

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:

威儀寂靜最無比
wēi yí jí jìng zuì wú bǐ

已超一切諸世間
yǐ chāo yī 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 yī 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 yī 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 hòng 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 hòng 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.

佛弟子。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.

佛_佛子_子。菩_菩薩_薩亦_亦復_復如_如是_是。始_始從_從初_初地_地至_至於_於七_七地_地。乘_乘
fó zǐ pú sà yì fù rú shì shǐ cóng chū dì zhì yú qī dì chéng

波_波羅_羅蜜_蜜乘_乘。遊_遊行_行世_世間_間。知_知諸_諸世_世間_間煩_煩惱_惱過_過患_患。以_以
bō luó mì shèng yóu xíng shì jiān zhī zhū shì jiān fán nǎo guò huàn yǐ

乘_乘正_正道_道故_故。不_不為_為煩_煩惱_惱過_過失_失所_所染_染。然_然未_未名_名為_為超_超煩_煩
chéng zhèng dào gù bù wéi fán nǎo guò shī suǒ rǎn rán wèi míng wéi chāo fán

惱_惱行_行。
nǎo hòng

若_若捨_捨一_一切_切有_有功_功用_用行_行。從_從第_第七_七地_地入_入第_第八_八地_地。乘_乘菩_菩
ruò shě yí qiè yǒu gōng yòng xíng hòng cóng dì qī dì rù dì bā dì chéng pú

薩_薩清_清淨_淨乘_乘。遊_遊行_行世_世間_間。知_知煩_煩惱_惱過_過失_失。不_不為_為所_所染_染。
sà qīng jìng shèng yóu xíng shì jiān zhī fán nǎo guò shī bù wéi suǒ rǎn

爾_爾乃_乃名_名為_為超_超煩_煩惱_惱行_行。以_以得_得一_一切_切盡_盡超_超過_過故_故。
ěr nǎi míng wéi chāo fán nǎo hòng yǐ dé yí qiè jìn chāo guò gù

佛_佛子_子。此_此第_第七_七地_地菩_菩薩_薩。盡_盡超_超過_過多_多貪_貪等_等諸_諸煩_煩惱_惱眾_眾
fó zǐ cǐ dì qī dì pú sà jìn chāo guò duō tān děng zhū fán nǎo zhòng

。住_住此_此地_地。不_不名_名有_有煩_煩惱_惱者_者。不_不名_名無_無煩_煩惱_惱者_者。
zhù cǐ dì bù míng yǒu fán nǎo zhě bù míng wú fán nǎo zhě

何_何以_以故_故？一_一切_切煩_煩惱_惱不_不現_現行_行故_故。不_不名_名有_有者_者。
hé yǐ gù yí qiè fán nǎo bù xiàn xíng gù bù míng yǒu zhě

求_求如_如來_來智_智心_心未_未滿_滿故_故。不_不名_名無_無者_者。
qiú rú lái zhì xīn wèi mǎn gù bù míng wú zhě

佛_佛子_子。菩_菩薩_薩住_住此_此第_第七_七地_地。以_以深_深淨_淨心_心。成_成就_就身_身業_業。
fó zǐ pú sà zhù cǐ dì qī dì yǐ shēn jìng xīn chéng jiù shēn yè

成_成就_就語_語業_業。成_成就_就意_意業_業。
chéng jiù yǔ yè chéng jiù yì yè

“Disciples of the Buddha, the Bodhisattva is the same way. Starting from the First Ground and reaching to the Seventh Ground, he rides the vehicle of the Paramitas, traveling through the many worlds. He knows the troubles and afflictions in the mundane world but, because of travels the right roads, he is not defiled by those troubles and afflictions. He has not, however, transcended afflicted practices.

If he can let go of all practices that involve the application of effort, then from the Seventh Ground he enters the Eighth Ground. Traveling on the purified Bodhisattva Vehicle, he moves through the mundane world knowing its troubles and afflictions, yet remaining undefiled by them. Then he is said to have transcended afflicted practice because all afflictions have been transcended.

“Disciples of the Buddha, a Bodhisattva upon the Seventh Ground completely transcends all the many afflictions of excessive greed, and so forth.

While he stays upon this Ground, he is not called ‘someone who has afflictions,’ nor is he called ‘someone free of afflictions.’ Why is that?

It is because no afflictions are presently active, so that he is ‘free of them.’ But in his search for the wisdom of the Tathagatas, his mind is not yet been made perfect, so he is not yet entirely ‘free of them.’

“Disciples of the Buddha, the Bodhisattva who stays on the Seventh Ground, with a mind that has been made profoundly pure, brings his physical karma to accomplishment.

He brings his verbal karma to accomplishment, and he brings his mental karma to accomplishment.

所_レ有_一一切_レ不_レ善_レ業_レ道_レ · 如_レ來_レ所_レ訶_レ · 皆_レ已_レ捨_レ離_レ。
suǒ yǒu yí qiè bú shàn yè dào rú lái suǒ hē jiē yǐ shě lí

一_レ切_レ善_レ業_レ · 如_レ來_レ所_レ讚_レ · 常_レ善_レ修_レ行_レ。
yí qiè shàn yè rú lái suǒ zàn cháng shàn xiū xíng

世_レ間_レ所_レ有_レ經_レ書_レ、技_レ術_レ · 如_レ五_レ地_レ中_レ說_レ · 皆_レ自_レ然_レ而_レ。
shì jiān suǒ yǒu jīng shū jì shù rú wǔ dì zhōng shuō jiē zì rán ér

行_レ · 不_レ假_レ功_レ用_レ。
xíng bù jiǎ gōng yòng

此_レ菩_レ薩_レ於_レ三_レ千_レ大_レ千_レ世_レ界_レ中_レ為_レ大_レ明_レ師_レ · 唯_レ除_レ如_レ來_レ。
cǐ pú sà yú sān qiān dà qiān shì jiè zhōng wéi dà míng shī wéi chú rú lái

及_レ八_レ地_レ已_レ上_レ其_レ餘_レ菩_レ薩_レ · 深_レ心_レ妙_レ行_レ無_レ與_レ等_レ者_レ。
jí bā dì yǐ shàng qí yú pú sà shēn xīn miào xíng wú yǔ děng zhě

諸_レ禪_レ三_レ昧_レ · 三_レ摩_レ鉢_レ底_レ · 神_レ通_レ解_レ脫_レ · 皆_レ得_レ現_レ前_レ。
zhū chán sān mèi sān mó bō dǐ shén tōng jiě tuō jiē dé xiàn qián

然_レ是_レ修_レ成_レ · 非_レ如_レ八_レ地_レ報_レ得_レ成_レ就_レ。
rán shì xiū chéng fēi rú bā dì bào dé chéng jiù

此_レ地_レ菩_レ薩_レ於_レ念_レ念_レ中_レ · 具_レ足_レ修_レ習_レ方_レ便_レ智_レ力_レ · 及_レ一_レ。
cǐ dì pú sà yú niàn niàn zhōng jù zú xiū xí fāng biàn zhì lì jí yí

切_レ菩_レ提_レ分_レ法_レ · 轉_レ勝_レ圓_レ滿_レ。
qiè pú tí fēn fǎ zhuǎn shèng yuán mǎn

佛_レ子_レ · 菩_レ薩_レ住_レ此_レ地_レ · 入_レ菩_レ薩_レ善_レ觀_レ擇_レ三_レ昧_レ · 善_レ擇_レ。
fó zǐ pú sà zhù cǐ dì rù pú sà shàn guān zé sān mèi shàn zé

義_レ三_レ昧_レ · 最_レ勝_レ慧_レ三_レ昧_レ · 分_レ別_レ義_レ藏_レ三_レ昧_レ · 如_レ實_レ分_レ。
yì sān mèi zuì shèng huì sān mèi fēn bié yì zàng sān mèi rú shí fēn

別_レ義_レ三_レ昧_レ · 善_レ住_レ堅_レ固_レ根_レ三_レ昧_レ · 智_レ慧_レ神_レ通_レ門_レ三_レ昧_レ ·
bié yì sān mèi shàn zhù jiān gù gēn sān mèi zhì huì shén tōng mén sān mèi

He completely abandons all the unwholesome karmic paths reproved by the Thus Come Ones, and constantly cultivates all wholesome karma praised by the Thus Come Ones.

He naturally practices all worldly classics and skills, as described during the Fifth Ground, without having to apply effort.

“This Bodhisattva is a teacher with great understanding within the Three-fold Great Thousand World-system. With the exception of Tathagatas and Bodhisattvas of the Eighth Ground and above, no other Bodhisattva is his equal in the depth of his resolve or the quality of his wondrous practices.

“All dhyanas, samadhis, samapattis, psychic powers and liberations appear before him. However, they are accomplished through cultivation and are not, as on the Eighth Ground, accomplished through attainment as reward.

The Bodhisattva on this Ground, in every thought, makes perfect the cultivation and accumulation of the power of wisdom and expedients, along with all the Bodhi Share Dharmas which grow more supreme and perfect.

“Disciples of the Buddha, the Bodhisattva, while staying on this Ground, masters the Bodhisattva’s samadhi of skillfully contemplating and selecting; the samadhi of skillfully selecting meanings; the samadhi of especially supreme wisdom; the samadhi of discerning the treasury of meanings; the samadhi of discerning meanings as they really are; the samadhi of skillfully abiding in strong and deep roots; the samadhi of the gateways to spiritual powers and wisdom;

法界業三昧。如來勝利三昧。種種義藏。生死

fǎ jiè yè sān mèi rú lái shèng lì sān mèi zhǒng zhǒng yì zàng shēng sǐ

涅槃門三昧。入如是等。具足大神通門。百

niè pán mén sān mèi rù rú shì děng jù zú dà zhì shén tōng mén bǎi

萬三昧。淨治此地。

wàn sān mèi jìng zhì cǐ dì

是菩薩得此三昧。善治淨方便慧故。大悲力故。

shì pú sà dé cǐ sān mèi shàn zhì jìng fāng biàn huì gù dà bēi lì gù

超過二乘地。得觀察智慧地。

chāo guò èr shèng dì dé guān chá zhì huì dì

佛子。菩薩住此地。善淨無量身業無相行。善

fó zǐ pú sà zhù cǐ dì shàn jìng wú liàng shēn yè wú xiàng xíng shàn

淨無量語業無相行。善淨無量意業無相行故。

jìng wú liàng yǔ yè wú xiàng xíng shàn jìng wú liàng yì yè wú xiàng xíng gù

得無生法忍光明。

dé wú shēng fǎ rěn guāng míng

解脫月菩薩言：佛子。菩薩從初地來。所有無

jiě tuō yuè pú sà yán fó zǐ pú sà cóng chū dì lái suǒ yǒu wú

量身語意業。豈不超過二乘耶？

liàng shēn yǔ yì yè qǐ bù chāo guò èr shèng yē

金剛藏菩薩言：佛子。彼悉超過。然但以願求

jīn gāng zàng pú sà yán fó zǐ bǐ xī chāo guò rán dàn yǐ yuàn qiú

諸佛法故。非是自智觀察之力。今第七地自智

zhū fó fǎ gù fēi shì zì zhì guān chá zhī lì jīn dì qī dì zì zhì

the samadhi of karma of the Dharma Realm;
the samadhi of a Tathagata's supreme aiding; and
the samadhi of the gateways to the treasury of manifold meanings of birth
and death and nirvana.

He masters a million such samadhis of completing entry into great wisdom
and psychic powers, which put this Ground in proper order.

When the Bodhisattva attains those samadhis, because he is good at
mastering wisdom's expedient skills, and because of the strength of his great
compassion, he goes beyond the levels of "the Two Vehicles," and attains the
stage of contemplative wisdom.

"Disciples of the Buddha, while the Bodhisattva stays upon this ground,
he skillfully masters (jing4 "makes immaculate") limitless, unconditioned
practices of body-karma, skillfully masters limitless unconditioned practices
of speech-karma, skillfully masters limitless, unconditioned practices of mind-
karma. Then he obtains the light of "Patience When Dharmas No Longer Arise."

Moon of Liberation said, "Disciple of the Buddha, doesn't the Bodhisattva,
starting from the First Ground, surpass the levels of the Two Vehicles in his
limitless deeds of body, speech and mind?"

Vajra Treasury Bodhisattva replied, "Disciples of the Buddha, he does surpass
them all. He does so, however, because of having vowed to seek the Dharmas
of all Buddhas, and not by the strength of his own contemplation with
wisdom.

Now on the Seventh Ground he does so by the power of his own wisdom,

力故 · 一切二乘所不能及。
lì gù yí qiè èr shèng suǒ bù néng jí

譬如王子 · 生在王家 · 王后所生 · 具足王相 ·
pì rú wáng zǐ shēng zài wáng jiā wáng hòu suǒ shēng jù zú wáng xiàng

生已 · 即勝一切臣眾 · 但以王力 · 非是自力 · 若
shēng yǐ jí shèng yí qiè chén zhòng dàn yǐ wáng lì fēi shì zì lì ruò

身長大 · 業悉成 · 乃以自力 · 超過一切 ·
shēn zhǎng dà yè xī chéng nǎi yǐ zì lì chāo guò yí qiè

菩薩摩訶薩亦復如是 · 初發心時 · 以志求大法 ·
pú sà mó hē sà yì fù rú shì chū fā xīn shí yǐ zhì qiú dà fǎ

故 · 超過一切聲聞、獨覺 · 今住此地 · 以自所
gù chāo guò yí qiè shēng wén dú jué jīn zhù cǐ dì yǐ zì suǒ

行智慧力故 · 出過一切二乘之上 ·
xíng zhì huì lì gù chū guò yí qiè èr shèng zhī shàng

佛子 · 菩薩住此第七地 · 得甚深、遠離、無行、
fó zǐ pú sà zhù cǐ dì qī dì dé shèn shēn yuǎn lí wú xíng

常行身語意業 · 勤求上道而不捨離 · 是故菩薩
cháng xíng shēn yǔ yì yè qín qiú shàng dào ér bù shě lí shì gù pú sà

雖行實際而不作證 ·
suī xíng shí jì ér bù zuò zhèng

解脫月菩薩言 · 佛子 · 菩薩從何地來 · 能入滅
jiě tuō yuè pú sà yán fó zǐ pú sà cóng hé dì lái néng rù miè

定？
dìng

which is why none of the Two Vehicles can no longer measure up to him.

“It is the way a king’s son, born of the legitimate queen into the royal family and endowed with the signs of royalty from birth, surpasses all the many ministers, but only through the king’s power, and not by his own.

Once he grows up and masters all the skills, then by his own power, he surpasses them all.

The Bodhisattva, Mahasattva is just the same way in that, at the time he first brings forth the resolve, because of his determination to seek the great Dharma, he surpasses all Sound Hearers and Solitarily Enlightened Ones.

Now, as he stays on this Ground, it is through by the strength of cultivation of his own wisdom that he surpasses cultivators of the Two Vehicles.

“Disciples of the Buddha, when the Bodhisattva stays upon this Ground, he gets karma of body, speech and mind that goes far beyond “constant practice that seems like no practice at all.”

He never abandons his diligent search for the highest Way. Therefore, even though the Bodhisattva travels to the limits of reality, he still does not realize that state.

Moon of Liberation Bodhisattva said: “Disciple of the Buddha, from which ground can the Bodhisattva enter the Samadhi of Cessation?”

金剛藏菩薩言：佛子。菩薩從第六地來。能入
jīn gāng zàng pú sà yán fó zǐ pú sà cóng dì liù dì lái néng rù

滅定。今住此地。能念念入。亦念念起。而不
miè dìng jīn zhù cǐ dì néng niàn niàn rù yì niàn niàn qǐ ér bù

作證。故此菩薩名爲：成就不可思議身語意業。
zuò zhèng gù cǐ pú sà míng wéi chéng jiù bù kě sī yì shēn yǔ yì yè

行於實際而不作證。譬如有人乘船入海。以善
xíng yú shí jì ér bù zuò zhèng pì rú yǒu rén chéng chuán rù hǎi yǐ shàn

巧力。不遭水難。此地菩薩亦復如是。乘波羅
qiǎo lì bù zāo shuǐ nán cǐ dì pú sà yì fù rú shì chéng bō luó

蜜船。行實際海。以願力故而不證滅。
mì chuán xíng shí jì hǎi yǐ yuàn lì gù ér bù zhèng miè

佛子。此菩薩得如是三昧智力。以大方便。
fó zǐ cǐ pú sà dé rú shì sān mèi zhì lì yǐ dà fāng biàn

雖示現生死。而恒住涅槃。
suī shì xiàn shēng sǐ ér héng zhù niè pán

雖眷屬圍遶。而常樂遠離。
suī juàn shǔ wéi rào ér cháng yào yuǎn lí

雖以願力三界受生。而不爲世法所染。
suī yǐ yuàn lì sān jiè shòu shēng ér bù wéi shì fǎ suǒ rǎn

雖常寂滅。以方便力而還熾然。雖然不燒。
suī cháng jí miè yǐ fāng biàn lì ér huán chì rán suī rán bù shāo

雖隨順佛智。而示入聲聞、辟支佛地。
suī suí shùn fó zhì ér shì rù shēng wén bì zhī fó dì

雖得佛境界藏。而示住魔境界。
suī dé fó jìng jiè zàng ér shì zhù mó jìng jiè

雖超魔道。而現行魔法。
suī chāo mó dào ér xiàn xíng mó fǎ

Vajra Treasury Bodhisattva replied, "Disciples of the Buddha, once the Bodhisattva reaches the Sixth Ground he or she can enter the Samadhi of Cessation. When he or she reaches this ground, he/she can enter it in any successive thought, and can also leave this samadhi from any successive thought, and yet still not realize that state.

That is why this Bodhisattva bears the name 'One who accomplishes inconceivable karma of body, mouth and mind, traveling on the limits of reality but not realizing that state.'

He or she is like a traveler who voyages on board ship into the ocean and with skill and strength, avoids all the disasters that can befall ocean travelers. Bodhisattvas on this ground are just the same. On the ship of the Paramitas, they travel the ocean of the limits of reality and because of their vows, they do not realize cessation/Nirvana."

Disciples of the Buddha, this Bodhisattva gets samadhi's wisdom-strength such as this and when they employ their grand expedient skills,

although they show themselves to be in samsara, they always stay in nirvana.

Although they are surrounded by a community of followers, they most enjoy solitude (leaving followers behind)

Although the power of their vows bring them back to rebirth in the three realms, they are never influenced by any aspects of the mundane world.

Although they remain in a state of stillness and serenity, the power of their expedient skills bring them back to the burning world and they are not harmed by the flames.

Although they always follow the Buddha's wisdom, they display mastery of the stages of Voice-hearer and Solitary Buddha.

Although they gain mastery of the store of Buddha's states, they display staying in the states of demons.

Although they transcend demonic ways, still they display doing demonic deeds.

雖示同外道行。而不捨佛法。

suī shì tóng wài dào xíng ér bù shě fó fǎ

雖示隨順一切世間。而常行一切出世間法。

suī shì suí shùn yí qiè shì jiān ér cháng xíng yí qiè chū shì jiān fǎ

所有一切莊嚴之事。出過一切天、龍、夜叉、

suǒ yǒu yí qiè zhuāng yán zhī shì chū guò yí qiè tiān lóng yè chā

乾闥婆、阿脩羅、迦樓羅、緊那羅、摩睺羅伽、

qián tà pó ā xiū luó jiā lóu luó jǐn nà luó mó hóu luó qié

人及非人、帝釋、梵王、四天王等之所有者。

rén jí fēi rén dì shì fàn wáng sì tiān wáng děng zhī suǒ yǒu zhě

而不捨離樂法之心。

ér bù shě lí yào fǎ zhī xīn

佛子。菩薩成就如是智慧。住遠行地。以願力

fó zǐ pú sà chéng jiù rú shì zhì huì zhù yuǎn xíng dì yǐ yuàn lì

故。得見多佛。所謂：見多百佛。乃至見多百

gù dé jiàn duō fó suǒ wèi jiàn duō bǎi fó nǎi zhì jiàn duō bǎi

千億那由他佛。於彼佛所。以廣大心、增勝心。

qiān yì nà yóu tā fó yú bǐ fó suǒ yǐ guǎng dà xīn zēng shèng xīn

供養恭敬。尊重讚歎。衣服、飲食、臥具、醫

gòng yàng gōng jìng zūn zhòng zàn tàn yī fú yǐn shí wò jù yī

藥。一切資生悉以奉施。亦以供養一切眾僧。

yào yí qiè zī shēng xī yǐ fèng shī yì yǐ gòng yàng yí qiè zhòng sēng

以此善根。迴向阿耨多羅三藐三菩提。

yǐ cǐ shàn gēn huí xiàng ā nòu duō luó sān miǎo sān pú tí

復於佛所恭敬聽法。聞已受持。獲如實三昧。

fù yú fó suǒ gōng jìng tīng fǎ wén yǐ shòu chí huò rú shí sān mèi

Although they show themselves to go along with non-Buddhist activities, still they never let go of the Buddha's teachings.

Although they seem to be going along with the ways of the world, at all times they are practicing methods of world-transcendence.

All of the noble deeds they do surpass any deeds done by gods, dragons, yakshas, gandharvas, ashuras, garudas, kinnaras, mahoragas, humans, non-humans, Shakra, Brahma-heaven kings, the four world-protecting kings. At no time do they lose their joy in cultivating the Dharma.

“Disciples of the Buddha, when the Bodhisattva who stays on the Stage of Distant Travel (the Seventh Ground) accomplishes wisdom like this, because of the strength of his vows, he comes to see many Buddhas. That is, he sees many hundreds of Buddhas, up to and including seeing many hundred of thousands of *kotis* of *nayutas* of Buddhas.

In the presence of all those Buddhas, with a vast mind, with a mind that grows more sublime, he makes offerings to, reveres and praises them all.

He respectfully makes offerings to them of clothing, food and drink, bedding and medicines--all the necessities of life--and he makes similar offerings to all the members of the Sangha as well.

Then he transfers all of his wholesome qualities to *anuttara-samyak-sambodhi*.

In the presence of all these Buddhas, he reverently listens to the Dharma. Having heard it, he receives and maintains the teachings. He acquires genuine

智慧、光明。隨順修行。於諸佛所護持正法。
zhì huì guāng míng suí shùn xiū xíng yú zhū fó suǒ hù chí zhèng fǎ

常為如來之所讚喜。一切二乘。所有問難。無
cháng wéi rú lái zhī suǒ zàn xǐ yí qiè èr shèng suǒ yǒu wèn nàn wú

能退屈。利益眾生。法忍清淨。如是經無量百
néng tuì qū lì yì zhòng shēng fǎ rěn qīng jìng rú shì jīng wú liàng bǎi

千億那由他劫。所有善根。轉更增勝。
qiān yì nà yóu tā jié suǒ yǒu shàn gēn zhuǎn gèng zēng shèng

譬如真金。以眾妙寶。間錯莊嚴。轉更增勝。
pì rú zhēn jīn yǐ zhòng miào bǎo jiàn cuò zhuāng yán zhuǎn gèng zēng shèng

倍益光明。餘莊嚴具所不能及。
bèi yì guāng míng yú zhuāng yán jù suǒ bù néng jí

菩薩住此第七地。所有善根亦復如是。以方便
pú sà zhù cǐ dì qī dì suǒ yǒu shàn gēn yì fù rú shì yǐ fāng biàn

慧力。轉更明淨。非是二乘之所能及。
huì lì zhuǎn gèng míng jìng fēi shì èr shèng zhī suǒ néng jí

佛子。譬如日光。星月等光無能及者。閻浮提
fó zǐ pì rú rì guāng xīng yuè děng guāng wú néng jí zhě yán fú tí

地。所有泥潦。悉能乾竭。
dì suǒ yǒu ní liáo xī néng gān jié

此遠行地菩薩亦復如是。一切二乘無有能及。
cǐ yuǎn xíng dì pú sà yì fù rú shì yí qiè èr shèng wú yǒu néng jí

悉能乾竭一切眾生諸惑泥潦。
xī néng gān jié yí qiè zhòng shēng zhū huò ní liáo

此菩薩。十波羅蜜中。方便波羅蜜偏多。餘非
cǐ pú sà shí bō luó mì zhōng fāng biàn bō luó mì piān duō yú fēi

不行。但隨力隨分。
bù xíng dàn suí lì suí fèn

samadhis and the light of wisdom, and then cultivates according to it.

In the presence of the Buddhas, he guards and upholds the right Dharma. The Tathagatas always praise him with delight.

No challenges posed by Voice-hearers or Solitary Buddhas can subdue him.

He benefits sentient beings and he masters the Patience with Dharmas.

This is how he passes through limitless hundreds of thousands of *kotis* of *nayutas* of aeons, and all of his good roots become progressively more sublime.

This is just the way that solid gold, when inlaid and adorned with multitudes of gems, becomes increasingly fine, doubling in its radiance, so no other jewelry can compare.

All the good roots of the Bodhisattva on the Seventh Ground are the same: through his wisdom of expedients they become increasingly bright and pure, and the Two Vehicles cannot match them.

“Disciples of the Buddha, in the same way the light of the moon and stars cannot match the light of the sun, which light can completely dry up the muddy lowlands in Southern Jambudvīpa.

The Bodhisattva on the Stage of Distant Travel is like that, too, in that none of the Two Vehicles are able to match him. He can dry up completely the muddy lowlands of sentient beings’ delusions.

This Bodhisattva, among the Ten Paramitas, emphasizes the Paramita of Expedients. It is not that he fails to cultivate the others, but he only does so according to his strength and his ability.

佛子。是名：略說菩薩摩訶薩第七遠行地。

fó zǐ shì míng luè shuō pú sà mó hē sà dì qī yuǎn xíng dì

菩薩住此地。多作自在天王。善為眾生。說證智法。令其證入。布施、愛語、利行、同事。

pú sà zhù cǐ dì duō zuò zì zài tiān wáng shàn wèi zhòng shēng shuō zhèng zhì fǎ lìng qí zhèng rù bù shī ài yǔ lì xíng tóng shì

如是一切諸所作業。皆不離念佛。乃至不離念具足一切種智。

rú shì yí qiè zhū suǒ zuò yè jiē bù lí niàn fó nǎi zhì bù lí niàn jù zú yí qiè zhǒng zhì zhì

復作是念：『我當於一切眾生中為首、為勝。乃至為一切智智依止者。』

fù zuò shì niàn wǒ dāng yú yí qiè zhòng shēng zhōng wéi shǒu wéi shèng nǎi zhì wéi yí qiè zhì zhì yī zhǐ zhě

此菩薩若發勤精進。於一念頃。得百千億那由他三昧。乃至示現百千億那由他菩薩。以為眷屬。若以菩薩殊勝願力自在示現。過於此數。乃至百千億那由他劫不能數知。

cǐ pú sà ruò fā qín jīng jìn yú yí niàn qǐng dé bǎi qiān yì nà yóu tā sān mèi nǎi zhì shì xiàn bǎi qiān yì nà yóu tā pú sà yǐ wéi juàn shǔ ruò yǐ pú sà shū shèng yuàn lì zì zài shì xiàn guò yú cǐ shù nǎi zhì bǎi qiān yì nà yóu tā jié bù néng shǔ zhī

爾時。金剛藏菩薩欲重宣此義。而說頌曰：

ěr shí jīn gāng zàng pú sà yù chóng xuān cǐ yì ér shuō sòng yuē

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ěr shí jīn gāng zàng pú sà yù chóng xuān cǐ yì ér shuō sòng yuē

“Disciples of the Buddha, this has been a general discussion of the Bodhisattva, Mahasattva’s Seventh Ground, the Stage of Distant Travel.

When a Bodhisattva stays upon this Ground, he most often becomes a King of the Heaven of Self-Mastery who is skilled at explaining for sentient beings the methods for realizing wisdom, so that they can learn and master them.

In terms of generosity, kind speech, service, and collaboration, in all the deeds he does he never leaves mindfulness of the Buddhas, up to and including never leaving mindfulness of endowment with the Wisdom of Many Modes of Omniscience.

Further, he reflects, “I should be a leader among sentient beings. I should be sublime, up to and including being one with wisdom upon whom others can rely.

If this Bodhisattva brings forth diligence and vigor, within the space of a thought he can attain a hundred thousand *kotis* of *nayutas* of samadhis, up to and including being able to show a hundred thousand *kotis* of *nayutas* of kindred Bodhisattvas.

If he employs especially fine power of Bodhisattva vows to display his effortless self-mastery, he surpasses that number. In that case, the number could not be counted or known throughout a hundred thousand *kotis* of *nayutas* of aeons.”

At that time, Vajra Treasury Bodhisattva, wishing to restate his meaning, spoke the following verses.