

(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 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 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 wèi 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.