

*Homage to*

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

*and*

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

南 無 大 方 廣 佛 華 嚴 經  
ná mó dà fāng guǎng fó huá yán jīng

華 嚴 海 會 佛 菩 薩  
huá yán hǎi huì fó pú sà

(第七地)  
dì qī dì

是時天眾心歡喜  
shì shí tiān zhòng xīn huān xǐ

普發種種妙音聲  
pǔ fā zhǒng zhǒng miào yīn shēng

了達勝義智自在  
liǎo dá shèng yì zhì zì zài

人中蓮華無所著  
rén zhōng lián huā wú suǒ zháo

自在天王在空中  
zì zài tiān wáng zài kōng zhōng

亦散最上妙香雲  
yì sàn zuì shàng miào xiāng yún

爾時天眾皆歡喜  
ěr shí tiān zhòng jiē huān xǐ

我等聞斯地功德  
wǒ děng wén sī dì gōng dé

天女是時心慶悅  
tiān nǚ shì shí xīn qìng yuè

悉以如來神力故  
xī yǐ rú lái shén lì gù

散寶成雲在空中住  
sàn bǎo chéng yún zài kōng zhù

告於最勝清淨者  
gào yú zuì shèng qīng jìng zhě

成就功德百千億  
chéng jiù gōng dé bǎi qiān yì

為利群生演深行  
wèi lì qún shēng yǎn shēn hòng

放大光明照佛身  
fàng dà guāng míng zhào fó shēn

普供除憂煩惱者  
pǔ gòng chú yōu fán nǎo zhě

悉發美音同讚述  
xī fā měi yīn tóng zàn shù

則為已獲大善利  
zé wéi yǐ huò dà shàn lì

競奏樂音千萬種  
jìng zòu yuè yīn qiān wàn zhǒng

音中共作如是言  
yīn zhōng gòng zuò rú shì yán

## (The Seventh Ground)

At that time joy filled the hearts of all the devas,  
They tossed aloft jewels that formed clouds in the air,  
They then sang in resounding chorus with wondrous voices,  
These words to the Supreme and Purified Beings:

“O you who understand the highest truths, with wisdom and self-mastery,  
You have accomplished virtues a thousand and million-fold,  
You are a lotus among humans, free from all attachment,  
You have explained these profound practices to bring benefit to all!”

Then the God Ishvara, there in space,  
Radiated a bright light that shone upon the Buddha’s body;  
And released clouds of the finest, rare fragrance,  
As an offering to all those who have banished afflictions and worries.

At that time the hosts of devas full of happiness,  
In unison, with exquisite voices, sang their praises:  
“Just by hearing of this Ground’s virtues,  
We have already acquired its great, good benefits.”

Then the celestial maidens, their hearts filled with gratitude,  
Played harmonious music in many different styles,  
Empowered by the spiritual strength of the Tathagata,  
And from within the music, came words such as these:

威儀寂靜最無可比  
wēi yí jí jìng zuì wú bǐ

已超一切諸世間  
yǐ chāo yí qiè zhū shì jiān

雖現種種無量身  
suī xiàn zhǒng zhǒng wú liàng shēn

巧以言辭說諸法  
qiǎo yǐ yán cí shuō zhū fǎ

往詣百千諸國土  
wǎng yì bǎi qiān zhū guó tǔ

智慧自在無所著  
zhì huì zì zài wú suǒ zháo

雖勤教化諸眾生  
suī qín jiào huà zhū zhòng shēng

雖已修成廣大善  
suī yǐ xiū chéng guǎng dà shàn

以見一切諸世間  
yǐ jiàn yí qiè zhū shì jiān

於諸想念悉皆離  
yú zhū xiǎng niàn xī jiē lí

能調難調世應供  
néng tiáo nán tiáo shì yīng gòng

而行於世闡妙道  
ér xíng yú shì chǎn miào dào

知身一一無所有  
zhī shēn yī yī wú suǒ yǒu

不取文字音聲相  
bù qǔ wén zì yīn shēng xiàng

以諸上供供養佛  
yǐ zhū shàng gòng gòng yàng fó

不生於我佛國想  
bù shēng yú wǒ fó guó xiǎng

而無彼己一切心  
ér wú bǐ jǐ yí qiè xīn

而於善法不生著  
ér yú shàn fǎ bù shēng zháo

貪恚癡火常熾然  
tān huì chī huǒ cháng chì rán

發起大悲精進力  
fā qǐ dà bēi jīng jìn lì

*"Of noble bearing and with serenity beyond compare,  
The One Worthy of Offerings calms those who are hard to subdue.  
Having transcended all states within the world,  
Yet, he remains in the world to explain the wondrous Way.*

*Although he makes appear limitless kinds of bodies,  
He knows that these bodies, one and all, do not actually exist;  
Skilled in words and phrases, he can explain all aspects of the Dharma,  
Yet he does not cling to the subtleties of fine language and inflection.*

*He visits all countries, a hundred thousand-fold,  
And presents the finest of offerings to the Buddhas there,  
Yet, through wisdom and self-mastery he is free from attachment,  
And never has a thought of Buddhas, of self or of countries.*

*Although he diligently teaches all sentient beings,  
He does not think in terms of self and others;  
He has already done vast good deeds,  
Yet he does not attach to those good things he has done.*

*He has seen how all things in the world  
Are ablaze with the fires of greed, hatred and delusion,  
He frees himself completely from every single thought,  
And brings forth great compassion and the power of vigor."*

一切諸天及天女  
yī qiè zhū tiān jí tiān nǚ

悉共同時默然住  
xī gòng tóng shí mò rán zhù

種種供養稱讚已  
zhǒng zhǒng gòng yàng chēng zàn yǐ

瞻仰人尊願聞法。  
zhān yǎng rén zūn yuàn wén fǎ

時解脫月復請言  
shí jiě tuō yuè fù qǐng yán

第七地中諸行相  
dì qī dì zhōng zhū hènɡ xiàng

此諸大眾心清淨  
cǐ zhū dà zhòng xīn qīng jìng

唯願佛子為宣說。  
wéi yuàn fó zǐ wèi xuān shuō

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。菩薩摩訶薩具足第六地行已。欲入第七  
fó zǐ pú sà mó hē sà jù zú dì liù dì hènɡ yǐ yù rù dì qī

遠行地。當修十種方便慧。起殊勝道。  
yuǎn xíng dì dāng xiū shí zhǒng fāng biàn huì qǐ shū shèng dào

何等為十？所謂：  
hé děng wéi shí suǒ wèi

雖善修空、無相、無願三昧。而慈悲不捨眾生。  
suī shàn xiū kōng wú xiàng wú yuàn sān mèi ér cí bēi bù shě zhòng shēng

雖得諸佛平等法。而樂常供養佛。  
suī dé zhū fó píng děng fǎ ér lè cháng gòng yàng fó

雖入觀空智門。而勤集福德。  
suī rù guān kōng zhì mén ér qín jí fú dé

雖遠離三界。而莊嚴三界。  
suī yuǎn lí sān jiè ér zhuāng yán sān jiè

雖畢竟寂滅諸煩惱焰。而能為一切眾生起滅  
suī bì jìng jí miè zhū fán nǎo yàn ér néng wéi yī qiè zhòng shēng qǐ miè

When the hosts of gods and the celestial maidens  
Had finished their offerings and praises,

They all fell silent and remained

Gazing at the One Whom People Honor, hoping to hear Dharma.

Just then Moon of Liberation again made his request, saying:

“All in this great assembly, in mind both clear and pure,

Wish that the Buddha’s disciple will explain,

All the aspects of practice upon the Seventh Ground.”

At that time, Vajra Treasury Bodhisattva said to Moon of Liberation Bodhisattva: “Disciple of the Buddha, when the Bodhisattva, Mahasattva has already completed the practice of the Sixth Ground and wants to enter the Seventh Ground, the Stage of Distant Travel, he should cultivate ten aspects of expedient wisdom that can bring about the highest Path.

“What are the ten? They are as follows:

Although he is good at cultivating the samadhis of emptiness, marklessness and wishlessness, still, because of kindness and compassion, he does not abandon sentient beings.

Although he has realized the same impartial Dharma that the Buddhas realize, he still enjoys constantly making offerings to the Buddhas.

Although he masters the wisdom that can contemplate emptiness, he still diligently amasses blessings and virtue.

Although he has gone far beyond the Three Realms, he still adorn the Three Realms.

Although he has ultimately extinguished the fire of afflictions, nonetheless for the sake of all sentient beings, he sets about quelling the fires of the afflictions

貪、瞋、癡、煩惱、焰。  
tān chēn chī fán nǎo yàn

雖知諸法如幻、如夢、如影、如響、如焰、如  
suī zhī zhū fǎ rú huàn rú mèng rú yǐng rú xiǎng rú yàn rú

化、如水中之月、如鏡中之像、自性無二、而隨心  
huà rú shuǐ zhōng yuè rú jìng zhōng xiàng zì xìng wú èr ér suí xīn

作業無量差別。  
zuò yè wú liàng cī bié

雖知一切國土猶如虛空、而能以清淨妙行莊嚴  
suī zhī yī qiè guó tǔ yóu rú xū kōng ér néng yǐ qīng jìng miào hòng zhuāng yán

佛土。  
fó dù

雖知諸佛法身本性無身、而以相好莊嚴其身。  
suī zhī zhū fó fǎ shēn běn xìng wú shēn ér yǐ xiàng hǎo zhuāng yán qí shēn

雖知諸佛音聲性空寂滅不可言說、而能隨一切  
suī zhī zhū fó yīn shēng xìng kōng jí miè bù kě yán shuō ér néng suí yī qiè

眾生出種種差別清淨音聲。  
zhòng shēng chū zhǒng zhǒng cī bié qīng jìng yīn shēng

雖隨諸佛了知三世唯是一念、而隨眾生意解分  
suī suí zhū fó liǎo zhī sān shì wéi shì yī niàn ér suí zhòng shēng yì jiě fēn

別、以種種相、種種時、種種劫數而修諸行。  
bié yǐ zhǒng zhǒng xiàng zhǒng zhǒng shí zhǒng zhǒng jié shù ér xiū zhū hòng

菩薩以如是十種方便慧起殊勝行、從第六地入  
pú sà yǐ rú shì shí zhǒng fāng biàn huì qǐ shū shèng hòng cóng dì liù dì rù

第七地。入已、此行常現在前、名為：住第七  
dì qī dì rù yǐ cǐ hòng cháng xiàn zài qián míng wéi zhù dì qī

遠行地。  
yuǎn xíng dì

of greed, anger and stupidity.

Although he knows that all dharmas are like an illusion, like a dream, like a shadow, like an echo, like a mirage, like a transformation, like the moon in water, like reflections in a mirror, and in their own nature are not two, nonetheless he accords with beings' thoughts as they create the many kinds of karma.

Although he knows that all lands are like empty space, nonetheless he is able to use pure and wondrous practices to adorn Buddha lands.

Although he knows that the basic nature of a Buddhas' Dharma-body has no physical existence, nonetheless he adorns his body with the hallmarks and characteristics.

Although he knows that the sound of Buddhas' voices is by nature empty, tranquil and inexpressible, he can nonetheless accord with every sentient being and bring forth various clear, pure vocal sounds.

Although he accords with the Buddhas in understanding that the three periods of time are just a single thought, nonetheless he accords with the discriminations and understandings in the minds of sentient beings and, uses various qualities, various times, and various numbers of aeons to cultivate practices.

By means of these ten modes of expedient wisdom the Bodhisattva creates sublime practices, and from the Sixth Ground, enters the Seventh Ground.

Once he has done so, these practices constantly appear before him, This is called resting in the Seventh Ground, the Stage of Distant Travel.

佛子。菩薩摩訶薩住此第七地已。

fó zǐ pú sà mó hē sà zhù cǐ dì qī dì yǐ

入無量眾生界。入無量諸佛教化眾生業。

rù wú liàng zhòng shēng jiè rù wú liàng zhū fó jiào huà zhòng shēng yè

入無量世界網。入無量諸佛清淨國土。

rù wú liàng shì jiè wǎng rù wú liàng zhū fó qīng jìng guó dù

入無量種種差別法。入無量諸佛現覺智。

rù wú liàng zhǒng zhǒng cī bié fǎ rù wú liàng zhū fó xiàn jué zhì

入無量劫數。入無量諸佛覺了三世智。

rù wú liàng jié shù rù wú liàng zhū fó jué liǎo sān shì zhì

入無量眾生差別信解。入無量諸佛示現種種。

rù wú liàng zhòng shēng cī bié xìn jiě rù wú liàng zhū fó shì xiàn zhǒng zhǒng

名色身。

míng sè shēn

入無量眾生欲樂諸根差別。入無量諸佛語言音。

rù wú liàng zhòng shēng yù lè zhū gēn cī bié rù wú liàng zhū fó yǔ yán yīn

聲令眾生歡喜。

shēng lìng zhòng shēng huān xǐ

入無量眾生種種心行。入無量諸佛了知廣大智。

rù wú liàng zhòng shēng zhǒng zhǒng xīn xíng rù wú liàng zhū fó liǎo zhī guǎng dà zhì

入無量聲聞乘信解。入無量諸佛說智道令信解。

rù wú liàng shēng wén chéng xìn jiě rù wú liàng zhū fó shuō zhì dào lìng xìn jiě

入無量辟支佛所成就。入無量諸佛說甚深智慧。

rù wú liàng bì zhī fó suǒ chéng jiù rù wú liàng zhū fó shuō shèn shēn zhì huì

門令趣入。

mén lìng qù rù

入無量諸菩薩方便行。入無量諸佛所說大乘集。

rù wú liàng zhū pú sà fāng biàn xíng rù wú liàng zhū fó suǒ shuō dà chéng jí

成事令菩薩得入。

chéng shì lìng pú sà dé rù

“Disciples of the Buddha, once the Bodhisattva Mahasattva abides on this Seventh Ground, he engages with realms of sentient beings beyond measuring.

He engages with the karma of Buddhas’ teaching of sentient beings beyond measuring.

He engages with nets of worlds beyond measuring.

He engages with Buddhas’ purifying of lands beyond measuring.

He engages with varieties of dharmas beyond measuring.

He engages with Buddhas’ wisdom of displaying awakening beyond measuring.

He engages with numbers of aeons beyond measuring.

He engages with Buddhas’ wisdom of comprehending the three periods of time beyond measuring.

He engages with differences in sentient beings’ beliefs and understandings beyond measuring.

He engages with Buddhas’ display of various kinds of names, forms and bodies beyond measuring.

He engages with sentient beings’ differences of inclination and disposition beyond measuring.

He engages with Buddhas’ vocal sounds of speech, which delight sentient beings beyond measuring.

He engages with sentient beings’ varieties of activities of mind beyond measuring.

He engages with Buddhas’ vast wisdom of understanding beyond measuring.

He engages with beliefs and understandings of the Vehicle of Voice-hearers beyond measuring.

He engages with Buddhas’ speakings of the path to wisdom which brings about faith and understanding beyond measuring.

He engages with accomplishments of Pratyekabuddhas beyond measuring.

He engages with Buddhas’ explanation of gateways to profound wisdom, which allows beings to approach and master them beyond measuring.

He engages with all Bodhisattvas’ practice of expedient means beyond measuring.

He engages with Buddhas’ explanations of success in bringing together the deeds of cultivation of the Great Vehicle, which allows Bodhisattvas to master them beyond measuring.

此菩薩作是念：如是無量如來境界。乃至於  
cǐ pú sà zuò shì niàn rú shì wú liàng rú lái jìng jiè nǎi zhì yú

百千億那由他劫。不能得知。我悉應以。無功  
bǎi qiān yì nà yóu tā jié bù néng dé zhī wǒ xī yīng yǐ wú gōng yòng

用。無分別心。成就圓滿。  
wú fēn bié xīn chéng jiù yuán mǎn

佛子。此菩薩以深智慧。如是觀察。常勤修習  
fó zǐ cǐ pú sà yǐ shēn zhì huì rú shì guān chá cháng qín xiū xí fāng

方便慧。起殊勝道。安住不動。無有一念休息  
biàn huì qǐ shū shèng dào ān zhù bú dòng wú yǒu yí niàn xiū xí fèi

廢捨。行住坐臥。乃至睡眠。未曾暫與蓋障相  
shě xíng zhù zuò wò nǎi zhì shuì mèng wèi céng zàn yǔ gài zhàng xiāng yìng

應。常不捨於如是想念。  
cháng bù shě yú rú shì xiǎng niàn

此菩薩於念念中。常能具足十波羅蜜。何以故？  
cǐ pú sà yú niàn niàn zhōng cháng néng jù zú shí bō luó mì hé yǐ gù

念念皆以大悲為首。修行佛法。向佛智故。  
niàn niàn jiē yǐ dà bēi wéi shǒu xiū xíng fó fǎ xiàng fó zhì gù

所有善根。為求佛智。施與眾生。是名：檀那  
suǒ yǒu shàn gēn wèi qiú fó zhì shī yǔ zhòng shēng shì míng tán nà

波羅蜜。  
bō luó mì

能滅一切諸煩惱熱。是名：尸羅波羅蜜。  
néng miè yí qiè zhū fán nǎo rè shì míng shī luó bō luó mì

慈悲為首。不損眾生。是名：羼提波羅蜜。  
cí bēi wéi shǒu bù sǔn zhòng shēng shì míng chàn tí bō luó mì

求勝善法。無有厭足。是名：毘梨耶波羅蜜。  
qiú shèng shàn fǎ wú yǒu yàn zú shì míng pí lí yé bō luó mì

This Bodhisattva makes the following reflections:

“I should now bring such limitless states of a Thus Come One to perfection, using a mind-state free of deliberate effort and discrimination, a state which could not be known in a hundred thousand kotis of nayutas of aeons.”

“Disciples of the Buddha, this Bodhisattva contemplates with deep wisdom in this way.

He always works at his practice of expedient wisdom, which brings forth the extraordinary Path.

He stays there securely without moving away from it.

He never considers resting or quitting.

While walking, standing, sitting and reclining, and even while sleeping and dreaming, he never permits even momentary mental coverings or obstacles.

He never lets go of this state of mind.

“This Bodhisattva, in every thought, can always fulfill all Ten Paramitas. Why is that? It is because he puts great compassion first in every thought as he cultivates the Buddhadharma and seeks the wisdom of a Buddha.

For him, the definition of the Dana (Generosity) Paramita is giving all of the good roots to sentient beings that he makes by seeking the Buddha’s wisdom.

The definition of the Shila (Ethics) Paramita is the ability to extinguish all the heat generated by afflictions.

For him the definition of the Kshanti (Patience) Paramita is the ability to make kindness and compassion first and never harming sentient beings.

For him the definition of the Virya (Strength) Paramita is seeking the finest of wholesome dharmas without ever feeling tired or fed up.

一切智道常現在前 · 未嘗散亂 · 是名：禪那波  
yí qiè zhì dào cháng xiàn zài qián wèi cháng sǎn luàn shì míng chán nà bō

羅蜜。  
luó mì

能忍諸法無生無滅 · 是名：般若波羅蜜。  
néng rěn zhū fǎ wú shēng wú miè shì míng bō rě bō luó mì

能出生無量智 · 是名：方便波羅蜜。  
néng chū shēng wú liàng zhì shì míng fāng biàn bō luó mì

能求上上勝智 · 是名：願波羅蜜。  
néng qiú shàng shàng shèng zhì shì míng yuàn bō luó mì

一切異論及諸魔眾無能沮壞 · 是名：力波羅蜜。  
yí qiè yì lùn jí zhū mó zhòng wú néng jǔ huài shì míng lì bō luó mì

如實了知一切法 · 是名：智波羅蜜。  
rú shí liǎo zhī yí qiè fǎ shì míng zhì bō luó mì

佛子。此十波羅蜜 · 菩薩於念念中皆得具足。  
fó zǐ cǐ shí bō luó mì pú sà yú niàn niàn zhōng jiē dé jù zú

如是 · 四攝、四持、三十七品、三解脱門 · 略  
rú shì sì shè sì chí sān shí qī pǐn sān jiě tuō mén lüè

說乃至一切菩提分法 · 於念念中皆悉圓滿。  
shuō nǎi zhì yí qiè pú tí fēn fǎ yú niàn niàn zhōng jiē xī yuán mǎn

爾時 · 解脫月菩薩問金剛藏菩薩言：佛子。菩  
ěr shí jiě tuō yuè pú sà wèn jīn gāng zàng pú sà yán fó zǐ pú

薩但於此第七地中滿足一切菩提分法 · 爲諸地  
sà dàn yú cǐ dì qī dì zhōng mǎn zú yí qiè pú tí fēn fǎ wéi zhū dì

中亦能滿足？  
zhōng yì néng mǎn zú

For him the definition of the Dhyana (Meditation Samadhi) Paramita is the ability to never get even momentarily scattered when the Path of omniscience appears before him at all times.

For him the definition of the Prajna Paramita is the ability to be patient when dharmas are neither created nor destroyed.

For him the definition of the Paramita of Expedient Means is the ability to bring forth limitless wisdom.

For him the definition of the Paramita of Vows is the ability to seek the highest grade of supreme wisdom.

For him the definition of the Paramita of Strength is the ability to never be destroyed by heterodox theories or the hordes of demons.

For him the definition of the Paramita of Knowledge is knowing all dharmas as they really are.

Disciples of the Buddha, this Bodhisattva brings these Ten Paramitas to perfection in each successive thought.

In the same way, he refines to perfection, in each successive thought, the Four Dharmas of Attraction, the Four Supports, the Thirty-seven Categories of the Way, the Three Doors to Liberation, even including all the Bodhi-Share Dharmas.

At that time, Moon of Liberation Bodhisattva asked Vajra Treasury Bodhisattva, “Disciple of the Buddha, is it only on the Seventh Ground that a Bodhisattva fulfills all the Bodhi Share Dharmas, or can he fulfill them on all the other Ten Grounds as well?”

金剛藏菩薩言：佛子。菩薩於十地中皆能滿足。  
jīn gāng zàng pú sà yán fó zǐ pú sà yú shí dì zhōng jiē néng mǎn zú

菩薩提分法。然第七地最爲殊勝。何以故？此第七  
pú tí fēn fǎ rán dì qī dì zuì wéi shū shèng hé yǐ gù cǐ dì

七地功用行滿。得入智慧自在行故。  
qī dì gōng yòng xíng mǎn dé rù zhì huì zì zài xíng gù

佛子。菩薩於初地中。緣一切佛法願求故。滿  
fó zǐ pú sà yú chū dì zhōng yuán yí qiè fó fǎ yuàn qiú gù mǎn

足菩薩提分法。第二地離心垢故。第三地願轉增  
zú pú tí fēn fǎ dì èr dì lí xīn gòu gù dì sān dì yuàn zhuǎn zēng

長得法光明故。第四地入道故。第五地順世所  
zhǎng dé fǎ guāng míng gù dì sì dì rù dào gù dì wǔ dì shùn shì suǒ

作故。第六地入甚深法門故。第七地起一切佛  
zuò gù dì liù dì rù shèn shēn fǎ mén gù dì qī dì qǐ yí qiè fó

法故。皆亦滿足菩薩提分法。何以故？菩薩從初  
fǎ gù jiē yì mǎn zú pú tí fēn fǎ hé yǐ gù pú sà cóng chū

地乃至第七地。成就智功用分。以此力故。從  
dì nǎi zhì dì qī dì chéng jiù zhì gōng yòng fēn yǐ cǐ lì gù cóng

第八地乃至第十地。無功用行皆悉成就。  
dì bā dì nǎi zhì dì shí dì wú gōng yòng xíng jiē xī chéng jiù

佛子。譬如有二世界。一處雜染。一處純淨。  
fó zǐ pì rú yǒu èr shì jiè yí chù zá rǎn yí chù chún jìng

是二中間難可得過。唯除菩薩有大方便神通願  
shì èr zhōng jiān nán kě dé guò wéi chú pú sà yǒu dà fāng biàn shén tōng yuàn

力。佛子。菩薩諸地亦復如是。有雜染行。有  
lì fó zǐ pú sà zhū dì yì fù rú shì yǒu zá rǎn xíng yǒu

Vajra Treasury Bodhisattva said: "Disciples of the Buddha, a Bodhisattva can fulfill the Bodhi Share Dharmas on all the rest of the Ten Grounds, but the Seventh Ground is the best place for doing so.

"Why is that? Because on the Seventh Ground, practices involving the application of effort is refined to perfection, and one masters the effortless practices of wisdom's self-mastery.

"Disciples of the Buddha, while on the First Ground, the Bodhisattva fulfills the bodhi-share dharmas by engaging with vows to seek the Buddha-dharma.

While on the Second Ground, he does so by leaving mental defilements behind.

On the Third Ground, he does so by gradually increasing his vows and gaining the light of the Dharma.

On the Fourth Ground, he does so by merging with the Dao.

On the Fifth Ground, he does so by going along with worldly deeds.

On the Sixth Ground, he does so by mastering profound gateways to the Dharma.

On the Seventh Ground, because he can lift up all Buddha-dharmas, he can also fulfill all the bodhi-share dharmas.

And why is that? Because from the First Ground up to and including the Seventh Ground, the Bodhisattva successfully completes the shares involving application of wisdom. Because of the strength he gains by doing that, the effortless practices on the Eighth Ground to the Tenth Ground are all successfully accomplished.

"Disciples of the Buddha, in terms of difficulty, this is like having two worlds, one defiled and one pure. It is difficult to go back and forth between the two worlds unless one commands the strength of vows and the psychic abilities necessary to accomplish great skillful means.

Disciples of the Buddha, the Bodhisattva's Grounds are the same way, in that

清淨行。是二中間難可得過。唯除菩薩有大願力。

qīng jìng hènɡ shì èr zhōng jiān nán kě dé guò wéi chú pú sà yǒu dà yuàn

力。方便智慧。乃能得過。

lì fāng biàn zhì huì nǎi néng dé guò

解脫月菩薩言：佛子。此七地菩薩。爲是染行？

jiě tuō yuè pú sà yán fó zǐ cǐ qī dì pú sà wéi shì rǎn hènɡ

爲是淨行？

wéi shì jìng hènɡ

金剛藏菩薩言：佛子。從初地至七地。所行諸

jīn gāng zàng pú sà yán fó zǐ cóng chū dì zhì qī dì suǒ xíng zhū

行。皆捨離煩惱業。以迴向無上菩提故。分得平等

hènɡ jiē shě lí fán nǎo yè yǐ huí xiàng wú shàng pú tí gù fēn dé píng

道故。然未名爲超煩惱行。

děng dào gù rán wèi míng wéi chāo fán nǎo hènɡ

佛子。譬如轉輪聖王。乘天象寶。遊四天之下。

fó zǐ pì rú zhuǎn lún shèng wáng chéng tiān xiàng bǎo yóu sì tiān xià

知有貧窮困苦之人。而不爲彼眾患所染。然未

zhī yǒu pín qióng kùn kǔ zhī rén ér bù wéi bǐ zhòng huàn suǒ rǎn rán wèi

名爲超過人位。若捨王身。生於梵世。乘天宮

míng wéi chāo guò rén wèi ruò shě wáng shēn shēng yú fàn shì chéng tiān gōng

殿。見千世界。遊千世界。示現梵天光明威德。

diàn jiàn qiān shì jiè yóu qiān shì jiè shì xiàn fàn tiān guāng míng wēi dé

爾乃名爲超過人位。

ěr nǎi míng wéi chāo guò rén wèi

they include defiled practices and pure practices, which are difficult to cross between. Only a Bodhisattva who commands the strength of great vows and expedient wisdom is able to cross between them.

Moon of Liberation Bodhisattva asked, “Disciple of the Buddha, are a Bodhisattva’s practices on the Seventh Ground defiled or pure?”

Vajra Treasury Bodhisattva answered: “Disciples of the Buddha, all Bodhisattva’s practices, from the First to the Seventh Ground, are cultivated by letting go actions that lead to afflictions. They make transference to Unsurpassed Bodhi and they realize the impartial Way according to the appropriate portion. At this point, however, these cannot yet be called practices that transcend afflictions.

“Disciples of the Buddha, it is like a Wheel-Turning Sage King who, riding the treasured devas’ elephant, travels throughout the four continents. He knows there are people who are poor and miserable, yet he is not stained by their many misfortunes. He cannot, however, be known as one who transcends human status.

Suppose in a future life he were to leave the role of king and be reborn in the Brahma worlds, and there, travel in a deva’s palace. He would see thousand-fold world-systems and travel through those world-systems. He would display a Brahma god’s awesome splendor and would be known as having transcended human status.