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妙善地第九法云地第十上

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法云地第十下

十住经卷第一

简  
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# THE TEN GROUNDS SUTRA

*The Daśabhūmika Sūtra*

(Taisho T10, no. 286, pp. 497c01–535a20)

Translated from Sanskrit to Chinese in the Later Qin Era<sup>1</sup>  
by Tripiṭaka Master Kumārajīva<sup>2</sup> from the State of Kucha.<sup>3</sup>

Chinese to English Translation by Bhikshu Dharmamitra

497c06|| 歡喜地第一  
 497c07|| {A} 如是我聞。一時佛在他化自在天王宮摩尼  
 497c08|| 寶殿上。與大菩薩眾俱。皆於阿耨多羅三藐  
 497c09|| 三菩提。不退轉。從他方界。俱來集會。此諸菩  
 497c10|| 薩。一切菩薩。智慧行處。悉得自在。諸如來智  
 497c11|| 慧入處。悉皆得入。善能教化一切世間。隨時  
 497c12|| 普示神通等事。於念念中。皆能成辦具足一  
 497c13|| 切菩薩所願。於一切世<sup>[20]</sup>界一切劫一切國土。  
 497c14|| 常修諸菩薩行。具足一切菩薩所有福德智  
 497c15|| 慧。而無窮盡。能為一切。而作饒益。能到一  
 497c16|| 切菩薩智慧方便彼岸。能示眾生生死及涅  
 497c17|| 槃門。不斷一切菩薩所行。善遊一切菩薩禪  
 497c18|| 定解脫三昧。神通明慧。諸所施為。善能示現  
 497c19|| 一切菩薩無作神足。皆悉已得。於一念頃。能  
 497c20|| 至十方諸佛大會。

### 欢喜地第一

如是我闻：一时，佛在他化自在天王宫摩尼宝殿上，与大菩  
 萨众俱，皆于阿耨多罗三藐三菩提不退转，从他方界俱来集会。  
 此诸菩萨，一切菩萨智慧行处悉得自在，诸如来智慧入处悉皆得  
 入，善能教化一切世间，随时普示神通等事，于念念中皆能成办  
 具足一切菩萨所愿，于一切世界、一切劫、一切国土常修诸菩萨  
 行，具足一切菩萨所有福德智慧而无穷尽，能为一切而作饶益，  
 能到一切菩萨智慧方便彼岸，能示众生生死及涅槃门，不断一切  
 菩萨所行，善游一切菩萨禅定解脫三昧神通明慧，诸所施为善能  
 示现，一切菩萨无作神足皆悉已得，于一念顷能至十方诸佛大  
 会，

# CHAPTER ONE

## The Joyfulness Ground<sup>4</sup>

### I. THE INTRODUCTORY SECTION

#### A. THE SETTING AND AUDIENCE

{A} Thus I have heard. At one time, the Buddha was residing in Maṇi Jewel Hall within the palace of the Paranirmita Vaśavartin Heaven King together with an assembly of great bodhisattvas, all of whom were irreversible in their progression toward *anuttarasamyaksambodhi*. They had all assembled there from the realms of other regions.

#### B. THE GREAT BODHISATTVAS AND THEIR QUALITIES

These bodhisattvas had all achieved sovereign mastery in those places where all bodhisattvas' wisdom is practiced and had all entered into all those places that all *tathāgatas'* wisdom enters.<sup>5</sup> They were well able to teach the inhabitants of all worlds and were freely able at any time to everywhere manifest the spiritual superknowledges and other such phenomena.

In each and every mind-moment, they were entirely able to perfectly accomplish what all bodhisattvas have vowed to accomplish. In all worlds, in all kalpas, and in all lands, they always cultivated all of the bodhisattva practices and endlessly carried on the perfection of all bodhisattvas' merit and knowledge.

They were able to act for the benefit of all and were able to reach the perfection of all bodhisattvas' wisdom and skillful means. They were able to reveal for beings the gateway leading from *saṃsāra* to nirvāṇa and never desisted from coursing in the practices of all bodhisattvas.

They skillfully roamed in all of the bodhisattva's *dhyāna* concentrations, liberations, samādhis, spiritual superknowledges, and clear knowledges.<sup>6</sup> In all the endeavors to which they devoted themselves, they were well able to manifest all of the bodhisattva's effortlessly-implemented bases of psychic powers,<sup>7</sup> all of which they had already acquired.

In but a single mind-moment, they were able to go forth to the great assemblies of all buddhas throughout the ten directions

正體字

勸發諮請。受持法輪。常以  
 497c21 || 大心。供養諸佛。常能修習諸大菩薩所行事  
 497c22 || 業。其身普現無量世界。其音遍聞。無所不至。  
 497c23 || 其心通達。明見三世一切菩薩。所有功德。具  
 497c24 || 足修習。如是諸菩薩摩訶薩功德無量無邊。  
 497c25 || 於無數劫。說不可盡  
 497c26 || 其名曰金剛藏菩薩摩訶薩。寶藏菩薩。蓮華  
 497c27 || 藏菩薩。德藏菩薩。蓮華德藏菩薩。日藏菩薩。  
 497c28 || 月藏菩薩。淨月藏菩薩。照一切世間莊嚴藏  
 497c29 || 菩薩。智慧照明藏菩薩。妙德藏菩薩。栴檀德  
 498a01 || 藏菩薩。華德藏菩薩。優鉢羅華德藏菩薩。天  
 498a02 || 德藏菩薩。福德藏菩薩。無<sup>[1]</sup>閼清淨<sup>[2]</sup>智德藏  
 498a03 || 菩薩。功德藏菩薩。那羅延德藏菩薩。無垢藏  
 498a04 || 菩薩。離垢藏菩薩。種種樂說莊嚴藏菩薩。大  
 498a05 || 光明網藏菩薩。淨明威德王藏菩薩。

簡體字

劝发咨请受持法轮，常以大心供养诸佛，常能修习诸大菩萨所行事业，其身普现无量世界，其音遍闻无所不至，其心通达明见三世一切菩萨，所有功德具足修习。

如是诸菩萨摩訶薩功德无量无边，于无数劫说不可尽。其名曰：金剛藏菩薩摩訶薩、寶藏菩薩、蓮華藏菩薩、德藏菩薩、蓮華德藏菩薩、日藏菩薩、月藏菩薩、淨月藏菩薩、照一切世間莊嚴藏菩薩、智慧照明藏菩薩、妙德藏菩薩、栴檀德藏菩薩、華德藏菩薩、優鉢羅華德藏菩薩、天德藏菩薩、福德藏菩薩、無碍清淨智德藏菩薩、功德藏菩薩、那羅延德藏菩薩、无垢藏菩薩、离垢藏菩薩、种种乐说庄严藏菩薩、大光明网藏菩薩、淨明威德王藏菩薩、

wherein they entreated them to initiate teachings, freely posed queries to them, and received and retained the teachings brought forth through the turning of the Dharma wheel.<sup>8</sup>

They always devoted their great minds to presenting offerings to all buddhas and they remained ever able to cultivate the works practiced by all great bodhisattvas. Their bodies manifested in countless worlds. Their voices were universally heard, reaching everywhere without exception. Their minds had achieved a penetrating level of comprehension whereby they were able to clearly see all bodhisattvas of the three periods of time. They perfectly cultivated and practiced all the meritorious qualities. The meritorious qualities of these bodhisattva *mahāsattvas*<sup>9</sup> were so measureless and boundless that they could never be completely described even in countless kalpas.

#### C. THE NAMES OF THE BODHISATTVAS IN ATTENDANCE

Their names were:<sup>10</sup>

- Vajragarbha Bodhisattva Mahāsattva;
- Jeweled Treasury Bodhisattva;
- Lotus Treasury Bodhisattva;
- Treasury of Qualities Bodhisattva;
- Treasury of Lotus Qualities Bodhisattva;
- Solar Treasury Bodhisattva;
- Lunar Treasury Bodhisattva;
- Pure Moon Treasury Bodhisattva;
- Treasury of Adornments Illuminating All Worlds Bodhisattva;
- Treasury of Wisdom<sup>11</sup> Illumination Bodhisattva;
- Treasury of Sublime Qualities Bodhisattva;
- Treasury of Candana's Qualities Bodhisattva;
- Treasury of Floral Qualities Bodhisattva;
- Utpala Blossom Treasury Bodhisattva;
- Treasury of Celestial Qualities Bodhisattva;
- Treasury of Merit Bodhisattva;
- Treasury of Unimpeded Pure Knowledge Qualities Bodhisattva;
- Treasury of Meritorious Qualities Bodhisattva;
- Treasury of Nārāyaṇa's Qualities Bodhisattva;
- Treasury of Stainlessness Bodhisattva;
- Treasury of Defilement Transcendence Bodhisattva;
- Treasury of Adornment with All Forms of Eloquence Bodhisattva;
- Great Brilliance Net Treasury Bodhisattva;
- Treasury of the King of Pure Light's Awesome Qualities Bodhisattva;

## 大金山

498a06 || 光明威德王藏菩薩。一切相莊嚴淨德藏菩  
 498a07 || 薩。金剛焰德相莊嚴藏菩薩。焰熾藏菩薩。宿  
 498a08 || 王光照藏菩薩。虛空無[\*]閔妙音藏菩薩。陀羅  
 498a09 || 尼功德持一切世間願藏菩薩。海莊嚴藏菩  
 498a10 || 薩。須彌德藏菩薩。淨一切功德藏菩薩。如來  
 498a11 || 藏菩薩。佛德藏菩薩。解脫月菩薩。如是等菩  
 498a12 || 薩摩訶薩。無量無邊。不可思議。不可稱說。金  
 498a13 || 剛藏菩薩摩訶薩。而為上首  
 498a14 || {B}爾時金剛藏菩薩摩訶薩。承佛威神。入菩薩  
 498a15 || 大智慧光明三昧。{C}即時十方世界。於一方。過  
 498a16 || [3]十億佛土微塵數世界乃有如來。名金剛藏。  
 498a17 || 如是次第。十億佛土微塵數諸佛。皆現其身。  
 498a18 || 名金剛藏。十方世界。皆亦如是。同聲讚言。  
 498a19 || 善哉善哉。金剛藏。乃能入是菩薩大智慧光  
 498a20 || 明三昧。如是十方世界微塵數等諸佛。皆同  
 498a21 || 一號。加汝威神。又盧舍那佛。本願力故。又汝  
 498a22 || 有大智慧故。

正  
體  
字

大金山光明威德王藏菩薩、一切相庄严淨德藏菩薩、金剛焰德相  
 庄严藏菩薩、焰熾藏菩薩、宿王光照藏菩薩、虛空無碍妙音藏菩  
 薩、陀羅尼功德持一切世間願藏菩薩、海庄严藏菩薩、須彌德藏  
 菩薩、淨一切功德藏菩薩、如來藏菩薩、佛德藏菩薩、解脫月菩  
 薩。如是等菩薩摩訶薩，無量無邊，不可思議，不可稱說，金剛  
 藏菩薩摩訶薩而為上首。

爾時，金剛藏菩薩摩訶薩，承佛威神，入菩薩大智慧光明三  
 昧。即時十方世界，於一方過十億佛土微塵數世界乃有如來，名  
 金剛藏；如是次第，十億佛土微塵數諸佛皆現其身，名金剛藏。  
 十方世界，皆亦如是，同聲贊言：“善哉！善哉！金剛藏，乃能  
 入是菩薩大智慧光明三昧。如是十方世界微塵數等諸佛，皆同一  
 號，加汝威神。又盧舍那佛，本願力故。又汝有大智慧故，

簡  
體  
字

Treasury of the King of the Great Golden Mountain of Light's  
 Awesome Qualities Bodhisattva;  
 Treasury of Adornment With the Pure Qualities of All Marks  
 Bodhisattva;  
 Treasury of Adornment With Vajra Flames' Marks Bodhisattva;  
 Treasury of Blazing Flames Bodhisattva;  
 Treasury of the Constellation Kings' Radiance Bodhisattva;  
 Treasury of the Unimpeded Sublime Sound of Emptiness Bodhisattva;  
 Treasury of Dhāraṇī Qualities and Vows Sustaining All Worlds  
 Bodhisattva;  
 Treasury of Oceanic Adornment Bodhisattva;  
 Treasury of a Sumeru of Qualities Bodhisattva;  
 Treasury of the Purification of All Meritorious Qualities Bodhisattva;  
 Tathāgata Treasury Bodhisattva;  
 Treasury of Buddha Qualities Bodhisattva;  
 And Liberation Moon Bodhisattva.

Bodhisattva *mahāsattvas* such as these were present there in measureless, boundless, inconceivable, and indescribable numbers.<sup>12</sup> Vajragarbha Bodhisattva Mahāsattva served as their head.

D. VAJRAGARBHA ENTERS SAMĀDHI AND COUNTLESS BUDDHAS MANIFEST

(B) At that time, Vajragarbha Bodhisattva Mahāsattva aided by the Buddha's awesome spiritual power, entered "the bodhisattva's great wisdom light samādhi."<sup>13</sup> (C) Then, off in one of the directions among the worlds of the ten directions, beyond worlds as numerous as the atoms in ten *koṭis*<sup>14</sup> of buddha lands, there immediately appeared a Tathāgata named Vajragarbha. And in this same manner, there were in sequence buddhas as numerous as the atoms in ten *koṭis* of buddha lands, all named Vajragarbha, who manifested their bodies. And so it was as well in all worlds of the ten directions.

E. THE BUDDHAS PRAISE HIM AND ENCOURAGE HIM TO TEACH THE TEN GROUNDS

All of them together, as if with a single voice, uttered their praises, saying:

It is good indeed, good indeed, Vajragarbha, that you are now able to enter the great wisdom light samādhi. In this way, buddhas as numerous as the atoms in the worlds of the ten directions, all of them of the same name, augment your awesome spiritual power.

This is also due to the power of the original vows of Rocana Buddha,<sup>15</sup> also because you possess great wisdom,<sup>16</sup> and also so

正體字

又與一切菩薩不可思議。諸佛  
 498a23 || 法明。所謂。{D} 令入智慧地故。攝一切善根故。善  
 498a24 || 分別選擇一切佛法故。廣知諸法故。決定說  
 498a25 || 諸法故。無分別智善分別故。一切世間法不  
 498a26 || 能污故。出世間善根清淨故。得不可思議智  
 498a27 || 力故。得一切智人智處故。又得菩薩十地故。  
 498a28 || 如實說菩薩十地差別故。分別說無漏法不  
 498a29 || 著故。大智慧光明。善擇以自莊嚴故。令入具  
 498b01 || 足智門故。隨所應住次第說故。得無[\*]閼樂  
 498b02 || 說光明故。具足大無[\*]閼智[4]地不忘失菩[5]薩  
 498b03 || 心故。教化成就一切眾生性故。得一切遍至  
 498b04 || 決定智故。{E} 又金剛藏。汝當說此法門差別。所  
 498b05 || 謂。

簡體字

又与一切菩萨不可思议诸佛法明，所谓：令入智慧地故，摄一切善根故，善分别选择一切佛法故，广知诸法故，决定说诸法故，无分别智善分别故，一切世间法不能污故，出世间善根清净故，得不可思议智力故，得一切智人智处故，又得菩萨十地故，如实说菩萨十地差别故，分别说无漏法不著故，大智慧光明善择以自庄严故，令入具足智门故，随所应住次第说故，得无碍乐说光明故，具足大无碍智地不忘失菩萨心故，教化成就一切众生性故，得一切遍至决定智故。又金剛藏，汝当说此法門差別，所謂：

that you will bestow upon all bodhisattvas the inconceivable Dharma light of all buddhas, in particular doing so:

- (D) To cause their entry into the grounds of wisdom;<sup>17</sup>
  - To facilitate their gathering of all roots of goodness;
  - To enable their skillful differentiation and selection of all dharmas of the Buddha;
  - To enable their vast knowing of all dharmas;
  - To enable their decisively resolute explication of all dharmas;
  - To cause their skillful differentiation with non-discriminating knowledge;
  - To ensure that they cannot be defiled by any worldly dharma;
  - To facilitate their purification of roots of world-transcending goodness;
  - To enable their acquisition of the inconceivable powers of knowledge;
  - To enable their acquisition of the sphere of knowledge of those possessed of all-knowledge;
  - To also cause their acquisition of the bodhisattva's ten grounds;
  - To present a reality-accordant explanation of the differentiating aspects of the bodhisattva's ten grounds;
  - To present a differentiating explanation of the non-attachment associated with the dharmas that are free of the contaminants;<sup>18</sup>
  - To enable their own adornment through skillful analysis using the light of great wisdom;
  - To cause their entry into the gateway of fully accomplished knowledge;
  - To enable them to provide sequential explanations appropriate to the circumstances in which they abide;
  - To facilitate their acquisition of the light of unimpeded eloquence;
  - To cause their complete fulfillment of the grounds of great unimpeded knowledge without ever losing the bodhisattva's resolve;
  - To enable their teaching and complete development of all realms<sup>19</sup> of beings;
  - And also in order to cause their acquisition of definitive knowledge that reaches everywhere.
- (E) Additionally, Vajragarbha Bodhisattva, you should explain the differentiating aspects associated with these Dharma gateways, doing so:

正  
體  
字

諸佛神力故。汝能堪受如來神力故。自善  
 498b06 || 根清淨故。清淨法性性故。饒益眾生性故。令  
 498b07 || 眾生得清淨法身智身故。於一切佛得受記  
 498b08 || 故。得一切世間最高大身故。過一切世間道  
 498b09 || 故。出世間善根清淨故。{F}即時十方諸佛。示金  
 498b10 || 剛藏真實無上佛身。與無障礙樂說之辯。與  
 498b11 || 善分別清淨智慧。與善憶念不忘。與善決定  
 498b12 || 意。與遍至一切智處。與諸佛無壞力。與諸佛  
 498b13 || 無所畏不怯弱。與諸佛無礙智分別諸法善  
 498b14 || 開法門。與一切諸佛上妙身口意所作。{G}何以  
 498b15 || 故。以得菩薩大智慧光明三昧法故。亦是菩  
 498b16 || 薩本願力故。志心清淨故。智慧明白故。善集  
 498b17 || 助道法故。善修本事故。能持無量念故。信解  
 498b18 || 清淨光明法故。

簡  
體  
字

诸佛神力故，汝能堪受如来神力故，自善根清净故，清净法性性  
 故，饶益众生性故，令众生得清净法身智身故，于一切佛得受记  
 故，得一切世间最高大身故，过一切世间道故，出世间善根清净  
 故。”

即时十方诸佛，示金刚藏真实无上佛身，与无障碍乐说之  
 辩，与善分别清净智慧，与善忆念不忘，与善决定意，与遍至一  
 切智处，与诸佛无坏力，与诸佛无所畏不怯弱，与诸佛无碍智分  
 别诸法善开法门，与一切诸佛上妙身口意所作。何以故？以得菩  
 萨大智慧光明三昧法故，亦是菩萨本愿力故，志心清净故，智慧  
 明白故，善集助道法故，善修本事故，能持无量念故，信解清静  
 光明法故，

On account of the Buddhas' spiritual powers;  
 To be able to take on the Tathāgata's spiritual powers;  
 To facilitate purification of one's own roots of goodness;  
 To purify the realms of the Dharma realm;<sup>20</sup>  
 To benefit the realms of beings;  
 To cause beings to acquire the pure Dharma body and knowledge body;  
 To enable the receiving of the prediction from all buddhas;  
 To enable acquisition of the most lofty and grand body in the entire world;  
 To enable stepping beyond all worldly paths;  
 And also to facilitate purification of world-transcending roots of goodness.

F. THE BUDDHAS BESTOW QUALITIES AND ABILITIES ON VAJRAGARBHA

(F) The Buddhas of the Ten Directions then immediately bestowed the following things on Vajragarbha Bodhisattva:

They bestowed the genuine and unsurpassable body of a buddha;<sup>21</sup>  
 They bestowed the skill of unimpededly eloquent discourse;  
 They bestowed skillfully differentiating pure wisdom;<sup>22</sup>  
 They bestowed the ability to skillfully remember and never forget;  
 They bestowed a skillfully decisive intelligence;<sup>23</sup>  
 They bestowed the bases for universally extensive omniscience;  
 They bestowed all buddhas' powers of invincibility;  
 They bestowed the fearlessnesses and absence of timidity;<sup>24</sup>  
 They bestowed all buddhas' unimpeded knowledges<sup>25</sup> that distinguish all dharmas and skillfully open the Dharma gateways;  
 And they also bestowed all buddhas' supremely sublime functions of body, speech, and mind.

(G) Why did this occur?:

This was due to his acquisition of the bodhisattva's great wisdom light samādhi;  
 Due to the power of the bodhisattva's original vows;  
 Due to the purification of his higher aspirations;<sup>26</sup>  
 Due to the brilliantly pristine purity of his wisdom;<sup>27</sup>  
 Due to his having well accumulated the dharmas constituting the provisions assisting realization of the path;<sup>28</sup>  
 Due to his having skillfully cultivated karmic works in the past;  
 Due to his ability to sustain a measurelessly capacious memory;  
 Due to his resolute faith<sup>29</sup> in the pure and radiant Dharma;

正體字

善得陀羅尼門無分別故。以  
 498b19 || 智印善印法性故。{H}爾時十方諸佛。皆伸右手。  
 498b20 || 摩金剛藏菩薩頂。{I}金剛藏菩薩。即從三昧起。  
 498b21 || {J}起已。告諸菩薩言。諸佛子。是諸菩薩事。先皆  
 498b22 || 善自決定。無有過無分別。清淨明了。廣大如  
 498b23 || 法性。究竟如虛空。遍覆一切十方諸佛世界  
 498b24 || 眾生。為救度一切世間。為一切諸佛神力所  
 498b25 || 護。何以故。諸菩薩摩訶薩。入過去諸佛智地。  
 498b26 || 亦入未來現在諸佛智地。諸佛子。何等是諸  
 498b27 || 菩薩摩訶薩智地。諸佛子。菩薩摩訶薩智地。  
 498b28 || 有十。過去未來現在諸佛。已說。今說。當說。  
 498b29 || 為是地故。我如是說。何等為十。一名喜地。二  
 498c01 || 名淨地。三名明地。四名焰地。五名難勝地。六  
 498c02 || 名現前地。七名深[6]遠地。八名不動地。九名  
 498c03 || 善慧地。

簡體字

善得陀罗尼门无分别故，以智印善印法性故。  
 尔时，十方诸佛皆伸右手，摩金刚藏菩萨顶。金刚藏菩萨即  
 从三昧起，起已告诸菩萨言：“诸佛子，是诸菩萨事，先皆善自  
 决定，无有过无分别，清净明了，广大如法性，究竟如虚空，遍  
 覆一切十方诸佛世界众生，为救度一切世间，为一切诸佛神力所  
 护。何以故？诸菩萨摩诃萨，入过去诸佛智地，亦入未来、现在  
 诸佛智地。  
 “诸佛子，何等是诸菩萨摩诃萨智地？诸佛子，菩萨摩诃萨  
 智地有十，过去、未来、现在诸佛已说、今说、当说，为是地  
 故，我如是说。何等为十？一名喜地，二名净地，三名明地，四  
 名焰地，五名难胜地，六名现前地，七名深远地，八名不动地，  
 九名善慧地，

Due to his skillful acquisition of the *dhāraṇī*<sup>30</sup> gateways that are free of discriminations;  
 And it was also due to his being well-sealed by the seal of knowledge of the Dharma realm.<sup>31</sup>

G. VAJRAGARBHA EMERGES FROM SAMĀDHI AND SPEAKS OF THE TEN GROUNDS

(H) At that time, the Buddhas of the Ten Directions all extended their right hands and rubbed the crown of Vajragarbha Bodhisattva's head. (I) Vajragarbha Bodhisattva then immediately arose from samādhi. (J) Having emerged, he then informed the bodhisattvas:

Sons of the Buddha, as for these endeavors of all bodhisattvas, from the very beginning, they have all involved definite resolve and have remained entirely free of faults and free of discriminations. They have been pure, utterly brilliant, as vast as the Dharma realm itself, and as ultimately far-reaching as empty space. They have universally extended to cover all beings in all buddha worlds of the ten directions. They have been undertaken for the sake of rescuing and liberating the inhabitants of all worlds and have been carried forth under the protection of the spiritual powers of all buddhas.

And how has this come to be? All bodhisattva *mahāsattvas* enter the grounds of knowledge of all buddhas of the past and also enter the grounds of knowledge of all buddhas of the future and the present.

1. VAJRAGARBHA SETS FORTH THE NAMES OF THE TEN GROUNDS

Sons of the Buddha, what are the grounds of knowledge of the bodhisattva *mahāsattvas*? Sons of the Buddha, the grounds of knowledge of the bodhisattvas are ten in number. All buddhas of the past, future, and present have proclaimed them, do now proclaim them, and shall proclaim in the future. It is for the sake of these very grounds that I set forth such a proclamation as this. What then are the ten? They are:<sup>32</sup>

- First, the Ground of Joyfulness;
- Second, the Ground of Stainlessness;
- Third, the Ground of Shining Light;
- Fourth, the ground of Blazing Brilliance;
- Fifth, the Difficult-to-Conquer ground;
- Sixth, the Ground of Direct Presence;
- Seventh, the Far-Reaching Ground;
- Eighth, the Ground of Immovability;
- Ninth, the Ground of Excellent Intelligence;<sup>33</sup>

正體字

十名法雲地。諸佛子。是十地者。三世  
 498c04 || 諸佛。已說。今說。當說。我不見有諸佛國土不  
 498c05 || 說是菩薩十地者。何以故。此十地。是菩薩最  
 498c06 || 上妙道。最上明淨法門。所謂。分別十住事。  
 498c07 || 諸佛子。是事不可思議。所謂。菩薩摩訶薩。隨  
 498c08 || 順諸地智慧。[7]{K}是時金剛藏菩薩摩訶薩。說諸  
 498c09 || 菩薩十地名已。默然而住。不復分別義趣。爾  
 498c10 || 時一切菩薩眾。聞說[8]菩薩十地名已咸皆渴  
 498c11 || 仰。欲聞解釋。各作是念。何因何緣。金剛藏菩  
 498c12 || 薩。說菩薩十地名已。默然而住。不更解釋。時  
 498c13 || 大菩薩眾中。有菩薩摩訶薩。名解脫月。知諸  
 498c14 || 菩薩。心之所念。以偈問金剛藏菩薩言  
 498c15 || 淨智念慧人 何故說菩薩  
 498c16 || 諸地名號已 默然不解釋<sup>(1)</sup>  
 498c17 || 今諸大菩薩 心皆懷猶豫  
 498c18 || 何故說是名 而不演其義<sup>(2)</sup>

简体字

十名法云地。诸佛子，是十地者，三世诸佛已说、今说、当说。我不见有诸佛国土不说是菩萨十地者。何以故？此十地，是菩萨最上妙道、最上明净法门，所谓分别十住事。诸佛子，是事不可思议，所谓菩萨摩訶萨随顺诸地智慧。”

是时，金剛藏菩薩摩訶薩，说诸菩薩十地名已，默然而住，不復分別义趣。

尔时，一切菩薩众闻说菩薩十地名已，咸皆渴仰，欲闻解释，各作是念：“何因何缘，金剛藏菩薩说菩薩十地名已，默然而住，不更解释？”

时，大菩薩众中，有菩薩摩訶薩，名解脫月，知诸菩薩心之所念，以偈问金剛藏菩薩言：

“净智念慧人， 何故说菩萨，  
 诸地名号已， 默然不解释？  
 今诸大菩萨， 心皆怀犹豫，  
 何故说是名， 而不演其义？

Tenth, the Dharma Cloud Ground.

Sons of the Buddha, all buddhas of the three periods of time have proclaimed these ten grounds in the past, do proclaim them in the present, and shall also proclaim them in the future. I have not seen that there exists any buddha land anywhere wherein these ten bodhisattva grounds have not been proclaimed. And why is this? These ten grounds constitute the bodhisattvas' most supreme and sublime path and the most supreme gateway into Dharma's light and purity. We refer here to the differentiation of the matters pertaining to these ten stations.

Sons of the Buddha, these matters are inconceivable. We refer here to the wisdom<sup>34</sup> of the bodhisattva *mahāsattvas* as they progress through the grounds.

## 2. VAJRAGARBHA BODHISATTVA FALLS SILENT

(K) Then, having set forth the names of the bodhisattvas' ten grounds, Vajragarbha Bodhisattva Mahāsattva fell silent, remained in place, and did not proceed to present a differentiating explanation of their meanings and import.

### H. THE CONGREGATION IS CAUSED TO WONDER WHY THERE IS NO EXPLANATION

At that time, having heard the names of the bodhisattvas' ten grounds, the entire congregation of bodhisattvas all gazed up at him with thirst-like anticipation, wishing to hear him set forth an explanation. They all had this thought, "Due to what causes and what conditions does Vajragarbha Bodhisattva, having set forth the names of the bodhisattvas' ten grounds, then fall silent and remain in place without presenting any further explanation?"

### I. LIBERATION MOON BODHISATTVA'S FIRST REQUEST FOR DHARMA TEACHING

At that time, within that congregation of bodhisattvas, there was a bodhisattva *mahāsattva* named Liberation Moon. Knowing the thoughts in the minds of those bodhisattvas, he then employed verses to inquire of Vajragarbha Bodhisattva, asking:<sup>35</sup>

"O mindful and sagacious man possessed of pure knowledge,  
why do you, having uttered the names  
of the bodhisattvas' grounds,  
then fall silent without proceeding to explain them? (1)

Now, the great bodhisattvas  
are all beset by thoughts of hesitation,  
Why is it that you utter these names  
and yet refrain from proclaiming their meanings? (2)

正  
體  
字

498c19 || 大智諸菩薩 咸皆欲聽聞  
 498c20 || 如是諸地義 願為分別說 <sup>(3)</sup>  
 498c21 || 是諸菩薩眾 清淨無瑕穢  
 498c22 || 安住堅<sup>[9]</sup>實法 具足智功德 <sup>(4)</sup>  
 498c23 || 皆以恭敬心 瞻仰於仁者  
 498c24 || 願欲聞所說 如渴思甘露 <sup>(5)</sup>  
 498c25 || 金剛藏菩薩 聞說是事已  
 498c26 || 欲令大眾悅 即時說頌言 <sup>(6)</sup>  
 498c27 || 諸菩薩所行 第一難思議  
 498c28 || 分別是諸地 諸佛之根本 <sup>(7)</sup>  
 498c29 || 微妙甚難見 非心所能及  
 499a01 || 從佛智慧出 若聞<sup>[1]</sup>則迷沒 <sup>(8)</sup>  
 499a02 || 持心如金剛 深信佛智慧  
 499a03 || 以為第一妙 心無有疑難  
 499a04 || 遠離計我心 及心所行地  
 499a05 || 如是諸菩薩 爾乃能聽聞 <sup>(9)</sup>  
 499a06 || 寂滅無漏智 分別說甚難  
 499a07 || 如畫於虛空 如執空中風 <sup>(10)</sup>  
 499a08 || 我念佛智慧 第一難思議

簡  
體  
字

大智诸菩萨，咸皆欲听闻，  
 如是诸地义，愿为分别说。  
 是诸菩萨众，清净无瑕秽，  
 安住坚实法，具足智功德，  
 皆以恭敬心，瞻仰于仁者，  
 愿欲闻所说，如渴思甘露。  
 金刚藏菩萨，闻说是事已，  
 欲令大众悦，即时说颂言：  
 诸菩萨所行，第一难思议，  
 分别是诸地，诸佛之根本。  
 微妙甚难见，非心所能及，  
 从佛智慧出，若闻则迷没。  
 持心如金刚，深信佛智慧，  
 以为第一妙，心无有疑难。  
 远离计我心，及心所行地，  
 如是诸菩萨，尔乃能听闻。  
 寂灭无漏智，分别说甚难，  
 如画于虚空，如执空中风。  
 我念佛智慧，第一难思议，

These greatly wise bodhisattvas  
 all wish to hear  
 the meanings of such grounds as these.  
 Please distinguish and explain them for their sakes. (3)

This entire congregation of bodhisattvas  
 is pure and free of flaws or defilements.  
 They abide securely in the solid and genuine Dharma  
 and are entirely complete in knowledge and meritorious qualities. (4)

With reverential minds,  
 they all gaze longingly up to you, O Humane One,  
 wishing to be able to hear what you will proclaim,  
 just as those beset by thirst long for the elixir of sweet-dew.” (5)

J. VAJRAGARBHA EXPLAINS HIS SILENCE

Then, Vajragarbha Bodhisattva,  
 having heard him speak on this matter  
 and wishing to please those in that great assembly,  
 immediately uttered verses, saying: (6)

The matter of the practices of all bodhisattvas  
 is the most difficult of subjects to fathom.  
 A differentiating explanation of these grounds,  
 the very origin of all buddhas, (7)

is a matter subtle, sublime, and extremely difficult to perceive.  
 This is not something that is accessible to thought.  
 It comes forth from the wisdom of the Buddha and is such that,  
 if one hears it, one may become submerged in confusion. (8)

Those whose minds have a capacity for retention as solid as vajra,  
 who possess a profound faith in the wisdom<sup>36</sup> of the Buddha,  
 and who take it to be the most supremely sublime—  
 It is these whose minds would remain free of doubts and difficulties.

Those who have transcended thoughts conceiving of a self  
 and the grounds wherein thought is active—  
 it is only bodhisattvas of this sort  
 who are then capable of hearing this. (9)

As for the quiescent knowledge that is free of contaminants,  
 a differentiating explanation of it would be extremely difficult.  
 It would be like painting a mural in space  
 or like seizing the wind as it moves through empty space. (10)

As I bring to mind the wisdom of the Buddha,  
 the foremost among all inconceivable subjects,

正體字

499a09|| 眾生少能信 是故我默然 <sup>{11}</sup>  
 499a10|| {L} 解脫月菩薩。聞說此已。語金剛藏菩薩言。佛  
 499a11|| 子。是大菩薩眾。深心清淨。善行菩薩道。善集  
 499a12|| 助道法。善能供養恭敬諸佛。於無量佛。多種  
 499a13|| 善根。成就無量<sup>[2]</sup>深厚功德。離癡疑悔。無有  
 499a14|| 貪著及諸結<sup>[\*]</sup>闕。深心信解。安住不動。於是  
 499a15|| 法中。不隨他教。是故佛子。當承佛力。敷演此  
 499a16|| 義。是諸菩薩。於是深法。皆能證知。時解脫  
 499a17|| <sup>[3]</sup>月。欲重宣此義。而說偈言  
 499a18|| 願說安隱法 菩薩無上行  
 499a19|| 分別於諸地 令智慧清淨  
 499a20|| 眾智淨無垢 安住深信解  
 499a21|| 於諸無量佛 證知十地義  
 499a22|| {M} 爾時金剛藏菩薩言。

簡體字

众生少能信， 是故我默然。”

解脫月菩薩聞說此已，語金剛藏菩薩言：“佛子，是大菩薩眾，深心清淨，善行菩薩道，善集助道法，善能供養恭敬諸佛，于無量佛多種善根，成就無量深厚功德，離癡疑悔，無有貪著及諸結礙，深心信解安住不動，于是法中不隨他教。是故，佛子，當承佛力，敷演此義。是諸菩薩，于是深法，皆能証知。”

時，解脫月欲重宣此義，而說偈言：

“願說安隱法， 菩薩無上行，  
 分別于諸地， 令智慧清淨。  
 眾智淨無垢， 安住深信解，  
 于諸無量佛， 証知十地義。”

爾時，金剛藏菩薩言：

I see that there are but few beings able to believe in this.  
It is for these reasons that I remain silent. (11)

K. LIBERATION MOON BODHISATTVA'S SECOND REQUEST FOR DHARMA TEACHING

(L) Having heard him declare this, Liberation Moon Bodhisattva then addressed Vajragarbha Bodhisattva, saying:

O Son of the Buddha, as for those within this congregation of great bodhisattvas, they:

- Are possessed of pure resolute intentions;<sup>37</sup>
- Have well practiced the bodhisattva path;
- Have well assembled the provisions for realization of the path.<sup>38</sup>
- Have been well able to make offerings to and revere all buddhas;
- Have extensively planted roots of goodness under countless buddhas;
- Have perfected measurelessly many extremely well-developed meritorious qualities;
- Have abandoned delusions, doubts, and regrets;
- Are free of covetous attachments and the hindrances associated with the fetters;
- Have developed securely established and unshakable resolute intentions and resolute faith;
- And, as they abide in this Dharma, do not follow other sorts of teachings.

Therefore, O Son of the Buddha, aided by the Buddha's powers, you should extensively expound on the meaning of these things. These bodhisattvas are all able to realize and understand these profound dharmas.

At that time, Liberation Moon Bodhisattva, wishing to restate this idea, then spoke verses, saying:

Please explain these dharmas ensuring peace and security,  
the bodhisattva's supreme practices,  
by presenting differentiating explanations of the grounds,  
thereby causing their wisdom to become purified.

The knowledge of this congregation is pure and free of defilement.  
They are securely established in deep resolute faith,  
have dwelt in the company of incalculably many buddhas, and  
will realize and understand the ten grounds' meanings.

L. VAJRAGARBHA FURTHER EXPLAINS HIS RETICENCE TO TEACH THIS DHARMA

(M) At that time, Vajragarbha Bodhisattva then responded, saying:

正體字

[4]佛子。是諸大眾。雖皆  
 499a23 || 清淨。離癡疑悔。於此事中。不隨他教。其餘樂  
 499a24 || 小法者。聞是甚深難思議事。或生疑悔。是人  
 499a25 || 長夜。受諸衰惱。我愍此等。是故默然。爾時金  
 499a26 || 剛藏菩薩。欲明了此義。而說偈言  
 499a27 || 是眾雖清淨 深[5]智離疑悔  
 499a28 || 其心已決定 不復隨他教  
 499a29 || 無動如須彌 不亂如大海  
 499b01 || 其[6]餘不久行 智慧未明了  
 499b02 || 隨識不隨智 聞已生疑悔  
 499b03 || 彼將墜惡趣 愍念故不說  
 499b04 || {N} 解脫月菩薩言。佛子願承佛力。善分別此不  
 499b05 || 可思議法佛所護念事。令人易信解。所以者  
 499b06 || 何。善說十地義。十方諸佛。法應護念。一切  
 499b07 || 菩薩。護是事故。勤行精進。何以故。是菩薩。  
 499b08 || 最上所行。得至一切諸佛法故。譬如所有經  
 499b09 || 書。皆初章所攝。

簡體字

“佛子，是诸大众，虽皆清淨离痴疑悔，于此事中不随他教。其余乐小法者，闻是甚深难思议事，或生疑悔，是人长夜受诸衰恼。我愍此等，是故默然。”

尔时，金刚藏菩萨欲明了此义，而说偈言：

“是众虽清淨， 深智离疑悔，  
 其心已决定， 不復隨他教，  
 无动如须弥， 不亂如大海。  
 其余不久行， 智慧未明了，  
 随识不隨智， 聞已生疑悔，  
 彼將墜惡趣， 愍念故不說。”

解脫月菩薩言：“佛子，愿承佛力，善分別此不可思议法佛所护念事，令人易信解。所以者何？善说十地义，十方诸佛，法应护念。一切菩萨护是事故，勤行精进。何以故？是菩萨最上所行，得至一切诸佛法故。譬如所有经书，皆初章所摄，

O Son of the Buddha, although those in this congregation are all pure, have abandoned delusion, doubts, and regrets, and do not follow others' teachings with regard to these matters, still, when others who delight in lesser dharmas hear of extremely profound and inconceivable matters such as these, they may well bring forth doubts and regrets about them. People such as these will then be bound to undergo all manner of ruin and torment for a long time. It is because I feel pity for people such as these that I have therefore become silent.

At that time, Vajragarbha Bodhisattva, wishing to fully clarify this meaning, thereupon uttered verses, saying:

Although those in this assembly are pure,  
 are deeply knowledgeable, have abandoned doubts and regrets,  
 are already possessed of decisive resolve,  
 are not inclined to again follow others' teachings,  
 are as unshakable as Mount Sumeru,  
 and are as imperturbable as the great ocean,  
 still, there are yet others not of long duration in their practice  
 whose wisdom has not yet become utterly brilliant,  
 who follow consciousness rather than knowledge,  
 and who, on hearing this, will generate doubts and regrets.  
 They will then be bound to fall into the wretched destinies.  
 It is out of pity for them that I therefore become silent.

M. LIBERATION MOON BODHISATVA'S THIRD REQUEST FOR DHARMA TEACHING

(N) Liberation Moon Bodhisattva then said:

O Son of the Buddha, aided by the powers of the Buddha, please skillfully differentiate these inconceivable dharmas, these matters borne in the protective mindfulness of the Buddhas, and thus allow others to easily develop resolute faith in them.

And why? When it comes to the skillful explanation of the meaning of the ten grounds, the Dharma of the buddhas of the ten directions requires that they should extend their protective mindfulness to all bodhisattvas in this circumstance. It is due to their receiving such protection in these matters that those bodhisattvas are then able to pursue diligent and vigorous practice.

And why is this? This is because these matters constitute the most supreme practices undertaken by these bodhisattvas, for these are the means that allow them to finally succeed in reaching the dharmas of all buddhas. This is analogous to the circumstance holding for all literature wherein, in every case, the bases of its creation are entirely subsumed in one's initial alphabet<sup>39</sup> and

初章為本。無有一字不入初  
 499b10 || 章者。如是佛子。十地者。是一切佛法之根  
 499b11 || 本。菩薩具足。行是十地。能得一切智慧。是  
 499b12 || 故佛子。願說此義。諸佛護念。加以神力。令人  
 499b13 || 信受。不可破壞。爾時解脫月菩薩。欲顯此義。  
 499b14 || 而說偈言  
 499b15 || 善哉智慧子 清淨行具足  
 499b16 || 願說十地行 所入十地法  
 499b17 || 具足於智慧 得以成菩提  
 499b18 || 所有十方佛 最勝人中尊  
 499b19 || 皆共護念汝 說是十地義  
 499b20 || 十地為根本 是名智行處  
 499b21 || 亦為究竟道 佛無量法聚  
 499b22 || 譬如諸文字 皆攝在初章  
 499b23 || 諸佛功德智 十地為根本  
 499b24 || {O} 爾時諸菩薩。一時同聲。以偈請金剛藏菩薩言  
 499b26 || 上妙智慧人 樂說無有量  
 499b27 || 德重如山王 哀愍說十地 <sup>{12}</sup>

初章为本，无有一字不入初章者；如是，佛子，十地者，是一切佛法之根本，菩萨具足行是十地，能得一切智慧。是故，佛子，愿说此义，诸佛护念，加以神力，令人信受不可破坏。”

尔时，解脱月菩萨欲显此义，而说偈言：

善哉智慧子， 清淨行具足  
 愿说十地行， 所入十地法，  
 具足于智慧， 得以成菩提。  
 所有十方佛， 最胜人中尊，  
 皆共护念汝， 说是十地义。  
 十地为根本， 是名智行处，  
 亦为究竟道， 佛无量法聚。  
 譬如诸文字， 皆摄在初章，  
 诸佛功德智， 十地为根本。”

尔时，诸菩萨一时同声，以偈请金剛藏菩薩言：

“上妙智慧人， 乐说无有量，  
 德重如山王， 哀愍说十地。”

that initial alphabet serves as their very origin, for there is not even a single alphabetical character not already subsumed within that initial alphabet.

In this same manner, O Son of the Buddha, these ten grounds constitute the very origin of all dharmas of the Buddha. It is through the bodhisattva's complete practice of these ten grounds that he is able to gain all-knowledge.

Therefore, O Son of the Buddha, please do explain the meaning of these. The Buddhas shall provide their protective mindfulness and shall bestow the aid of their spiritual powers whereby others will be caused to develop indestructible faith and acceptance.

At that time, Liberation Moon Bodhisattva, wishing to completely set forth his meaning, thereupon uttered verses, saying:

It would be good indeed, O Son of Wisdom  
 perfectly fulfilled in the pure practices  
 if you would please present an exposition of the ten grounds' practices  
 together with the dharmas of the ten grounds that one enters  
 whereby one reaches perfection in wisdom  
 and through which one gains the realization of bodhi.

All buddhas of the ten directions,  
 those most supreme of those honored among men—  
 They all join in affording you protective mindfulness  
 as you explain the ten grounds' meanings.

The ten grounds constitute their very origin.  
 These are the very bases of the implementation of knowledge.  
 and also constitute the ultimate path  
 and the repository of the Buddha's measurelessly many dharmas.

They are analogous to the alphabetic characters of all literature  
 that are all subsumed even in one's initial alphabet.  
 Just so, the ten grounds constitute the very origin  
 of all of the Buddha's meritorious qualities and knowledge.

N. THE BODHISATVA CONGREGATION JOINS IN REQUESTING THIS TEACHING

(10) At that time, all of the bodhisattvas present there, at the same time and with a single voice, uttered verses requesting Vajragarbhā Bodhisattva to speak, saying:

O man of supreme and sublime wisdom  
 whose eloquence is measureless  
 and whose virtue is as weighty as the king of mountains—  
 Feeling sympathetic kindness, please explain the ten grounds. (12)

正體字

499b28 || 戒念慧清淨 說是十地義  
 499b29 || 十力之根本 無[\*]闕智本行 (13)  
 499c01 || 戒定慧功德 集在仁者心  
 499c02 || 憍慢諸邪見 皆悉[7]已滅盡  
 499c03 || 是眾無疑心 [8]唯願聞善說 (14)  
 499c04 || 譬如渴思水 如飢思美食  
 499c05 || 如病思良醫 如蜂欲食蜜  
 499c06 || 我等亦如是 聞甘露法味 (15)  
 499c07 || 是故曠大意 願開初地門  
 499c08 || 乃至第十地 次第為我說 (16)  
 499c09 || {P} 爾時釋迦牟尼佛。從眉間白毫相。放菩薩力  
 499c10 || 明光焰。百千阿僧祇光。以為眷屬。放斯光已。  
 499c11 || 普照十方諸佛世界。靡不周遍。三惡道苦。皆  
 499c12 || 得休息。悉照十方諸佛大會。說法之眾。顯現  
 499c13 || 如來不思議力。是光明。遍照十方諸佛大會。  
 499c14 || 諸菩薩身已。於上虛空中。成大光明雲臺。十  
 499c15 || 方諸佛。亦復如是。從眉間白毫相。俱放菩薩  
 499c16 || 力明光焰。百千阿僧祇光。以為眷屬。

簡體字

戒念慧清淨， 说是十地义，  
 十力之根本， 无碍智本行。  
 戒定慧功德， 集在仁者心，  
 憍慢诸邪见， 皆悉已灭尽，  
 是众无疑心， 唯愿闻善说。  
 譬如渴思水， 如饥思美食，  
 如病思良医， 如蜂欲食蜜，  
 我等亦如是， 闻甘露法味。  
 是故旷大意， 愿开初地门，  
 乃至第十地， 次第为我说。”

尔时，释迦牟尼佛从眉间白毫相，放菩萨力明光焰，百千阿僧祇光以为眷属。放斯光已，普照十方诸佛世界靡不周遍，三恶道苦皆得休息；悉照十方诸佛大会说法之众，显现如来不思議力。是光明遍照十方诸佛大会诸菩萨身已，于上虚空中，成大光明云台。十方诸佛亦复如是，从眉间白毫相，俱放菩萨力明光焰，百千阿僧祇光以为眷属，

You of moral virtue, mindfulness, and purified wisdom—  
 please explain the meaning of these ten grounds  
 which constitute the very origin of the ten powers  
 and the foundational practices for gaining unimpeded knowledge. {13}

The qualities of moral virtue, concentration, and wisdom  
 are all gathered in the mind of the Humane One.

Arrogance and all erroneous views  
 have already been utterly extinguished.

This congregation is entirely free of doubting thoughts  
 and wishes only to hear you skillfully explain this. {14}

In this, they are like the thirsty in their yearning for water,  
 like the hungry imagining delicious food,  
 like the sick thinking of an especially good physician,  
 and like bees desiring to feast on honey.

We are all just like this

in our wishing to hear the flavor of the sweet dew Dharma. {15}

Therefore, you of such a vast mind—

Please open the gates to the first ground  
 as well to the rest of them including the tenth ground,  
 expounding on them in sequence for our sakes. {16}

O. THE BUDDHA EMITS BRILLIANT LIGHT FROM BETWEEN HIS EYEBROWS

{P} At that time, Śākyamuni Buddha emitted from the white hair mark between his eyebrows “the brilliant flaming light of bodhisattva powers,” a light attended by a retinue of a hundred thousand *asaṃkhyeyas*<sup>40</sup> of light rays. After he had emitted this light, it then everywhere illuminated all buddha worlds of the ten directions, having none that it did not entirely pervade. The sufferings of the three wretched destinies all subsided. It entirely illuminated the great assemblies of all buddhas of the ten directions as well as the multitudes attending upon their proclamation of the Dharma while also revealing the inconceivable powers of the Tathāgatas.

After this light had everywhere illuminated the bodies of all bodhisattvas in the great assemblies of all buddhas of the ten directions, it then ascended into space wherein it formed an immense terrace of light clouds.

P. ALL BUDDHAS EMIT LIGHT THAT UTTERS VERSES REQUESTING DHARMA

The Buddhas of the ten directions proceeded in this very same way with every one of them emitting “the brilliant flaming light of bodhisattva powers,” a light attended by a hundred thousand *asaṃkhyeyas* of light rays. It everywhere revealed

正體字

499c17		普現如來不思議力。悉照一切諸佛大會。及照娑婆	
499c18		世界。釋迦牟尼佛大眾。并照金剛藏菩薩摩	
499c19		訶薩。及師子座。照已。於上虛空中。成大光明	
499c20		雲臺。時諸大光明雲臺中諸佛神力故。而說	
499c21		偈言	
499c22		無等等諸佛	功德如虛空
499c23		十力無畏等	最尊世間 <sup>[9]</sup> 主
499c24		於釋迦佛前	而現此神力 <sup>[17]</sup>
499c25		以佛力開現	法王師子藏
499c26		說諸地所行	諸地義差別
499c27		承諸佛力說	無有能壞者 <sup>[18]</sup>
499c28		若人聞法寶	則為諸佛護 <sup>[19]</sup>
499c29		漸次具諸地	得 <sup>[10]</sup> 以成佛道 <sup>[20]</sup>
500a01		若人堪任聞	雖在於大海
500a02		及劫盡火中	必得聞此經 <sup>[21]</sup>
500a03		若人癡疑悔	終不能得聞 <sup>[22]</sup>
500a04		是故今佛子	說諸地智道
500a05		入勢力觀法	次第而修行
500a06		得至於[*]餘地	各得所利益
500a07		利一切世間	願說勿令斷 <sup>[23]</sup>

簡體字

普現如來不思議力，悉照一切諸佛大會，及照娑婆世界釋迦牟尼佛大眾，并照金剛藏菩薩摩訶薩及師子座；照已，於上虛空中，成大光明雲台。時，諸大光明雲台中諸佛神力故，而說偈言：			
		無等等諸佛，	功德如虛空，
		十力無畏等，	最尊世間主，
		於釋迦佛前，	而現此神力。
		以佛力開現，	法王師子藏，
		說諸地所行，	諸地義差別，
		承諸佛力說，	無有能壞者。
		若人聞法寶，	則為諸佛護，
		漸次具諸地，	得以成佛道。
		若人堪任聞，	雖在於大海，
		及劫盡火中，	必得聞此經，
		若人癡疑悔，	終不能得聞。
		是故今佛子，	說諸地智道，
		入勢力觀法，	次第而修行，
		得至於余處，	各得所利益，
		利一切世間，	願說勿令斷。

the inconceivable powers of the Tathāgatas, entirely illuminated the great assemblies of all buddhas, and also illuminated the great assembly of the Sahā World's Śākyamuni Buddha while also shining on both Vajragarbha Bodhisattva Mahāsattva and his lion throne. Having provided this illumination, it then ascended into empty space wherein it formed an immense terrace of light clouds. Then, due to the spiritual power of the Buddhas, from the midst of this light cloud terrace there came forth a voice uttering verses, saying:

The Buddhas, the equals of the unequaled,  
 who are like empty space<sup>41</sup> in their possession of qualities  
 that include the ten powers, the fearlessnesses, and the rest—  
 These most revered of all the lords of the world  
 appear here before Śākyamuni Buddha  
 and manifest these spiritual powers. {17}

Employ here the powers of the Buddhas to open and show  
 the treasury of the Dharma King, the Lion among Men.  
 Proclaim the practices taken up on the grounds  
 and the distinctions in meaning associated with the grounds.  
 Taking on the powers of the Buddhas, proclaim here  
 what is invulnerable to refutation by anyone. {18}

If a person is able to hear the jewel of Dharma,  
 he will be protected by all buddhas. {19}

When one gradually and sequentially perfects the grounds,  
 he shall then succeed in gaining buddhahood. {20}

If there is anyone capable of hearing this,  
 even though he is out in the midst of the great ocean  
 or in the middle of the kalpa-ending fire,  
 he will still definitely be able to hear this scripture. {21}

If there is anyone who, deluded, has doubts or misgivings,  
 he will never be able to succeed in hearing it. {22}

Therefore, O Son of the Buddha, now is the time  
 for you to expound on the grounds' path of knowledge,  
 its entry, its strengths, its contemplation dharmas,  
 its sequences, how to cultivate and practice them,  
 and how then to succeed in reaching the other grounds,  
 showing too the benefits arising by successfully reaching each one.  
 That you might thus bestow benefit on everyone in the entire world,  
 please explain these matters. Do not allow them to be cut off. {23}

正體字

500a08	{Q}爾時金剛藏菩薩。觀察十方。欲令大眾。增益
500a09	信敬。而說偈言
500a10	諸佛聖主道 微妙甚難解
500a11	非思量所得 [*]唯智者行處
500a12	其性從本來 寂然無生滅 <sup>[24]</sup>
500a13	從本以來空 滅除諸苦惱
500a14	遠離於諸趣 等同涅槃相
500a15	無中亦無後 非言辭所說
500a16	出過於三世 其相如虛空 <sup>[25]</sup>
500a17	諸佛所行處 清淨深寂滅
500a18	言說所難及 地行亦如是
500a19	說之猶尚難 何況以示人 <sup>[26]</sup>
500a20	諸佛之智慧 離諸心數道
500a21	不可得思議 非有陰界入
500a22	但以智可知 非識之所及 <sup>[27]</sup>
500a23	如空迹難說 何可示其相
500a24	十地義如是 非無邊心知 <sup>[28]</sup>
500a25	是事雖為難 發願行慈悲
500a26	漸次具諸地 非心所能及 <sup>[29]</sup>

簡體字

尔时，金刚藏菩萨观察十方，欲令大众增益信敬，而说偈言：

“诸佛圣主道， 微妙甚难解，  
 非思量所得， 唯智者行处。  
 其性从本来， 寂然无生灭，  
 从本以来空， 灭除诸苦恼，  
 远离于诸趣， 等同涅槃相，  
 无中亦无后， 非言辞所说，  
 出过于三世， 其相如虚空。  
 诸佛所行处， 清静深寂灭，  
 言说所难及， 地行亦如是，  
 说之犹尚难， 何况以示人？  
 诸佛之智慧， 离诸心数道，  
 不可得思议， 非有阴界入，  
 但以智可知， 非识之所及，  
 如空迹难说， 何可示其相？  
 十地义如是， 非无边心知。  
 是事虽为难， 发愿行慈悲，  
 渐次具诸地， 非心所能及。”

## Q. VAJRAGARBHA'S PRELIMINARY VERSES ON THE DIFFICULTY OF THIS EXPLANATION

(Q) At that time, Vajragarbha Bodhisattva regarded the ten directions and, wishing to cause those in that immense assembly to develop increased faith and reverence, thereupon set forth verses, saying:

The path of the Buddhas, the lords among the Āryas,  
is subtle, sublime, extremely difficult to comprehend,  
and inaccessible to realization through thought's deliberations,  
It is a region coursed in only by those possessed of knowledge.  
Its essential nature, from its origins on forth to the present,  
is quiescently still and without either production or extinction. (24)

From its origins on forth to the present, it is that emptiness  
wherein all sufferings and torments are utterly extinguished.  
It departs far beyond all of the destinies of rebirth  
and is characterized by its identity with nirvāṇa itself.

In it, there is no middle and no end.

It is not amenable to description through words and phrases.

It transcends the three periods of time  
and, in character, is comparable to empty space. (25)

This region wherein the Buddhas course  
is that of purity and deep quiescent cessation.  
It is difficult for verbal descriptions to approach it.  
So too it is with the practices coursed in on the grounds.  
If even describing them remains such a difficulty,  
how much the more so would it be to reveal them to others. (26)

The wisdom of the Buddhas<sup>42</sup>  
transcends the path of the mental factors,  
cannot be conceived of by thought or described in words, and  
is not a place wherein aggregates, sense realms, or sense bases exist.  
One can only come to know it through knowledge  
as it is not such as can be reached through the consciousnesses. (27)

It is as difficult to describe as the track [of a bird<sup>43</sup>] through the air.  
How then could one succeed in revealing its aspects?  
The meanings associated with the ten grounds are just like this.  
They are not such as a mind not boundlessly vast can ever know. (28)

Although these matters are difficult,  
one brings forth vows, coursing thence in kindness and compassion.  
One's gradual fulfillment of practice on the ten grounds  
is not such that the mind can reach it. (29)

正體字

500a27	如是諸地行	微妙甚難見
500a28	不可以心知	當承佛力說
500a29	汝等當恭敬	咸共一心聽 <sup>{30}</sup>
500b01	諸地相入行	修習出法門
500b02	於無量億劫	說之不可盡
500b03	今如實略說	其義無有餘 <sup>{31}</sup>
500b04	一心恭敬待	今承佛力說
500b05	大音唱因喻	義名不相違 <sup>{32}</sup>
500b06	佛神力無量	今皆在我身
500b07	我之所說者	如大海一[1]滯 <sup>{33}</sup>

簡體字

如是諸地行，	微妙甚難見，
不可以心知，	當承佛力說。
汝等當恭敬，	咸共一心聽：
諸地相入行，	修習出法門，
于無量億劫，	說之不可盡，
今如實略說，	其義無有餘。
一心恭敬待，	今承佛力說，
大音唱因喻，	義名不相違。
佛神力無量，	今皆在我身，
我之所說者，	如大海一滯。”

This sort of practice on the grounds  
is subtle, sublime, and especially difficult to perceive.  
One cannot know them through the mind.  
One must take on the powers of the Buddhas to describe them.  
You should all now attend to this with reverence  
wherein everyone joins together in single-minded listening. {30}

The practices one utilizes in entering the grounds and their aspects  
as well as the Dharma gates one cultivates in going forth therein—  
Though one might discuss them for countless *koṭis* of kalpas,  
one could still never be able to reach the end of their explanation.  
Now I will present a reality-accordant summary discussion  
of their meanings, leaving nothing therein unaddressed. {31}

Attend upon it with single-minded reverence  
as, receiving the power of the Buddhas, I proceed here to speak  
with the great voice, proclaiming in a manner reliant on analogies  
the concepts and designations in a mutually non-contradictory way.  
{32}

In doing so, the immeasurably vast spiritual powers of the Buddhas  
shall now all reside here within my person.  
Even so, that upon which I proceed to expound here  
will be comparable only to a single drop in what is a vast sea. {33}