

Homage to

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

and

*The Ocean-wide Flower Garland Assembly of
Buddhas and Bodhisattvas*

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

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

(第九地)
dì jiǔ dì說此菩薩八地時
shuō cǐ pú sà bā dì shí震動十方諸國土
zhèn dòng shí fāng zhū guó tǔ一切知見無上尊
yí qiè zhī jiàn wú shàng zūn照耀彼諸無量土
zhào yào bǐ zhū wú liàng tǔ菩薩無量百千億
pú sà wú liàng bǎi qiān yì以過諸天上妙供
yǐ guò zhū tiān shàng miào gòng大自在王自在天
dà zì zài wáng zì zài tiān各以種種眾供具
gè yǐ zhǒng zhǒng zhòng gòng jù復有天女千萬億
fù yǒu tiān nǚ qiān wàn yì各奏樂音無量種
gè zòu yuè yīn wú liàng zhǒng如來現大神通力
rú lái xiàn dà shén tōng lì無量億數難思議。
wú liàng yì shù nán sī yì其身普放大光明
qí shēn pǔ fàng dà guāng míng悉使眾生獲安樂。
xī shǐ zhòng shēng huò ān lè俱時踊在虛空住
jù shí yǒng zài xū kōng zhù供養說中最勝者。
gòng yàng shuō zhōng zuì shèng zhě悉共同心喜無量
xī gòng tóng xīn xǐ wú liàng供養甚深功德海。
gòng yàng shèn shēn gōng dé hǎi身心歡喜悉充遍
shēn xīn huān xǐ xī chōng biàn供養人中大導師。
gòng yàng rén zhōng dà dǎo shī

(The Ninth Stage)

Just then, after the Eighth Stage had been explained,
The Tathagatas showed their amazing spiritual abilities,
Quaking lands throughout the ten directions,
Countless *kotis* in number and difficult to imagine.

The Unsurpassed Honored Ones, omniscient and all-seeing,
Their bodies sending forth magnificent radiance everywhere,
Illumined those countries, limitless in number,
So that all those beings might gain peace and happiness.

Limitless hundreds of thousands of *kotis* of Bodhisattvas
Simultaneously elevated into the air and hovered there,
And they offered gifts of utmost wonder surpassing all
in the heavens,
To the ones supreme among all speakers.

The heart of the Deva King from the *Maheshvara* Heaven
and the hearts of every god,
Filled with joy that knew no bounds.
They each made offerings to the profound
sea of merit and virtue
Of substantial numbers of items.

Furthermore, celestial maidens, millions of *kotis* in number,
Their bodies and minds filled with surpassing joy,
Each played limitlessly many kinds of music
As an offering to the Great Guiding Master among humans.

是時眾樂同時奏
shì shí zhòng yuè tóng shí zòu

悉以善逝威神力
xī yǐ shàn shì wēi shén lì

百千萬億無量別
bǎi qiān wàn yì wú liàng bié

演出妙音而讚歎。
yǎn chū miào yīn ér zàn tàn

At that time the many varieties of music played in harmony,
Hundreds of thousands of millions of endlessly many kinds,
All through the Well Gone One's awesome spiritual might,
Expressed these wondrous sounds of praise and acclaim:

寂靜調柔無垢害
jí jìng tiáo róu wú gòu hài

心如虛空詣十方
xīn rú xū kōng yì shí fāng

隨所入地善修習
suí suǒ rù dì shàn xiū xí

廣說佛道悟群生。
guǎng shuō fó dào wù qún shēng

“The calm and gentle, free from defilement and harm;
Cultivates this practice skillfully where ever he goes,
His mind, like empty space, reaches all places
in ten directions
Extensively explaining the Buddha's Way and
awakening all beings.

天上人間一切處
tiān shàng rén jiān yī qiè chù

以從如來功德生
yǐ cóng rú lái gōng dé shēng

悉現無等妙莊嚴
xī xiàn wú děng miào zhuāng yán

令其見者樂佛智。
lìng qí jiàn zhě yào fó zhì

“Everywhere in the heavens, and among humans as well,
He makes adornments appear, incomparably fine,
All born from the Tathagata's merit and virtue, and
Inspiring delight for the Buddha's wisdom in those
who see them.

不離一刹詣眾土
bù lí yī chà yì zhòng tǔ

音聲心念悉皆滅
yīn shēng xīn niàn xī jiē miè

如月普現照世間
rú yuè pǔ xiàn zhào shì jiān

譬猶谷響無不應。
pì yóu gǔ xiǎng wú bú yìng

“Without leaving this one place, he travels to many lands,
As the moon shines everywhere, illuminating the world;
For him, voices and the mind's thoughts all fall still,
Just as an echo sounds everywhere through a valley
equally without fail.

若有眾生心下劣
ruò yǒu zhòng shēng xīn xià liè

若心明利樂辟支
ruò xīn míng lì yào bì zhī

為彼演說聲聞行
wèi bǐ yǎn shuō shēng wén xíng

則為彼說中乘道。
zé wèi bǐ shuō zhōng shèng dào

“For living beings whose minds are lowly and base,
He explains the practices of a Sound Hearer;
If their minds are sharp and clear and they admire
Pratyeka Buddhas,
He tells them of the Way of the Middle Vehicle.

若_レ有_レ慈_レ悲_レ樂_レ饒_レ益_一
ruò yǒu cí bēi yào ráo yì

若_レ有_レ最_レ勝_レ智_レ慧_レ心_一
ruò yǒu zuì shèng zhì huì xīn

爲_レ說_レ菩_レ薩_レ所_レ行_レ事_一
wèi shuō pú sà suǒ xíng shì

則_レ示_レ如_レ來_レ無_レ上_レ法_一。
zé shì rú lái wú shàng fǎ

譬_レ如_レ幻_レ師_レ作_レ眾_レ事_一
pì rú huàn shī zuò zhòng shì

菩_レ薩_レ智_レ幻_レ亦_レ如_レ是_一
pú sà zhì huàn yì rú shì

種_レ種_レ形_レ相_レ皆_レ非_レ實_一
zhǒng zhǒng xíng xiàng jiē fēi shí

雖_レ現_レ一_レ切_レ離_レ有_レ無_一。
suī xiàn yī qiè lí yǒu wú

如_レ是_レ美_レ音_レ千_レ萬_レ種_一
rú shì měi yīn qiān wàn zhǒng

解_レ脫_レ月_レ言_レ今_レ眾_レ淨_一
jiě tuō yuè yán jīn zhòng jìng

歌_レ讚_レ佛_レ已_レ默_レ然_レ住_一
gē zàn fó yǐ mò rán zhù

願_レ說_レ九_レ地_レ所_レ行_レ道_一。
yuàn shuō jiǔ dì suǒ xíng dào

“If they have kindness and compassion, and like to benefit others,

He tells them of the deeds performed by Bodhisattvas; If their minds aspire to the utmost, supreme wisdom, He reveals the unsurpassed Dharma of the Tathagatas.

“Just as a magician conjures up all sorts of things Of different shapes and features, yet none of it is real, The Bodhisattva’s wisdom-magic, in the same way, Brings everything into being, free from both existence and non-existence.”

As these millions of beautiful sounds, Finished their praises of the Buddha, they suddenly fell still; Moon of Liberation said, “Now this multitude has been purified; Please describe the Way practiced upon the Ninth Stage.”

爾_レ時_一 · 金_レ剛_レ藏_レ菩_レ薩_レ告_レ解_レ脫_レ月_レ菩_レ薩_レ言_レ：
ěr shí jīn gāng zàng pú sà gào jiě tuō yuè pú sà yán

佛_レ子_一！ 菩_レ薩_レ摩_レ訶_レ薩_レ以_レ如_レ是_レ無_レ量_レ智_一 · 思_レ量_レ觀_レ察_一。
fó zǐ pú sà mó hē sà yǐ rú shì wú liàng zhì sī liáng guān chá

欲_レ更_レ求_レ轉_レ勝_レ寂_レ滅_レ解_レ脫_一 · 復_レ修_レ習_レ如_レ來_レ智_レ慧_一 · 入_レ
yù gèng qiú zhuǎn shèng jí miè jiě tuō fù xiū xí rú lái zhì huì rù

如_レ來_レ祕_レ密_レ法_一 · 觀_レ察_レ不_レ思_レ議_レ大_レ智_レ性_一 · 淨_レ諸_レ陀_レ羅_レ尼_一
rú lái mì mì fǎ guān chá bù sī yì dà zhì xìng jìng zhū tuó luó ní

三_レ昧_レ門_一 · 具_レ廣_レ大_レ神_レ通_一 · 入_レ差_レ別_レ世_レ界_一 · 修_レ力_一 · 無_レ
sān mèi mén jù guǎng dà shén tōng rù chā bié shì jiè xiū lì wú

畏_一 · 不_レ共_レ法_一 · 隨_レ諸_レ佛_レ轉_レ法_レ輪_一 · 不_レ捨_レ大_レ悲_レ本_レ願_レ力_一 ·
wèi bú gòng fǎ suí zhū fó zhuǎn fǎ lún bù shě dà bēi běn yuàn lì

At that time, Vajra Treasury Bodhisattva said to Moon of Liberation Bodhisattva:

“Disciples of the Buddha, the Bodhisattva, Mahasattva uses limitless wisdom to reflect and to cultivate.

He wishes to initiate a quest for the ever more supreme liberation of Nirvana, and further cultivate the wisdom of a Tathagata, enter the secret Dharma of a Tathagata, contemplate the inconceivable nature of great wisdom, purify all gateways to dharani and samadhi, be endowed with vast spiritual abilities, enter all the many different world-systems, cultivate the Powers, the Fearlessnesses and the Special Dharmas, follow all Buddhas in turning the Dharma-wheel, and not abandon the strength of great compassion’s fundamental vows, and by means of these, master the

得入菩薩第九善慧地。
dé rù pú sà dì jiǔ shàn huì dì

佛子！菩薩摩訶薩住此善慧地。如實知善不善
fó zǐ pú sà mó hē sà zhù cǐ shàn huì dì rú shí zhī shàn bú shàn

無記法行。有漏無漏法行。世間出世間法行。
wú jì fǎ hòng yǒu lòu wú lòu fǎ hòng shì jiān chū shì jiān fǎ hòng

思議不思議法行。定不定法行。聲聞獨覺法行。
sī yì bù sī yì fǎ hòng dìng bú dìng fǎ hòng shēng wén dú jué fǎ hòng

菩薩行法行。如來地法行。有為法行。無為法
pú sà hòng fǎ hòng rú lái dì fǎ hòng yǒu wéi fǎ hòng wú wéi fǎ

行。
hòng

此菩薩以如是智慧。如實知眾生心稠林。煩惱
cǐ pú sà yǐ rú shì zhì huì rú shí zhī zhòng shēng xīn chóu lín fán nǎo

稠林。業稠林。根稠林。解稠林。性稠林。樂
chóu lín yè chóu lín gēn chóu lín jiě chóu lín xìng chóu lín lè

欲稠林。隨眠稠林。受生稠林。習氣相續稠林。
yù chóu lín suí mián chóu lín shòu shēng chóu lín xí qì xiāng xù chóu lín

三聚差別稠林。
sān jù cī bié chóu lín

此菩薩如實知眾生心種種相。所謂：雜起相。
cǐ pú sà rú shí zhī zhòng shēng xīn zhǒng zhǒng xiàng suǒ wèi zá qǐ xiàng

速轉相。壞不壞相。無形質相。無邊際相。清
sù zhuǎn xiàng huài bú huài xiàng wú xíng zhí xiàng wú biān jì xiàng qīng

Bodhisattva's ninth stage of wholesome wisdom.

Disciples of the Buddha, when the Bodhisattva Mahasattva abides on this Stage of Wholesome Wisdom, he knows the reality of wholesome, unwholesome and indeterminate Dharma practices;

he knows the reality of Dharma practices with outflows and those without outflows;

of worldly and world-transcending Dharma practices ;

of conceivable and inconceivable Dharma practices ;

of fixed and unfixed Dharma practices;

of Sound Hearers and of Solitarily Buddhas' Dharma practices;

of Bodhisattvas' Dharma practices;

of Dharma practices on the Stage of the Tathagatas;

of conditioned Dharma practices; and

of unconditioned Dharma practices.

With this wisdom the Bodhisattva knows the reality of the dense thicket of sentient beings' minds,

the dense thicket of their afflictions;

the dense thicket of their karma;

the dense thicket of their faculties;

the dense thicket of their understandings;

the dense thicket of their natures;

the dense thicket of their delights;

the dense thicket of their clingings;

the dense thicket of their rebirths;

the dense thicket of their continuing habits; and

the dense thicket of the three classes of beings (toward awakening).

This Bodhisattva knows the reality of sentient beings various mental attributes, namely: the attribute of mixed arising;

the attribute of swift turning;

the attribute of harm or non-harm;

the attribute of formlessness;

the attribute of boundlessness; the attribute of purity;

淨相。垢無垢相。縛不縛相。幻所作相。隨諸
jìng xiàng gòu wú gòu xiàng fú bù fú xiàng huàn suǒ zuò xiàng suí zhū

趣生相。如是百千萬億乃至無量。皆如實知。
qù shēng xiàng rú shì bǎi qiān wàn yì nǎi zhì wú liàng jiē rú shí zhī

又知諸煩惱種種相。所謂：久遠隨行相。無邊
yòu zhī zhū fán nǎo zhǒng zhǒng xiàng suǒ wèi jiǔ yuǎn suí xíng xiàng wú biān

引起相。俱生不捨相。眠起一義相。與心相應
yǐn qǐ xiàng jù shēng bù shě xiàng mián qǐ yí yì xiàng yǔ xīn xiāng yìng

不相應相。隨趣受生而住相。三界差別相。愛
bù xiāng yìng xiàng suí qù shòu shēng ér zhù xiàng sān jiè cī bié xiàng ài

見癡慢如箭深入過患相。三業因緣不絕相。
jiàn chī màn rú jiàn shēn rù guò huàn xiàng sān yè yīn yuán bù jué xiàng

略說乃至八萬四千。皆如實知。
lüè shuō nǎi zhì bā wàn sì qiān jiē rú shí zhī

又知諸業種種相。所謂：善。不善。無記相。
yòu zhī zhū yè zhǒng zhǒng xiàng suǒ wèi shàn bú shàn wú jì xiàng

有表示。無表示相。與心同生不離相。因自性
yǒu biǎo shì wú biǎo shì xiàng yǔ xīn tóng shēng bù lí xiàng yīn zì xìng

剎那壞。而次第集果不失相。有報無報相。受
chà nuó huài ér cì dì jí guǒ bù shī xiàng yǒu bào wú bào xiàng shòu

黑黑等眾報相。如田無量相。凡聖差別相。現
hēi hēi děng zhòng bào xiàng rú tián wú liàng xiàng fán shèng cī bié xiàng xiàn

受。生受。後受相。乘非乘。定不定相。略說
shòu shēng shòu hòu shòu xiàng shèng fēi shèng dìng bú dìng xiàng lüè shuō

乃至八萬四千。皆如實知。
nǎi zhì bā wàn sì qiān jiē rú shí zhī

the attribute of defilement or non-defilement;
the attribute of being bound or not being bound;
the attribute of the effect of illusions; and
the attribute of being reborn in all the destinies.
He knows the reality of these attributes, be they hundreds, or thousands, or tens of thousands, or tens of thousands of *kotis* up to limitlessly many attributes.

He also knows all of the various attributes of their afflictions, namely: the attributes that follow from the long distant past; the attribute of boundless arising through enticement; the attribute of coming along with rebirth and not letting go; the attribute of a unified principle arising from sleep; the attribute of interacting or not interacting with the mind; the attribute of resulting from undergoing birth and residing in the destinies; the attribute of the differences among the three realms; the attribute of the disasters of love, views, stupidity and arrogance that are like an arrow that strikes deep; and the attribute of not severing the causes and conditions of the three karmas.

To summarize, he knows the reality of even up to eighty-four thousand of these attributes.

He also knows all the various attributes of karma, namely: the attribute of karma being wholesome, unwholesome or indeterminate; the attribute of karma having representation or not having representation; the attribute of karma being produced along with the mind and not leaving it; the attribute of the inherent nature of karma's causes being destroyed in an instant and the results then being amassed and not lost; the attribute of karma's having retribution or not having retribution; the attribute of undergoing karma's various retributions such as utter darkness and so forth; the attribute of karma's being as limitless as a field; the attribute of the karmic differences between ordinary beings and Sages; the attribute of karma's prior undergoing, undergoing upon birth, or undergoing afterwards; and the attribute of karma's being fixed or unfixed in terms to the vehicle or non-vehicle involved. To summarize, he know their reality even up to eighty-four thousand attributes.

又_レ知_レ諸_レ根_レ軟_レ · 中_レ · 勝_レ相_レ · 先_レ際_レ後_レ際_レ · 差_レ別_レ無_レ差_レ
 yòu zhī zhū gēn ruǎn zhōng shèng xiàng xiān jì hòu jì cī bié wú cī
 別_レ相_レ · 上_レ中_レ下_レ相_レ · 煩_レ惱_レ俱_レ生_レ不_レ相_レ離_レ相_レ · 乘_レ非_レ乘_レ ·
 bié xiàng shàng zhōng xià xiàng fán nǎo jù shēng bù xiāng lí xiàng shèng fēi shèng
 定_レ不_レ定_レ相_レ · 淳_レ熟_レ調_レ柔_レ相_レ · 隨_レ根_レ網_レ輕_レ轉_レ壞_レ相_レ ·
 dìng bú dìng xiàng chún shóu tiáo róu xiàng suí gēn wǎng qīng zhuǎn huài xiàng
 增_レ上_レ無_レ能_レ壞_レ相_レ · 退_レ不_レ退_レ差_レ別_レ相_レ · 遠_レ隨_レ共_レ生_レ不_レ同_レ
 zēng shàng wú néng huài xiàng tuì bú tuì cī bié xiàng yuǎn suí gòng shēng bù tóng
 相_レ · 略_レ說_レ乃_レ至_レ八_レ萬_レ四_レ千_レ · 皆_レ如_レ實_レ知_レ ·
 xiàng lüè shuō nǎi zhì bā wàn sì qiān jiē rú shí zhī

又_レ知_レ諸_レ解_レ軟_レ中_レ上_レ · 諸_レ性_レ軟_レ中_レ上_レ · 樂_レ欲_レ軟_レ中_レ上_レ ·
 yòu zhī zhū jiě ruǎn zhōng shàng zhū xìng ruǎn zhōng shàng lè yù ruǎn zhōng shàng
 皆_レ略_レ說_レ乃_レ至_レ八_レ萬_レ四_レ千_レ ·
 jiē lüè shuō nǎi zhì bā wàn sì qiān

又_レ知_レ諸_レ隨_レ眠_レ種_レ種_レ相_レ · 所_レ謂_レ： 與_レ深_レ心_レ共_レ生_レ相_レ · 與_レ
 yòu zhī zhū suí mián zhǒng zhǒng xiàng suǒ wèi yǔ shēn xīn gòng shēng xiàng yǔ
 心_レ共_レ生_レ相_レ · 心_レ相_レ應_レ · 不_レ相_レ應_レ差_レ別_レ相_レ · 久_レ遠_レ隨_レ行_レ
 xīn gòng shēng xiàng xīn xiāng yīng bù xiāng yīng cī bié xiàng jiǔ yuǎn suí xíng
 相_レ · 無_レ始_レ不_レ拔_レ相_レ · 與_レ一_レ切_レ禪_レ定_レ解_レ脫_レ · 三_レ昧_レ三_レ摩_レ
 xiàng wú shǐ bù bá xiàng yǔ yī qiè chán dìng jiě tuō sān mèi sān mó
 鉢_レ底_レ · 神_レ通_レ · 相_レ違_レ相_レ · 三_レ界_レ相_レ續_レ受_レ生_レ · 繫_レ縛_レ相_レ ·
 bō dǐ shén tōng xiāng wéi xiàng sān jiè xiāng xù shòu shēng xì fú xiàng
 令_レ無_レ邊_レ心_レ相_レ續_レ現_レ起_レ相_レ · 開_レ諸_レ處_レ門_レ相_レ · 堅_レ實_レ難_レ治_レ
 lìng wú biān xīn xiāng xù xiàn qǐ xiàng kāi zhū chù mén xiàng jiān shí nán zhì
 相_レ · 地_レ處_レ成_レ就_レ不_レ成_レ就_レ相_レ · 唯_レ以_レ聖_レ道_レ拔_レ出_レ相_レ ·
 xiàng dì chù chéng jiù bù chéng jiù xiàng wéi yǐ shèng dào bá chū xiàng

He also knows the attributes of all faculties be they weak, average or supreme; the attributes of differences or non-differences as to the boundaries of before and the boundaries of afterwards; the attributes being superior, middling or inferior; the attributes having innate afflictions from which they never separate; the attributes being fixed or unfixed as to vehicle or non-vehicle; the attributes being thoroughly matured and subdued; the attributes following the entanglements of the faculties and recklessly evolving towards destruction; the attributes of increasingly supreme indestructibility; the attributes by differences in retreating and not retreating; and the attributes by variations of following from the distant past and accompanying birth.

To summarize, he knows them all as they really are even up to eighty-four thousand kinds.

He also knows all abilities to understand, whether weak, average or superior; all natures whether weak, average or superior; and all delights whether weak, average or superior. To summarize these he knows even up to eighty-four thousand differences.

He also knows the various attributes of all clingings, namely: attributes that are produced along with profound minds; attributes that are produced along with the mind; attributes of differences as to interact or do not interact with the mind; attributes that follow activities from the distant past; attributes that are beginningless and not uprooted; attributes that oppose all dhyanas, liberations, samadhis, *samapattis* and psychic powers; attributes that fetter the continual undergoing of rebirth in the three realms; attributes that cause boundless current thoughts to continuously arise; attributes that open the doors of all the objects of the senses; attributes that are solid and hard to cure; attributes that accomplish or do not accomplish the Stages and locations; and attributes that are removed only by the Path of Sages.

又_又知_知受_受生_生種_種相_相。所_所謂_謂：隨_隨業_業受_受生_生相_相。六_六趣_趣差_差
 yòu zhī shòu shēng zhǒng zhǒng xiàng suǒ wèi suí yè shòu shēng xiàng liù qù cī
 別_別相_相。有_有色_色 · 無_無色_色差_差別_別相_相。有_有想_想 · 無_無想_想差_差別_別相_相。
 bié xiàng yǒu sè wú sè cī bié xiàng yǒu xiǎng wú xiǎng cī bié xiàng
 業_業為_為田_田 · 愛_愛水_水潤_潤 · 無_無明_明暗_暗覆_覆 · 識_識為_為種_種子_子 · 生_生後_後
 yè wéi tián ài shuǐ rùn wú míng àn fù shì wéi zhǒng zǐ shēng hòu
 有_有芽_芽相_相。名_名色_色俱_俱生_生 · 不_不相_相離_離相_相。癡_癡愛_愛希_希求_求 · 續_續
 yǒu yá xiàng míng sè jù shēng bù xiāng lí xiàng chī ài xī qiú xù
 有_有相_相。欲_欲受_受欲_欲生_生 · 無_無始_始樂_樂著_著相_相。妄_妄謂_謂出_出三_三界_界 ·
 yǒu xiàng yù shòu yù shēng wú shǐ lè zháo xiàng wàng wèi chū sān jiè
 貪_貪求_求相_相。
 tān qiú xiàng

又_又知_知習_習氣_氣種_種相_相。所_所謂_謂：行_行 · 不_不行_行差_差別_別相_相。隨_隨
 yòu zhī xí qì zhǒng zhǒng xiàng suǒ wèi xíng bù xíng cī bié xiàng suí
 趣_趣熏_熏習_習相_相。隨_隨眾_眾生_生行_行熏_熏習_習相_相。隨_隨業_業煩_煩惱_惱熏_熏習_習相_相。
 qù xūn xí xiàng suí zhòng shēng xíng xūn xí xiàng suí yè fán nǎo xūn xí xiàng
 善_善 · 不_不善_善 · 無_無記_記熏_熏習_習相_相。隨_隨入_入後_後有_有熏_熏習_習相_相。次_次
 shàn bú shàn wú jì xūn xí xiàng suí rù hòu yǒu xūn xí xiàng cì
 第_第熏_熏習_習相_相。不_不斷_斷煩_煩惱_惱 · 遠_遠行_行不_不捨_捨熏_熏習_習相_相。實_實 ·
 dì xūn xí xiàng bú duàn fán nǎo yuǎn xíng bù shě xūn xí xiàng shí
 非_非實_實熏_熏習_習相_相。見_見聞_聞親_親近_近 · 聲_聲聞_聞 · 獨_獨覺_覺 · 菩_菩薩_薩 ·
 fēi shí xūn xí xiàng jiàn wén qīn jìn shēng wén dú jué pú sà
 如_如來_來熏_熏習_習相_相。
 rú lái xūn xí xiàng

又_又知_知眾_眾生_生正_正定_定 · 邪_邪定_定 · 不_不定_定相_相。所_所謂_謂：正_正見_見
 yòu zhī zhòng shēng zhèng dìng xié dìng bù dìng xiàng suǒ wèi zhèng jiàn

He also knows the various attributes of undergoing rebirth, that is to say: The attribute of undergoing rebirth according to karma; The different attributes among the six destinies; The different attributes involved in being formed or formless; The different attributes involved in being with or without thought; the attribute of karma being the field that is irrigated by the water of craving and covered by the darkness of ignorance, when consciousness is the seed that produces the sprouts of further existences; the attribute of name and form arising together so they never separate; the attribute of ignorance and craving seeking continued existence; the attribute of beginningless attachment to desire for sensation and desire for birth; and the attribute of mistaking greed and seeking as ways out of the Three Realms.

He also knows the various characterizations of habits, that is to say: the different attributes involved in activities or their absence; the attribute of permeation by the destinies; the attribute of permeation by the activities of sentient beings; the attribute of permeation by karma and its afflictions; the attribute of permeation by karma that is wholesome, unwholesome or indeterminate; the attribute of permeation by engaging in further existences; the attribute of permeation in sequence; the attribute of permeation by persistent afflictions that are active from the distant past and have not yet been let go of; the attribute of permeation by things real or unreal; and the attribute of permeation by seeing, hearing and associating with Sound Hearers, Solitarily Enlightened Ones, Bodhisattvas and Tathagatas.

He also knows the attributes of right meditative focus, wrong meditative focus, and lack of meditative focus of sentient beings, that is to say: the attribute of right views and right

正定相 · 邪見邪定相 · 二俱不定相 · 五逆邪定相
zhèng dìng xiàng xié jiàn xié dìng xiàng èr jù bú dìng xiàng wǔ nì xié dìng

相 · 五根正定相 · 二俱不定相 · 八邪邪定相 ·
xiàng wǔ gēn zhèng dìng xiàng èr jù bú dìng xiàng bā xié xié dìng xiàng

正性正定相 · 更不作 · 二俱離 · 不定相 · 深著
zhèng xìng zhèng dìng xiàng gèng bú zuò èr jù lí bú dìng xiàng shēn zhuó

邪法邪定相 · 習行聖道正定相 · 二俱捨不定相 ·
xié fǎ xié dìng xiàng xí xíng shèng dào zhèng dìng xiàng èr jù shě bú dìng xiàng

佛子！菩薩隨順如是智慧 · 名住善慧地 · 住此
fó zǐ pú sà suí shùn rú shì zhì huì míng zhù shàn huì dì zhù cǐ

地已 · 了知眾生諸行差別 · 教化調伏 · 令得解
dì yǐ liǎo zhī zhòng shēng zhū xíng chà bié jiào huà tiáo fú lìng dé jiě

脫 ·
tuō

佛子！此菩薩善能演說聲聞乘法 · 獨覺乘法 ·
fó zǐ cǐ pú sà shàn néng yǎn shuō shēng wén shèng fǎ dú jué shèng fǎ

菩薩乘法 · 如來地法 · 一切行處 · 智隨行故 ·
pú sà shèng fǎ rú lái dì fǎ yí qiè xíng chù zhì suí xíng gù

能隨眾生根 · 性 · 欲 · 解 · 所行有異 · 諸聚差別
néng suí zhòng shēng gēn xìng yù jiě suǒ xíng yǒu yì zhū jù chà

別 · 亦隨受生 · 煩惱 · 眠 · 縛 · 諸業習氣而為
bié yì suí shòu shēng fán nǎo mián fú zhū yè xí qì ér wèi

說法 · 令生信解 · 增益智慧 · 各於其乘而得解
shuō fǎ lìng shēng xìn jiě zēng yì zhì huì gè yú qí shèng ér dé jiě

脫 ·
tuō

meditative focus; the attribute of wrong views and wrong meditative focus; the attribute of neither right nor wrong methods reaching meditative focus; the attribute of the five cardinal misdeeds and wrong meditative focus; the attribute of five fundamental qualities and right meditative focus; the attribute of neither of those qualities reaching meditative focus; the attribute of wrong meditative focus involving the eight wrong views; the attribute of right meditative focus of the right nature; the attribute of preventing their enactment so both are left behind and there is no concentration; the attribute of wrong meditative focus of profound attachment to wrong dharmas; the attribute of right meditative focus of practicing the Path of Sages; and the attribute of there being no meditative focus since both are abandoned.

Disciples of the Buddha, the Bodhisattva who accords with wisdom such as this is said to abide upon the Stage of Wholesome Wisdom. Once he or she abides upon this Stage, he knows thoroughly the differences in sentient beings' practices; then he can teach them and attune them, and helps them attain liberation.

Disciples of the Buddha, this Bodhisattva is good at proclaiming the Dharmas of the Vehicle of Voice-hearers, the Dharmas of the Vehicle of Solitary Buddhas, the Dharmas of the Vehicle of Bodhisattvas, and the Dharmas of the Stage of the Tathagatas.

In all of his Dharma-practices, because his wisdom corresponds with the practices, he is able to speak Dharma for sentient beings to match their faculties, their natures, their preferences and understandings. He matches their differences in practice, their differing realms of rebirth, and according with the rebirths they undergo, their afflictions, their blindnesses and fetters, and he speaks for them according with their karma and their habits. He helps them bring forth faith and understanding, to increase their wisdom, so that each one individually achieves liberation in the context of their own vehicle.

佛_子！ 菩_薩住_此善_慧地_地 · 作_大法_師 · 具_法師_行公_。
fó zǐ pú sà zhù cǐ shàn huì dì zuò dà fǎ shī jù fǎ shī xíng gōng 。

善_能守_護如_來法_藏 · 以_無量_善巧_智 · 起_四無_礙
shàn néng shǒu hù rú lái fǎ zàng yǐ wú liàng shàn qiǎo zhì qǐ sì wú ài

辯_。 用_菩薩_言辭_。 而_演說_法 ·
biàn yòng pú sà yán cí ér yǎn shuō fǎ

此_菩薩_常隨_四無_礙智_轉 · 無_暫捨_離 · 何_等爲_四 ·
cǐ pú sà cháng suí sì wú ài zhì zhuǎn wú zhàn shě lí hé děng wéi sì

所_謂： 法_無礙_智 · 義_無礙_智 · 辭_無礙_智 · 樂_說
suǒ wèi fǎ wú ài zhì yì wú ài zhì cí wú ài zhì yào shuō

無_礙智_。
wú ài zhì

此_菩薩_以法_無礙_智 · 知_諸法_自相_。 義_無礙_智 ·
cǐ pú sà yǐ fǎ wú ài zhì zhī zhū fǎ zì xiàng yì wú ài zhì

知_諸法_別相_。 辭_無礙_智 · 無_錯謬_說 · 樂_說無_礙
zhī zhū fǎ bié xiàng cí wú ài zhì wú cuò miù shuō yào shuō wú ài

智_。 無_斷盡_說 ·
zhì wú duàn jìn shuō

復_次 · 以_法無_礙智_。 知_諸法_自性_。 義_無礙_智 ·
fù cì yǐ fǎ wú ài zhì zhī zhū fǎ zì xìng yì wú ài zhì

知_諸法_生滅_。 辭_無礙_智 · 安_立一_切法_不斷_說 ·
zhī zhū fǎ shēng miè cí wú ài zhì ān lì yí qiè fǎ bú duàn shuō

樂_說無_礙智_。 隨_所安_立 · 不_可壞_無邊_說 ·
yào shuō wú ài zhì suí suǒ ān lì bù kě huài wú biān shuō

復_次 · 以_法無_礙智_。 知_現在_法差_別 · 義_無礙_智 ·
fù cì yǐ fǎ wú ài zhì zhī xiàn zài fǎ cī bié yì wú ài zhì

Disciples of the Buddha, the Bodhisattva who abides upon this Stage of Wholesome Wisdom serves as a great Dharma Master. He is replete with the practices of a Dharma Master, and is well able to guard and protect the Tathagata's storehouse of Dharma. Employing limitless skillful, expedient wisdom, he uses the Four Types of Unobstructed Eloquence, and speaks as Bodhisattvas do in proclaiming the Dharma.

This Bodhisattva constantly develops the Four Kinds of Unobstructed Wisdom, and never renounces them for an instant. What are the Four? They are: the Unobstructed Wisdom of Dharmas, the Unobstructed Wisdom in Explaining Meanings, the Unobstructed Wisdom in Phrasing, and the Unobstructed Wisdom of Delight in Speaking.

This Bodhisattva uses the Unobstructed Wisdom of Dharmas to know the inherent attributes of all dharmas. Using the Unobstructed Wisdom Regarding Meanings, he knows the distinct attributes of all dharmas. Using the Unobstructed Wisdom of Phrasing, he speaks without error. Using the Unobstructed Wisdom of Delight in Speaking, he can speak endlessly and without cease.

Furthermore, using the Unobstructed Wisdom of Dharmas, he knows the inherent nature of all dharmas. Using the Unobstructed Wisdom of Meanings, he knows the creation and destruction of all dharmas. Using the Unobstructed Wisdom of Phrasing, he sets forth dharmas and teaches them without stop. Using the Unobstructed Wisdom of Delight in Speaking, whatever he sets forth he speaks limitlessly in a way that cannot be refuted.

Moreover, using the Unobstructed Wisdom of Dharmas, he knows the differences among present dharmas. Using the Unobstructed Wisdom of Meanings, he knows the differences

知_上過_去去_去 · 未_來來_來法_法差_差別_別。 辭_辭無_礙礙_礙智_智 · 於_於去_去來_來今_今法_法 ·
zhī guò qù wèi lái fǎ cī bié cí wú ài zhì yú qù lái jīn fǎ

無_錯錯_錯謬_謬說_說。 樂_樂說_說無_礙礙_礙智_智 · 於_於一_一一_一世_世無_邊邊_邊法_法 · 明_明
wú cuò miù shuō yào shuō wú ài zhì yú yī yī shì wú biān fǎ míng

了_了說_說。
liǎo shuō

復_次次_次。 以_以法_法無_礙礙_礙智_智 · 知_知法_法差_差別_別。 義_義無_礙礙_礙智_智 · 知_知
fù cì yǐ fǎ wú ài zhì zhī fǎ cī bié yì wú ài zhì zhī

義_義差_差別_別。 辭_辭無_礙礙_礙智_智 · 隨_隨其_其言_言音_音說_說。 樂_樂說_說無_礙礙_礙智_智 ·
yì cī bié cí wú ài zhì suí qí yán yīn shuō yào shuō wú ài zhì

隨_隨其_其心_心樂_樂說_說。
suí qí xīn yào shuō

復_次次_次。 法_法無_礙礙_礙智_智 · 以_以法_法智_智 · 知_知差_差別_別不_不異_異。 義_義無_礙礙_礙
fù cì fǎ wú ài zhì yǐ fǎ zhì zhī cī bié bú yì yì wú

礙_礙智_智 · 以_以比_比智_智 · 知_知差_差別_別如_如實_實。 辭_辭無_礙礙_礙智_智 · 以_以世_世
ài zhì yǐ bǐ zhì zhī cī bié rú shí cí wú ài zhì yǐ shì

智_智差_差別_別說_說。 樂_樂說_說無_礙礙_礙智_智 · 以_以第_第一_一義_義智_智 · 善_善巧_巧說_說。
zhì cī bié shuō yào shuō wú ài zhì yǐ dì yī yì zhì shàn qiǎo shuō

復_次次_次。 法_法無_礙礙_礙智_智 · 知_知諸_諸法_法一_一相_相不_不壞_壞。 義_義無_礙礙_礙智_智 ·
fù cì fǎ wú ài zhì zhī zhū fǎ yī xiàng bú huài yì wú ài zhì

知_知蘊_蘊 · 界_界 · 處_處 · 諦_諦 · 緣_緣起_起善_善巧_巧。 辭_辭無_礙礙_礙智_智 · 以_以
zhī yùn jiè chù dì yuán qǐ shàn qiǎo cí wú ài zhì yǐ

一_一切_切世_世間_間易_易解_解了_了 · 美_美妙_妙音_音聲_聲 · 文_文字_字說_說。 樂_樂說_說無_礙礙_礙
yí qiè shì jiān yì jiě liǎo měi miào yīn shēng wén zì shuō yào shuō wú

among past and future dharmas. Using the Unobstructed Wisdom of Phrasing, he speaks without error of past, future and present dharmas. Using the Unobstructed Wisdom of Delight in Speaking, he speaks of dharmas clearly, limitlessly in every world.

Furthermore, using the Unobstructed Wisdom of Dharmas, he knows the differences among dharmas. Using the Unobstructed Wisdom of Meanings, he knows the differences among meanings. Using the Unobstructed Wisdom of Phrasing, he speaks according to beings' vocal sounds. Using the Unobstructed Wisdom of Delight in Speaking, he speaks according to what their minds delight in.

Moreover, with the Unobstructed Wisdom of Dharmas, he uses dharma wisdom to know that differences are not different. With the Unobstructed Wisdom of Meanings, he uses the wisdom of comparison to know differences as they truly are. With the Unobstructed Wisdom of Phrasing, he uses worldly wisdom to speak with differences. With the Unobstructed Wisdom of Delight in Speaking, he uses wisdom in the primary sense to speak expediently.

Furthermore, with the Unobstructed Wisdom of Dharmas, he knows all dharmas' unified attributes which cannot be destroyed. With the Unobstructed Wisdom of Meanings, he knows the skillful expedient means born of conditioned-arising in explaining the skandhas, the realms, the locations and the truths. With the Unobstructed Wisdom of Phrasing, he speaks with wonderful-sounding words and phrases that are easy for ordinary beings to understand. With the

礙智。以轉勝無邊法明說。
 ài zhì yǐ zhuǎn shèng wú biān fǎ míng shuō

復次。法無礙智。知一乘平等性。義無礙智。
 fù cì fǎ wú ài zhì zhī yī shèng píng děng xìng yì wú ài zhì

知諸乘差別性。辭無礙智。說一切乘無差別。
 zhī zhū shèng cī bié xìng cí wú ài zhì shuō yī qiè shèng wú cī bié

樂說無礙智。說一一乘無邊法。
 yào shuō wú ài zhì shuō yī yī shèng wú biān fǎ

復次。法無礙智。知一切菩薩行。智行。法行。
 fù cì fǎ wú ài zhì zhī yī qiè pú sà hòng zhì hòng fǎ hòng

智隨證。義無礙智。知十地分位義差別。辭無
 zhì suí zhèng yì wú ài zhì zhī shí dì fēn wèi yì cī bié cí wú

礙智。說地道無差別相。樂說無礙智。說一一
 ài zhì shuō dì dào wú cī bié xiàng yào shuō wú ài zhì shuō yī yī

地無邊行相。
 dì wú biān hòng xiàng

復次。法無礙智。知一切如來一念成正覺。義
 fù cì fǎ wú ài zhì zhī yī qiè rú lái yī niàn chéng zhèng jué yì

無礙智。知種種時。種種處等各差別。辭無礙
 wú ài zhì zhī zhǒng zhǒng shí zhǒng zhǒng chù děng gè cī bié cí wú ài

智。說成正覺差別。樂說無礙智。於一一句法。
 zhì shuō chéng zhèng jué cī bié yào shuō wú ài zhì yú yī yī jù fǎ

無量劫說不盡。
 wú liàng jié shuō bú jìn

Unobstructed Wisdom of Delight in Speaking, he uses ever more supreme and limitless Dharma to explain clearly.

Moreover, with the Unobstructed Wisdom of Dharmas, he knows the impartial nature of the One Vehicle. With the Unobstructed Wisdom of Meanings, he knows the different nature of all Vehicles. With the Unobstructed Wisdom of Phrasing, he explains how all Vehicles are not different. With the Unobstructed Wisdom of Delight in Speaking, he expresses the boundless dharmas of each Vehicle.

Furthermore, with the Unobstructed Wisdom of Dharmas, he knows all the practices of Bodhisattvas: wisdom practices, Dharma practices and wisdom's certification. With the Unobstructed Wisdom of Meanings, he knows the different meanings of the individual positions of the Ten Stages. With the Unobstructed Wisdom of Phrasing, he expresses how the Way of the Stages has the attribute of no-distinctions. With the Unobstructed Wisdom of Delight in Speaking, he explains each Stage as being characterized by boundlessly many practices.

Moreover, with the Unobstructed Wisdom of Dharmas, he knows how all Tathagatas accomplish Right Enlightenment in a single thought. With the Unobstructed Wisdom of Meanings, he knows all the individual particulars of the various times, the various places, and so forth. With the Unobstructed Wisdom of Phrasing, he speaks of the differences in the realization of Proper Enlightenment. With the Unobstructed Wisdom of Delight in Speaking, the Dharma in each and every sentence could be spoken of for limitlessly many aeons without coming to an end.