

## (第五地)

dì wǔ dì

菩薩聞此勝地行  
pú sà wén cǐ shèng dì hòng

空中雨華讚歎言  
kōng zhōng yǔ huā zàn tàn yán

自在天王與天眾  
zì zài tiān wáng yǔ tiān zhòng

普放種種妙光雲  
pǔ fàng zhǒng zhǒng miào guāng yún

天諸采女奏天樂  
tiān zhū cǎi nǚ zòu tiān yuè

悉以菩薩威神故  
xī yǐ pú sà wēi shén gù

佛願久遠今乃滿  
fó yuàn jiǔ yuǎn jīn nǎi mǎn

釋迦文佛至天宮  
shì jiā wén fó zhì tiān gōng

大海久遠今始動  
dà hǎi jiǔ yuǎn jīn shǐ dòng

眾生久遠始安樂  
zhòng shēng jiǔ yuǎn shǐ ān lè

於法解悟心歡喜  
yú fǎ jiě wù xīn huān xǐ

善哉大士金剛藏  
shàn zāi dà shì jīn gāng zàng

聞法踊躍住虛空  
wén fǎ yǒng yuè zhù xū kōng

供養如來喜充滿  
gòng yàng rú lái xǐ chōng biàn

亦以言辭歌讚佛  
yì yǐ yán cí gē zàn fó

於彼聲中發是言  
yú bǐ shēng zhōng fā shì yán

佛道久遠今乃得  
fó dào jiǔ yuǎn jīn nǎi dé

利天人者久乃見  
lì tiān rén zhě jiǔ nǎi jiàn

佛光久遠今乃放  
fó guāng jiǔ yuǎn jīn nǎi fàng

大悲音聲久乃聞  
dà bēi yīn shēng jiǔ nǎi wén

(The Fifth Ground)

*The Bodhisattvas, hearing the supreme practices of that Ground,  
Awoke to the Dharma and were delighted.*

*They scattered flowers in the air and exclaimed in praise:  
“Good indeed, Great Being, O Treasury of Vajra!”*

*Hearing the Dharma, the king of the Heaven of Self-mastery,  
Along with the multitudes of gods, jumped for joy;  
Staying aloft in empty space, their joy pervaded everywhere,  
As they sent forth various clouds of wondrous lights,  
Everywhere, as offerings to the Thus Come One.*

*Comely goddesses played celestial music,  
They sang the Buddha’s praises in melody and lyrics.  
All due to the Bodhisattva’s magnificent spirit.  
Then they spoke these words:*

*“The Buddha’s vows at last now reach fulfillment.  
Buddhahood finally has been realized.  
Shakyamuni Buddha has come to Heaven’s Halls.  
At last we behold the benefactor of humans and devas!”*

*“The great sea begins to move at last.  
The Buddha’s light at long last starts to shine.  
Living beings at last can know peace.  
And we hear at long last the sounds of great compassion.*

功<sub>レ</sub>德<sub>レ</sub>彼<sub>レ</sub>岸<sub>ヲ</sub>皆<sub>レ</sub>已<sub>レ</sub>到<sub>ク</sub>  
gōng dé bǐ àn jiē yǐ dào

最<sub>レ</sub>極<sub>ニ</sub>清<sub>ク</sub>淨<sub>ク</sub>如<sub>ク</sub>虛<sub>ト</sub>空<sub>ト</sub>  
zuì jí qīng jìng rú xū kōng

大<sub>レ</sub>牟<sub>ニ</sub>尼<sub>ヲ</sub>尊<sub>ヲ</sub>現<sub>ス</sub>於<sub>レ</sub>世<sub>ニ</sub>  
dà móu ní zūn xiàn yú shì

供<sub>レ</sub>養<sub>ニ</sub>能<sub>ク</sub>盡<sub>ス</sub>一<sub>レ</sub>切<sub>ノ</sub>苦<sub>ヲ</sub>  
gòng yàng néng jìn yí qiè kǔ

此<sub>ヲ</sub>應<sub>ニ</sub>供<sub>ス</sub>處<sub>ニ</sub>供<sub>ス</sub>無<sub>レ</sub>等<sub>ノ</sub>  
cǐ yìng gòng chù gòng wú děng

如<sub>ク</sub>是<sub>レ</sub>無<sub>レ</sub>量<sub>ノ</sub>諸<sub>ノ</sub>天<sub>ノ</sub>女<sub>ヲ</sub>  
rú shì wú liàng zhū tiān nǚ

一<sub>レ</sub>切<sub>ノ</sub>恭<sub>ク</sub>敬<sub>ク</sub>喜<sub>ト</sub>充<sub>ク</sub>滿<sub>ト</sub>  
yí qiè gōng jìng xǐ chōng mǎn

是<sub>レ</sub>時<sub>ニ</sub>大<sub>レ</sub>士<sub>ハ</sub>解<sub>レ</sub>脫<sub>ク</sub>月<sub>ヲ</sub>  
shì shí dà shì jiě tuō yuè

第<sub>ニ</sub>五<sub>ノ</sub>地<sub>ニ</sub>中<sub>ニ</sub>諸<sub>ノ</sub>行<sub>ノ</sub>相<sub>ヲ</sub>  
dì wǔ dì zhōng zhū xìng xiàng

憍<sub>ニ</sub>慢<sub>ノ</sub>黑<sub>ク</sub>闇<sub>ク</sub>皆<sub>レ</sub>已<sub>レ</sub>滅<sub>ク</sub>  
jiāo màn hēi àn jiē yǐ miè

不<sub>レ</sub>染<sub>ス</sub>世<sub>ニ</sub>法<sub>ヲ</sub>猶<sub>ク</sub>蓮<sub>ノ</sub>華<sub>ノ</sub>  
bù rǎn shì fǎ yóu lián huā

譬<sub>ク</sub>如<sub>ク</sub>須<sub>彌</sub>出<sub>ス</sub>巨<sub>ノ</sub>海<sub>ノ</sub>  
pì rú xū mí chū jù hǎi

供<sub>レ</sub>養<sub>ニ</sub>必<sub>ク</sub>得<sub>ク</sub>諸<sub>ノ</sub>佛<sub>ノ</sub>智<sub>ヲ</sub>  
gòng yàng bì dé zhū fó zhì

是<sub>レ</sub>故<sub>ニ</sub>歡<sub>ク</sub>心<sub>ヲ</sub>供<sub>ス</sub>養<sub>ス</sub>佛<sub>ヲ</sub>  
shì gù huān xīn gòng yàng fó

發<sub>ス</sub>此<sub>ノ</sub>言<sub>ヲ</sub>辭<sub>ヲ</sub>稱<sub>ク</sub>讚<sub>ク</sub>已<sub>レ</sub>  
fā cǐ yán cí chēng zàn yǐ

瞻<sub>ク</sub>仰<sub>ク</sub>如<sub>ク</sub>來<sub>ク</sub>默<sub>ク</sub>然<sub>ク</sub>住<sub>ク</sub>  
zhān yǎng rú lái mò rán zhù

復<sub>ク</sub>請<sub>ク</sub>無<sub>レ</sub>畏<sub>ク</sub>金<sub>ノ</sub>剛<sub>ノ</sub>藏<sub>ヲ</sub>  
fù qǐng wú wèi jīn gāng zàng

唯<sub>ク</sub>願<sub>ク</sub>佛<sub>ノ</sub>子<sub>ヲ</sub>為<sub>ク</sub>宣<sub>ク</sub>說<sub>ク</sub>  
wéi yuàn fó zǐ wèi xuān shuō

*“He reached the other shore of merit and virtue.  
He destroyed the darkness of conceit and pride.*

*He is pure to the utmost, just like space.*

*He is undefiled by worldly things, like a lotus bloom.*

*The great honored Muni appears in the world,*

*The way Mount Sumeru rises up from the vast ocean.*

*By making offerings to him, one can end all suffering.*

*By making offerings one is certain to obtain the Buddha’s wisdom;*

*This place of one Worthy of Offerings is thoroughly incomparable;*

*Therefore with delight we make offerings to the Buddha.”*

*When the limitless heavenly maidens*

*Had uttered these sounds and words of praise in that way,*

*They were all filled with happiness.*

*They gazed in veneration at the Thus Come One,*

*And then fell silent.*

*At that time the Great Being, Moon of Liberation,*

*Again requested: “Fearless Treasury of Vajra,*

*We wish that you, disciple of the Buddha,*

*Would proclaim all the hallmarks of practice upon the Fifth  
Ground.”*

爾<sub>レ</sub>時<sub>ニ</sub> · 金<sub>ノ</sub>剛<sub>ノ</sub>藏<sub>ノ</sub>菩<sub>ノ</sub>薩<sub>ヲ</sub> · 告<sub>ク</sub>解<sub>レ</sub>脫<sub>ク</sub>月<sub>ヲ</sub>菩<sub>ノ</sub>薩<sub>ヲ</sub> · 言<sub>ク</sub>：  
ěr shí jīn gāng zàng pú sà gào jiě tuō yuè pú sà yán

佛<sub>ノ</sub>子<sub>ヲ</sub> · 菩<sub>ノ</sub>薩<sub>ヲ</sub>摩<sub>訶</sub>薩<sub>ヲ</sub> · 第<sub>ニ</sub>四<sub>ノ</sub>地<sub>ニ</sub>所<sub>ニ</sub>行<sub>ノ</sub>道<sub>ヲ</sub> · 善<sub>ク</sub>圓<sub>ク</sub>滿<sub>ク</sub>已<sub>レ</sub> ·  
fó zǐ pú sà mó hē sà dì sì dì suǒ xíng dào shàn yuán mǎn yǐ

At that time, Vajra Treasury Bodhisattva addressed Moon of Liberation Bodhisattva saying: Disciple of the Buddha, the Bodhisattva, Mahasattva who has skillfully made perfect the Way walked on the Fourth Ground, and who wishes to enter the Fifth

欲入第五難勝地。當以十種平等清淨心趣入。

yù rù dì wǔ nán shèng dì dāng yǐ shí zhǒng píng děng qīng jìng xīn qù rù

何等爲十？所謂：於過去佛法。平等清淨心。

hé děng wéi shí suǒ wèi yú guò qù fó fǎ píng děng qīng jìng xīn

未來佛法。平等清淨心。現在佛法。平等清淨心。

wèi lái fó fǎ píng děng qīng jìng xīn xiàn zài fó fǎ píng děng qīng jìng xīn

戒平等清淨心。心平等清淨心。除見疑悔。平

jiè píng děng qīng jìng xīn xīn píng děng qīng jìng xīn chú jiàn yí huǐ píng

等清淨心。道非道智。平等清淨心。修行智見。

děng qīng jìng xīn dào fēi dào zhì píng děng qīng jìng xīn xiū xíng zhì jiàn

平等清淨心。於一切菩提分法。上上觀察。平等

píng děng qīng jìng xīn yú yí qiè pú tí fēn fǎ shàng shàng guān chá píng děng

清淨心。教化一切眾生。平等清淨心。菩薩摩

qīng jìng xīn jiào huà yí qiè zhòng shēng píng děng qīng jìng xīn pú sà mó

訶薩。以此十種。平等清淨心。得入菩薩第五地。

hē sà yǐ cǐ shí zhǒng píng děng qīng jìng xīn dé rù pú sà dì wǔ dì

佛子。菩薩摩訶薩。住此第五地已。以善修菩

fó zǐ pú sà mó hē sà zhù cǐ dì wǔ dì yǐ yǐ shàn xiū pú

提分法故。善淨深心故。復轉求上勝道故。隨

tí fēn fǎ gù shàn jìng shēn xīn gù fù zhuǎn qiú shàng shèng dào gù suí

順眞如故。願力所持故。於一切眾生。慈愍不

shùn zhēn rú gù yuàn lì suǒ chí gù yú yí qiè zhòng shēng cí mǐn bù

捨故。積集福智助道故。精勤修習不息故。出

shě gù jī jí fú zhì zhù dào gù jīng qín xiū xí bù xī gù chū

生善巧方便故。觀察照明上上地故。受如來護

shēng shàn qiǎo fāng biàn gù guān chá zhào míng shàng shàng dì gù shòu rú lái hù

念故。念智力所持故。得不退轉心。

niàn gù niàn zhì lì suǒ chí gù dé bú tuì zhuǎn xīn

Ground of Difficult Conquest, should use ten kinds of mind-sets of equality and purity to approach and enter that Ground.

What are the ten? They are:

A mind-set of equality and purity towards the Dharma of the Buddhas of the past;

a mind-set of equality and purity towards the Dharma of the Buddhas of the future;

a mind-set of equality and purity towards the Dharma of the Buddhas of the present;

a mind-set of equality and purity towards the Precepts;

a mind-set of equality and purity towards the mind;

a mind-set of equality and purity from casting out views, doubts and regrets;

a mind-set of equality and purity in the knowledge of what is and what is not the Way;

a mind-set of equality and purity in cultivating knowledge and perspectives;

a mind-set of equality and purity in making increasingly excellent contemplation of all Bodhi-share dharmas;

a mind-set of equality and purity in teaching each and every living being.

The Bodhisattva, Mahasattva, using those ten kinds of mind-sets of equality and purity, enters the Fifth Bodhisattva Ground.

Disciples of the Buddha, once the Bodhisattva, Mahasattva stays on the Fifth Ground, because he is good at the cultivation of the Bodhi-share dharmas; because he is good at purifying deep mind-sets; because he further intensifies his quest for the progressively more supreme way; because he accords with True Suchness; because he is upheld by the power of vows; because he feels kindness and empathy for every living being and never abandons them; because he gathers blessings and wisdom and the aids to the Way; because he vigorously and diligently practices without rest; because he brings forth skill-in-means; because he contemplates and illumines the progressively higher grounds; because he receives the protective mindfulness of the Thus Come Ones; and because he recalls the strength of wisdom that maintains him, thus he gains a mind-set that does not retreat.

佛子 · 此菩薩摩訶薩 · 如實知 · 此是苦聖諦 ·  
fó zǐ cǐ pú sà mó hē sà rú shí zhī cǐ shì kǔ shèng dì

此是苦集聖諦 · 此是苦滅聖諦 · 此是苦滅道聖諦 ·  
cǐ shì kǔ jí shèng dì cǐ shì kǔ miè shèng dì cǐ shì kǔ miè dào shèng

諦 · 善知俗諦 · 善知第一義諦 · 善知相諦 · 善  
dì shàn zhī sú dì shàn zhī dì yī yì dì shàn zhī xiàng dì shàn

知差別諦 · 善知成立諦 · 善知事諦 · 善知生諦 ·  
zhī cǐ bié dì shàn zhī chéng lì dì shàn zhī shì dì shàn zhī shēng dì

善知盡無生諦 · 善知入道智諦 · 善知一切菩薩  
shàn zhī jìn wú shēng dì shàn zhī rù dào zhì dì shàn zhī yí qiè pú sà

地次第成就諦 · 乃至善知如來智成就諦 ·  
dì cì dì chéng jiù dì nǎi zhì shàn zhī rú lái zhì chéng jiù dì

此菩薩 · 隨眾生心樂 · 令歡喜故 · 知俗諦 · 通達  
cǐ pú sà suí zhòng shēng xīn lè lìng huān xǐ gù zhī sú dì tōng dá

一實相故 · 知第一義諦 · 覺法自相共相故 · 知  
yī shí xiàng gù zhī dì yī yì dì jué fǎ zì xiàng gòng xiàng gù zhī

相諦 · 了諸法分位差別故 · 知差別諦 · 善分別  
xiàng dì liǎo zhū fǎ fēn wèi cǐ bié gù zhī cǐ bié dì shàn fēn bié

蘊 · 界 · 處故 · 知成立諦 · 覺身心苦惱故 · 知事  
yùn jiè chù gù zhī chéng lì dì jué shēn xīn kǔ nǎo gù zhī shì

諦 · 覺諸趣生相續故 · 知生諦 · 一切熱惱畢竟  
dì jué zhū qù shēng xiāng xù gù zhī shēng dì yí qiè rè nǎo bì jìng

滅故 · 知盡無生智諦 · 出生無二心故 · 知入道智  
miè gù zhī jìn wú shēng zhì dì chū shēng wú èr gù zhī rù dào zhì

諦 · 正覺一切行相故 · 善知一切菩薩地次第  
dì zhèng jué yí qiè xìng xiàng gù shàn zhī yí qiè pú sà dì cì dì

相續成就 · 乃至如來智成就諦 · 以信解智力知 ·  
xiāng xù chéng jiù nǎi zhì rú lái zhì chéng jiù dì yǐ xìn jiě zhì lì zhī

Disciples of the Buddha, this Bodhisattva, Mahasattva knows as they actually are: the Noble Truth of Suffering, the Noble Truth of the Accumulation of Suffering, the Noble Truth of the Cessation of Suffering, and the Noble Truth of the Way to the Cessation of Suffering.

He skillfully knows worldly truth.

He skillfully knows truth in the primary sense.

He skillfully knows the truth of appearances.

He skillfully knows the truth of discrimination.

He skillfully knows the truth of setting things up.

He skillfully knows the truth of phenomena.

He skillfully knows the truth of creation.

He skillfully knows the truth of no-birth's end.

He skillfully knows the truth of entry into the wisdom of the Way.

He skillfully knows the truth of successive accomplishment of all Bodhisattva Grounds, up to and including skillfully knowing the truth of accomplishment of a Thus Come One's wisdom.

Since this Bodhisattva accords with what delights the hearts of living beings and makes them happy, therefore he knows worldly truth.

Since he understands ultimate reality, therefore he knows truth in the primary sense.

Since he awakens to the unified reality and the common appearances of all dharmas, therefore he knows the truth of appearances.

Since he comprehends the differences in how dharmas are set up, therefore he knows the truth of discriminations.

Since he is good at distinguishing the skandhas, realms, and places, therefore he knows the truth of setting things up.

Since he has awakened to the suffering and affliction of body and mind, therefore he knows the truth of phenomena.

Since he has awakened to the continuity of all paths of rebirth, therefore he knows the truth of creation.

Since all afflictions ultimately cease, therefore he knows the truth of the wisdom of the ending of no-birth.

Since non-duality arises, therefore he knows the truth of entry into the wisdom of the Way.

Since he has correctly awakened to the appearance of all activity, therefore he knows the truth of successive accomplishment of the Bodhisattva's Grounds, up to and including the truth of