasahasrāṇi | saṃvartakalpamapi vivartakalpamapi | anek-
ānapi saṃvartavivartakalpānāpyanusmarati | kalpaśatamapi kalpa-
sahasramapi kalpakotīṃmapi kalpakotīśatamapi kalpakotīśahasramapi
kalpakotīśatasahasramapi yāvadānekānyapi kalpakotīniyutaśata-
sahasrāṇyanusmarati - amutrāhamāsaṃ evaṃnāmā | evaṃgotraḥ
evaṃjātiḥ evamāhāra evamāyuhpramāṇaḥ evaṃ cirasthitiḥ evaṃ
sukhaduḥkhapratisaṃvedī | 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 maraṇādapāyadurgativinipātānir-
 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 bodhisattvasyopāyakausalyābhinirhatā
 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 | śrutvā 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
 prahīnāni 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 yāvadanekāni 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
 jīnaputrā 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]

upasaṃhāragāthāḥ ।

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 asaṃtapaṃ
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 svakamātmanāṃsaṃ
jihvā ca daṃṣṭra śrava nāsika śoṇitaṃ ca |
hṛdayaṃ tupādya priya majja parityajanti
nā duṣkaretamatha duṣkara yacchr̥ṇoti || 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 ||

dharmaṃ 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 buddhāvara lakṣaṇacitrigātrāṃ
 bhūyo ataḥ praṇidhīśreṣṭha guṇāpramāṇāḥ ॥ 23 ॥

ityeṣā tṛtiyā bhūminirdiṣṭā sugatātmajāḥ ।
 sarvalokahitaiṣīṇāṃ 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-vicaraṇālokapraveśena ca dharmadhātuvicāraṇālokapraveśena ākāśadhātuvicāraṇālokapraveśena ca vijñānadhātuvicāraṇāloka-praveśena ca kāmadhātuvicaraṇālokapraveśena ca rūpadhātu-vicaraṇālokapraveśena ca ārūpyadhātuvicaraṇālokapraveśena udārāśayādhimuktidhātuvicaraṇālokapraveśena ca mātmyāśay-ādhimuktidhātuvicaraṇālokapraveśena । 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 sattvaḥśetrakarmāśayatayā ca pūrvāntāparāntāśayatayā abhāvakṣayāśayatayā ca । ebhirbhavanto jinaputrā daśabhirjñānaparipācakairdharmaiḥ samanvāgato bodhisattvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya ।

C

sa khalu punarbhavanto jinaputrā bodhisattvo'syāmarciṣmatyāṃ bodhisattvabhūmau pratiṣṭhito'dhyātmaṃ kāye kāyānudarśī viharati ātāpī saṃprajānaṃ smṛtimān 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 dharmānām utpādāya... | 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 pūrvapraṇidhānābhīnirhār-
 opastabdhatayā ca mahākaruṇāpūrvamgamatayā ca mahāmaitry-
 upetatayā ca sarvajñajñānādhyāmbanātayā ca buddhakṣetraviṭha-
 panālaṃkārabhīnirhāratayā 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-
 dhātvyātanābhīniveśasamucchritāni unmiñjitāni nimiñjitāni
 vicintitāni vitarkitāni kelāyitāni mamāyitāni dhanāyitāni niketa-
 sthānāni, tāni sarvāṇi vigatāni bhavanti sma |

F

sa yānīmāni karmāṇyakaraṇīyāni samyaksambuddhavivarṇitāni
 saṃkleśopasaṃhitāni, tāni sarveṇa sarvaṃ prajāhāti | yāni cemāni
 karmāṇi karaṇīyāni samyaksambuddhaprasastāni bodhimārga-
 saṃbhārānukūlāni, tāni samādāya vartate |

G

sa bhūyasyā mātrayā yathā yathopāyaprajñābhīnirhṛtāni mārgasam-

udāgamāya mārḡāṅgāni bhāvayati, tathā tathā snigdhacittaśca 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, adhimuktidhātuścottapyate, kuśalamūlavivṛddhiścopajāyate, lokamalakaṣāyatā 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 stīṣṭhāti, tāni cāsyā kuśalamūlāni sūttaptāni prabhāśvaratarāṇi 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-
 rapī 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 satkāyadrṣṭi-
 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 cittadharmān ।
adhyātmabāhyubhayathā 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 ।
gambhīramārgaratanāṃ 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 maraśabhānām
 paśyantyanyamanasaḥ susamāhitatvāt |
 tata uttarim bahukalpamabhinirharanti
 jñānākārā praṇidhiśreṣṭha guṇārthacārī || 22 ||

caturthī itiyaṃ 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 utsrjanti 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 bhūmī'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 anāgatabuddhadharmaviśuddhy-
āśayasamatayā 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-
satyam prajānāti | ekanayasamavasaraṇātparamārthasatyam pra-
jānāti | svasāmanyalakṣaṇānubodhāllakṣaṇasatyam prajānāti |
dharmavibhāgavyavasthānānubodhādvibhāgasatyam prajānāti |
skandhadhātāvātanavyavasthānānubodhānnistīraṇasatyam pra-
jānāti | cittaśarīraprapīḍanopanipātītadvastusatyam, gati-
samdhisambandhanatvātprobhavasatyam, sarvajvaraparidāhāty-
antopāśamātkṣayānutpādasatyam, advayānutpādasatyam, advay-
ābhinirhāranmārgajñānāvatārasatyam, sarvākārābhisaṃbodhitsu-
sarva-
bodhisattvabhūmikramānusamdhiniṣpādanatayā yāvattathāgata-
jñānasamudayasatyam 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'vidyābhavātṛṣṇāprasṛtānāṃ 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 - āścaryam yāvadajñānasamūḍhā bateme bāla-
prthagjanāḥ, yeśāmasaṃkhyeyā ātmabhāvā niruddhāḥ, nirudhyante
nirotsyante 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-
kārabhiniveśānuśayaṃ ca na prajahanti | mānadṛṣṭiśālyam ca n-
oddharanti | rāgaḍveśamohajvalanaṃ ca na praśamayanti | avidyā-
mohāndhakāraṃ ca na vidhamayanti | tṛṣṇāṇavaṃ 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, tatsarvasattvaparitrāṇyārabhate | 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 puṇyasambhāropacayatayā | apratiprasrabdha-
vīryaśca bhavati jñānasambhāraparyeṣanatayā | aparikhinnāśayaśca
bhavati mahāmaitrīkrpāsambhārasambhṛtatayā | 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 sarvasattvapariṣācānābhiyogatayā
||

K

sa evamabhiyukto dānenāpi sattvān paripācayati, priyavadyatayāpi,
arthakriyayāpi, samānārthatayāpi, rūpakāyasaṃdarśanenāpi,
dharmadeśanayāpi, bodhisattvacaryāprabhāvanayāpi, tathāgata-
māhātmyaparakāśanatayāpi, saṃsāradoṣasaṃdarśanenāpi, buddha-
jñānānuśaṃsāparikīrtanenāpi, maharddhivikurvaṇābhinirhāraṇ-
ānopacārakriyāprayogairapi sattvān paripācayati | sa evaṃ sattva-
pariṣācānābhiyukto buddhajñānānugatacittasaṃtāno' pratyud-
āvartanīyakuśalamūlaprayogo vaiśeṣikadharmaaparimārgaṇābhi-
yuktaḥ

L

yānīmāni sattvahitāni loke pracaranti, tadyathā –
lipiśāstramudrāsaṃkhyāgaṇanānikṣepādīni nānādhātutantracikitsā-
tantrāṇi śoṣāpasmārabhūtagrahapraṭiṣedhakāni viśavetālaprayoga-
pratighātakāni kāvyanāṭakākhyānagāndharvetihāsasampraharṣaṇāni
grāmanagarodyānanadīsarastaḍāgapuṣkarīṇīpuṣpaphalaśuśadhivana
ṣaṇḍābhinirhārāṇi suvarṇarūpyamaṇimuktāvaiḍūryaśaṅkhaśīlā-
pravālaratnākanidarśanāni 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 jīnaputrāścandrasūryagrahājyotīrṇakṣatrāṇāṃ vimānālōka-
 prabhavātamaṇḍalībhīrasaṃhāryā bhavati mārutāsādhārāṇā ca,
 evameva bhavanto jīnaputrā bodhisattvasya asyāṃ sudurjayāyāṃ
 bodhisattvabhūmau sthitasya tāni kuśalamūlānyupāyaprajñājñāna-
 cittavicāraṇānugatānyasaṃhāryāni bhavanti, sarvaśrāvakaṃpratye-
 kabhūhairlaukīkāsādhārāṇāni 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]

upasaṃhāragāthāḥ |

evaṃ viśodhita caturṣu jinacarīṣu
buddhayā triyādhyasamatā anucintayanti |
śīlaṃ ca cittapratipattitu mārگاsuddhiḥ
kāṅkṣāvinīta vidu pañcami ākramanti || 11 ||

smṛti cāpa indriya iṣu anivartitāśca
samyakprahāṇa haya vāhana ṛddhipādāḥ |
pañca balāḥ kavaca sarvapipūabhebyāḥ
śūrāṇivarti 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
yāvantānāvaraṇasatya 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 tryadhvaṃ
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 dukhaṇavasthāḥ || 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 jinalakṣaṇabuddhaghoṣam
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 musaragalvayasaṃvimṛṣṭam || 28 ||

ratnāmayaḥ 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 sarvadharmeva teṣāṃ
bhāvi tatha abhāve iñjanā nāsti kācit ।
kr̥pa karuṇa jage ca mocanārthaṃ prayuktā-
ste hi sugataputrā aurasā dharmajātāḥ ॥ 6 ॥

dānacari carante sarva hitvā nimittam
 śīlasudhṛtacittam ādiśāntā praśāntāḥ |
 jagati kṛta kṣamante akṣayā dharmajñānī
 viriyabalaupetāḥ sarvadharmāviviktāḥ || 7 ||

dhyānanayapraviṣṭā jīṛṇakleśā viśuddhāḥ
 sarvaviditavastū ādiśūnyādhimuktāḥ |
 jñānakriyabalāḍhyā nityayuktā jagārtham
 te hi sugataputrāḥ śāntapāpā mahātmāḥ || 8 ||

īdṛśā rutasahasra bhaṇitvā
 khe sthitāḥ sumadhurā surakanyāḥ |
 tūṣṇibhūta jinamīkṣi prasannā
 dharmagaauravaratā 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 sarvadharmākṣaṇasamatayā ca sarvadharm-ānutpādasamatayā ca sarvadharmājātayā ca sarvadharmaviviktasamatayā ca sarvadharmādiviśuddhisamatayā ca sarvadharmāniṣprapañcasamatayā ca sarvadharmānāvyūhānirvyūhasamatayā ca sarvadharmamāyāsvapnapratibhāsapratīśrutkodakacandrapratibimbānirmāṇasamatayā 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 ātmābhiniśeṣato bhavanti । ātmābhiniśeṣavigamato na bhavanti lokasamudācāropapattaya iti । tasyaivaṃ bhavati - tena khalu punarime bāla-buddhya ātmābhiniṣṭā 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 pratitya-
 samutpādaṃ pratyavekṣate ||

D

tasyaivaṃ bhavati - satyeṣvanabhijñānaṃ paramārthato'vidyā |
 avidyāprakṛtasya karmaṇo vipākaḥ saṃskārāḥ | saṃskārasaṃ-
 niśritaṃ prathamam cittaṃ vijñānaṃ | vijñānasahajāścātvara up-
 ādānaskandhā nāmarūpam | nāmarūpavivṛddhiḥ ṣaḍāyatanam |
 indriyaviśayaṃ 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 | tatkāsaḥ 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 naḍakalāpasadṛśaṃ ||

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 punastriduḥkhataḥ dvādaśa bhavāṅgānyupādāya | tatra
 avidyā saṃskārā yāvatśaḍāyatanamityeṣā saṃskāraduḥkhataḥ |
 sparśo vedanā caiśa duḥkhaduḥkhataḥ | pariśeṣāṇi bhavāṅgānyeṣā
 pariṇāmaduḥkhataḥ | 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-
duḥkhatāsamudayataśca hetupratyayaprabhavataśca utpāda-
vyayavinibandhanataśca abhāvākṣayatāpratyavekṣaṇataśca ।।

N

tasyaivaṃ dvādaśākāraṃ pratītyasamutpādaṃ pratyavekṣamāṇasya
nirātmato niḥsattvato nirjīvato niṣpudgalataḥ kārakavedakarahitato-
'svāmikato hetupratyayādīnataḥ svabhāvasūnyato viviktato'sva-
bhāvataśca prakṛtyā pratyavekṣamāṇasya śūnyatāvimokṣamukham-
ājātaṃ bhavati ।।

tasyaivaṃ bhavāṅgānāṃ svabhāvanirodhātyantavimokṣapraty-
upasthānato na kiṃciddharmanimittamutpadyate । ato'sya 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'pariṇiṣ-
pannānāṃ bodhyaṅgānāṃ pariniṣpattaye, tasyaivaṃ bhavati –
saṃyogātsaṃskṛtaṃ pravartate । viśaṃyogāna pravartate ।
sāmagryā saṃskṛtaṃ pravartate । viśaṃmagryā na pravartate । hanta
vayamevaṃ bahudoṣaduṣṭaṃ saṃskṛtaṃ viditvā asya saṃyogasya
asyaḥ sāmagryā vyavacchedaṃ kariṣyāmaḥ, na cātyantopāśamaṃ
sarvasaṃskārāṇāṃ avirāgayiṣyāmaḥ sattvapariṇāpanatāyai ।।

evamasya bhavanto jinaputrāḥ saṃskāragataṃ bahudoṣaduṣṭaṃ
svabhāvarahitamanutpannāniruddhaṃ prakṛtyā pratyav-
ekṣamāṇasya mahākaruṇābhīrharataśca sattvakāryānūtsargataśca
saṅgajñānābhīmukho nāma prajñāpāramitāvihāro'bhimukhībhavaty-

avabhāsayogena | sa evaṃ jñānasamanvāgataḥ prajñāpāramitāvihār-
āvabhāsito bodhyaṅgāhārakāṃśca pratyayānupasaṃharati | na ca
saṃskṛtasamvāseṇa saṃvasati | svabhāvopaśamaṃ ca saṃskārāṇaṃ
pratyavekṣate | na ca tatrāvaṣṭhate 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 |
supraṭiṣṭhitaśca 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 sarvaśrāvaka-paripṛcchāyāṃ 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 ॥

evaṃ vimokṣamukha bhāvayi te mahātmā
 kṛpabuddhi bhūya tatha buddhaguṇābhilāṣī ।
 saṃyogasamskṛtikṛta vyuparīkṣamāṇo
 niyatāśayo bhavati naikaguṇopapetaḥ ॥ 26 ॥

pūrṇā sahasra daśa śūnyataye samādhi
 tatha ānimittavaradaṃ ca vimokṣa tāyī ॥ 27² ॥

pralhādayanti jagadāśaya candraābhā
 vahamānu vāta caturo asaṃhāryaprāptā ।
 atikramya mārapathamābha jinaurasānām
 praśamenti kleśaparitāpa dukhārditānām ॥ 28 (29) ॥

iha bhūmideśupagatā marutādhipāste
 bhontī sunirmita kṛtāvadhimānaghātī ।
 yaṃ caiva ārabhiṣu jñānapathopapetā
 asaṃhārya śrāvakagatī atikrānta dhīrāḥ ॥ 29 (30) ॥

ākāṅkṣamāṇu sugatātmaṃ vīryaprāptāḥ
 koṭīśatasahasrapūrṇa samādhi labdhāḥ ।
 paśyanti ekakṣaṇī buddha daśaddiśāsu
 pratapanti sūrya eva madhyagu grīṣmakālē ॥ 30 (31) ॥

gambhīra durdṛśā sūkṣma durjñeyā jinaśrāvakaiḥ ।
 śaṣṭhī bhūmirmahātmānāmākhyātā sugatātmaṃjāḥ ॥ 31 (32) ॥

[End of sixth bhūmī's final gathas]

[Beginning of seventh bhūmi'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 ।
sucarasugatānubhāvādvaracaririyamīdṛśī 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 superipūrṇabodhisattvamārgaḥ saptamīm
bodhisattvabhūmimākramati, sa daśabhirupāyaprajñāñānābhi-
nirhṛtairmārgāntārārambhaviśeṣairākramati । katamairdaśabhiḥ ?
yaduta śūnyatānimittāpraṇihitasamādhisuperibhāvitamānasaśca
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-
svapnapratibhāsapratīśrutkodakacandrapratibimbānirmāṇābhāvābh-
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 sattvānāmādhimuktinānātvaviśeṣam-
 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-
 niryāṇādhimuktinānātvamavatarati | apramāṇaṃ ca buddhānāṃ
 bhagavatāṃ mārgadeśanāvatāramavatarati | apramāṇaṃ pratyeka-
 buddhayānasamudāgamanīṣpattimavatarati | apramāṇaṃ ca
 buddhānāṃ bhagavatāṃ jñānamukhapraveśanirdeśamavatarati |
 bodhisattvānāṃ bodhisattvacaryāprayogamavatarati | apramāṇaṃ
 ca buddhānāṃ bhagavatāṃ mahāyānasamudāyāvatāranirdeśanām-
 avatarati ||

C

tasyaivam bhavati - evamapramāṇaḥ khalu punastathāgatānām-
 arhatāṃ samyak sambuddhānāṃ viśayo yasya na sukarā samkhyā
 kartuṃ kalpakotīśatasahasrairyāvadetāvadbhirapi kalpakotīniyuta-
 śatasahasraiḥ | sarva...viśayo'smābhiḥ samupasthāpayitavyo-
 'nābhogato'kalpāvikalpataśca paripūrayitavya iti | sa evaṃ
 supratyavekṣitajñānābhijñāḥ satatasamitamabhiyuktopāyaprajñā-
 paribhāviteṣu mārgāntarārambhaviśeṣeṣu supratīṣṭhito bhavaty-
 avicālyayogena ||

D

sa ekakṣaṇamapi mārgābhinirhārānna vyuttiṣṭhate | sa gacchanneva
 jñānābhinirhārayukto bhavati | tiṣṭhannapi niṣaṇṇo'pi śāyāno'pi
 svapnāntaragato'pyapagatanīvaraṇaḥ sarveryāpathe sthito'virahito
 bhavati ebhirevaṃ rūpaili saṃjñāmanasikāraiḥ | tasya sarvacitt-
 otpāde daśānāṃ bodhisattvapāramitānāṃ samudāgamaparipūriḥ
 samudāgacchati | tatkaśmāddhetoh? 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-
 ātrptatayārambhaḥ parākramaḥ, iyamasya vīryapāramitā | yā
 vipratīṣāyavisṛtamārgatā sarvajñajñānābhimukhatā, iyamasya
 dhyānapāramitā | yā sarvadharmāṇāṃ prakṛtyanutpādābhimukhī
 kṣāntiḥ, iyamasya prajñāpāramitā | yo'pramāṇajñānābhinirhāraḥ,
 iyamasyopāyakuśalapāramitā | yā sarvaprapravādimārasaṃghair-
 mārgānācchedyatā, iyamasya balapāramitā | yadyathāvatsarva-
 dharmajñānananīraṇam, 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-
 etadavocāt - 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 | tatkāsyā 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 dharmāvabhāsapratilambhena ca |
 caturthyāyāṃ mārgāvatāreṇa | pañcamyāyāṃ lokatrayānuvṛtyā | ṣaṣṭhyāyāṃ
 gambhīradharmamukhapraveśena | asyāṃ tu saptamyāyāṃ bodhi-
 sattvabhūmau sarvabuddhadharmasamutthāpanatayā kṣaṇe kṣaṇe
 sarvabodhyaṅgāni paripūryante |

F

tatkāsyā hetoḥ? yāni bodhisattvena prathamāyāṃ bodhisattvabhūmim-
 upādāya yāvatsaptamī bodhisattvabhūmiritiabhinirhṛtāni 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-
 panno bhavati brāhmyavimānamabhirūḍhaḥ, sahasralokadhātum-
 alpaḥ cchreṇa paśyatanuvicarati, 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 lokatriyābhyāḥ | 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-
mahākaraṇābalena cātikrānto bhavati śrāvakaḥpratyekabuddha-
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 sarvāmātyakriyā-samatikrānto bhavati, evameva bho jinaputrā bodhisattvaḥ saha citta-otpādēna sarvaśrāvakapratyekabuddhānabhibhavatyadhyāśayamāhātmyena, na punaḥ svabuddhivicāreṇa | asyām tu saptamyām bodhisattvabhūmau sthito bodhisattvaḥ svaviśayajñānaviśeṣamāhātmyāvasthitatvātsarvaśrāvakapratyekabuddhakriyāmatikrānto bhavati ||

K

sa khalu punarbho bodhisattvo'syām saptamyām bodhisattvabhūmau sthito gambhīrasya vivittasyāpracārasya kāyavānmanaskarmaṇo lābhi bhavati | na cottaraṃ viśeṣaparimārgaṇābhiyogamavasṛjati | [yena parimārgaṇābhiyogena nirodhaprāptaśca 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 | āścaryaṃ bho yatra hi nāma bodhisattvo bhūtaḥkoṭivihāreṇa ca viharati, na ca nirodhaṃ sākṣātkaroti | tadyathāpi nāma bho jinaputra puruṣaḥ kuśalo mahāsāgare vārilakṣaṇābhijñāḥ paṇḍito vyakto medhāvī tatro-pagatayā 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 sākṣātkaroti, (na ca sasmṛkṛtāntavyūpaśamavitarkadoṣairlipyate) । ।

M

sa evaṃ jñānabalādhānaprāptaḥ samādhijñānabalabhāvanābhinirhṛtayā buddhyā mahatopāyaprajñābalādhānena saṃsāramukhaṃ cādarśayati । nirvāṇasatātāśayaśca 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 । buddhajñānaviśaya-kośaprāptaśca bhavati । māra-śayagataśca dṛśyate । caturmārapathasamatikrāntaśca bhavati । māra-śaya-gocaraṃ cādarśayati । sarvatīrthyāyatanopagataśca dṛśyate । buddhatīrthyāyatanānūtsṛṣṭāśayaśca bhavati । sarvalokakriyānugataśca dṛśyate । lokottaradharma-gatisamavasaraṇaśca bhavati । sarvadevanāgaya-kṣagandharvāsura-gaṇa-ḍakinnara-mahoragamanuṣya-āmanuṣyaśakrabrahmaloka-pālātirekavyūhā-lāṃkāra-viṭhapan-āprāptaśca bhavati । sarvabuddhadharmatimanasi-kāraṃ ca na vijahāti । ।

N

tasyaivaṃ jñānasamanvāgatasya asyāṃ saptasyāṃ dūraṃgamāyāṃ bodhisattvabhūmau sthitasya bodhisattvasya bahavo buddhā ābhāsamāgacchanti... । tāṃśca tathāgatānarhataḥ samyaksambuddhān paryupāsate । teṣāṃ ca sakāśād-gauravacitrikāreṇa 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...anekān 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, asaṃhārya-taraṃ 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 bhūmī'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 ।
 triyāṇadeśanamananta samosaranti
 asmābhi sattva paripācayitavyametat ॥ 18 ॥

ye te jñānānīcītā varamārgaprāptā
 īryāpathaiścaturbhi prajñāmupāyamuktāḥ ।

sarvasmi cittakṣaṇi bodhiguṇānuprāptāḥ
paripūrayanti daśa pāramitāpradeśān || 19 ||

sarveṣu mārḡakuśalasya ya eṣa dānaṃ
śīlaṃ ca kleśapraśamaṃ kṣamamakṣatitvam |
vīryaṃ ca bhūyu anu uttari ārabhante
mārḡe 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 mārḡu 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 cittaviṣaye 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 kleśacarim caranti
saṃpūrṇa āśaya jinajña kṣayo na tāvat || 26 ||

ye laukikā vividhaśilpakriyāprayogā
 ājāti sarvavidunā sthita śāstrajñāne |
 dhyānā abhijña bala bhāvayanto'bhuyupenti
 bhūyaḥ samādhi vividhānabhinirharanti || 27 ||

atīkrānta 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 uḍake 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 asuraśaṃghā ।

.....

nānakarmaviṣaye samanubhonti ॥ 6 ॥

sarvakṣetraviṣaye dhutarajānām
 cakra śreṣṭhapravarām tadanirvṛttam |
 deśayanti madhurām sugataghoṣam
 saṃjñācitta jagatastatha vicāran || 7 ||

sattvakāyi sugatā vividhakṣetrā
 kṣetri sattvaprarāḥ punavipākāḥ |
 devamānuṣagatī tatha vicitrā
 jñātvā sarva sugato bhaṇāti dharmam || 8 ||

sūkṣmasaṃjñā bhavati vipulakṣetre
 vipulasamjñā bhavati rajanimitte |
 evamādi vividhām sugataṛddhiṃ
 sarvaloka bhaṇato na kṣepayeyuḥ || 9 ||

īddaśam vacamāhātmyam vacitvā madhurasvaram |
 praśāntā pariṣatprītā prekṣate vadatām varam || 10 ||

praśānta parśadam jñātvā mokṣacandro'bravītpunaḥ |
 aṣṭamā bhūmiākārām praveśam 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 supariśodhitamārgaḥ adhiṣṭhitatathāgatādhiṣṭhānaḥ svakuśalamūlabalādhānaprāptaḥ tathāgatabalavaiśāradyāveṇikabuddhadharmānugatasam̐jñāmanasikāraḥ supariśodhitādhyāśayasam̐kalpaḥ puṇyajñānabalābhyudgataḥ mahākaraṇākṛpābhyāṃ sarvasattvānusr̥ṣṭaprayogaḥ apramāṇajñānapathānugataḥ,

B

sa sarvadharmāṇāmādyanutpannatām ca yathābhūtamavatarati । ajātātām ca alakṣaṇātām ca asaṃbhūtātām ca avināśītām ca anīṣṭhitātām ca apravṛttitām ca anabhinivṛttitām ca abhāvasvabhāvatām ca ādimadhyaparyavasānasamatām ca tathatāvikalpa-sarvajñajñānapravesātām ca sarvadharmāṇām yathābhūtamavatarati । sa sarvaśāścittamanovijñānavikalpasam̐jñāpagato'navagr̥hītākāśa-samo'bhyavakāśaprakṛtito'vatīrṇo'nutpattikadharmakṣāntiprāpta ityucyate ।।

C

tatra bhavanto jinaputrā evaṃ kṣāntisamanvāgato bodhisattvaḥ sahapratilambhādacalāyā bodhisattvabhūmergambhīraṃ bodhisattvavihāraṃ anuprāpto bhavati durājñātamasaṃbhinnam sarvanimittāpagatam sarvasam̐jñāgrahavyāvṛttamapramāṇam-asam̐hāryam sarvaśrāvakaḥ sarvavivekābhīmukhībhūtam । tadyathāpi nāma bhavanto jinaputrā bhikṣurddhimāṃś-cetovaśīpāramitāprāpto'nupūrveṇa navamam nirodham samāpannaḥ sarveṇjitamanyanāspanditavikalpāpagato bhavati, evameva bhavanto jinaputrā bodhisattvo'syā aṣṭamī acalāyā bodhisattvabhūmeḥ sahapratilambhātsarvābhogavigato'nābhogadharmatāprāptaḥ kāyavākciṭṭautsukyāpagataḥ sarveṇjitamanyanāspanditavikalpāpagato vipākadharmatāvasthito bhavati । tadyathāpi nāma bho jinaputrāḥ puruṣaḥ suptaḥ svapnāntaragato mahaughapṛāptam-ātmānam sam̐jñānīte । sa tatra mahadvyāyāmautsukyamārabhetottaraṇāya । sa tenaiva mahatā vyāyāmautsukyena vibudhyeta । samanantaravibuddhaśca vyāyāmautsukyabhayāpagato bhavet ।

evameva bho jinaputrā bodhisattvaścaturmahaughaprāptaṃ sattva-
kāyaṃ saṃjānāna uttaraṇābhiprāyaḥ sarvajñajñānābhisaṃbodhāya
mahadvyāyāmautsukyamārabhate | sa mahāvīryārabhaprāptaḥ
samanantaramanuprāpta imāmacalāṃ bodhisattvabhūmiṃ sarv-
ābhogavigato bhavati | tasya sarveṇa sarvaṃ dvayasamudācāro vā
nimittasamudācāro vā nābhāsībhavati | tadyathāpi nāma bho jina-
putrā brahmalokopapattisthitaḥ kāmāvacarān kleśān na samud-
ācarati, evameva bho jinaputrā bodhisattvo'calāyāṃ bodhisattva-
bhūmau sthitaḥ sarvacittamanovijñānasamudācārānna samudācarati
| sarvabuddhasamudācāramapi...bodhisamudācāramapi...-
bodhisattvasamudācāramapi...pratyekabuddhasamudācāramapi...śrā-
vakasamudācāramapi...nirvāṇasamudācāramapi...arhatsamudācāram
api...anāgāmisamudācāramapi...nirvāṇasamudācāramapi...arhatsamu-
dācāramapi...anāgāmisamudācāramapi...sakṛdāgāmisamudācāramap
i...srotaāpānnasamudācāramapi na samudācarati | kaḥ punarvādo
laukikān samudācārān samudācariṣyatīti | |

D

tasya khalu bho jinaputra bodhisattvasya evamimāmacalāṃ
bodhisattvabhūmimanugatasya pūrvapraṇidhānabalādhānasthitasya
buddhā bhagavantastasmin dharmamukhasrotasi tathāgatajñān-
opasaṃhāraṃ kurvanti | evaṃ cainaṃ bruvanti - sādhu sādhu kula-
putra | eṣā paramārthakṣāntirbuddhadharmānugamāya | api tu
khalu punaḥ kulaputra yā asmākaṃ daśabalacaturvaiśāradya-
buddhadharmasamṛddhiḥ, sā tava nāsti | tasyā buddhadharma-
samṛddheḥ paryeṣaṇāya abhiyogaṃ kuru, vīryamārabhasva |
etadeva kṣāntimukhaṃ monmokṣīḥ |

E

api tu khalu punaḥ kulaputra kiṃcāpi tvayaivaṃ śāntavimokṣa-
vihāro'nuprāptaḥ, imān punaraśāntānaprasāntān bālapṛthagjanān
nānākleśasamudācāraprāptān vividhavitarkopahatamānasān sam-
anvāhara, apekṣasva |

F

api tu khalu punaḥ kulaputra pūrvapraṇidhānāmanusmara sattv-
ārthasaṃprāpaṇaṃ jñānamukhācintyatāṃ ca |

G

api tu khalu punaḥ kulaputra eṣā sarvadharmāṇāṃ dharmatā |
utpādādvā tathāgatānāmanutpādādvā sthitaivaiśā dharmatā

dharmadhātusthitiḥ yadidaṃ sarvadharmasūnyatā sarvadharm-
ānupalabdhiḥ । naitayā tathāgatā eva kevalaṃ prabhāvyante, sarva-
śrāvakapratyekabuddhā api hyetānavikalpadharmatām-
anuprāpnuvanti ।

H

api tu khalu punaḥ kulaputra prekṣasva tāvat tvamasmākaṃ kāyā-
pramāṇatām ca jñānāpramāṇatām ca buddhakṣetrāpramāṇatām ca
jñānābhinirhārāpramāṇatām ca prabhāmaṇḍalāpramāṇatām ca svar-
āṅgavīsuddhyapramāṇatām ca । तथाiva tvamapyabhinirhāram-
utpādaya ।

I

api tu khalu punaḥ kulaputra ekastveṣa āloko yo'yaṃ sarvadharmā-
nirvikalpālokaḥ | Idṛśastu kulaputra dharmālokāstathāgatānām-
aparyanta-gatā aparyanta-kṛtā aparyanta-baddhāḥ, yeṣāṃ saṃkhyā
nāsti, gaṇanā pramāṇamupaniṣadaupamyam nāsti, teṣāṃ-
adhigamāya abhinirhāramutpādāya |

J

api tu khalu punaḥ kulaputra prekṣasva tāvaddaśasu dikṣu
apramāṇakṣetratām ca apramāṇasattvatām ca apramāṇadharma-
vibhaktitām ca | tatsarvamanugaṇaya | yathāvattayā abhinirhāram-
utpādaya | iti hi bho jinaputra te buddhā bhagavanta evaṃbhūmy-
anugatasya bodhisattvasya evaṃ pramukhānyaprameyāṇy-
asaṃkhyeyāni jñānābhinirhāramukhānyupasaṃharanti, yairjñān-
ābhinirhāramukhairbodhisattvo' pramāṇajñānavibhaktito' bhinirhārak
armābhiniṣpādayati ||

K

ārocayāmi te bho jinaputra, pravedayāmi | te cedbuddhā
bhagavantastam bodhisattvamevaṃ sarvajñajñānābhinirhāra-
mukheṣu nāvatārayeyuḥ, tadevāsyā parinirvāṇaṃ bhavetsarva-
sattvakāryapratiprasrabdhīśca | tena khalu punarbuddhā
bhagavantastasya bodhisattvasya tāvadapramāṇaṃ jñānābhinirhāra-
karmopasaṃharanti, yasyaikakṣaṇābhinirhṛtasya jñānābhinirhāra-
karmaṇaḥ sa pūrvakaḥ prathamacittotpādamupādāya yāvat-
saptamīm bhūmipraṭiṣṭhāmupāgata ārambhaḥ śatatamīmapi kalām
nopeti, sahasratamīmapi, śatasahasratamīmapi...peyālaṃ...
koṭīniyutaśatasahasratamīmapi kalām nopeti, saṃkhyāmapi,
gaṇanāmapi, upamāmapi, upanisāmapi, yāvadaupamyamapi na

kṣamate | tatkaśya hetoḥ? tathā hi bho jinaputra pūrvamekakāyābhinirhāratayā caryābhinirhāro'bhūt | imāṃ punarbhūmiṃ samārūḍhasya bodhisattvasya apramāṇakāyavibhaktito bodhisattvacaryābalaṃ samudāgacchati | apramāṇaghoṣābhinirhārataḥ apramāṇajñānābhinirhārataḥ apramāṇopapattyaabhinirhārataḥ apramāṇakṣetrapariśodhanataḥ apramāṇasattvapariṇāmanataḥ apramāṇabuddhapūjopasthānataḥ apramāṇadharmakāyānubodhataḥ apramāṇābhijñābalādhānābhinirhārataḥ apramāṇaparīkṣamanāḍalavibhaktyaabhinirhārataśca 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 susāmbhṛtamahākuśalamūlasambhāro mahāyānasamudāgamābhirūḍho mahābodhisattvacaryāsāgaramanuprāpto yadekamuhūrtena jñānānābhogataḥ sarvajñajñānenākramati, tanna śakyam pūrvakeṇa sābhogakarmaṇā kalpaśatasahasreṇāpi tāvadaprameyamanuprāptum ||

L

tatra bho jinaputra bodhisattvo'ṣṭamīm bodhisattvabhūmimanuprāpto mahatā upāyakaśalyajñānābhinirhārānābhogaprasṛtāyā bodhisattvabuddhyā sarvajñajñānaṃ vicārayan lokadhātusaṃbhavaṃ 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 paramāṇurajahśūkṣmatāṃ ca prajānāti, mahadgatatāṃ ca apramāṇatāṃ ca vibhaktitāṃ ca prajānāti |

apramāṇaparamāṇurajovibhaktikaśalyaṃ 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.... | devalokakāyāśrayataḥ | 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 svabhīnirḥṭa-
jñānālokaḥ sattvakāyaprabhedajñānakuśalaḥ kṣetrakāyavibhāga-
jñānakuśalaśca sattvopapattiyātanābhīnirḥāre 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 pariṇāpanāyā gacchantyanuttarasamyak-
saṃbodhivimuktaye) | evaṃ dve vā tisro vā catasro vā pañca vā daśa
vā viṃśatirvā triṃśadvā catvāriṃśadvā pañcāśadvā śataṃ vā yāvad-
anabhilāpyā api trisāhasramahāsāhasrā lokadhātūḥ spharitvā
sattvānām svakāyam...peyālam...pratibhāsajñānānugamanatayā | sa
evaṃjñānasamanvāgato'syām bhūmau supratīṣṭhita 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... | śrāvakavaineiyikānām sattvānām śrāvakakāyavarṇarūpamādarśayati | pratyekabuddhavaineiyikānām sattvānām 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 sattvānām cittāśayābhini-
 rāṇamāññāya yathākālapariṇipākavinayānatikramādākāṅkṣan sattva-
 kāyaṃ svakāyamadhitiṣṭhati | evaṃ kṣetrakāyaṃ karmavipāka-
 kāyaṃ...ātmakāyamadhitiṣṭhati | sa sattvānām cittāśayābhini-
 rāṇamāññāya yaṃ yameva kāyaṃ yasmin yasmin kāye ākāṅkṣati, taṃ
 tameva kāyaṃ tasmin tasmin kāye (svakāyaṃ) adhiṣṭhati | sa
 sattvakāyānām karmakāyatāṃ ca prajānāti | vipākakāyatāṃ ca... |
 kleśakāyatāṃ ca... | rūpakāyatāṃ ca... | ārūpyakāyatāṃ ca prajānāti
 | kṣetrakāyānām paritātāṃ ca prajānāti, mahadgatātāṃ ca apra-
 māṇātāṃ ca saṃkliṣṭātāṃ ca viśuddhatāṃ ca vyatyastātāṃ ca adho-
 mūrdhatāṃ ca samatalātāṃ ca samavasaraṇātāṃ ca digjālavi-
 bhāgatāṃ ca prajānāti | karmavipākakāyānām vibhaktisaṃketam
 prajānāti | evaṃ śrāvakakāyānām pratyekabuddhakāyānām
 bodhisattvakāyānām vibhaktisaṃketam prajānāti | tathāgata-
 kāyānāmabhisambodhikāyatāṃ ca prajānāti | prañidhānakāyatāṃ
 ca... | nirmāṇakāyatāṃ ca | adhiṣṭhānakāyatāṃ ca | rūpalakṣaṇ-
 ānuvyañjanavicitrālāṃkāyakāyatāṃ ca | prabhākāyatāṃ ca | mano-
 mayakāyatāṃ ca | puṇyakāyatāṃ ca | jñānakāyatāṃ ca | dharma-
 kāyatāṃ ca prajānāti | jñānakāyānām suvicāritātāṃ ca prajānāti |
 yathāvannistiraṇātāṃ ca phalaprayogasamgrhītātāṃ ca laukikalok-
 ottaravibhāgatāṃ ca triyāṇavyavasthānatāṃ ca sādharma-
 āsādharaṇātāṃ ca nairyāṇikānairyāṇikatāṃ ca śaikṣāśaikṣātāṃ ca
 prajānāti | dharmakāyānām 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 sarvalokadhātubuddha-pratipūrṇasamdarśanatayā praṇidhānasamdarśanatayā yatheṣṭa-buddhakṣetrakālābhisambodhisamdarśanatayā rddhisamdarśanatayā sarvabuddhakṣetraṛddhivikurvaṇasamdarśanatayā dharmasamdarśanatayā anantamadhyadharmamukhālōka-samdarśanatayā jñānasamdarśanatayā tathāgatabalavaiśārady-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 upāyakauśalyasuvibhaktaḥ praṇidhānasvabhinirhṛtastathāgatādhiṣṭhānasvadhiṣṭhito'pratiprasrabdha sattvārthaprayogo'paryantalokadhātuvibhaktigataḥ | samāśato bho jinaputra bodhisattvasya imāmacalāṃ bodhisattvabhūmimanu-prāptasya sarvabuddhadharmasamudānayanāya kāyavāñmanas-karmasamudācāraḥ pravartate | sa evamimāmacalāṃ bodhisattva-bhūmimanuprāptaḥ supraṭiṣṭhitāśayabalaśca bhavati sarvakleśasam-udācārāpagatatvāt | supraṭiṣṭhitādhyāśayabalaśca bhavati mārgāvi-pravāśitatvāt | mahākaruṇābalasupraṭiṣṭhitaśca bhavati sattvārthān-utsargatvāt | mahāmaitribala...sarvajagatparitrāṇatvāt | dhāraṇībala-

...asaṃpramoṣadharmatvāt | pratibhānabala...sarvabuddhadharma-
pravacayavibhāgakuśalatvāt | abhijñābala...aparyantalokadhātu-
caryāvibhāgakuśalatvāt | prañidhānabala...sarvabodhisattvakriyān-
utsargatvāt | pāramitābala...sarvabuddhadharmasamudānayanatvāt
| tathāgatādhiṣṭhānabala...sarvākārasarvajñānābhīmukhatvāt | 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 buddhaguṇaprabhāvabhāsitastathāgat-
eryāpathacaryācāritrānugato buddhaviśayābhīmukhaḥ satata-
samitam svadhiṣṭhitatathāgatādhiṣṭhānaśca bhavati śakrabrahma-
lokapālapratyudgataśca vajrapāṇisatātānubaddhaśca samādhibalān-
utsṛṣṭaśca ca apramāṇakāyavibhaktyabhinirhṛtaśca sarvakāyacaryā-
balopagataśca mahābhijñāvīpākāpariniṣpannaśca anantasamādhi-
vaśavartī ca apramāṇavyākaraṇapratyeśakaśca yathāparipavakka-
jagadabhisamābodhinidarśakaśca bhavati | sa evaṃ jñānabhūmy-
anugato mahāyānamāṇḍalānupraviṣṭaḥ suvicāritamahājñānābhijñāḥ
satatasamitam pramuktaprajñālokaśmīrasaṅgadharmadhātupath-
āvatīrṇo lokadhātupathavibhaktikovidāḥ sarvākāraguṇasaṃ-
darśakaḥ svacittotpādavaśavartī pūrvāntāparāntasuvicitajñānaḥ
sarvamārapathāvartanavivartanajñānānugataḥ sarvatathāgata-
viśayagocarānupraviṣṭo'paryantalokadhātuprasareṣu bodhisattva-
caryām caratyapratyudāvartyayogena | tata ucyate bodhisattvo-
'calāṃ bodhisattvabhūmimanuprāpta iti ||

S

tatra bho jinaputra acalāṃ bodhisattvabhūmimanuprāpto bodhi-

sattvaḥ satatasamitamaparyantatathāgatadarśanāvirahito bhavati
 samādhibalasvabhīnirhr̥tatvāt | audārikaṃ buddhadarśanapūj-
 opasthānaṃ notsr̥jati | 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
 jīnaputra tadeva jātarūpaṃ superiniṣṭhitaṃ kuśalena karmāreṇa
 superikarmakṛtaṃ jambūdvīpasvāmīnaḥ kaṇṭhe śīrasi vā ābaddham-
 asaṃhāryaṃ bhavati sarvajambūdvīpakānāṃ sattvānāmābharaṇa-
 vikṛtaiḥ, evameva bho jīnaputra asyāmacalāyāṃ bodhisattvabhūmau
 sthitasya bodhisattvasya tāni kuśalamūlānyasaṃhāryāṇi bhavanti
 sarvaśrāvakaप्रत्येकबुद्धाव्यवसायसप्तमिभूमिस्थिताः बोधि-
 सत्त्वैः | इमां च भूमिमानुगतस्या बोधिसत्त्वस्या महाती प्रा-
 ज्ञानानुप्रबुद्धा सत्त्वानाम् क्लेशतमाम्सी प्रासमयति सुविभक्ता-
 ज्ञानामुक्ताभिनिरहाराय | तद्यथापि नामा बहो जिनपुत्रा
 साहस्रिको महाब्रह्मा साहस्रा लोकधतुम् मयिर्वा स्फुरित्वा
 प्रबुधायवबुधायति, एवमेवा बहो जिनपुत्रा बोधिसत्त्वोऽयम-
 अलयां बोधिसत्त्वभूमां स्थितो यवद्विषाबुद्धकषेत्रासा-
 साहस्रपारमार्थनुराजसमं लोकधतुं महाता मयिर्वावबुधेना
 स्फुरित्वा सत्त्वानाम् क्लेशपरिदहानानुपूर्वेण प्रासमयति,
 आश्रयाम्सा प्रह्लादयति | तस्या दासाभ्याम् परामिताभ्याम् प्रा-
 न्निधानपरामिता अतिरिक्ततामा भवति, ना च परिशेषासु ना समुद-
 ागच्छति यथाबालां यथाबुधजानाम् | इयम् भवन्तो जिनपुत्रा
 बोधिसत्त्वस्या अलं नामा अष्टमि बोधिसत्त्वभूमिं समसा-
 निरदेशात् | विस्तारात् पुनरप्यन्तकालपरिदेशनिष्ठतो-
 'नुगन्तव्या | यस्यम् प्रतिष्ठितो बोधिसत्त्वो भूयस्तवेना
 महाब्रह्मा भवति साहस्ररक्षिपतिः | अभिबुधानाभिबुधो-
 'नवार्थदार्सी वासिप्राप्ताः कृति प्रबुधः सत्त्वानाम् सर्वाश्रवाका-
 प्रत्येकबुद्धाबोधिसत्त्वपरामितोपदेशोपासमहारेषु असांहारेषु
 लोकधतुविविधपरिपृच्छानिरदेशेषु | यत्ता किञ्चित... ||

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 avinaṣṭa 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 sattvahiṭaṃ vicārya
jñānārthi prārthita kriyā jagamokṣahetoḥ || 18 ||

sada eṣa dharmata sthitā tathatāvikalpā
sarveṣu buddhajinaśrāvakaḥ pratyayānam |
na hi etiṇā daśabalāna prabhāvu loke
nānyatra jñānavipulam tribhi adhvasaṅgam || 19 ||

evaṃ tamapratīsamā naradevapūjyā
upasaṃharanti bahujñānamukhā vicārān |
jñānadharmāṇāṃ pāṭiprasaṃsānaṃ pāram
yasyā kalā na bhavate puna bodhicaryā || 20 ||

etāni prāpta vṛṣabhī varajñānabhūmim
ekakṣaṇena spharate diśatāḥ samantān |
jñānaprasaṃsānaṃ pāram varabhiḥ prāpta
yatha sāgare vahanu mārutayānaprāptaḥ || 21 ||

sābhogacittavigatāḥ sthitajñānakarma
vicinanti kṣetraprabhavam vibhavasthitiṃ ca |
dhātuścatvāri vinibhāgatāna tāṃśca
sūkṣmaṃ mahadgata vibhakti samosaranti || 22 ||

trisahasri sarvaparamāṇurajo taranti
catvāri dhātu jagakāyī vibhaktitaśca |
ratnā vibhaktiparamāṇu suvargatīṣu
bhinditva jñānaviśayaṇa gāṇentyaśeṣam || 23 ||

jñāne vibhāvitamanā vidu sarvakāyān
sve kāyī tatra upananti jagārthahetoḥ |
trisahasra sarva ca spharitva vicitrarūpān
darśanti kāya vividhān tathanantaloke || 24 ||

sūryam śaśim ca vahni māruta antarīkṣe
svakamaṇḍalusya udake pratibhāsaprāptā |
jñānottame sthita tathācaladharmatāyām
jaga śuddhaśaya vidu pratibhāsaprāptā || 25 ||

yathaāśayaṃ jagata kāyavibhaktitāṃ ca
 darśenti sarvapariṣe bhuvi sarvaloke |
 vaśipratyayāśraya jinātmajaśrāvakānāṃ
 darśenti te sugatakāya vibhūṣitāṅgān || 26 ||

sattvāṃśca 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 khagasamamānā ॥ 7 ॥

narapuri marupuri bhujagapativiśaye
viyuha daśadiśi puṇyabalamudīritāḥ ।
tata tu bhuyu jīnasuta darśayi atulī
jīnasutaprabhava jīnanupathaniratā ॥ 8 ॥

ekakṣetri acalita sarvakṣetravirajā
anugata jagahita śāśiriva pratibhā ।

sarvaghoṣahānacitta praśamitamanaṣā
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 sattvahitamaitramanaṣā (abhiratās)
tatra tyaṃ(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 madhurāṃ-
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 adhyālabhamāṇaḥ bhūyaścottaraṃ tathāgatajñānaṃ susamāptaṃ vicārayan tathāgataguhyānupraveśaṃ cāvataran acintyajñānamāhātmyaṃ ca pravicinvan dhāraṇīsamādhipravicaayaṃ ca parīśodhayan abhijñāvaipulyaṃ cābhinirharan lokadhātuvibhaktiṃ cānugacchan tathāgatabalaviśādyāveṇikabuddhadharmāsaṃhāryatāṃ ca parikarmayan tathāgatadharmacakrapravartanavṛṣabhatāṃ cānukramamāṇaḥ mahākaraṇādhiṣṭhāna-pratīlabhaṃ cānūtsṛjan navamīm bodhisattvabhūmimākramati ।

B

so'syaṃ sādhumatyāṃ bodhisattvabhūmau sthitaḥ kuśalākuśal-āvyākṛtadharmābhisamṣkāraṃ ca yathābhūtaṃ prajānāti । sāsrav-ānāsravadharmābhisamṣkāraṃ ca... । laukikalokottaradharmābhisamṣkāraṃ ca... । cintyācintyadharmābhisamṣkāraṃ ca... । niyat-āniyatadharmābhisamṣkāraṃ ca... । śrāvakaḥ pratyekabuddhadharmābhisamṣkāraṃ 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 citta-śarīratāṃ ca cittānantyasarvataḥprabhūtatāṃ ca cittaprabhāsvaratāṃ ca cittasaṃkleśāṇīḥkleśatāṃ ca cittabandhavimokṣatāṃ ca cittamāyā-viṭhapanatāṃ 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... | tṛṣṇāvidyādr̥ṣṭiśalyamānamahāsāvadhyatāṃ ca... | trividha-
karmaṇi dānānupacchedatāṃ ca... | samāsato yāvaccaturaśītikleśa-
caritanānātvasahasrānupaveśatāṃ ca yathābhūtaṃ prajānāti |

F

sa karmaṇāṃ kuśalākuśalāvyākṛtatāṃ ca... | vijñāptyavijñāptitāṃ
ca... | cittasahaajāvinirbhāgatāṃ ca... | svarasakṣaṇakṣiṇabhaṅ-
opacayāvipraṇāśaphalānusaṃdhitāṃ ca... | vipākavipākatāṃ ca...
kṛṣṇaśuklākṛṣṇaśuklānekadeśakarmasamādānavaimātratāṃ ca... |
karmakṣetrāpramānatāṃ 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 | pratipakṣālābhādravyabhūtātām ca | bhūmy-
āyatanasamavadhānāsamavadhānatām ca | ananyāryamārgasam-
uddhaṭanatām ca prajānāti |

I

sa upapattinānātvatām ca | yathākarmopapattitām ca | niraya-
tiryagyonipretāsuramanuṣyadevavyavasthānatām ca | rūpārūpy-
opapattitām ca | saṃjñāsaṃjñopapattitām ca | karmakṣetratrṣṇā-
snehāvidyāndhakāravijñānabījapunarbhavapraroḥaṇātām ca |
nāmarūpasahajāvinirbhāgatām ca | bhavasamṃmohatrṣṇābhilāsa-
saṃdhitām ca | bhoktukāmabhavitukāmasattvaratyanavarāgratām
ca | traidhātukāvagrahaṇasaṃjñāniṣkarṣaṇātām ca prajānāti |

J

sa vāsanānāmupacārānupacāratām ca... | yathāgatisaṃbandhavāsan-
āvāsitatām ca | yathāsattvacaryācaraṇavāsitatām ca | yathākarma-
kleśābhyāsavāsitatām ca | kuśalākuśalāvyākṛtadharmābhyāsa-
vāsitatām ca | punarbhavagamanādhivāsitatām ca... | anupūrvādhī-
vāsitatām ca | dūrānugatānupacchedakleśopakarṣaṇavikārānud-
dhaṇavāsitatām ca | dravyabhūtādravyabhūtavāsitatām ca |
śrāvakapratyekabuddhabodhisattvatathāgatadarśanaśravaṇasaṃvās-
avāsitatām ca prajānāti |

K

sa sattvarāśīnām samyaktvaniyatātām ca prajānāti mithyātvā-
niyatātām ca | ubhayatvāniyatātām ca... | samyagdrṣṭisamyagni-
yatātām ca mithyādrṣṭimithyā...niyatātām ca | tadubhayavigamād-
aniyatātām ca pañcānantaryānyatamamithyādrṣṭīniyatātām ca... |
pañcendriyasamyagniyatātām ca... | aṣṭamithyātvamithyāniyatātām
ca... | samyaktvasamyagniyatātām ca... | apunaḥkāritātām ca... |
mātsaryerśyāghṛṇopacārāvinivṛtṭyā mithyāniyatātām ca... | āryān-
uttaramārgabhāvanopasaṃhārasamyaktvaniyatātām ca... | tad-
ubhayavigamādaniyatārāśyupadeśātām 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 sattvaparipākam 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
yathāgatyupapattikleśakarmavāsanānūvartanato yathārāśivya-
sthānānugamanato yathāyānādhimokṣavimukti-prāptito'nantavarṇa-
rūpakāyasaṃdarśanataḥ sarvalokadhātumanojñasvaravijñāpanataḥ
sarvarutaravitaparijñānataḥ sarvapratisaṃvidviniścayakauśalyataśca
dharmam deśayati ||

M

so'syām sādhumatyām bodhisattvabhūmau sthitaḥ san bodhisattvo
dharmabhāṇakatvaṃ kārayati, tathāgatadharmakośam ca rakṣati |

N

sa dharmābhāṇakagatimupagato'pramāṇajñānānugatena kauśalyena
catuḥpratisaṃvidabhinihrīṭayā bodhisattvavācā dharmam deśayati |
tasya satatasamītamasaṃbhinnāścatasro bodhisattvapratisaṃvido-
'nupravartante | katamāścatasraḥ? yaduta dharmapratisaṃvit artha-
pratisaṃvit niruktipratisaṃvit pratibhānapratisaṃvit ||

O

sa dharmapratisaṃvidā svalakṣaṇam dharmāṇam prajānāti |
arthapratisaṃvidā vibhakṣiṃ dharmāṇam prajānāti | niruktiprati-
saṃvidā 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 pratyutpannavibhakṣiṃ
dharmāṇam prajānāti | arthapratisaṃvidā atītānāgatavibhakṣiṃ
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 navamīṃ bodhisattvabhūmimanuprāptastathā-
gatadharmakośaprāpto mahādharmabhāṇakatvaṃ ca kurvāṇaḥ
arthavatīdhāraṇīpratīlabdhaśca bhavati | dharmavatī... | jñānābhi-
nirhāravatī... | avabhāsavatī... | vāsumatīdhāraṇī... | sumatīdhāraṇī... |
tejo dhāraṇī... | asaṅgamukhadhāraṇī... | ananta... | vicitrārthakośa...
| sa evamādināṃ dhāraṇīpadānāṃ paripūrṇāni daśadhāraṇīmukh-
āsaṃkhyeyaśatasahasrāṇi pratīlabhate | tathā asaṃkhyeyaśata-
sahasrānugatenaiṃ svarāṅgakaūśalyena tāvadapramāṇānugatenaiṃ
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 dharmasaṃkathyaṃ saṃ-
niṣaṇṇaḥ sarvavātiṃ trisāhasramahāsāhasralokadhātum spharītvā
yathāśayavibhaktitaḥ 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 gītāvadyatūryaśabdebhyo 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-
 rutapadavyaṅjanamudgrhṇiyāt | 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 | dharm-
 sām̐kathyaṃ niṣaṇṇaśca tathāgatādhiṣṭhānasampratyēśakaḥ
 sakalena buddhakāryeṇa sarvasattvānāṃ pratyupasthito bhavati | sa
 bhūyasyā mātrayā evaṃ jñānāvabhāsapragrahaṇamārabhate | saced-
 ekasmin vālagraprasare yāvantyanabhilāpyeṣu lokadhātuṣu para-
 māṇurajāṃsi tāvantastathāgatāstāvadapramāṇaprāpteṣveva parṣan-
 maṇḍaleṣu dharmam deśayeyuḥ | ekaikaśca tathāgatāstāvad-
 apramāṇaprāptebhyaḥ sarvasattvebhyo nānātvato dharmam deśayet,
 ekaikasmiṃśca sattvāśayasam̐tāne tāvadapramāṇameva dharmopa-
 saṃhāramupasaṃharet | yathā caikastathāgataḥ parṣanmaṇḍale
 tathā te sarve tathāgatāḥ | yathā caikasmin vālagraprasare tathā
 sarvasmin dharmadhātau | tatrāsmābhīstādr̥ṣaṃ smṛtīvaipulyam-
 abhinirhartavyaṃ yathaikakṣaṇena sarvatathāgatānāṃ sakāśād-

dharmāvabhāsaṃ pratyēṣemahi ekarutāvyatirekāt | yāvanti ca tāni
yathāparikīrtitāni parśanmaṇḍalāni nānānikāyadharmapraṇaika-
paripūrṇāni, tatrāsmābhistādṛśaṃ 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 samāhitastathāgata darśanaṃ na vijahāti | ekaikāsmiṃśca
kalpe'nekān buddhān, anekāni buddhaśatāni...anekāni buddhakoṭi-
nayutaśatasahasrāṇi... | dṛṣṭvā ca satkaroti gurukaroti mānayati
pūjayati | audārikena buddhadarśanena pūjopasthānaṃ notśṛjati |
tāṃśca tathāgatān praśnān pariṇṛchati | sa dharmadharmaṇīrdeś-
ābhiniṛjāto bhavati | tasya bhūyasyā mātrayā tāni kuśalamūlāny-
uttaptatamānyasaṃhāryāṇi bhavanti | tadyathāpi nāma bho jina-
putrāstadeva jātārūpamābharaṇīkṛtaṃ supariṇiṣṭhitaṃ kuśalena
karmāreṇa rājñaścakravartina 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 daśabhyaḥ 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-
asaṃhāryaḥ 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
trayayānasamṣpadakriyā 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 bhāvitakleśadrṣṭī
gahanaṃ gatā anavarāgra acchedataśca |
ye āśayā anuśayā saha japracārī
cittāsamorṣṭa nibaddha accheda tanti || 21 ||

cittaṃ yathā anuśayā na ca dravyabhūto
na ca deśasthā na ca viprivasanti āśayā |
durheya dhyānaviśayānabhivartiyāśca
chedaśca mārga 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 |
rāśitribhirniyatasattva samotaranti
drṣṭīnimagnamapi jñāna samotaranti || 24 ||

evaṃ visaraṇagatāḥ sthita atra bhūmyāṃ
sarvasattva āśaya yathendriya yādhimuktiḥ |
teṣāmarthe dharmavibhakti prakāśayanti
pratiśamvidarthakuśalāḥ pratibhā nirukti || 25 ||

te dharmabhāṇaka gatī anuprāpta (sthānaṃ)
siṃhariṣabhanibhā girirājakalpāḥ |
abhipravarṣanti madhuramamṛtasya varṣaṃ
bhujagendrasāgara yathā anupūrayanti || 26 ||

hitārthajñānakuśalāstatha dharmatāyāṃ
sarvaṃ niruktyanugatāḥ pratibhānaprāptāḥ |
te dhāraṇī daśa asaṃkhyasahasra labdhā
dhāraṇti dharma yatha (sāgara varṣadhārī) || 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 jñānavimokṣadhārā || 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 dīśi 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 arthiṃke
 kalpakalpaparikalpavarjitam |
 bhāvabhāvasamabhāvabuddhayaḥ
 kṣipra bheṣyati nareśa uttamāḥ || 13 ||

īdṛśān rutasahasrān bhaṇitva madhurasvarāḥ |
 marukanyā jinam lokya tūṣṇibhūtāḥ śame ratāḥ || 14 ||

prasannaṃ parśadaṃ jñātvā mokṣacandro viśāradaḥ ।
vajragarbhaṃ tridhāpṛcchajjinaputraṃ 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 mahākaraṇāvaipulyādhigataḥ 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 jāmbūnadasuvarṇāvabhāsapatramaparimitaraśmisaṃksumitaśārīraṃ sarvapravararatnapratyuptagarbhamaparyantamahāratnajālasaṃchannaṃ paripūrṇadaśatrisāhasraśatasahasraparamāṇurajaḥsamamahāratnapadmaparivāraṃ । tadanugatastadanurūpaśca

tasya bodhisattvasya kāyaḥ saṁtiṣṭhate | sa tasya sarvajñajñāna-
viśeṣābhiṣekavataḥ samādheḥ sahapratilambhāttasminmahāratna-
rājapadme niṣaṇṇaḥ saṁdṛśyate | 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 pārśvābhyāṁ...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 | ūrṇākośaddaśaraśmyasaṁkhyeya-
śatasahasrāṇi niścaranti, niścarya daśasu dikṣu sarvamārabhavan-
ānyavabhāsyā dhyāmīkṛtya abhiṣekabhūmiprāptān bodhisattvān

avabhāsyā tatkāyeṣevēvāstaṃ gacchanti | uparyuttamāṅgāt paripūrṇadaśatrisāhasrāsaṃkhyeyāśatasahasraparamāṇurajaḥsamāraśmayo niścaranti, niścarya daśasu dikṣu dharmadhātupramāṇ-ānyākāśadhātuparyavasānāni 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 lokottarakuśalamūlasambhārādhipatyābhinirvṛttāḥ sarvākāraguṇasaṃpannā acintyanirvāṇādhiṣṭhānādhiṣṭhitā nānāvūhamahāratnavarṣā iva ekaikatathāgataparśanmaṇḍale mahāmeghā ivābhipravarṣanti sma | tāṃ ca ye sattvāḥ pūjāṃ saṃjñante, te sarve niyatā bhavanty-anuttarāyāṃ samyaksaṃbodhau | evaṃrūpaṃ pūjopasthānam pravartya tā raśmayāḥ punareva sarvāvanti tathāgataparśanmaṇḍalānyavabhāsyā daśākāraṃ lokam pradakṣiṇīkr̥tya teṣāṃ tathāgatānāmarhatāṃ samyaksaṃbuddhānām adhistatām astam gacchanti | tatateṣāṃ tathāgatānāṃ teṣāṃ ca bodhisattvānāṃ viditāṃ bhavati - amuṣmin lokadhātuprasare evaṃcaryānugato bodhisattvo'bhiṣekakālāprāpta iti | tatra bho jinaputrā daśabhyo digbhyo'paryantebhyo lokadhātuprasarebhyo'prameyāsaṃkhyeyāparyantā bodhisattvā yāvannavamībodhisattvabhūmipratīṣṭhitā āgatya taṃ bodhisattvamanuparivārya mahatīm pūjāṃ kṛtvā tameva bodhisattvaṃ nirīkṣamāṇā daśa samādhiśatasahasrāṇi samāpadyante | abhiṣekabhūmiprāptānāṃ ca bodhisattvānāṃ kāyebhyaḥ śrīvatsālaṃkāradvajrasvastikā sarvamāraśatruvijayo nāmaikaikā mahāraśmirdaśaśaṃkhyeyāśatasahasraparivārā 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 lokaṃ pradakṣiṇī-
 kṛtya mahānti tathāgatavikurvītāni saṃdarśya bahūni bodhisattva-
 koṭīniyutaśatasahasrāṇi saṃcodya sarvabuddhakṣetraprasarāṇ ṣaḍ-
 vikāraṃ saṃprakampya sarvāpāyacyutigatyupapattīḥ praśamya
 sarvamārabhavanāni dhyāmīkṛtya sarvatathāgatābhisambodhi-
 vibuddhabuddhāsanānyupasaṃdarśya sarvabuddhaparīṣanmaṇḍala-
 vyūhaprabhāvaṃ nidarśya dharmadhātuparamānākāśadhātupary-
 avasānān sarvalokadhātūnavabhāsyā punarevāgatya taṃ sarv-
 āvantaṃ bodhisattvaparaśatsaṃnipātāmuparyuparipradakṣiṇīkṛtya
 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 sauvarṇaṃ bhṛṅgāraṃ
 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 | kāmādhātusamudāgamaṃ 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 |

tathāgatabalavaiśāradyāveṇikabuddhadharmarūpakāyadharmakāya samudāgamaṃ ca yathābhūtaṃ prajānāti | sarvākārasarvajñajñāna-samudāgamaṃ ca yathābhūtaṃ prajānāti | abhisam̐bodhidharma-ca krapravṛttisaṃdarśanasamudāgamaṃ ca yathābhūtaṃ prajānāti | samāsataḥ sarvadharmapraveśavibhaktiniṣṭīrṇasamudāgamaṃ ca yathābhūtaṃ prajānāti | sa evaṃjñānānugatayā buddhyā uttari sattvakāyanirmāṇaṃ ca yathābhūtaṃ prajānāti | kleśakāya-nirmāṇaṃ ca yathābhūtaṃ prajānāti | dṛṣṭikṛtanirmāṇaṃ ca... lokadhātunirmāṇaṃ ca...dharmadhātunirmāṇaṃ ca...śrāvaka-nirmāṇaṃ 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 samyaksam-buddhānāṃ 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 sattvasaṃgrahanigrahaṇaguhyam vā vineyotsādanāvasānaguhyam vā yathākālāvavādānuśāsanādhyupekṣaṇam vā yānanānātvavyavasthāpanaguhyam vā sattvacaryendriyavibhaktiguhyam vā sattvakarmakriyāvatāraguhyam vā bodhisattvacaryendriyavibhaktiguhyam vā caryābhisambodhisvabhāvaprabhāvānubodhiguhyam vā svabhāvābhisambodhyadhiṣṭhānaguhyam vā avatārottāraṇaguhyam vā ākarṣaṇasaṃpreṣaṇaguhyam vā sthānacamaṃkramaṇaṇiśadyāśayyāsanasaṃdarśanaguhyam 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 aśeṣaviśayagamaṃ 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
 sahate 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 sarvaśrāvakaप्रत्येकबुद्धाḥ prathamām
 bhūmimupādāya yāvannavamībhumipratīṣṭhitairapi bodhisattvāḥ,
 tān bodhisattvo'syām dharmameghāyām bodhisattvabhūmau sthitaḥ
 sarvān sahate saṃpratīcchati svīkaroti saṃdhārayati | tadyathāpi
 nāma bho jinaputrā mahāsamudra ekasyāpi mahābhujagendrasya
 mahāmeghān sahate...dvayorapi trayānāmapi yāvadaparimānānām-
 api bhujagendrānāmekakṣaṇalavamuhūrtenāprameyān mahā-
 meghān sahate... | tatkāśya 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
 saṃkhyām 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 śruga-
 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 sakāśāddharmadhātutryadhvakośam nāma mahādharmāvabhās-ālokamegham saḥate... | yasya mahādharmāvabhāsālokamegha-saṃdhāṇakauśalyasya tat pūrvakam 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-kośam nāma mahādharmāvabhāsālokamegham saḥate... | tata ucyata iyaṃ bhūmirdharmamegheti ||

punaraparam bho jinaputra dharmameghāyāṃ bodhisattvabhūmau pratiṣṭhito bodhisattvaḥ svapraṇidhānabalādhānato mahākṛpākaraṇ-āmegham samutthāpya mahādharmāvabhāsagarjanamabhiññāvidyā-vaiśāradyavidyudvidyotitam mahāraśmimārutasamīritam mahā-puṇyajñānaghanābhrajālasaṃdarśanam vividhakāyaghanāvarta-saṃdarśanam mahādharmānirṇādanam 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 ||

punaraparam bho jinaputra dharmameghāyāṃ bodhisattva ekasyāmapi lokadhātau tuṣitavarabhavanavāsamupādāya cyavan-ācamkramaṇagarbhasṭhitiṇmābhiniṣkramaṇābhisambodhyadhyeṣa-ṇamahādharmacakrapravartana-mahāparinirvāṇabhūmiriti sarva-tathāgatakāryamadhitiṣṭhati yathāśayeṣu sattveṣu yathāvaineiyeṣu, evaṃ dvayorapi yāvadyāvanti tāsu lokadhātuṣu paramāṇurajāṃsi saṃvidyante, tato'pi bhūyo'prameyeṣu lokadhātukoṭīniyutaśata-sahasreṣu tāni paramāṇu... vaineiyeṣu ||

I

sa evaṃjñānavaśitāprāptaḥ suviniścitamahājñānābhijña ākāṅkṣan
 saṃkliṣṭāyā lokadhātoḥ parisuddhatāmādhiṣṭhati | parisuddhāyā
 lokadhātoḥ saṃkliṣṭatāmādhiṣṭhati | saṃkṣiptāyā lokadhāto-
 vistīrṇatāmādhiṣṭhati | vistīrṇāyāḥ saṃkṣiptatāmādhiṣṭhati |
 evaṃ vipulamahadgatāpramāṇasūksmaudārikavyatyastāva-
 mūrdhamatalādīnāṃ sarvalokadhātūnāṃ vṛṣabhatayānantam-
 abhinirhāramādhiṣṭhati | ākāṅkṣan ekasmin paramāṇurajasyekām-
 api lokadhātum sarvāvatīm sacakravālaparikhāmādhiṣṭhati | tacca
 paramāṇurajo na vardhayati tām ca kriyāmādarśayati | dve'pi tisro-
 'pi catasro'pi pañcāpi yāvadanabhilāpyāpi lokadhāturekasmin
 paramāṇurajasi sarvāḥ sacakravālaparikhā adhiṣṭhati | ākāṅkṣan
 ekasyām lokadhātau dvilokadhātuvyūhamādarśayati | ākāṅkṣan
 yāvadanabhilāpyalokadhātuvyūhamādarśayati | ākāṅkṣan ekaloka-
 dhātuvyūhaṃ 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 puṣpapuṭāmsteṣām buddhānām
 bhagavatām kṣipati | yathā puṣpāṇāmevaṃ gandhānām mālāyānām
 vilepanānām cūrṇānām cīvarānām chatrānām dhvajānām
 patākānāmevaṃ sarvavyūhānām | ekaikasmimśca kāye tāvanyeve
 śīrāṃsi adhiṣṭhati | ekaikasmimśca śīrasi tāvatīreva jihvā adhi-
 ṣṭhati | tābhisteṣām buddhānām bhagavatām varṇam bhāṣate | citt-
 otpāde ca daśadikpharaṇam gacchāti | cittakṣaṇe cāpramāṇā abhi-
 saṃbodhīryāvanmahāparinirvāṇavyūhānadhiṣṭhati | apramāṇa-
 kāyatām ca trayadhatvāyāmādhiṣṭhati | svakāye cāpramāṇānām
 buddhānām bhagavatāmaprameyān buddhakṣetraguṇavyūhān-
 adhiṣṭhati | sarvalokadhātusaṃvartavivartavyūhāmśca svakāye-

dhitiṣṭhati | sarvā vātamaṇḍalīścaikaromakūpādutsṛjati | na ca
 sattvān viheṭhayati | ākāṅkṣaṃścaikāmapskandhaparyantaṃ loka-
 dhātumadhiṣṭhati | tasyāṃ ca mahāpadmamadhiṣṭhati | tasya ca
 mahāpadmasya prabhāvabhāsavayūhena anantā lokadhātūḥ spharati
 | tatra ca mahābodhivṛkṣamādarśayati | yāvatsarvākāravaropetaṃ
 sarvajñānatvaṃ saṃdarśayati | svakāye daśadiṇmaṇividuyuccandra-
 sūryaprabhā yāvatsarvābhāsaprabhā adhiṣṭhati | ekamukha-
 vātena caikaikasyā diśaḥ pratidiśamanantā lokadhātūḥ kampayati,
 na ca sattvānuttrāsayati | 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
 bodhisattvasamādhiṃ samāpadyate | samanantarasaṃpānne
 vajragarbhe bodhisattve sarvabuddhakṣetrakāyasvabhāva-
 saṃdarśanaṃ bodhisattvasamādhiṃ, atha tāvadeva sā sarvāvatī
 bodhisattvaparśat sā ca devanāgayakṣaśuddhāvāsaparśad vajra-gar-
 bhasya bodhisattvasya kāyāntarībhūtamātmānaṃ saṃjñānīte sma,
 tatra ca buddhakṣetramabhinirvṛtaṃ saṃjñānīte sma | tasmīṃśca
 buddhakṣetre ye ākāravayūhāste na sukarāḥ paripūrṇayāpi kalpa-
 koṭyā prabhāvayitum | tatra ca bodhivṛkṣaṃ daśatrisāhasraśata-
 sahasraviṣkambhaskandhaṃ paripūrṇatrisāhasrakoṭīvipulāpramāṇa-
 viṭapodviddhaśikharaṃ tadanurūpaṃ ca tasmin bodhimaṇḍe simh-

āsanavaipulyaṃ tatra sarvābhijñāmatirājaṃ nāma tathāgataṃ
 bodhimaṇḍavaragataṃ samapaśyat | iti hi yāvantastatra vyūhāḥ
 saṃdrśyante te na sukarāḥ paripūrṇayāpi kalpakotyā 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-
 sattvameta davocat - 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 - kiḍrśo bho jinaputra tathāgata-
 gocaraviśayapraveśo yatredaṃ bodhisattvānām caryāviśayādhi-
 ṣṭhānamevamaopramāṇam? vajragarbho bodhisattva āha – tadyathā-
 āpi nāma syādbho jinaputra kaścideva puruṣāścaturdvīpikāyā loka-
 dhātordvau trīṇ vā kolāsthimātrān pāṣāṇān grhitvaivaṃ vadet –

kiyatī nu khalu sā pṛthivīdhāturaparyantāsu lokadhātuṣu itaḥ
 pāṣāṇebhyo mahadgatatayā vā pramāṇatveneti? idṛśamidaṃ mama
 tvadvacanāṃ pratibhāti | yastvamapramāṇajñānināṃ tathāgat-
 ānāmarhatāṃ samyaksambuddhānāṃ dharmatāṃ bodhisattva-
 dharmatayā tulayasi | api tu khalu punarbho jinaputra yathā cātur-
 dvīpikāyā lokadhātoḥ paritā pṛthivīdhāturyā udgrhītāpramāṇ-
 āvaśiṣṭā, evameva bho jinaputra asyā eva tāvaddharmameghāyā
 bodhisattvabhūmeraprameyāṃ kalpānnirdiśyamānāyāḥ pradeśa-
 mātram nirdiṣṭaṃ syāt, kaḥ punarvādestathāgatabhūmeḥ |
 ārocayāmi te bho jinaputra, pratedayāmi | ayaṃ me tathāgataḥ
 purataḥ sthitaḥ sāksībhūtaḥ | 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 notsr̥jati buddhadarśanapūjopa-
 sthānaṃ ca karoti | sa ekaikasmin kalpe'paryantāṃstathāgatān sarv-
 ākārābhinirhārapūjābhiḥ pūjayati | audārikānugatayā pūjayā teṣāṃ
 ca buddhānāṃ bhagavatāmadiṣṭhānāvabhāsaṃ 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 dharm-
 meghāṃ bhodhisattvabhūmimanuprāptasya te bodhisattvajñān-
 opacārā asaṃhāryā bhavanti sarvasattvaiḥ sarvaśrāvakapratye-
 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 dharmadhātuvibhaktipariṣkānirdeśaiḥ । yacca kiṃcit... । ।

dharmameghā nāma bodhisattvabhūmirdaśamī । ।

[Beginning of tenth bhūmi's final gathas]

upasaṃhāragāthāḥ ।

śamadamaniratānāṃ śāntadāntāśayānāṃ
khagapathasadrśānāmantarīkṣasamānāṃ ।
khilamanavidhutānāṃ mārgajñāne sthitānāṃ
śrṇuta cariviśeṣān bodhisattvāna śreṣṭhān ॥ 17 ॥

kuśalaśatasahasraṃ saṃciyā kalpakoṭyā
buddhaśatasahasrān pūjayitvā maharṣin ।
pratyayajinavaśīmścāpūjayitvā anantān
sarvajagatahitāyā jāyate bodhicittam ॥ 18 ॥

vratatapatapitānāṃ kṣāntipāraṃgatānāṃ
hiriśiricaritānāṃ puṇyajñānodgatānāṃ ।
vipulagatimatīnāṃ buddhajñānāśayānāṃ
daśabalasamatulyaṃ jāyate bodhicittam ॥ 19 ॥

yāva jina triyadhvā pūjanārthāya pūjaṃ
khagapathapariṇāmaṃ śodhanaṃ sarvakṣetram ।
samyaganugatārthe yāvatā sarvadharmān
mokṣa jagata arthe jāyate bodhicittam ॥ 20 ॥

pramuditāsamutīnāṃ dānadharmāratānāṃ
sakalajagahitārthe nityamevodyatānāṃ ।
jīnaguṇaniratānāṃ sattvarakṣāvratānāṃ
tribhuvanahitakārye jāyate bodhicittam ॥ 21 ॥

akuśalaviratānāṃ śuddhaśīlāvrataṇāṃ
vrataniyamaratānāṃ śāntasaumyendriyāṇāṃ ।
jīnaśaraṇagatānāṃ bodhicaryāśayānāṃ
tribhuvanahitasādhyāṃ jāyate bodhicittam ॥ 22 ॥

anugatakuśalānāṃ kṣāntisauratyabhājāṃ
viditaguṇarasānāṃ tyaktamānotsavānāṃ ।

nihitaśubhamatīnām dāntusaumyāśayānām
sakalahitavidhāne jāyate bodhicittam || 23 ||

pracalitaśubhakāryā dhīravīryotsahā ye
nikhilajanahitārthe prodyayāmāna śiṃhāḥ |
avirataguṇasādhyā nirjītakleśasaṃghā
jhaṭīti manasi teṣāṃ jāyate bodhicittam || 24 ||

susamavahitacittā dhvastamohāndhakārā
vigalitamadamānā tyaktasaṃkliṣṭamārgāḥ |
śamasukhaniratā ye tyaktasaṃsārasaṅgā
jhaṭīti manasi teṣāṃ jāyate bodhicittam || 25 ||

vimalakhasamacittā jñānavijñānavijñā
nihatanaṃmucimārā vāntakleśābhīmānāḥ |
jinapadaśaraṇasthā labdhatattvārthakā ye
sapaḍi manasi teṣāṃ jāyate bodhicittam || 26 ||

tribhuvanaśīvasādhyopāyavijñānadhīrāḥ
kalibalaparihāropāyavidyarddhimantaḥ |
sugataguṇasaṃhā ye ca puṇyānurāgāḥ
sapaḍi manasi teṣāṃ jāyate bodhicittam || 27 ||

tribhuvanahitakāmā bodhisamḃhārapūrye
praṇihitamanaśā ye duṣkare'pi caranti |
avirataśubhakarmaprodyatā bodhisattvāḥ
sapaḍi manasi teṣāṃ jāyate bodhicittam || 28 ||

daśabalaguṇakāmā bodhicaryānuraktā
vijītakalibalaughāstyaktamānānuṣaṅgāḥ |
anugataśubhamārgā labdhadharmārthakāmā
jhaṭīti manasi teṣāṃ jāyate bodhicittam || 29 ||

iti gaṇitagūṇāṃśā bodhicaryāścarantu
jinapadaḃpraṇidhānāḥ satsaṃṛddhiṃ labhantu |
triguṇapariśuddhā bodhicittaṃ labhantu
triśaraṇapariśuddhā bodhisattvā bhavantu || 30 ||

daśa pāramitāḥ pūrya daśabhūmīśvaro bhavet |
bhūyo'pi kathyate hyetacchrūṇaivaṃ 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 prabhākarīprāptastrayastrīṃśādhipo 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 kudṛṣṭisaṃnivāraṇaiḥ |
samyagdṛṣṭau 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 |
satyadharmāṃ 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 ॥

etatchrutvā 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-
dhātuḥ ṣaḍvikāraṃ prākampat | vividhāni ca puṣpāṇi viyato ny-
apatan | divyamānuṣyakāni ca tūryāṇi saṃpravāditānyabhūvan |
anumodanāśabdena ca yāvadakaniṣṭhabhuvanaṃ 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-
adhiṭiṣṭhamāno'sya dharmaparyāyasya varṇaṃ bhāṣate, naivā'sya
dharmaparyāyasya varṇaparyanto bhavet, na ca tathāgatapratibhān-
akṣayo bhavet | yathā tathāgataśīlasamādhiprajñāvimuktijñāna-
darśanamapramāṇamaparyantaṃ, evameva mārṣā ya imaṃ dharma-
paryāyamudgrahīṣyati dhārayiṣyati vācayiṣyati likhiṣyati
likhāpayiṣyati paryavāpsyati pravartayiṣyati, parśanmadhye ca
vistareṇa saṃprakāśayiṣyati - anena cittena kathamamī sattvā evam-
udāradharmasya lābhinaḥ syuriti śraddhayā satkṛtya śrāvayiṣyanti
śroṣyanti ca yoniśo manasi bhāvayiṣyanti ca | pustakalikhitaṃ kṛtvā
gr̥he dhārayiṣyati satkariṣyati gurukariṣyati mānayiṣyati pūjayiṣyati
| 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 prahrṣṭaḥ |
 mālyaparakāraiśca tathāmbaraiśca
 tasmādayaṃ puṇyakṛto viśiṣṭaḥ || 2 ||

sarve'pi pratyekajinā yadi syu-
 stān pūjayet kaścidihāpramattaḥ |
 puṣpaiśca gandhaiśca vilepanaiśca
 kalpānanekān śayanānnapānaiḥ || 3 ||

ekasya yaścaiva tathāgatasya
 kuryāt praṇāmaṃ 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 |
 dadyādahorātramidam hi sūtraṃ
 viśiṣyate puṇyamidaṃ hi tasmāt || 6 ||

yasyepsitaṃ pūjayitum jinendrān
 pratyekabuddhānapi śrāvakāṃśca |
 dṛḍhaṃ samutpādya sa bodhicittam
 idaṃ sadā sūtravaraṃ dadātu || 7 ||

rājā hyayaṃ sarvasubhāṣitānāṃ

so'bhudgataḥ sarvatathāgatānāma |
 gṛhe sthitastasya 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 dharmamidaṃ 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 sarvākārasarva-
jñajñānānugatā draṣṭavyā anupūrvābhimukhatvāt | tadyathāpi nāma
bho jinaputra anavataptahradaprabhavaṃ pravahadvāri caturbhir-
mahānadīśrotomukhairjambūdvīpaṃ 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-
girimimīṃdharaścakraṇālāḥ ketumān sumeruśca mahāparvatarājāḥ
| tara bho jinaputra tadyathāpi nāma himavān parvatarāja ākaraḥ
sarvabhaisajyajātīnāmaparyantaḥ sarvabhaisajyajātigrahaṇatayā,
evameva bho jinaputra pramuditāyāṃ bodhisattvabhūmau sthito
bodhisattva ākaro bhavati sarvalaukikakāvyasāstramantravidy-
āsthānānāmaparyantaḥ sarvalaukikakāvyasāstramantravidyopāyena
| 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
sarvamārgāmārgāntarāvātāranirdeśaviśeṣajñānāmaparyantaḥ
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 bhūmayāṃ

sarvajñatāsaṃbhūtāḥ sarvajñatāprabhāvitāḥ ||

C

tadyathāpi bho jinaputra mahāsamudro daśabhirākārāiḥ saṃkhyāṃ
gacchatyasamhāryatayā | katamairdaśabhiḥ? yaduta anupūrvā-
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 apramāṇopāyābhijñālokakriy-
ābhinirhārabahuratnataḥ | abhimukhyāṃ bodhisattvabhūmau
pratītyasamutpādapratyavekṣaṇaduravagāhagāmbhīryataḥ | dūr-
aṃgamāyāṃ bodhisattvabhūmau buddhipravacayakauśalyavipul-
āpramāṇataḥ | acalāyāṃ bodhisattvabhūmau mahāvīryūhābhinirhāra-
saṃdarśanamahābhūtāvāsataḥ | sādhumatyāṃ bodhisattvabhūmau
gambhīravimokṣajagaccaritayathāvatprativedhasthitavelānatikramaṇ
ataḥ | dharmameghāyāṃ bodhisattvabhūmau sarvatathāgatadharm-
āvabhāsamahāmeḥghavārisaṃpratyeṣaṇātr̥ptitaḥ ||

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-
jñātāratnacittotpādo daśāryaratnagotrāṇyatikramyotpanno bhavati
dhūtaguṇasaṃlekhaśīlavratatapaḥsuperitāpitaśca dhyānasamādhi-
samāpattisuperiṇḍitaśca mārgāṅgākārasuperiśodhitaśca upāyābhi-
jñāsuparyavadāpitaśca pratītyasamutpādasunirviddhaśca upāyapra-
jñāvicitraratnasūtrasvāviddhaśca vaśitāmahāvaidūryamaṇiratna-
daṇḍadhvajāgrāvaropitaśca sattvacaritapratyavekṣaṇasrutajñānāva-

bhāsaṣaṃprayuktaśca tathāgatadharma-rājasamyakṣaṃbuddhajñān-
ābhiṣekānugataśca bhavati, tadā sarvasattvānāṃ sarvabuddhakārya-
ratnaṣaṃgrahāya pratyupasthito bhavati, tadā ca sarvajña ity-
ākhyāyate ।।

E

ayaṃ khalu punarbho jinaputra bodhisattvacaryāsamudānayanah
sarvākārasarvajñajñānaguṇasaṃcayo dharmamukhaparivarto
nānavaropitakuśālamūlānāṃ 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 tāvānevāsyā dharmamukhaparivartasyābhimukhaḥ puṇyopacayo'nugantavyaḥ । tatkaśya
hetoḥ? 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 cādhārayiṣyanti, 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 lokadhātūnām pareṇa daśabuddhakṣetrakoṭīparamāñu-
 rajahsamā bodhisattvā āgacchanti daśadiśām spharantaḥ | te ca
 āgatyavimāhuḥ - 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 niruktairatamevārthamabhi-
 laṣadbhiranūnamanadhikamanatiriktam, te vyaṃ bho jinaputra
 sāksībhūtā buddhānubhāvenemām parśadam samprāptāḥ | yathā ca
 bho jinaputra vayamimām lokadhātum samprāptāstathā ca daśasu
 diḥsu sarvalokadhātuṣvekaikasyām lokadhātau cāturdvīpikāyām
 paranirmitavaśavartibhavane vaśavartino devarājasya vimāne mañi-
 ratnagarbhaprāsāde samprāptā iti || idamavocadvajragarbho bodhi-
 sattvo mahāsattvo'bhyanujñāstathāgatena | ātmanāḥ sā ca sarv-
 āvatī bodhisattvaparṣat sā ca devanāga...śuddhāvāsaparṣad
 bhagavāṃśca paranirmitavaśavartīṣu deveṣu viharannacirābhi-
 samḥbuddho 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 33 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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