

Homage to

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

and

*The Oceanwide Flower Garland Assembly of
Buddhas and Bodhisattvas*

南_{ㄋㄢˊ} 無_{ㄇㄨˊ} 大_{ㄉㄞˋ} 方_{ㄈㄨㄥ} 廣_{ㄍㄨㄤˇ} 佛_{ㄈㄛˊ} 華_{ㄏㄨㄚˊ} 嚴_{ㄧㄢˊ} 經_{ㄐㄩㄥ}
ná mó dà fāng guǎng fó huá yán jīng

華_{ㄏㄨㄚˊ} 嚴_{ㄧㄢˊ} 海_{ㄏㄞˇ} 會_{ㄏㄨㄟˋ} 佛_{ㄈㄛˊ} 菩_{ㄆㄨˊ} 薩_{ㄙㄚˋ}
huá yán hǎi huì fó pú sà

大 方 廣 佛 華 嚴 經
Dà Fāng Guǎng Fó Huá Yán Jīng

十 地 品 第 二 十 六 之 四
Shí Dì Pǐn Dì Èr Shí Liù Zhī Sì

(第六地 & 第七地)

于闐國三藏法師實叉難陀 奉制譯(699)
佛經翻譯委員會譯英文(1980, 2014)

THE AVATAMSAKA SUTRA

Chapter 26 “The Ten Grounds”

Part 4 -- 6th & 7th Grounds

Chinese translation upon imperial command by
Triputaka Master Siksananda from Khotan (699 CE)
Provisional English translation by
the Buddhist Text Translation Society (1980, 2014)

(第六地)
dì liù dì

菩 薩 既 聞 諸 勝 行
pú sà jì wén zhū shèng xíng

其 心 歡 喜 雨 妙 華
qí xīn huān xǐ yǔ miào huā

放 淨 光 明 散 寶 珠
fàng jìng guāng míng sàn bǎo zhū

供 養 如 來 稱 善 說
gòng yàng rú lái chēng shàn shuō

百 千 天 眾 皆 欣 慶
bǎi qiān tiān zhòng jiē xīn qìng

共 在 空 中 散 眾 寶
gòng zài kōng zhōng sàn zhòng bǎo

華 鬘 瓔 珞 及 幢 幡
huā mán yīng luò jí chuáng fān

寶 蓋 塗 香 咸 供 佛
bǎo gài tú xiāng xián gòng fó

自 在 天 王 并 眷 屬
zì zài tiān wáng bìng juàn shǔ

心 生 歡 喜 住 空 中
xīn shēng huān xǐ zhù kōng zhōng

散 寶 成 雲 持 供 養
sàn bǎo chéng yún chí gòng yàng

讚 言 佛 子 快 宣 說
zàn yán fó zǐ kuài xuān shuō

(The Sixth Ground)

Once the Bodhisattvas heard of these supreme practices,
They felt delighted and made wondrous flowers fall like rain.
Radiant with pure lights, they threw aloft precious pearls
As offerings to the Tathagatas, to praise their skill in speaking.

Multitudes of gods rejoiced in unison, hundreds of thousand in
number,
And together in the midst of the air, threw clusters of jewels,
Along with flowers, garlands, necklaces, banners and
streamers,
Jeweled canopies and fragrant balms, all as offerings to the
Buddha.

The Deva King of Sovereignty and his following,
Felt great happiness, and resting in the air,
Tossed gemstones and created clouds, which they held up by
way of making offerings,
They said: “O Disciple of the Buddha, please teach us now.”

無量天女空中住
wú liàng tiān nǚ kōng zhōng zhù

音中悉作如是言
yīn zhōng xī zuò rú shì yán

法性本寂無諸相
fǎ xìng běn jí wú zhū xiàng

超諸取著絕言道
chāo zhū qǔ zhuó jué yán dào

若能通達諸法性
ruò néng tōng dá zhū fǎ xìng

爲欲救世勤修行
wéi yù jiù shì qín xiū xíng

不取眾相而行施
bù qǔ zhòng xiàng ér xíng shī

解法無害常堪忍
jiě fǎ wú hài cháng kān rěn

已盡煩惱入諸禪
yǐ jìn fán nǎo rù zhū chán

具足智力能博濟
jù zú zhì lì néng bó jì

共以樂音歌讚佛
gòng yǐ yuè yīn gē zàn fó

佛語能除煩惱病。
fó yǔ néng chú fán nǎo bìng。

猶如虛空不分別
yóu rú xū kōng bù fēn bié

眞實平等常清淨。
zhēn shí píng děng cháng qīng jìng。

於有於無心不動
yú yǒu yú wú xīn bú dòng

此佛口生眞佛子。
cǐ fó kǒu shēng zhēn fó zǐ。

本絕諸惡堅持戒
běn jué zhū è jiān chí jiè

知法性離具精進。
zhī fǎ xìng lí jù jīng jìn。

善達性空分別法
shàn dá xìng kōng fēn bié fǎ

滅除眾惡稱大士。
miè chú zhòng è chēng dà shì。

*Limitless numbers of deva maidens hovered in the air,
And with musical notes in unison, sang praises of the Buddha.*

All their songs sang words such as these:

*“The Buddha’s teachings chase away the illnesses of
afflictions.*

*“The Dharma-nature is quiet, and free of any hallmarks,
It is like empty space, which never makes discriminations.*

*It goes beyond both grasping and attachment, and the path of
words,*

It is true and real and impartial, it is forever pure.”

“If one can connect with the nature of dharmas,

And be impartial towards existence and non-existence,

And motivated by a wish to save the world, cultivate with vigor,

*Such a person becomes reborn from the Buddha’s teachings,
and is true Buddhist disciple.*

*“Such a one then practices giving, and never clings at any
hallmarks.*

Having ended all evil-doing, he holds the precepts immaculately.

*Having understood that dharmas are not to blame, such a one
can be truly patient.*

*Aware of how the Dharma nature is free of hallmarks, one
grows full of vigorous energy.*

*“Having ended all afflictions, one can enter every samadhi,
Good at understanding the emptiness of the Dharma-nature,
one discerns all dharmas.*

Full of the power of wisdom, one can save all beings.

Dispelling the many evils, one is called “The Great Knight.”

如是妙音千萬種 讚已默然瞻仰佛。
rú shì miào yīn qiān wàn zhǒng zàn yǐ mò rán zhān yǎng fó

解脫月語金剛藏 以何行相入後地？
jiě tuō yuè yǔ jīn gāng zàng yǐ hé xíng xiàng rù hòu dì

*These marvelous words of praise, ten million-fold in number,
Rang out and then fell silent as all those present gazed up at
the Buddha.*

Moon of Liberation then said to Treasury of Vajra:

*“What are the characteristic practices of somebody who masters
the next Stage?”*

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 · 已具足第五地 · 欲入第六
fó zǐ pú sà mó hē sà yǐ jù zú dì wǔ dì yù rù dì liù

現前地 · 當觀察十平等法 · 何等為十？
xiàn qián dì dāng guān chá shí píng děng fǎ hé děng wéi shí

所謂：一切法無相故平等 · 無體故平等 ·
suǒ wèi yí qiè fǎ wú xiàng gù píng děng wú tǐ gù píng děng

無生故平等 · 無成^{*}故平等 · 本來清淨故平等 ·
wú shēng gù píng děng wú chéng gù píng děng běn lái qīng jìng gù píng děng

無戲論故平等 · 無取舍故平等 · 寂靜故平等 ·
wú xì lùn gù píng děng wú qǔ shě gù píng děng jí jìng gù píng děng

如幻 · 如夢 · 如影 · 如響 · 如水月中月 · 如鏡中
rú huàn rú mèng rú yǐng rú xiǎng rú shuǐ zhōng yuè rú jìng zhōng

像 · 如焰 · 如化故平等 · 有無不二故平等 ·
xiàng rú yàn rú huà gù píng děng yǒu wú bù èr gù píng děng

*Then, Vajra Treasury Bodhisattva said to Moon of Liberation
Bodhisattva,*

*“Disciples of the Buddha, the Bodhisattva, Mahasattva who has
already mastered the Fifth Stage, and who wishes to approach the
Sixth Stage called Manifestation, should contemplate ten ways that
dharmas are all the same. What are these ten ways?”*

They are: all dharmas are the same in having no hallmarks;

the same in having no substance;

the same in having no creation;

the same in having no destruction;

the same in being fundamentally pure;

the same in not being a matter for conjecture;

the same in being neither grasped nor dropped;

the same in being still and quiet;

*the same in being like illusions, like dreams, like reflections, like
echoes, like the moon’s reflection in water, like images in a mirror,
like mirages and like transformations; and*

the same in their existence and non-existence being not two.

菩薩如是觀一切法自性清淨 · 隨順無違 · 得入
pú sà rú shì guān yí qiè fǎ zì xìng qīng jìng suí shùn wú wéi dé rù

第六現前地 · 得明利隨順忍 · 未得無生法忍 ·
dì liù xiàn qián dì dé míng lì suí shùn rěn wèi dé wú shēng fǎ rěn

*Thus the Bodhisattva contemplates how the inherent nature of all
dharmas is pure. He flows along with it and does not oppose it,
and he gains entry into the Sixth Stage, that of Manifestation.*

*He realizes two qualities of patience: the patience of clarity and
the patience of according, but has not yet realized patience when
dharmas no longer arise.*

*:成 = 滅

佛弟子。此菩薩摩訶薩如是觀已。復以大悲爲首。
fó zǐ cǐ pú sà mó hē sà rú shì guān yǐ fù yǐ dà bēi wéi shǒu

大悲增上。大悲滿足。觀世間生滅。作是念：
dà bēi zēng shàng dà bēi mǎn zú guān shì jiān shēng miè zuò shì niàn

世間受生。皆由著我。若離此著。則無生處。
shì jiān shòu shēng jiē yóu zhuó wǒ ruò lí cǐ zhuó zé wú shēng chù

復作是念：凡夫無智。執著於我。常求有無。
fù zuò shì niàn fán fū wú zhì zhí zhuó yú wǒ cháng qiú yǒu wú

不正思惟。起於妄行。行於邪道。罪行福行。
bú zhèng sī wéi qǐ yú wàng hòng xíng yú xié dào zuì hòng fú hòng

不動行。積集增長。於諸行中。植心種子。有
bú dòng hòng jī jí zēng zhǎng yú zhū hòng zhōng zhí xīn zhǒng zǐ yǒu

漏有取。復起後有。生及老死。所謂：
lòu yǒu qǔ fù qǐ hòu yǒu shēng jí lǎo sǐ suǒ wèi

業爲田。識爲種。無明闇覆。愛水爲潤。我慢
yè wéi tián shì wéi zhǒng wú míng àn fù ài shuǐ wéi rùn wǒ màn

溉灌。見網增長。生名色芽。名色增長。生五
gài guàn jiàn wǎng zēng zhǎng shēng míng sè yá míng sè zēng zhǎng shēng wǔ

根。諸根相對生觸。觸對生受。受後希求。生
gēn zhū gēn xiāng duì shēng chù chù duì shēng shòu shòu hòu xī qiú shēng

愛。愛增長生取。取增長生有。
ài ài zēng zhǎng shēng qǔ qǔ zēng zhǎng shēng yǒu

有生已。於諸趣中。起五蘊身。名生。
yǒu shēng yǐ yú zhū qù zhōng qǐ wǔ yùn shēn míng shēng

生已。衰變爲老。終歿爲死。
shēng yǐ shuāi biàn wéi lǎo zhōng mò wéi sǐ

於老死時。生諸熱惱。因熱惱故。憂愁悲歎。
yú lǎo sǐ shí shēng zhū rè nǎo yīn rè nǎo gù yōu chóu bēi tàn

Disciples of the Buddha, when the Bodhisattva, Mahasattva makes these contemplations, he also puts Great Compassion first. His Great Compassion increases, and develops it to fullness and perfection.

He sees how worlds are created and destroyed, and he thinks, “Everything in the world comes into being because of attachment to the self. Once someone gets free from that attachment, rebirth has no where else to stand.”

Then he thinks, “Ordinary people, lacking wisdom, calculate based on their sense of self.

They constantly vacillate between existence and its opposite.

They do not see correctly and thus make wrong choices.

Those mistakes lead them along crooked roads.

This behavior creates offenses, blessings and imperceptible karma, all of this karma accumulates and increases.

As they do these deeds they plant seeds in the mind, seeds which lead to outflowing and grasping.

These bring on their future existence, birth, old age and death.

That is to say, with karma as a field and consciousness as seeds, ignorance is covering darkness. The water of love brings the moisture, and pride and arrogance irrigate the field.

The net of views increases, and sprouts of name and form emerge.

Name and form grow and create the five sense organs.

As the sense organs pair with their objects they make contact.

When contact happens, feeling is produced.

After feeling, seeking leads to love.

Love grows and produces grasping.

Grasping increases and existence arises.

Once existence arises, in each realm, a body with five skandhas comes about and there is birth.

Once born, bodies decline into old age, ultimately, into death.

When old age and death happens, we feel intense misery, and because of that misery, there is worry, grief, sorrow and

眾苦皆集。此因緣故。集無有集者。任運而滅。
zhòng kǔ jiē jí cǐ yīn yuán gù jí wú yǒu jí zhě rèn yùn ér miè

亦無滅者。菩薩如是。隨順觀察緣起之相。
yì wú miè zhě pú sà rú shì suí shùn guān chá yuán qǐ zhī xiàng

佛子。此菩薩摩訶薩。復作是念：於第一義諦
fó zǐ cǐ pú sà mó hē sà fù zuò shì niàn yú dì yī yì dì

不了故。名無明。所作業果是行。行依止初心
bù liǎo gù míng wú míng suǒ zuò yè guǒ shì xíng xíng yī zhǐ chū xīn

是識。與識共生四取蘊。為名色。名色增長。
shì shì yǔ shì gòng shēng sì qǔ yùn wéi míng sè míng sè zēng zhǎng

為六處。根。境。識。三事和合是觸。觸共生
wéi liù chù gēn jìng shì sān shì hé hé shì chù chù gòng shēng

有受。於受染著是愛。愛增長是取。取所起有
yǒu shòu yú shòu rǎn zhuó shì ài ài zēng zhǎng shì qǔ qǔ suǒ qǐ yǒu

漏業為有。從業起蘊為生。蘊熟為老。蘊壞為
lòu yè wéi yǒu cóng yè qǐ yùn wéi shēng yùn shóu wéi lǎo yùn huài wéi

死。
sǐ

死時離別。愚迷貪戀。心胸煩悶為愁。涕泗諮
sǐ shí lí bié yú mí tān liàn xīn xiōng fán mèn wéi chóu tì sì zī

嗟為歎。在五根為苦。在意地為憂。憂苦轉多
jiē wéi tàn zài wǔ gēn wéi kǔ zài yì dì wéi yōu yōu kǔ zhuǎn duō

為惱。如是但有苦樹增長。無我無我所。無作
wéi nǎo rú shì dàn yǒu kǔ shù zēng zhǎng wú wǒ wú wǒ suǒ wú zuò

無受者。
wú shòu zhě

lamentation; a multitude of suffering accumulates. Suffering comes from causes and conditions, yet there is nothing there which can accumulate it. The process moves on towards its end, yet there is also nothing which ends.” Thus the Bodhisattva contemplates the characteristics of conditioned arising.

Disciples of the Buddha, this Bodhisattva Mahasattva further makes the following reflection: Ignorance is the name we give failure to understand truth in the primary sense.

Activities is what we call karma that we create and its retribution.

Consciousness is what we call the first thought on which activities rely and stop.

Name and form is the name we give the four grasping skandhas that are born along with consciousness.

Name and form increase and become the six places. Their three aspects which are sense organs, states and consciousnesses combine and become what we call contact.

Contact happens along with feelings. Love happens when feelings are colored/dyed by attachments.

Love increases and creates grasping. Existence comes about when karma with outflows arises from grasping.

Birth comes about when the skandhas arise from karma.

Old age happens when the skandhas mature.

Death then is the destruction of the skandhas.

Parting happens at the time of death. In our confusion we feel greed and longing; this leads to troubling and misery, melancholy and grief. Tears flow followed by wails and lamentation. The five sense organs know suffering; on the ground of the mind this becomes worry. As worry and suffering increase, they turn into afflictions.

In that way a tree of suffering grows and increases, but in this process there is no self nor anything that belongs to self; there is no doer of deeds, neither is there a receiver of actions.

復作是念：若有作者。則有作事。若無作者。
fù zuò shì niàn ruò yǒu zuò zhě zé yǒu zuò shì ruò wú zuò zhě

亦無作事。第一義中俱不可得。
yì wú zuò shì dì yī yì zhōng jù bù kě dé

佛子。此菩薩摩訶薩復作是念：三界所有。唯
fó zǐ cǐ pú sà mó hē sà fù zuò shì niàn sān jiè suǒ yǒu wéi

是一心。如來於此分別演說十二有支。皆依一
shì yì xīn rú lái yú cǐ fēn bié yǎn shuō shí èr yǒu zhī jiē yī yì

心。如是而立。何以故？
xīn rú shì ér lì hé yǐ gù

隨事貪欲與心共生。心是識。事是行。
suí shì tān yù yǔ xīn gòng shēng xīn shì shì shì shì xíng

於行迷惑是無明。與無明及心共生是名色。
yú xíng mí huò shì wú míng yǔ wú míng jí xīn gòng shēng shì míng sè

名色增長是六處。六處三分合為觸。
míng sè zēng zhǎng shì liù chù liù chù sān fēn hé wéi chù

觸共生是受。受無厭足是愛。愛攝不捨是取。
chù gòng shēng shì shòu shòu wú yàn zú shì ài ài shè bù shě shì qǔ

彼諸有支生是有。有所起名生。生熟為老。老
bǐ zhū yǒu zhī shēng shì yǒu yǒu suǒ qǐ míng shēng shēng shóu wéi lǎo lǎo

壞為死。
huài wéi sǐ

佛子。此中無明有二種業。一令眾生迷於所緣。
fó zǐ cǐ zhōng wú míng yǒu èr zhǒng yè yī lìng zhòng shēng mí yú suǒ yuán

二與行作生起因。
èr yǔ xíng zuò shēng qǐ yīn

Then he thinks, "If indeed there were a doer of deeds then there would be something done. If there were no doer, then there would be nothing done. And then amid the primary meaning, there would be nothing at all to get."

Disciples of the Buddha, the Bodhisattva, Mahasattva, then thinks, "Everything whatsoever in the three-fold realms is only a single thought. The Tathagata extrapolates this one thought into twelve distinct branches, each of which depends entirely upon that one thought for its existence. Why is it so?"

Because thoughts and desire arise together with the deeds that are done. Thoughts are consciousness; deeds are activities and confusion about activities is ignorance. Name and form arise together with ignorance and thoughts and when name and form grow they create the six places. The six places' three divisions combine to create contact. Contact then brings forth feeling. When feeling becomes insatiable then love is the result. Love holds on and does not let go until there is grasping. The branch of existence creates existence, then birth comes from existence. When birth ripens it ages and when age goes bad it creates death."

Disciples of the Buddha! There are two kinds of karma created by ignorance: The first kind confuses living beings about what is conditioned and the second provides the cause for the arising of activities.

行亦_レ有_二種業_一。一能_レ生_レ未_レ來_レ報_レ。二與_レ識_レ作_レ生_レ起_レ。
 xíng yì yǒu èr zhǒng yè yī néng shēng wèi lái bào èr yǔ shì zuò shēng qǐ

因_レ。
 yīn

識亦_レ有_二種業_一。一令_レ諸_レ有_レ相_レ續_レ。二與_レ名_レ色_レ作_レ生_レ。
 shì yì yǒu èr zhǒng yè yī lìng zhū yǒu xiāng xù èr yǔ míng sè zuò shēng

起_レ因_レ。
 qǐ yīn

名_レ色_レ亦_レ有_二種業_一。一互_レ相_レ助_レ成_レ。二與_レ六_レ處_レ作_レ生_レ。
 míng sè yì yǒu èr zhǒng yè yī hù xiāng zhù chéng èr yǔ liù chù zuò shēng

起_レ因_レ。
 qǐ yīn

六_レ處_レ亦_レ有_二種業_一。一各_レ取_レ自_レ境_レ界_レ。二與_レ觸_レ作_レ生_レ。
 liù chù yì yǒu èr zhǒng yè yī gè qǔ zì jìng jiè èr yǔ chù zuò shēng

起_レ因_レ。
 qǐ yīn

觸亦_レ有_二種業_一。一能_レ觸_レ所_レ緣_レ。二與_レ受_レ作_レ生_レ起_レ因_レ。
 chù yì yǒu èr zhǒng yè yī néng chù suǒ yuán èr yǔ shòu zuò shēng qǐ yīn

受亦_レ有_二種業_一。一能_レ領_レ受_レ愛_レ憎_レ等_レ事_レ。二與_レ愛_レ作_レ。
 shòu yì yǒu èr zhǒng yè yī néng lǐng shòu ài zēng děng shì èr yǔ ài zuò

生_レ起_レ因_レ。
 shēng qǐ yīn

愛亦_レ有_二種業_一。一染_レ著_レ可_レ愛_レ事_レ。二與_レ取_レ作_レ生_レ起_レ。
 ài yì yǒu èr zhǒng yè yī rǎn zhuó kě ài shì èr yǔ qǔ zuò shēng qǐ

因_レ。
 yīn

取亦_レ有_二種業_一。一令_レ諸_レ煩_レ惱_レ相_レ續_レ。二與_レ有_レ作_レ生_レ。
 qǔ yì yǒu èr zhǒng yè yī lìng zhū fán nǎo xiāng xù èr yǔ yǒu zuò shēng

起_レ因_レ。
 qǐ yīn

Activities also have two kinds of karma. The first is that of being able to bring forth future retributions. The second provides the cause for the arising of consciousness.

Consciousness also has two kinds of karma: the first kind allows all existence to continue; the second provides the cause for the arising of name and form.

Name and form also has two kinds of karma. The first mutually aids each other's creation. The second provides the cause for the arising of the six locations.

The six locations also have two kinds of karma. The first grasps at its own states. The second provides the cause for the arising of contact.

Contact also has two kinds of karma. The first supports the subject of contact. The second provides the cause for the arising of feeling.

Feeling also has two kinds of karma. The first effects the reception of feelings, concerning specific instances of love, hate and so forth. The second provides the cause for the arising of love.

Love also has two kinds of karma. The first defiled attachment to loveable phenomena. The second provides the cause for the arising of grasping.

Grasping also has two kinds of karma. The first effects the continuation of afflictions. The second provides the cause for the arising of existence.

有亦_一有_二種業_三 · 一能_一令_二於_三餘_四趣_五中_六生_七 · 二與_一生_二作_三
yǒu yì yǒu èr zhǒng yè yī néng lìng yú yú qù zhōng shēng èr yǔ shēng zuò

生_一起_二因_三 ·
shēng qǐ yīn

生亦_一有_二種業_三 · 一能_一起_二諸_三蘊_四 · 二與_一老_二作_三生_四起_五因_六 ·
shēng yì yǒu èr zhǒng yè yī néng qǐ zhū yùn èr yǔ lǎo zuò shēng qǐ yīn

老亦_一有_二種業_三 · 一令_一諸_二根_三變_四異_五 · 二與_一死_二作_三生_四起_五
lǎo yì yǒu èr zhǒng yè yī lìng zhū gēn biàn yì èr yǔ sǐ zuò shēng qǐ

因_一 ·
yīn

死亦_一有_二種業_三 · 一能_一壞_二諸_三行_四 · 二不_一覺_二知_三故_四相_五續_六
sǐ yì yǒu èr zhǒng yè yī néng huài zhū xíng èr bù jué zhī gù xiāng xù

不_一絕_二 ·
bù jué

佛_一子_二 · 此_一中_二無_三明_四緣_五行_六 · 乃_一至_二生_三緣_四老_五死_六者_七 · 由_一無_二
fó zǐ cǐ zhōng wú míng yuán xíng nǎi zhì shēng yuán lǎo sǐ zhě yóu wú

明_一乃_二至_三生_四為_五緣_六 · 令_一行_二乃_三至_四老_五死_六不_七斷_八 · 助_一成_二故_三 ·
míng nǎi zhì shēng wéi yuán lìng xíng nǎi zhì lǎo sǐ bú duàn zhù chéng gù

無_一明_二滅_三則_四行_五滅_六 · 乃_一至_二生_三滅_四則_五老_六死_七滅_八者_九 · 由_一無_二明_三
wú míng miè zé xíng miè nǎi zhì shēng miè zé lǎo sǐ miè zhě yóu wú míng

乃_一至_二生_三不_四為_五緣_六 · 令_一諸_二行_三乃_四至_五老_六死_七斷_八滅_九 · 不_一助_二成_三
nǎi zhì shēng bù wéi yuán lìng zhū xíng nǎi zhì lǎo sǐ duàn miè bú zhù chéng

故_一 ·
gù

佛_一子_二 · 此_一中_二無_三明_四 · 愛_一 · 取_二不_三斷_四是_五煩_六惱_七道_八 ·
fó zǐ cǐ zhōng wú míng ài qǔ bú duàn shì fán nǎo dào

Existence also has two kinds of karma. The first brings about birth in the remaining destinies. The second provides the cause for the arising of birth.

Birth also has two kinds of karma. The first creates the skandhas. The second provides the cause for the arising of old age.

Old age also has two kinds of karma. The first effects the change of the organs. The second provides the cause for the arising of death.

Death also has two kinds of karma. The first destroys activities. The second is continuity that goes on ceaselessly because of the loss of awareness that happens at death.

Disciples of the Buddha, when “ignorance conditions activities” up to and including “birth conditions old age and death” have as their conditions, “ignorance up to and including birth,” they ceaselessly bring “activities up to old and death” into being.

When “ignorance stops then activities stops,” up to and including “the cessation of birth up to and including “then old age and death ceases,” no longer have “ignorance up to and including birth” as their conditions, they eradicate the coming into being of “activities” up to and including “old age and death.”

Disciples of the Buddha, when ignorance, love and grasping are not stopped, that is the path towards affliction.

行₂ · 有₂不₂斷₂是₂業₂道₂。 餘₂分₂不₂斷₂是₂苦₂道₂。
xíng yǒu bú duàn shì yè dào yú fèn bú duàn shì kǔ dào

前₂後₂際₂分₂別₂滅₂。 三₂道₂斷₂。 如₂是₂三₂道₂離₂我₂。 我₂
qián hòu jì fēn bié miè sān dào duàn rú shì sān dào lí wǒ wǒ

所₂。 但₂有₂生₂滅₂。 猶₂如₂束₂蘆₂。
suǒ dàn yǒu shēng miè yóu rú shù lú

復₂次₂ · 無₂明₂緣₂行₂者₂ · 是₂觀₂過₂去₂。 識₂乃₂至₂受₂ · 是₂
fù cì wú míng yuán xíng zhě shì guān guò qù shì nǎi zhì shòu shì

觀₂現₂在₂。 愛₂乃₂至₂有₂ · 是₂觀₂未₂來₂。 於₂是₂以₂後₂ · 展₂
guān xiàn zài ài nǎi zhì yǒu shì guān wèi lái yú shì yǐ hòu zhǎn

轉₂相₂續₂。 無₂明₂滅₂行₂滅₂者₂ · 是₂觀₂待₂斷₂。
zhuǎn xiāng xù wú míng miè xíng miè zhě shì guān dài duàn

復₂次₂ · 十₂二₂有₂支₂名₂為₂三₂苦₂ · 此₂中₂無₂明₂ · 行₂乃₂至₂
fù cì shí èr yǒu zhī míng wéi sān kǔ cǐ zhōng wú míng xíng nǎi zhì

六₂處₂是₂行₂苦₂ · 觸₂、受₂是₂苦₂苦₂ · 餘₂是₂壞₂苦₂。 無₂明₂
liù chù shì xíng kǔ chù shòu shì kǔ kǔ yú shì huài kǔ wú míng

滅₂行₂滅₂者₂ · 是₂三₂苦₂斷₂。
miè xíng miè zhě shì sān kǔ duàn

復₂次₂ · 無₂明₂緣₂行₂者₂ · 無₂明₂因₂緣₂能₂生₂諸₂行₂。 無₂明₂
fù cì wú míng yuán xíng zhě wú míng yīn yuán néng shēng zhū xíng wú míng

滅₂行₂滅₂者₂ · 以₂無₂無₂明₂ · 諸₂行₂亦₂無₂ · 餘₂亦₂如₂是₂。
miè xíng miè zhě yǐ wú wú míng zhū xíng yì wú yú yì rú shì

又₂無₂明₂緣₂行₂者₂ · 是₂生₂繫₂縛₂。 無₂明₂滅₂行₂滅₂者₂ · 是₂
yòu wú míng yuán xíng zhě shì shēng xì fú wú míng miè xíng miè zhě shì

When activities and existence are not stopped, that is the path towards the creation of karma.

When the other links are not stopped that is the path towards suffering.

Still, when we stop discriminating between before and after, all three paths cease. In this way, the three paths are free of self and what belongs to the self, but birth and death still exist, like a bundle of dried grass.

Furthermore, ignorance conditioning mental formations is contemplation of the past.

Consciousness up to and including feeling is contemplation of the present.

Love up to and including existence is contemplation of the future. After that the twelve links continue to cycle through. But the contemplation of “When ignorance ends then mental formations end” is the contemplation of how the linking process can cease.

Furthermore, the twelve limbs of existence are called the three-fold sufferings.

Within them, ignorance and mental formations up to and including the six places make up the suffering of mental formations.

Contact and feeling are ordinary suffering of suffering, and the rest are the suffering of decay. But the contemplation of “When ignorance ends then mental formations end” is the cessation of suffering.

Moreover, ignorance conditioning mental formations means that the causes and conditions of ignorance bring about all mental formations.

“Once ignorance ceases, mental formations cease” means that once you are free of ignorance there are no further mental formations. The rest of the links work in the same way.

Moreover, “ignorance brings about mental formations” creates bonds and fetters. “When ignorance ceases mental formations

滅繫縛。餘亦如是。又無明緣行。是隨順無。
miè xì fú yú yì rú shì yòu wú míng yuán xíng zhě shì suí shùn wú

所有觀。無明滅行滅者。是隨順盡滅觀。餘亦。
suǒ yǒu guān wú míng miè xíng miè zhě shì suí shùn jìn miè guān yú yì

如是。
rú shì

佛子。菩薩摩訶薩如是十種逆順。觀諸緣起。
fó zǐ pú sà mó hē sà rú shì shí zhǒng nì shùn guān zhū yuán qǐ

所謂：有支相續故。一心所攝故。自業差別。
suǒ wèi yǒu zhī xiāng xù gù yì xīn suǒ shè gù zì yè cī bié

故。不相捨離故。三道不斷故。觀過去。現。
gù bù xiāng shě lí gù sān dào bú duàn gù guān guò qù xiàn

在。未來故。三苦聚集故。因緣生滅故。生滅。
zài wèi lái gù sān kǔ jù jí gù yīn yuán shēng miè gù shēng miè

繫縛故。無所有。盡觀故。
xì fú gù wú suǒ yǒu jìn guān gù

佛子。菩薩摩訶薩以如是十種相。觀諸緣起。
fó zǐ pú sà mó hē sà yǐ rú shì shí zhǒng xiàng guān zhū yuán qǐ

知無我。無人。無壽命。自性空。無作者。無。
zhī wú wǒ wú rén wú shòu mìng zì xìng kōng wú zuò zhě wú

受者。即得空解脫門。現在前。
shòu zhě jí dé kōng jiě tuō mén xiàn zài qián

觀諸有支皆自性滅。畢竟解脫。無有少法相。
guān zhū yǒu zhī jiē zì xìng miè bì jìng jiě tuō wú yǒu shǎo fǎ xiāng

生。即時得無相解脫門。現在前。
shēng jí shí dé wú xiàng jiě tuō mén xiàn zài qián

cease” is the end of bonds and fetters. The rest of the links work in the same way.

Moreover, “ignorance brings about mental formations” flows with the contemplation of “nothing whatsoever.” “When ignorance ceases, mental formations cease” flows with the contemplation of ultimate cessation. The rest of the links work in the same way.

Disciples of the Buddha, the Bodhisattva Mahasattva contemplates ten-fold back and forth cycles of pratitya-samutpada. That is:

- 1) the continuity/succession of the twelve links (limbs of existence);
- 2) how they are contained within one thought of the mind;
- 3) how they are distinct due to one’s individual karma;
- 4) how they do not mutually part from each other;
- 5) how the three roads do not stray from each other;
- 6) the past, the present and the future;
- 7) how sufferings accumulate;
- 8) how causes and conditions arise and cease;
- 9) the arising and cessation of ties and fetters; and
- 10) the contemplation of nothing whatsoever and its ultimate cessation.

Disciples of the Buddha, the Bodhisattva Mahasattva using those ten kinds of marks contemplates all arising from conditions.

He knows it all has no self, no others, no life spans, and is empty of a nature of its own, that there is no doer and no receiver, and right then the liberation door of emptiness manifests before him.

He contemplates the limbs of existence as all in their own nature being extinguished and ultimately liberated without the production of the slightest mark of dharmas, and right then the liberation door of marklessness manifests before him.

如是入空、無相已。無有願求。唯除大悲爲
 rú shì rù kōng wú xiàng yǐ wú yǒu yuàn qiú wéi chú dà bēi wéi

首。教化眾生。即時得無願解脫門現在前。
 shǒu jiào huà zhòng shēng jí shí dé wú yuàn jiě tuō mén xiàn zài qián

菩薩如是修三解脫門。離彼我想。離作者受者
 pú sà rú shì xiū sān jiě tuō mén lí bǐ wǒ xiǎng lí zuò zhě shòu zhě

想。離有無想。
 xiǎng lí yǒu wú xiǎng

佛子。此菩薩摩訶薩大悲轉增。精勤修習。爲
 fó zǐ cǐ pú sà mó hē sà dà bēi zhuǎn zēng jīng qín xiū xí wéi

未滿菩提分法令圓滿故。作是念：一切有爲。
 wèi mǎn pú tí fēn fǎ lìng yuán mǎn gù zuò shì niàn yí qiè yǒu wéi

有和合則轉。無和合則不轉。緣集則轉。緣不
 yǒu hé hé zé zhuǎn wú hé hé zé bù zhuǎn yuán jí zé zhuǎn yuán bù

集則不轉。我如是知有爲法多諸過患。當斷此
 jí zé bù zhuǎn wǒ rú shì zhī yǒu wéi fǎ duō zhū guò huàn dāng duàn cǐ

和合因緣。然爲成就眾生故。亦不畢竟滅於諸
 hé hé yīn yuán rán wéi chéng jiù zhòng shēng gù yì bù bì jìng miè yú zhū

行。
 hòng

佛子。菩薩如是觀察有爲多諸過患。無有自
 fó zǐ pú sà rú shì guān chá yǒu wéi duō zhū guò huàn wú yǒu zì

性。不生不滅。而恒起大悲。不捨眾生。即得
 xìng bù shēng bú miè ér hén qǐ dà bēi bù shě zhòng shēng jí dé

般若波羅蜜現前。名無障礙智光明。
 bō rě bō luó mì xiàn qián míng wú zhàng ài zhì guāng míng

Once he has in that way entered emptiness and marklessness, he has no hopes or expectations, except for taking great compassion as foremost to teach and transform sentient beings, and right then the liberation door of wishlessness manifests before him.

The Bodhisattva, through that kind of cultivation of the three doors of liberation, becomes free from thoughts of self and others, free from thoughts of doer and receiver, and free from thoughts of existence and non-existence.

Disciples of the Buddha, this Bodhisattva Mahasattva's great compassion develops and increases. He diligently practices in order to perfect the Bodhi Share Dharmas which have not yet been perfected.

He makes the following reflection: All that is conditioned evolves through combination. Without combination there would be no evolution. It evolves through the assembling of conditions. If conditions did not assemble, then it would not evolve.

Since I in this way know that all conditioned dharmas have many faults and disasters, I should sever that combining of causes and conditions. Nonetheless, in order to bring sentient beings to accomplishment, I also will not utterly put a stop to all activities.

Disciples of the Buddha, the Bodhisattva in that way contemplates the conditioned as having many faults and disasters and as being without a nature of its own, and so not produced and not destroyed. Yet, he constantly gives rise to great compassion, and does not forsake sentient beings. Right then Prajna Paramita manifests before him, which is called the unobstructed light of wisdom.

成就如是智光明已。雖修習菩提分因緣而不住
chéng jiù rú shì zhì guāng míng yǐ suī xiū xí pú tí fēn yīn yuán ér bú zhù

有爲中。雖觀有爲法自性寂滅亦不住寂滅中。
yǒu wéi zhōng suī guān yǒu wéi fǎ zì xìng jí miè yì bú zhù jí miè zhōng

以菩提分法未圓滿故。
yǐ pú tí fēn fǎ wèi yuán mǎn gù

佛子。菩薩住此現前地。得入空三昧、自性
fó zǐ pú sà zhù cǐ xiàn qián dì dé rù kōng sān mèi zì xìng

空三昧、第一義空三昧、第一空三昧、大空
kōng sān mèi dì yī yì kōng sān mèi dì yī kōng sān mèi dà kōng

三昧、合空三昧、起空三昧、如實不分別空三
sān mèi hé kōng sān mèi qǐ kōng sān mèi rú shí bù fēn bié kōng sān

昧、不捨離空三昧、離不離空三昧。
mèi bù shě lí kōng sān mèi lí bù lí kōng sān mèi

此菩薩得如是十空三昧門爲首。百千空三昧皆
cǐ pú sà dé rú shì shí kōng sān mèi mén wéi shǒu bǎi qiān kōng sān mèi jiē

悉現前。如是十無相、十無願三昧門爲首。百
xī xiàn qián rú shì shí wú xiàng shí wú yuàn sān mèi mén wéi shǒu bǎi

千無相、無願三昧門皆悉現前。
qiān wú xiàng wú yuàn sān mèi mén jiē xī xiàn qián

佛子。菩薩住此現前地。復更修習滿足不可壞
fó zǐ pú sà zhù cǐ xiàn qián dì fù gèng xiū xí mǎn zú bù kě huài

心、決定心、純善心、甚深心、不退轉心、不
xīn jué dìng xīn chún shàn xīn shèn shēn xīn bú tuì zhuǎn xīn bù

休息心、廣大心、無邊心、求智心、方便慧相
xiū xī xīn guǎng dà xīn wú biān xīn qiú zhì xīn fāng biàn huì xiāng

Once he has accomplished such light of wisdom, although he cultivates the causes and conditions of the Bodhi Shares, he does not dwell in the conditioned. And although he contemplates conditioned dharmas as being in their own nature still and extinct, he also does not dwell in still extinction, because he has not yet perfected the Bodhi Share Dharmas.

Disciples of the Buddha, when the Bodhisattva dwells on this, the Ground of Manifestation, he attains the samadhi of emptiness of entry; the samadhi of emptiness of own-nature; the samadhi of emptiness in the primary sense; the samadhi of foremost emptiness; the samadhi of great emptiness; the samadhi of emptiness of combining; the samadhi of emptiness of arising; the samadhi of undiscriminated emptiness as it truly is; the samadhi of non-forsaking emptiness; and the samadhi of emptiness of non-separating separation.

This Bodhisattva attains those ten kinds of samadhi doors of emptiness as primary, and then millions of samadhis of emptiness all manifest before him.

In the same way, with ten samadhi doors of marklessness and ten samadhi doors of wishlessness as foremost, ten million samadhi doors of marklessness and wishlessness all manifest before him.

Disciples of the Buddha, when the Bodhisattva dwells on this, the Ground of Manifestation, he further increases his cultivation and perfection of an indestructible mind; a decisive mind; an entirely good mind; a deep, profound mind; a non-retreating mind; an unresting mind; a vast, great mind; a boundless mind; a mind of seeking wisdom; and a mind of interaction of expedients and wisdom -- all of which

應心 · 皆悉圓滿。
yìng xīn jiē xī yuán mǎn

佛子 · 菩薩以此心順佛菩提 · 不懼異論 · 入諸
fó zǐ pú sà yǐ cǐ xīn shùn fó pú tí bú jù yì lùn rù zhū

智地 · 離二心乘道 · 趣於佛智 · 諸煩惱魔無能沮
zhì dì lí èr shèng dào qù yú fó zhì zhū fán nǎo mó wú néng jǔ

壞 · 住於菩薩智慧光明 · 於空、無相、無願法
huài zhù yú pú sà zhì huì guāng míng yú kōng wú xiàng wú yuàn fǎ

中 · 皆善修習 · 方便智慧恒共相應 · 菩提分法
zhōng jiē shàn xiū xí fāng biàn zhì huì hén gòng xiāng yìng pú tí fēn fǎ

常行不捨。
cháng xíng bù shě

佛子 · 菩薩住此現前地中 · 得般若波羅蜜行增
fó zǐ pú sà zhù cǐ xiàn qián dì zhōng dé bō rě bō luó mì xíng zēng

上 · 得第三明利順忍 · 以於諸法如實相隨順無
shàng dé dì sān míng lì shùn rěn yǐ yú zhū fǎ rú shí xiāng suí shùn wú

違故。
wéi gù

佛子 · 菩薩住此現前地已 · 以願力故 · 得見多
fó zǐ pú sà zhù cǐ xiàn qián dì yǐ yǐ yuàn lì gù dé jiàn duō

佛 · 所謂：見多百佛 · 乃至見多百千億那由他
fó suǒ wèi jiàn duō bǎi fó nǎi zhì jiàn duō bǎi qiān yì nà yóu tā

佛 · 悉以廣大心、深心 · 供養恭敬 · 尊重讚
fó xī yǐ guǎng dà xīn shēn xīn gòng yàng gōng jìng zūn zhòng zàn

are totally perfected.

Disciples of the Buddha, the Bodhisattva uses those ten minds to follow the Bodhi of a Buddha.

He does not fear other theories.

He enters the ground of All Wisdom.

He separates from the path of the Two Vehicles.

He tends towards the wisdom of a Buddha.

No demons of afflictions are able to destroy him.

He dwells within the light of wisdom of a Bodhisattva.

He well cultivates within all the dharmas of emptiness, marklessness and wishlessness.

For him wisdom and expedients are constantly interactive.

He always cultivates the Dharmas of the Bodhi Shares and does not forsake them.

Disciples of the Buddha, when the Bodhisattva is dwelling on this, the Ground of Manifestation, he achieves increase of the practices of Prajna Paramita.

He obtains the Third Level of Patience, that of clarity and keenness to accord.

He accords with the real mark of true thusness of all dharmas and does not oppose it.

Disciples of the Buddha, once the Bodhisattva dwells on this, the Ground of Manifestation, through the power of his vows he comes to see many Buddhas. That is, he sees many hundreds of Buddhas, up to and including seeing many hundreds of thousands of kotis of nayutas of Buddhas.

With a vast, great mind and a profound mind, he reveres and makes offerings to them all, worships and praises them, completely offering

歎 · 衣 · 服 · 飲 · 食 · 臥 · 具 · 湯 · 藥 · 一 · 切 · 資 · 生 · 悉 · 以 ·
tàn yī fú yǐn shí wò jù tāng yào yí qiè zī shēng xī yǐ

奉 · 施 · 亦 · 以 · 供 · 養 · 一 · 切 · 眾 · 僧 · 以 · 此 · 善 · 根 · 迴 · 向 · 阿 · 耨 · 耨 · 多 · 羅 · 三 · 藐 · 三 · 菩 · 提 · 。
fèng shī yì yǐ gòng yàng yí qiè zhòng sēng yǐ cǐ shàn gēn huí xiàng ā nòu

多 · 羅 · 三 · 藐 · 三 · 菩 · 提 · 。
duō luó sān miǎo sān pú tí

於 · 諸 · 佛 · 所 · 恭 · 敬 · 聽 · 法 · 聞 · 已 · 受 · 持 · 得 · 如 · 實 · 三 · 昧 ·
yú zhū fó suǒ gōng jìng tīng fǎ wén yǐ shòu chí dé rú shí sān mèi

智 · 慧 · 光 · 明 · 隨 · 順 · 修 · 行 · 憶 · 持 · 不 · 捨 · 又 · 得 · 諸 · 佛 · 甚 ·
zhì huì guāng míng suí shùn xiū xíng yì chí bù shě yòu dé zhū fó shèn

深 · 法 · 藏 · 經 · 於 · 百 · 劫 · 經 · 於 · 千 · 劫 · 乃 · 至 · 無 · 量 · 百 · 千 ·
shēn fǎ zàng jīng yú bǎi jié jīng yú qiān jié nǎi zhì wú liàng bǎi qiān

億 · 那 · 由 · 他 · 劫 · 所 · 有 · 善 · 根 · 轉 · 更 · 明 · 淨 · 。
yì nà yóu tā jié suǒ yǒu shàn gēn zhuǎn gèng míng jìng

譬 · 如 · 真 · 金 · 以 · 毘 · 瑠 · 璃 · 寶 · 數 · 數 · 磨 · 瑩 · 轉 · 更 · 明 · 淨 · 。
pì rú zhēn jīn yǐ pí liú lí bǎo shuò shuò mó yíng zhuǎn gèng míng jìng

此 · 地 · 菩 · 薩 · 所 · 有 · 善 · 根 · 亦 · 復 · 如 · 是 · 以 · 方 · 便 · 慧 · 隨 · 逐 ·
cǐ dì pú sà suǒ yǒu shàn gēn yì fù rú shì yǐ fāng biàn huì suí zhú

觀 · 察 · 轉 · 更 · 明 · 淨 · 轉 · 復 · 寂 · 滅 · 無 · 能 · 映 · 蔽 · 。
guān chá zhuǎn gèng míng jìng zhuǎn fù jí miè wú néng yìng bì

譬 · 如 · 月 · 光 · 照 · 眾 · 生 · 身 · 令 · 得 · 清 · 涼 · 四 · 種 · 風 · 輪 · 所 ·
pì rú yuè guāng zhào zhòng shēng shēn lìng dé qīng liáng sì zhǒng fēng lún suǒ

不 · 能 · 壞 · 此 · 地 · 菩 · 薩 · 所 · 有 · 善 · 根 · 亦 · 復 · 如 · 是 · 能 · 滅 ·
bù néng huài cǐ dì pú sà suǒ yǒu shàn gēn yì fù rú shì néng miè

無 · 量 · 百 · 千 · 億 · 那 · 由 · 他 · 眾 · 生 · 煩 · 惱 · 熾 · 火 · 四 · 種 · 魔 · 道 · 所 ·
wú liàng bǎi qiān yì nà yóu tā zhòng shēng fán nǎo chì huǒ sì zhǒng mó dào suǒ

不 · 能 · 壞 · 。
bù néng huài

up all the necessities of life -- clothing, food and drink, bedding and medicines.

He also makes offerings to all the multitudes of the Sangha, and transfers those good roots to Anuttara-samyak-sambodhi.

For him wisdom and skillful and clever expedients are constantly interactive. He always cultivates the Dharmas of the Bodhi Shares and does not forsake them.

In the presence of all those Buddhas, he reverently listens to their Dharmas, and having heard them, he accepts and holds them. He obtains the samadhi of True Thusness and the light of wisdom, and accordingly cultivates. He remembers and retains them and does not abandon them.

He furthermore obtains the treasury of profound Dharma of all Buddhas. Passing through hundreds of kalpas, passing through thousands of kalpas, up to and including limitless hundreds of thousands of kotis of nayutas of kalpas, all of his good roots become ever brighter and more pure.

This is just as true gold, when repeatedly polished with the gem vaidurya, becomes ever brighter and more pure.

All the good roots of the Bodhisattva on this Ground are just the same way. Through his use of wisdom of expedients to accord and contemplate, they become ever brighter and more pure, evolve towards still extinction, and cannot be obscured.

This is just as the moonlight shines on sentient beings' bodies, bringing them pure refreshment, and the four wheels of wind cannot destroy it.

All of the good roots of the Bodhisattva on this Ground are just the same way. They can extinguish the raging fire of afflictions of limitless hundreds of thousands of kotis of nayutas of sentient beings, and the four kinds of paths of demons are not able to destroy them.

此菩薩 · 十波羅蜜中 · 般若波羅蜜偏多 · 餘非

cǐ pú sà shí bō luó mì zhōng bō rě bō luó mì piān duō yú fēi

不修 · 但隨力隨分 ·

bù xiū dàn suí lì suí fèn

佛子 · 是名略說菩薩摩訶薩第六現前地 ·

fó zǐ shì míng luè shuō pú sà mó hē sà dì liù xiàn qián dì

菩薩住此地 · 多作善化天王 · 所作自在 · 一切

pú sà zhù cǐ dì duō zuò shàn huà tiān wáng suǒ zuò zì zài yī qiè

聲聞 · 所有問難 · 無能退屈 · 能令眾生 · 除滅

shēng wén suǒ yǒu wèn nàn wú néng tuì qū néng lìng zhòng shēng chú miè

我慢 · 深入緣起 · 布施 · 愛語 · 利行 · 同事 ·

wǒ màn shēn rù yuán qǐ 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

rú shì yī qiè zhū suǒ zuò yè jiē bù lí niàn fó nǎi zhì bù lí niàn

具足 · 一切種種 · 一切智智 · 復作是念 · 我當於一

jù zú yī qiè zhǒng zhǒng yī qiè zhì zhì fù zuò shì niàn wǒ dāng yú yī

切眾生中 · 爲首 · 爲勝 · 乃至爲一切智智依止

qiè zhòng shēng zhōng wéi shǒu wéi shèng nǎi zhì wéi yī qiè zhì zhì yī zhǐ

者 ·

zhě

此菩薩若勤行精進 · 於一念頃 · 得百千億三

cǐ pú sà ruò qín xíng jīng jìn yú yī niàn qǐng dé bǎi qiān yì sān

昧 · 乃至示現百千億菩薩 · 以爲眷屬 · 若以願力

mèi nǎi zhì shì xiàn bǎi qiān yì pú sà yǐ wéi juàn shǔ ruò yǐ yuàn lì

自在示現 · 過於此數 · 乃至百千億那由他劫 ·

zì zài shì xiàn guò yú cǐ shù nǎi zhì bǎi qiān yì nà yóu tā jié

不能數知 ·

bù néng shǔ zhī

This Bodhisattva, among the Ten Paramitas, stresses the Paramita of Prajna. It is not that he fails to practice the others, but he only does so according to his power and proportionately.

Disciples of the Buddha, this is called a general discussion of the Bodhisattva Mahasattva's Ground of Manifestation.

The Bodhisattva who dwells upon this Ground for the most part becomes King of the Heaven of Good Transformations and acts with comfort and ease.

No difficult questions asked by any Sound Hearers can cause him to submit.

He can bring sentient beings to eradicate pride and deeply enter arising from conditions.

In giving, kind words, beneficial actions and similar deeds, all the karmic actions he performs are not separate from mindfulness of the Buddha, up to and including not being separate from mindfulness of endowment with All Wisdom, the Wisdom of All Modes.

He further makes the following reflection: I should, among all living beings, be a leader, be supreme, up to and including being one of wisdom of all wisdom on whom one can rely.

If this Bodhisattva practices with diligence and vigor, within a single thought, he attains hundreds of thousands of kotis of samadhis, up to and including manifesting hundreds of thousands of kotis of Bodhisattvas as his retinue.

If he employs power of Bodhisattva vows to manifest at ease, he surpasses that number, so that in up to and including hundreds of thousands of kotis of nayutas of kalpas, the number could not be counted or known.

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

菩薩圓滿五地已
 pú sà yuán mǎn wǔ dì yǐ

觀法無相亦無性
 guān fǎ wú xiàng yì wú xìng

無生無成本清淨
 wú shēng wú chéng běn qīng jìng

無有戲論無取捨
 wú yǒu xì lùn wú qǔ shě

體相寂滅如幻等
 tǐ xiàng jí miè rú huàn děng

有無不二離分別
 yǒu wú bù èr lí fēn bié

隨順法性如是觀
 suí shùn fǎ xìng rú shì guān

此智得成入六地
 cǐ zhì dé chéng rù liù dì

明利順忍智具足
 míng lì shùn rěn zhì jù zú

觀察世間生滅相
 guān chá shì jiān shēng miè xiàng

以癡闇力世間生
 yǐ chī àn lì shì jiān shēng

若滅癡闇世無有
 ruò miè chī àn shì wú yǒu

觀諸因緣實義空
 guān zhū yīn yuán shí yì kōng

不壞假名和合用
 bú huài jiǎ míng hé hé yòng

無作無受無思念
 wú zuò wú shòu wú sī niàn

諸行如雲遍興起
 zhū xíng rú yún biàn xīng qǐ

不知真諦名無明
 bù zhī zhēn dì míng wú míng

所作思業愚癡果
 suǒ zuò sī yè yú chī guǒ

識起共生是名色
 shì qǐ gòng shēng shì míng sè

如是乃至眾苦聚
 rú shì nǎi zhì zhòng kǔ jù

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

*When the Bodhisattva has perfected the Fifth Ground,
 He observes that dharmas have no marks and are without a nature.
 Without production or conclusion, they basically are pure,
 Not having theorizing, without grasping or rejecting,*

*In substance and marks still and extinct, like illusions and so forth,
 Non-dual in being and non-being, free from discriminations.
 According with dharmas' nature, he makes such contemplations.
 This wisdom brings about that he enters the Sixth Ground.*

*Endowed with wisdom of patience of clarity and keenness to
 accord,
 He observes marks of production and extinction of the world,
 That through power of stupidity's darkness, the worldly is produced,
 And if stupidity's darkness disappears, the worldly does not exist.*

*He observes how in the real sense all causal conditions are empty,
 Yet not destroying false names, they have inter-combining function.
 But there is no doer or receiver, and there is no thought,
 For all activities are like clouds which pervasively arise.*

*Not to know the truth, is what is termed ignorance,
 And karma of thought created, has stupidity as its fruit.
 Along with consciousness arising, name and form are produced,
 In the same way, up to and including the multitudes of sufferings.*

了達三界依心有
liǎo dá sān jiè yī xīn yǒu

生死皆由心所作
shēng sǐ jiē yóu xīn suǒ zuò

無明所作有二種
wú míng suǒ zuò yǒu èr zhǒng

如是乃至老終歿
rú shì nǎi zhì lǎo zhōng mò

無明為緣不可斷
wú míng wéi yuán bù kě duàn

愚癡愛取煩惱支
yú chī ài qǔ fán nǎo zhī

癡至六處是行苦
chī zhì liù chù shì xíng kǔ

所餘有支是壞苦
suǒ yú yǒu zhī shì huài kǔ

無明與行為過去
wú míng yǔ xíng wéi guò qù

愛取有生未來苦
ài qǔ yǒu shēng wèi lái kǔ

十二因緣亦復然
shí èr yīn yuán yì fù rán

心若滅者生死盡。
xīn ruò miè zhě shēng sǐ jìn

緣中不了為行因
yuán zhōng bù liǎo wéi xíng yīn

從此苦生無有盡。
cóng cǐ kǔ shēng wú yǒu jìn

彼緣若盡悉皆滅
bǐ yuán ruò jìn xī jiē miè

行有是業餘皆苦。
xíng yǒu shì yè yú jiē kǔ

觸受增長是苦苦
chù shòu zēng zhǎng shì kǔ kǔ

若見無我三苦滅。
ruò jiàn wú wǒ sān kǔ miè

識至於受現在轉
shì zhì yú shòu xiàn zài zhuǎn

觀待若斷邊際盡。
guān dài ruò duàn biān jì jìn

He understands that the Three Realms exist based on the mind,
And that the Twelve Causal Conditions are also the same way,
That birth and death are brought about all because of mind,
And if the mind's extinguished, birth and death will end.

There are two kinds of karma which ignorance enacts:
Not understanding that, whereby, one is supported and
providing activities' cause.

It continues in that way up to old age and death.

From this comes suffering which does not have an end.

With ignorance as the conditions, this cannot be cut off.
Once that condition is ended, it all becomes extinguished.

The limbs of affliction are stupidity, love and grasping.

Activities and existence are karma, and all the rest is suffering.

Stupidity up to the six locations is the suffering of process.

The increase of contact and feeling is the suffering of suffering.

The remaining limbs are all the suffering of decay.

If one sees there is no self, the three sufferings are extinguished.

Ignorance and activities pertain to what is past.

Consciousness up to feeling, happen in the present.

Love, grasping, existence and birth are suffering in the future.

Observing awaited severance of suffering, brings their boundaries
to an end.

無×明_レ爲_レ緣_レ是_レ生_レ縛_レ
wú míng wéi yuán shì shēng fú

從_レ因_レ生_レ果_レ離_レ則_レ斷_レ
cóng yīn shēng guǒ lí zé duàn

隨_レ順_レ無_レ明_レ起_レ諸_レ有_レ
suí shùn wú míng qǐ zhū yǒu

此_レ有_レ彼_レ有_レ無_レ亦_レ然_レ
cǐ yǒu bǐ yǒu wú yì rán

有_レ支_レ相_レ續_レ一_レ心_レ攝_レ
yǒu zhī xiāng xù yì xīn shè

三_レ際_レ三_レ苦_レ因_レ緣_レ生_レ
sān jì sān kǔ yīn yuán shēng

如_レ是_レ普_レ觀_レ緣_レ起_レ行_レ
rú shì pǔ guān yuán qǐ xíng

如_レ幻_レ如_レ夢_レ如_レ光_レ影_レ
rú huàn rú mèng rú guāng yǐng

如_レ是_レ觀_レ察_レ入_レ於_レ空_レ
rú shì guān chá rù yú kōng

了_レ其_レ虛_レ妄_レ無_レ所_レ願_レ
liǎo qí xū wàng wú suǒ yuàn

於_レ緣_レ得_レ離_レ縛_レ乃_レ盡_レ
yú yuán dé lí fú nǎi jìn

觀_レ察_レ於_レ此_レ知_レ性_レ空_レ。
guān chá yú cǐ zhī xìng kōng

若_レ不_レ隨_レ順_レ諸_レ有_レ斷_レ
ruò bù suí shùn zhū yǒu duàn

十_レ種_レ思_レ惟_レ心_レ離_レ著_レ。
shí zhǒng sī wéi xīn lí zhuó

自_レ業_レ不_レ離_レ及_レ三_レ道_レ
zì yè bù lí jí sān dào

繫_レ縛_レ起_レ滅_レ順_レ無_レ盡_レ。
xì fú qǐ miè shùn wú jìn

無_レ作_レ無_レ受_レ無_レ眞_レ實_レ
wú zuò wú shòu wú zhēn shí

亦_レ如_レ愚_レ夫_レ逐_レ陽_レ焰_レ。
yì rú yú fū zhú yáng yàn

知_レ緣_レ性_レ離_レ得_レ無_レ相_レ
zhī yuán xìng lí dé wú xiàng

唯_レ除_レ慈_レ愍_レ爲_レ眾_レ生_レ。
wéi chú cí mǐn wèi zhòng shēng

With ignorance conditioning, there is production of fetters.

When free of that condition, the fetters also end.

Freedom brings the severance of retribution born from causes.

Contemplating this one knows its emptiness of nature.

If one follows ignorance, all existences arise.

If one doesn't follow ignorance, existences are severed.

This existing, that exists -- or doesn't -- works the same.

Through ten kinds of thoughts the mind leaves all attachments:

As continuing limbs of existence, as containment in one thought,

As individual karma, not letting go and the Three Roads,

As Three Boundaries, as Three Sufferings, as production due to causes,

As bonds and fetters rise and fall, and as according, ending.

Through such universal contemplation or arising from conditions,

As without doer or receiver or actuality,

Like illusions, like a dream, like reflected light,

And just like a mirage chased by a stupid person,

Such contemplation leads to entering emptiness.

Knowing conditions have no nature, one attains marklessness.

Comprehending their empty falseness, one has no expectations,

Except compassionate pity for the sake of living beings.

大士修行解脫門
dà shì xiū xíng jiě tuō mén

知諸有爲和合作
zhī zhū yǒu wéi hé hé zuò

空三昧門具百千
kōng sān mèi mén jù bǎi qiān

般若順忍皆增上
bō rě shùn rěn jiē zēng shàng

復以深心多供佛
fù yǐ shēn xīn duō gòng fó

得佛法藏增善根
dé fó fǎ zàng zēng shàn gēn

如月清涼被眾物
rú yuè qīng liáng pī zhòng wù

此地菩薩超魔道
cǐ dì pú sà chāo mó dào

此地多作善化王
cǐ dì duō zuò shàn huà wáng

所作皆求一切智
suǒ zuò jiē qiú yī qiè zhì

轉益大悲求佛法
zhuǎn yì dà bēi qiú fó fǎ

志樂決定勤行道
zhì yào jué dìng qín xíng dào

無相無願亦復然
wú xiàng wú yuàn yì fù rán

解脫智慧得成滿
jiě tuō zhì huì dé chéng mǎn

於佛教中修習道
yú fó jiào zhōng xiū xí dào

如金瑠璃所磨瑩
rú jīn liú lí suǒ mó yíng

四風來觸無能壞
sì fēng lái chù wú néng huài

亦息群生煩惱熱
yì xí qún shēng fán nǎo rè

化導眾生除我慢
huà dǎo zhòng shēng chú wǒ màn

悉已超勝聲聞道
xī yǐ chāo shèng shēng wén dào

As the Great Knight cultivates the doors to liberation,
He augments great compassion and seeks the Buddhadharma.
He knows that all conditioned is made from combination.
Fixed in will and inclination, he diligently cultivates the Way.

He obtains samadhi doors of emptiness, numbering hundreds of
thousands of kotis,
And of marklessness and wishlessness, as many he obtains.
Prajna and according patience both keep on increasing.
Liberation and wisdom both become complete.

He further, with deep mind, makes many offerings to Buddhas,
And within the Buddhas' teachings, he cultivates the Way,
Obtains the Treasury of Buddhadharma and increases his good
roots,
The way that gold shines when polished with vaidurya.

Just as the moon's pure coolness refreshes sentient beings,
And the four winds come and touch it but cannot bring it harm,
This Bodhisattva thus transcends all demonic paths,
And also quells the fire of all sentient beings' afflictions.

Upon this Ground, most become Kings of the Good
Transformations,
And teach sentient beings to expel their pride.
Every single thing they do is seeking All-Wisdom,
And they completely transcend the path of Sound Hearers.

此_カ地_カ菩_サ薩_サ勤_ク精_シ進_シ
cǐ dì pú sà qín jīng jìn

亦_モ見_ル若_シ干_ガ無_ク量_カ佛_ト
yì jiàn ruò gān wú liàng fó

甚_シ深_シ微_シ妙_シ難_シ見_ル知_ル
shèn shēn wēi miào nán jiàn zhī

如_シ是_レ菩_サ薩_サ第_ニ六_ノ地_カ
rú shì pú sà dì liù dì

獲_ク諸_ヲ三_ノ昧_ル百_ガ千_ノ億_ト
huò zhū sān mèi bǎi qiān yì

譬_ス如_シ盛_シ夏_ノ空_ノ中_ノ日_ト。
pì rú shèng xià kōng zhōng rì

聲_ヲ聞_ク獨_シ覺_ス無_ク能_ク了_ス
shēng wén dú jué wú néng liǎo

我_ガ爲_ス佛_ト子_ト已_ニ宣_ス說_ス。
wǒ wèi fó zǐ yǐ xuān shuō

*The Bodhisattva on this Ground is diligent with vigor,
And acquires samadhis numbering hundreds of thousands of kotis.
He also sees that many limitless Buddhas,
Just like the sun in space on a midsummer's day.*

*For Buddhist disciples, I have now proclaimed
What the Sixth one of the Bodhisattva Grounds is like.
It is deep, subtle, wonderful; hard to see and know.
The Solitary Enlightened and Sound Hearers cannot comprehend it.*

第六地終

End of the Sixth Ground