

# **NĀGĀRJUNA'S TREATISE ON THE TEN BODHISATTVA GROUNDS**

*The Daśabhūmika Vibhāṣā*

(T26.1521.20a02–122b13)

**Composed by Ārya Nāgārjuna**

**Translated into Chinese in the Later Qin Era by  
Tripiṭaka Master Kumārajīva from the State of Kuchā**

**Chinese to English Translation by Bhikshu Dharmamitra**

正  
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字

020a04 || No. 1521  
020a05 || 十住毘婆沙論卷第一 020a06 ||  
020a07 || [4]聖者龍樹造  
020a08 || [5]後秦龜茲國三藏鳩摩羅什譯  
020a09 || [6]序品第一  
020a10 || 敬禮一切佛 無上之大道  
020a11 || 及諸菩薩眾 堅心住十地  
020a12 || 聲聞辟支佛 無我我所者  
020a13 || 今解十地義 隨順佛所說  
020a14 || 問曰汝欲解菩薩十地義。以何因緣故說。  
020a15 || 答曰。地獄畜生餓鬼人天阿修羅六趣險難  
020a16 || 恐怖大畏。是眾生生死大海旋流[7]洄復。隨  
020a17 || 業往來是其濤波。涕淚乳汁流[8]汗膿血是  
020a18 || 惡水聚。瘡癩乾枯嘔血淋瀝。上氣熱病癰疽  
020a19 || 癰漏吐逆脹滿。如是等種種惡病為惡羅剎。  
020a20 || 憂悲苦惱為水。燒動啼哭悲號為波浪聲。苦  
020a21 || 惱諸受以為沃焦。死為崖岸無能越者。諸  
020a22 || 結煩惱有漏業風鼓扇不定。諸四顛倒以為  
020a23 || 欺誑。愚癡無明為大黑闇。

簡  
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字

十住毗婆沙论卷第一  
序品第一  
敬礼一切佛 无上之大道  
及诸菩萨众 坚心住十地  
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问曰汝欲解菩萨  
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难恐怖大畏。是众生生死大海旋流洄復。随业往来是其涛波。涕  
泪乳汁流汗脓血是恶水聚。疮癩干枯呕血淋漓。上气热病癰疽痛  
漏吐逆胀满。如是等种种恶病为恶罗刹。忧悲苦恼为水。烧动啼  
哭悲号为波浪声。苦恼诸受以为沃焦。死为崖岸无能越者。诸结  
烦恼有漏业风鼓扇不定。诸四颠倒以为欺诳。愚痴无明为大黑  
闇。

# CHAPTER 1

## The Introduction

### I. CHAPTER ONE: THE INTRODUCTION

#### A. VERSES DECLARING THE THREE REFUGES AND THE TREATISE'S INTENT

I bow down in reverence to all buddhas,  
to their unsurpassable great path,  
to those in the bodhisattva sangha  
who, equipped with solid resolve, abide on the ten grounds,  
to the *śrāvaka* disciples, to the *pratyekabuddhas*,  
and to those free of a self and anything belonging to a self.  
I shall now explain the meaning of the ten grounds,  
doing so in accordance with the utterances of the Buddha.

#### 1. Q: WHY EXPLAIN THE TEN GROUNDS?

**Question:** You are now about to explain the meaning of the bodhisattva's ten grounds. What are the reasons for this explanation?

#### 2. A: THE PLIGHT OF BEINGS AND THE AVAILABILITY OF SAVIORS

**Response:** The dangers and difficulties of the six rebirth destinies of the hells, animals, hungry ghosts, humans, devas, and *asuras* are terrifying and induce great fearfulness. In the churning whirlpool currents of the great sea of *saṃsāra*, the beings therein swirl about, going forth and coming back in accordance with their karma. This is what forms that sea's towering waves. Their tears, milk, flowing sweat, pus, and blood form its masses of noxious spume.

Their leprous sores, emaciation, regurgitated blood, and urinary disorders, their ascendant-energy febrile diseases, their carbuncles and flowing abscesses, their vomiting and bloating—all of these different sorts of diseases are that sea's *rākṣasas*.

Their worries, anguish, and bitter afflictions form its waters. Their being beset with troubles, weeping and wailing in grief—these are the sounds made by the churning of its waves. All of their feelings of bitterness and affliction—these are its boiling and burning mountain.<sup>1</sup> Death is that cliff bank on the shore beyond which no one can climb.

The winds of their karma associated with the contaminants and connected to the fetters and afflictions pound and blow at them unpredictably. They are cheated and deceived by the four inverted views.<sup>2</sup> Their delusions and ignorance create a great black darkness.

隨愛凡夫無始已

020a24 || 來常行其中。如是往來生死大海。未曾有  
 020a25 || 得到於彼岸。或有到者兼能濟渡無量眾  
 020a26 || 生。以是因緣說菩薩十[9]地義。問曰。若人不  
 020a27 || 能修行菩薩十地。不得度生死大海耶。  
 020a28 || 答曰。[10]若有人行聲聞辟支佛乘者。是人得  
 020a29 || 度生死大海。若人欲以無上大乘度生死  
 020b01 || 大海者。是人必當具足修行十地。問曰。行  
 020b02 || 聲聞辟支佛乘者。幾時得度生死大海。答  
 020b03 || 曰。行聲聞乘者。或以一世得度。或以二  
 020b04 || 世。或過是數。隨根利鈍。又以先世宿行因  
 020b05 || 緣行辟支佛乘者。或以七世得度。或以  
 020b06 || 八世。若行大乘者。或一恒河沙大劫。或二  
 020b07 || 三四[11]至十百千萬[12]億。或過是數。

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随爱凡夫无始已来常行其中。如是往来生死大海。未曾有得到于  
 彼岸。或有到者兼能济渡无量众生。以是因缘说菩萨十地义。问  
 曰。若人不能修行菩萨十地。不得度生死大海耶。答曰。若有人  
 行声闻辟支佛乘者。是人得度生死大海。若人欲以无上大乘度生  
 死大海者。是人必当具足修行十地。问曰。行声闻辟支佛乘者。  
 几时得度生死大海。答曰。行声闻乘者。或以一世得度。或以二  
 世。或过是数。随根利钝。又以先世宿行因缘行辟支佛乘者。或  
 以七世得度。或以八世。若行大乘者。或一恒河沙大劫。或二三  
 四至十百千万亿。或过是数。

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Throughout the course of beginningless time, these common people, under the sway of their affections, have always moved along in the midst of this. So it is that they come and go in this fashion in the great sea of *saṃsāra* without ever reaching the far shore.

But there may be those who, having reached it, are also able to rescue and bring across an incalculable number of beings. It is due to these causes and conditions that we now set forth an explanation of the ten grounds of the bodhisattva.

3. Q: CAN NON-BODHISATTVAS ALSO TRANSCEND SAṂSĀRA?

**Question:** Is it the case that, if a person is unable to cultivate the ten grounds of the bodhisattva, he will not succeed in crossing beyond the great sea of *saṃsāra*?

4. A: YES, BUT THE GREAT VEHICLE REQUIRES THE TEN GROUNDS

**Response:** Someone cultivating the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas* can cross beyond the great sea of *saṃsāra*. If, however, someone aspires to use the unsurpassable Great Vehicle to cross beyond the great sea of *saṃsāra*, this person certainly must perfect the cultivation of the ten grounds.

5. Q: HOW LONG FOR TWO VEHICLES TO ACHIEVE TRANSCENDENCE?

**Question:** In the case of those cultivating the vehicle of the *śrāvaka* disciples or the *pratyekabuddhas*, how long must they pursue their practice before they succeed in crossing beyond the great sea of *saṃsāra*?

6. A: TWO VEHICLES ARE RAPID; BODHISATTVAS REQUIRE MANY LIVES

**Response:** In the case of those who cultivate the vehicle of the *śrāvaka* disciples, some may succeed in crossing beyond it in as little as a single lifetime. Some will require two lifetimes and yet others may require an even greater number of lifetimes. This is a matter dependent upon the relative sharpness or dullness of one's faculties. It is also a matter dependent upon the causes and conditions of one's cultivation in previous lives.

In the case of those cultivating the vehicle of the *pratyekabuddhas*, some will require seven lifetimes to succeed in crossing beyond whereas others will require eight lifetimes.

In the case of those who cultivate the Great Vehicle, some may require a number of great kalpas as numerous as the sands of a single Ganges River, and some may require a number of great kalpas as numerous as the sands in two, three, or four Ganges Rivers, and so forth until we come to those requiring kalpas as numerous as the sands contained in ten, one hundred, one thousand, ten thousand, or a *koṭi* of Ganges Rivers. They may require an even longer period of time than that.

然後乃

020b08 || 得具足修行菩薩十地而成佛道。亦隨根  
 020b09 || 之利鈍。又以先世宿行因緣。問曰。聲聞辟支  
 020b10 || 佛佛。俱到彼岸。於解脫中有差別不。答  
 020b11 || 曰。是事應當分別。於諸煩惱得解脫是中  
 020b12 || 無差別。因是解脫入無餘涅槃。是中亦無  
 020b13 || 差別。無有相故。但諸佛甚深禪定障解脫。  
 020b14 || 一切法障解脫。於諸聲聞辟支佛。<sup>[13]</sup>有差別  
 020b15 || 非說所盡。亦不可以譬喻為比。問曰。三  
 020b16 || 乘所學皆為無餘涅槃。若無餘涅槃中無差  
 020b17 || 別者。我等何用於恒河沙等大劫。往來生  
 020b18 || 死具足十地。不如以聲聞辟支佛乘速滅  
 020b19 || 諸苦。答曰。是語弱劣。非是大悲有益之言。  
 020b20 || 若諸菩薩効汝小心無慈<sup>[14]</sup>悲意。不能精勤  
 020b21 || 修十地者。諸聲聞辟支佛何由得度。

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然后乃得具足修行菩薩十地而成佛道。亦隨根之利鈍。又以先世宿行因緣。問曰。聲聞辟支佛佛。俱到彼岸。于解脫中有差別不。答曰。是事应当分別。于諸煩惱得解脫是中無差別。因是解脫入無余涅槃。是中亦無差別。無有相故。但諸佛甚深禪定障解脫。一切法障解脫。于諸聲聞辟支佛。有差別非說所盡。亦不可以譬喻為比。問曰。三乘所學皆為無余涅槃。若無余涅槃中無差別者。我等何用于恒河沙等大劫。往來生死具足十地。不如以聲聞辟支佛乘速滅諸苦。答曰。是語弱劣。非是大悲有益之言。若諸菩薩效汝小心無慈悲意。不能精勤修十地者。諸聲聞辟支佛何由得度。

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Only after that may they completely fulfil the cultivation of the bodhisattva's ten grounds and then realize buddhahood. This too is a matter dependent on the relative sharpness or dullness of one's faculties. This too depends on the causes and conditions of one's previous-life cultivation.

7. Q: IS THERE ANY DIFFERENCE IN THE QUALITY OF LIBERATION?

**Question:** The *śrāvaka* disciples, the *pratyekabuddhas*, and the buddhas all succeed in reaching the far shore [of liberation from *saṃsāra*]. Are there or are there not any differences in the liberation they each achieve?

8. A: NIRVĀṆA DOES NOT DIFFER; LEVELS OF AWAKENING ARE VERY DIFFERENT

**Response:** This matter requires differentiation: As regards the achievement of liberation from the afflictions, there are no differences. It is on the basis of this achievement that one enters the nirvāṇa without residue. In this respect as well, there are no differences. This is because [nirvāṇa] has no distinguishing characteristics.

It is only with respect to the matters of a buddha's degree of liberation from the obstacles to extremely deep *dhyāna* absorption and his degree of liberation from the obstacles to [the knowledge of] all dharmas that there exist distinguishing factors relative to the *śrāvaka* disciples and the *pratyekabuddhas*. The degree of difference in these is so extensive that no amount of description could ever come to the end of it. No accurate comparison can be made even by resort to analogy.

9. Q: IF NIRVĀṆA IS IDENTICAL, WHY NOT QUICKLY DEPART?

**Question:** That which all Three Vehicles take as the object of training is the nirvāṇa without residue. If there are no distinctions in the nirvāṇa without residue, what use could there be for us in going and coming in *saṃsāra* for great kalpas as numerous as the Ganges' sands, fulfilling the ten grounds' practices? That would not be nearly as good as using the vehicles of the *śrāvaka* disciples and the *pratyekabuddhas* to put a swift end to all suffering.

10. A: THIS IS A WEAK AND INFERIOR STATEMENT DEVOID OF COMPASSION

**Response:** This sort of statement is weak and inferior. It is not the beneficial discourse of someone possessed of the great compassion.

a. WITHOUT BODHISATTVAS, HOW COULD THE TWO VEHICLES EXIST?

Suppose all bodhisattvas emulated your small-mindedness so devoid of kindly or compassionate intent and thereby became unable to energetically and assiduously cultivate the ten grounds. In such a case, how could any *śrāvaka* disciple or *pratyekabuddha* aspirant ever attain liberation?

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亦復 020b22 || 無有<sup>[15]</sup>三乘差別。所以者何。一切聲聞辟支  
 020b23 || 佛皆由佛出。若無諸佛。何由而出。若不修  
 020b24 || 十地何有諸佛。若無諸佛亦無法僧。是故  
 020b25 || 汝所說者則斷三寶種。非是大人有智之言。  
 020b26 || 不可聽察。所以者何。世間有四種人。一者  
 020b27 || 自利二者利<sup>[16]</sup>他三者共利四者不共利。是中  
 020b28 || 共利者。能行慈悲饒益於他。名為上人。  
 020b29 || 如說。

|        |                        |                        |
|--------|------------------------|------------------------|
| 020c01 | 世間可愍傷                  | 常背於自利                  |
| 020c02 | 一心求富樂                  | 墮於邪見網                  |
| 020c03 | 常懷於 <sup>[17]</sup> 死畏 | 流轉六道中                  |
| 020c04 | 大悲諸菩薩                  | 能 <sup>[18]</sup> 極為希有 |
| 020c05 | 眾生死至時                  | 無能救護者                  |
| 020c06 | 沒在深黑闇                  | 煩惱網所 <sup>[19]</sup> 纏 |
| 020c07 | 若有能發行                  | 大悲之心者                  |
| 020c08 | 荷負眾生故                  | 為之作重任                  |
| 020c09 | 若人決定心                  | 獨受諸勤苦                  |
| 020c10 | 所獲安隱果                  | 而與一切共                  |
| 020c11 | 諸佛所稱歎                  | 第一最上人                  |
| 020c12 | 亦是希有者                  | 功德之大藏                  |

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亦复无有三乘差别。所以者何。一切声闻辟支佛皆由佛出。若无  
 诸佛。何由而出。若不修十地何有诸佛。若无诸佛亦无法僧。是  
 故汝所说者则断三宝种。非是大人有智之言。不可听察。所以者  
 何。世间有四种人。一者自利二者利他三者共利四者不共利。是  
 中共利者。能行慈悲饶益于他。名为上人。如说。

|       |       |
|-------|-------|
| 世间可愍伤 | 常背于自利 |
| 一心求富乐 | 堕于邪见网 |
| 常怀于死畏 | 流转六道中 |
| 大悲诸菩萨 | 能极为希有 |
| 众生死至时 | 无能救护者 |
| 没在深黑闇 | 烦恼网所缠 |
| 若有能发行 | 大悲之心者 |
| 荷负众生故 | 为之作重任 |
| 若人决定心 | 独受诸勤苦 |
| 所获安隐果 | 而与一切共 |
| 诸佛所称叹 | 第一最上人 |
| 亦是希有者 | 功德之大藏 |



## b. THIS WOULD PUT AN END TO THE THREE VEHICLES AND THE THREE JEWELS

What's more, in such a case, there could not even be any differentiation into the Three Vehicles. How is this the case? All *śrāvaka* disciples and *pratyekabuddhas* come forth in direct reliance upon a buddha. If no buddhas existed, then, on what basis could they come forth? If there was no cultivation of the ten grounds, how could there be any buddhas? If there were no buddhas, there would also be no Dharma and no Sangha. Therefore your statement advocates complete severance of the lineage of the Three Jewels. These are not the wise words of a great man, and they are not such as could survive critical examination. Why [do I say this]?

## 1) THE FOUR TYPES OF PEOPLE

There are four types of people in the world. The first benefits himself, the second benefits others, the third benefits both, and the fourth benefits no one. Among these, those who benefit both are able to cultivate kindness and compassion and benefit others. These are renowned as superior people.<sup>3</sup> As has been stated:

People of the world are so deserving of pity:  
They always turn away from what otherwise benefits them,  
and, even as they single-mindedly seek wealth and happiness,  
they fall on down into the net of false views.

Always haunted by the fear of death,  
they flow along, turning about in the six rebirth destinies.  
It is those greatly compassionate bodhisattvas  
who, by their ability to rescue them, are rare.<sup>4</sup>

Beings, when confronted by the arrival of death,  
have no one able to rescue or protect them  
from their immersion in deep darkness  
wherein they are entangled in the net of afflictions.

If there are those able to bring forth and implement  
the greatly compassionate resolve,  
because they shoulder the burden of beings' welfare,  
they undertake a heavy responsibility to act on their behalf.

In a case where someone brings forth the resolute determination  
to undergo alone all manner of suffering through their diligence  
only to then take the fruits of peace and security gained  
and share them as a gift to be bestowed on everyone—

These are the most supreme sorts of persons  
that are praised by all buddhas.

They are also those who, rare indeed,  
are great treasuries of meritorious qualities.

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020c13 || 世間有常言 家不生惡子  
020c14 || 但能成己利 不能利於人  
020c15 || 若生於善子 能利於人者  
020c16 || 是則如滿月 照明於其家  
020c17 || 有諸福德人 以種種因緣  
020c18 || 饒益如大海 又亦如大地  
020c19 || 無求於世間 以慈愍故住  
020c20 || 此人生為貴 壽命第一最  
020c21 || 如是聲聞辟支佛佛煩惱解脫雖無差別。  
020c22 || 以度無量眾生久住生死多所利益具  
020c23 || 足菩薩十地故有大差別。問曰。佛有大悲。  
020c24 || 汝為弟子種種稱讚慈愍眾生誠如所說。  
020c25 || 汝以種種因緣明了分別開悟引導。行慈  
020c26 || 悲者聞則心淨我甚欣悅。汝先偈說十地之  
020c27 || 義。願為解釋。

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世間有常言 家不生惡子  
但能成己利 不能利於人  
若生于善子 能利於人者  
是則如滿月 照明於其家  
有諸福德人 以種種因緣  
饒益如大海 又亦如大地  
無求於世間 以慈愍故住  
此人生為貴 壽命第一最  
  
如是聲聞辟支佛佛煩惱解脫雖無差別。以度無量眾生久住生死多所利益具足菩薩十地故有大差別。問曰。佛有大悲。汝為弟子種種稱讚慈愍眾生誠如所說。汝以種種因緣明了分別開悟引導。行慈悲者聞則心淨我甚欣悅。汝先偈說十地之義。願為解釋。

There is a saying commonly heard in the world:  
 “May this family never produce a bad son,”  
 one only able to benefit himself  
 while remaining unable to bestow benefit on others.

If, however, they produce a son who is good,  
 one well able to bring benefit to others—  
 This one is for them like the moon when full,  
 for he casts shining brightness upon his entire family.

There are people possessing all manner of merit  
 who avail themselves of all different sorts of causes and conditions  
 to then bestow on others benefit that is as vast as a great ocean  
 and that is also as expansive as the great earth itself.

There is nothing whatever that they seek from the world.  
 Rather they abide in it only out of kindness and pity.  
 The birth of such persons is precious indeed  
 and the lives that they lead are the most superior of all.

## 2) THE IMMENSE SUPERIORITY OF ONE WHO PERFECTS THE TEN GROUNDS

So it is that, although there are no distinctions as regards the liberation from afflictions achieved by *śrāvaka* disciples, by *pratyekabuddhas*, and by buddhas, there are nonetheless still huge distinctions associated with the buddhas’ perfect fulfillment of the bodhisattva’s ten grounds, with the liberation of countless beings, and with the bestowal of benefit on so many as they abide so long in *saṃsāra*.

### 11. Q: I AM CONVINCED, SO PLEASE CONTINUE TO EXPLAIN THE VERSES

**Question:** The Buddha does indeed possess the great compassion. For the sake of his disciples, you have set forth all manner of praises. This kindness and pity for beings is truly as you have described. You have used different sorts of reasons and considerations to make clear the distinctions, to invoke awakening, and to lead beings forth. When those aspiring to practice kindness and compassion hear this, their minds are purified. I have become deeply pleased by this. Please do explain those earlier verses set forth in preparing to explain the ten grounds’ meaning.

### B. NĀGĀRJUNA CONTINUES EXPLAINING HIS INTRODUCTORY VERSES:

#### **Response:**

[I bow down in reverence to all buddhas,  
 to their unsurpassable great path,  
 to those in the bodhisattva sangha  
 who, equipped with solid resolve, abide on the ten grounds, ...]<sup>5</sup>

正  
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答曰。敬名恭敬心。禮名曲身

020c28 || 接足。一切諸佛者。三世十方佛。無上大道者。

020c29 || 一切諸法如實知見通達無餘。更無勝者。故

021a01 || 曰無上。大人所行故曰大道。菩薩眾者。為

021a02 || 無上道發心名曰菩薩。問曰。但發心便是菩

021a03 || 薩耶。答曰。何有但發心而為菩薩。若人發

021a04 || 心必能成無上道乃名菩薩。或有但發心

021a05 || 亦名菩薩。何以故。若離初發心則不成無

021a06 || 上道。如大經說。新發意者名為菩薩。猶如

021a07 || 比丘雖未得道亦名道人。是名字菩薩。漸

021a08 || 漸修習轉成實法。後釋歡喜地中。當廣說

021a09 || 如實菩薩相。眾者從初發心。至金剛無<sup>[1]</sup>礙

021a10 || 解脫道。於其中間過去未來現在菩薩。名

021a11 || 之為眾。堅心者。心如須彌山王不可沮壞。

021a12 || 亦如大地不可傾動。

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答曰。敬名恭敬心。礼名曲身接足。一切诸佛者。三世十方佛。无上大道者。一切诸法如实知见通达无余。更无胜者。故曰无上。大人所行故曰大道。菩萨众者。为无上道发心名曰菩萨。问曰。但发心便是菩萨耶。答曰。何有但发心而为菩萨。若人发心必能成无上道乃名菩萨。或有但发心亦名菩萨。何以故。若离初发心则不成无上道。如大经说。新发意者名为菩萨。犹如比丘虽未得道亦名道人。是名字菩萨。渐渐修习转成实法。后释欢喜地中。当广说如实菩萨相。众者从初发心。至金刚无碍解脱道。于其中间过去未来现在菩萨。名之为众。坚心者。心如须弥山王不可沮坏。亦如大地不可倾动。

“Reverence” refers here to the reverently respectful mind. “Bow down” refers to bending down the body and touching someone’s feet. “All buddhas” refers to the buddhas of the ten directions and the three periods of time.

“Their unsurpassably great path” refers to the knowing, seeing, and penetrating comprehension in accordance with reality of all dhar-mas without exception. It is because there are none superior to it that it is said to be “unsurpassable.” It is because it is cultivated by great men that it is said to be “the great path.”

As for “the bodhisattva sangha,” it is by virtue of generating the resolve to practice the unsurpassable path that one is described as a “bodhisattva.”

1. Q: IS GENERATING THE RESOLVE SUFFICIENT TO BECOME A BODHISATTVA?

**Question:** Does one only need to bring forth this resolve to then become a bodhisattva?

2. A: OF COURSE NOT, BUT PERHAPS YES.

**Response:** How could it be that, by merely generating this resolve, one thereby becomes a bodhisattva? If a person brings forth this resolve, he definitely must be able to accomplish the cultivation of the unsurpassable path. Only then might one qualify as a bodhisattva.

Then again, it may in fact be that the mere production of the resolve also qualifies one as a bodhisattva. How might that be? Apart from that initial generation of this resolve, there could be no realization of the unsurpassable path. This accords with the statement in the large edition of the *Sutra*<sup>6</sup> that declares that one who has but newly brought forth this resolve thereby qualifies as a bodhisattva.

This is comparable to the case of a bhikshu who, even though he has not yet realized the path, is nonetheless referred to as “a man of the path.” This “nominal” bodhisattva then engages in a gradual cultivation whereby he transforms this into a genuinely realized dharma. Later on, in the explanation of the “Ground of Joyfulness,” we shall set forth a comprehensive explanation of the characteristics of a bodhisattva who truly qualifies as such.

Now, as for “Sangha,” all bodhisattvas of the past, future, and present from the stage of the initial generation of the resolve on through to the path of the vajra unimpeded liberation<sup>7</sup> all qualify as members of the “Sangha.”

“Solid resolve” refers to having a resolve comparable to Sumeru, the king of mountains. As such, it cannot be hindered and cannot be destroyed. It is also comparable to the great earth which cannot be moved at all.

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住十地者。歡喜等十  
021a13 || 地。後當廣說。問曰。若菩薩更有殊勝功德。  
021a14 || 何故但稱堅心。答曰。菩薩有堅心功德能  
021a15 || 成大業。不墮二乘。軟心者怖畏生死。自念  
021a16 || 何為久在生死受諸苦惱。不如疾以聲聞  
021a17 || 辟支佛乘速滅諸苦。又軟心者。於活地獄  
021a18 || 黑繩地獄眾合地獄叫喚地獄大叫喚地獄燒  
021a19 || 炙地獄大燒炙地獄無間大地獄。及眷屬炭  
021a20 || 火地獄沸屎地獄燒林地獄劍樹地獄刀道地  
021a21 || 獄銅<sup>[2]</sup>柱地獄刺棘地獄鹹河地獄。其中斧鉞  
021a22 || 刀稍<sup>[3]</sup>矛戟弓箭鐵剗

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住十地者。欢喜等十地。后当广说。问曰。若菩萨更有殊胜功德。何故但称坚心。答曰。菩萨有坚心功德能成大业。不堕二乘。软心者怖畏生死。自念何为久在生死受诸苦恼。不如疾以声闻辟支佛乘速灭诸苦。又软心者。于活地獄黑繩地獄众合地獄叫喚地獄大叫喚地獄燒炙地獄大燒炙地獄無間大地獄。及眷屬炭火地獄沸屎地獄燒林地獄劍樹地獄刀道地獄銅柱地獄刺棘地獄鹹河地獄。其中斧鉞刀槩矛戟弓箭铁剗

“Abiding on the ten grounds” refers to “the Ground of Joyfulness” and the other grounds. These will be extensively discussed later on.

3. Q: WHY ONLY PRAISE THE BODHISATTVA’S SOLID RESOLVE?

**Question:** If bodhisattvas possess additional especially superior meritorious qualities, why do you only praise “the solid resolve”?

4. A: IT IS ESSENTIAL FOR SUCCESS AND THOSE WITHOUT IT WOULD TURN BACK

**Response:** It is due to the meritorious qualities of a solid resolve that the bodhisattva is able to accomplish his great works and refrain from falling down into the Two Vehicles’ paths.

a. WHY, ABSENT SOLID RESOLVE, ONE ABANDONS THE BODHISATTVA PATH

1) FEAR OF CONTINUED EXISTENCE IN SAṂSĀRA

As for one who possesses only a weak resolve, he becomes terrified of *saṃsāra* and then thinks to himself, “Why should I dwell for so long in the midst of *saṃsāra*, enduring all sorts of bitter affliction? That would not be nearly so good as to quickly avail myself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas* whereby I might swiftly bring about the cessation of suffering.”

2) FEAR OF THE HELLS

So, too, when one who possesses only a weak resolve sees or merely hears of:

The Living Hells (*saṃjīva naraka*);<sup>8</sup>  
 The Black Line Hells (*kālasūtra naraka*);  
 The Unification Hells (*saṃghāta naraka*);  
 The Screaming Hells (*raurava naraka*);  
 The Great Screaming Hells (*mahāraurava naraka*);  
 The Burning Hells (*tāpana naraka*);  
 The Great Burning Hells (*pratāpana naraka*);  
 Or the Great Non-intermittent Hells (*āvici naraka*)—<sup>9</sup>

Or the subsidiary hells, including:

The Flaming Embers Hells (*kukūla naraka*);  
 The Boiling Excrement Hells (*kuṇapa naraka*);  
 The Burning Forest Hells (*ādīptavana naraka*);  
 The Sword Tree Hells (*asipattravana naraka*);  
 The Road of Knives Hells (*kṣuramārga naraka*);  
 The Copper Pillar Hells (*tāmraśāmbha naraka*);  
 The Piercing Thorns Hells (*ayaḥśālmalīvana*);  
 Or the Brine River Hells (*khārodakā nādi naraka*)—

Or the instruments of punishment therein, such as the hatchets, battle-axes, daggers, lances, spears, halberds, bows and arrows, iron

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字椎棒鐵<sup>[4]</sup>鏑<sup>[金\*疾]</sup>鏢鐵<sup>[矛\*贊]</sup>刀

021a23 || 鐵白鐵杵鐵輪以如是等治罪器物斬所割

021a24 || 刺打棒剝裂繫縛枷鎖燒煮<sup>[5]</sup>考掠。磨碎其021a25 || 身擣令爛熟。狐狗虎狼師子惡獸競來<sup>[齒\*(虎-儿+且)]</sup>掣021a26 || 食噉其身。烏鴟鵂鷂鐵<sup>[6][口\*(佳/乃)]</sup>所啄。惡鬼驅逼

021a27 || 令緣劍樹。上下火山以鐵火車加其頸領。

021a28 || 以熱鐵杖而隨捶之。千釘<sup>[7]</sup>鎗身划刀刮削。021a29 || 入黑闇中燄<sup>[8]</sup>勃臭處熱鐵鏢身斃割其肉

021b01 || 剝其身皮還繫手足。鑊湯涌沸炮煮其身。

021b02 || 鐵棒棒頭腦壞眼出。貫著鐵<sup>[9]</sup>弗舉<sup>[10]</sup>身火燃021b03 || 血流澆地。或沒尿河。行於刀劍<sup>[11]</sup>鏑刺惡道。

021b04 || 自然刀劍從空而下。猶如駛雨割截支體。

021b05 || 辛<sup>[12]</sup>鹹苦臭穢惡之河浸漬其身。肌肉爛壞舉021b06 || 身墮落唯有骨在。獄卒牽扯蹴蹋<sup>[13]</sup>捶撲。 有

021b07 || 如是等無量苦毒。壽命極長求死不得。若

021b08 || 見若聞如是之事何得不怖求聲聞辟支

021b09 || 佛乘。又於寒冰地獄。

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椎棒铁鏑<sup>[金\*疾]</sup>鏢铁<sup>[矛\*贊]</sup>刀铁白铁杵铁轮以如是等治罪器物  
 斩所割刺打棒剥裂系缚枷锁烧煮考掠。磨碎其身捣令烂熟。狐狗  
 虎狼师子恶兽竞来<sup>[齿\*(虎-儿+且)]</sup>掣食啖其身。乌鸢雕鹗铁嘴  
 所啄。恶鬼驱逼令缘剑树。上下火山以铁火车加其颈领。以热铁  
 杖而随捶之。千钉鎗身划刀刮削。入黑闇中燄<sup>[8]</sup>勃臭处热铁鏢身斃  
 割其肉剥其身皮还系手足。鑊汤涌沸炮煮其身。铁棒棒头脑坏眼  
 出。贯着铁弗举身火燃血流浇地。或没尿河。行于刀剑鏑刺恶  
 道。自然刀剑从空而下。犹如驶雨割截支体。辛<sup>[12]</sup>碱苦臭秽恶之河  
 浸渍其身。肌肉烂坏举身堕落唯有骨在。狱卒牵扯蹴蹋捶扑。有  
 如是等无量苦毒。寿命极长求死不得。若见若闻如是之事何得不  
 怖求声闻辟支佛乘。又于寒冰地狱。



scrapers, hammers, cudgels, javelins, spikes, short swords, iron nets,<sup>10</sup> iron pestles, or iron wheels—

Or the use of such instruments of punishment to subject one's body to hacking, chopping, slicing, piercing, beating, striking, flaying, splitting open, tying up, shackling, roasting, boiling, interrogating with beatings, grinding up, pounding to a pulp—

Or the foxes, dogs, tigers, wolves, lions, and fearsome beasts struggling forth, gnashing at, pouncing on, and gulping down [the flesh of] one's body—

Or having one's flesh pecked at and devoured by the iron-beaked crows, owls, hawks, and vultures—

Or being hotly pursued by fearsome ghosts that force one to climb up sword trees and scramble up and run down flaming mountains, having one's neck run over by flaming iron carriages, being pursued and beaten with hot iron staves, being nailed down with a thousand nails, being cut apart and scraped out with knives, being plunged into darkness in a place with furiously dancing flames and stench, being placed onto a hot iron sheet that scorches the body as one is subjected to the slicing off of one's flesh, having one's skin completely peeled off and then used to tie up one's hands and feet, being thrown into a cauldron of water leaping in a raging boil, having one's body stewed as one is beaten with iron bats until one's head is broken and one's eye's pop out, being run through with an iron spit and plunged into flames where one's entire body is burned by flames as one's blood flows out and spills onto the ground—

Or being immersed in a flowing river of excrement or being driven along, running down a road of horrors where one is sliced and pierced by its knives, swords, and iron thorns, having daggers spontaneously rain down as if in a storm of flying blades that slice away the limbs of one's body, having a horrible flooding river of bitter salt, painful stench and filth swallow up one's body, having one's flesh entirely rot away and its flesh fall off, leaving only a skeleton that the hell minions drag along, kicking it, stamping it, beating it, and striking at it—

There are countless such intensely painful torments wherein one's lifespan is extremely long even as one seeks to die and yet remains unable to do so.

If one possessed of only a weak resolve were to see or merely hear of such experiences as these, how could he not be so stricken with terror that he would seek to be saved by the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

Also, one may fall into the Hells of Cold and Ice:

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頽浮陀地獄。尼羅浮陀

021b10 || 地獄。阿波波地獄。阿羅羅地獄阿睺睺地獄。

021b11 || 青蓮華地獄。白蓮華地獄。雜色蓮華地獄。紅

021b12 || 蓮華地獄。赤蓮華地獄。常在幽闇大怖畏處。

021b13 || 謗毀賢聖生在其中。形如屋舍山陵<sup>[14]</sup>埠阜。

021b14 || <sup>[15]</sup>麤惡冷風聲猛可畏。悲激吹身如轉枯草。

021b15 || 肌肉墮落猶如冬葉。凍<sup>[16]</sup>剝創夷膿血流出。

021b16 || 身體不淨臭處難忍。寒風切<sup>[17]</sup>裂苦毒辛酸。

021b17 || 唯有憂悲啼哭更無餘心。號咷獨無所

021b18 || 依恃。斯罪皆由誹謗賢聖。其軟心者見聞

021b19 || 此事。何得不怖求聲聞辟支佛乘。又於畜

021b20 || 生猪狗野干猫狸狢鼠獼猴<sup>[狂-王+加]</sup>獾虎狼師子兕

021b21 || 豹熊羆象馬牛羊蜈蚣蚰蜒虻蛇蝮<sup>[18]</sup>蝎鼯龜

021b22 || 魚鼈蛟虬螺蚌<sup>[19]</sup>烏鵲鴝鵒鷹<sup>[20]</sup>鴿之類。如是

021b23 || 鳥獸共相殘害。又<sup>[21]</sup>弼網伺捕屠割不一。生

021b24 || 則羈絆穿鼻絡首。負<sup>[22]</sup>乘捶杖鉤刺其身皮

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頽浮陀地獄。尼羅浮陀地獄。阿波波地獄。阿羅羅地獄阿睺睺地獄。青蓮華地獄。白蓮華地獄。雜色蓮華地獄。紅蓮華地獄。赤蓮華地獄。常在幽闇大怖畏處。謗毀賢聖生在其中。形如屋舍山陵埠阜。粗惡冷風聲猛可畏。悲激吹身如轉枯草。肌肉墮落猶如冬葉。凍剝創夷膿血流出。身體不淨臭處難忍。寒風切裂苦毒辛酸。唯有憂悲啼哭更無余心。号咷獨无所依恃。斯罪皆由誹謗賢聖。其軟心者見聞此事。何得不怖求聲聞辟支佛乘。又于畜生猪狗野干猫狸狢鼠獼猴<sup>[狂-王+加]</sup>獾虎狼師子兕豹熊羆象馬牛羊蜈蚣蚰蜒虻蛇蝮龜魚鼈蛟虬螺蚌烏鵲鴝鵒鷹鴿之類。如是鳥獸共相殘害。又弼網伺捕屠割不一。生則羈絆穿鼻絡首。負乘捶杖鉤刺其身

The Arbuda Hells;  
 The Nirarbuda Hells;  
 The Aṭaṭa Hells;  
 The Hahava Hells;  
 The Huhuva Hells;  
 The Blue Lotus Blossom Hells;  
 The White Lotus Blossom Hells;  
 The Hells of Varicolored Lotuses;  
 The Red Lotus Blossom Hells;  
 Or the Vermillion Lotus Blossom Hells.

One resides in these places of deep darkness and immense terror. One is born therein as retribution for slandering worthies and *āryas*.

These hells may take the form of a building, of a mountain peak, or of a river port hillside where one is blown by a harsh and horribly cold wind that makes a fierce, frightening, and mournful sound that blasts at the bodies [of the hell-dwellers] as if rolling through [fields of] dry grass. The flesh of the body then falls away like leaves dropping in the winter. The cold peels open one's wounds and both pus and blood come flowing forth. The filth and stench of the body are difficult to bear. The cold wind cuts one open as one experiences excruciating pain and bitter anguish. There is only one's lamentation, grief, weeping, and wailing. There are no other thoughts. Though one screams and wails, one is stranded alone without anyone to rely on. These punishments are all experienced because one has slandered worthies and *āryas*.

When one who possesses only a weak resolve sees or merely hears of these matters, how could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

### 3) FEAR OF REBIRTH IN THE ANIMAL REALM

Also, among the animals, there are those such as boars, dogs, jackals, cats, foxes, gibbons, rats, monkeys, apes, tigers, wolves, lions, rhinoceroses, leopards, bears, elephants, horses, oxen, sheep, centipedes, venomous snakes, vipers, scorpions, tortoises, fish, turtles, dragons, snails, clams, crows, magpies, owls, hawks, and pigeons. All manner of birds and beasts such as these assail and kill each other.

Moreover, the snares, nets, predation, butchery, and slicing that are found there are not of a single sort. If born there, one is restrained with a halter, one has reins threaded through one's nose and strapped around one's head, one bears burdens, one is subjected to beating with cudgels and staves, and one is afflicted with hooks that pierce one's

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021b25 || 肉破裂痛不可忍。煙熏火燒苦毒萬端。死則  
 021b26 || 剥皮食噉其肉。有如是等無量苦痛。其軟  
 021b27 || 心者聞見此事。何得不怖求聲聞辟支佛  
 021b28 || 乘。又於鍼頸餓鬼火口餓鬼<sup>[23]</sup>火瘦餓鬼食  
 021b29 || 吐餓鬼食盪滌餓鬼食膿餓鬼食<sup>[24]</sup>屎餓鬼浮  
 021c01 || 陀鬼鳩槃荼鬼夜叉鬼羅刹鬼毘舍闍鬼富單  
 021c02 || 那鬼迦羅富單那鬼等諸鬼。鬚髮蓬亂長爪  
 021c03 || 大鼻。身中多虫臭穢可畏。眾惱所切常  
 021c04 || 有慳嫉飢渴苦患。未曾得食得不能咽。  
 021c05 || 常求膿血屎尿<sup>[25]</sup>涕唾盪滌不淨。有力者奪  
 021c06 || 而不得食。裸形無衣寒熱倍甚。惡風吹  
 021c07 || 身宛轉苦痛。蚊虻毒蟲啖食其體。腹中飢熱  
 021c08 || 常如火然。其軟心者見聞此事。何得不怖  
 021c09 || 求聲聞辟支佛乘。又於人中恩愛別苦怨憎  
 021c10 || 會苦老病死苦貧窮求苦。有如是等無量眾  
 021c11 || 苦。

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皮肉破裂痛不可忍。烟熏火烧苦毒万端。死则剥皮食啖其肉。有  
 如是等无量苦痛。其软心者闻见此事。何得不怖求声闻辟支佛  
 乘。又于针颈饿鬼火口饿鬼火瘦饿鬼食吐饿鬼食荡涤饿鬼食脓  
 饿鬼食屎饿鬼浮陀鬼鸠槃荼鬼夜叉鬼罗刹鬼毗舍闍鬼富单那  
 鬼迦罗富单那鬼等诸鬼。须发蓬乱长爪大鼻。身中多虫臭秽可  
 畏。众恼所切常有悭嫉饥渴苦患。未曾得食得不能咽。常求脓  
 血屎尿涕唾荡涤不净。有力者夺而不得食。裸形无衣寒热倍甚。  
 恶风吹身宛转苦痛。蚊虻毒虫啖食其体。腹中饥热常如火然。  
 其软心者见闻此事。何得不怖求声闻辟支佛乘。又于人中恩  
 爱别苦怨憎会苦老病死苦贫穷求苦。有如是等无量众苦。

skin and flesh, causing it to split open and hurt unendurably. One is also immersed in smoke, burned by fire, and caused to endure agonizing pain of a myriad sorts. On dying, one's skin is peeled away, and one's flesh is devoured. One encounters therein countless such sorts of excruciating pain.

When one who possesses only a weak resolve hears of or sees these matters, how could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

#### 4) FEAR OF REBIRTH IN THE HUNGRY GHOST REALM

Also, among the needle-throated hungry ghosts, there are those such as the fiery-mouthed hungry ghosts, the blazing-goiter hungry ghosts, the vomit-eating hungry ghosts, the rinsings-eating hungry ghosts, the pus-eating hungry ghosts, the excrement-eating hungry ghosts, the *bhūta* ghosts,<sup>11</sup> the *kumbhāṇḍa* ghosts, the *yakṣa* ghosts, the *rākṣasa* ghosts, the *piśaca* ghosts, the *pūtana* ghosts, the *kaṭa-pūtana* ghosts, and all other such ghosts. They have disheveled beards and hair, long nails, and large noses. Their bodies contain a multitude of insects, and are characterized by dreadful stench and filth. They are pierced by numerous sorts of torments and are constantly afflicted by the misery of miserliness, jealousy, hunger and thirst.

They are unable to acquire any food. Even when they do succeed in finding it, they are unable to even swallow it. They always seek after impurities such as pus, blood, excrement, urine, snot, spittle, and rinsings. Those that are strong attempt to steal these things by force, yet, even then, still cannot eat them. They are naked, have no clothes, and hence experience doubly intense cold and heat. A vicious wind blows on their bodies, spins them around, and afflicts them with bitter pain. Mosquitoes, horseflies, and poisonous insects bite them and feast upon their bodies. Their bellies are filled only with sensations of constantly burning hunger that roasts them like blazing flames.

When one who possesses only a weak resolve sees or merely hears of these matters, how could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

#### 5) FEAR OF REBIRTH IN THE HUMAN REALM

Moreover, among humans, there are the sufferings of separation from those one loves, encounters with those one detests, the sufferings of aging, sickness, and death, and the sufferings of the poverty-stricken in pursuit of whatever they seek, as well as the countless many other such sufferings.

正  
體  
字

及諸天阿修羅退沒時苦。其軟心者見此  
 021c12 || 諸苦。何得不怖求聲聞辟支佛乘。若堅心  
 021c13 || 者見地獄畜生餓鬼天人阿修羅中受諸苦  
 021c14 || 惱。生大悲心無有怖畏。作是願言。是諸  
 021c15 || 眾生深入衰惱。無有救<sup>[26]</sup>護無所歸依。我  
 021c16 || 得滅度當度此等。以大悲心勤行精進。不  
 021c17 || 久得成所願。是故我說。菩薩諸功德中堅  
 021c18 || 心第一。復次菩薩有八法能集一切功德。  
 021c19 || 一者大悲。二者堅心。三者智慧。四者方便。五  
 021c20 || 者不放逸。六者勤精進。七者常攝念。八者善  
 021c21 || 知識。是故初發心者疾行八法如救頭然。  
 021c22 || 然後當修諸餘功德。

簡  
體  
字

及諸天阿修羅退沒時苦。其軟心者見此諸苦。何得不怖求聲聞辟支佛乘。若堅心者見地獄畜生餓鬼天人阿修羅中受諸苦惱。生大悲心無有怖畏。作是願言。是諸眾生深入衰惱。無有救護無所歸依。我得滅度當度此等。以大悲心勤行精進。不久得成所願。是故我說。菩薩諸功德中堅心第一。復次菩薩有八法能集一切功德。一者大悲。二者堅心。三者智慧。四者方便。五者不放逸。六者勤精進。七者常攝念。八者善知識。是故初發心者疾行八法如救頭然。然後當修諸餘功德。

## 6) FEAR OF REBIRTH IN THE DEVA OR ASURA REALMS

In addition, there are also the sufferings encountered by the devas and the *asuras* when they must fall back again [from their bliss-filled celestial existences].

When one who possesses only a weak resolve observes these sufferings, how then could he not become stricken with fear, seeking then to avail himself of the vehicles of the *śrāvaka* disciples or the *pratyekabuddhas*?

## b. THE CONTRASTING RESPONSE OF ONE WITH SOLID RESOLVE

## 1) THE BODHISATTVA'S VOW

When a person with a solid resolve observes all the sufferings and afflictions endured by those in the hells, among animals, and among the hungry ghosts, devas, humans, and *asuras*, he brings forth the mind of great compassion and has no fear. He makes this vow, saying, "All of these beings have deeply entered into such a deteriorated and afflicted state. They have no one to rescue or protect them and have no place of refuge. If I myself am to realize nirvāṇa, I must also bring about the liberation of beings such as these."

## 2) THE BODHISATTVA'S COMPASSION, VIGOR, AND SUCCESS

Relying on the mind of great compassion, he is assiduous in his practice of vigor and, before long, achieves what he has vowed to do. It is for this reason that I state that, among all the meritorious qualities of a bodhisattva, solid resolve is foremost.

## 3) EIGHT BODHISATTVA DHARMAS

Additionally, the bodhisattva possesses eight dharmas through which he is able to accumulate all meritorious qualities:

- The first is the great compassion;
- The second is the solid resolve;
- The third is wisdom;
- The fourth is skillful means;
- The fifth is non-negligence;
- The sixth is diligently applied vigor;
- The seventh is constantly focused mindfulness;
- And the eighth is the good spiritual guide.

Knowing this, one who has only initially generated the resolve therefore swiftly takes up these eight dharmas, doing so with the same urgency as felt by someone whose turban has caught fire. Having done so, he should then cultivate all the other types of meritorious qualities.

正  
體  
字

又依此八法故。有一

021c23 || 切聲聞眾四雙八輩。所謂須陀洹向須陀洹

021c24 || 等。辟支佛無我我所者。世間無佛無佛法

021c25 || 時有得道者名辟支佛。諸賢聖離我我所

021c26 || 貪著故。名為無我我所者。今解[27]十地義

021c27 || 隨順佛所說者。十地經中次第說。今當隨

021c28 || 次具解。問曰。汝所說者不異於經。經義已

021c29 || 成何須更說。為欲自現所能求名利耶。

022a01 || 答曰。

022a02 || 我不為自現 莊嚴於文辭

022a03 || 亦不貪利養 而造於此論

022a04 || 問曰。若不爾者。何以造此論。答曰。

022a05 || 我為欲慈悲 饒益於眾生

022a06 || 不以[1]餘因緣 而造於此論

簡  
體  
字

又依此八法故。有一切声闻众四双八辈。所谓须陀洹向须陀洹

等。辟支佛无我我所者。世间无佛无佛法时有得道者名辟支佛。

诸贤圣离我我所贪着故。名为无我我所者。今解十地义随顺佛所

说者。十地经中次第说。今当随次具解。问曰。汝所说者不异于

经。经义已成何须更说。为欲自现所能求名利耶。答曰。

我不为自现 庄严于文辞

亦不贪利养 而造于此论

问曰。若不尔者。何以造此论。答曰。

我为欲慈悲 饶益于众生

不以余因缘 而造于此论



## C. NĀGĀRJUNA CONTINUES TO EXPLAIN HIS INTRODUCTORY VERSES

[I also bow down] to the *śrāvaka* disciples, to the *pratyekabuddhas*,  
and to those free of a self and anything belonging to a self.  
I shall now explain the meaning of the ten grounds,  
doing so in accordance with the utterances of the Buddha.]<sup>12</sup>

Additionally, it is in reliance on these same eight dharmas that there come to be the four pairs and eight classes of practitioners within the *śrāvaka*-disciple sangha, namely the practitioners on the verge of stream entry, those who have already become stream enterers, and so forth.<sup>13</sup>

As for “the *pratyekabuddhas*, and those free of a self and anything belonging to a self,” even when there are neither buddhas nor the Dharma of a buddha currently extant in the world, there are still some who achieve enlightenment that are referred to as “*pratyekabuddhas*.”<sup>14</sup> Because all worthies and *āryas* have transcended the covetous attachment to a self and anything belonging to a self, they are referred to as “those free of a self and anything belonging to a self.”

As for “I shall now explain the meaning of the ten grounds in accordance with the utterances of the Buddha,” the ten grounds are set forth in proper sequence in the scriptures. Now, we shall accord with that sequence in providing a complete explanation of them.

## 1. Q: THIS IS JUST AS IN SCRIPTURE. WHY BE REDUNDANT? FOR FAME, ETC.?

**Question:** Your explanations are no different from those contained in the scriptures. Since the meaning of the scriptures is already complete, what need do we have of your additional explanation? Is this not presented simply to display your own abilities and seek fame and benefit?

## 2. A: THIS TREATISE IS NOT COMPOSED FOR SELF-SERVING REASONS

**Response:**

It is not for the sake of making a personal display  
of literary adornments,  
nor is it due to coveting profit or support  
that I now compose this treatise.

## 3. Q: IF NOT, THEN WHY?

**Question:** If it is not for such reasons as these, why do you compose this treatise?

## 4. A: OUT OF KINDNESS AND COMPASSION AND FOR NO OTHER REASON

**Response:**

It is because I wish, through kindness and compassion,  
to liberally benefit beings.  
It is not due to any other cause or condition  
that I now compose this treatise.

正  
體  
字

022a07 || 見眾生於六道受苦無有救護。為欲度  
022a08 || 此等故。以智慧力而造此論。不為自現  
022a09 || 智力求於名利。亦無嫉妬自高之心求於  
022a10 || 供養。問曰。慈愍饒益眾生事。經中已說。何  
022a11 || 須復解徒自疲苦。答曰。  
022a12 || 有但見佛經 通達第一義  
022a13 || 有得善解釋 而解實義者  
022a14 || 有利根深智之人。聞佛所說諸深經。即能  
022a15 || 通達第一義。所謂深經者。即是菩薩十地。第  
022a16 || 一義者即是十地如實義。有諸論師有慈悲  
022a17 || 心。隨佛所說造作論議莊嚴辭句。有人  
022a18 || 因是而得通達十地義者。如說。  
022a19 || 有人好文飾 莊嚴章句者  
022a20 || 有好於偈頌 有好雜句者  
022a21 || 有好於譬喻 因緣而得解  
022a22 || 所好各不同 我隨而不捨  
022a23 || 章句名莊嚴句義。不為偈頌。

簡  
體  
字

见众生于六道受苦无有救护。为欲度此等故。以智慧力而造此论。不为自现智力求于名利。亦无嫉妒自高之心求于供养。问曰。慈愍饶益众生事。经中已说。何须复解徒自疲苦。答曰。  
有但见佛经 通达第一义  
有得善解释 而解实义者  
有利根深智之人。闻佛所说诸深经。即能通达第一义。所谓深经者。即是菩萨十地。第一义者即是十地如实义。有诸论师有慈悲心。随佛所说造作论议庄严辞句。有人因是而得通达十地义者。如说。  
有人好文饰 庄严章句者  
有好于偈颂 有好杂句者  
有好于譬喻 因缘而得解  
所好各不同 我随而不舍  
章句名庄严句义。不为偈颂。

One observes that beings endure suffering in the six destinies of rebirth while having no one to rescue or protect them. It is from a wish to bring about the liberation of such beings that one summons the power of wisdom to compose a treatise such as this. It is not for the sake of displaying one's own wisdom power, nor is it due to coveting either fame or profit. Nor is there any sort of intention involving jealousy, arrogance, or the seeking of offerings.

5. Q: WHY JUST REPEAT WHAT SCRIPTURE ALREADY EXPLAINS?

**Question:** This matter of kindly pity in benefiting beings has already been discussed in the scriptures. What need is there to explain it yet again, thus needlessly subjecting yourself to wearisome hardship?

6. A: SOME BEINGS REQUIRE OR DELIGHT IN MORE THOROUGH EXPLANATIONS

**Response:**

There are those who, on merely encountering a scripture of Buddha, reach a penetrating knowledge of the supreme meaning.

There are others who, only on receiving a well-presented explanation, then gain a comprehension of its genuine meaning.

There are those persons possessed of sharp faculties and deep wisdom who, on hearing the profound scriptures spoken by the Buddha, are immediately able to reach a penetrating comprehension of the supreme meaning. The so-called "profound scriptures," refers to those describing the ten bodhisattva grounds. "The supreme meaning" is just the meaning of the ten grounds as understood in accordance with reality.

There are those treatise-authoring masters possessed of kind and compassionate minds who, in accordance with the utterances of the Buddha, compose treatises in explanation of them that are graced by well-adorned phrases and sentences. There are those persons who, because of these, are then able to gain a penetrating comprehension of the meaning of the ten grounds. This is as described here:

There are people who are fond of literary finery  
in which there are adornments of passages and sentences.

There are those who are fond of verses in praise,  
and there are those who are fond of the various sorts of sentences.

There are those who are fond of analogies  
and others who understand through causes and conditions.

In each case, their preferences differ.

Hence I adapt explanations to each and thus do not forsake them.

The "passages and sentences" above refer to those in which there is adornment of the meaning contained in the sentences but in which there are no poetic verse lines.

[3]偈名義趣。

022a24 || 言辭在諸句中。或四言五言七言等。偈有二

022a25 || 種。一者四句偈名為[4]波蔗。二者六句偈名

022a26 || 祇夜。雜句者名直說語言。譬喻者。以人不

022a27 || 解深義故。假喻令解。喻有或實或假。因緣

022a28 || 者。推尋所由隨其所好而不捨之。問曰。

022a29 || 眾生自所樂不同。於汝何事。答曰。我發

正體字 022b01 || 無上道心故。不捨一切隨力饒益。或以財

022b02 || 或以法。如說。

022b03 || 若有大智人 得聞如是經

022b04 || 不復須解釋 則解十地義

022b05 || 若有福德利根者。但直聞是十地經。即解

022b06 || 其義不須解釋。不為是人而造此論。問

022b07 || 曰。云何為善人。答曰。若聞佛語即能自解。

022b08 || 如丈夫能服苦藥。小兒則以蜜和。

偈名义趣。言辞在诸句中。或四言五言七言等。偈有二种。一者四句偈名为波蔗。二者六句偈名祇夜。杂句者名直说语言。譬喻者。以人不解深义故。假喻令解。喻有或实或假。因缘者。推寻所由随其所好而不舍之。问曰。众生自所乐不同。于汝何事。答曰。我发无上道心故。不舍一切随力饶益。或以财或以法。如说。

若有大智人 得闻如是经

不复须解释 则解十地义

若有福德利根者。但直闻是十地经。即解其义不须解释。不为是人而造此论。问曰。云何为善人。答曰。若闻佛语即能自解。如丈夫能服苦药。小儿则以蜜和。

简体字

“Verses” refers to descriptive paraphrasing of the import of the sentence passage’s meaning wherein the lines are based on a four-fold, five-fold, or seven-fold word-count, or on some other similar schema. The verse construction is basically of two types. In the case of the first, it is a verse-form comprised of four-line stanzas referred to as a *gāthā*. In the case of the second, it is a verse-form comprised of six-line stanzas referred to as a *geya*.

“The various sorts of sentences” refers to the phraseology used in making direct statements. As for “analogies,” because people may not understand an especially profound concept, one uses comparative statements to cause them to comprehend. In some cases analogies are factually-based, and in other cases they are artificially contrived. As for “causes and conditions,” these involve tracing causal origins.

So it is that one adapts to individual preferences “and thereby does not forsake them.”

7. Q: HOW ARE OTHERS’ UNIQUE PREDILECTIONS ANY OF YOUR BUSINESS?

**Question:** Beings do delight in different things, but what business is that of yours?

8. A: BECAUSE I HAVE RESOLVED NOT TO ABANDON ANYONE

**Response:** Because I have brought forth the resolve determined to pursue the unsurpassable path, I avoid forsaking anyone at all. Thus I endeavor to benefit them by using whatever powers I may possess. In some cases, this is done by giving material things and in other cases, it is done with Dharma. This is as described here:

If there be a person possessed of great wisdom  
who is able to hear a scripture like this,  
one need not explain it for him yet again,  
for he will then fathom the meaning of the ten grounds.

This is to say that, if there be a person possessed of merit and sharp faculties, then, simply by hearing the *Ten Grounds Sutra*, he will immediately comprehend its meaning and thus will have no need of additional explanations. It is not for people of this sort that I compose this treatise.

9. Q: WHAT ARE THE QUALITIES OF SUCH A GOOD PERSON?

**Question:** What is it that defines such a good person?

10. A: IMMEDIATE DHARMA UNDERSTANDING; ALSO, 10 QUALITIES, AS BELOW:

**Response:** It is one who, on merely hearing the words of the Buddha, is immediately able to spontaneously comprehend them. He is like a grown man able to drink down even intensely bitter medicine when, for little children, one must mix it together with honey.

正  
體  
字

善人者

022b09 || 略說有十法。何等為十。一者信。二者精進。  
022b10 || 三者念。四者定。五者善身業。六者善口業。七  
022b11 || 者善意業。八者無貪。九者無恚。十者無癡。如  
022b12 || 說。  
022b13 || 若人以經文 難可得讀誦  
022b14 || 若作毘婆沙 於此人大益  
022b15 || 若人鈍根懈怠。以經文難故。不能讀誦。難  
022b16 || 者文多難誦難說難[5]諳。若有好樂莊嚴語  
022b17 || 言雜飾譬喻諸偈頌等。為利益此等故造  
022b18 || 此論。是故汝先說但佛經便足利益眾生。何  
022b19 || 須解釋者。是語不然。如說。  
022b20 || 思惟造此論 深發於善心  
022b21 || 以然此法故 無比供養佛  
022b22 || 我造此論時思惟分別。多念三寶及菩薩  
022b23 || 眾。又念布施持戒忍辱精進禪定智慧故。

簡  
體  
字

善人者略说有十法。何等为十。一者信。二者精进。三者念。四  
者定。五者善身业。六者善口业。七者善意业。八者无贪。九者  
无恚。十者无痴。如说。  
若人以经文 难可得读诵  
若作毗婆沙 于此人大益  
若人钝根懈怠。以经文难故。不能读诵。难者文多难诵难说  
难谙。若有好乐庄严语言杂饰譬喻诸偈颂等。为利益此等故造此  
论。是故汝先说但佛经便足利益众生。何须解释者。是语不然。  
如说。  
思惟造此论 深发于善心  
以然此法故 无比供养佛  
我造此论时思惟分别。多念三宝及菩萨众。又念布施持戒忍  
辱精进禅定智慧故。

As for the “good person,” generally speaking, there are ten dhar-  
mas that qualify one as such. What are the ten? They are:

- First, faith;
- Second, vigor;
- Third, mindfulness;
- Fourth, concentration;
- Fifth, good physical actions;
- Sixth, good verbal actions;
- Seventh, good mental actions;
- Eighth, an absence of greed;
- Ninth, an absence of hatred;
- And tenth, an absence of delusion.

#### 11. A VIBHĀSĀ HELPS THOSE WHO FIND SUTRAS HARD TO FATHOM

As I was explaining:

When people take the text of the scriptures  
to be difficult to study and recite,  
if one but creates a *vibhāṣā*<sup>15</sup> for them,  
this will provide great benefit to people such as these.

If a person with dull faculties is inclined toward indolence and arro-  
gance, because he finds the text of the scriptures to be difficult, he  
may be unable to study and recite them. By “difficult,” we refer to the  
texts being lengthy, difficult to recite, difficult to expound upon, and  
difficult to master.

Where there are those who are fond of such things as adorned  
phrases, refinement achieved through a variety of expressions, analog-  
ies, and verses—it is in order to benefit just such people as these that  
I compose this treatise. Thus your earlier statement that the scriptures  
of the Buddha alone are sufficient to provide benefit to beings—this  
along with your questioning the need for additional explanations—  
such statements as those are incorrect. As I have stated:

#### 12. SUCH EXPLANATION OF DHARMA IS AN OFFERING TO THE BUDDHA

The reflections made in composing this treatise  
have involved the deep-seated generation of a mind of goodness.  
Through illuminating these dharmas,  
one makes an incomparably fine offering to the Buddha.

Because, when composing this treatise, the reflections and analy-  
ses have been accompanied by abundant mindfulness of the Three  
Jewels and the Bodhisattva Sangha while also bearing in mind giving,  
moral virtue, patience, vigor, *dhyāna* concentration, and wisdom, this

深

022b24 || 發善心則是自利。又演說<sup>[6]</sup>照明此正法  
022b25 || 故。名為無比供養諸佛。則是利他。如說。  
022b26 || 說法然法燈      建立於法幢  
022b27 || 此幢是賢聖      妙法之印相  
022b28 || 我今造此論      諦捨及滅慧  
022b29 || 是四功德處      自然而修集  
022c01 || 今造此論。是四種功德自然修集。是故心無  
022c02 || 有倦。諦者一切真實名之為諦。一切實中  
022c03 || 佛語為真實。不變壞故。我解說此佛法即  
022c04 || 集諦處。捨名布施。施有二種。法施財施。二  
022c05 || 種施中法施為勝。如佛告諸比丘。一當法  
022c06 || 施二當財施。二施之中法施為勝。是故我  
022c07 || 法施時即集捨處。我若<sup>[7]</sup>義說十地時。無  
022c08 || 有身口意惡業。又亦不起欲恚癡念及諸  
022c09 || 餘結。障此罪故

正  
體  
字

深发善心则是自利。又演说照明此正法故。名为无比供养诸佛。则是利他。如说。

说法然法灯      建立于法幢  
此幢是贤圣      妙法之印相  
我今造此论      谛舍及灭慧  
是四功德处      自然而修集

今造此论。是四种功德自然修集。是故心无有倦。谛者一切真实名之为谛。一切实中佛语为真实。不变坏故。我解说此佛法即集谛处。舍名布施。施有二种。法施财施。二种施中法施为胜。如佛告诸比丘。一当法施二当财施。二施之中法施为胜。是故我法施时即集舍处。我若义说十地时。无有身口意恶业。又亦不起欲恚痴念及诸余结。障此罪故

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deep-seated generation of a mind of goodness then becomes a form of self-benefit.

Because I have expounded and elucidated this right Dharma, this also qualifies as an incomparably fine offering to the Buddhas. This is what constitutes the benefiting of others. As has been stated:

13. BY EXPLAINING DHARMA ONE LIGHTS THE DHARMA LAMP

In explaining the Dharma, one lights the lamp of Dharma and erects the banner of the Dharma.

This banner serves for worthies and *āryas* as the emblematic seal of the sublime Dharma.

14. THIS LEADS TO ACCUMULATING THE FOUR BASES OF MERITORIOUS QUALITIES

As I now compose this treatise,  
truth and relinquishment as well as quiescence and wisdom,  
these four bases of meritorious qualities,  
are thereby naturally cultivated and accumulated.<sup>16</sup>

Now, in composing this treatise, these four kinds of meritorious qualities are naturally cultivated and accumulated. It is for this reason that the mind remains free of weariness in carrying out this endeavor.

a. TRUTH

As for “truth,” everything that is true and genuine qualifies as “truth.” Among all of those things that are genuine, the words of the Buddha are what are truly genuine. This is because they are not subject to change and ruination. As I present an explanation of this Dharma of the Buddha, this constitutes the accumulation of the “truth” basis.

b. RELINQUISHMENT

“Relinquishment,” refers to giving. Giving is of two sorts, namely the giving of Dharma and the giving of material wealth. Among the two kinds of giving, it is the giving of Dharma that is supreme. This is illustrated by the statement of the Buddha to the bhikshus wherein he said, “First, one should engage in the giving of Dharma. Second, one should engage in the giving of material wealth. Of the two kinds of giving, it is the giving of Dharma that is supreme.” So it is that, when I engage in the giving of Dharma, this constitutes the accumulation of the “relinquishment” basis.

c. QUIESCENCE

When I explain the meaning of the ten grounds,<sup>17</sup> there is no accumulation of evil karma by body, mouth, or mind. Additionally, there is no arising of thoughts characterized by covetousness, anger, delusion, or any of the other fetters. Because these sorts of karmic offenses

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即名集滅處。為他解說

022c10 || 法得大智報。以是說法故即集慧處。如是

022c11 || 造此論。集此四功德處。復次。

022c12 || 我說十地論 其心得清淨

022c13 || 深貪是心故 精勤而不倦

022c14 || 若人聞受持 心[8]有清淨者

022c15 || 我亦深樂此 一心造此論

022c16 || 此二偈其義已顯不須復說。但以自心他心

022c17 || 清淨故。造此十地義。清淨心至所應至處

022c18 || 得大果報。如佛語迦留陀夷。勿恨阿難。若

022c19 || 我不記阿難。於我滅後作阿羅漢者。以

022c20 || 是清淨心業因緣故。當於他化自在天七

022c21 || 反為王。如經中廣說。

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即名集灭处。为他解说法得大智报。以是说法故即集慧处。如是造此论。集此四功德处。复次。

我说十地论 其心得清淨

深贪是心故 精勤而不倦

若人闻受持 心有清淨者

我亦深乐此 一心造此论

此二偈其义已显不须复说。但以自心他心清淨故。造此十地义。清淨心至所应至处得大果报。如佛语迦留陀夷。勿恨阿难。若我不记阿难。于我灭后作阿罗汉者。以是清淨心业因缘故。当于他化自在天七反为王。如经中广说。

are blocked off, this constitutes the accumulation of the “quiescence” basis.<sup>18</sup>

d. WISDOM

When one explains the Dharma for others, then one gains great wisdom as the karmic result. This act of explaining the Dharma constitutes the accumulation of the “wisdom” basis.

It is in this manner that, in composing such a treatise as this, one accumulates the bases for these four meritorious qualities. Additionally, as I have stated:

15. NĀGĀRJUNA’S FINAL STATEMENT OF INTENT

As I explain this treatise on the ten grounds,  
one’s mind becomes purified.

Due to a profound zeal to develop this sort of mind,  
one remains intensely diligent and free of weariness.

If anyone hears, accepts, and upholds this  
so that his mind becomes possessed of purity,  
I, too, find deep delight in this,

and thus single-mindedly proceed with composing this treatise.

The meaning of these two stanzas has already been made clear. Hence it is unnecessary to discuss it again. It is solely for the sake of purifying one’s own mind as well as the minds of others that this explanation of the meaning of the ten grounds is undertaken. When this pure mind reaches the point that it should reach, one gains a great karmic reward. This accords with the Buddha’s words to Kālodāyin when he said, “Do not feel animosity toward Ānanda. In fact, if Ānanda had not received my prediction that he would attain arhatship after my nirvāṇa, because of this pure mind karma of his, he would have instead been bound for seven successive rebirths as the king of the Paranirmita Vaśavartin Heaven.”<sup>19</sup> This is as extensively described in the scriptures.

## The End of Chapter One