

*Homage to*

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

*and*

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

南<sub>ㄋㄢˊ</sub> 無<sub>ㄇㄨˊ</sub> 大<sub>ㄉㄞˋ</sub> 方<sub>ㄈㄨㄥ</sub> 廣<sub>ㄍㄨㄤˇ</sub> 佛<sub>ㄈㄛˊ</sub> 華<sub>ㄏㄨㄚˊ</sub> 嚴<sub>ㄧㄢˊ</sub> 經<sub>ㄐㄩㄥ</sub>  
ná mó dà fāng guǎng fó huá yán jīng

華<sub>ㄏㄨㄚˊ</sub> 嚴<sub>ㄧㄢˊ</sub> 海<sub>ㄏㄞˇ</sub> 會<sub>ㄏㄨㄟˋ</sub> 佛<sub>ㄈㄛˊ</sub> 菩<sub>ㄆㄨˊ</sub> 薩<sub>ㄙㄚˋ</sub>  
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 yí 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 yí chà yì zhòng dù

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<sub>レ</sub>有<sub>レ</sub>慈<sub>レ</sub>悲<sub>レ</sub>樂<sub>レ</sub>饒<sub>レ</sub>益<sub>レ</sub>  
ruò yǒu cí bēi yào ráo yì

若<sub>レ</sub>有<sub>レ</sub>最<sub>レ</sub>勝<sub>レ</sub>智<sub>レ</sub>慧<sub>レ</sub>心<sub>レ</sub>  
ruò yǒu zuì shèng zhì huì xīn

爲<sub>レ</sub>說<sub>レ</sub>菩<sub>レ</sub>薩<sub>レ</sub>所<sub>レ</sub>行<sub>レ</sub>事<sub>レ</sub>  
wèi shuō pú sà suǒ xíng shì

則<sub>レ</sub>示<sub>レ</sub>如<sub>レ</sub>來<sub>レ</sub>無<sub>レ</sub>上<sub>レ</sub>法<sub>レ</sub>。  
zé shì rú lái wú shàng fǎ

譬<sub>レ</sub>如<sub>レ</sub>幻<sub>レ</sub>師<sub>レ</sub>作<sub>レ</sub>眾<sub>レ</sub>事<sub>レ</sub>  
pì rú huàn shī zuò zhòng shì

菩<sub>レ</sub>薩<sub>レ</sub>智<sub>レ</sub>幻<sub>レ</sub>亦<sub>レ</sub>如<sub>レ</sub>是<sub>レ</sub>  
pú sà zhì huàn yì rú shì

種<sub>レ</sub>種<sub>レ</sub>形<sub>レ</sub>相<sub>レ</sub>皆<sub>レ</sub>非<sub>レ</sub>實<sub>レ</sub>  
zhǒng zhǒng xíng xiàng jiē fēi shí

雖<sub>レ</sub>現<sub>レ</sub>一<sub>レ</sub>切<sub>レ</sub>離<sub>レ</sub>有<sub>レ</sub>無<sub>レ</sub>。  
suī xiàn yī qiè lí yǒu wú

如<sub>レ</sub>是<sub>レ</sub>美<sub>レ</sub>音<sub>レ</sub>千<sub>レ</sub>萬<sub>レ</sub>種<sub>レ</sub>  
rú shì měi yīn qiān wàn zhǒng

解<sub>レ</sub>脫<sub>レ</sub>月<sub>レ</sub>言<sub>レ</sub>今<sub>レ</sub>眾<sub>レ</sub>淨<sub>レ</sub>  
jiě tuō yuè yán jīn zhòng jìng

歌<sub>レ</sub>讚<sub>レ</sub>佛<sub>レ</sub>已<sub>レ</sub>默<sub>レ</sub>然<sub>レ</sub>住<sub>レ</sub>  
gē zàn fó yǐ mò rán zhù

願<sub>レ</sub>說<sub>レ</sub>九<sub>レ</sub>地<sub>レ</sub>所<sub>レ</sub>行<sub>レ</sub>道<sub>レ</sub>。  
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<sub>レ</sub>時<sub>レ</sub> · 金<sub>レ</sub>剛<sub>レ</sub>藏<sub>レ</sub>菩<sub>レ</sub>薩<sub>レ</sub>告<sub>レ</sub>解<sub>レ</sub>脫<sub>レ</sub>月<sub>レ</sub>菩<sub>レ</sub>薩<sub>レ</sub>言<sub>レ</sub>：  
ěr shí jīn gāng zàng pú sà gào jiě tuō yuè pú sà yán

佛<sub>レ</sub>子<sub>レ</sub>！ 菩<sub>レ</sub>薩<sub>レ</sub>摩<sub>レ</sub>訶<sub>レ</sub>薩<sub>レ</sub>以<sub>レ</sub>如<sub>レ</sub>是<sub>レ</sub>無<sub>レ</sub>量<sub>レ</sub>智<sub>レ</sub> · 思<sub>レ</sub>量<sub>レ</sub>觀<sub>レ</sub>察<sub>レ</sub>。  
fó zǐ pú sà mó hē sà yǐ rú shì wú liàng zhì sī liáng guān chá

欲<sub>レ</sub>更<sub>レ</sub>求<sub>レ</sub>轉<sub>レ</sub>勝<sub>レ</sub>寂<sub>レ</sub>滅<sub>レ</sub>解<sub>レ</sub>脫<sub>レ</sub> · 復<sub>レ</sub>修<sub>レ</sub>習<sub>レ</sub>如<sub>レ</sub>來<sub>レ</sub>智<sub>レ</sub>慧<sub>レ</sub> · 入<sub>レ</sub>  
yù gèng qiú zhuǎn shèng jí miè jiě tuō fù xiū xí rú lái zhì huì rù

如<sub>レ</sub>來<sub>レ</sub>祕<sub>レ</sub>密<sub>レ</sub>法<sub>レ</sub> · 觀<sub>レ</sub>察<sub>レ</sub>不<sub>レ</sub>思<sub>レ</sub>議<sub>レ</sub>大<sub>レ</sub>智<sub>レ</sub>性<sub>レ</sub> · 淨<sub>レ</sub>諸<sub>レ</sub>陀<sub>レ</sub>羅<sub>レ</sub>尼<sub>レ</sub>  
rú lái mì mì fǎ guān chá bù sī yì dà zhì xìng jìng zhū tuó luó ní

三<sub>レ</sub>昧<sub>レ</sub>門<sub>レ</sub> · 具<sub>レ</sub>廣<sub>レ</sub>大<sub>レ</sub>神<sub>レ</sub>通<sub>レ</sub> · 入<sub>レ</sub>差<sub>レ</sub>別<sub>レ</sub>世<sub>レ</sub>界<sub>レ</sub> · 修<sub>レ</sub>力<sub>レ</sub> · 無<sub>レ</sub>  
sān mèi mén jù guǎng dà shén tōng rù chā bié shì jiè xiū lì wú

畏<sub>レ</sub> · 不<sub>レ</sub>共<sub>レ</sub>法<sub>レ</sub> · 隨<sub>レ</sub>諸<sub>レ</sub>佛<sub>レ</sub>轉<sub>レ</sub>法<sub>レ</sub>輪<sub>レ</sub> · 不<sub>レ</sub>捨<sub>レ</sub>大<sub>レ</sub>悲<sub>レ</sub>本<sub>レ</sub>願<sub>レ</sub>力<sub>レ</sub> ·  
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<sub>レ</sub>知<sub>レ</sub>諸<sub>レ</sub>根<sub>レ</sub>軟<sub>レ</sub> · 中<sub>レ</sub> · 勝<sub>レ</sub>相<sub>レ</sub> · 先<sub>レ</sub>際<sub>レ</sub>後<sub>レ</sub>際<sub>レ</sub> · 差<sub>レ</sub>別<sub>レ</sub>無<sub>レ</sub>差<sub>レ</sub>  
 yòu zhī zhū gēn ruǎn zhōng shèng xiàng xiān jì hòu jì cī bié wú cī  
 別<sub>レ</sub>相<sub>レ</sub> · 上<sub>レ</sub>中<sub>レ</sub>下<sub>レ</sub>相<sub>レ</sub> · 煩<sub>レ</sub>惱<sub>レ</sub>俱<sub>レ</sub>生<sub>レ</sub>不<sub>レ</sub>相<sub>レ</sub>離<sub>レ</sub>相<sub>レ</sub> · 乘<sub>レ</sub>非<sub>レ</sub>乘<sub>レ</sub> ·  
 bié xiàng shàng zhōng xià xiàng fán nǎo jù shēng bù xiāng lí xiàng shèng fēi shèng  
 定<sub>レ</sub>不<sub>レ</sub>定<sub>レ</sub>相<sub>レ</sub> · 淳<sub>レ</sub>熟<sub>レ</sub>調<sub>レ</sub>柔<sub>レ</sub>相<sub>レ</sub> · 隨<sub>レ</sub>根<sub>レ</sub>網<sub>レ</sub>輕<sub>レ</sub>轉<sub>レ</sub>壞<sub>レ</sub>相<sub>レ</sub> ·  
 dìng bú dìng xiàng chún shóu tiáo róu xiàng suí gēn wǎng qīng zhuǎn huài xiàng  
 增<sub>レ</sub>上<sub>レ</sub>無<sub>レ</sub>能<sub>レ</sub>壞<sub>レ</sub>相<sub>レ</sub> · 退<sub>レ</sub>不<sub>レ</sub>退<sub>レ</sub>差<sub>レ</sub>別<sub>レ</sub>相<sub>レ</sub> · 遠<sub>レ</sub>隨<sub>レ</sub>共<sub>レ</sub>生<sub>レ</sub>不<sub>レ</sub>同<sub>レ</sub>  
 zēng shàng wú néng huài xiàng tuì bú tuì cī bié xiàng yuǎn suí gòng shēng bù tóng  
 相<sub>レ</sub> · 略<sub>レ</sub>說<sub>レ</sub>乃<sub>レ</sub>至<sub>レ</sub>八<sub>レ</sub>萬<sub>レ</sub>四<sub>レ</sub>千<sub>レ</sub> · 皆<sub>レ</sub>如<sub>レ</sub>實<sub>レ</sub>知<sub>レ</sub> ·  
 xiàng lüè shuō nǎi zhì bā wàn sì qiān jiē rú shí zhī

又<sub>レ</sub>知<sub>レ</sub>諸<sub>レ</sub>解<sub>レ</sub>軟<sub>レ</sub>中<sub>レ</sub>上<sub>レ</sub> · 諸<sub>レ</sub>性<sub>レ</sub>軟<sub>レ</sub>中<sub>レ</sub>上<sub>レ</sub> · 樂<sub>レ</sub>欲<sub>レ</sub>軟<sub>レ</sub>中<sub>レ</sub>上<sub>レ</sub> ·  
 yòu zhī zhū jiě ruǎn zhōng shàng zhū xìng ruǎn zhōng shàng lè yù ruǎn zhōng shàng  
 皆<sub>レ</sub>略<sub>レ</sub>說<sub>レ</sub>乃<sub>レ</sub>至<sub>レ</sub>八<sub>レ</sub>萬<sub>レ</sub>四<sub>レ</sub>千<sub>レ</sub> ·  
 jiē lüè shuō nǎi zhì bā wàn sì qiān

又<sub>レ</sub>知<sub>レ</sub>諸<sub>レ</sub>隨<sub>レ</sub>眠<sub>レ</sub>種<sub>レ</sub>種<sub>レ</sub>相<sub>レ</sub> · 所<sub>レ</sub>謂<sub>レ</sub>： 與<sub>レ</sub>深<sub>レ</sub>心<sub>レ</sub>共<sub>レ</sub>生<sub>レ</sub>相<sub>レ</sub> · 與<sub>レ</sub>  
 yòu zhī zhū suí mián zhǒng zhǒng xiàng suǒ wèi yǔ shēn xīn gòng shēng xiàng yǔ  
 心<sub>レ</sub>共<sub>レ</sub>生<sub>レ</sub>相<sub>レ</sub> · 心<sub>レ</sub>相<sub>レ</sub>應<sub>レ</sub> · 不<sub>レ</sub>相<sub>レ</sub>應<sub>レ</sub>差<sub>レ</sub>別<sub>レ</sub>相<sub>レ</sub> · 久<sub>レ</sub>遠<sub>レ</sub>隨<sub>レ</sub>行<sub>レ</sub>  
 xīn gòng shēng xiàng xīn xiāng yīng bù xiāng yīng cī bié xiàng jiǔ yuǎn suí xíng  
 相<sub>レ</sub> · 無<sub>レ</sub>始<sub>レ</sub>不<sub>レ</sub>拔<sub>レ</sub>相<sub>レ</sub> · 與<sub>レ</sub>一<sub>レ</sub>切<sub>レ</sub>禪<sub>レ</sub>定<sub>レ</sub>解<sub>レ</sub>脫<sub>レ</sub> · 三<sub>レ</sub>昧<sub>レ</sub>三<sub>レ</sub>摩<sub>レ</sub>  
 xiàng wú shǐ bù bá xiàng yǔ yī qiè chán dìng jiě tuō sān mèi sān mó  
 鉢<sub>レ</sub>底<sub>レ</sub> · 神<sub>レ</sub>通<sub>レ</sub> · 相<sub>レ</sub>違<sub>レ</sub>相<sub>レ</sub> · 三<sub>レ</sub>界<sub>レ</sub>相<sub>レ</sub>續<sub>レ</sub>受<sub>レ</sub>生<sub>レ</sub> · 繫<sub>レ</sub>縛<sub>レ</sub>相<sub>レ</sub> ·  
 bō dǐ shén tōng xiāng wéi xiàng sān jiè xiāng xù shòu shēng xì fú xiàng  
 令<sub>レ</sub>無<sub>レ</sub>邊<sub>レ</sub>心<sub>レ</sub>相<sub>レ</sub>續<sub>レ</sub>現<sub>レ</sub>起<sub>レ</sub>相<sub>レ</sub> · 開<sub>レ</sub>諸<sub>レ</sub>處<sub>レ</sub>門<sub>レ</sub>相<sub>レ</sub> · 堅<sub>レ</sub>實<sub>レ</sub>難<sub>レ</sub>治<sub>レ</sub>  
 lìng wú biān xīn xiāng xù xiàn qǐ xiàng kāi zhū chù mén xiàng jiān shí nán zhì  
 相<sub>レ</sub> · 地<sub>レ</sub>處<sub>レ</sub>成<sub>レ</sub>就<sub>レ</sub>不<sub>レ</sub>成<sub>レ</sub>就<sub>レ</sub>相<sub>レ</sub> · 唯<sub>レ</sub>以<sub>レ</sub>聖<sub>レ</sub>道<sub>レ</sub>拔<sub>レ</sub>出<sub>レ</sub>相<sub>レ</sub> ·  
 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<sub>又</sub>知<sub>知</sub>受<sub>受</sub>生<sub>生</sub>種<sub>種</sub>相<sub>相</sub>。所<sub>所</sub>謂<sub>謂</sub>：隨<sub>隨</sub>業<sub>業</sub>受<sub>受</sub>生<sub>生</sub>相<sub>相</sub>。六<sub>六</sub>趣<sub>趣</sub>差<sub>差</sub>  
 yòu zhī shòu shēng zhǒng zhǒng xiàng suǒ wèi suí yè shòu shēng xiàng liù qù cī  
 別<sub>別</sub>相<sub>相</sub>。有<sub>有</sub>色<sub>色</sub> · 無<sub>無</sub>色<sub>色</sub>差<sub>差</sub>別<sub>別</sub>相<sub>相</sub>。有<sub>有</sub>想<sub>想</sub> · 無<sub>無</sub>想<sub>想</sub>差<sub>差</sub>別<sub>別</sub>相<sub>相</sub>。  
 bié xiàng yǒu sè wú sè cī bié xiàng yǒu xiǎng wú xiǎng cī bié xiàng  
 業<sub>業</sub>爲<sub>爲</sub>田<sub>田</sub> · 愛<sub>愛</sub>水<sub>水</sub>潤<sub>潤</sub> · 無<sub>無</sub>明<sub>明</sub>暗<sub>暗</sub>覆<sub>覆</sub> · 識<sub>識</sub>爲<sub>爲</sub>種<sub>種</sub>子<sub>子</sub> · 生<sub>生</sub>後<sub>後</sub>  
 yè wéi tián ài shuǐ rùn wú míng àn fù shì wéi zhǒng zǐ shēng hòu  
 有<sub>有</sub>芽<sub>芽</sub>相<sub>相</sub>。名<sub>名</sub>色<sub>色</sub>俱<sub>俱</sub>生<sub>生</sub> · 不<sub>不</sub>相<sub>相</sub>離<sub>離</sub>相<sub>相</sub>。癡<sub>癡</sub>愛<sub>愛</sub>希<sub>希</sub>求<sub>求</sub> · 續<sub>續</sub>  
 yǒu yá xiàng míng sè jù shēng bù xiāng lí xiàng chī ài xī qiú xù  
 有<sub>有</sub>相<sub>相</sub>。欲<sub>欲</sub>受<sub>受</sub>欲<sub>欲</sub>生<sub>生</sub> · 無<sub>無</sub>始<sub>始</sub>樂<sub>樂</sub>著<sub>著</sub>相<sub>相</sub>。妄<sub>妄</sub>謂<sub>謂</sub>出<sub>出</sub>三<sub>三</sub>界<sub>界</sub> ·  
 yǒu xiàng yù shòu yù shēng wú shǐ lè zháo xiàng wàng wèi chū sān jiè  
 貪<sub>貪</sub>求<sub>求</sub>相<sub>相</sub>。  
 tān qiú xiàng

又<sub>又</sub>知<sub>知</sub>習<sub>習</sub>氣<sub>氣</sub>種<sub>種</sub>相<sub>相</sub>。所<sub>所</sub>謂<sub>謂</sub>：行<sub>行</sub> · 不<sub>不</sub>行<sub>行</sub>差<sub>差</sub>別<sub>別</sub>相<sub>相</sub>。隨<sub>隨</sub>  
 yòu zhī xí qì zhǒng zhǒng xiàng suǒ wèi xíng bù xíng cī bié xiàng suí  
 趣<sub>趣</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。隨<sub>隨</sub>眾<sub>眾</sub>生<sub>生</sub>行<sub>行</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。隨<sub>隨</sub>業<sub>業</sub>煩<sub>煩</sub>惱<sub>惱</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。  
 qù xūn xí xiàng suí zhòng shēng xíng xūn xí xiàng suí yè fán nǎo xūn xí xiàng  
 善<sub>善</sub> · 不<sub>不</sub>善<sub>善</sub> · 無<sub>無</sub>記<sub>記</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。隨<sub>隨</sub>入<sub>入</sub>後<sub>後</sub>有<sub>有</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。次<sub>次</sub>  
 shàn bú shàn wú jì xūn xí xiàng suí rù hòu yǒu xūn xí xiàng cì  
 第<sub>第</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。不<sub>不</sub>斷<sub>斷</sub>煩<sub>煩</sub>惱<sub>惱</sub> · 遠<sub>遠</sub>行<sub>行</sub>不<sub>不</sub>捨<sub>捨</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。實<sub>實</sub> ·  
 dì xūn xí xiàng bú duàn fán nǎo yuǎn xíng bù shě xūn xí xiàng shí  
 非<sub>非</sub>實<sub>實</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。見<sub>見</sub>聞<sub>聞</sub>親<sub>親</sub>近<sub>近</sub> · 聲<sub>聲</sub>聞<sub>聞</sub> · 獨<sub>獨</sub>覺<sub>覺</sub> · 菩<sub>菩</sub>薩<sub>薩</sub> ·  
 fēi shí xūn xí xiàng jiàn wén qīn jìn shēng wén dú jué pú sà  
 如<sub>如</sub>來<sub>來</sub>熏<sub>熏</sub>習<sub>習</sub>相<sub>相</sub>。  
 rú lái xūn xí xiàng

又<sub>又</sub>知<sub>知</sub>眾<sub>眾</sub>生<sub>生</sub>正<sub>正</sub>定<sub>定</sub> · 邪<sub>邪</sub>定<sub>定</sub> · 不<sub>不</sub>定<sub>定</sub>相<sub>相</sub>。所<sub>所</sub>謂<sub>謂</sub>：正<sub>正</sub>見<sub>見</sub>  
 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<sub>子</sub>！ 菩<sub>薩</sub>住<sub>此</sub>善<sub>慧</sub>地<sub>地</sub> · 作<sub>大</sub>法<sub>師</sub> · 具<sub>法</sub>師<sub>行</sub>。

fó zǐ pú sà zhù cǐ shàn huì dì zuò dà fǎ shī jù fǎ shī xíng

善<sub>能</sub>守<sub>護</sub>如<sub>來</sub>法<sub>藏</sub> · 以<sub>無</sub>量<sub>善</sub>巧<sub>智</sub> · 起<sub>四</sub>無<sub>礙</sub>。

shàn néng shǒu hù rú lái fǎ zàng yǐ wú liàng shàn qiǎo zhì qǐ sì wú ài

辯<sub>用</sub> · 用<sub>菩</sub>薩<sub>言</sub>辭<sub>辭</sub> · 而<sub>演</sub>說<sub>法</sub>。

biàn yòng pú sà yán cí ér yǎn shuō fǎ

此<sub>菩</sub>薩<sub>常</sub>隨<sub>四</sub>無<sub>礙</sub>智<sub>轉</sub> · 無<sub>暫</sub>捨<sub>離</sub> · 何<sub>等</sub>為<sub>四</sub>。

cǐ pú sà cháng suí sì wú ài zhì zhuǎn wú zhàn shě lí hé děng wéi sì

所<sub>謂</sub>： 法<sub>無</sub>礙<sub>智</sub> · 義<sub>無</sub>礙<sub>智</sub> · 辭<sub>無</sub>礙<sub>智</sub> · 樂<sub>說</sub>。

suǒ wèi fǎ wú ài zhì yì wú ài zhì cí wú ài zhì yào shuō

無<sub>礙</sub>智<sub>無</sub>。

wú ài zhì

此<sub>菩</sub>薩<sub>以</sub>法<sub>無</sub>礙<sub>智</sub> · 知<sub>諸</sub>法<sub>自</sub>相<sub>相</sub> · 義<sub>無</sub>礙<sub>智</sub> ·

cǐ pú sà yǐ fǎ wú ài zhì zhī zhū fǎ zì xiàng yì wú ài zhì

知<sub>諸</sub>法<sub>別</sub>相<sub>相</sub> · 辭<sub>無</sub>礙<sub>智</sub> · 無<sub>錯</sub>謬<sub>說</sub> · 樂<sub>說</sub>無<sub>礙</sub>。

zhī zhū fǎ bié xiàng cí wú ài zhì wú cuò miù shuō yào shuō wú ài

智<sub>無</sub> · 無<sub>斷</sub>盡<sub>說</sub>。

zhì wú duàn jìn shuō

復<sub>次</sub> · 以<sub>法</sub>無<sub>礙</sub>智<sub>智</sub> · 知<sub>諸</sub>法<sub>自</sub>性<sub>性</sub> · 義<sub>無</sub>礙<sub>智</sub> ·

fù cì yǐ fǎ wú ài zhì zhī zhū fǎ zì xìng yì wú ài zhì

知<sub>諸</sub>法<sub>生</sub>滅<sub>滅</sub> · 辭<sub>無</sub>礙<sub>智</sub> · 安<sub>立</sub>一<sub>切</sub>法<sub>不</sub>斷<sub>說</sub> ·

zhī zhū fǎ shēng miè cí wú ài zhì ān lì yí qiè fǎ bú duàn shuō

樂<sub>說</sub>無<sub>礙</sub>智<sub>智</sub> · 隨<sub>所</sub>安<sub>立</sub> · 不<sub>可</sub>壞<sub>無</sub>邊<sub>說</sub> ·

yào shuō wú ài zhì suí suǒ ān lì bù kě huài wú biān shuō

復<sub>次</sub> · 以<sub>法</sub>無<sub>礙</sub>智<sub>智</sub> · 知<sub>現</sub>在<sub>法</sub>差<sub>別</sub> · 義<sub>無</sub>礙<sub>智</sub> ·

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<sub>上</sub>過<sub>去</sub>去<sub>去</sub> · 未<sub>來</sub>來<sub>來</sub>法<sub>法</sub>差<sub>差</sub>別<sub>別</sub>。 辭<sub>辭</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 於<sub>於</sub>去<sub>去</sub>來<sub>來</sub>今<sub>今</sub>法<sub>法</sub> ·  
zhī guò qù wèi lái fǎ cī bié cí wú ài zhì yú qù lái jīn fǎ

無<sub>錯</sub>錯<sub>錯</sub>謬<sub>謬</sub>說<sub>說</sub>。 樂<sub>樂</sub>說<sub>說</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 於<sub>於</sub>一<sub>一</sub>一<sub>一</sub>世<sub>世</sub>無<sub>邊</sub>邊<sub>邊</sub>法<sub>法</sub> · 明<sub>明</sub>  
wú cuò miù shuō yào shuō wú ài zhì yú yī yī shì wú biān fǎ míng

了<sub>了</sub>說<sub>說</sub>。  
liǎo shuō

復<sub>次</sub>次<sub>次</sub>。 以<sub>以</sub>法<sub>法</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 知<sub>知</sub>法<sub>法</sub>差<sub>差</sub>別<sub>別</sub>。 義<sub>義</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 知<sub>知</sub>  
fù cì yǐ fǎ wú ài zhì zhī fǎ cī bié yì wú ài zhì zhī

義<sub>義</sub>差<sub>差</sub>別<sub>別</sub>。 辭<sub>辭</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 隨<sub>隨</sub>其<sub>其</sub>言<sub>言</sub>音<sub>音</sub>說<sub>說</sub>。 樂<sub>樂</sub>說<sub>說</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> ·  
yì cī bié cí wú ài zhì suí qí yán yīn shuō yào shuō wú ài zhì

隨<sub>隨</sub>其<sub>其</sub>心<sub>心</sub>樂<sub>樂</sub>說<sub>說</sub>。  
suí qí xīn yào shuō

復<sub>次</sub>次<sub>次</sub>。 法<sub>法</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 以<sub>以</sub>法<sub>法</sub>智<sub>智</sub> · 知<sub>知</sub>差<sub>差</sub>別<sub>別</sub>不<sub>不</sub>異<sub>異</sub>。 義<sub>義</sub>無<sub>礙</sub>礙<sub>礙</sub>  
fù cì fǎ wú ài zhì yǐ fǎ zhì zhī cī bié bú yì yì wú

礙<sub>礙</sub>智<sub>智</sub> · 以<sub>以</sub>比<sub>比</sub>智<sub>智</sub> · 知<sub>知</sub>差<sub>差</sub>別<sub>別</sub>如<sub>如</sub>實<sub>實</sub>。 辭<sub>辭</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 以<sub>以</sub>世<sub>世</sub>  
ài zhì yǐ bǐ zhì zhī cī bié rú shí cí wú ài zhì yǐ shì

智<sub>智</sub>差<sub>差</sub>別<sub>別</sub>說<sub>說</sub>。 樂<sub>樂</sub>說<sub>說</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 以<sub>以</sub>第<sub>第</sub>一<sub>一</sub>義<sub>義</sub>智<sub>智</sub> · 善<sub>善</sub>巧<sub>巧</sub>說<sub>說</sub>。  
zhì cī bié shuō yào shuō wú ài zhì yǐ dì yī yì zhì shàn qiǎo shuō

復<sub>次</sub>次<sub>次</sub>。 法<sub>法</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 知<sub>知</sub>諸<sub>諸</sub>法<sub>法</sub>一<sub>一</sub>相<sub>相</sub>不<sub>不</sub>壞<sub>壞</sub>。 義<sub>義</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> ·  
fù cì fǎ wú ài zhì zhī zhū fǎ yī xiàng bú huài yì wú ài zhì

知<sub>知</sub>蘊<sub>蘊</sub> · 界<sub>界</sub> · 處<sub>處</sub> · 諦<sub>諦</sub> · 緣<sub>緣</sub>起<sub>起</sub>善<sub>善</sub>巧<sub>巧</sub>。 辭<sub>辭</sub>無<sub>礙</sub>礙<sub>礙</sub>智<sub>智</sub> · 以<sub>以</sub>  
zhī yùn jiè chù dì yuán qǐ shàn qiǎo cí wú ài zhì yǐ

一<sub>一</sub>切<sub>切</sub>世<sub>世</sub>間<sub>間</sub>易<sub>易</sub>解<sub>解</sub>了<sub>了</sub> · 美<sub>美</sub>妙<sub>妙</sub>音<sub>音</sub>聲<sub>聲</sub> · 文<sub>文</sub>字<sub>字</sub>說<sub>說</sub>。 樂<sub>樂</sub>說<sub>說</sub>無<sub>礙</sub>礙<sub>礙</sub>  
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.

復次。法無礙智。知一切如來語。力。無所畏。

fù cì fǎ wú ài zhì zhī yí qiè rú lái yǔ lì wú suǒ wèi

不共佛法。大慈大悲。辯才方便。轉法輪。一

bú gòng fó fǎ dà cí dà bēi biàn cái fāng biàn zhuǎn fǎ lún yí

切智隨證。義無礙智。知如來隨八萬四千眾

qiè zhì zhì suí zhèng yì wú ài zhì zhī rú lái suí bā wàn sì qiān zhòng

生心行根解。差別音聲。辭無礙智。隨一切眾

shēng xīn xìng gēn jiě cī bié yīn shēng cí wú ài zhì suí yí qiè zhòng

生行。以如來音聲差別說。樂說無礙智。隨眾

shēng xìng yǐ rú lái yīn shēng cī bié shuō yào shuō wú ài zhì suí zhòng

生信解。以如來智清淨行圓滿說。

shēng xìn jiě yǐ rú lái zhì qīng jìng xìng yuán mǎn shuō

佛子！菩薩住第九地。得如是善巧無礙智。得

fó zǐ pú sà zhù dì jiǔ dì dé rú shì shàn qiǎo wú ài zhì dé

如來妙法藏。作大法師。得義陀羅尼。法陀羅

rú lái miào fǎ zàng zuò dà fǎ shī dé yì tuó luó ní fǎ tuó luó

尼。智陀羅尼。光照陀羅尼。善慧陀羅尼。眾

ní zhì tuó luó ní guāng zhào tuó luó ní shàn huì tuó luó ní zhòng

財陀羅尼。威德陀羅尼。無礙門陀羅尼。無邊

cái tuó luó ní wēi dé tuó luó ní wú ài mén tuó luó ní wú biān

際陀羅尼。種種義陀羅尼。如是等百萬阿僧祇

jì tuó luó ní zhǒng zhǒng yì tuó luó ní rú shì děng bǎi wàn ā sēng qí

陀羅尼門。皆得圓滿。以百萬阿僧祇。善巧音

tuó luó ní mén jiē dé yuán mǎn yǐ bǎi wàn ā sēng qí shàn qiǎo yīn

聲辯才門。而演說法。

shēng biàn cái mén ér yǎn shuō fǎ

Furthermore, with the Unobstructed Wisdom of Dharmas, he knows all Tathagatas' words, powers, fearlessnesses, special Buddha-Dharmas, great kindness, great compassion, eloquence and expedients, turning the Dharma wheel, omniscience and wisdom's certification.

With the Unobstructed Wisdom of Meanings, he knows all Tathagatas' voices that accord with the eighty-four thousand differences in the minds, practices, faculties and understandings of sentient beings.

With the Unobstructed Wisdom of Phrasing, he speaks according to the practices of all sentient beings, using the differentiated sounds of a Tathagata.

With the Unobstructed Wisdom of Delight in Speech, using the Tathagata's pure practices of wisdom, he speaks completely according to the beliefs and understandings of sentient beings.

Disciples of the Buddha, the Bodhisattva who abides upon the Ninth Stage, gets unobstructed wisdoms of expedient skills, gets the Tathagata's storehouse of wondrous Dharma, and becomes a great Dharma Master.

He gets the dharani of meanings, the dharani of dharmas, the dharani of wisdom, the dharani of lights, the dharani of wholesome wisdom, the dharani of multitudes of riches, the dharani of awesome virtue, the dharani of gateways to non-obstruction, the dharani of boundlessness, and the dharani of myriad meanings.

He gets the perfection of hundreds of thousands of *asamkhyeyas* of gateways of dharani such as these, and he proclaims the Dharma using hundreds of thousands of *asamkhyeyas* of gateways to eloquence, with skillfully expedient voices.

此菩薩得如是百萬阿僧祇陀羅尼門已。於無量

佛所。一一佛前。悉以如是百萬阿僧祇陀羅尼

門。聽聞正法。聞已不忘。以無量差別門。為

他演說。

此菩薩初見於佛。頭頂禮敬。即於佛所得無量

法門。此所得法門。非彼聞持諸大聲聞。於百

千劫所能領受。

此菩薩得如是陀羅尼。如是無礙智。坐於法座

而說於法。大千世界。滿中眾生。隨其心樂差別

別為說。唯除諸佛及受職菩薩。其餘眾會威德

光明無能與比。

此菩薩處於法座。欲以一音。令諸大眾皆得解

了。即得解了。

Once this Bodhisattva has realized these gateways to dharani, hundreds of thousands of *asamkhyeyas* in number, with limitlessly many Buddhas, in the presence of each and every Buddha, using these hundreds of thousands of *asamkhyeyas* of gateways to dharani, he hears the Right Dharma.

Having heard it, he does not forget it, and he expresses it for others using limitlessly many distinct methods.

Upon first seeing a Buddha, this Bodhisattva bows in respect, and in that Buddha's presence immediately realizes limitlessly many gateways to Dharma.

The gateways to Dharma he attains could not be realized by any of the great Voice-Hearers using their methods of hearing and practicing even during hundreds of thousands of eons.

Having realized these dharanis and this unobstructed wisdom, the Bodhisattva sits on the seat of Dharma and explains the Dharma.

He speaks individually to the sentient beings who fill the Large, Thousand World Universe, speaking to each according to whatever their minds find delightful.

In terms of the radiance of their awesome virtue, nobody else in the assembled multitudes, except the Buddhas and Bodhisattvas who have been appointed to their positions, can compare with him.

When this Bodhisattva takes his seat of Dharma, he can, with a single utterance, bring everyone gathered there to understanding.

或時欲以種種音聲 · 令諸大眾皆得開悟。  
huò shí yù yǐ zhǒng zhǒng yīn shēng lìng zhū dà zhòng jiē dé kāi wù

或時心欲放大光明 · 演說法門。  
huò shí xīn yù fàng dà guāng míng yǎn shuō fǎ mén

或時心欲於其身上 · 一一毛孔 · 皆演法音。  
huò shí xīn yù yú qí shēn shàng yī yī máo kǒng jiē yǎn fǎ yīn

或時心欲乃至三千大千世界 · 所有 · 形無  
huò shí xīn yù nǎi zhì sān qiān dà qiān shì jiè suǒ yǒu yí qiè xíng wú

形物 · 皆悉演出妙法言音。  
xíng wù jiē xī yǎn chū miào fǎ yán yīn

或時心欲發一言音 · 周遍法界 · 悉令解了。  
huò shí xīn yù fā yī yán yīn zhōu biàn fǎ jiè xī lìng jiě liǎo

或時心欲一切言音 · 皆作法音 · 恆住不滅。  
huò shí xīn yù yí qiè yán yīn jiē zuò fǎ yīn héng zhù bú miè

或時心欲一切世界 · 簫 · 笛 · 鐘 · 鼓及以歌詠 ·  
huò shí xīn yù yí qiè shì jiè xiāo dí zhōng gǔ jí yǐ gē yǒng

一切樂聲 · 皆演法音。  
yí qiè yuè shēng jiē yǎn fǎ yīn

或時心欲於一字中 · 一切法句言音差別 · 皆悉  
huò shí xīn yù yú yī zì zhōng yí qiè fǎ jù yán yīn cī bié jiē xī

具足。  
jù zú

或時心欲令不可說無量世界 · 地水火風 · 四大  
huò shí xīn yù lìng bù kě shuō wú liàng shì jiè dì shuǐ huǒ fēng sì dà

聚中 · 所有微塵 · 一一塵中 · 皆悉演出不可說  
jù zhōng suǒ yǒu wéi chén yī yī chén zhōng jiē xī yǎn chū bù kě shuō

法門。  
fǎ mén

如是所念 · 一切隨心 · 無不得者。  
rú shì suǒ niàn yí qiè suí xīn wú bù dé zhě

At other times he uses myriad utterances to bring everyone in the crowd to awakening.

At times he radiates great light to express the methods of Dharma-practice.

Sometimes he proclaims the sounds of Dharma from each and every skin pore on his body.

At other times he makes objects both formed and formless, throughout the Three-fold, Large, Thousand World Universe, proclaim the sounds of the wondrous Dharma.

At times he utters a single sound that pervades throughout the Dharma Realm, bringing all to understanding.

At other times he makes all sounds whatsoever become sounds of Dharma, abiding constantly and never stopping.

Sometimes he makes the musical sounds in all worlds, be they reeds, flutes, bells, drums or songs and hymns, express the sounds of Dharma.

Sometimes he fills a single syllable full of all the many sounds, words and phrases of the Dharma.

Sometimes he makes all the fine particles of dust in all the great accumulations of earth, water, fire and air in more world-systems than could be described, from within each mote of dust, proclaim indescribably many gateways to the Dharma.

Everything happens according to his thoughts, without exception.

佛子！此菩薩。假使三千大千世界。所有眾生

咸至其前。一一皆以無量言音而興問難。一一

問難各各不同。菩薩於一念頃悉能領受。仍以

一音普為解釋。令隨心樂。各得歡喜。

如是乃至不可說世界。所有眾生。一剎那間。

一一皆以無量言音而興問難。一一問難各各不

同。菩薩於一念頃悉能領受。亦以一音普為解

釋。各隨心樂。令得歡喜。

乃至不可說不可說世界。滿中眾生。菩薩皆能

隨其心樂。隨根。隨解而為說法。承佛神力廣

作佛事。普為一切所作依怙。

佛子！此菩薩復更精進。成就智明。

假使一一毛端處。有不可說世界微塵數。諸佛眾

會。一一眾會。有不可說世界微塵數眾生。

Disciples of the Buddha, suppose all of the sentient beings of the Three-fold, Large, Thousand World Universe came into the presence of this Bodhisattva, and then suppose each of them were to use limitlessly many words to pose troubling questions, and supposing that each troubling question were unique, the Bodhisattva could receive them all, in a single thought. Further, he would need only one utterance to answer them all, and make them each joyful, in accordance with their heart's delights.

Suppose as many sentient beings in indescribably many world-systems did the same thing, each of them, in a single instant of thought, used limitlessly many utterances to pose troubling questions, each question being unique, the Bodhisattva could receive them all, in a single thought. Further, he would need only one utterance to answer them all, and make them joyful, each in accordance with their heart's delights.

Suppose there were enough sentient beings to fill indescribably many numbers of world-systems, the Bodhisattva would still be able to speak the Dharma in accordance with their mind's delights and according to their individual faculties and understandings. Receiving the Buddhas' awesome spiritual inspiration, he would carry out the Buddhas' work on a vast scale, and act as a place of reliance for all beings everywhere.

Disciples of the Buddha, when this Bodhisattva increases his vigor, he develops his wisdom. Then, supposing there were multitudes of Buddhas as many as the fine motes of dust in indescribably many world-systems on the space of a tip of a hair, and supposing that in each of those Buddhas' gatherings there were as many sentient beings as fine motes of dust in indescribably many world-systems.

一一眾生 · 有不可說世界微塵數性 · 欲。

yī yī zhòng shēng yǒu bù kě shuō shì jiè wéi chén shù xìng yù

彼諸佛隨其性 · 欲 · 各與法門。

bǐ zhū fó suí qí xìng yù gè yǔ fǎ mén

如一毛端處 · 一切法界處 · 悉亦如是。

rú yī máo duān chù yí qiè fǎ jiè chù xī yì rú shì

如是所說無量法門 · 菩薩於一念中悉能領受。

rú shì suǒ shuō wú liàng fǎ mén pú sà yú yí niàn zhōng xī néng lǐng shòu

無有忘失。

wú yǒu wàng shī

佛子！菩薩住此第九地 · 晝夜專勤更無餘念。

fó zǐ pú sà zhù cǐ dì jiǔ dì zhòu yè zhuān qín gèng wú yú niàn

唯入佛境界 · 親近如來 · 入諸菩薩甚深解脫。

wéi rù fó jìng jiè qīn jìn rú lái rù zhū pú sà shēn shēn jiě tuō

常在三昧 · 恆見諸佛 · 未曾捨離 · 一一劫中 ·

cháng zài sān mèi héng jiàn zhū fó wèi céng shě lí yī yī jié zhōng

見無量佛 · 無量百佛 · 無量千佛 · 乃至無量百

jiàn wú liàng fó wú liàng bǎi fó wú liàng qiān fó nǎi zhì wú liàng bǎi

千億那由他佛 · 恭敬尊重 · 承事供養。

qiān yì nà yóu tā fó gōng jìng zūn zhòng chéng shì gòng yàng

於諸佛所 · 種種問難 · 得說法陀羅尼 · 所有善

yú zhū fó suǒ zhǒng zhǒng wèn nán dé shuō fǎ tuó luó ní suǒ yǒu shàn

根轉更明淨。

gēn zhuǎn gèng míng jìng

譬如真金 · 善巧金師用作寶冠 · 轉輪聖王以嚴

pì rú zhēn jīn shàn qiǎo jīn shī yòng zuò bǎo guān zhuǎn lún shèng wáng yǐ yán

其首 · 四天內 · 一切小王及諸臣民諸莊嚴具 ·

qí shǒu sì tiān xià nèi yí qiè xiǎo wáng jí zhū chén mǐn zhū zhuāng yán jù

Then if each of those sentient beings had individual natures and wishes as many as the fine motes of dust in indescribably many world-systems, and then if all those Buddhas individually taught them Dharma-gateways according to their wishes and their natures; and if, just as in that space on the tip of a single hair, so too, it was the same throughout all places in the Dharma Realm, the Bodhisattva, in a single thought, would be able to completely absorb all those limitlessly many gateways to the Dharma that were explained, without forgetting any.

Disciples of the Buddha, when the Bodhisattva abides upon the Ninth Stage, he concentrates with vigor by day and night.

He entertains no other thoughts but the wish to enter into the states of the Buddhas, to meet the Tathagatas, and to master Bodhisattvas' profound liberations.

He always resides in samadhi. He constantly sees the Buddhas and never leaves them.

In every eon, he sees limitless many Buddhas: limitless hundreds of Buddhas, limitless thousands of Buddhas, up to and including limitless hundreds of thousands of kotis of *nayutas* of Buddhas. He reveres and honors them all, attends upon them and makes offerings to them.

In the presence of all those Buddhas, he poses all kinds of troubling questions, and gets the dharani of speaking Dharma. All of his wholesome qualities become increasingly bright and clear.

This is just as pure gold, in the hands of an expert goldsmith, might be fashioned into a fine crown that sits on the head of a Wheel-turning Sage King. No other finery, belonging to lesser kings, the ministers or citizens within the four continents under heaven could equal it.

無與等者。  
wú yǔ dǎng zhě

此第九地菩薩善根亦復如是。一切聲聞。辟支  
cǐ dì jiǔ dì pú sà shàn gēn yì fù rú shì yí qiè shēng wén bì zhī

佛。及下地菩薩。所有善根。無能與等。  
fó jí xià dì pú sà suǒ yǒu shàn gēn wú néng yǔ dǎng

佛子！譬如二千世界主。大梵天王。身出光明。  
fó zǐ pì rú èr qiān shì jiè zhǔ dà fàn tiān wáng shēn chū guāng míng

二千世界中。幽遠之處。悉能照耀。除其黑闇。  
èr qiān jiè zhōng yōu yuǎn zhī chù xī néng zhào yào chú qí hēi àn

此地菩薩所有善根。亦復如是。能出光明。照  
cǐ dì pú sà suǒ yǒu shàn gēn yì fù rú shì néng chū guāng míng zhào

眾生心。煩惱黑闇皆令息滅。  
zhòng shēng xīn fán nǎo hēi àn jiē lìng xí miè

此菩薩。十波羅蜜中。力波羅蜜最勝。餘波羅  
cǐ pú sà shí bō luó mì zhōng lì bō luó mì zuì shèng yú bō luó

蜜非不修行。但隨力隨分。  
mì fēi bù xiū xíng dàn suí lì suí fèn

佛子！是名：略說菩薩摩訶薩第九善慧地。若  
fó zǐ shì míng lüè shuō pú sà mó hē sà dì jiǔ shàn huì dì ruò

廣說者。於無量劫亦不能盡。  
guǎng shuō zhě yú wú liàng jié yì bù néng jìn

The wholesome qualities of this Ninth Stage Bodhisattva are the same way. All the wholesome qualities of all the Voice Hearers, Pratyekabuddhas and Bodhisattvas of the Stages below this could not equal his.

Disciples of the Buddha, this is just like the King of the Great Brahma Heaven, who rules the Double Thousand-fold World-system, and who can emit light from his body that illumines all the dim recesses in the Double Thousand-fold World-system and dispels all its darkness.

The wholesome qualities of the Bodhisattvas on this Stage are the same in that they, too, can emit light that illumines the minds of sentient beings, dispelling all the darkness of their afflictions.

This Bodhisattva, among the Ten Paramitas, emphasizes the Paramita of Strength. It is not that he fails to cultivate the other Paramitas, but he only does so according to his strength and proportionately.

Disciples of the Buddha, this is called a summary discussion of the Bodhisattva-Mahasattva's Ninth Stage, the Stage of Wholesome Wisdom. If I were to explain it in detail, I could never finish doing so even after limitlessly many eons.

佛子！菩薩摩訶薩住此地。多作二千世界主。  
fó zǐ pú sà mó hē sà zhù cǐ dì duō zuò èr qiān shì jiè zhǔ

大梵天王。善能統理。自在饒益。  
dà fàn tiān wáng shàn néng tǒng lǐ zì zài ráo yì

能為一切聲聞。緣覺及諸菩薩。分別演說波羅  
néng wèi yí qiè shēng wén yuán jué jí zhū pú sà fēn bié yǎn shuō bō luó

蜜行。隨眾生心。所有問難無能屈者。  
mì hèng suí zhòng shēng xīn suǒ yǒu wèn nán wú néng qū zhě

布施。愛語。利行。同事。如是。一切諸所作業。  
bù shī ài yǔ lì xíng tóng shì rú shì yí qiè zhū suǒ zuò yè

皆不離念佛。乃至不離念一切種。一切智智。  
jiē bù lí niàn fó nǎi zhì bù lí niàn yí qiè zhǒng yí qiè zhì zhì

復作是念：我當於一切眾生中。為首。為勝。  
fù zuò shì niàn wǒ dāng yú yí qiè zhòng shēng zhōng wéi shǒu wéi shèng

乃至為一切智智依止者。  
nǎi zhì wéi yí qiè zhì zhì yī zhǐ zhě

此菩薩若發勤精進。於一念頃。得百萬阿僧祇。  
cǐ pú sà ruò fā qín jīng jìn yú yí niàn qǐng dé bǎi wàn ā sēng qí

國土微塵數三昧。乃至示現百萬阿僧祇。國土  
guó dù wéi chén shù sān mèi nǎi zhì shì xiàn bǎi wàn ā sēng qí guó dù

微塵數菩薩。以為眷屬。若以菩薩殊勝願力。  
wéi chén shù pú sà yǐ wéi juàn shǔ ruò yǐ pú sà shū shèng yuàn lì

自在示現。過於此數。乃至百千億那由他劫。  
zì zài shì xiàn guò yú cǐ shù nǎi zhì bǎi qiān yì nà yóu tā jié

不能數知。  
bù néng shǔ zhī

Disciples of the Buddha, a Bodhisattva-Mahasattva who abides on this Stage most often serves as a King of the Great Brahma Heaven, and rules a Double Thousand-fold World-system. He is good at governing, he is, sovereign and beneficent.

He is skilled at explaining the practices of the Paramitas in detail for all the Voice-Hearers, Those Enlightened by Conditions, and the Bodhisattvas.

No matter what thoughts arise in the minds of sentient beings, no troubling questions can defeat him.

All of the karmic actions he does, be it generosity, gentle speech, service and cooperation, never leave mindfulness of the Buddha, up to never leaving mindfulness of Omniscient Wisdom.

He reflects: I should be a leader of sentient beings; I should be victorious, up to being a reliable source of Wisdom.

If this Bodhisattva brings forth diligence and vigor, in the space of a thought he can realize as many samadhis as the fine particles of dust in hundreds of thousands of *asamkhyeyas* of lands, up to and including being able to bring into being Bodhisattvas as many as the fine particles of dust in hundreds of thousands of *asamkhyeyas* of lands as his following.

If he uses the special supreme strength of Bodhisattva vows to appear effortlessly, he can surpass even that number, and in a hundred thousand *kotis* of *nayutas* of eons, the number could not be counted or known.