

THE TEN BODHISATTVA GROUNDS

The Avataṃsaka Sūtra

Chapter 26: The Ten Grounds

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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。

正
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、解脱三昧、三摩钵底、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，

簡
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字

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 *bodhimaṇḍas*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;

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。

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、正等覺本願
 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 *mahāsattoas*,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。{E}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

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善男子，汝当辩说此法门差别善巧法，所谓：承佛神力如来智明所加故，净自善根故，普净法界故，普摄众生故，深入法身、智身故，受一切佛灌顶故，得一切世间最高大身故，超一切世间道故，清净出世善根故，满足一切智智故。”

尔时，十方诸佛与金刚藏菩萨无能映夺身，与无碍乐说辩，与善分别清静智，与善忆念不忘力，与善决定明了慧，与至一切处开悟智，与成道自在力，与如来无所畏，与一切智人观察分别诸法门辩才智，与一切如来上妙身、语、意具足庄严。何以故？得此三昧法如是故，本愿所起故，善净深心故，善净智轮故，

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(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

。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。

正
體
字

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，金剛藏菩薩從三昧起，普告一切菩薩眾言：“諸佛子，諸菩薩願善決定，无杂不可見，广大如法界，究竟如虛空，尽未来际遍一切佛刹，救護一切眾生，為一切諸佛所護，入过去、未来、现在諸佛智地。佛子，何等為菩薩摩訶薩智地？佛子，菩薩摩訶薩智地有十种，过去、未来、现在諸佛，已說、當說、今說；我亦如是說。何等為十？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，

簡
體
字

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;

正
體
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
體
字

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⁾

簡
體
字

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。

簡
體
字

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。

不随他教；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，金刚藏菩萨欲重宣其义而说颂曰：

“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，解脱月菩萨重白金刚藏菩萨言：“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，一切菩萨法应如是，得佛护念。得护念故，于此智地能生勇猛。何以故？此是菩萨最初所行，成就一切诸佛法故。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,

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]

成十力无碍，善逝一切行！”

尔时，世尊从眉间出清淨光明，名菩薩力焰明，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)

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	非念离心道
180c26		非蘊界處門	智知意不及 ^[27]

正
體
字

诸地无垢次第满，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。”

简
体
字

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]

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。

简体字

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 *koti* 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 dharmas 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

{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。

正
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。’

簡
體
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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.

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。

何以故？此菩薩得欢喜地已，所有怖畏悉得远离，所谓：不活畏、恶名畏、死畏、恶道畏、大众威德畏，如是怖畏皆得永离。何以故？此菩萨离我想故，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，是故无有恶名畏；远离我见，无有我想，是故无有死畏；自知死已，决定不离诸佛菩萨，是故无有恶道畏；我所志乐，一切世间无与等者，何况有胜！是故无有大众威德畏。菩萨如是远离惊怖毛竖等事。

“佛子，此菩萨以大悲为首，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

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。

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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间道故，

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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 dharmas;
 (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 dharmas exclusive to the Buddhas;
 Through seeking proficiency in the *pāramitās* and the other
 dharmas 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 realiza-
tion 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 effec-
tive 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.

{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。麤細亂住。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。

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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。’

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- (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 countless 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.

᳚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。᳚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。᳚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。

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又发大愿：‘愿一切国土入一国土，一国土入一切国土，无量佛土普皆清静，光明众具以为庄严，离一切烦恼，成就清静道，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，

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- {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

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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
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{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

[OO] 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;

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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。

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润泽心、不动心、不浊心。成净信者，有信功用：能信如来本行所入，信成就诸波罗蜜，信入诸胜地，信成就力，信具足无所畏，信生长不可坏不共佛法，信不思議佛法，信出生无中边佛境界，信随入如来无量境界，信成就果。举要言之，信一切菩萨行，乃至如来智地说力故。

“佛子，此菩萨复作是念：‘诸佛正法，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。而诸凡夫心墮邪見，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;

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。

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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；

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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

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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

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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，菩萨摩诃萨随顺如是大悲、大慈，以深重心住初地时，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

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

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、多千亿佛、多百千亿佛、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 BODHISATTVĀ'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 BODHISATTVĀ'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

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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。

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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，菩萨摩訶薩住于初地，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，善知地法清淨，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

(www) 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;

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，

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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門，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，多作閻浮提王，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，不离念同行菩薩，不离念菩薩行，不离念诸波羅蜜，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 mindfulness of his quest to achieve complete fulfillment of the knowledge of all modes and the cognition of all-knowledge.

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

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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，乃至百千亿万那由他劫不能数知。”

尔时，金剛藏菩薩欲重宣其義而說頌曰：

“若人集眾善，具足白淨法，供養天人尊，隨順慈悲道，

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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.

(17) 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,

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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

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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，而无有分別，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

简体字

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，日夜无懈倦，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

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

正
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。”

簡
體
字

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}