

*Homage to*

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

*and*

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

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

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

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

十<sup>ジュウ</sup>地<sup>ヂ</sup>品<sup>ヒン</sup>第<sup>ダイ</sup>二<sup>ニ</sup>十<sup>ジュウ</sup>六<sup>リク</sup>之<sup>ノ</sup>三<sup>サン</sup>  
Shí Dì Pǐn Dì Èr Shí Liù Zhī Sān

(第四地 & 第五地)

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佛經翻譯委員會譯英文(1980, 2012)

THE AVATAMSAKA SUTRA

Chapter 26 “The Ten Grounds”

Part 3 -- 4th & 5th Grounds

Chinese translation upon imperial command by  
Tripitaka Master Siksanaṇḍa from Khotan (699 CE)  
Provisional English translation by  
the Buddhist Text Translation Society (1980, 2012)

(第<sup>カ</sup>四<sup>ム</sup>地<sup>ヂ</sup>)  
dì sì dì

佛<sup>ブツ</sup>子<sup>シ</sup>聞<sup>ク</sup>此<sup>コト</sup>廣<sup>ク</sup>大<sup>ク</sup>行<sup>ハク</sup>  
fó zǐ wén cǐ guǎng dà hòng  
心<sup>シン</sup>皆<sup>ハ</sup>踊<sup>ユ</sup>悅<sup>ユ</sup>大<sup>ク</sup>歡<sup>ク</sup>喜<sup>ク</sup>  
xīn jiē yǒng yuè dà huān xǐ

演<sup>エン</sup>說<sup>セツ</sup>如<sup>ニ</sup>是<sup>ノ</sup>妙<sup>ク</sup>法<sup>ハク</sup>時<sup>ト</sup>  
yǎn shuō rú shì miào fǎ shí  
一<sup>イツ</sup>切<sup>セツ</sup>天<sup>テン</sup>女<sup>ニョ</sup>咸<sup>ハ</sup>歡<sup>ク</sup>喜<sup>ク</sup>  
yí qiè tiān nǚ xián huān xǐ

自<sup>ジ</sup>在<sup>ニ</sup>天<sup>テン</sup>王<sup>ニョウ</sup>大<sup>ク</sup>欣<sup>ク</sup>慶<sup>ク</sup>  
zì zài tiān wáng dà xīn qìng  
讚<sup>サン</sup>言<sup>ゴン</sup>佛<sup>ブツ</sup>爲<sup>ニ</sup>我<sup>ガ</sup>出<sup>シ</sup>興<sup>ク</sup>  
zàn yán fó wèi wǒ chū xīng

可<sup>カ</sup>樂<sup>ク</sup>深<sup>ク</sup>妙<sup>ク</sup>殊<sup>ク</sup>勝<sup>ク</sup>地<sup>ヂ</sup>  
kě yào shēn miào shū shèng dì  
普<sup>フ</sup>散<sup>サン</sup>眾<sup>シュウ</sup>華<sup>ワ</sup>供<sup>ク</sup>養<sup>ヤウ</sup>佛<sup>ブツ</sup>。  
pǔ sàn zhòng huā gòng yàng fó

大<sup>ク</sup>地<sup>ヂ</sup>海<sup>カイ</sup>水<sup>スイ</sup>皆<sup>ハ</sup>震<sup>ゼン</sup>動<sup>ドウ</sup>  
dà dì hǎi shuǐ jiē zhèn dòng  
悉<sup>シツ</sup>吐<sup>ト</sup>妙<sup>ク</sup>音<sup>オン</sup>同<sup>トウ</sup>讚<sup>サン</sup>歎<sup>タン</sup>。  
xī tǔ miào yīn tóng zàn tàn

雨<sup>ウ</sup>摩<sup>マ</sup>尼<sup>ニ</sup>寶<sup>ホウ</sup>供<sup>ク</sup>養<sup>ヤウ</sup>佛<sup>ブツ</sup>  
yù mó ní bǎo gòng yàng fó  
演<sup>エン</sup>說<sup>セツ</sup>第<sup>ダイ</sup>一<sup>イツ</sup>功<sup>ク</sup>德<sup>トク</sup>行<sup>ハク</sup>。  
yǎn shuō dì yī gōng dé hòng

(The Fourth Ground)

*Disciples of the Buddha hearing of these extensive practices,  
The profound, wondrous, supreme Grounds,  
Wholeheartedly rejoiced in delight,  
Scattered flowers everywhere as an offering to the Buddha.*

*When such wondrous Dharma was proclaimed,  
The planet's ground shook and the oceans' waters rolled,  
The goddesses in heaven rejoiced in delight,  
And sang wondrous sounds of praise in unison.*

*The god Ishvara was very happy,  
And sent down mani-jewels like rain in offering to the Buddhas.  
He praised them: “The Buddha has appeared for our sakes,  
To explain the foremost practices of merit and virtue.*

如是智者諸地義  
rú shì zhì zhě zhū dì yì

於百千劫甚難得  
yú bǎi qiān jié shèn nán dé

我今忽然而得聞  
wǒ jīn hū rán ér dé wén

菩薩勝行妙法音。  
pú sà shèng hòng miào fǎ yīn

願更演說聰慧者  
yuàn gèng yǎn shuō cōng huì zhě

後地決定無餘道  
hòu dì jué dìng wú yú dào

利益一切諸天人  
lì yì yí qiè zhū tiān rén

此諸佛子皆樂聞。  
cǐ zhū fó zǐ jiē yào wén

勇猛大心解脫月  
yǒng měng dà xīn jiě tuō yuè

請金剛藏言佛子  
qǐng jīn gāng zàng yán fó zǐ

從此轉入第四地  
cóng cǐ zhuǎn rù dì sì dì

所有行相願宣說。  
suǒ yǒu hòng xiàng yuàn xuān shuō

*In a hundred thousand eons it is hard to get to hear  
Principles such as these, the Grounds of the Wise Ones;  
Now our chance has come and we can hear  
The wondrous Dharma-sound of Bodhisattvas' sublime practices.*

*We hope that you, Wise One, will go on to proclaim  
The path of the next Ground decisively, omitting nothing,  
For the benefit of every god and human;  
We disciples of the Buddha would all like to hear it."*

*The Heroic One, big-hearted Moon of Liberation  
Asked Vajra Treasury, "Disciple of the Buddha,  
We wish you would proclaim from here, in turn,  
All the hallmarks of practice needed to learn the Fourth Ground."*

At that time, Vajra Treasury Bodhisattva said to Moon of Liberation Bodhisattva,

"Disciples of the Buddha, the Bodhisattva, Mahasattva who has already mastered the Third Ground and who wishes to learn the Fourth, the Ground of Blazing Wisdom, should cultivate ten methods for understanding the Dharma. What are the ten? They are:

contemplating realms of living beings,  
contemplating realms of Dharma,  
contemplating realms of worlds,  
contemplating realms of empty space,  
contemplating realms of consciousness,  
contemplating realms of desire,  
contemplating realms of form,  
contemplating realms of formlessness,  
contemplating realms of extensive minds' faith and understanding,  
and contemplating realms of big minds' faith and understanding.

爾時 · 金剛藏菩薩告解脫月菩薩言：  
ěr shí jīn gāng zàng pú sà gào jiě tuō yuè pú sà yán :

佛子 · 菩薩摩訶薩第三地善清淨已 · 欲入第四  
fó zǐ pú sà mó hē sà dì sān dì shàn qīng jìng yǐ yù rù dì sì

焰慧地 · 當修行十法明門。何等為十？所謂  
yàn huì dì dāng xiū xíng shí fǎ míng mén hé děng wéi shí suǒ wèi

觀察眾生界 · 觀察法界 · 觀察世界 · 觀察虛空  
guān chá zhòng shēng jiè guān chá fǎ jiè guān chá shì jiè guān chá xū kōng

界 · 觀察識界 · 觀察欲界 · 觀察色界 · 觀察無  
jiè guān chá shì jiè guān chá yù jiè guān chá sè jiè guān chá wú

色界 · 觀察廣心信解界 · 觀察大心信解界。  
sè jiè guān chá guǎng xīn xìn jiě jiè guān chá dà xīn xìn jiě jiè

菩<sup>ㄊㄨˋ</sup>薩<sup>ㄙㄚˋ</sup>以<sup>ㄩˊ</sup>此<sup>ㄘㄩˇ</sup>十<sup>ㄕ</sup>法<sup>ㄉㄨˋ</sup>明<sup>ㄇㄧㄥˊ</sup>門<sup>ㄇㄣˊ</sup> · 得<sup>ㄉㄉˊ</sup>入<sup>ㄨㄥˊ</sup>第<sup>ㄉㄧˋ</sup>四<sup>ㄉㄧˋ</sup>焰<sup>ㄩˋ</sup>慧<sup>ㄏㄨㄟˋ</sup>地<sup>ㄉㄧˋ</sup>。

pú sà yǐ cǐ shí fǎ míng mén dé rù dì sì yàn huì dì

佛<sup>ㄈㄛˊ</sup>子<sup>ㄗㄩˇ</sup> · 菩<sup>ㄊㄨˋ</sup>薩<sup>ㄙㄚˋ</sup>住<sup>ㄓù</sup>此<sup>ㄘㄩˇ</sup>焰<sup>ㄩˋ</sup>慧<sup>ㄏㄨㄟˋ</sup>地<sup>ㄉㄧˋ</sup> · 則<sup>ㄗㄉˊ</sup>能<sup>ㄉㄥˊ</sup>以<sup>ㄩˊ</sup>十<sup>ㄕ</sup>種<sup>ㄓㄨㄥˋ</sup>智<sup>ㄓㄧˋ</sup> · 成<sup>ㄔㄥˊ</sup>熟<sup>ㄕㄨˊ</sup>

fó zǐ pú sà zhù cǐ yàn huì dì zé néng yǐ shí zhǒng zhì chéng shóu

法<sup>ㄉㄉˊ</sup>故<sup>ㄍù</sup> · 得<sup>ㄉㄉˊ</sup>彼<sup>ㄅㄧ</sup>內<sup>ㄋㄟˋ</sup>法<sup>ㄉㄉˊ</sup> · 生<sup>ㄕㄨㄥ</sup>如<sup>ㄖㄨˊ</sup>來<sup>ㄌㄞˊ</sup>家<sup>ㄐㄞˊ</sup> · 何<sup>ㄏㄛˊ</sup>等<sup>ㄉㄥˊ</sup>為<sup>ㄨㄛˊ</sup>十<sup>ㄕ</sup>？ 所<sup>ㄕㄨㄛˊ</sup>謂<sup>ㄨㄟˋ</sup>

fǎ gù dé bǐ nèi fǎ shēng rú lái jiā hé děng wéi shí suǒ wèi

深<sup>ㄕㄨㄥ</sup>心<sup>ㄒㄩㄥ</sup>不<sup>ㄨㄛˊ</sup>退<sup>ㄊㄨㄟˋ</sup>故<sup>ㄍù</sup> · 於<sup>ㄩˊ</sup>三<sup>ㄕ</sup>寶<sup>ㄅㄞˋ</sup>中<sup>ㄓㄨㄥ</sup>生<sup>ㄕㄨㄥ</sup>淨<sup>ㄐㄥˊ</sup>信<sup>ㄒㄩㄥ</sup> · 畢<sup>ㄅㄧˋ</sup>竟<sup>ㄐㄥˊ</sup>不<sup>ㄨ㛀</sup>壞<sup>ㄏㄨㄞˋ</sup>故<sup>ㄍù</sup> ·

shēn xīn bú tuì gù yú sān bǎo zhōng shēng jìng xìn bì jìng bú huài gù

觀<sup>ㄍㄨㄢ</sup>諸<sup>ㄓㄨ</sup>行<sup>ㄒㄩㄥ</sup>生<sup>ㄕㄨㄥ</sup>滅<sup>ㄇㄧㄝˋ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>諸<sup>ㄓㄨ</sup>法<sup>ㄉㄉˊ</sup>自<sup>ㄗㄩˊ</sup>性<sup>ㄒㄩㄥˊ</sup>無<sup>ㄨㄛˊ</sup>生<sup>ㄕㄨㄥ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>世<sup>ㄕㄨㄛˊ</sup>間<sup>ㄐㄞˊ</sup>成<sup>ㄔㄥˊ</sup>

guān zhū hèngh shēng miè gù guān zhū fǎ zì xìng wú shēng gù guān shì jiān chéng

壞<sup>ㄏㄨㄞˋ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>因<sup>ㄩㄣ</sup>業<sup>ㄩㄝˋ</sup>有<sup>ㄩˊ</sup>生<sup>ㄕㄨㄥ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>生<sup>ㄕㄨㄥ</sup>死<sup>ㄕㄨㄥ</sup>涅<sup>ㄋㄟˋ</sup>槃<sup>ㄆㄢˊ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>眾<sup>ㄓㄨㄥ</sup>生<sup>ㄕㄨㄥ</sup>

huài gù guān yīn yè yǒu shēng gù guān shēng sǐ niè pán gù guān zhòng shēng

國<sup>ㄍㄨㄛˊ</sup>土<sup>ㄊㄨˋ</sup>業<sup>ㄩㄝˋ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>前<sup>ㄑㄩㄢˊ</sup>際<sup>ㄐㄞˊ</sup>後<sup>ㄏㄞˋ</sup>際<sup>ㄐㄞˊ</sup>故<sup>ㄍù</sup> · 觀<sup>ㄍㄨㄢ</sup>無<sup>ㄨㄛˊ</sup>所<sup>ㄕㄨㄛˊ</sup>有<sup>ㄩˊ</sup>盡<sup>ㄐㄥˊ</sup>故<sup>ㄍù</sup> ·

guó dù yè gù guān qián jì hòu jì gù guān wú suǒ yǒu jìn gù

是<sup>ㄕㄨㄛˊ</sup>為<sup>ㄨㄟˋ</sup>十<sup>ㄕ</sup> ·

shì wéi shí

佛<sup>ㄈㄛˊ</sup>子<sup>ㄗㄩˇ</sup> · 菩<sup>ㄊㄨˋ</sup>薩<sup>ㄙㄚˋ</sup>住<sup>ㄓù</sup>此<sup>ㄘㄩˇ</sup>第<sup>ㄉㄧˋ</sup>四<sup>ㄉㄧˋ</sup>地<sup>ㄉㄧˋ</sup> · 觀<sup>ㄍㄨㄢ</sup>內<sup>ㄋㄟˋ</sup>身<sup>ㄕㄨㄥ</sup>循<sup>ㄒㄩㄥ</sup>身<sup>ㄕㄨㄥ</sup>觀<sup>ㄍㄨㄢ</sup> · 勤<sup>ㄑㄩㄢˊ</sup>勇<sup>ㄩㄥˊ</sup>

fó zǐ pú sà zhù cǐ dì sì dì guān nèi shēn xún shēn guān qín yǒng

念<sup>ㄋㄧㄢˋ</sup>知<sup>ㄓㄧ</sup> · 除<sup>ㄔㄨˊ</sup>世<sup>ㄕㄨㄛˊ</sup>間<sup>ㄐㄞˊ</sup>貪<sup>ㄍㄨㄢ</sup>憂<sup>ㄩㄞ</sup> ·

niàn zhī chú shì jiān tān yōu

觀<sup>ㄍㄨㄢ</sup>外<sup>ㄨㄞˋ</sup>身<sup>ㄕㄨㄥ</sup>循<sup>ㄒㄩㄥ</sup>身<sup>ㄕㄨㄥ</sup>觀<sup>ㄍㄨㄢ</sup> · 勤<sup>ㄑㄩㄢˊ</sup>勇<sup>ㄩㄥˊ</sup>念<sup>ㄋㄧㄢˋ</sup>知<sup>ㄓㄧ</sup> · 除<sup>ㄔㄨˊ</sup>世<sup>ㄕㄨㄛˊ</sup>間<sup>ㄐㄞˊ</sup>貪<sup>ㄍㄨㄢ</sup>憂<sup>ㄩㄞ</sup> ·

guān wài shēn xún shēn guān qín yǒng niàn zhī chú shì jiān tān yōu

觀<sup>ㄍㄨㄢ</sup>內<sup>ㄋㄟˋ</sup>外<sup>ㄨㄞˋ</sup>身<sup>ㄕㄨㄥ</sup>循<sup>ㄒㄩㄥ</sup>身<sup>ㄕㄨㄥ</sup>觀<sup>ㄍㄨㄢ</sup> · 勤<sup>ㄑㄩㄢˊ</sup>勇<sup>ㄩㄥˊ</sup>念<sup>ㄋㄧㄢˋ</sup>知<sup>ㄓㄧ</sup> · 除<sup>ㄔㄨˊ</sup>世<sup>ㄕㄨㄛˊ</sup>間<sup>ㄐㄞˊ</sup>貪<sup>ㄍㄨㄢ</sup>憂<sup>ㄩㄞ</sup> ·

guān nèi wài shēn xún shēn guān qín yǒng niàn zhī chú shì jiān tān yōu

The Bodhisattva, using these ten kinds of methods for understanding the Dharma, begins to learn the Fourth Ground, that of Blazing Wisdom.

“Disciples of the Buddha, the Bodhisattva, while staying on this, the Ground of Blazing Wisdom, then can, by using ten kinds of wisdom for maturing dharmas, realize those internal dharmas and be reborn in the Thus Come One’s household.

What are the ten? He gains rebirth

by keeping a profound attitude that does not retreat;

by fostering pure faith in the Three Gems which is never destroyed;

by contemplating the creation and destruction of all deeds;

by contemplating how the intrinsic nature of all dharmas does not arise;

by contemplating the coming into being and the destruction of world realms;

by contemplating how these things arise because of karma;

by contemplating birth and death and nirvana;

by contemplating the karma of living beings and countries;

by contemplating the borders of before and the borders of afterwards;

by contemplating what has no end. Those are the ten.

“Disciples of the Buddha, the Bodhisattva who stays upon the Fourth Ground, looks closely at his own person. He invokes the contemplation of the body, diligently and courageously faces the truth and rids himself of the standard, worldly greed and concern.

He looks closely at the world around him. He invokes the contemplation of the body, diligently and courageously faces the truth and rids himself of the standard, worldly greed and concern.

He looks closely at others. He invokes the contemplation of the body, diligently and courageously faces the truth and rids himself of the standard, worldly greed and concern.

如是 · 觀內受 · 外受 · 內外受 · 循受觀。  
rú shì guān nèi shòu wài shòu nèi wài shòu xún shòu guān

觀內心 · 外心 · 內外心 · 循心觀。  
guān nèi xīn wài xīn nèi wài xīn xún xīn guān

觀內法 · 外法 · 內外法 · 循法觀。  
guān nèi fǎ wài fǎ nèi wài fǎ xún fǎ guān

勤勇念知 · 除世間貪憂。  
qín yǒng niàn zhī chú shì jiān tān yōu

復次 · 此菩薩未生諸惡不善法 · 為不生故 · 欲  
fù cì cǐ pú sà wèi shēng zhū è bú shàn fǎ wèi bù shēng gù yù

生勤精進 · 發心正斷。  
shēng qín jīng jìn fā xīn zhèng duàn

已生諸惡不善法 · 為斷故 · 欲生勤精進 · 發心  
yǐ shēng zhū è bú shàn fǎ wèi duàn gù yù shēng qín jīng jìn fā xīn

正斷。  
zhèng duàn

未生諸善法 · 為生故 · 欲生勤精進 · 發心正行。  
wèi shēng zhū shàn fǎ wèi shēng gù yù shēng qín jīng jìn fā xīn zhèng xíng

已生諸善法 · 為住不失故 · 修令增廣故 · 欲生  
yǐ shēng zhū shàn fǎ wèi zhù bù shī gù xiū lìng zēng guǎng gù yù shēng

勤精進 · 發心正行。  
qín jīng jìn fā xīn zhèng xíng

復次 · 此菩薩修行欲定 · 斷行 · 成就神足 · 依  
fù cì cǐ pú sà xiū xíng yù dìng duàn xíng chéng jiù shén zú yī

止厭 · 依止離 · 依止滅 · 迴向於捨。  
zhǐ yàn yī zhǐ lí yī zhǐ miè huí xiàng yú shě

In that way, he looks closely at his own feelings and sensations, the feelings and sensations of the world around him, and others' feelings and sensations, making a methodical contemplation of feelings.

He looks closely at his own thoughts, thoughts of the world around him, and others' thoughts, making a methodical contemplation of thoughts.

He contemplates his own dharmas, the dharmas of the world around him, and the dharmas of others, making a methodical contemplation of dharmas; he diligently and courageously faces the truth and rids himself of the standard, worldly greed and concern.

“Furthermore, to prevent all unwholesome and unskillful dharmas which have not yet arisen from coming forth, the Bodhisattva seeks to diligently and vigorously resolve to really put a stop to them.

To put an end to all unwholesome and unskillful dharmas which have already arisen, he seeks to diligently and vigorously resolve to really put a stop to them.

So that all wholesome dharmas which have not yet arisen will arise, he seeks to diligently and vigorously resolve to really cultivate them.

So that all wholesome dharmas which have already arisen will remain and not be lost, he cultivates to increase and expand them. He seeks to diligently and vigorously resolve to really cultivate them.

“Moreover, this Bodhisattva cultivates the samadhi of zeal, ceases all action and successfully cultivates the bases of psychic power.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

修<sup>T</sup>行<sup>T</sup>精<sup>H</sup>進<sup>H</sup>定<sup>K</sup> · 心<sup>T</sup>定<sup>K</sup> · 觀<sup>K</sup>定<sup>K</sup> · 斷<sup>K</sup>行<sup>T</sup> · 成<sup>H</sup>就<sup>H</sup>神<sup>H</sup>足<sup>H</sup> ·  
xiū xíng jīng jìn dìng xīn dìng guān dìng duàn xíng chéng jiù shén zú

依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> · 依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> · 依<sup>-</sup>止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> ·  
yī zhǐ yàn yī zhǐ lí yī zhǐ miè huí xiàng yú shě

復<sup>復</sup>次<sup>次</sup> · 此<sup>此</sup>菩<sup>菩</sup>薩<sup>薩</sup>修<sup>T</sup>行<sup>T</sup>信<sup>T</sup>根<sup>根</sup> · 依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> · 依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> · 依<sup>-</sup>  
fù cì cǐ pú sà xiū xíng xìn gēn yī zhǐ yàn yī zhǐ lí yī

止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> · 修<sup>T</sup>行<sup>T</sup>精<sup>H</sup>進<sup>H</sup>根<sup>根</sup> · 念<sup>念</sup>根<sup>根</sup> · 定<sup>定</sup>根<sup>根</sup> ·  
zhǐ miè huí xiàng yú shě xiū xíng jīng jìn gēn niàn gēn dìng gēn

慧<sup>慧</sup>根<sup>根</sup> · 依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> · 依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> · 依<sup>-</sup>止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> ·  
huì gēn yī zhǐ yàn yī zhǐ lí yī zhǐ miè huí xiàng yú shě

復<sup>復</sup>次<sup>次</sup> · 此<sup>此</sup>菩<sup>菩</sup>薩<sup>薩</sup>修<sup>T</sup>行<sup>T</sup>信<sup>T</sup>力<sup>力</sup> · 依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> · 依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> · 依<sup>-</sup>  
fù cì cǐ pú sà xiū xíng xìn lì yī zhǐ yàn yī zhǐ lí yī

止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> · 修<sup>T</sup>行<sup>T</sup>精<sup>H</sup>進<sup>H</sup>力<sup>力</sup> · 念<sup>念</sup>力<sup>力</sup> · 定<sup>定</sup>力<sup>力</sup> ·  
zhǐ miè huí xiàng yú shě xiū xíng jīng jìn lì niàn lì dìng lì

慧<sup>慧</sup>力<sup>力</sup> · 依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> · 依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> · 依<sup>-</sup>止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> ·  
huì lì yī zhǐ yàn yī zhǐ lí yī zhǐ miè huí xiàng yú shě

復<sup>復</sup>次<sup>次</sup> · 此<sup>此</sup>菩<sup>菩</sup>薩<sup>薩</sup>修<sup>T</sup>行<sup>T</sup>念<sup>念</sup>覺<sup>覺</sup>分<sup>分</sup> · 依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> · 依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> ·  
fù cì cǐ pú sà xiū xíng niàn jué fēn yī zhǐ yàn yī zhǐ lí

依<sup>-</sup>止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> · 修<sup>T</sup>行<sup>T</sup>擇<sup>擇</sup>法<sup>法</sup>覺<sup>覺</sup>分<sup>分</sup> · 精<sup>精</sup>進<sup>進</sup>覺<sup>覺</sup>分<sup>分</sup> ·  
yī zhǐ miè huí xiàng yú shě xiū xíng zé fǎ jué fēn jīng jìn jué fēn

喜<sup>喜</sup>覺<sup>覺</sup>分<sup>分</sup> · 猗<sup>猗</sup>覺<sup>覺</sup>分<sup>分</sup> · 定<sup>定</sup>覺<sup>覺</sup>分<sup>分</sup> · 捨<sup>捨</sup>覺<sup>覺</sup>分<sup>分</sup> · 依<sup>-</sup>止<sup>止</sup>厭<sup>厭</sup> ·  
xǐ jué fēn yī ué fēn dìng jué fēn shě jué fēn yī zhǐ yàn

依<sup>-</sup>止<sup>止</sup>離<sup>離</sup> · 依<sup>-</sup>止<sup>止</sup>滅<sup>滅</sup> · 迴<sup>迴</sup>向<sup>向</sup>於<sup>於</sup>捨<sup>捨</sup> ·  
yī zhǐ lí yī zhǐ miè huí xiàng yú shě

He cultivates the samadhi of vigor, the samadhi of thought, and the samadhi of contemplation, ceases all action and successfully cultivates the bases of psychic power.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

“Furthermore, this Bodhisattva cultivates the root of faith.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

He cultivates the root of vigor, the root of mindfulness, the root of samadhi, and the root of wisdom.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

“Furthermore, this Bodhisattva cultivates the power of faith.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

He cultivates the power of vigor, the power of mindfulness, the power of samadhi, and the power of wisdom.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

“Furthermore, this Bodhisattva cultivates the awakening component of mindfulness. He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

He cultivates the awakening component of selecting a dharma, the awakening component of vigor, the awakening component of joy, the awakening component of casting out, the awakening component of samadhi, and the awakening component of renunciation. He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

復次 · 此菩薩修行正見 · 依止厭 · 依止離 · 依  
fù cì cǐ pú sà xiū xíng zhèng jiàn yī zhǐ yàn yī zhǐ lí yī

止滅 · 迴向於捨 · 修行正思惟 · 正語 · 正業 ·  
zhǐ miè huí xiàng yú shě xiū xíng zhèng sī wéi zhèng yǔ zhèng yè

正命 · 正精進 · 正念 · 正定 · 依止厭 · 依止離 ·  
zhèng mìng zhèng jīng jìn zhèng niàn zhèng dìng yī zhǐ yàn yī zhǐ lí

依止滅 · 迴向於捨 ·  
yī zhǐ miè huí xiàng yú shě

菩薩修行如是功德 · 為不捨一切眾生故 · 本願  
pú sà xiū xíng rú shì gōng dé wèi bù shě yī qiè zhòng shēng gù běn yuàn

所持故 · 大悲為首故 · 大慈成就故 · 思念一切  
suǒ chí gù dà bēi wéi shǒu gù dà cí chéng jiù gù sī niàn yī qiè

智智故 · 成就莊嚴佛土故 · 成就如來力 · 無所  
zhì zhì gù chéng jiù zhuāng yán fó dù gù chéng jiù rú lái lì wú suǒ

畏 · 不共佛法 · 相好音聲悉具足故 · 求於上上  
wèi bú gòng fó fǎ xiàng hǎo yīn shēng xī jù zú gù qiú yú shàng shàng

殊勝道故 · 隨順所聞甚深佛解脫故 · 思惟大智  
shū shèng dào gù suí shùn suǒ wén shēn shēn fó jiě tuō gù sī wéi dà zhì

善巧方便故 ·  
shàn qiǎo fāng biàn gù

佛子 · 菩薩住此焰慧地 · 所有身見為首 · 我  
fó zǐ pú sà zhù cǐ yàn huì dì suǒ yǒu shēn jiàn wéi shǒu wǒ

人 · 眾生 · 壽命 · 蘊 · 界 · 處 · 所起執著 · 出  
rén zhòng shēng shòu mìng yùn jiè chù suǒ qǐ zhí zhúo chū

沒思惟 · 觀察治故 · 我所故 · 財物故 · 著處故 ·  
mò sī wéi guān chá zhì gù wǒ suǒ gù cái wù gù zhúo chù gù

於如是等 · 一切皆離 ·  
yú rú shì děng yī qiè jiē lí

“Furthermore, this Bodhisattva cultivates right views. He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

He cultivates right thought, right speech, right actions, right livelihood, right vigor, right mindfulness, and right samadhi.

He emphasizes distaste [for suffering], emphasizes leaving behind [desires], emphasizes cessation [of suffering], and makes transference to serenity/[Nirvana].

The Bodhisattva cultivates meritorious virtues like these in order to not abandon any living being;

in order to sustain his original vows;

because great compassion for him is foremost;

because he accomplishes great kindness;

because he keeps the wisdom of omniscience in mind;

so as to adorn Buddha lands;

so as to realize the Tathagata's powers, fearlessnesses, uncommon Buddha dharmas, hallmarks, characteristics, and voice;

because he seeks the highest, and most sublime Path;

because he follows in accord with the deeply profound liberations of a Buddha that he has heard; and

because he reflects on great wisdom's skillful expedient means.

“Disciples of the Buddha, when the Bodhisattva stays on the Ground of Blazing Wisdom, he makes all views of a body his primary consideration. That is because with regard to a self, to others, to living beings, to beings with life spans, skandhas, realms and locations, with regard to those things as arising, being attached to, made to appear and disappear, thought about, contemplated, or regulated, and because with regard to anything that belonging to a self, wealth and possessions and places of attachment, he can become completely liberated.

此<sup>チ</sup>菩<sup>ツ</sup>薩<sup>サ</sup>若<sup>ニ</sup>見<sup>ル</sup>"業<sup>ヲ</sup>"是<sup>レ</sup>如<sup>ク</sup>來<sup>カ</sup>所<sup>ク</sup>訶<sup>ス</sup> · 煩<sup>ニ</sup>惱<sup>ス</sup>所<sup>ク</sup>染<sup>ス</sup> · 皆<sup>レ</sup>悉<sup>ク</sup>  
cǐ pú sà ruò jiàn yè shì rú lái suǒ hē fán nǎo suǒ rǎn jiē xī

捨<sup>テ</sup>離<sup>カ</sup> · 若<sup>ニ</sup>見<sup>ル</sup>"業<sup>ヲ</sup>"是<sup>レ</sup>順<sup>テ</sup>菩<sup>ツ</sup>薩<sup>サ</sup>道<sup>ヲ</sup> · 如<sup>ク</sup>來<sup>カ</sup>所<sup>ク</sup>讚<sup>ス</sup> · 皆<sup>レ</sup>悉<sup>ク</sup>  
shě lí ruò jiàn yè shì shùn pú sà dào rú lái suǒ zàn jiē xī

修<sup>ス</sup>行<sup>ヲ</sup> ·  
xiū xíng

佛<sup>ノ</sup>子<sup>ナリ</sup> · 此<sup>チ</sup>菩<sup>ツ</sup>薩<sup>サ</sup>隨<sup>テ</sup>所<sup>ク</sup>起<sup>ス</sup>方<sup>ニ</sup>便<sup>ニ</sup>慧<sup>ヲ</sup> · 修<sup>ス</sup>習<sup>ヲ</sup>於<sup>テ</sup>道<sup>ヲ</sup> · 及<sup>テ</sup>助<sup>ス</sup>  
fó zǐ cǐ pú sà suí suǒ qǐ fāng biàn huì xiū xí yú dào jí zhù

道<sup>ヲ</sup>分<sup>ス</sup> · 如<sup>ク</sup>是<sup>レ</sup>而<sup>テ</sup>得<sup>テ</sup>潤<sup>シ</sup>澤<sup>ス</sup>心<sup>ヲ</sup> · 柔<sup>ク</sup>軟<sup>ク</sup>心<sup>ヲ</sup> · 調<sup>ス</sup>順<sup>ス</sup>心<sup>ヲ</sup> · 利<sup>シ</sup>  
dào fēn rú shì ér dé rùn zé xīn róu ruǎn xīn tiáo shùn xīn lì

益<sup>シ</sup>安<sup>シ</sup>樂<sup>シ</sup>心<sup>ヲ</sup> · 無<sup>ク</sup>雜<sup>ク</sup>染<sup>ス</sup>心<sup>ヲ</sup> · 求<sup>ム</sup>上<sup>ニ</sup>上<sup>ニ</sup>勝<sup>テ</sup>法<sup>ヲ</sup>心<sup>ヲ</sup> · 求<sup>ム</sup>殊<sup>ニ</sup>勝<sup>テ</sup>  
yì ān lè xīn wú zá rǎn xīn qiú shàng shàng shèng fǎ xīn qiú shū shèng

智<sup>ヲ</sup>慧<sup>ヲ</sup>心<sup>ヲ</sup> · 救<sup>フ</sup>一<sup>切</sup>世<sup>間</sup>心<sup>ヲ</sup> · 恭<sup>ク</sup>敬<sup>ク</sup>尊<sup>ニ</sup>德<sup>ヲ</sup>無<sup>ク</sup>違<sup>テ</sup>教<sup>ヲ</sup>命<sup>ヲ</sup>心<sup>ヲ</sup> ·  
zhì huì xīn jiù yí qiè shì jiān xīn gōng jìng zūn dé wú wéi jiào mìng xīn

隨<sup>テ</sup>所<sup>ク</sup>聞<sup>ク</sup>法<sup>ヲ</sup>皆<sup>ク</sup>善<sup>ク</sup>修<sup>ス</sup>行<sup>ヲ</sup>心<sup>ヲ</sup> ·  
suí suǒ wén fǎ jiē shàn xiū xíng xīn

此<sup>チ</sup>菩<sup>ツ</sup>薩<sup>サ</sup>知<sup>ル</sup>恩<sup>ヲ</sup> · 知<sup>ル</sup>報<sup>ス</sup>恩<sup>ヲ</sup> · 心<sup>ヲ</sup>極<sup>ク</sup>和<sup>シ</sup>善<sup>ク</sup> · 同<sup>ニ</sup>住<sup>ス</sup>安<sup>シ</sup>樂<sup>シ</sup> ·  
cǐ pú sà zhī ēn zhī bào ēn xīn jí hé shàn tóng zhù ān lè

質<sup>ヲ</sup>直<sup>ク</sup>柔<sup>ク</sup>軟<sup>ク</sup> · 無<sup>ク</sup>稠<sup>ク</sup>林<sup>ヲ</sup>行<sup>ス</sup> · 無<sup>ク</sup>有<sup>テ</sup>我<sup>ノ</sup>慢<sup>ヲ</sup> · 善<sup>ク</sup>受<sup>テ</sup>教<sup>ヲ</sup>誨<sup>ス</sup> ·  
zhí zhí róu ruǎn wú chóu lín xíng wú yǒu wǒ màn shàn shòu jiào huì

得<sup>テ</sup>說<sup>ク</sup>者<sup>ノ</sup>意<sup>ヲ</sup> ·  
dé shuō zhě yì

此<sup>チ</sup>菩<sup>ツ</sup>薩<sup>サ</sup>如<sup>ク</sup>是<sup>レ</sup>忍<sup>テ</sup>成<sup>ス</sup>就<sup>ス</sup> · 如<sup>ク</sup>是<sup>レ</sup>調<sup>ス</sup>柔<sup>ク</sup>成<sup>ス</sup>就<sup>ス</sup> · 如<sup>ク</sup>是<sup>レ</sup>寂<sup>シ</sup>滅<sup>ス</sup>  
cǐ pú sà rú shì rěn chéng jiù rú shì tiáo róu chéng jiù rú shì jí miè

成<sup>ス</sup>就<sup>ス</sup> · 如<sup>ク</sup>是<sup>レ</sup>忍<sup>テ</sup> · 調<sup>ス</sup>柔<sup>ク</sup> · 寂<sup>シ</sup>滅<sup>ス</sup>成<sup>ス</sup>就<sup>ス</sup> · 淨<sup>ク</sup>治<sup>ス</sup>後<sup>ニ</sup>地<sup>ノ</sup>業<sup>ヲ</sup> ·  
chéng jiù rú shì rěn tiáo róu jí miè chéng jiù jìng zhì hòu dì yè

If this Bodhisattva sees karmic actions that have been reprovved by the Tathagata and are defiled by afflictions, he abandons those actions. If he sees karmic actions that accord with the Bodhisattva Way and have been praised by the Tathagata, he completely cultivates them.

“Disciples of the Buddha, through the wisdom of expedient means this Bodhisattva uses and his cultivation of the Way and the factors that aid the Way, he thus obtains  
a kind and nourishing mind;  
a compliant and yielding mind;  
a mind of blending and according;  
a mind of service and making happy;  
an undefiled mind;  
a mind of seeking the very highest, supreme Dharma;  
a mind of seeking supreme wisdom;  
a mind of rescuing all worlds;  
a mind of revering honored virtuous ones, and not opposing teachings and instructions; and  
a mind of according with the Dharma he has heard and skillfully cultivating all of it.

This Bodhisattva knows kindness that has been rendered him, and knows to repay that kindness.

His mind is receptive to the good, and he is pleasant to associate with.

He is upright and gentle, not difficult.

He is free from pride, accepts teachings and advice easily, and quickly grasps the intention behind things people say.

Thus the Bodhisattva grows accomplished in patience, and in that way grows accomplished in self-control, compliance, and serenity. In that way being accomplished in patience, self-control, and serenity, he masters and adjusts the karmic actions of the next Ground.

作<sub>レ</sub>意<sub>レ</sub>修<sub>レ</sub>行<sub>レ</sub>時<sub>レ</sub> · 得<sub>レ</sub>不<sub>レ</sub>休<sub>レ</sub>息<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 不<sub>レ</sub>雜<sub>レ</sub>染<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 不<sub>レ</sub>  
zuò yì xiū xíng shí dé bù xiū xī jīng jìn bù zá rǎn jīng jìn bú  
退<sub>レ</sub>轉<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 廣<sub>レ</sub>大<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 無<sub>レ</sub>邊<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 熾<sub>レ</sub>然<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> ·  
tuì zhuǎn jīng jìn guǎng dà jīng jìn wú biān jīng jìn chì rán jīng jìn  
無<sub>レ</sub>等<sub>レ</sub>等<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 無<sub>レ</sub>能<sub>レ</sub>壞<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> · 成<sub>レ</sub>熟<sub>レ</sub>一<sub>レ</sub>切<sub>レ</sub>眾<sub>レ</sub>生<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> ·  
wú děng děng jīng jìn wú néng huài jīng jìn chéng shóu yí qiè zhòng shēng jīng jìn  
善<sub>レ</sub>分<sub>レ</sub>別<sub>レ</sub>道<sub>レ</sub>非<sub>レ</sub>道<sub>レ</sub>精<sub>レ</sub>進<sub>レ</sub> ·  
shàn fēn bié dào fēi dào jīng jìn

是<sub>レ</sub>菩<sub>レ</sub>薩<sub>レ</sub>心<sub>レ</sub>界<sub>レ</sub>清<sub>レ</sub>淨<sub>レ</sub> · 深<sub>レ</sub>心<sub>レ</sub>不<sub>レ</sub>失<sub>レ</sub> · 悟<sub>レ</sub>解<sub>レ</sub>明<sub>レ</sub>利<sub>レ</sub> · 善<sub>レ</sub>根<sub>レ</sub>  
shì pú sà xīn jiè qīng jìng shēn xīn bù shī wù jiě míng lì shàn gēn  
增<sub>レ</sub>長<sub>レ</sub> · 離<sub>レ</sub>世<sub>レ</sub>垢<sub>レ</sub>濁<sub>レ</sub> · 斷<sub>レ</sub>諸<sub>レ</sub>疑<sub>レ</sub>惑<sub>レ</sub> · 明<sub>レ</sub>斷<sub>レ</sub>具<sub>レ</sub>足<sub>レ</sub> · 喜<sub>レ</sub>樂<sub>レ</sub>  
zēng zhǎng lí shì gòu zhuó duàn zhū yí huò míng duàn jù zú xǐ lè  
充<sub>レ</sub>滿<sub>レ</sub> · 佛<sub>レ</sub>親<sub>レ</sub>護<sub>レ</sub>念<sub>レ</sub> · 無<sub>レ</sub>量<sub>レ</sub>志<sub>レ</sub>樂<sub>レ</sub>皆<sub>レ</sub>悉<sub>レ</sub>成<sub>レ</sub>就<sub>レ</sub> ·  
chōng mǎn fó qīn hù niàn wú liàng zhì yào jiē xī chéng jiù

佛<sub>レ</sub>子<sub>レ</sub> · 菩<sub>レ</sub>薩<sub>レ</sub>住<sub>レ</sub>此<sub>レ</sub>焰<sub>レ</sub>慧<sub>レ</sub>地<sub>レ</sub> · 以<sub>レ</sub>願<sub>レ</sub>力<sub>レ</sub>故<sub>レ</sub> · 得<sub>レ</sub>見<sub>レ</sub>多<sub>レ</sub>佛<sub>レ</sub> ·  
fó zǐ pú sà zhù cǐ yàn huì dì yǐ yuàn lì gù dé jiàn duō fó  
所<sub>レ</sub>謂<sub>レ</sub> · 見<sub>レ</sub>多<sub>レ</sub>百<sub>レ</sub>佛<sub>レ</sub> · 見<sub>レ</sub>多<sub>レ</sub>千<sub>レ</sub>佛<sub>レ</sub> · 見<sub>レ</sub>多<sub>レ</sub>百<sub>レ</sub>千<sub>レ</sub>佛<sub>レ</sub> · 乃<sub>レ</sub>  
suǒ wèi jiàn duō bǎi fó jiàn duō qiān fó jiàn duō bǎi qiān fó nǎi

至<sub>レ</sub>見<sub>レ</sub>多<sub>レ</sub>百<sub>レ</sub>千<sub>レ</sub>億<sub>レ</sub>那<sub>レ</sub>由<sub>レ</sub>他<sub>レ</sub>佛<sub>レ</sub> · 皆<sub>レ</sub>恭<sub>レ</sub>敬<sub>レ</sub>尊<sub>レ</sub>重<sub>レ</sub> · 承<sub>レ</sub>事<sub>レ</sub>供<sub>レ</sub>  
zhì jiàn duō bǎi qiān yì nà yóu tā fó jiē gōng jìng zūn zhòng chéng shì gòng

養<sub>レ</sub> · 衣<sub>レ</sub>服<sub>レ</sub> · 臥<sub>レ</sub>具<sub>レ</sub> · 飲<sub>レ</sub>食<sub>レ</sub> · 湯<sub>レ</sub>藥<sub>レ</sub> · 一<sub>レ</sub>切<sub>レ</sub>資<sub>レ</sub>生<sub>レ</sub> · 悉<sub>レ</sub>  
yàng yī fú wò jù yǐn shí tāng yào yí qiè zī shēng xī

以<sub>レ</sub>奉<sub>レ</sub>施<sub>レ</sub> · 亦<sub>レ</sub>以<sub>レ</sub>供<sub>レ</sub>養<sub>レ</sub> · 一<sub>レ</sub>切<sub>レ</sub>眾<sub>レ</sub>僧<sub>レ</sub> · 以<sub>レ</sub>此<sub>レ</sub>善<sub>レ</sub>根<sub>レ</sub> · 皆<sub>レ</sub>  
yǐ fèng shī yì yǐ gòng yàng yí qiè zhòng sēng yǐ cǐ shàn gēn jiē

悉<sub>レ</sub>迴<sub>レ</sub>向<sub>レ</sub> · 阿<sub>レ</sub>耨<sub>レ</sub>多<sub>レ</sub>羅<sub>レ</sub>三<sub>レ</sub>藐<sub>レ</sub>三<sub>レ</sub>菩<sub>レ</sub>提<sub>レ</sub> · 於<sub>レ</sub>彼<sub>レ</sub>佛<sub>レ</sub>所<sub>レ</sub> · 恭<sub>レ</sub>  
xī huí xiàng ā nòu duō luó sān miǎo sān pú tí yú bǐ fó suǒ gōng

敬<sub>レ</sub>聽<sub>レ</sub>法<sub>レ</sub> · 聞<sub>レ</sub>已<sub>レ</sub>受<sub>レ</sub>持<sub>レ</sub> · 具<sub>レ</sub>足<sub>レ</sub>修<sub>レ</sub>行<sub>レ</sub> ·  
jìng tīng fǎ wén yǐ shòu chí jù zú xiū xíng

When he set his mind on cultivating and maintaining, he gains ceaseless vigor; unadulterated, undefiled vigor; non-retreating vigor; vast, great vigor; boundless vigor; blazing vigor; incomparable vigor; indestructible vigor; vigor to bring all living beings to maturity; and vigor that skillfully distinguishes what is and what is not the Path.

“The realm of this Bodhisattva’s mind is pure. He never loses his deep resolve. His enlightened understanding is clear and keen. His roots of goodness increase and grow. He goes beyond the world’s defilements and turbidity. He lets go of all doubts and delusions. He is endowed with perfect clarity of severance, and he experiences profound joy. The Buddhas stay close by him, protect him and keep him in mind. His limitless resolutions and inclinations all become accomplished.

“Disciples of the Buddha, when this Bodhisattva stays on the Ground of Blazing Wisdom, through the power of his vows, he can see many Buddhas. Specifically he can see many hundreds of Buddhas, many thousands of Buddhas, many hundreds of thousands of Buddhas, up to and including seeing many hundreds of thousands of millions of *nayutas* of Buddhas.

He reveres and honors them all, attends upon them, and makes offerings to them, offering up all the necessities: clothing, bedding, food and drink, and medicines. He also makes offerings to all the many Sangha members, and transfers those roots of goodness completely to anuttara-samyak-sambodhi.

In the presence of those Buddhas, he reverently listens to the Dharma, and having heard it, he accepts it, and supports it and cultivates it perfectly.

復於彼諸佛法中 · 出家修道。又更修治 · 深心

fù yú bǐ zhū fó fǎ zhōng chū jiā xiū dào yòu gèng xiū zhì shēn xīn

信解 · 經無量百千萬億那由他劫 · 令諸善根轉復

xìn jiě jīng wú liàng bǎi qiān yì nà yóu tā jié lìng zhū shàn gēn zhuǎn fù

明淨。

míng jìng

佛子 · 譬如金師 · 鍊治真金作莊嚴具 · 餘所有

fó zǐ pì rú jīn shī liàn zhì zhēn jīn zuò zhuāng yán jù yú suǒ yǒu

金皆不能及。菩薩摩訶薩亦復如是 · 住於此地

jīn jiē bù néng jí pú sà mó hē sà yì fù rú shì zhù yú cǐ dì

所有善根 · 下地善根所不能及。

suǒ yǒu shàn gēn xià dì shàn gēn suǒ bù néng jí

如摩尼寶 · 清淨光輪 · 能放光明 · 非諸餘寶之

rú mó ní bǎo qīng jìng guāng lún néng fàng guāng míng fēi zhū yú bǎo zhī

所能及；風雨等緣 · 悉不能壞。菩薩摩訶薩亦

suǒ néng jí fēng yǔ děng yuán xī bù néng huài pú sà mó hē sà yì

復如是 · 住於此地 · 下地菩薩所不能及 · 眾魔

fù rú shì zhù yú cǐ dì xià dì pú sà suǒ bù néng jí zhòng mó

煩惱悉不能壞。

fán nǎo xī bù néng huài

此菩薩於四攝中 · 同事偏多。十波羅蜜中 · 精

cǐ pú sà yú sì shè zhōng tóng shì piān duō shí bō luó mì zhōng jīng

進偏多。餘非不修 · 但隨力隨分。

jìn piān duō yú fēi bù xiū dàn suí lì suí fèn

“Moreover, within all those Buddhas’ Dharma, he leaves the householder’s life to cultivate the Way. He then cultivates and regulates even more his deep mind-set of faith and understanding. Passing through limitless hundreds of thousands of millions of *nayutas* of eons, he makes brighter and more pure all of his roots of goodness.

“Disciples of the Buddha, it is just as when a goldsmith smelts and refines pure gold, making it into fine jewelry: no other gold can match it.

The Bodhisattva, Mahasattva is also that way. When he stays on this ground, none of his roots of goodness can be matched by any of the roots of goodness of the Grounds below.

It is just like a *mani* jewel, a pure and luminous sphere that radiates a light that no other jewel can match, and no factors such as wind or rain and so forth can destroy.

The Bodhisattva, Mahasattva is that way as well. When he stays on this Ground, the Bodhisattvas of the Grounds below are unable to match him, and none of the hordes of demons and afflictions can destroy him.

“This Bodhisattva, among the four dharmas of attraction, emphasizes collaboration.

Among the ten paramitas he emphasizes vigor.

He does not fail to cultivate the others, but he only does so according to his strength and his position.

佛子。是名略說。菩薩摩訶薩第四焰慧地。菩薩  
fó zǐ shì míng lüè shuō pú sà mó hē sà dì sì yàn huì dì pú

薩住此地。多作須夜摩天王。以善方便。能除  
sà zhù cǐ dì duō zuò xū yè mó tiān wáng yǐ shàn fāng biàn néng chú

眾生身見等惑。令住正見。  
zhòng shēng shēn jiàn děng huò lìng zhù zhèng jiàn

布施。愛語。利行。同事。如是。一切。諸所作  
bù shī ài yǔ lì xíng tóng shì rú shì yí qiè zhū suǒ zuò

業。皆不離念佛。不離念法。不離念僧。乃至  
yè jiē bù lí niàn fó bù lí niàn fǎ bù lí niàn sēng nǎi zhì

不離念具足一切種。一切智智。  
bù lí niàn jù zú yí qiè zhǒng yí qiè zhì zhì

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

為殊勝。為妙。為微妙。為上。為無上。乃至  
wéi shū shèng wéi miào wéi wéi miào wéi shàng wéi wú shàng nǎi zhì

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

是菩薩。若發勤精進。於一念頃。得入億數三  
shì pú sà ruò fā qín jīng jìn yú yí niàn qǐng dé rù yì shù sān

昧。得見億數佛。得知億數佛神力。能動億數  
mèi dé jiàn yì shù fó dé zhī yì shù fó shén lì néng dòng yì shù

世界。乃至能示現億數身。一一身。億數菩薩  
shì jiè nǎi zhì néng shì xiàn yì shù shēn yī yī shēn yì shù pú sà

以為眷屬。若以菩薩殊勝願力。自在示現。過  
yǐ wéi juàn shǔ ruò yǐ pú sà shū shèng yuàn lì zì zài shì xiàn guò

於此數。百劫。千劫。乃至百千億那由他劫。  
yú cǐ shù bǎi jié qiān jié nǎi zhì bǎi qiān yì nà yóu tā jié

不能數知。』  
bù néng shù zhī

“Disciples of the Buddha, this is known as a general discussion of the Bodhisattva, Mahasattva’s Fourth Ground, that of Blazing Wisdom.

When the Bodhisattva dwells upon this Ground, for the most part, he becomes a king of the Suyama Heaven.

Using skillful expedients, he can make living beings expel their delusions, such as the view of a body, and so forth, and influence them to hold right views.

In giving, kind words, beneficial conduct, and similar work, all of the karmic actions he performs are connected to mindfulness of the Buddha, connected to mindfulness of the Dharma, and connected to mindfulness of the Sangha, up to and including connected to mindfulness of endowment with the Wisdom of the Wisdom of All Modes.

“He further makes the following reflection: I should be a leader among all living beings; I should be supreme, be especially supreme, be wonderful, be subtle and wonderful, be superior, be unsurpassed, up to and including being one with the Wisdom of All Wisdom upon whom others may rely.

“This Bodhisattva, if he brings forth diligence and vigor, within the space of a thought, enters a hundred million samadhis. He comes to see a hundred million Buddhas. He comes to know a hundred million Buddhas’ spiritual powers. He is able to quake a hundred million world-systems, up to and including being able to manifest a hundred million bodies, and with each and every body being able to manifest a hundred million Bodhisattva as his following.

“If he employs special, supreme power of Bodhisattva vows to appear as he pleases, he surpasses that number. In a hundred kalpas, a thousand eons, up to and including a hundred thousand million *nayutas* of eons, the number could not be counted or known.”

爾時 · 金剛藏菩薩 · 欲重宣其義 · 而說頌言：  
 ěr shí jīn gāng zàng pú sà yù chóng xuān qí yì ér shuō sòng yán

菩薩已淨第三地  
 pú sà yǐ jìng dì sān dì

空界識界及三界  
 kōng jiè shì jiè jí sān jiè

始登焰地增勢力  
 shǐ dēng yàn dì zēng shì lì

於佛法僧信不壞  
 yú fó fǎ sēng xìn bú huài

觀世成壞業有生  
 guān shì chéng huài yè yǒu shēng

觀前後際亦觀盡  
 guān qián hòu jì yì guān jìn

得是法已增慈愍  
 dé shì fǎ yǐ zēng cí mǐn

身受心法內外觀  
 shēn shòu xīn fǎ nèi wài guān

菩薩修治四勤行  
 pú sà xiū zhì sì qín háng

神足根力悉善修  
 shén zú gēn lì xī shàn xiū

次觀眾生世法界  
 cì guān zhòng shēng shì fǎ jiè

心解悉了能趣入  
 xīn jiě xī liǎo néng qù rù

生如來家永不退  
 shēng rú lái jiā yǒng bú tuì

觀法無常無有起  
 guān fǎ wú cháng wú yǒu qǐ

生死涅槃剎等業  
 shēng sǐ niè pán chà děng yè

如是修行生佛家  
 rú shì xiū xíng shēng fó jiā

轉更勤修四念處  
 zhuǎn gèng qín xiū sì niàn chù

世間貪愛皆除遣  
 shì jiān tān ài jiē chú qiǎn

惡法除滅善增長  
 è fǎ chú miè shàn zēng zhǎng

七覺八道亦如是  
 qī jué bā dào yì rú shì

At that time, Vajra Treasury Bodhisattva, wishing to restate his meaning, chanted these verses that said:

**“The Bodhisattva who has already mastered the Third Ground,  
 Then contemplates thoroughly realms of beings, worlds, and dharma,  
 The realm of space, the realm of consciousness, and the three realms, and  
 Minds’ understandings, and can engage and master them.**

**“He first ascends to the Fourth Ground, increasing strength and power,  
 Is born in the Tathagatas’ family and never retreats.  
 Towards Buddha, Dharma, and Sangha, his faith cannot be destroyed.  
 He contemplates dharmas as impermanent and having no arising.**

**He contemplates the creation and destruction of worlds as coming from  
 karma,  
 Birth, death, nirvana and Buddha lands as equally from karma,  
 He contemplates the boundaries of before and after, and contemplates  
 their cessation —  
 That is how he cultivates to be born in the Buddha’s household.**

**Having obtained this Dharma, he increases in sympathy and kindness,  
 And with ever-increasing diligence, cultivates the four stations of  
 mindfulness.  
 Body, feelings, thoughts, and dharmas, contemplated internally and  
 externally,  
 Worldly greed and worries are expelled in that way.**

**The Bodhisattva cultivates the practice of the four right efforts.  
 Unwholesome dharmas are gone, and goodness grows.  
 The bases of psychic power, the roots, the powers, he skillfully cultivates  
 them all.  
 The seven awakening factors, the eightfold path are also that way.**

為度眾生修行彼行  
wèi dù zhòng shēng xiū bǐ hòng

求一切智及佛土  
qiú yí qiè zhì jí fó dù

四無所畏不共法  
sì wú suǒ wèi bú gòng fǎ

亦求妙道解脫處  
yì qiú miào dào jiě tuō chù

身見為首六十二  
shēn jiàn wéi shǒu liù shí èr

蘊界處等諸取著  
yùn jiè chù děng zhū qǔ zhuó

如來所訶煩惱行  
rú lái suǒ hē fán nǎo hòng

智者修行清淨業  
zhì zhě xiū xíng qīng jìng yè

菩薩勤修不懈怠  
pú sà qín xiū bú xiè dài

專求佛道無厭倦  
zhuān qiú fó dào wú yàn juàn

本願所護慈悲首  
běn yuàn suǒ hù cí bēi shǒu

亦念如來十種力  
yì niàn rú lái shí zhǒng lì

殊特相好深美音  
shū tè xiàng hǎo shēn měi yīn

及大方便修行彼  
jí dà fāng biàn xiū xíng bǐ

我及我所無量種  
wǒ jí wǒ suǒ wú liàng zhǒng

此四地中一切離  
cǐ sì dì zhōng yí qiè lí

以無義利皆除斷  
yǐ wú yì lì jiē chú duàn

為度眾生無不作  
wèi dù zhòng shēng wú bú zuò

即得十心皆具足  
jí dé shí xīn jiē jù zú

志期受職度眾生  
zhì qī shòu zhí dù zhòng shēng

To rescue living beings, he cultivates those practices,  
Protected by his basic vows, with compassion foremost.

He seeks Omniscience and the Buddha countries,  
And is mindful of the Tathagatas' ten kinds of powers.

The four fearlessnesses and the uncommon dharmas,  
The most special marks and characteristics, the deep, beautiful voices.

He also seeks the wondrous path, the stations of liberation,  
Along with great expedients—he cultivates these.

With view of body as the first, the sixty-two views  
Of self and what belongs to self, of limitless kinds,  
Of skandhas, realms, locations, all attachment to these,  
Upon the Fourth Ground, he leaves behind all of this.

Afflicted types of behaviour, reproved by the Tathagata  
As non-beneficial, he completely cuts off.

What the Wise One cultivates, his purified karma,  
To save living beings, he does them all.

The Bodhisattva cultivates diligently, he is never lax or lazy.  
He promptly obtains ten mind-sets, and perfects them all.

Intently seeking Buddhahood, he never tires or wearies,  
Determined to ascend to rescue living beings.

恭<sub>ㄍㄨㄥ</sub>敬<sub>ㄑㄩㄥˋ</sub>尊<sub>ㄗㄨㄥ</sub>德<sub>ㄉㄛˊ</sub>修<sub>ㄒㄩ</sub>行<sub>ㄒㄩㄥˊ</sub>法<sub>ㄉㄜˊ</sub>  
gōng jìng zūn dé xiū xíng fǎ

捨<sub>ㄕㄛˇ</sub>慢<sub>ㄇㄢˋ</sub>離<sub>ㄌㄧ</sub>諂<sub>ㄇㄧㄢ</sub>心<sub>ㄒㄩㄥ</sub>調<sub>ㄊㄩ</sub>柔<sub>ㄖㄡ</sub>  
shě màn lí chǎn xīn tiáo róu

菩<sub>ㄆㄨ</sub>薩<sub>ㄙㄚˋ</sub>住<sub>ㄓù</sub>此<sub>ㄉㄧ</sub>焰<sub>ㄧㄢˋ</sub>慧<sub>ㄏㄨㄟˋ</sub>地<sub>ㄉㄧ</sub>  
pú sà zhù cǐ yàn huì dì

悟<sub>ㄨˋ</sub>解<sub>ㄑㄩㄟˋ</sub>決<sub>ㄑㄩㄟˋ</sub>定<sub>ㄉㄩㄥˋ</sub>善<sub>ㄕㄨㄢˋ</sub>增<sub>ㄗㄥ</sub>長<sub>ㄓㄤ</sub>  
wù jiě jué dìng shàn zēng zhǎng

此<sub>ㄉㄧ</sub>地<sub>ㄉㄧ</sub>菩<sub>ㄆㄨ</sub>薩<sub>ㄙㄚˋ</sub>人<sub>ㄖㄣ</sub>中<sub>ㄓㄨㄥ</sub>勝<sub>ㄕㄨㄥˋ</sub>  
cǐ dì pú sà rén zhōng shèng

聽<sub>ㄊㄩㄥ</sub>聞<sub>ㄨㄢ</sub>正<sub>ㄓㄥˋ</sub>法<sub>ㄉㄜˊ</sub>亦<sub>ㄩˊ</sub>出<sub>ㄔㄨ</sub>家<sub>ㄐㄧㄚ</sub>  
tīng wén zhèng fǎ yì chū jiā

菩<sub>ㄆㄨ</sub>薩<sub>ㄙㄚˋ</sub>住<sub>ㄓù</sub>此<sub>ㄉㄧ</sub>具<sub>ㄐㄩ</sub>功<sub>ㄍㄨㄥ</sub>德<sub>ㄉㄛˊ</sub>  
pú sà zhù cǐ jù gōng dé

不<sub>ㄨˋ</sub>為<sub>ㄨㄟˊ</sub>眾<sub>ㄗㄨㄥˋ</sub>魔<sub>ㄇㄛ</sub>心<sub>ㄒㄩㄥ</sub>退<sub>ㄊㄨㄟˋ</sub>轉<sub>ㄓㄨㄢ</sub>  
bù wéi zhòng mó xīn tuì zhuǎn

住<sub>ㄓù</sub>此<sub>ㄉㄧ</sub>多<sub>ㄉㄨㄛ</sub>作<sub>ㄗㄨㄛˋ</sub>焰<sub>ㄧㄢˋ</sub>天<sub>ㄊㄩㄢ</sub>王<sub>ㄨㄤ</sub>  
zhù cǐ duō zuò yàn tiān wáng

普<sub>ㄆㄨˇ</sub>化<sub>ㄏㄨㄚˋ</sub>群<sub>ㄑㄩㄣ</sub>生<sub>ㄕㄨㄥ</sub>除<sub>ㄔㄨ</sub>惡<sub>ㄜˋ</sub>見<sub>ㄐㄧㄢ</sub>  
pǔ huà qún shēng chú è jiàn

知<sub>ㄓㄧ</sub>恩<sub>ㄣ</sub>易<sub>ㄩˊ</sub>誨<sub>ㄏㄨㄟˋ</sub>無<sub>ㄨ</sub>愠<sub>ㄩㄣˋ</sub>暴<sub>ㄅㄠˋ</sub>  
zhī ēn yì huì wú yùn bào

轉<sub>ㄓㄨㄢ</sub>更<sub>ㄍㄥ</sub>精<sub>ㄐㄩㄥ</sub>勤<sub>ㄑㄩㄣ</sub>不<sub>ㄨˋ</sub>退<sub>ㄊㄨㄟˋ</sub>轉<sub>ㄓㄨㄢ</sub>。  
zhuǎn gèng jīng qín bú tuì zhuǎn

其<sub>ㄐㄧ</sub>心<sub>ㄒㄩㄥ</sub>清<sub>ㄑㄩㄥ</sub>淨<sub>ㄐㄩㄥˋ</sub>永<sub>ㄩㄥˇ</sub>不<sub>ㄨˋ</sub>失<sub>ㄕㄨ</sub>  
qí xīn qīng jìng yǒng bù shī

疑<sub>ㄩㄟ</sub>網<sub>ㄨㄥ</sub>垢<sub>ㄍㄡ</sub>濁<sub>ㄓㄨㄛˋ</sub>悉<sub>ㄒㄩ</sub>皆<sub>ㄐㄩ</sub>離<sub>ㄌㄧ</sub>。  
yí wǎng gòu zhuó xī jiē lí

供<sub>ㄍㄨㄥ</sub>那<sub>ㄋㄚ</sub>由<sub>ㄩ</sub>他<sub>ㄊㄚ</sub>無<sub>ㄨ</sub>量<sub>ㄌㄩㄤ</sub>佛<sub>ㄉㄜˊ</sub>  
gòng nà yóu tā wú liàng fó

不<sub>ㄨˋ</sub>可<sub>ㄎㄜˊ</sub>沮<sub>ㄓㄨˇ</sub>壞<sub>ㄏㄨㄞˋ</sub>如<sub>ㄖㄨ</sub>真<sub>ㄓㄨㄢ</sub>金<sub>ㄐㄧㄥ</sub>。  
bù kě jǔ huài rú zhēn jīn

以<sub>ㄩˊ</sub>智<sub>ㄓㄧˋ</sub>方<sub>ㄉㄨ</sub>便<sub>ㄅㄧㄢ</sub>修<sub>ㄒㄩ</sub>行<sub>ㄒㄩㄥˊ</sub>道<sub>ㄉㄠ</sub>  
yǐ zhì fāng biàn xiū xíng dào

譬<sub>ㄆㄧˋ</sub>如<sub>ㄖㄨ</sub>妙<sub>ㄇㄧㄠ</sub>寶<sub>ㄅㄠ</sub>無<sub>ㄨ</sub>能<sub>ㄋㄥ</sub>壞<sub>ㄏㄨㄞˋ</sub>。  
pì rú miào bǎo wú néng huài

於<sub>ㄩ</sub>法<sub>ㄉㄜˊ</sub>自<sub>ㄗㄧ</sub>在<sub>ㄗㄞˋ</sub>眾<sub>ㄗㄨㄥ</sub>所<sub>ㄕㄨ</sub>尊<sub>ㄗㄨㄢ</sub>  
yú fǎ zì zài zhòng suǒ zūn

專<sub>ㄓㄨㄢ</sub>求<sub>ㄑㄩ</sub>佛<sub>ㄉㄜˊ</sub>智<sub>ㄓㄧ</sub>修<sub>ㄒㄩ</sub>善<sub>ㄕㄨㄢ</sub>業<sub>ㄩㄝˋ</sub>。  
zhuān qiú fó zhì xiū shàn yè

**He reveres honored virtuous ones, and cultivates their dharmas,  
Knows kindness, is easily instructed, and without annoyance.**

**He abandons pride, does not flatter, is tamed and compliant in mind.  
He increases in vigor and reaches no-retreat.**

**When the Bodhisattva stays upon this Ground of Blazing Wisdom,  
His mind is purified, and it is never lost.**

**His enlightened understanding is decisive, his roots of goodness increase  
and grows.**

**The net of doubts, and turbidities, he completely leaves behind.**

**This Ground's Bodhisattva is supreme among humans,  
He has made offerings to limitless *nayutas* of Buddhas.  
Upon hearing Right Dharma, he also leaves home,  
and is as indestructible as pure gold.**

**The Bodhisattva dwelling here has merit and virtue.  
Using wisdom and expedients, he cultivates the Path.  
It spite of hordes of demons, his mind does not retreat,  
The way a wondrous jewel cannot be dimmed.**

**Dwelling here, one is most often a Suyama Heaven king,  
Has mastery of dharmas, and is revered by multitudes,  
He teaches many beings to expel their evil views,  
Intently seeking the Buddhas' wisdom and practicing good karma.**

菩<sup>多</sup>薩<sup>令</sup>勤<sup>加</sup>精<sup>進</sup>力<sup>力</sup>  
pú sà qín jiā jīng jìn lì

若<sup>以</sup>願<sup>智</sup>力<sup>所</sup>為<sup>為</sup>  
ruò yǐ yuàn zhì lì suǒ wéi

獲<sup>三</sup>昧<sup>等</sup>皆<sup>億</sup>數<sup>數</sup>  
huò sān mèi děng jiē yì shù

過<sup>於</sup>此<sup>數</sup>無<sup>能</sup>知<sup>知</sup>。  
guò yú cǐ shù wú néng zhī。

**The Bodhisattva diligently increases the power of vigor,  
Acquires samadhis, and so forth, numbering in the hundred millions.  
If he uses the power of vows and wisdom to enact them,  
It exceeds that number by amounts one cannot know.**

如<sup>是</sup>菩<sup>薩</sup>第<sup>四</sup>地<sup>地</sup>  
rú shì pú sà dì sì dì

功<sup>德</sup>義<sup>智</sup>共<sup>相</sup>應<sup>應</sup>  
gōng dé yì zhì gòng xiāng yìng

所<sup>行</sup>清<sup>淨</sup>微<sup>妙</sup>道<sup>道</sup>  
suǒ xíng qīng jìng wéi miào dào

我<sup>為</sup>佛<sup>子</sup>已<sup>宣</sup>說<sup>說</sup>。  
wǒ wèi fó zǐ yǐ xuān shuō。

**As it is upon the Fourth Bodhisattva's Ground,  
The purified, subtle, and wonderful Path cultivated there,  
Its merit, virtue, and interactions of aspiration and wisdom,  
I have already proclaimed it now for the disciples of the Buddha.**